

7/20/58

Satus:

Definition of: Camps, huckleberry fields

Informants: Thomas K. Yallup, Kelly George, Watson~~x~~ Totus, others.

Brought up for discussion meaning of.

Pointed out by informants, name of creek, ridge, lookout peak, stream, trail, etc.

Means: Camp, where Indians went in spring, or later, and from where they went out to dig roots, hunt, fish etc.

Pronounced Shatush.

Every year people from same area, went to same Shatush

One place, So Nip So Ni, means birchwood, located around Bickleton. Another, Haupt, Haput, means cottonwoods, along Satus Creek. These places for early roots, early spring roots, April, May, early June. Spring races were held at Haupt Haupt too. Same name for Ephrata.

QUI QUYLAM, a kind of bird, used to be here, no more, but up toward Nespelem. A kind of water bird with long legs and bill, lights and stands in water, smaller than heron or crane.

This down from Satus country toward reservation. Progress of camps of Shatush, progressing from east and south of reservation or Mt. Adams around toward the west.

El La Tama (creek) that empties into Satus Creek The Pawencute Indians lived there, name of the creek. empties into Satus creek from the west side, below ranch, at Meninick cemetery. Tama means hip in Wanapum language, name for hip

From there on over north, Klah Tah, like a fork, south of Logy Creek. Logy Creek a white man's name.

From there over toward Logy Creek, Wahpikes, like standing up on bluff looking down, like water flowing along and coming to a falls.

From there westerly, Show Hee, something ~~bunched~~ bunched up, like a bunch of timber in a canyon, a clump of timber, island like something, bunched up.

North of there, Twa Winch, gathering place for the White Swan people, people living around White Swan. Means Twa "ince, "epee Boles.

Show Whee, "oppenish people and people from around Odd present Satus went there. ~~it was added to west of Odd and as~~

Meadow west of Katah "as, was Yo Hoo, where used to race in big meadow. It ~~is~~ is west of logging road going over Satus Lookout. Go 10 miles, come to a little creek. It was also battleground, where Indians encountered ~~xxxx~~ Haller's forces. Old Indians tell story from old days. It was also battleground of Indians long ago with red ~~xxxx~~ coats, they called them Lima, fought them, believe they were early Hudson "ay people. Tach means Meadow, also name of old race place.

Informant's grandfather told of rock there long ago, of words written on the rock by early people, told him about rock, said when he got to school and learned, he could go there and tell what was written on the rock. Went there when he could read, found rifle bullets had defaced rock, made reading impossible.

From Yo Hoo used to move to ~~Glenwood~~ meadow south of Glenwood for races, gathering of Northwest chiefs. It was Tach, Meadow.

Potato Hill, name momentary forgotten (in other notes) That is later day picking place. "athes where most of berries were gathered in the old days were west

One of them, Sum Sum, west ~~of the~~ Lake slope, southwest slope of Adams. Means kind of hill, comes to a ridge, a hill with a sharp back.

Tach Lite, exposed to sun, or exposed to fire, southwest side of Mt. Adams, means exposed to the sun, hot sun shining on it openly.

Ya Wa Cunch, south of TachLite, means like have a flood, a wash out, a place washed out by heavy water.

West of Ya Wa Cunch was Sach a Lux, means foretop of hair, specifically the peculiar Yakimatype Hair top, combed up. It was on the west slope of Mt. Adams.

From Potato hill, north, of Lake was Walpt or Walpet. Means you come up to a Point or eminence of land.

North of Potato Hill were other places, in reservation, will go into that later, said informant, checking to determine accuracy of names.

One mentioned in Gov. Pinchot National Forest, government "keeps" out Indians from traditional grounds now, discourages their picking berries there although they are opened to whites, these places in traditional grounds.

South of Adams Slope was ^{Kahlamet} ~~Cakamat~~, means pipe. First huckleberry Shatush. It is southwest of Mt. Adams, above Troutlake.

Ey Yo Nosh was north of KalahMet where at KalahMet they held races, gathering of all peoples.

