

Devil..Yakima and Montana..

Jim Looney. Jim Weasletail. 11/7/51.

"I remember an Indian in M^untana, a Pidgean I guess you white people call him. He told me a story when I was a boy and he was an old, old man. He started to tell me the story one afternoon and it lasted until 2 or 3 o'clock in the morning. I will tell it to you just short.

He used to drink a lot. All the time he drank and he would go to jail.

One time they put him in jail. And he went to sleep and had a dream. He dreamed that there was a tower, it was bright and shining, came up right through the jail floor and floor. He looked up the tower and there he saw someone looking down at him from the top, he was a white man, a nice looking white man with brown wavy hair and nice brown eyes.

"Hello," he said. "You don't have to stay in here. Take this key and it will take you anywhere and into any place and you can go anywhere with it."

He held out a key that was bright like brass or copper and threw it down to the man, but he didn't pick it up.

The next night he dreamed again. He dreamed and when he woke up there was the man sitting right in the room with him and the jail was locked.

"Why didn't you take the key?" asked the man. "You are foolish. You can go anywhere, into banks or anywhere with this key. See, you can go right through here" and he made a motion like putting a key against a blank wall. And it opened just like a door. Then the man put the key on the bed and disappeared. But still the man in the jail didn't take it because there was something wrong in the way the man could go through a wall and he was afraid.

The next night he went to sleep and he dreamed again again. Again the white man came to him and held out the key. "Take it" he said "It will make you rich. " You can walk right into banks and get all the

money you can ~~carry~~ carry out. You won't ever have to go to jail again because no jail can hold you."

Then he put the key into the man's pocket and disappeared.

When the man awoke next morning and put on his clothes, ~~then~~ he reached into his pocket and there was a key (like this--about six inches long.) It was brass or copper, bright and shining.

He ~~saw~~ with it in his hand for a long time. Finally he went to the wall and put it against the wall and it opened just like a door and he walked out of the jail and then the wall closed behind him. So he just walked away and out of jail.

When the man got older he realized that the devil had given him the key and the things he was doing ~~was~~ bad.

He went to the river and threw it in but when he went home and reached in his pocket, there was the key.

~~He~~ threw it away in the brush and then went home and when he got there and reached in his pocket, the key was there.

Then he went to the doctors, the strongest and told them about it. They wouldn't touch it but they held a dance and buried it under a fire. But when the man reached in his pocket, the key was still there.

Finally he became ill and was about ready to die. So they sent to Helena for a strong doctor, the best in the whole country, a religious doctor too. It took him 10 days to ride to the place where the man was sick.

He took the key and prayed. Then he took the key and put it between (in a piece of glass and put it away in the rocks and it stayed there.) It never came back and the man got well and quite drinking and he quit being bad.

Looney....Yes, I used to drink lots too when I was a young man with my partner (an Indian.)

One time we were in Yakima and drinking. They put us in jail. It was a long room with several others in it. There were bars of iron here.

While we were there they brought in a man for robbing a bank. They brought him and put him in a place by himself next to our place. "We could look through a little iron door and see him. They put him in a chair and put handcuffs on his arms and legs and chained him to the chair. Then they went away. He laughed.

He saw us looking at him and said: Pretty quick, I will be in there with you.

"e turned around and pretty soon the man was standing right there by us.

"They can't keep me"he said. "I got a thousand dollars from the bank. "They can't keep me. I can go where I want with a key."

He jast put a key to the wall and it opened and he walked out but all of us stayed in the jail.

The jailers came and couldn't find him and didn't know how he got out.

Next day we heard kitty "meow" , pointing up to chimney.

"We knew it was him. He came back to talk to us. The jailers looked for him but couldn't find him.

"He came back the next day too and we heard kitty meow.

The man could go into any jail he wanted, into any bank, anyplace with the key. "e just put it up and walk d through the wall."

Wanapum--Notes. Way of living. Year to year.

