

McWhorter Collection, Washington State College, Pullman.

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[Decrease of band shown by later comparison]

Shop-ut-a-luk Wash

March 25, 1940

Hon John Collier, commissioner of Indian Affairs, Wash., D.C.

Sir:

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[Rex Buck, son of Puck-Hyah-Toot, name omitted from list. His Indian

name 'u-La-Howit/

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Witnesses

L.V. McWhorter,

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[Talked to man at Spokane..old man..identified as Rothrock. He didn't want to have letter sent. Didn't want to sell any of the land..Promised them use of land as long as they lived; (But he has apparently sold land in 1950 or at least part of it)

Wanapums. Miscellaneous notes. From L.V. McWhorter, letters and notes at WSC. archives. field trip, Aug. 1951.

April 8--(30s) Getting ready to seek food. Sam Joe and Frank Wayne, Frank Buck breaking axes to pull hacks and buggies. Will go to White Bluffs and at Wanawaek, at the Horn of the Yakima, first.

Johnny Buck on crutches, April, 1943. Getting around better.

March 8, 1941--Invitation to feast. "I will be there, March 30, 1941, Sunday, at White Bluffs. Letter sent by L.V. McWhorter 1405 West Yakima avenue, "Big Foot." Signed, your brother, J.B.

Letter from J. Dowe McQueston to McWhorter, 1942.. No state lands of value. "To try a bill would cost \$300."

Letter to McWhorter from Homer L. Morrison, U.S. Department of Interior, superintendent Indian Education, 1940:

"I am reasonably certain nothing will be done."

Newspaper clipping: Yakima County aide board, 1942: Helping 200 Yakima County Indians.

Letter from W.P. Bonney, Washington State Historian to McWhorter, asking for verification of story that Yallup and Saluskin fought in the 60s to decide who would be chief. Fought for three days. Yallup hit Saluskin with a rock, deemed unethical. Paid Saluskin off. Continued fighting and Saluskin won and won right to be chief.

Letter from M.A. Johnson, superintendent Yakima Indian Agency to McWhorter.. "Happy to help Johnny Buck get located in berry picking area of Mt Adams.

1941: Land treaty.

Letter Commissione E.J. Armstrong, reference of letter January 11, February 20..no treaty made with these Indians. Government does not appear to recognize their rights to land/ referred to. Furthermore. we are unable to determine what if any lands were claimed by them. The area around Priest Rapids was ceded by the Yakima Indians in the treaty of June 9, 1855 (12 Stat 951)

Same position as Wichita Indians who claimed land in Oklahoma ceded to U.S. by Quapaw tribe, treaty of August 29, 1818 (7 stat 176) suit, Wichita , decided adversely to claim Nov ? 6, 1939 (89 cts CLS 378) see syllabus and decisions, office of Indian affairs.)

Feast invitation. Letter sent to McWhorter, invite to feast Feb. 28th 1943.

Letters to R.C. Sisk.

Letter in 30's....."sixty Indians, mostly women and children, three blind, one on crutches, one hunchback crippled man."

F.M. Rothrock, Union Stockyards, Spokane, January 19, 1940, letter, relative to land near Jordan Springs.

Note, 1942: denied elk meat.

Letter re. fishing rights: B.M. Brennan, director of fisheries.. letter re: Celilo Falls.

Letter, February 5, 1943: U.S. Department ~~Interior~~ interior; No funds available...too many landless Indians.

April 30, 1940: Indians leave for Soap Lake and Badger Mountain.

Notes from L.V. McWhorter collection at Washington State College,
made by Click Relander, Yakima, 1951.

U.S. Department of Interior Letter to McWhorter: Government funds
available year to year under authorized action 5 of act of June 18,
1934 (48 St.989) No land available for many and varient ~~bands~~ remnants of
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Wanapum census as listed by McWhorter, April 2, 1940..."thirty-six
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Indian village located in fractional portions of Sections 21 and 23,
not far from mouth of Soudough Canyon, owned by myself (Rothrock)
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Rapids. F.M. Rothrock, March 28, 1940."

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Yakima burial. McWhorter's Notes. In WSC. Field trip, 1951.

Burial of Mrs. Yallups

First wrapping.

