

Specific dances, religions and ceremonies restricted

by George Aguilar
This May 26, 1997 is a memorial day honoring all veterans of the United States.

This short writing will be directed at one individual who is the origin of the Polk genealogy. His name is James Polk, Sr.

James Polk Sr. enlisted October 30, 1866 in the U.S. Army as a scout for the Snake War. He was of the Wasco tribe, age 21, occupation, carpenter, black eyes & hair, red complexion, height 6 foot 1 inch. Discharged from Ft. Dalles, December 6, 1867, Grade Private A-5 (Source of information archives of the Warm Springs Museum).

James Polk Jr. was born 1845, he was about 12 years old when migration to the Warm Springs reservation began in 1855. James married a Klamath Wasco of the Konial Tchinouck band (present day location was near Longview, Washington). The Klamath Wasco was displaced to the Klamath Reservation when it was established in the mid 1800's (see Oregon Indians Sucker, Hummel, Hogfoss), James Sr. had one son named James Polk, Jr.

I have a strong reason to believe that James Polk, Sr. was a Wasco of the lower or mid-Columbia River area. I base this opinion on his yearly trips to his accustomed fishing area of the Cascade Rapids (further detailed information will be published in a book of which I am writing for my family members).

In the very early times the Agency recreational gathering was: bareback horse racing, foot racing and gambling (pil-ya-wit). In the year of 1868, after the U.S. Army quelling of the

Snake skirmishes, there was introduced a different kind of dance. The dance however was short lived. It was called the Scalp Dance. Not much has been known of this specific dance. You will find it was mentioned in a writing of Ruby & Brown Historical Pacific Northwest. Sixty seven tribal members of the Warm Springs Veterans performed the dance. They displayed scalps of the Snake War Skirmishes. This dance was later quelled (restricted) Some ceremonials shamanism and religions were outlawed. A close scrutiny of any Indian activity was monitored by the Indian Agents in charge. Namely suppressing Indian religions was-kla-ke was practiced privately in homes. Shamanism (Twate, Indian doctors) was also restricted. Shaman means controller of spirits. The police force of the Government Agents feared the Indian doctors the most.

The celebration grounds (powwow) was never always thought to be held at it's present location. The existing Longhouse was relocated here (south of Warm Springs). It was because of the migration of people relocated to the Agency area during the 1930's. Possible the very first grounds were located in the Mrs. Burns field.

Mrs. Burns age estimated in 1917 was 86 years of age. This puts her place of birth about 1831. Mrs. Burns Indian name was Ke-Sum-Ke. She was 24 to 26 years old when migration to the Warm Springs was established by Treaty in 1855. Mrs. Burns was mentioned in 1917 when she was brought in as a witness to Carrie Wolford Kishwalk estate (see allotment inheritance proceedings at the

BIA Realty records allotment No. 288 and No. 289 Wolford Canyon).

Mrs. Burns (Ke-Sum-Ke) place of residence was on the bank of the Shitike Creek overlooking the field the present description of the location is south of Russell Smith and Shaker Church area. Mrs. Burns had a small grape vineyard.

Ke-Sum-Ke was of the Wasco tribe she did not have any children of her own. Gladys Thompson states she was an aunt to James Polk, Sr. Upon her passing she willed her property to her great-grand nieces, Winona Katchia, Nellie Polk and a great-grand nephew Henry Polk. Ke-Sum-Ke also willed a timbered allotment to Nellie Polk at the base of Sidwalter Butte. This is why the springs at the base of Sidwalter Butte is called Nellie Springs. Source of information is Henry Polk (an uncle-deceased).



Aztec Dancers performed for local senior citizens recently. The Dancers were in Central Oregon to participate in the fourth-annual Collage of Color May 17.

Yard Sale Multi-Family

Floral Arrangements for Memorial Day
Shawls—Pendleton Goods—Clothing—
Antique Dishes and Pots
Across from Warm Springs Market
9 a.m. to 4 p.m.
Thursday and Friday
May 22 and 23

1987 reunion set

1987 Class Reunion July 18 & 19, 1997 Gosh, do you believe it, our 10 year Reunion!!! We are going to have a big PARTY, and we don't want to leave anyone out.