November 21, 1951

Frank and Rex (Buck) laid off work at Atomic Energy project where they had been working for the construction company as carpenters.

Came to my house wearing construction helmets. Rex having trouble with wife, Delores. Argument over car. Called into Indian court for settlement.

Margaret (wife of Frank) still sick after childbirth at Toppenish, Looney's home. Frank on way to see her, take her present, to make her "feel better."

Elijah home. Pictures taken of Jim Weasletail's family. Evident jealousy, Looney and Weasletail.

Elijah and Jim Looney talking over White Swan Mission situation, school bus taking children to school, losing control of children who were turning to white man's religion. worried.

They were preparing to go to Wapato for a wedding dinner.

Nov. 1951

Wanapums:

Frank's wife Margaret. Baby died. I was there day baby was born, arranged to go down later to take present, was to be there five days later when baby could be seen, according to old custom. Telephone call, relayed from Mission by Mission attendant for Jim Looney who paid .40 cents to mission woman to phone.

Went down that night. Margaret came out. Shawl around shoulders, head bent down, eye downcast, looked like different woman, silent, slow. Walked over slowly to me, shook hands, then sat down, head downcast, silent. Came to table to eat with us, remained that way, silent, quite. No one mentioned anything about baby or her. She was ignored. Then she retired to room, upstairs, where baby had died.

"We told no one about the death, not even at the mission," Looney said later. A house full, just our family, came for the funeral. The baby lived to be three days old. "We don't talk about it. It has been a sorrowful times. It was taken out and buried after it was wrapped up."

Wanapums. Sacred symbols. Drum.

Drum given me by ~~Dodd~~ Puck-Hyah-^hoot and asked me to paint it.

Sacred symbols, in order, explained gain. They should go on the drum in this order and color:

Sun-White

Moone-Yellow.

Star-^hed (Seven pointed for seven days of week and Sunday star.)

Explanation of blue--lumpt and green, luumpt. Only difference in pronunciation just emphasis on U. Also, longer drawn out u, like double u. This is a correction of dictionary compiled and previous idea that lumpt was the same word for blue and green and used according to what the speaker was talking about and is written thus to correct previously written notes.

See also One Boie Feather cult - Says same and

Words:

Looney. Puck-Hyah-Toot

In Early Days...~~Suc~~-co-tal Sko-Sum also que-tal-e-can/

White man-^{Su}~~Sko~~-Yap-Poo (White people)

Also-Push-tin, White People, called by old Yakimas. Also, A-Tcm, white people, Umatilla and Yakimas, used same word, many years ago.

~~Neet~~-Wanapum for tepee.

Squeal-yee-Yakima for tepee.

A-Neet- Wamapum. Means, making tepee.

Kot-Nampt, Yakima for long house.

Tsch-tsch-cat-tails. Yakima for Cattails.

Stories.

Coyote stories are called "ol-Soct.

Tum-Nah-Noek --Old People's stories.

3/28/52

^{1/2} Mary Chapman, Palouse, Wanapum
^{1/2} Why-Wyam.

I was born at Sum-Muy-Ya. Indians lived along both sides of the river, biggest village on the north side. Islands were in the river, two of them. One, the largest was

Shieck-Shieck, it means like reeds, jointed reeds that grow along the river. There were lots of burials on that island. The other smaller island was Seepa, it means like level rock. Sum-Muy-Ya is a name for rapids, kind of rapids there, like at Priest Rapids.

Fishhook was about five miles up stream. Grave yard there, a big one. Ash, the station, English name was downstream.

Fishhook Jimmy stayed there at Fishhook, it is where he took his name, to take care of graveyard. Page ferry was near there.

The place called Pichias was up the river where the Palouse river comes in. There is a big graveyard there, lots of people buried there and one man left, but he is not full blooded Palouse.

I don't know any full blooded Palouse. I am sure they are all mixed up with other Indians or dead. Only one old man at Nespelem still speaks the Palouse but he is very old and he is not full Palouse.

