

9/10/56

Arrived around 6:30. Family at dinner, at prayer. prayer talks. eulogies.

"He's unconscious." Don't know anything today.

Frank Schappy, Johnny Tomalawash and others, Harry, Martha Johnny, Frank Lecture. Seated on row, south side of long house

Hands a ain, bowed head. Taking prepaardeness. He told how and what is to be done. Will betaken to Priest Rapids from this house when eHe dies.

"He looks so bad we will sing a song to prepare him."

Frank Schappy: Rang bell three times. Washat song. Weeping, Silently. Some eye wiping.

"Altar" at east end of room, 10 bells there, large ones, about six inches long five inches across bottom.

Seven candle holders on wall. These brackets, made of lath, like L shaped. Candle stuck on nail. Unlit.

Shakers starting to arrive. Relatives, friends stood, some of us on west end, some on north. They came in door and passed around room clockwise. Hosts, standing, raise right hand. Shakers touched right finger tips, sometime entire hand, to upraised hand and then crossed themselves, "In the Name of the Father, Son and the Holy Ghost." They crossedelves when passing old man, only one reached out and touched his right hand. This repeated as individual groups arrived.

Frank----- presiding. 12 bells rang, facing alter, then two times, three bells each. "The meeting is opened."

Face center, ring three times, face out, three times, bell in each hand. Face in, ring, then pray. Sing. Indian song. Seated.

Frank- The meeting is open now, brothers and sisters etc. Jesus Christ, Oh Massey, Massey..

Bed moved to center of room. Old man in coma or ~~unconscious~~unconscious..
 11 women on ^{south}~~00000~~ side, 11 men on north. Frank Merci, or Massey,
 brothers and sisters, etc. etc.

Turn around and face altar.

Prayers. rounp unision but babble,

Little girl placed on chair east of bed at right. Tomalswash (Johnny)
 in chair at left.

Candle workers..."priests" working, circling bed and chairs, searching
 under bed with candles. Paired off, two to a patient,
 bell ringers and dancers moved in closer as work progressed. They
 referred to it as work.

Religious tempo, tone of short song, over and over, Ohhooo woah, oooooo.
 Ohooo woah, oooo, like great chorus singing, jangling of bells in
 unison, stomping in unison, hard stomp, arms pumping, like running on
 treadmill, gliding waddl of shuffle of woman with candle, rapt
 expression on her face

Frank...working, shoulders shaking, working, flipping off
 "things.." laying on hands, working on head, softly, gently, working on
 leg, ickin off things. Clapping hands like they were killing the "thing"
 Quiet contrast here with medicine doctors.
 On and on, working over each patient.

Striped shirts, wet through with perspiration. Faces soaked with it.
 Dancers, stomping, heavy shoes, rhythm, ,fast, one,two three tempo...

Marriage, custom, baby giving, scum scum mick ka pohl.

Informant, Bobby Tomanawash, Priest Rapids, whose people noted for adhering to old customs.

Wife's parents, Walter Clouds, he long braid, noted for adherence to Indian custom.

Bobby's first born was a son, named after his father, Cy, (he is called Simon)

Because this was a son, the custom of giving brought the girl's family to the boy's house. However, a long house was used for the purpose, as is frequently the case, since Bobby and his wife lived removed from the Yakima Reservation.

~~xxxxxxx~~ His uncle, Johnny Tomanawash since his father is dead and his uncle while living at Wapato was born at Priest Rapids, ~~xxxxxxx~~ functions as Bobby's father.

The woman gave women's things, beaded bags, roots, dried fish,
The men gave blankets.

All the dishes in which the food was served were taken home by the man's side, as was all the additional food.

The woman's side prepared all the food and served it to the family of the man, as is customary. These dishes were cooked and set for certain people on the man's side.

Functions like this are usually held during warm weather, thus facilitating travel, or possibly serving outdoors at the home.

