

## Name-giving tradition among the Wascos

(Continued from page 4)

All those who are tied to the name can get a better grasp of who they are by reading the book *Olney Was The Name*.

This book reveals all genealogical connections to the family tree of the Holloquellas.

Ellen Olney may have been the oldest of the children. In the book her English name comes up as Annette, her Indian name is mentioned and recorded as Twa-wy.

In the book Twa-wy was referred to as a princess of a head chief. There is also a very good photo of Twa-wy. This book is a must read!

Nathan Olney, the husband of Twa-wy, built the very first home in The Dalles, the first trading post, and a ferry boat on the Deschutes. He was a scout for the U.S. Army.

When the Yakama Nation was established, the Olney's settled on the Yakima Reservation. There is a huge Olney group, and I notice there is even an Olney at Warm Springs.

Since Billy Chinook is tied to the clan through marriage to Annie Holloquilla, a mention of his family connection to the Umatilla was revealed by a personal letter Chinook authored.

This documented excerpt was taken from chinooks letter to his relative by the name of Win-nup-snoot Chinook. The letter is dated, March 7, 1882. Chinook's letter:

*I will tell you some words. You are related to my family by the old time folks and often think of you as a relative.*

The contents of the letter to his relative suggested a wide range of assimilative policies, the current condition of the schools of the time, and his relative's children's well-being in the boarding

school at Forest Grove Oregon. Chinook concludes his letter to his relative:

*Now my good friend Win-ap-snoot, I never know how you stand towards Christ. I wish you would tell me. Here, we many of us belong to the church. Over 100 have professed religion, and are trying to live good lives. I try to live near Christ every day, and I dare not do wrong for I know Gods eyes are upon me. When you get this letter answer me back. Let me know how you feel towards Christ.*

*You're Friend,  
Billy Chinook*

Since Beulah is hosting the giving of an Indian name, these three prominent ancient names of Twa-wy, Wa-thl-ga-we and Stuc-qual-lay may be of interest to her family tree.

Biographies of these individuals include:

**Wa-Thl-Ga-We**, or Mary Semore, last of the Wasco, survived all the epidemics.

Mary was born in about the year of 1810. She received her English name from the early Church officials.

Mary was a teenager when Balche, an American fur trader (Bushtin), came to the Wascopum area in 1826.

Wasco Semore and Mary may have been some of the earlier converts of the Wascopum Missions, and later may have been associated with Catholicism.

This is in all probability why Mary was buried at The Dalles Oregon Catholic cemetery, when she passed away at Wot'socs (Lone Pine) in the spring of 1923. Ref. *The Mountaineer The Dalles*

Mary Semore was be-

lieved to be 113 years old passed away in her sleep near Seufert's Cannery, where the Wasco Indians had temporary camps during fishing seasons.

She went by the name that meant something like "Daughter-of-the-Swift-Water."

Survivors were one grandchild, Mrs. Susan Switzler, (Indian name Wa-likes-ma), and four great grandchildren, Jasper, William, Henry and Amos.

Wasco Semore and Mary migrated to the river year after year. When the salmon fishing season was over their winter months were spent at the Warm Springs Reservation.

Levi Green told me this old lady used to saddle on old cow that returned to their home at Wolford Canyon during the winter months. This was Mary's mode of transportation to the agency.

According to the "Index of the Biographies of the 1905 History of Crook County," passing events 1843-1889, Chapter one, this event is recorded:



Last of her people the Wasco, Mary Semore. Museum at Warm Springs photo.

*Lt. Watson with a party of soldiers and Stocketly, a Warm Springs Chief with a band of Indians, soldiers numbering about 150, encountered a party*

*of Paiutes at what is now known as Watson's Springs.*

*The Paiutes hid themselves in the rocks on the hillside and Watson, finding he could not get at them in no other way, decided to charge the whole band.*

*In the preliminary encounter Watson was killed and his men retreated. Stocketly was attached*

*to Lt. Watson and would not allow the Paiutes to scalp him.*

*Calling his men to follow he again (Stocketly) charged and rescued Watson's body, but (Watson) was so badly wounded he died a few days later at the Warm Springs Reservation.*

This individual's name also shows up as a Wyampum (Celilo) Chief and one of the signatories of the 1855 Mid-Oregon Treaty.

Stocketly was the brother of Chief Tommy Thompson's father.

