

Dam proposal includes no fish passage

KLAMATH FALLS (AP) — PacifiCorp announced it has submitted its application to relicense a series of hydroelectric dams on the Klamath River.

The application, which now goes through a year-long review process, does not include any modifications to allow salmon to return to the upper Klamath Basin, blocked since the first dam was built in 1917.

A wide range of interests, including Indian tribes, commercial and sport

fishermen, environmentalists, and state agencies would like to see the series of dams and powerhouses removed or altered, to restore salmon to 300 miles of river upstream.

PacifiCorp licensing project manager Todd Olson said it would cost about \$100 million to install new fish ladders and fish screens.

So far, computer modeling suggests Chinook salmon could not establish a sustainable population within the project area if those changes are made.

The model has not yet been equipped to look at restoring salmon upstream of the dams. Glen Spain, of the Pacific Coast Federation of Fishermen's Associations, said they hoped the Federal Energy Regulatory Commission will require PacifiCorp to restore fish passage, so that what was once the third largest salmon producing basin on the West Coast can once again flourish.

The six dams stretch along 45 miles of river, from Klamath Falls to below the California border.

Museum exhibit features early health care remedies

BEND (AP) — The newest exhibit at The High Desert Museum hits you like a double dose of ether.

"Strong Medicine: A Century of High Desert Remedies" is a fascinating glimpse into the way the region's residents — from Native peoples to trail-blazing newcomers — handled health care in a vast country where physicians were rare if not completely unheard of.

Methods were ingenious and inventive. But the one thing that's likely to strike even the most callous observer is how far modern medicine has come.

"There's a good number of things that will make people glad they've availed themselves of 20th century medicine," said Bob Boyd, the museum's curator of western history.

"Strong Medicine" is scheduled to remain on display in the Brooks Gallery through September.

According to Boyd, the people of the High Desert have long been challenged by impossible distance, harsh climate and limited resources in dealing with injury and illness.

"Whatever their culture or occupation, all spent anxious hours at the birth of a child or felt terror and helplessness in the face of diseases they did not understand," Boyd wrote in the exhibit catalog. "They fought off panic when fighting to save the life of a friend or loved one traumatically injured in their hazardous world of animals, wagons and farm equipment, firearms and industrial machinery."

As usual, The High Desert Museum has assembled a fascinating cast of characters as well as an array of illustrations and vintage paraphernalia to tell the story.

There are the Native shamans, the frontier physicians and the Chinese folk medicine practitioners.

And there are crude scalpels and pill

boxes and hypodermic kits. There's even a hideous-looking tooth extractor in the collection. A skull-boring instrument. A hand-cranked electroshock device. A Lewis and Clark era medicine chest.

The exhibit begins at the beginning, with the indigenous people of the High Desert who used the region's hot springs, arid climate and native plants to their benefit.

It moves to the explorers who borrowed from Indian wisdom and brought along some of their own.

The emigrant families faced much hardship.

"You had to be able to take care of yourself for the better part of a year," said Boyd.

The exhibit also shines a light on miners and woodsmen, soldiers and settlers.

According to Boyd, there were soldiers in the High Desert who lost their teeth and bled profusely from scurvy. Early on, people found out how tough it was to raise vegetables in this climate.

Later, traveling doctors such as Dr. George Kellogg of Nampa, Idaho, ranged across the vast desert treating the homesteaders.

In his travels around the dawn of the 20th century, Kellogg would notify the phone company when he came across downed lines. In appreciation, the phone company provided him with a repair kit, climbers and a field phone. That allowed him to scramble up the pole, tap in to the line and keep up with medical emergencies.

According to Boyd, "Strong Medicine" tells the story of how the distances and landscapes of the High Desert created a distinctive form of medicine which still remains. It is characterized by both self-reliance and the willingness to borrow from one's neighbor whom ever that may be.

City joins land use board appeal

LA GRANDE (AP) — The city of Joseph is joining a state Land Use Board appeal of a recent decision by Wallowa County commissioners to approve a subdivision near the grave site of Old Chief Joseph.

The land slated for development is considered culturally significant by the Nez Perce and other Northwest Indian tribes, which have already appealed the decision to the state board.

Five Joseph city counselors voted to appeal, with one, Jennifer Ballard, casting a dissenting vote.

Ballard, who is also a county planning commissioner, said that an appeal would be a waste of taxpayer's money because the tribes and other groups are already appealing.

The Nez Perce are also asking Congress for the funding to purchase the site, an effort the city endorsed Tuesday night.

Developers had the property appraised at \$1.6 million in 2002. The National Park Service had it appraised at \$850,000 in 2003.

The Trust for Public Land offered to buy the land for \$1.2 million in December. That was refused, and no counter offer was made, said Geoff Whiting, one of the attorneys for the tribe.

Students celebrate coastal canoe culture

SEATTLE (AP) — A Haida war canoe, built over the past three years by youngsters at Alternative School No. 1, was water-tested last week in choppy waters off Golden Gardens Park in Puget Sound.