The place, Ta-Sa-Wiks, means kind of whirlpool. It was where Page is now.

Ska-Lam-Kee, son of Kamiakin, who died about three years ago at Nespelem lived at Pichias. I don't know the meaning of that word. It is a place name. It is an old place.

Indians lived all up and down the river, lots of them on both sides. They were Snake River Indians. Some were Wanapums, others Walla Wallas, mixed with Palouse. Even long ago there were only a few full blooded Palouse.

They marked their places off like digging ditches. They didn't have fences. Whitepeople thought they were irrigating or something but it is just the way they marked their places from the next man.

Almata is a Palouse word. It isn't Almato. It is a Palouse word but no one that I knew knew the meaning. It is a place name.

"ho-Sis-Mox-Mox is a Nez Perce word. He talked Nez Perce but was mostly Palouse. He was a big man.

Ernest Johnley, who died three years ago was named Tow-Wash Ta-Quintat. He has a daughter in Wapato, Esther George Johnley. Hewas Palouse ~~who~~ but she is not. Her mother is several kinds.

Charley Williams? Yes, I know him. He is old and lives at Nes Pelem. He is a Snake River Indian, not a Palouse. His name is Tam-Mi-Ya-Toot. It means like throwing rocks into river to drive fish into trap.

Fishhook Jimmy? I should know him. He was my grandfather. His name was Chow-Wat-Yet. It means like hanging something up to dry. He died about 30 years ago and is buried on the Island. He was the last man living at that place and stayed there to keep people from digging up the graves. He had four children. Thomas Jim, he is dead. Hewas my father.

Wah-Yah-Win-Mi was a woman. She is dead.

Annie Jim is another daughter, she is dead.

Harry Jim is a son. He is living.

My ~~name~~ mother was Mary Jim.

Tootsie and Alice were daughters of Ka-Map-Kun. I don't know the meaning. He was my first cousin I guess you would call it. We used to ride up to their ~~home~~ place during the horse round up time. They had lots of Appaloosa horses there.

Young Charley, had Indian name. I ~~It~~ was Wapatas ~~It~~a-Manee. It means feather written.

Star Doctor was named Pah-~~Ha~~-La-Wash-Eschit. ~~He~~~~Good~~
It means Five ~~Shades~~ (of color)

I knew Pasco ~~Sam~~ but not his Indian name. He was mostly Wanapum ~~Good~~ ~~and~~ was a cowboy.

Hi-You-Wath was the name of ~~Me~~-Tat's Son. I know him. He was over here a year ago. He breaths hard and is crippled , with humped back. He is not a full blooded Palouse but a Snake River. He was the son of ~~Me~~~~at~~~~on~~~~Me~~~~at~~~~on~~~~Me~~~~at~~~~on~~ Me-Yat-~~at~~. ~~Good~~ ~~and~~ Hi-You-Wath means like you put something in sack.

The old woman, Me-Yat-Tat's back was broken. She had to crawl around on her hands and knees. When I was a girl, about so-high (five or six) and we visited them for the horse roundups, we used to go and get water for her because she couldn't get around good.

I knew Waugh-~~Has~~-Kie. I guess the whites called him Chief Old Bones. He used to have lots of women in a big lodge at

Pichias. I never heard it called Palus. He died 20 years or more ago. His father was the father of Pete Bones, the one called Hi-You-Wath.

Sam Fisher..the Indian name you gave means kinda blue, means like blue laid on top. He has been dead three years. He was buried at Nespelem I think. He has a nephew, Carter Fisher, he lives around here. ~~He~~ has been to this house. (Fisher's name was Yos-Yos-TuOLee-Kas-Sen. It is Nez Perce Name.

Ha-~~Hus~~ lived down by Sum-Ya, he was an old man and his brother was Seep-To.

They called the Yakimas, ~~Y~~akimas. They called the ~~W~~anapums E-Wanapums, means from the Big River.