The members of the man's side arrived at the Toppenish Long House and waited outside, until they were summoned. Then they marched in, in order of family standing, and were shown where to sit by the mother-in-law.

Later Bobby's people cooked, set the table for the wife's side. They brought woman's ~~xxxx~~ things.

Since then Bobby has had another child, a girl, in June, 1962.

When conditions permit as would regulate giving (finances, etc.) Bobby's people will go to the "woman's side" to give things, these will

things for women.

It is not necessary to hold an exchange for each baby born, but this is sometimes done by families adhering to old custom, wishing to take the occasion to preserve this old custom and pass it on through impartation to the younger people in the family. It was not the custom in the old days, only as desired, to give a "scum scum mick ka pohl " on the occasion of the second birth.

Dobby's second child, a girl, has been named Ann Marie.

The exchanges of beaded bags and things like that, if frequent, of course present giving problems. For instance, a beaded bag with a certain design given, may be given at an "exxhange" on the Umatilla Reservation, if the conditions call for the family to travel there.

In another year, two or three, the bag may be taken to Colville and given at an exchange there. And months or a few years later, it has happened, it could be brought from Colville as part of an exchange and find its way back to the original giver.

Baby boards or cradles, among the Yakimas, are called Skein, the same as on the Columbia River around the Dalles. Skein was the name of a village site there of the Skein-pah, located on the North Bank of the Columbia River, and the sand inlet was in the shape of a cradle board. These people were among those identified by Lewis and Clark in 1805.

In 1962, a beaded cradle board, with protective covering of tanned deerskin over the inner layers of pieces of blankets and cloth, costs \$25. The outer wrap of deerskin, in an old type be cradle board, was laced down the middle.

Women accustomed to sewing have fitted some with zippers.

A cradle board may be put away and used for another baby. But if the baby dies, the board is burned. Through burning, the evil spirit that took the baby's life is eliminated and the ghost of the baby does not remain.

When Bobby's son is three or four years old, he will give him an Indian name. He is going to name him for his father, who is dead.

When the little girl is about that age, she will also be given an Indian name, that of Bobby's grandmother. His grandmother is also dead. However ~~xxxxxx~~ his wife's grandmother is not dead, and thus the little girl cannot be named for a living person.

Persons of exemplary character that can be pointed out to the children as they grow, and of course, ~~xxx~~ in the family, are chosen in all instances.

At a name giving for Bobby's son he will purchase blankets and other things, Indian things, and there will be arrangements for a dinner.

Then he will stand by the pile of blankets and other items, distributing them, the most valuable things to the person who knew his father best. And it is the duty of this man to talk with the boy and associate with him as he grows, telling him about his grandfather's good character, how he lived and how he should ~~live~~ also live in the way of his grandfather.

Babies. Birth customs.

When the mother has her baby she goes into a house, a mat house, by herself with only a woman who knows babies to deliver the baby.

The baby is born and is laid out on a mat for five days. No one may see it until after five days. Then it is put on a board and brought out and everyone sees it. It can be named early by an aunt or someone like that or later, by the father and mother, at a regular naming ceremony. An aunt can give the baby her name. That is because if the baby dies, it can go to heaven. If it does not have a name, it cannot go there.

The mother takes the mat that the baby has lain on and takes it out and buries it in secret. It is never burned. It is the same with the board the baby is tied on. It is kept on a board a year and a half. That makes the baby strong and tall and straight and not stoop shouldered like some of the modern or reservation Indians who were not brought up on a board.

After the baby is taken from the board the mother can put the board away and save it or the mother or father can take it out secretly and bury it. It is never burned. If another baby uses the board it will cry and cry all the time because the board will make it cry. It has to have its own board. The board knows that it is not the right baby and makes the baby cry. That has happened in our family several times.

Just before the birth of the baby the father must do things easy. He must be kind to the mother and not do violent things like hunting or riding hard or working hard. He must not drink. That is why Margaret's baby died. Frank drank. That happened to me twice. When my wife had babies I was in Toppenish drinking and they died, twice.