Foot races, wrestling, horse races. rock carrying contests.

Wrestling: One fall, picked up, threw down, and knocked you out.

Rock carrying, according to size of men like wrestling.

One man picked up rock, had turning point, started toward it, turned and tried to carry rock back to point of beginning. Second man then picked up rock, if he carried it further, he won. Object to return to point of beginning but man carrying rock furthest, toward turning point and back won, regardless of where rock was left down by first man. Object, to carry rock on shoulder, usually right shoulder.

^{Foot} ~~Foot~~ races: Short course, ~~100~~ 100 steps, 400 steps, 600 steps, to turning point and back, same as horse race, horses races for women, running separately as well as men, betting or gambling on all races.

Psow Was Wash Kuh, was Shatush or camp north of Kalahmet, present name of white men for it is Indian Heaven .

Lu Lu Cash Wah Kuh was Twin Buttes , back of Mt. Adams, twin buttes, like woman's breasts, means woman's breasts, peaked like woman's breasts.

Tom Thlip name for snow shoes. Indians also had skis, used to ski while hunting and trapping in Adams country, also snow shoed. ✓

Dances

7/20/58

Informants Thomas K. Yallup
Kelly George, others.

War dance drummers: Que Que Lots (drum, hand drum)

Yakima Kō Kō Lots, Wanapum, hand drum. Enche Que Que Lots, big drum.
(note words for big river, Chinana (Enchuwana.) Chinawana, Columbia,
Yakima Enchechuwana, big river, THE RIVER.

War dance drummers, seated on chairs around drum, placed on wooden
cross pieces to bring out tone. Drum five to six feet across, two and
one half feet deep, made of horse hide or elk hide. Hops made of
wood (oak). Laced at bottom. Stretched wet, dried, painted with white
talc, same as costumes.

War dancedrummers

Jim Ohappy

George Gipson

Tom Albert

Isaac Albert

Shawaway (from down a round Celilo originally)

Simon John

Harrison John

Tom Albert head drummer.

PRAIRIE CHICKEN DANCE--old Columbia River dance, hard to dance,
young people or young dancers confused, like "ski walk."

Boys' parents ~~may~~ pay for "initiation" when boys five or six and
start to dance. Come out in costume. "Costs plenty," reluctant to
mention the price.

Old Indian songs come to them, through "power quests" tree, bird,
animal etc. talks to them. Gives them dance or song. Sung now by war
dance drummers. Dance thym mostly same, although chants or songs
different, some fast, some slow.

Dances brought in from across country, brought from attending other dances, brought to a dance and introduced by visitors who lead that particular song. Songs they don't know they "sing" like we would "sing" out a tune we did not know the words, using "tune" words.

Circle Dance of Yakima, same, Circle Dance of Oklahoma or Kiowa; same as the Grass Dance of the Dakotas.

Sioux dance fast.

Owl dance. Women pick partners. Women come over to man's side or north side, pick dancer, say "will you dance," something like that. If man refuses, he has to pay a penalty, something like a blanket or equal ~~money~~ in money value.

Another dance: Chayenne, maybe.

Columbia River dance, Yakima, representing ducking cannon shot, drop down on one knee (one version) another version, sea Gull dipping down to water to pick up a dead fish.

Nez Perce, one of the fastest, steady one, two three, four five, six beat etc. Fast beat, steady fast beat.

Rabbit dance: Half step forward, half step sliding back. Man on the outside. Oklahoma or Kiowa dance. Bodies in "step" steps taken in unison, of dozen dancers, only one pair doing it properly, they older. beat, one two, one two, one two etc.

Oklahoma, fast, very fast, about fastest one played. low drum beats then "bang, bang bang" called Oklahoma Express back in Oklahoma, it is Kiowa dance.

Another: Fast, almost like it, steady. It Bannock scalp dance, dancer half turns, looks out and around, dances low, looking, looking for something. Customary position in Yakima dancers, hands on hips...

