

Field Trip to Priest Rapids

Click Relander

5/13/51. Feast. Photo trip.

made with Roger Chute

Chute picked me up in his car (parked out in front late at night and slept in built in bunk) To Moxee, George Desmarais ranch ..told there that J. Buck and other Indians had gone up Saturday. hope expressed that they might be working up feast.

Conversation about Indians, Mexico, plants on way out. Spotted: blue flower camass, said by Chute to be camass. He dug several specimens to take along, small bulblets.

Reached Priest Rapids country about 9: sign at Sub Station: Vantage 37 miles. Slightly overcast, slightly windy. Stopped at looted slide burials (three pinacles) inspected old-timer's layout there.

River high: lapping over tops of flowers at side, usually 100 yards from main stream.

Chute pointed out old Yakima riverbed on way out from Moxee.

Came to wide flat near schoolhouse. Stopped and examined unmistakable signs of old village... undoubtedly large one. House foundations, circular and oblong, in lines..also longhouse close to 100 feet long (needs measuring and checking) old timers in the region say well drilling made on both sides of river, 109 holes sunk. These too uniform for such. Older Wanapums confirmed existence of large old village as passed on to them through recollection of others. Evidently biggest Wanapum village along river.

Reached camp: Found J. Tomalawash and Johnny B. struggling with putting up mats on house; Martha Johnny cleaning up kitchen of adjoining home. Wind blowing..wanted to know how many coming; told we probably the only ones; disgusted.

Checked on "camass" we had brought. Told it inferior, little used kind "mostly eaten by children, indicated that it was eaten raw. Doublechecked with others on Scool-Kool...word sounding like Polkuks of Lewis and Clark. Pronunciation sounds much like Polkuks, almost

identical; Solkooks (long ~~00~~ o's.) Told several kinds of camass and shown them; Chute knew of three distinct kinds in Walla Walla country. Told by Indians that Skool-kool growing one place only.. "SoapLake.. Waterville." Tradition with tribe to go there in spring; back after several weeks. Sample at feast later showed it drier and not so sweep as larger camass, shaped more like onion and sweeter but which might have been cooked in some sugar. Told latter the true "camass" as referred to by those with Yakima connections.

Helped some with ~~000~~ placing mats. Carried out of two storage places. better ones in cellar, upstream 100 yards; others, older and somewhat beaten up out of barn, built two years ago by Indians. House three-fourths finished by time Rex Buck arrived on scene with wife.. ~~kids~~. Other Indians drifting in till finally 16 and three children and one baby.

Sat on edge of cutaway bank to level place for longhouse, talked to Buck.. J. Tomalawash.

House: Ah-neet. (to build)

Framework in place. Entrance toward river, facing east, slightly south. About 20 feet long.. shortest "longhouse" ever had. Timbers of cedar float from river. Shaped oblong, like cone split in two and separated by straight ~~f~~ expanse or parallel timbers. Framework on ground, dug few inches into earth. Entrance 3-1-2 feet high (chute effect. Timbers 2 to 4 inches through. Two V shapes, closed end up marked end of parallel.. about 8 feet high. End poles running up and down, slanting from outside ~~to~~ to join V's. 14 on back end, 12 on front, center ones longest, staggered. Parallel ones in center 7 each side plus ridgepole. One brace around top 6 1-2 feet up. Center packed earth, 4 by 7 feet, held in by boards. Wires and nails used to keep poles together.

Mats put on bottom first, upper ones overlapping, tules running up and down. One layer only put on. Explained that in winter

3, 4 or 5 layers put two widths up from bottom, two or three higher up. Last mat overlaps, binding in top. Mats various sizes (2) to fit house, long ones about 8 feet, shorter about 5 l-2. Long willows at each end of maps. Tied with string (heavy) to framework and then stitched together with heavy sack needle. Scaffolding placed inside and as top approached worker inside walked along scaffolding, stitching. Mats, rolled, tossed up, held in place by long poles and rakes, old iron fork, while wind whipped around and until secured. Job finished by noon; squaws immediately set to work sweeping out inside, watering down inside by sprinkling by hand out of bucket; then placing mats.