They used to catch lots of eals (Vooley-Su-Yas) in the Snake River in June, big ones and little ones and they dried them just like salmon. They caught most of them fishing at night two people men in a boat, one holding lighted pitch flare, other fishing. They caught lots of beaver in nets that way at night.

It was down there near Sum-a- that Speel-Yie made rock. It was there he fished the first time early in the season. He fished and caught salmon. He had lots of children. He went around, throwing them around, those first salmon and that meant he had to do that to get good luck. If he didn't do it he wouldn't have good luck. The Whitemen blasted that rock later and it is just a little rock now.

We used to roast beaver in pits. We would dig a pit and heat rocks. We wrapped Swicht (Bunch grass) around beaver and put it in pit and cover up. It would take two or three hours to cook.

Hamash (camas, takes two or three days to cook.

We used to go by horseback to get Skol-Kol, to Soaplake and then over to Waterville. We went to Walla Walla to get Kouse. We called it Housch. The Walla Wallas, Yakimas, Umatillas and all the others called it Housch. I don't know how the white people call it Kouse.

There was one woman, Agnes Jim, Wy-Ya-Win-My who used to fish alone with the men. She caught lots of fish. She also caught an elk once. She was going along with another woman up by Ellensburg and came across the little elk sleeping and she said "schhhhh" to the other woman and crept up like that and put rope around little elk and caught it.

It takes I can take hair off two to four deer skins in one day, hard work. I soak them two days first. After hair is off

I soak them two or three days in brains of salmon heads.

It takes two or three hours to rub the hides and make them soft after that.

It takes three, maybe a little more to make a man's shirt and sometimes four and maybe five to make a woman's dress. It takes about a week to make a man's shirt and about the same time to make a woman's dress. I can make a pair of mocassins, without beads, in half a day.

The Indians used to live in mat houses only up and down the Snake. They were mostly long houses like Priest Rapids only higher up when some were tipi types. Only a few had skins.

The rest were made of mats. There were none made of wood.

There were big long houses in the main villages, four or five at least. Everyone danced the Wa-Shat. There were no especial leaders, just the leading men like Star Doctor and the others who danced and led the feasts and burial dances.

They lived just like they did over at Priest Rapids.

Everyone called us Snake River Indians.

There were no ~~Wap-ta~~ ^{Wap-ta} Shi feasts or dances there on Snake River.

5/28/52

Legends:

Told by Annie Johnson, Indian Name, Hannie-Kash; father Wenatchee, mother Kittasas. Born at Nanum in Kittitas. Lived rest of life at Wenatchee. Married to Cy Tomalawash in 1951. Story telling ability disclosed after several months of knowledge. Cy had some trouble in interpreting but talked slow.

Get out your paper "timash" so it won't get away from you.

Porcupine, Sciash, was a doctor. He scared buffalo. There were five buffalo brothers. They run away.

Then porcupine go after them, go behind, he is slow walker.

He seen tracks. They were buffalo tracks. He talk to them tracks: "How long you been here," he ask tracks.

"I'm here. I'm made five years ago," tracks say to him.

Then he goes on, keeps walking and says to tracks later.

"How long you been here?"

"I'm here four years now, the tracks say."

Then he keeps walking and later, he finds tracks.

"I'm here now maybe one week," the tracks say to Porcupine.

Now he 's almost caught buffalo. Then he catch up to them at the river, the Chia-Wana.

Porcupine he goes into river but he sinks.

Now he catch up with buffalo at the river.

Buffalo brothers see him. Now he's catch up they say. He's close. Lets go across.

Now he catch up with them. Buffalo, the biggest, said lets wait.

Porcupine said: Take me across. I like to go across too, he tell Buffalo, the big one.

"If you want to go across you can get in my nose," say buffalo. Porcupine he's scared. He says: "I don't get in your nose. You get tired when you get out in the river and blow me out and throw me in the river and drown me."

Then Buffalo said. "If you are scared," you can get in my ear. Maybe that's better."