Within an hour after the baby is born the father must hunt, fish and swim or the baby will die or not be a good hunter or fisherman or rider.

Spirits...air full of them, smoke tanged autumn air, dust filled air, full of spirits, feeling of them there among the people, believing in them, believing they were summoned. Believing he was too far gone by entering hospital, believing, all intensely believing, boys who had gone to high school, young men, laboring men in work shirts.

Mrs. Schappy working on beaded yarn basket-bag. Warp made of string, heavy string, rest of yarn.. can make it in two or three days if work all the time.

Frank: If heat Priest Rapids, taken ill there, treated there, maybe recover.

Dust from ^{trucks} ~~trucks~~ outside. Long stringers of hops, drawn from truck over drum into kiln. Workers..

Preparing meal in kitchen for all.

Lasted about 40 minutes.

Bed: Blankets over; He with moccasins, long or high ones, natural tanned. Black shirt with flower designs. Left hand sometimes worked on immobile right, but entirely quiet during doctoring. Trying to talk Indians--not understood in Indian. After treatment recognized me. After, could understand what he said in Indian. Raised on pillows.

known

known

East
←

Kitchen

maths
garden

veg

veg

X

O

X
X
X
X
X
X
X

20 ft

me

exit-
or

Bed
room

Bed
room

Priest Rapids. Field Trip and Huckleberry feast..August 5 place names. Jim Looney. Harry Tomalwash. Puck-Hyah-Toot. Tomalwash. etc.

So-Happy's Camp-Wow-Ow-Wic.

Sage (white) Nuchst. cattle and horses eat.

Sage: Suah Wanapum. Yakima Tow-Sha.

Black birds Tchlumeeo.

Dove. White man's bird.

Elijah Supelyea. Wallulupum. Indian name M'Tup-Pum.

Preacher. Goes around telling. (Confessing.) Dance at Washat on sacred ground.

Home after dark. Oversunnyside hill. Pointed out mountain to southwest also on way up, overtoward White Bluff. Called LeLake. Other Indians at Umatilla, Umatillas and Palouse called it "^{a-}LeLeek." Evident old boundary referred to by Smowhalla.

Sunnyside Hill-(Harrison Hill) Cha-Look. Small mt. Water came long time ago. Hill rose up, stayed out of water.

Granger--Pisko.

Mountain southwest of Granger? Called Hoaqumpt (As far as he goes)"

See-Walla, place around Granger-Mabton. On Yakima river. Also boundary of area asked by Smowhalla.

Prosser, boundary that way. Called Tap-Tat.

Mabton bridge over Yakima--Sheet-za-pa (Hatch eggs) ^{mosquitoes} ~~salmon~~.

Huckleberry feast held first quarter of moon. Sunday, August 5. August 11, feast at Warm Springs, or Hee Hee. Big one.

Trip to White Swan for Jim Looney and Elijah Supelyea. Picked up Jim in car, split groceries, picked up two halves of elk at hatchery, Looney said he got deer and elk there sometimes. Frozen stiff like boards. Skin turned down.

Arrived about 9 o'clock. Late. "Everyone else had finished eating. Cooked for us. Served on mats, Frank and Rex helping women bring in food and coffee. Men also helped women clear tables.

Served in long house which had been made longer, four rafters

Looney took bread and elk home. Looneyfeast. He had two deer and on elk.

Mt Slide back of Loone's place. Slide there long ago. Two lakes there. One dried up. Coy Coyote and two wives. He go over ~~sooooo~~ north of "hi e Swan every morning to "p" lake there.

Looney: Smowhall's cemetery at Mabton, Satus. His country. Looney said "Smowhalla's country. Offered him. Moxee country, "Said, no, people there will kill me. " Asked where he wanted Said land and Pointed to Sunnyside country to Mabton where adjoins old Yakima reservation, lost boundary. Down to Seewalla on Yakima, over to River at Pasco and White Bluffs country.

wid00 long.. mats on floor, center cleaned. Asked if we would sleep in
 did..family groups, snoring, talking, snoring, talking, soft mats,
 feet inside, heads toward back, raised for pillows.