Oldest, double mats, twisted style used for inside for seating; layers of mats and blankets used; mats on top. Entrance door one long twisted type mat. ~~Beams, ladders~~ Extra poles, ladders etc. used to help hold down outside mats. Extra poles scaffold stacked 100 feet away.

Sacred bird and S. flag brought out in small, old wooden box with slide top, opened for peek and placed at western edge of a-neets. Man with shovel dug hole for flagpole, about 25 feet long, ~~cedar~~ cedar, float wood. Sacred bird brought out. It carved out of wood on peg. Peg inserted into head of flagpole. B did that and pole immediately raised, tamped and bird sighted or lined up with sun to point facing southwest, almost but not quite, directly at the sun, allowance being made for lapse of ~~day~~ feast. (Sunday feast and dance)

Time to eat. 12:30.

Went inside. Found ~~men~~ ^{women} busy finishing setting table, most places occupied.

Sunday Feast

No particular attention paid to placing of diners, men and women,.... probably closely connected family groups, excepting at west end occupied by main men. Chief at northwest corner. I assigned place of honor to his right, then Chute, then Johnny Tamalawash, oldest son Frank Buck, then Rex etc.

Everyone seated. Chief rose slowly, speaking briefly while main woman Martha Johnny, his oldest daughter, passed around diners ~~starting at northwest corner and working to west, then~~ starting with priest. Teaspoons placed rightside up in plates (plate, knife, fork, spoon and cup at each place) Placed bit of salmon, ~~about~~ boiled, about size of walnut in each spoon; followed up by pouring third of a cup of water in each cup then ~~came~~ kous on plate.

Chief rang bell, starting from inside and motioning out..10 rings. Then chant (much like Catholic mass in inflection, repeated seven times. Then he ordered take salmon and each one picked up spoon and ate. Then "choos" and each one drank water. Those who did not drink all did not leave cup with water in it but tossed it onto center floor of packed earth. Then "kous" and when root was eaten ordered "Now eat." Sociability resumed, food passed, merriment.

Table setting included: Native foods: Baked camass, and Kous on same plate; ~~choo~~ scool-kool on separate one (it picked ~~up~~ up by handfull instead of with spoon. Vegetable dish contained bitterroot, like light colored ~~sliced~~ thinly sliced (lengthwise) carrots boiled with plenty of liquid. Wild carrot gravy. Looked like clear ~~go~~ meat gravy with flakes of black. Sugar put on it. Sugar also sometimes put on bitterroot. Boiled salmon. Huckleberries cooked like cranberries. All very good.

Other foods: Bread, luncheon meat, sauer kraut and wieners,

boiled wianxers, boiled eggs, sandwiches, pickles, baanaas, coffee (same cup used) sweet rolls.

Everyone finished. ~~Woma~~ Head woman passed around, from left to right, pouring water into each cup and it washed out, then around again pouring small bit of water. Chief (seated) then raised his cup and said "hoos" Everyone raised cup and drank and meal ended.

Everyone up and men circulated outside.

(During final rush preparing for dinner ~~coro~~ raised circle built around base of flag pole, four feet in diameter, two inches high. Dirt shoveled neatly from bank after line drawn circular by placing end of rod at center and out ~~drawing~~ drawing around. This done before pole placed. Rex built circle, others joined in; boys came out when flag was being taken out of box (also bird) but were chased inside..women not around.

Flag brought out, large white flag, 3 1-2 by 4 feet (estimated) with ~~one~~ single six pointed blue star in upper left hand corner. Flag tied to pole and pictures taken with B. Wind so strong ~~one~~ blew hair. He went back in, came back several minutes later with eagle feather fan. Told again through interpreter "We are going to have another little ceremony. Flag raised and went inside)

Chief at west end, center, dressed in white buckskins, yellow shirt, same as before; white breechclout with deer hooves but off, resembling rattles. Men had donned "dress up" ceremonials; women other clothes over dresses. (

Johnny Tomalawash at chief's left (facing entrance)
Rex ~~Buck~~ at chief's right. Blanket tied around middle, hanging down. each man a ~~drum~~ drummer. Chief held bell in right hand, drum in left, pictures taken. ~~then~~

Women arranged on north, tallest closest to chief, tapering down to shortest girls. Men same ~~way~~ way on other side.

