

Old ways from the old days revisited. . .

By George Aguilar, Sr.

Ever since I was a child growing up in the Wolford Canyon community of the Warm Springs Reservation, I never thought I would someday attempt to reconstruct some of the Tribal historical background and genealogy. Although our Chinookan bloodline has been immensely diluted, this short writing is about the last of the Chinookan speaking peoples of the Lewis and Clark's Chiluckittiqua, Wat-La-La, Wascopum, and other Cascade Chinook Tribes that were displaced to the Warm Springs Reservation in the 1855 Treaty with the United States.

Nearly 70 years has come and gone of my lifetime since hearing of the sparse historical events from the old timers. It's my turn now. I became interested in our Chinook heritage, while exposing a few glimpses of the past in our local paper, Spilyay Tymoo (Coyote News). Most of my information has come from my grandmother Hattie Polk (1866-1948), and other elders and relatives. Inspiration for this writing has come while reminiscing and chewing on the last of the prior years harvest of dried salmon skins, genealogical information is from the Tribal Statistics Department, Bureau of Indian Affairs Realty Department and the Museum at Warm Springs.

I'm reminded of the stories of the once bountiful salmon runs that once existed on the great Columbia River. The deafening roar of the Celilo Falls has long been silenced, fishing stations of the dangerous Cascade Rapids, Spear Fish are of the Wu'cxam (Wishram) and the untamed, thrashing, wild boulder spitting of the Five Mile Rapids has been drowned forever. The sound of the Columbia River is now languishing with dead and chemically polluted waters caused by the salmon murdering dams. The wild salmon runs have paid dearly with their blood and guts. Literally; canneries in the late 1890s dumped ofal into Lewis and Clark's pristine wild river that they made mention of in their journals of 1805 A.D. Westerly winds respond by attempting to breath life into the dead water by kicking up white caps. The only thing that lives is the yearly warm Chinook Wind, which is written on the pages of the Coyote Story legends as told and passed down by our ancestors. If our ancient Chinookan ancestors saw the present condition of the Columbia River, they probably would sing and perform the Chinook Funeral and Ceremony song in the most gut wrenching manner. "AXAI"

He-a-yu: Is the mother of

Sta-na-que and great great grandmother Ka-mi-e-wit. He-a-ya was possibly in the age group of the mid nineties when she was assigned the No. 457 allotment of the 1887 Dawes Act. This property is located in timbered land on the Tenino and Seekseequa Bench of the reservation. He-a-yu was a Tenino Sha-hap-tin. Her people dwelled above the eastern end of the Five Mile Rapids. This was the summer fishing camp and base of the Tenino, which they may have not yet migrated to the wintering camp located south and high into the Twelve Mile Creek Canyon. The Lewis and Clark Journals wrote of this group of people being spectators of their journey through the treacherous narrows.

There is a possibility He-a-yu may have witnessed the arrival of the very first white peoples to this area. There is no recording of He-a-yu's birth and death. We have to assume that she passed on shortly after the 1887 Dawes Act. Using this information (Dawes Act), He-a-yu's estimated birth is

bility would be that they were buried in their back yards. My Aunt Madeline McInturf stated; "In earlier times when migrating to other areas if an individual passed on, the traveling group would stop, perform the ceremony and continue their journey." The purification sweathousing would be performed in the next campground which may be by a stream or river.

A recording of the old customs could be found in the Spier and Sapir Wishram Ethnography. The ethnological excerpt is too long to use here. However; I will attempt to condense and paraphrase some of it. Other information is handed down through grandmother.

Mourning: Parents, relatives and slaves cut their hair very short to show that they were in a state of mourning. Several days after burial at sunset they sing a ceremonial funeral song. It was believed hunting, fishing and handling of food or anything that pertained to normal living activity was altered due to the passing or handling of the deceased person.

tion ritual or was instructed of its use. The custom gradually declined from the late 1930s on.

Another mourning custom pertained to the loss of a loved one in warfare or from self inflicted wounds. The widow would slash her left arm in several places to show a profound mourning. This custom is not recorded in the Spier and Sapir Wishram Ethnography report. This was handed down through grandmother to me in the late 1930s.