Owl Dance, a Crow Indian song, social dance, man on outside, she holding her right hand to his side. Then walk a little, after dancing

around, dance then changes to Owl dance of another tribe, ~~amst~~ same, beat the same, song different, usually three of these during one dance; dancers progress clockwise around the dance floor;

War dancers progress counter clockwise around the dance floor.

Utah song, sing first, just motions of drummers to drum, silent, then play, after ~~0500~~ playing, continue to sing while dancers continue to dance, this Utah style.

Dancers, hands lowered, jerk down, her left hand on his shoulder, his right hand on her waist.

Half step, lead, left foot, then right foot slide

Old Time Nez Perce song, drummers forgot song, fast, so just "chanted" while they played.

Yakima song: The Wind, Po Loughie, the wind singing through ~~and~~ through the trees, sweeping along, singing, slow, graceful ~~so~~ dance, more music to this than othersongs heard that night.

Names for parts of dance costumes:

Roaches: Elk, more expensive, deer, and porcupine. Called Wah Pa Le Ka Sut

Bustles: "Bannock," called Cle Ash Pa Ma (For the Hips.)

Foot bells: Called Tooh Kleeksch

Beaded shoulder pieces, "half capes, called Tah Mah Ah Nash, meaning draped over, for the shoulders.

Aprons for front drop: Subacholtz.

underwear (Long pants, usually worn but not always) same name for underwear, whether dyed or not or whether beaded or sewed or not. Regular word Souletas.

Rabbit dance: Hold hands behind backs, step forward and one back. Owl dance, one step forward and go on, holding hands in front.

Yakimas: Noted for feather and bead work, their costumes outstanding wherever they go.

Crow Indian dance, fast, almost whirling.

Paiute dance, followed by fast Nez Perce dance.

Bannock song: Was Sam Racehorse of Fort Hall, his song. He dead now. Songs introduced by man who receives them, he has give-away at the same time, like memorial feast. Then song becomes public, is sung at dances, his name memorialized, his song memorialized.

Thomas K. Yallup

Morning Star Hi Nas Sha Ne Haslo

or: Mites Ki Pama

There was a name for the morning star in legend. I have heard it.
I will try and get it from some person for you later.

Thomas Yallup..Indian customs. chieftianship.. 11/16/51. Toppenish agency at council with parks commission on request to approve Ft. Simcoe for development as state historical site.

In the old days the chief had an assistant chief. He had his medicine man and war chief. He had his hunting and fishing chiefs and his historian.

He had what you might call his engineer who knew the names of the creeks and streams, their location, the high mountains. He knew all the names and the area owned.

Then there was a religious man.

In connection with his council there was also a woman leader. He knew the roots and berries. And there was a woman who knew all about taking care of the home, preparing meals, curing the meat and tanning the skins. And there was also a religious woman. That composed the council of all the chiefs.

The council you see here is made up of direct descendants of those old chiefs and leaders.

I believe the Yakima tribe is the only one in the whole United States that still recognizes the chieftainship.

Our mixed bloods don't come out and say, I want to be a leader. It would be impossible for them to do that.

I remember going with my grandfather to Ft Simcoe for a big council with all the chiefs and head men. That was in 1898.

Ft. Simcoe is a great historical place in the state and we don't want it to die out, grow old and fade. It is a historical place for the Indian people, too.

The history of it has been handed down by our historians to the younger ones in the way of the old days. The history must not fade. You must find other means so it will not die.

That was the reason when the Toppenish people wanted the agency moved, the old chiefs were against it. Toppenish used influence.

They talked to congress. It was against our wishes (the moving)

I don't believe these council members will object to preserving our history.

I remember what the old chiefs said. This is what they said.

When you make an agreement, don't sign away the lands or give them away to anyone.

You must have a big heart to carry on. You must have a big heart to do some good. (Addressing Mrs. Frederick Swanstrom, who has worked for preservation of Ft. Simcoe 21 years....

Keep working. I feel proud of you.