Chief, who had been snoring and sleeping since dinner aroused. Men and

women standing.

Chief distributed swan wings to each man and boy, instructing smallest how to hold and to dance. Positions. Bell. Words then drummers, one, two, three, four, real vibration felt. Good drums. Plain, not decorated. Then singing started and dancing started, women rotating hands, men feathers, hands placed according to tradition; women dancing up on toes only but kept on floor (see standing dancing good description. Boys and children more violent, others kept toes on floor. Only smallest boy, "Pluggo" stayed on woman's side, also baby with mother.

Drummers stopped suddenly (difficult to tell how they knew when to stop. Other songs (shorter than usual) John Tomalawash sang one song. Dance ended. Men filed out, then women, keeping outside of center square, approaching entrance, turning, facing priest and then completing turn and disappearing through door.

(Each dance ended with upraised hands and "ahiii..." loud and subsiding.

Wind increasing outside..tent flapping..dust sifting in, fine, covering camera. I proceeded with pictures, no interruptions.

When group left, circled long house to north, took places ~~100~~ facing longhouse from south, at words from thief they faced sun, raising hands, ~~all~~ and long, drawn out "yiii. End. Work of cleaning up started (dishes etc. previously removed) by busy working women.

Root pictures taken (diggers) They donned buckskins, basket caps etc. One with eagle down tied to top. Designs examined. None knew of origin (just designs as far as they knew. Bags part of equipment. Beaded capes. Diggers made by blacksmith, curvilinear, weighing about two pounds each. Handle, like bike pump, little longer, ~~about~~ diggers like hay-fork tined, no footholds, placed down and forced into soil, torn up.

Windy and sand blowing. Had started earlier with sand cloud noted at Beverly gap, moving down river..could see tons of dirt moving.

(Long house interlude after dinner and before dance.) questions and talk-talk about cemetery signs. Explained. Explained about army this that and other thing. Rex interpreter for chief; Delores, his wife, interpreter to me . Difficulty. She high school graduate, can understand English, not old things, can interpret to husband and he can graspsome of old things and convey back to wife, she then into English. Explained. Decision whether to post cemetery signs left solely to Indians. Maybe not now time to do so. Decided however to do it, so go after dance and clothing doffed. Frank, Rex and third Indian left in car, through dust.

Wind and dust heavier and harder. Johnny T said he was staying over to take down mats but started whipping around so all of us pitched in and rolled them up..terrific struggle, wind whipping etc. etc. Two rolls with twisted mats to go back with Tomalawash. Oldest stored in shed, others trucked over to cache.

Sit, talk, work cleaning up. Wash up. Go into hogso cooking house where mats on floor, places set, practically same relative positions, Baby suckling. Eat. Same food. Finished. Cups washed. "Choos." finished. Goodbyes . Home , stop at Bell at power station.

Mrs. Bell mentioned Indians winter residence. Girls coming to house to eat and visit. Meals served them. Then Sunday, visits to Indian camp with food etc. Dances etc. going on. Thanked for food, asked to put it down at entrance and mat door closed. Mentioned: Death of Mrs. Buck . Her bridles, etc. burned near camp and camp moved downstream distance of a bout 200 yards.

Miscellany:

Sturgeon..explained by Johnny T.

Fished for sturgeon along Columbia at Priest Rapids and south.
Set lines and waiting.

Old style hooks (roogorges used) made of hardwood..couldn't d000
describe, soundad like crabapple. About six inches long. (Depending
upon size of fish going after. Line, Indian hemp. (Battles fought
over hemp beds.) Ends squared off, shaved down on one side.

Bait used, eels or whitefish, put over entire gorge.

Bone hooks no good. Smell it. White man's steel hooks no good. Smell
them. Hooks not kept in house. Smell them. Taken outside, someplace.
Not handled.

Fished for suckers winter time, clear water, mostly at night. Pitch
lights on long poles. Poles wrapped in string, pitch put on. Two men
to canoe, one holding pole, other fishing with spear. Three pronged
affair, center piece sharp, shorter, outside pieces bent inward on
inside. White fish, same way sometime.

Sunday dance

Called Wa-Shat.

