

Upper Yakima

A long time ago, the people respected and were afraid of the lakes. They preferred to establish their villages along the running streams and rivers. They didn't want to fish in the lakes. They preferred the fresh rushing water fish. There was a man from Wenatchee named *núxway* [Lewis Sam: born 1874; died 1934] who married *áhakan* Nason [enrollment No. 792], daughter of *sháminwash*, Wenatchee [Wenatchi] band, and Louis *Aántaak*, Chelan band. He came from the lake-fishers. He made his village nearest to *watám tlyálim* [translates "Lake Cle Elum"]. Further down the river *pyál* made his village.

The people from the north [Wenatchi-Entiat-Chelan-Methow] area were driven from their homes. One very old woman from Methow had her home near the mouth of the Methow River. She went to the mountains to gather food during the summer months. When she came home, she found her homesite occupied by settlers. She tried to have it returned, but it was declared "abandoned property." She eventually moved to *pshwánapam* [translates Kittitas Valley] to live with relatives. *mamunáshat* [Charles Nason: born May 1840; died 17 December 1918] lived at *naánim*. This village was quite large, and eventually homesteaded by members of his family. His father was Chief *pátu* [Alexander] Chelan tribe, and his mother was *naxchiishpam*, Wenatchapam. His allotment was located in Section 23, Township 19 North, Kittitas County. *wáysipam*, a Wenatchee descendant, was born at *naánim*, married and lived at *tkwáywaychaash*.

There were nine large villages in the upper Yakima River, according to Ida Nason [deceased] and to other informants from descendants of Wenatchee, Chelan, Entiat, and Methow tribes. Some of the names for the permanent villages are in Salish. I do not understand Salish, but the Yakima words are easy to translate: *k'títaas* means "shale rock" place; *yuúmaash* means "a place to gather"; *kiláktla* means "jagged forked tree; [and] *tyánanish* means "a place to trap deer." There are other places with the same name in different locations where the people drove the whitetail deer into a coulee. *naánim* means "something that is all in one piece," probably something that's "solid." This might interpret the "solid petrified wood" found in those hills. *iatxanísha* means "the narrows." *tlyálim* means "place of death." "A place where there was death," probably referring to a time when the United States Army sneaked up on a peaceful gathering of people who were celebrating the end of their food gathering season with different tribes who gathered there, and were getting ready to move back to their homes. There is more to tell about this at another time.

All of these people who lived in the upper Yakima River were under one leader, *áwxay*. He had relatives as head men in those villages. Some of the men and women who were forced off their own home places stayed there. Some members eventually were sent to the Colville, but some preferred to stay in Wenatchee, Chelan, Entiat, or Methow on homesteads; some of their children later moved to the Colville Reservation. These people speak both Sahaptin and Salish. They can be identified by their manner of speaking. Some of the descendants from the Salish tribes who live on the Yakima Reservation do not know their own Salish heritage.

Ellensburg Canyon

Most of the elders, who knew these names, are gone now. One told me that he thought some of the names identify the shape of the river. One name, *pátkwaynp* [translates "a tight or confined place to hunt"], identifies the first village site entering the canyon, as one informant suggested, six and one-half miles [4 km] into the canyon in the *manáshtash* [mountain]. *manáshtash* means "a place to dig roots." He said, "Wherever

there is a spring, or at the mouth of a small running creek entering the Yakima River there were village sites not yet identified." *pátkwaynp* means "walking into a confined area." It could mean "walking into the canyon." Nearly midway down the canyon is a spring flowing into the mouth of a creek presently called "Squaw Creek." There is a place near Wymer; this spring is located east across the river from that place. The spring is now called Ten Dollar Spring. Evidently a settler purchased this home site for ten dollars from some Indian. Further down the Ellensburg Canyon are two springs called Gus and Windy springs which flow into Burbank Creek.