Two firm blankets. Shawls and pillows. Bedding in casket. Three sheets.

2 double blankets, five good blankets, three shawls, three navajo blankets on top of casket 1 large shawl, 1 double blanket.

Effects in casket: 1 beaded bag, 1 width cotton goods. Mat. Two fine otter skins, 1 ~~Orondand~~ remnant.

Legends: McWhorter collection WSU. 1515

origin of the Horse()nCHe -"ana legend. July 4, 1921.)

The kuci-ci (horse[koosi- oosi?]) came from the east some where. It was never found on the ridges and dry land as now. The kuc-ci was in the lakes; lived there.

Once the Indians held a meeting, a council. A lake was there. A young woman went to bring water. She saw an Indian man, who took her. She did not know who he was, but he was a real person. This was early in the fall, and that woman never came back. The Indians hunted for her, but never found her. She was lost.

It was the next spring; early next spring, when a man went to hunt rabbit and small game. He came to a swamp; some grass and feed there. He saw a brown stallion in that swamp. The lost woman was there; about one-fourth kuc-ci. He saw that she had mane (co y) and tail., and hair on her body. This woman had been the wife of the chief of the tribe.

The man hurried back to the village. He told what he had seen in the swamp; told the chief how he had seen his wife and how she appeared. A council was held. They did not believe all that the man had told them. They would go see for themselves.

He went to the swamp and hid behind some bushes. They saw the brown stallion. They saw the woman, now partly changed to kuc-ci. They now believed what the man had told them. He had spoken true words.

In those days the Indians had deerskin ropes for packing their bedding of skins and furs. They surrounded the swamp with these ropes where the stallion and woman were. The colts were with them. The stallion broke the line and escaped; the two colts following him. The woman was behind and was caught. She was like a wild kuc-ci. The two colts turned back; came near their mother. One was about three moons

old , the other one moon old. At first the woman did not talk; could not talk. But finally she spoke a few words; then talked more; She told them that she could not help it; had to go with the stallion. She now had two children and wanted to take care of them. The chief and his people let her go.

Three months later they saw her again. She was then completely changed to an iat-(woman) kuc-ci. In these days more there were plenty of kuci-ci mah. Every snow after that the Indians caught any kuci-kuci wanted in the swamps. They could catch a one-snow colt and use it to pack from place to place. One would do a whole family for all the people walked. They were afoot in those days. They would pay high for a kuc-ci. Too costly for every one to own a kuc-ci.

The kuc-ci kept coming on from the East; brought from the east to the Che-wana. They are now here in plenty. The Indians always believe that when you ~~say~~ halloo; when you call to the kuc-ci he understands you. He stops , or looses u. This is because of the iat-kuci-ci. They understand our language for they come from the iat. (woman)

notes to origin of the horse:

For the human origin of the horse among the Tima Indians refer to the twenty-sixth Annual Report of the Bureau of American Ethnology p. 241. For a constative legend pertaining to the ushering in of the horse see "Coyote subdues the Man Eating Monsters". The Okanogan Sweat House.

That the horse was first brought to the New World by the gold seeking Spaniard, cannot not rationally be gainsaid. The appellation, Cayuse, as now applied to the Indian pony of the northwest, according to an intelligent and well informed Walla Walla tribesman, came about in the following manner.

During the war with Mexico, a band of the Cayuse Indians returning from a foray in Mexico brought with them some of the Mexican Mustangs. These animals were referred to by the surrounding tribes as the *kuc-ci* (horse) of the Cayuse; or Cayuse *kuc-ci*. In time Cayuse became attached to all Indian horses of the N Che-wana. One version of the story is that the fierce Cayuse were engaged in fight with the Americans in the Mexican War. The Bureau of American Ethnology is authority for saying that: "The horse, after the Indian had come to contact with the whites, was bred by the Cayuse, and from a merely local used word has extended currency in the N.W. Pacific states." (Alexander F. Chamberlain in Hand Book of American Indians, Part 1 p 225.

At best such attribution of the origin of the name must be regarded as highly hypothetical. The first that the first appearance of the horse among the various tribes of the Pacific states is buried in legend is strongly suggestive that these people have been associated with their equine companion for a period covering many generations. It is indeed a long haul from Cortez's conquest of Mexico to the breeding of horses by the Cayuse in the wilds of the N Che-wana.