Up by daylight, most Indians already up, separated, down swimming..
 warm morning, sun just coming up, Harry standing naked on rock after
 dip in river..women working, everyone hustling around...men gathered.
 JB. rang bell.. singing by men started, gathered in long house,
 JB at head..then Harry as leader, giving ~~to~~ few words in between;
 singing songs, seven songs, same song.

Breakfast feast. Bell..JB. spoke. same. Roots ~~to~~et, salmon,
 pieces smoked and baked. Boiled salmon put in spoon on plate. It was
 first, then water.

Take Nusaw..Take Choose. Then roots..in order: Bitterroot,
 skol-kol, the root the get up by Soap lake and Badger mountain.
 Then eat mush, boiled eggs, bread, potatoes, coffee, then
 finished with "Choose."

Order seated: JB on stool. Harry leader. Bell. Johnny, then Sy.
 Ended by ~~ending~~ men and women swinging hands.

Bell call: Three times, . First once, then seven times, then once.
 Songs by men after eating.

Root feast: Followed dance in afternoon. Flag raised, bird on,
 put on by JB, no one else touched..raised, lined with sun.

Drum signal to call men who sang while women prepared
 bustling around with Martha Johnny serving. Seven songs or dances at
 dance before feast, then testimonial..Elijah: Sidewise dance,
 starting from place at west end with men, sidling around counter
 clockwise on sacred floor, back to lined dancers..Then took place on
 floor in front of men..Talked..fine oratory....more emotional...
 five minutes..Told how to live, why they must live..etc. etc.

Indians seated on outside of mat. Men entered, circling to left going in. In order, with JB at SE end for feast.. Whites seated on blankets on inside with overflow of Indians...

JB seated on stool..Tomalwash..Harry, Cy.Songs before meal and after..whites fidgeting, didn't know whether invited or not..Then invited in. Singing continued while cleaning up by women..

Martha Johnny set out food , already prepared in center, passed to Frank and Rex' wife. they placed..last served huckleberries..Bowls spaced on tables (See photos)

Order of food for feast:

1-Salmon; 2 water; 3, bitter root; 4-skol-kol- 5. huckleberries chokecherry ..then everyone eat.Finished usual way with "Choose."

Drum summoned to eat.

J.B. Got up on feet.rang bell three times..first once, then seven times, then once. Then talk. Tell them what Sunday has meant to Indian..always must mean to Indian..now work six days, dress in old style on seventh..moccasins, blankets.buckskins.Cover white clothes

JB. went around early in morning instructing neglectful ones in dressing Indian style..Boys, men to cars to get moccasins..women retired to put over solid color dresses on top of regular ones and put on basket hats..

JB Says in old days Smowhalla Rang bell to mark close of Washat..rang it three times.

Jim Loneo Loney: Rock Island, downstream from camp..white horses, two, one fell over, too big to put up, bigger than car. Why They are white horses.

Moon and new has one name , full moon another..name of moon and month the same.

Marriage customs. (Whippings)

Jim Looney, Elijah Supelyea and Puck-Hyah-Toot, informants.

When a couple married or started living together they were married and if they thought good of each other they kept on living together. If they were unsuited to each other, they separated.

When they separated or got into fights and they were young people, their parents or the old elders got them together. They would ask them who was to blame. When they would whip the one to blame until they promised to be good. If no one would say who was to blame they would whip each one until he or she told who was to blame. They would take them into a room and stand around them or sit around them in a circle and talk to them and they would whip them after talking to them and explaining how they had to be good to each other to be happy and continue to live together.

After a marriage. Baby shower or feast.

Go first to the man's side to eat. Relatives of the wife go there, first exchange, & take dishes home after eating.

The man's side ~~kills~~ kills the meat for the feast.

The woman's side takes the roots.