Camass baked according to tradition. Placed in pit certain way...
mud, graas, weeds. Stones. Usually built night before and fired,
cooked the next day. Interpreter (Umtuch family, 'not yet too familiar
with customs....' just heard on root digging Deas0 trip about
camass bake, dug pit as big as room and as deep. People were talking
about it.

Sacred jacket explained in long house by buck. It used for
winter dance. (Sacred or religious dance.) Very old. S

White, plain. Seven stars on right sleeve and six on left.
One star.

Bead work. Two hands in front, about three inches long, open.
One on each shoulder. "Talking, explaining stars etc.)

Three symbols on back, triangular arrangement. Each character

two inches, green, yellow, blue , red beads, old.

Top, center, week.(seven points) stands for week. Lower, left, circle, sun, stands for day; lower right, moon, stands for month.

Sun, moon and star, trinity, cosmos, life, body. drum beat.

Characters on shoulder.

Seven stars on right sleeve represent days of the week, Monday, Tuesday, etc.

Six on left, days of week, excluding Sunday. (Sunday star seven points)

Mats:

Twisted..old style. Double and heavy. ~~At~~ Tules obtained across river . Another good location, people from all over go to, down in Sunnyside country. Mats last about 10 years with hard wear.

Some on house 2000 20 years. Mats made by women only .

Best mats kept for top of table. When through eating , women pick up, dumping onto another mat to clean, then put back.

Sacred Bird:

Kept in box with S flag. (S flag different than that on pole at Easter, 1949) It is wooden carved, not too accurate in detail but distinctly bird, obviously old. Set on peg which slips into hole in flag pole, done only by Priest. Eyes, brass tacks or nails or Gold?????. Back and wings yellow. Underside blue. ~~So~~ Curious boys chased away, didn't get chance to look over bird.

Dress-up ceremonial: Buck, his sacred color, yellow shirt.

White breechclout with deer horns, ~~old~~ hooves, clipped, running horizontally in rows.

Old House

Old shouse standing nearby, covered with mats, canvas etc. and with built in rack, smaller. Used to be family dwelling. Now used for wash

house in winter.

Birdlined up: Pole raised. Lined up. Duck stood back and directed men to turn, lined up, beak facing south by west, almost into sun.

Lineup also took into consideration shadow thrown by pole.

Singing: Old songs, difficult for interpreter to tell. Brothers, sisters etc. Word Tamanous used seven times (power) Duck started chant, others joined in.

Flag:

2
Six point star, blue on white flag, star on upper left corner nearest pole; about 3 1-2 by 4 feet..

Dumohalla's bell used in connection with drums to start drummers.

First songs now as loud as later ones (Sequence of seven.)

Sacred Island. Evidently Priest Rapids dam will be built across lower end of island. Explained: Men who see paintings or "tracks" on island will die soon.

Whale chute, built about (early 1900s) and planned 1906-10. for water for power plant. Talk out. Good fishing place for white fish, coons, etc. on it.

Races, run long distances..horses come in tired. (four or five miles) From village up to upper end of valley and back.

Present:

Johnny Duck

Frank Duck

Wife, Margaret

Rex Duck

Wife, Delores.

Johnny Tomalawash

Wife, Mrs. Harry Tomalawash

Mrs. Lena Jim (Wapato long house)

Nancy ^{Wentz} ~~Wentz~~ with baby. Sister of Lena Jim.

Baby, Douglas, three months old.

Anita Jim

Harry ^{Wentz} ~~Wentz~~ (Mrs. Harry Tomalawash his mother?)

Sluggo

Hubby ..son of Frank.

Eagles. Men (Modern) ha en't caught eagles. JB. How get:

Light on wire. Die. Walk along and find. (BPA power line)

No name for Yakima hoop dance.....said blieved it bannock, not Yakima.

²
Soo-lah-mussle or ofresh water ~~clam~~ clam. Found in Columbia when water down, most of them around Mabton. Found in mud. Bake, boil, dry and string.

Crawfish: Found in low ater, Boil. Tail only. Men and women catch him.

Women get clams mostly. Big mounds along Columbia old days.

Swim: Swam in Snake river mostly. Warmer.