Excerpt: Spier and Sapir: "The burial of a chief was more elaborate, his body was dressed in his buckskins and spirit outfit added. Chiefs of other Tribes came to view the body. After 5 days and nights the corpse was carried to the burial island. His personal servant (slave) was also taken to the burial place. A few words were said to him (the slave). He was then killed and buried with his master." Note: These are possibly the words said to the slave. "You have been very good to your master. Waiting on him all the time. He thought of you as his own son, fed you the same food he ate, and you thought warmly of him and treated him as a father. Now you see he is gone forever and never again will be seen. You have no one to attend at home, so you may go with him." The slave is then slain at the end of these words: Excerpt from a Clackamas Ceremony. It was believed that the slain slave would serve and wait on his master in the spirit world.

By observing the headstones of the deceased it will be noticed that most headstones dates had started to emerge in the late 1890s at Warm Springs cemetery and elsewhere on the reservation. Known burial practices from 1855 Treaty signing to the late 1890s are obscure.

Possibly, from the 1900s, burial was near pre-daylight hours. I asked my Aunt Dorothy of the particular custom, what I learned from my Aunt was the reason is transportation. For the era was horse drawn wagons. There was also no modern methods utilized. Embalming, cremations, etc. Without the modern day treatment, bodies would quickly become decomposed and putrefied. The pre-daylight or early mornings was to beat the heat of the day. This early practiced burial method has evolved into a traditional custom. The current burial funeral customs are now administered mostly by the Washut sect, which evolved from the Smohallah cult of the Priest Rapids. This sect is flourishing at Warm Springs, Yakama, and Umatilla Reservations. However if the person being buried is of another sect their religious cer-

emony would be utilized. The modifications of some of the Chinookan speaking peoples religion have evolved into the pseudo-Christian sect called Shakers. The Shakers is a revelatory religion that also practiced a

child would be born with the deceased persons distorted image. The practice is still used to this day.

Potlach: A type of potlach ceremony has come into existence of the custom and traditions of the



Bones from the burial site when space was limited.



Bodies were wrapped for burial ceremony to be stacked on top of another body buried before him/her inside a shed located on an island.

put at approximately 1792 A.D. Her estimated age is anyplace from early pre-teens to early teens when the Lewis and Clark exploratory expedition took place in this area on October 25, 1805 A.D.

Burial: Mostly likely the burial customs of old were followed by these old ancestors. There is no known burial area or place (cemetery) for He-a-yu, Wau-nup-pa, Kush-i-hi, Klick-nilk, Klick-ump and Clo-i-bah. These ancient relatives who were born in the 1790s and early 1800s had known only the ancient customs and therefore, mostly likely abided by the old customs. Another possi-

These normal day activities had to be restricted until a purification rite was performed by sweathousing themselves for 5 straight days. It was believed if this purification ritual was not adhered to; the hunter or fisherman would spook the wild game or fish they were pursuing. The same application applies to harvesting foods or it may just be plain bad luck in all one's activities. It was believed that even stepping on the tracks of the pursued animal would cause it to spook. When attending any funeral every member in the family was made aware of the purifica-

Tribal Council passes Resolutions continued

Reservation of Oregon is hereby authorized to proceed with the expenditure of funds for the purpose and amounts indicated in the budget, provided that all constitutional provisions are met.

The undersigned as Secretary-Treasurer of the Confederated Tribes of the Warm Springs Reservation of Oregon, hereby certifies that the Tribal Council is composed of 11 members, of whom 10 constituting a quorum were present at a meeting thereof, duly and regularly called, noticed, and convened and held this 23rd day of November, 1999, and that the foregoing resolution was passed by the affirmative vote of 7 members, 2 members opposed and the chairman not voting, and that the said resolution has not been rescinded or amended in any way.

Charles V. Jackson

Secretary-Treasurer

Noted:

Approved

Gordon E. Cannon,

Superintendent

Resolution No. 9795

WHEREAS, The Tribal Council has carefully examined the needs and financial requirements of the calendar year ending December 31, 2000 and.

WHEREAS, The Tribal Council feels that it is in the best interest of the enrollees that the distribution be paid out at a rate of \$100 per month to each enrollee beginning January 25, 2000 through December 15, 2000 and.

WHEREAS, Because many enrollees are indebted to the Tribes, it is the feeling of the Tribal Council that tribal creditors discuss the account with the borrowers so that all loan agreements, both dormant and active, are current, now, therefore.

BE IT RESOLVED, By the Tribal Council of the Confederated Tribes of the Warm Springs Reservation of Oregon that in accordance with authority contained in Article V, Section 1 (t), as amended of the Constitution and By-Laws and Section 8 of the Corporate Charter, that per capita distributions are authorized for the calendar year 2000 at \$100 per month for each eligible member of the Tribe subject to the following conditions:

1. Per Capita payments are to be made to all persons appearing on the official Tribal roll as of January 1,

2000, and persons who are subsequently enrolled.

