

getting power.

told by John Whiz, a full-blooded Yakima. 1949.

When I was a boy I was sent up to the mountains to get medicine. An old man went with me. He was my adviser. He told me what I should do to get medicine.

He told me: "Put on these moccasins. He told me, put on this blanket to keep warm. Then he told me: "Walk to the top of the mountain and stay there all night. Don't be afraid. It will come to you, the power. When you come back, you and they will know whether the power has come or not and whether you will have strong medicine or not.

"When you get the power like that, you can't tell what it is or it will leave you. "

I was in training but never got the power.

Another time my uncle killed a grizzly bear. He cut the head off and stuck it on a stick and sent me up into the mountains with it. I walked about three-fourths of an hour. It was heavy. I stuck it down in the mountain where the earth was soft. I sat down. Then I looked at it.

"It came to life. I rolled over and knew no more. They took me to camp and next day when I was still that way they called a woman with the power and she told them I was in the ground. She took me out there and worked on me and I got up and got well."

Power and Power songs.

Informant. John Whiz, full blooded Yakima who lived at Celilo.

Story of getting power at Maryhill along river.

There are five steps there. The boys go to top and pull blanket over. Not afraid. Something comes and hits the blanket brush. Then the boy disappears. He moves down to the next step. Same thing happens when he hides under the blanket. Then he came to the last. There are spiders and snakes there and things like that. Only one man went through all five of them.

He had five songs. He could wish for anything and get it. He could turn belts into rattlesnakes and shells and beads into lizards.

Jim Moses, uncle of John Moses lives at Maryhill.

Musie, his mother and John Whiz, son, live two miles south of Wapato. Then west on Prosperity avenue.

Moses was some relation to Chief Moses of the Columbias. The Columbias never fought with the whites. We were good to them.

Tommy Thompson is chief at Celilo.

stories: Maryhill country. Celilo.

Told by John Whiz, full blooded Yakima who lived there. 1949.

There was a man who met the mermaids at Maryhill or near Celilo. He left his wife and children and went into the falls to live. with the mermaids. He was never seen again.

Other people saw him. They saw him walk into the water.

He would go fishing there. Then he never caught any fish because he was so taken up with the woman who lived there in the pool. That was before 1890.

His woman lived for awhile by herself and then she married.

There is a story told by the Nez Perce or by the Indians down toward Idaho. It is about a man who went away too.

He learned to fly like the white swans. He would go out and come back, his clothes all scratched up. Then he told his wife. I am going to live with the swans. He went away.

He told her before he went away. When you hear them flying over and calling, I will be with them.

Years later a man of his village was out hunting. He heard a swan calling and he looked up and and there he saw the man he used to know, flying over and he was a swan. He saw him and recognized him. He spoke to him too.

The man had wings like a swan and face and feet like a man. They recognized each other and talked to each other and then the man who was a swan flew away.

Indian Legends.

Source: John Whiz

1949

Origin- Yakima, other tribes.
(about same) source uncertain

Coyote trotting along one day, met another coyote. Stopped to argue.

Oh, you are coyote too, he said to the stranger. No, I'm not coyote. (argue-argue--showing different features.

But . Then trot off together where Indians were,

Indians saw ~~Coyote~~ [^]coyote running along ridge. "Oh, there goes coyote they said. Strager then trotted along. "Oh, there is another one they said. (Names of [^]coyote and "There is Another One) spoken in Indian.)

See, said the stranger to Coyote. I'M There is Another One, not coyote...

and up and down river. "Not much change," they said:

Beautiful Indian girl, daughter of chief. Everyone wanted to marry but she wouldn't marry. Then she became pregnant, had baby son.

Chief called all men together, sat girl down, set men in circle. Said, I'm going to see who is father. Baby cried incessantly since its birth. Went around placing baby in lap of all men but baby kept on crying. Coyote wanted to marry daughter, when baby placed on his lap he put hand over mouth to try and stop baby but baby kept on crying.

After few days of trying everyone had been "tested" but very old and dirty man, who had to live off by himself, just succeeded in ragged tepee, made small, made of magpie skins. Surrounded by ring of rocks. Old man ridiculed, finally chief said, must try him, he is the last.

Baby placed on old man's lap stopped crying. Girl then confessed she had visited old man and rubbed hot rocks on her stomach because she liked to.

Chief angry, banished two outside camp, told them to remain there while other Indians migrated to hunting grounds.

Old man told girl not to worry. Had her build little tepee- or sweat house. Sweat house it turned out to be on further questioning. Told her to go outside and wait for five days while he sweated and instructed her that when she came in after five days not to look at him. Sweated. Came back after five days. Asked her which side of the tent she wanted to sleep on and she picked place, he smoothed out dirt in tent so and so (cupped motions with hands.) When she awoke she found herself in fine deerskin