"Not only did it float beautifully but it paddled so well, even with the wind and the waves," said Ron Snyder, principal of the school for students from kindergarten to eighth grade.

About 150 current AS1 students turned out for the launching on the blustery beach, Snyder said, along with former AS1 students who've gone on to middle school and members of tribes including the Haida and Tlingit of Alaska and the Duwamish and Snohomish of Washington state.

The 40-foot red-cedar canoe "Ocean Spirit" was carved with assistance from Haida carver Robert "Saaduuts" Peele.

"He's our master carver," Snyder said. "He led the journey."

It is decorated with four 10-foot black-and-copper-leaf eagles, two at the bow and two at the stern.

"They're magnificent," Snyder said proudly.

The inside is painted red and covered with golden-paint handprints from the children who helped build it and carved its 15 paddles.

This month, the canoe will be flown to Hydaburg, on Alaska's Prince of Wales Island, and given to the Haida people.

More than two dozen AS1 students will fly up April 3 to participate, bringing hundreds of beaded bracelets and other handmade gifts, Snyder said.

The project celebrates "the canoe culture all up and down the coast, from here to Alaska," Snyder said.

"Children have always been able to make changes adults can't figure out," he said, so the decision was made "to use the canoe as a transition vehicle to bond the Haida people to the AS1 families here in Seattle."



Gene Sampson was among the traditional dancers at the Madras High School school assembly last week.

One of the last speakers of tribal language dies

DESMET, Idaho (AP) — It was that rare morning of full winter sun. Its rays beamed upon the cemetery here, lighting up the frost crystals that sheathed every needle bristling off the clustered pines.

This place, the priest said during the funeral Mass, "is an ancient place of prayer where Felicity and her people gathered at sacred times."

He may not have meant this exact spot where the family and friends of Felicity Joan Adams, known as "Ply," gathered on a soft carpet of snow and pine needles to lay her body to rest among the people of the Coeur d'Alene Indians.

But this place and this time were indeed sacred, in a strictly personal way, as Ply Adams came home at age 65 accompanied by Roman Catholic prayers, an honor song in Salish and a smudging with smoke from grasses, herbs and roots spread with an eagle feather.

Ply Adams was not famous, or some sort of VIP in the official workings of the tribe. But her passing is an important marker in a timeline.

She was among the last of her people who grew up speaking Coeur d'Alene and Spokane, two dialects of interior Salish, as her native language.

Language, of course, carries more than words. It is weighted with a sense of place, history, identity.

And this "ancient place of prayer" became, on a sun-warmed morning, an intersection of the sometimes compli-

cated bundle of identity threads that tell what it means to be Schitsu'umsh, Catholic and American all at the same time.

Right here, where the edge of the Palouse crashes against a steeper, more forested landscape like waves upon a shore. Right here, where mourners tossed handfuls of earth upon her wooden casket as the honor song pierced the stillness.

Right here, not far from U.S. Highway 95, and "smokeshop" tribal tobacco stores and the shuttered ghost of the old brick boarding school where Indian kids like Ply Adams had their hair cut and their native language suppressed.

Sometimes words cannot express the losses, the layering of realities, the determination to keep living.

"She was one of the few in her generation to keep speaking the language. The church wouldn't allow it," said Marlene Justice, one of Ply Adams' daughters. Being forced to speak only English "was part of the assimilation into the culture."

But right away, there are layers upon layers.

Justice found comfort in the rituals of the Catholic funeral service. And she found comfort in more indigenous rituals — a recorded wooden flute melody by musician and tribal member Loren Swan, the smudging by tribal elder Noel Campbell, the honor song and drum by tribal member David Stanger.

"She was one of the few in her generation to keep speaking the language. The church wouldn't allow it."

Marlene Justice

"I remembered all the funerals I attended for people in the tribe, and how rich our culture is and how important it is to teach that to our children," Justice said. "And going through the Mass gave me a sense of security. The words were so familiar."

As a child, Ply Adams would have known the older place names for the forested ridges and buttes that pitch up out of the open Palouse around Desmet.

She was raised by her grandparents, Stanislaw and Mary Aripa. From her grandfather, she learned Coeur d'Alene. From her grandmother, she learned Spokane.

Stanislaw Aripa was one of the first Coeur d'Alenes to learn English. He accompanied tribal leaders such as Andrew Seltsice and Peter Moctelme to Washington, D.C., to interpret during negotiations with the United States Con-

gress. But at the meal following the funeral, a number of people said they felt a powerful sense of a circle closing when Stanislaw Aripa's voice was heard during a rosary for Ply.

A precious tape-recording was played, the recorder placed at Ply Adams' open casket.

But Stanislaw Aripa was not talking in English. He was praying. He was praying in Coeur d'Alene.

"To me, when I heard my father say those prayers," tribal elder Felix Aripa, Ply's uncle, said, "it seemed like it was coming from the heart. She grew up with the language, and to hear that microphone by her casket last night it was like her grandfather was there and praying for her."

"If she were alive, she would have understood the words," Aripa said. "It was kind of like a pep talk to all of us."

A reminder to remember where you are, who you are, in your own words. Despite everything.

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