2. All persons appearing on the official Tribal rolls as of January 1, 2000 shall be entitled to per capita payments at a rate of \$100 per month beginning January 25, 2000 and ending December 15, 2000.

3. All persons enrolled January 1, 2000 shall be entitled to receive per capita payments at a rate of \$100 per month from the date of enrollment through December 15, 2000 and further, all enrollees living as of 12:00 midnight on the 10th day of the month shall be entitled to receive that month's per capita and upon the person's death, it will be credited to his/her estate. Payments shall be made on the 25th day of each month (except for the month of December which shall be made on the 15th day) except when the regular payment falls on a Saturday, Sunday or legal holiday, the payment shall be made on the preceding workday.

4. Enrollees who die during the year shall receive no further payments after death and his/her estate shall not be entitled to further per capita payments except as provided in Section 3.

5. Prior to the payment, the Credit Department shall examine all loan accounts and discuss the delinquent loan with the borrowers who owe the Tribes to determine the amount to be collected and applied on indebtedness owing the Tribes. Indebtedness such as loans, accounts receivable, rent and court fines may be withheld if enrollees have signed an authorization for such withholding or if the Tribal Court has issued a Court Order.

6. The funds of a minor's and adults in need of assistance; welfare recipients, and court order support payments shall be deposited in the Individual Indian Moneys accounts for supervised expenditure, if in the Superintendent's opinion, this is the best interest of the people involved.

7. Upon approval of this resolution by the Secretary of Interior, or his/her authorized representative, \$300 of each enrolled minor's share shall be deposited in the minor's Trust Account with the United States National Bank in January and July of 2000 in two payments of \$150 resulting in a monthly distribution of \$75 per month with a balance of \$25 per month deposited into the Minor's

Trust Account from the date of enrollment. Any minor enrolled by 12:00 midnight on the 10th day of the month and in the event that any minor shall die at any time where there is an advance deposit in his/her account the Confederated Tribes shall be reimbursed the sum \$25 per month after the death of said minor.

8. With exception of the collections of indebtedness of the enrollee owing the Tribes, and subject to conditions 5, 6, 7 herein all per capita shall be paid directly to each enrollee and shall not be subject to any assignment, levy or attachment; and,

BE IT FURTHER RESOLVED, That the amount of \$4,896.00 is hereby appropriated for the purpose of per capita payments in accordance with authority contained in Article V, Section 1 (t), as amended, of the Constitution and By-Laws and Section 8 of the Corporate Charter.

Certification

The undersigned as Secretary-Treasurer of the Confederated Tribes of the Warm Springs Reservation of Oregon, hereby certifies that the Tribal Council is composed of 11 members, of whom 10 constituting a quorum were present at a meeting thereof, duly and regularly called, noticed, and convened and held this 23rd day of November, 1999 and that the foregoing resolution was passed by the affirmative vote of 8 members, 1 member opposed and the chairman not voting, and that the said resolution has not been rescinded or amended in any way.

Resolution No. 9796

WHEREAS, The Tribal Council has established the Warm Springs Scholarship Trust Fund for the purpose of providing assistance to Tribal members in obtaining education; and,

WHEREAS, It is the stated policy of Tribal Council that the fund be managed with the objective of being self-sustaining; and,

WHEREAS, The Tribal Council has reviewed the Warm Springs Scholarship Trust Fund and the amounts needed to provide for scholarships for calendar year 2000 and,

WHEREAS, The amount of \$595,000 is recommended for expenditure for the purpose of providing higher education and \$165,000 is recommended for providing vocational education scholarships for the Calendar Year 2000; and

WHEREAS, The recommended expenditure of \$760,000 from the fund is consistent with the long term objective of the fund, now, therefore

BE IT RESOLVED, By the Tribal Council of the Confederated Tribes of the Warm Springs Reservation of Oregon, Pursuant to Article V, Section 1 (t) of the Constitution and By-Laws as amended, that an amount not to exceed \$973,525 is hereby authorized for expenditure from the Scholarship Trust Fund for calendar year 2000.

Certification

The undersigned as Secretary-Treasurer of the Confederated Tribes of the Warm Springs Reservation of Oregon, hereby certifies that the Tribal Council is composed of 11 members, of whom 10 constituting a quorum were present at a meeting thereof, duly and regularly called, noticed, and convened and held this 23rd day of November 1999, and that the foregoing resolution was passed by the affirmative vote of 9 members, the chairman not voting and the said resolution has not been rescinded or amended in any way.