We have gotten together and planned a great weekend that we will never forget. We want everyone to come and eat, dance, have a great time, share some old stories and maybe even enjoy yourself.

When you see a classmate, ask them not to forget about the reunion, it's going to be fabulous!!

If you have any questions, please feel free to call any one of us: Beth Grout 553-2502; Julie Johnson 475-

7827; Todd Carrier 475-6787; Jennifer Boyle 475-4250.

For some reason you cannot make it, you need transportation, baby-sitter, whatever, please call one of us and let's see what we can do. We want the whole class to come and share in the fun.

Bike rodeo set

Saturday, May 31st from 10 a.m. to 2 p.m. at the Pi-Ume-Sha Grounds. There will be Bike Decorating for the Bike Parade, Free BBQ Luncheon, In-Line Skating, Free Water bottles, Drawings every half hour for Bike Incentives, Bike Vendors, Bike Safety Booths, Bike Repair Booths and Top Drawing of the day will be for one Boy's bike and one Girl's bike.

For more information contact Nancy Collins at 553-4943 or Judy Charley at 553-4922. To be included in the drawing for a new bike, you need to bring your registration form with you!

Wasco people relocated

by George Aguilar
The Chinookian-speaking peoples (Wasco) was a displaced nation. They were relocated to many different areas such as Colville, Klamath, Tulalip, Warm Springs, Yakama, Grand Ronde, Siletz, Shoalwater Bay, Coos, Umpqua and Siuslaw. There are several small bands that are not federally recognized, some still live on the Columbia River system (see Oregon Indians).

Over the years, stories from Tribal members of the Wasco filtered back to the Warm Springs reservation. The local Wascos told of stories concerning the Chinookian (Wasco) language. One of the stories involved was a Wasco who was a fluent Wasco speaking person; his name was Louie Mitchell (husband of the late Matilda Mitchell). He had returned from the Colville reservation and was conversing in Wasco language with Edith Danzuka of the experience encountered with the Colville group. Another experience Edith encountered over the years was Ida Wannessy, who was the mother of the Wasco Chief Nelson Wallulatum. She (Iida) entered into a Wasco conversation with some Grand Ronde Wasco.

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Treat

Pi-Ume-Sha

JUNE 27, 28, 29

Yes! Yes! Yes!
Pi-Ume-Sha Treaty Days!!
June 28, 29 and 30, 1997

If you are interested in selling Raffle Tickets for Pi-Ume-Sha Treaty Days
Powwow, call Cassie Katchia, (541) 553-7015 or Minnie Yahtin, work 553-3257 or at home 553-6918 or Longhouse Lucy Suppah at 553-3222.

The Junior Miss Pi-Ume-Sha age category is 8 to 12 years of age
The Senior Miss Pi-Ume-Sha age category is 13 years and older

Some of the raffle items this year will include a .22 rifle, \$300 cash, Nike Sport Suit and a microwave oven, to name just a few!

The Chinook Trilogy

Blending ancient wisdom, tribal insight and modern science, the Chinook Trilogy provides 21st Century solutions to recover salmon which began declining soon after the treaties of 1855 were signed.

As the Chinook Trilogy reveals, these treaty rights may be the foundation upon which the survival of Columbia River Basin salmon is built.

The Chinook Trilogy can be rented at no charge from the following video stores:

Ahern Market & Deli 268 NW 6th Madras, OR 97741 475-3106	Video Video 534 SW 4th Madras, OR 97741 475-2151	Indian Trails 3240 Walsey Lane Warm Springs, OR 97761 553-1206
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"Animal Fair" theme of Spring program



Warm Springs Elementary students performed in the Spring Program May 15.

Warm Springs Elementary School held their annual Spring Program Thursday, May 15 at the Warm Springs Elementary School Gymnasium. Second, Third and Fourth grade classes sang four songs each to the theme, "The Animal Fair."

Second Grade class sang the School Song, Baby Beluga, The Critter and Froggy. Third Grade class sang Death of Mister Fly, The Barnyard, The Animal Fair and La Cucaracha. The Fourth Grade class sang Don Gato, The Eagle, Chicken Lips and Ma Hoo Ay.

