

Duties of the Tribal Council are rapidly increasing. Future programs for the benefit of the tribe as a whole, without regard to personal desires, are planned constantly. Programs are under way to benefit the landless, school age, delinquent, orphans and unfortunates.

Cooperation with Bureau officials is very good although a ~~small~~ minority group, composed chiefly of those who have little Yakima blood, persists in trying to divide the tribe and discredit activities of the Bureau.

Meanwhile the Yakimas continue to amend themselves to new needs. At the same time they help perpetuate the old ways by cooperating with their neighbors at such activities as the Toppenish Fourth of July Rodeo PowWow. This has grown to be a traditionally nationally-known attractions because of its Indian village, parade and participants and their tribal costumes and Indian ponies.

Individual Yakimas have also added ~~extra~~ Indian atmosphere to the Ellensburg Rodeo, another outstanding western program presented each Labor Day, and groups of them also participate in pageants and other celebrations, far and wide as individuals or groups.

The "grand old man" of the Toppenish Pow Wow is Chief Jobe Charley, wise in the ways of his people and rich in the lore of the tribe.

He has been rodeo chief since the founding of the Pow-Wow. The late

Jim Looney ~~of~~ of the White Swan Long House was chosen later to serve with him and in 1954 Eagle Seelatsee was similiarly honored.

To serve as queen or princess of the Pow-Wow and other functions is an honor coveted by Yakima maidens, noted for their beauty.

A Yakima girl, Arlene Josephine Wesley, won the honor as Miss Indian America I in 1953 at Sheridan, Wyoming, American Indian Days, over contestants from twenty-five other Western and Plains tribes.

In more ways than adapting themselves to new needs, the Yakimas are proving themselves good neighbors.



The Yakima nation yielded to century-long demands of the white man in the summer of 1952 when the tribal council finally agreed to ~~surrender~~ <sup>hamstrung by legal complications</sup> fishing rights at Celilo falls so construction of The Dalles dam could continue. It is <sup>one of</sup> the ~~latest~~ series of dams whereby the mighty ~~10000~~ Columbia river and its history is being changed.

There was no other recourse for the Yakimas and their ~~neighboring~~ kindred tribes. ~~They would have paid for their fishing rights~~ Like the Wanapums ~~possessed~~ the spirit of justice was on their side. Unlike the Wanapums, they had legal aid and benefit of courts to see that they ~~were~~ <sup>only the</sup> paid something for their old rights. The Wanapums had ~~not help~~ <sup>help of</sup> but a few feeble voices of their white friends.

Bonneville dam, downstream from The Dalles was the <sup>major project of more</sup> first ~~of more than~~ thirty projects completed in the state of Washington by the Army engineers in which navigation is of top importance. Bonneville, a vital ~~power~~ source of Northwest power, ~~is forty miles~~ east of Portland.

Bonneville dam, downstream from The Dalles, is one of the more than thirty projects completed in the state of Washington by the Army engineers in which navigation is of top importance and it has been a vital part of the Northwest power source. Bonneville is located forty miles east of Portland.

The final generating installation was completed in 1943 to provide a total of ten ~~generators~~ generating units and a station service unit. The total ~~generating~~ rated capacity of the hydrogenerating units is 518,400 kilowatts and the total cost of the project was \$84,858,000.



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The Dalles dam, on which construction has started ~~despite~~  
~~a last-ditch stand of the reservation Indians to preserve the~~  
~~fishing rights guaranteed by the Treaty of Walla Walla, 1855,~~  
is at the head of the Bonneville pool, ~~4~~ one hundred ninety-two and  
one-half miles from the mouth of the Columbia river and three miles  
east of The Dalles.