(Re. note. Shoshonean, Nez, Perce, Koosi, horse; *koosi-koosi*, dog, literally little horse. *Koosi* name for horse through Yakima tribes, Walla Walla etc. dog same. (Literal *yo* little horse)

Legends: McWhorter file, "SU, Library 1514 Chief "aters November 1918

How the in Chewana was Formed

Story of a Lake on Mount Adams, and in the Yakima Valley.

A man and his wife were living in the Klickitat country. They had a son who was married. The mother spoke harshly to the son, scolded him for something and the young man thought:

"I will go away; go far away. I will get lost s me as dead."

He took his bow and arrows and left the lodge; left his wife and parents; He went far into the mountains, near Pot-to (Pahtoe, Mt. Adams)
typist insert

He looked at this big mountain, so high and standing alone. He thought:

"I will climb pot-to. No man has climbed to the top of the big mountain.

I will go see what is there."

The young man climbed up to the top of Pot-to; the first man ever to go there. No snow, no ice on it then. He found a small lake on the top. He looks at this lake. He forgets about how his mother talked to him. The wind begins to blow. There is a comb near the water. He thinks:

"What is wrong here?"

He picks the comb up. He lays it down again; for the fog comes up quick. It gets thicker and thicker, dark, for it hides the sun. The young man cannot see. He is lost five days.

Five days his parents miss him; do not know where he is. After three days they hunt for him; hunt for him on the fourth day. They cannot find him; find no trace of him. Then they think:

"He has killed himself."

Then they sweat in the weacht. They cry for their child. The young wife cries for her husband. He will not come back again. The mother and wife cut their hair. They cry loud and add long. The next day comes; five days since the young man has gone. They are crying for the missing one.

In the meantime the young man was lost. But on the fourth day he

begin to find himself. He thought:

"I will go back to my wife; to my parents."

The next morning he starts back home. It is about noon when he reaches ~~his~~ the lodge. He sees his father making sweathouse; making sweat. He hears his mother crying in the lodge. He goes inside. The wife is sitting on the left side of the lodge, sitting with her head covered, crying. He goes up to her, puts his hand on her shoulder and pushes her. She does not look up. He pushes her again. She sits with head covered crying for her husband. He pushes her a third time. She looks up. He says:

"I have come back."

He calls his mother: "I have come back."

He goes out and tells everybody her son has come back. Then the son lays down and sleeps the rest of the day; sleeps all night. Next day he tells the people what he has seen.

Next year comes a big earthquake. The earth shakes and rocks. One man coming this way from out the mountains, heard a great noise; loud like thunderback of him. He looks toward Pottoe and sees dirt, stones and water coming down the side towards the sunrise. He climbed a hill on White Salmon River. The water rushes up and comes closer to him. The water is dark with mud and dirt. Trees, logs and brush is on the water. He sees something like bear, deer, elk and other animals in the flood. People, women with babies on their backs he sees drowning. The lake on Potto (copy) had burst, coming down, bringing the side of the mountain. The people and animals which came on the water, belonged there. Lived in the lake.

The Yakima country was drained. A dam where Alfalfa now is in the lower valley burst and all the water; a lake covering the great plain of the Yakima reservation, poured out a strong flood. All this water formed the Chewana, which, up to that time was only a small stream. At the cascades it passed through the rocks, a tunnel forming a bridge.

That place was torn away by the big water and the great river poured over the fallen rocks. Trees are yet to be seen there in the bottom of the river when the water is low and clear. The river has been large ever since that time it was done by the big earth-quake.

Wanapum Indians, also called, Priest Rapids Band.

Research by Click Relander, Yakima.

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Letter from John Collier, Commissioner of Indian affairs, to McWhorter, April, 1940. There were no Wanapums.

Wanapum census as listed by McWhorter, April 4, 1940

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Letter, 1937 to McWhorter: Appealed for aid against order, Sept. 28, 1937, to E.E. Bennett of Kennewick against and prohibiting drying and saving salmon for winter use.

Rothrock (Spokane) map, 1935: Shows Figure 2 ranch across river, Borden Spring, gulch deed, state lease, trail road, 8 miles to Cold Creek alfalfa fields.

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