In Elizabeth Lord's book *Reminiscences of Eastern*, there is a report that, during the Yakama War Campaign of 1856, Chief Stocketly of the Celilo Wyampum allied some of his group with Chief Kamiakin.

Chief Tommy Thompson, whose father served as Scout with Army troops in the Snake War Campaign, was born on the banks of the Columbia River overlooking the Celilo Falls fishing grounds of his ancestors.

Thompson's Uncle Stocketly (Stuck-squa-ly) was one of the first casualties of the 1867 Snake War Campaign.

Stuck-squa-ly is associated with the Stacona Clan. In the military records of the Snake War Campaign, the name Stacona is spelled different. This implies the name, "Stacona" was actually an Indian name.

The early U.S. government policies have accomplished their mission by destroying and shattering the Wasco civilizations.

All of our other customs and culture may have been dismally shattered.

However, the giving of the Indian name and warrior tradition was never crushed. It has always been a foremost part of the Wasco Kiksht Chinookan culture.

## Please contact HR

The following individuals need to contact tribal Human Resources right away regarding your Deferred Compensation Plan. Please call Greta White-Elk at 541-553-3391; or email: greta.whiteelk@wstribes.org

Or stop by Human Resources in the administra-

tion building:

Thomas Dyer, Richard Wesley, Kenneth Borchert, Levi Blackwolf, Jamesina Viveros, Donna Torres, Lupita Katchia, David Dieker, Paul Hopper, John Goering, Duane King, William Hammond, Paul Harper, Bryan Lund.

## Summary of Tribal Council - Nov. 3

1. Roll call: Chief Alfred Smith Jr., Chairman Eugene Greene Jr., Vice Chair Evaline Patt, Carlos Smith, Kahseuss Jackson, Scott Moses, Reuben Henry, Orvie Danzuka, and Raymond Tsumpti. Minnie Yahtin, Recorder.

2. A motion was made by Carlos approving the request from the Public Safety Branch regarding leave for an employee who is recovering from a brain tumor; second by Reuben.

Discussion of updating the personnel manual. Question: Evaline/yes, Carlos/yes, Kahseuss/yes, Scott/yes, Reuben/yes, Alfred/yes, Orvie/yes, Raymond/yes, 8/yes, 0/no, 0/abstain, Chairman not voting; motion carried.

3. A motion was made by Kahseuss approving the release of the USDA video of the Warm Springs K-8 Academy; second by Reuben. Question: Evaline/yes, Carlos/yes, Kahseuss/yes, Scott/yes, Reuben/yes, Alfred/yes, Orvie/yes, Raymond/yes, 8/yes, 0/no, 0/abstain, Chairman not voting; motion carried.

4. A motion was made by Orvie amending today's agenda adding on the testimony by Carlos that will be given on November 4 to the Portland City Council; Second by Reuben; motion carried.

5. A motion was made by Scott approving the testimony Carlos will deliver to the Portland City Council; second by Reuben. Question; Eugene, to include issues with Grand Ronde to meet and request a Government-to-Government with the City of Portland. Evaline/yes, Carlos/yes, Kahseuss/yes, Scott/yes, Reuben/yes, Alfred/yes, Orvie/yes, Raymond/yes, 8/yes, 0/no, 0/abstain, Chairman not voting; motion carried.

6. A motion was made by Scott adopting Resolution No. 12,069 approving a referendum to be held on December 17, 2015, asking tribal members whether or not to authorize, regulate and operate an on-reserva-

tion, tribally owned cultivation and extraction facility for marijuana, industrial hemp and regulated products with retail sales allowed **only off** the reservation; second by Reuben. Question; Eugene, motion was made by Scott on this resolution for a referendum on part of economic development with said change; Evaline/yes, Carlos/yes, Kahseuss/yes, Scott/yes, Reuben/yes, Alfred/yes, Orvie/yes, Raymond/no, 7/yes, 1/no, 0/abstain, Chairman not voting; motion carried.