The construction cost of the project is estimated at ~~over~~ \$326,366,000.  
It consists of a navigation lock, spillway, powerhouse and non-overflow  
dam sections totaling eight thousand feet in length. The cost of  
salmon hatchery facilities are included in the project estimates  
and the Army engineers are making every effort to permit the  
~~continued~~ continuation of the salmon runs that have been whittled down, year by  
year, in the Columbia. The Dalles ~~project~~ is a multi-purpose  
project that would provide ~~transportation~~ a twenty-five mile  
slack water pool for navigation, power generating capacity for the  
Northwest power pool and reduce the pumping lift required for irrigation  
as well as provide recreational possibilities.

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Further upstream is

(McNary dam, one unit of the main control plan for comprehensive development of water resources of the ~~60~~ Columbia river, two-hundred and ninety-two miles from the mouth of the river, <sup>21</sup> which will be completed in 1958, <sup>and</sup> is responsible for the lake that ~~is~~ covered Wallula and other old cites upstream.)

Construction started in 1948 and the the first power installations will be completed in 1953. ~~the~~

The navigation lock, located on the Washington shore is eighty six feet wide , six hundred and seventy-five feet long ~~and~~ and will provide the world's highest single lift of ninety-two feet.

The reservoir provides slackwater navigation for sixty-seven miles in the Columbia and lower Snake and relocation of eighty-two miles of railroad and twenty-four miles of highways was required. Sixteen miles of levees provide protection for low-lying areas in the Pasco-Kennewick-Richland area and ~~the~~ eight-hundred and sixty homes in the Pasco and Kennewick area were moved out of reach of water created by the lake.

McNary dam, named for the late Senator Charles McNary who first introduced bills for the dam in 1924, was first known as Umatilla Rapids Dam because of its location at old Umatilla Landing of the ~~and~~ early steamboating days.

Captain Charles Winslow, a Columbia river bargeman first suggested ~~a~~ a dam at the site in 1912. The Umatilla Rapids Association was organized ~~in~~ in 1918 at Pendleton to help boost the project. Fred Steimer, former U.S. Senator from Pendleton and keynoter of the 1936 Republican convention was another booster for the dam. McNary died shortly before work started on the project. The half-century battle for the dam reached stronger proportions since 1933 and three organizations



were formed , succe sively to promote the project. They were  
 the Tri-State Development League at Walla Walla, the Inland Empire  
 Waterways ~~Society~~ and Association at Walla Walla and the Wallula Gap  
 Association.

venison or elk and finally, berries, he arose. The usually silent, stolid people looked up, surprise and questioning written in glistening black eyes.

"Choos...Water...the water of life given the Wanapums by the Watcher in the Sky long be ore Smo-"ha-La brought us the Wa-Shat and long before the Su-Yap-Po came to our land," said Puck-Hyah-Toot.

It is the water of life...our water.. for the dry land across the river in our old range. The Greedy Ones have torn deep gashes in our Mother Earth, making her bleed while our hearts bleed and the water of life is flowing on the land. "ities will grow there but none of us will be here to see them. Even where our last lodge is standing ~~00000~~ a dam will be built. There is nothing we can do about it...nothing. Perhaps the Watcher wants it that way, because the earth gives things to be shared by all the people.

"Tomorrow we must return to our work so we can have food for our bodies when the long winter comes. But tomorrow, and every day afterwards, live so the drum of life will sound for you and you can answer when the earth turns over.

"Choos...Water...Now everybody drink."



In the grandfather days after the mythic hero, ~~Coyote~~ or ~~Speelyi~~ or ~~gote~~  
had prepared the country for the Indians, the old people kept a supply  
of hemp weed, called ~~to~~ tahos.

~~This~~ they called wasatos and they used it ~~to make~~ <sup>Creator given</sup> to ~~make~~  
~~weave~~ baskets in which to gather roots and berries and store dried  
salmon and ~~deer~~ venison. ~~It was used~~ <sup>and</sup> to  
weave ~~and~~ rye grass, ~~or~~ tules for summer homes, <sup>and</sup> It was made  
into rope with which to snare rabbits and other game.

This was a custom that was handed down by the people.