So Porcupine get in buffalo's ear. Now buffalo go in river and swim across.

Then Porcupine he takes sharp sticks he carries and sticks on through buffalo's head and kills him. The other brothers run away toward the east. They are afraid and they run away and don't come back.

Then Porcupine said: "I got nothing to skin Buffalo with.."

Speel-Yei hear what he said and come. Speel-Yei talked: What you say.

Then Porcupine say: I kill buffalo and got plenty of meat but I have nothing to skin him with. I want to skin him. But Speel-Yei want the meat too so he take meat away from Porcupine and fight him. He fight Porcupine and Porcupine climb up a tree.

Speel-Yei went home and got one Speel-Yei boy. He tell him, "you go watch meat."

Speel-Yei boy go to watch meat. But it is only a boy and Porcupine come down from the tree and kill Speel-Yei. Porcupine then take meat and carry it up in the tree. The boy lay like he dead, like he had swallowed a piece of meat and died. Speel-Yei come back. "He ate meat and choked to death," I guess he said.

Porcupine ate so much meat he went to sleep. Speel-Yei saw the meat in the tree and he went home and kicked his wife out.

"Go out and get the meat" he said. "We got lots of meat now."

They had lots of meat for awhile but when it was gone there was no more. Buffalo was scared and never came back to that part of the country again because of Porcupine the doctor. That's why there is no Buffalo in our country now.

Buffalo was called Was-cum-tat-si. Porcupine was called Shi-Shas.

Informant: It is a Nez Perce story, I think, but I heard it a long while ago while I was a girl in Kittitas. I think a Nez Perce told it there.

Jess Chapman.. Wanapum part bloods. Indian names

1952

Mary Chapman, his wife.

Harry, about 2 1-2, Indian name Paht-'In-Och

Cary, about 3 1-2, Indian name Quanan-pum

Tommy Estimo, older son (about 16) Indian name Ho-Hous.

Place Names: 1953- 1954 back check.

Fisheries:

Sources Showaway, Watson Totus, Puck Hyah Toot, Johnny Tomalawash,

Alex Saluskin (Not all same, but as to areas they knew)

Wanawish-Wanapum fishery, about 10 miles below Prosser on the Yakima.

^Y
Toptut- Wakima fishery at Prosser, present dam site.

Wa Wa Tum, SunNyside dam site.

Ow yee Fishery at Union Gap.

Salmon Le Sac -near Cle Elum. (No Indian word known for it)

Naches River--Tieton near Rimrock Soo Soo Noks. and

Also fished at location of present Bumping Lake, on "enas creek

"aches was also a spawningstream. Chinook there up to 50 years ago.

Went i to small streams. Three species. Chinook, large.

Rockeye or Blueback, spawned in lakes.

Late in the fall came the silvers.

Trout-steelhead most important. Dolly Varden. Rainbow.

Early irrigation ended fish runs. It takes 20 square yards of stream to suitably support spawning fish.

Yakima River, before irrigation, had at least 600,000 fish a year.

1905 fish catch dddddd reduced caughton Yakima. 1920's reduced.

1866 fish 15 cents each.

1896-40 cents ~~per pound~~ Since 1904, sold per pound.

Field Notes. 9/4/56 At George Desmarais Hop camp.

Occasion. Illness of Puck Hyah Toot, who suffered a stroke, Aug. 10, 1956.

Right side paralyzed.

Frank Schappy, twatee...doctor. Sleeping in easy chair. Sitting. Talking... old man...raised bed, sheet draped over, Rex' baby girl crying..

Martha Johnny leaning close. he unable to talk. Unable to recognize.

left hand pointing,

Hop workers outside, hop machine, power machine, dragging into loft.

Shack..dirt floor kitchen. Same place as where he consented to pose for ~~picture~~. sculpture.

Mrs. Schappy, sitting, working on beaded bag. "Big celebration last night at Wapato, he's sleepy. Up all night.

"Old man ok before went to hospital, getting better, Paralyzed worse there, couldn't move."