7. Head Start gave a program update.

8. A motion was made by Raymond adopting Resolution No. 12,070 authorizing the Secretary-Treasurer to take such actions as are necessary to provide for the allocation or reimbursement of those costs with in the general fund that may be reallocated to the Self-Determination Agreements and Third Party Billing savings for the calendar year 2016; second by Reuben. Eugene, with modification that Indian Health Service dollars will only reflect 2016; Evaline/yes, Kahseuss/yes, Scott/yes, Orvie/no, Raymond/yes, Carlos/out of the room, Reuben/out of the room, Alfred/out of the room, 4/yes, 1/no, 3/out of the room, Chairman not voting; motion carried.

9. Discussed the letter regarding Oregon Department of Fish & Wildlife Cascade Locks/Oxbow Hatchery Transfer T-12029 and T-12028.

10. A motion was made by Scott adopting Resolution No. 12,071 appointing Walter Langnese III and Lola Sohapp to the Ad Hoc Judicial Commission for the two tribal member positions, alternates are Anita Jackson and Arlene Boileau. Dan Ahern will be contacted for verification for the off-reservation non-member position; second by Reuben.

Question; Evaline/yes, Scott/yes, Reuben/yes, Orvie/yes, Raymond/out of the room, Kahseuss/out of the room, Carlos/out of the room, Alfred/out of

Warm Springs OSU Extension Corner

## Robotics, archery, new year coming up at 4-H

by **Beth Ann Beamer**  
Warm Springs OSU Extension  
4-H Managing Faculty

A small group of Warm Springs youth have begun meeting to work on Robotics at OSU Office in Warm Springs.

In the first meeting, one of the teams was able to successfully get a robot operational.

In preparing for this new club, 4-H staff discovered a sad situation: Rather than the six operational "brains" we thought we would have, we now only have two.

This severely limits our ability to open the club up to any additional members.

If you have done Robotics in the past, and think you might know where one of the Lego Robotics "bricks" might be, please just bring it by the OSU 4-H Office: No questions will be asked.

The next step will be adding various functional "arms" and programming using computers.

### Archery

Archery will begin meeting again on Friday, December 4 at 4 p.m. at the Old School Range, and will begin prepara-

tion for a youth competition at the Riverhouse in Bend set for February 2016.

Experienced archers and newbies are welcome to join us. Dress for the weather.

### New year starting

A new 4-H year has begun, so everyone in any club must fill-out new participant and health forms.

Please see Andrea at the OSU Office for the 2015-2016 forms. And we are always recruiting for new adult leaders.

A number of kids have requested sewing club, so if that is a passion of yours,

please contact the OSU Office at 541-553-3238.

### High School youth:

The new Camp Tumbleweed will take place over spring break at the Big Muddy Ranch. We are seeking camp counselors. See the office for applications and training information.

Warm Springs youth who submitted essays to attend the IAC Youth Conference in Las Vegas: Good job! I will see you there.

You can reach the Warm Springs OSU Extension office, and 4-H at 541-553-3238.

## On Thanksgiving a short history of the pumpkin

by **Scott Duggan**  
W.S. OSU Extension

Ever since my family has been involved in the pumpkin patch business—at the DD Ranch and Pumpkin Patch in Terrebonne—I have been fascinated with the history of the pumpkin, and how pumpkins are so deeply intertwined with Halloween and Thanksgiving.

Specifically, where did pumpkin pie originate? For that matter, where did the pumpkin come from?

I did some research and here is what I discovered.

Pumpkins are indigenous to the Western hemisphere and were completely unknown in Europe prior to the discovery of North America.

Of course, pumpkins have been an important food source for Native Americans for thousands of years.

Pumpkins were used not only as a food source, but pumpkin seeds were used for food and medicine, too.

Pumpkins are not only fun to carve but a great source of nutrition.

Pumpkins are low in calories, fat and sodium and high in fiber. They are good sources of vitamins A and B, potassium, protein and iron.

Scientifically speaking, pumpkins are a fruit (they contain seeds) but when it comes to cooking, they are often referred to as vegetables.

Pumpkins are a member of the gourd family, which includes cucumbers, honeydew melons, cantaloupe, watermelons and zucchini.

But where did pumpkin pie come from?

Legend has it that Native Americans roasted long strips of pumpkin in an open fire.

Over time this evolved into the practice of slicing off pumpkin tops; removing the seeds and filling the insides with milk, spices and honey.

This was baked in hot ashes and is thought to be the origin of pumpkin pie.

Sounds like a logical start to a wonderful tradition that continues to this day.

Best wishes for the holiday season.  
Scott.duggan@oregonstate.edu

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