Resolution No. 9797

WHEREAS, The Tribal Council has established the Warm Springs Senior Citizen Pension Fund for the purpose of providing payments to Tribal Members who have attained the age of 60; and,

WHEREAS, It is the stated policy of the Tribal Council that the fund be managed with objective of being self-sustaining, and,

WHEREAS, The Tribal Council has reviewed the Senior Citizen's Pension Fund and the estimated amounts needed to provide for pension payments in the future; and,

WHEREAS, The recommended benefit payments for calendar year 2000 ranges from \$375 per month at age 60, graduated at \$10 per month for each year of age to a maximum of \$425 per month at the age 65 and above; and

WHEREAS, The amount of \$973,525 is recommended for expenditure for the purpose of providing such pension payments for the calendar year 2000; and,

WHEREAS, The recommended expenditure of \$973,525 from the fund is consistent with the long term objectives of the fund; now, therefore

BE IT RESOLVED, By the Tribal Council of the Confederated Tribes of the Warm Springs Reservation of Oregon, pursuant to Article V, Section 1 (f) of the Constitution and By-Laws as amended, that an amount not to exceed \$973,525 is hereby authorized for expenditure from the Senior Citizen Pension Trust Fund for Senior Citizens Pension for calendar year 2000.

Certification

The undersigned as Secretary-Treasurer of the Confederated Tribes of the Warm Springs Reservation of Oregon, hereby certifies that the Tribal Council is composed of 11 members, of whom 10 constituting a quorum were present at a meeting thereof, duly and regularly called, noticed, and convened and held this 23rd day of November 1999, and that the foregoing resolution was passed by the affirmative vote of 7 members, 2 members abstaining and the chairman not voting, and the said resolution has not been rescinded or amended in any way.

Resolution No. 9798

WHEREAS, The Tribal Council of the Confederated Tribes of the Warm Springs Reservation of Oregon has considered the economic conditions of the community; and

WHEREAS, Current economic conditions, and especially on the Warm Springs Indian Reservation have resulted in economic hardship for many families and individual members of the Confederated Tribes of the Warm Springs Reservation of Oregon and,

WHEREAS, Such economic conditions necessitates the Tribal Council provide for a special per capita distribution to the enrolled members of the Confederated Tribes of the Warm Springs Reservation of Oregon without any withholding for financial obligation to the Confederated Tribes of the Warm Springs Reservation of Oregon; and,

WHEREAS, The financial position of the Confederated Tribes will need extremely careful management in the years to come to accomplish specific goals of economic development, community facilities, housing and credit needs; now, therefore

BE IT RESOLVED, By the (21st) Tribal Council of the Confederated Tribes of the Warm Springs Reservation of Oregon that in accordance

with authority granted in Article V, Section 1 (t) as amended of the Constitution and By-Laws and Section 8 of the Corporate Charter, a special per capita distribution is hereby authorized in the amount of \$500 dollars for each eligible member who appears on the rolls of December 10, 1999. The amount of \$951,750 is appropriated to cover such payments; with the balance of \$996,250 previously appropriated in the 1999 budget resolution number 9647.

BE IT FURTHER RESOLVED, That this special per capita be distributed on December 15, 1999 and be directly to all members, with the following conditions:

a. Individual members that need their money programmed; such money shall be deposited into their Individual Indian Moneys account for supervised expenditure if in the Superintendent's opinion, this is in the best interest of the people involved.

b. Those members that are delinquent in their indebtedness to the Confederated Tribes shall receive a memorandum reminding them of such delinquency and urging them to voluntarily take action to bring such indebtedness current to preserve the overall economic health of the Confederated Tribes.

BE IT FURTHER RESOLVED, That any future special dividend payments are clearly expected to be reduced in order to protect financial status of the Tribe and relieve the dependencies created by the special dividend payment.

Certification

The undersigned as Secretary-Treasurer of the Confederated Tribes of the Warm Springs Reservation of Oregon, hereby certifies that the Tribal Council is composed of 11 members, of whom 9 constituting a quorum were present at a meeting thereof, duly and regularly called, notices and convened and held this 23rd day of November, 1999, and that the foregoing resolution was passed by the affirmative vote of 8 members, the chairman not voting; and that the said resolution has not been rescinded or amended in any way.

Charles V. Jackson,

Secretary-Treasurer

Noted:

Gordon E. Cannon,

Superintendent