Jackrabbits. Two kinds. Black and white tailed. White tailed larger.

Better eating.

Medicine men: Whistle when doing medicine dance. Whistle with mouth.

Haven't heard any other indications of Indians whistling.

Priest Rapids

Medicine Men

6/6/51

Frank Buck..I've been sick. I got sick after you left Sunday night. It's my heart. It hearts and pounds but it is better now. and I'm better.

"I went out for interview with JB and found cars galore around camp, house full of Indians, eating, Frank in side room adjoining kitchen-dining table. Salmon in pans on outdoor stove. Indians paid no attention to me only those I knew who smiled, spoke and came up to talk to me. Told me to go in and see Frank. Those eating were laughing and talking at table loaded with food..Some 25 to 30 there.

Frank in bed, fully clothed, good wool red shirt on.

"What's wrong, Frank, etc. etc. he told me.

"Have you had a doctor?"

"Yes, I hav doctor from White Swan.

"I seatedmyself on mat beside bed, felt his forehead, shook hands with him, rep emandedhim for not letting me know he was sick; offered to do anything he wanted me to if I could etc. etc.

He toldme that some doctor had it in for him on the reservation and was hurting ~~for~~ him and trying to kill him but the other man was too good. He said the pay was \$30, a saddle and two blankets.

The dancing and treatment had gone on all night and until mid-day . Some more followed this afternoon. Spell evidently broken andmild-kind of celebration under way.

Then rather young Indian--45 to 50, slender, dressed in ~~blue~~less ~~overalls~~ overalls came in. He had been eating. He seated himself beside me, squatting, talked to Frank briefly in Indian and introduced himself as Alex. Looked at me sharply. Had fine features, short hair but wavy , showed signs of being up , working hard, sweating.

Had undershirt , dripping wet under cowboy jacket. Removed this and settled down to singing and treatment before I left.

Paid no attention to me after Frank said few words. Stayed and talked to Martha Johnny who said to come back in day or so and the Indians would be gone; talked to Johnny Tomalawash, who explained he had to go home for some things and he left in his car; Harry Tomalawash, seated at table, drunk and loud; other ~~Chingad~~ Indians pointed to their head and made circular motions to his back to show he was out of his head; shook hands with him, said "I know you, you know me, now be quiet." and he did. He looked ~~Chingad~~ thin and like he had been on long, long drunk, which JB says he has. "He drunk all the time."

Talked to Frank's wife..she plenty worried. He ~~keppd~~ kept post by door.

Chance for follow up, wash up material on doctors, shamans...

Doctors.

Follow up on visit to Frank B. sick and under treatment of doctor.

6/7/51

After brief "breaking" in visit to Buck home last night where I found relatives congregated (some 30-35 relatives and friends) and Frank under treatment of doctor, I returned.

Not so many people there today. Frank not much better. Indians seated in kitchen, cooking and preparing to eat and seated in Frank's room.

Doctor there again today. Had spent much time with Frank, given two treatments.

Frank glad to see me, other Indians too. Doctor (Joe Alec of White Swan.) Lives six miles this side of White Swan, south about three miles on Island road.

Doctor very confident, very much in command of situation. Indians all, including Frank, greatly enjoying show. I had given Frank small token payment toward doctor's bill day before. He didn't want to accept it but I insisted, as friend. He and JB. told doctor I their "brother."

Doctor talks to Frank's wife, giving orders. I asked Frank and JB if I should "go now," "no, they said, stay if want to."

Frank partially stripped on bed. Doctor kneeling (squatting Indian fashion on mat beside bed, cowboy jumper, overalls on. Wife, Margaret, heated big five gallon can of water on stove. Doctor sinking, eyes closed most of the time. Frank, eyes closed. Other Indians, all attention, ignoring me.

Indians gradually going into slow song (~~reminds~~ reminds me of standing-dancing) Doctor more and more engrossed in incantations, still squatted. Frank, groaning, more and more, breathing heavier...heavier. eyes closed or opened partially now and then, flat on back, staring when partially opened. Doctor sharp command. Margaret brought in boiling hot water, boiling until a few seconds after placed on floor beside doctor.

very dramatic, he stripped off cowboy jacket, pull on undershirt. Beautiful physique. He put both hands in hot water up to wrists. Kept them there a while. Raised them full of water to face, washed..steaming water..too hot for me to touch more than instant. Then splashed water onto frank, just few drops, he writhed when water touched him.