So let me explain the <sup>of the young</sup> custom with respect to a young daughter  
when she <sup>was</sup> married off and <sup>left</sup> ~~leaves her~~ her mother and father to  
make her own way in life.

<sup>she was</sup> ~~The young girl~~ is trained by her parents or by ~~the~~ <sup>the</sup>  
leaders in the tribe, ~~to do many things.~~

She <sup>collected</sup> ~~collects~~ <sup>for</sup> ~~and~~ everything with which to build a home. <sup>from the stalks of corn</sup>  
She cut the wild hemp in the fall and skinned the tough fiber <sup>was</sup>  
her share, such as collecting the hemp from which to make ~~twine~~ <sup>this she made</sup>  
and <sup>weave</sup> ~~weave~~ mats to put over the framework of the lodge. <sup>The hemp grew</sup>  
<sup>was</sup> ~~The lodge was~~ <sup>from the earth each season</sup>  
~~This is built with the slope of the roof so steep that rain water~~  
~~could not penetrate nor snow remain to weight it down.~~  
~~runs off and does not penetrate.~~



She works <sup>ed</sup> many days in this manner. <sup>and her friends helped</sup> ~~Of course her friends help~~.

Finally <sup>was</sup> ~~when~~ the work ~~is~~ finished <sup>was</sup> ~~Wood is~~ collected and cooking utensils <sup>were</sup> ~~are~~ handed down to the couple, either from the bride's ~~room~~

~~room~~ or ~~from~~ the bridegroom's family. <sup>The hemp grew from the Earth,</sup> ~~for it is with each new season, and was important~~  
<sup>for the string</sup>  
 As a final use of ~~the hemp weed string, or thread,~~ the ~~and~~ young

<sup>used it</sup>  
 wife ~~used~~ <sup>uses</sup> to tie her history or diary, ~~instances which she would~~  
~~This was the way it was done~~ To do that  
 like to remember.

<sup>she marked</sup>  
~~Take for instance her~~ <sup>made</sup> ~~and~~ first courtship. She ~~marked~~ <sup>made</sup> ~~a~~ mark  
<sup>for her</sup>  
~~on the string.~~ ~~Next would be her marriage.~~

<sup>each day</sup>  
 There would also be a ~~daily marker,~~ a knot tied for the first Sunday,  
 the first month and the first year

<sup>was her</sup>  
 This ~~gives her~~ <sup>gives her</sup> a complete ~~history~~ unwritten diary for that first  
 year, her second year; <sup>or</sup> ~~when~~ her father died, ~~her mother died~~ <sup>or</sup> ~~when the~~  
 bodies of  
~~any of her relatives were called to become again a part of the earth.~~

<sup>was written in</sup>  
 Each year the story of ~~her life~~ <sup>was written in</sup> ~~grows~~ makes the ball of hemp ~~string~~  
~~grow larger as she twirls the hemp each day to add the story.~~

<sup>Attomat ai ya to mat</sup>  
 The first year the ball, ~~Attomat~~ <sup>Attomat</sup> ~~ai ya to mat~~ <sup>or</sup> ~~counting the days~~ <sup>for counting</sup>  
<sup>Calendar</sup> ~~was~~  
 is small but the story <sup>after</sup> ~~when it grows to be sixty or~~ <sup>or</sup> ~~eighty years~~

<sup>was</sup>  
~~old~~ <sup>was</sup> sometimes be divided into twenty-year sections because the ball  
<sup>grew</sup>  
~~gets too large to handle.~~



My grandmother kept a Counting Days ball until she became totally blind.

As was the custom,

She would pick up one of her life-time histories and tell us that was the time she was married to my grandfather at a very young age.

Many horses and tribal goods exchanged hands there, the ~~hickies~~ markers on the ball told her, because Salus/Gm's ~~Saluskinn's~~ parents were well-to-do and were always careful to whom their children married.