Each class used instruments in at least one song. Selected students were called to play the instruments for the songs. The Fourth Grade sang Ma Hoo Ay using sticks, as it is a Native American Stick Game.

Acknowledgements went to Principal Dawn Smith, Custodian Ron Osterbaan, Superintendent Phil Riley, The Warm Springs Students and Staff—they were wonderful. Acknowledgements went to classroom teachers also. Second grade teachers Karen Adams, Daniel Brown, Nancy Miller, Deanna LaPage, Kevin Rodin. Third grade teachers Laurie Espenel, Brian Gallagher, Sara Ohman and Cami White. Fourth grade teachers Mary Beck, Vicki Moore, John Nelson and Harry Phillips. Simnasho Elementary Margaret Kincaid, Chuck McKay and Nancy Tailfeathers.

Spilyay Tymoo

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Governor meets with Oregon Indians; hears concerns

Oregon Governor John Kitzhaber heard concerns about the effects of energy deregulation from tribal officials and representatives during an hour-long meeting at the Columbia River Inter-Tribal Fish Commission office Thursday, May 8.

Leaders of the four Columbia River tribes with treaty-reserved fishing rights, a representative of the Spokane and Coeur d'Alene tribes and CRITFC Executive Director, Ted Strong, each made brief statements. After listening to those statements, Governor Kitzhaber offered his response.

Those who addressed the governor were Bill Yallup, Yakama, Jay Minthorn, Umatilla, Delvis Head and Nelson Wallulatum, Warm Springs, Tonia Garcia, Nez Perce, Howard Funke, representing Coeur d'Alene and Spokane tribes and Ted Strong.

Yallup stressed that the development of the Columbia River hydro-power system amounted to abrogation of the treaties. Past Northwest governors had turned a blind eye while this was going on. But, now the governors need to take the lead to

make good on protecting and restoring the natural resources so disastrously impacted by the development of the dams.

Minthorn explained that Umatilla River could serve as a model for cooperative efforts. It took all three sovereigns working together to get salmon back into the Umatilla River after a 70-year absence.

Heath asked Governor Kitzhaber to make the same kind of effort on behalf of salmon east of the Cascades that he made in putting together the Oregon Coastal Coho Plan.

Wallulatum discussed the language of both the US Constitution and the Oregon Constitution. The US Constitution recognizes that treaties are the supreme law of the land in Article VI. The Oregon Constitution pledges to respect the property rights of tribes and that Oregon would always exercise the utmost of faith in dealing with tribes.

Garcia remarked that pending energy de-regulation has made people even more aware of threats to salmon restoration and of the need to act now. She said that state and tribal

sovereignty is being undermined by the federal management structure imposed under the auspices of the Endangered Species Act.

Funke warned that the big industries and utilities have already figured out ways to divide up all the benefits of the hydrosystem among themselves at the expense of fish and wildlife, conservation and small customers. Echoing what Garcia said, he emphasized the urgent need for all 13 basin tribes, the states, and the federal government to participate in decisions regarding the structure and operation of the federal system of dams.

Strong pointed out that US taxpayers had spent \$32 billion to subsidize the Columbia River power generation and transmission system. Tribes had been patient while it was being developed, expecting that those who benefited would make good on their promises to restore fish and wildlife. But now de-regulation threatens to transfer all of those benefits to a few large entities while the treaties are ignored and salmon are left out in the cold. Strong rec-

ognized that working together might sometimes be difficult, but it is crucial, and that sovereign relationships must be clear.

After hearing from tribes, Kitzhaber responded that he intends to work with tribes on a government to government basis, and agreed that the region needs a forum in which all three sovereigns can participate in decision-making. He said he intends to invite Kathie McGinty, Director of the Council of Environmental Quality to represent the Clinton administration at a June 3 meeting of the states and tribes. He also stated that he had learned much from developing the Coastal Coho Plan and that those lessons could be applied in dealing with salmon restoration east of the Cascades.

Kitzhaber will host the June 3 meeting of the three sovereigns, which include leaders from all 13 Columbia River basin tribes, governors of Washington, Idaho and Montana and representatives of the federal government.