Doctor immersed arms fully into water. Kept them there, no sign of pain, immense personal struggle going on..ashed face again, saturating self with water. Immersed arms .(all this in matter of two or three minutes, to quick for water to cool. Other boiling water added , evidently at half muttered command. Gradually he quietened, face relaxed and he pulled arms out , muscles quivered and shook all over, arms, hands, back, front, faster and more intense, minutes after minutes. Then he quietly sank to floor.. still, quiet, calm..impossible for a man to remain so still Indians quietly chanting, concentrating..power of concentration, all..all ignoring me.

Water dripped around doctor, heat drying off body and arms. know it could be no "mesmerism or illusion..."

Frank quiet, easier moans. Eyes showed signs of life, he looked at floor at doctor. Shut eyes. Looked again. quiet and relaxed... breathing ..hard, heard across room (some 8 feet perhaps where I was seated against the wall.)

Minutes seemed hours. Indians concentrating. Some with closed eyes. Feeling of conflict, battle..opposition ..powerful feeling of concentration. And all this in a shack type of cabin, Frank on old fashioned bed, with few pieces of bed clothing beneath.. small room not over 12 by 14 feet, step-up from earth-floor kitchen, side room, bed there too. Two small windows. Eagle down hung by Frank's bed before ceremonial started. Cigaretts on table by Frank .Not a picture in the room, pair of shoes, accumulating dust

hung by door, also old coffee pot and pan there, also accumulating dust. Small wood stove in corner on which water was heated. Room stiffling hot. minutes..minutes.

Gradually doctor came to life. Breathing noticed. Then harder, lying there, still, however like man in transe.

Gradually doctor rose, shaking again, quivering, harder, more intense, triumphant although showing signs of great mental, even perhaps physical fatigue. No signs that water, as hot as it was.. scalding hot..had hurt him or left marks in any way. No signs before immersion of anything on his body.

Frank rousing too, with doctor who applied hands, some, but no close or violent contact. Frank obviously better or feeling better, doctor obviously pleased.

Noticing few side glances at me from Indians, who were almost stranger to me, took cue and like Jacob, packed and silently departed.

Doctor..

follow up. visit to Frank Buck, sick and under treatment of doctor.
6/8/51.

Went earlier in afternoon, taking celery, bread, doughnuts,
watermelon, cigarets, couple of pictures.

JB welcomed me. Frank's wife there, children ran out and peeked into
car and at Zipper.

Went into sick room. Frank, dressed, on bed, looking better.

Glad to see me. Said he was much better, but so weak that when he
got up to go outside he could hardly make it. Barefooted.

Said doctor had been there three times, and didn't think he would
have to come again.

Explained, voluntarily:

"That woman shot me. I knew it when I felt it. It hit me here
(pointing toward back) and here (pointing toward chest. "I thought
at first I would get a white doctor. Then I knew I needed an Indian
doctor. I knew I was shot by that woman. She didn't like me because
of the flowers we took to the grave on Memorial day. She don't like
me. That woman she shoot me. "O I get Indian doctor. He is a good
strong man.....he has been here three times. I paid him two more
blankets and some other things..no more money..my aunt gave him two
basket bags.

"That water he splashed on me burned. He said this other woman was
strong but he could kill her. He went away over ~~there~~ there to
fight her but he stayed right there on the floor. He was just like
he was dead..I looked and saw him and he didn't move. He went away
he could put himself away over there and he fought her. I'm going to
be okey now. I'll be working Monday. I'm still weak and not hungry.
He told me not to eat but I don't feel like eating anything
hardly, just a little bit. I can't eat any fruit .It makes me feel
sick. I'm tired . I didn't sleep or get much rest last night. She kept

trying to shoot me but he was too strong for her. He is a good doctor. The Indians like him. He is strong and she is no good.

(I asked if Smo-wha-la was a doctor.)

No. He was a strong and had strong medicine but he wasn't a doctor. Just some people can be doctor. They get the call and they get to be doctors.