Take camas. Take the Indian carrot, called So-wicht. It is eaten raw or dried, cooked, looks like stringy watery mush, put salt on it then. If eaten raw it is peeled. It grows all over, small root, about three inches, maybe two inches long, about as big around as little finger. It is then stored in moist earth in baskets or bags. It keeps tender and almost fresh then, like potatoes.

If a girl is born to the young couple, they gather at the ~~girl's~~ girl's side first.

If a boy is born, they gather at the ~~boy's~~ boy's side first.

Naming.

Jim Looney, informant. Puck-Hyah-Toot, informant. Name given to me, at family gathering at hop ranch where Puck-Hyah-Toot lived during meal with huckleberries. Present: Frank and Rex, Puck-Hyah Toot's sons, Bobby, his grandson, Margaret, Frank's wife and her children, Sluggo and Stanley.

"The old man wants to give you a name," Frank said, the elder brother. It was then explained that long search had been made for name to get one that was suitable that no one else had so it could be given to me.

It was explained the name was "Now-Tow-Loook" meaning, a bird that hovers in the field or over the field, wings fluttering up and down.. bird hovering .

Jim Looney explained previously
Naming in old days, taken old style represented payment of money, horses or what have you.

When name was given some Indian would stand up and say: That is the name my grandfather used. So you have to pay me a horse or two blankets for it. Then another Indian would stand up and say: That is the name my best friend used. And he would take something.

When the father held a naming ceremony he stacked up presents, money, blankets, things like that. The man whose was closest relative of the man whose name was taken would claim first thing from the stack of presents.

Later when Indian grew older and if he wanted to take another name he could do so. Sometimes it was name of famous Indian. Boys always or most always had different names when they were small. They took other names or were given other names when they grew toward manhood.

Priest Rapids:

Jim Sohapp~~y~~ and William Sohapp~~y~~ (latter of Umatilla or Pendleton)
"My father's sister's boy) William Sopah~~py~~ was "my father's sister's
boy."

Indian spring (Story of the winds. Pasco. Walla Walla.)

Jim Looney and ~~Elija Speed~~ and ~~Supelyea~~.

The name of the Indian spring eight miles from Pasco is Too La To Pee Peia
It is near Richland, between the Columbia and Yakima river.

It smells bad (like manure) That was caused by the man
washing his hair in the spring There were bugs in his hair and
the bugs got in the spring and spoiled it.

Names of Indian Tribes

CREDITS

Brother to John Beck "Chief"
and

Anna Gruin - " Si Vous voulez venir }
 Maurice Gruin - Avez vous un fils } En France

[illegible]

Mr. Adams - Service for } 1/2 order to John Buck
State (poland) (for) and }
Ward Bellack }
Ann Pike }
} in place to John Buck
} in place to John Buck

The Buck
 Met the Buck
 Made the Buck
 from the Buck
 Morgant Buck
 Pot Buck
 Asin Buck
 Ave Buck

1 nephew to John Buck
 2 brother to Edgar Joice
 "Chief"
 Chief's husband { Indian name is
 wife John Buck - is
 daughter (Patrik's
 son
 son's wife
 son
 grand son (matthai's son)
 grand son (matthai's son)

RATING _____

BUSINESS _____

ITEMS	FOL. ✓	DEBITS	DATE	ITEMS	FOL. ✓	CREDITS
Dr. Lammamwale, husband						
Amia Gruin				wife (deceased)		
Mat				son		
Robbie				son		
Joe -				son		
Harry Lammamwale				husband		
Agnost Gruin				wife		
Harry Lammamwale				husband		
Nancy Gruin				wife		
Arnette				daughter		
Gennie				daughter 2 deceased		
Virginia				daughter		
Shirley Joe Ann				daughter		
Ernest Johnson				husband		
Kate Joe				wife		
Dennis Joe				son		
Swais Joe				widow		
Herb Joe				son		
Mabel Stodman				deceased		
Gruin Stodman				widow		
				son		