He going to have treatment. Spirits.

Frank: Approved my staying to see him administer.

Preparations:

Plank brought in, new lumber, about 10 feet long. Blocks put under this raising it two inches from floor. This placed as shown on diagram.

Son, Rex, others, grandson, Lester H. Umtuch, Augie Dick, etc. Five in all. Kneeling. On old cotton blanket.

Groaning of machine.

Frank: Long braids, tied under chin, plaid shirt, red, green, blue, levis, moccasins. ~~Seated~~ Moved from chair to stool (see location drawing) Sat, concentrating. Set. Praying. Silent prayers. Concentration on face. Folded hands. Set. Concentrating, silent

Beaters, drummers, took positions. Kneeling. Short freshly cut sticks. like kindling wood sticks, new wood, careful to preserve splinters.

Put in bag. Frank, hands in attitude of prayer, motioned for door to be closed. Indian girls, boys and visitors excluded. Door shut.

Throatal, wavering, tremlo, low, rising, eyes closed, concentration, prayerful, face immobile, eyes closed. Beaters starting, fast one, two, three four ~~tempo~~, tempo. Colville woman Susie White came in, ~~sat~~ sat on right, singing low too.

Hands, beautiful hands, Indian (India) dancers, Chan Kar Sha, ~~re~~ memories of. Leaning forward. Prayerful, devote.

(This after introductory talk, like sermon, left finger pounding on right hand for emphasis. Explaining presence of Suyapo or white man, brother, member of Priest Rapids family, Wanapum) This lasted for about four minutes.) Silence, then chanting started. Frank's own medicine song.

(Before commencement of, bowl, basin bowl of water. Washed hands and face, thoroughly. Washed and washed, didn't dry.)

First attitude of hands; Backwardhand clast, then released. Hands, outstretched, up, wavering.

Two sets of songs.

Frank, standing, regal, ~~sat~~ statusque. Slowly approached bed. Hands, ~~kn~~ fists clenched, knuckles to knuckles. Outstretched hands, thrown open. (End of chant)

Approached bed. Laid hands on shoulder, ~~he~~ worked intently, song intently, faster tempo, ~~had~~ extreme concentration. Worked shoulder, hands quivering, arms quivering, worked upward to shoulder right side, ~~ad~~ face pressed toward body, sound like gobbler, low, intense, intense concentration. Hands cupped, ~~o~~ "caught" it, turned to his left, walked toward stool, raised hands, singing, "thrown out violently." Resigned to: "Hard to do, didn't get it that time."

Repeated: (once.) Beautiful hand movements. Beautiful stance of casti g out, right foot back, head upraised, left foot forward. violent cast, opening and released...hated and destined thing he was throwing away. Eyes averted, no one looking.

Puck Hyah foot immovable. Stoic. Face then started registering intense concentration, trying to help., understanding coming back. Eyes closed.

Cup of water signaled for. little in mouth this time as he approached. Blew violently, back and forth, swinging head back and fourth. Violent blowing. "hoof, not spraying water, not enough for that." Worked up and down, then hands, hands reaching, working upward, fighting to grasp "the thing," working to hold it, imprison it, capture it...up to chin, gracefully around face, over forehead. up to top of head. "There, I have it," (by sign of actions. Raised carefully and easily, this time violent giving away to the unknown, the casting out of... Beautiful stance, wonderful dancer.... graceful. Movements of head side to side at latter stages of chant.

This also repeated. Twice.

Water dipped into by two fingers of right hand. Worked into palm of left before he went to work

Puckhyah foot intense on this last. Eyes more recognizable. More understandable.

Then, Doctor seated. Doctor resting. Tired. Rubbed face and hands over face. Signaled before seated by outward gesture and words, tap, tap, tap, tap of sticks ceased.

Door opened. Board removed. People came and went. Smoking. Talking quietly.

Explained difficulty. Explained third treatment etc.

Diagram position attached.