JB. asked through Frank if he ever saw Smo-wha-la go to sleep like this doctor did.

Yes, he used to do that I've seen him do it at big dances. He quivered too and shook just like that and then he laid still. He slept or died. His body was there but he wasn't there. When he came back he would tell where he had been and had things to tell the Indians.

It is the same way with ~~Doos~~ some of the people now. ..the old men especially or particularly. They die and then in a day or so they come back. They come back and tell their sons that they must live the old life, but they won't believe them. They tell them they have been away where all the people who have die are and they tell them to go back and tell their families to live good life. Only those who have lived good life can die like that and then come back and warn the others. There are some who do that now.

(reason for gathering of Indians and dancing when death comes. Reason for them coming from far and near to be near dead body. ..dancing.. feasting..they are waiting for the once in a long while when one comes back and tells them..hope..how to live...there is life after..promise of life always if they are good.) This made evident by Frank's attempt to explain.

But the next time they die, maybe in a few days, maybe months later, they die and stay dead. They have gone then to be with the others.

Jim Looney was here today. He came this morning and stayed until about noon. He had just heard that I was dying and he came to see me. Others came too. They had just heard and came to tell me goodbye.

"ife happy a Frank's progress. Thanked me for food. Frank smoking cigaret. Said he would be hungry later. Not hungry now.

JB working over one of pictures when he was young man. Had frame for it. Picture with long hair, nice costume. Put it behind glass frame and then hung it close to Frank's bed where visiting Indians would be sure to see it. (sign of vanity .. sign of fond father wanting old time visiting Indians to know how strong he once was.. how long his hair once was.)

Demonstration of interpretation when he was trying to put picture in. Had paper backing, picture on back and photo. Thought it must be another Indians picture and asked to see. Frank asked him two or three times.. Frank's wife asked.. gradually he found I wanted to see and finally turned it over, but it was just part of candle. Demonstration of how even his own son hasn't all words in language.. only most common ones.. dying language. Have had several demonstrations of this.)

Asked if anything JB wanted. Wanted oysters, can of oysters to make soup.

Frank's wife kept bringing him water at regular intervals and he drank entire glass (like root beer mug.)

Took JB to Moxee for oysters. Got them .. he asked if I would take him to see doctor. Said he wanted to go tell doctor he didn't have to come any more, that Frank was okeh or would be okey in few days. Just needed rest now. Worn out from ordeal of fighting.

Went to White Swan, doctor gone but message left with boy.

Doctor only paid half at start. He paid full when Frank recovered. If Frank does not recover, he must return all things paid him and more besides.. not sure how much more, double, triple maybe. JB tried to explain but couldn't.

JB. explained doctors whistle at religious dances, not at sick dances and curing.

were dealing with.

Headed back in face of growing wind which had started rippling up river when we had lunch and was uncomfortably strong by time we had finished and was raising small waves on river. Saw dust storms ^{down - hill} off up ends of rolling canyons.

Brought up subject of Smohalla's calendar. Explained that seven was a big number, seven days in week and Indians had seven and seven days in week period long before they knew white man, also knew when feast ~~days~~ or religious days came.

Buck told interpreter that he thought he had explained that before but he guessed I didn't understand. Long talk, names of "months" mentioned. Finally got around to first month, it was long one, five weeks, starting late in January and winter feast came at shortest day in the year, about "middle of the period." Others named and explained, some had meaning, some not, one was "when things start to grow," "First roots and things, everything changes." Another ~~spoke~~ some kind of a gnat or fly, not mosquito, didn't bite but flew in swarms. Dean took down names and interpretations. Went on through six of them, told that was all. Explained that from last one there was long period until cold weather and first one started season of year off again. Told that this was Smohalla's own system.

Asked about small black book in which record is kept by Buck of his family only, ages, etc. (dots, small circles etc.) Note: See Morney's reference to Smohalla's book. Asked if Smohalla taught him this system, or did he dream it. Told..don't know how he learned it, just knows. Previous conversations indicated strongly that he was taught this by Smohalla as part of things Smohalla taught him to keep "secret."

But, so far in conversation, he has ~~declined~~ not declined to answer any question about Smohalla or his teachings, if he thoroughly understands the question.