They never married their children to a close relative. By ~~that~~ that I mean a first, second, third or on down to sixth cousin. It was against the religion to do that.

She would ~~separated run one each~~ unwind Counting the Days ball and ~~would~~ would finger a ~~marked~~ marked place.

That was the year, she told us, when we were brought back to the Valley after ~~staying in a~~ staying ~~at the Moses Lake area~~ in the Moses Lake area for five

years ~~when~~ when we left Ahtanum where my father told my mother that the

white ~~men~~ men --they were called pushtan--were coming up the big

river, ~~the Nohewana~~, bringing many guns to kill all the ~~Indian~~ people.

He said

~~and that~~ they had to leave the Valley and move to the plains where

the soldiers would never bother to look for them ~~and they would be safe.~~

One chief would tell them to stay, that they were not going to permit



the soldiers to come into the ~~yard~~ valley, but father told them to prepare to leave and to take what things they could carry.

One time they were told to leave at night and stay ~~hidden~~ during the day. ~~They~~ They crossed the Yakima River above the place now called Union Gap, traveled ~~through~~ along the plains where ~~the road~~ <sup>a highway</sup> now leads to Hanford.

Grandmother told us

~~This is~~ how they carried their ~~personal~~ food and ~~other~~ belongings.

Some had horses which were ridden by the old ones and ~~hounded~~  
little ones. Most of them walked and packed their food. ~~Some~~ <sup>Some</sup> used dogs  
~~to pack things on. They~~ made little pack saddles and used the dogs ~~to~~  
~~carry something so every means was used to hounded the valley~~ ~~from~~  
~~the Valley~~ because ~~They~~ didn't want trouble.

It was in the year 1855-56 when the soldiers came into the Valley and there was a battle at Union Gap, *Pah Huta Gut - (Gap in the mountains)* where ~~mountains join Pa ha ta cute.~~

At that time most of the people moved out.

My grandmother, Wishkie, ~~would~~<sup>would</sup> say her father told her because her father was in the War at Union Gap.

So that is ~~ordered~~ the story of the insignificant hemp weed  
~~which~~ which was used in so many ways.

But the sad end is that ~~when~~<sup>Countess</sup> ever grandmother died, her hemp weed

Counting-Days -  
~~Hammond~~



<sup>Ball</sup>  
~~history~~ died with her. And the hemp weed history is buried at  
Ahtanum Cemetery. And that is the way it was when  
other grandmothers died.

(*Q'ui wye Ches*)

Chief Saluskin and his family lived at Cowiche ~~or Tqi-wye-chesh~~  
which means footlog, near the place where Jack Splawn lived. The  
chief's great grandparents also lived there.

My mother's grandmother lived at Naches (~~Crying "aters"~~).

My mother's grandfather lived at Nanum (Past Tense) My mother's  
father was a Lake Chelan or Chelan<sup>a</sup>pum (Long Lake) He was <sup>the wealthy</sup> chief  
Timentwa, ~~and was a very wealthy man owning~~ <sup>who owned</sup> many race horses and  
cattle.

Chief Saluskin's oldest son, George Saluskin, went to ~~Central School~~  
boarding school at Fort Simcoe in ~~1883~~ 1883, finished ~~school there~~, and  
worked for the agency for two years.

Mother Louise Timentwa attended ~~there~~ the Catholic Academy in Yakima  
with many local citizens who in later days developed the Valley and  
its industries.

~~continued to attend the Catholic Academy~~ It was because of the tradition  
<sup>their son's bride</sup> that parents chose ~~the bride of their son's~~ <sup>that</sup> was the case with my mother  
and father ~~and~~ they were married by a Catholic priest.

Father farmed with Chief We-Yal lup and moved to Wapato in ~~1880~~ 1908  
where he died in 1911 ~~and~~ leaving three sons, Joe, Myself and David and



~~And~~ a daughter, Vivian. I am the only one of those living.

There is the story ~~xxx~~ about Chief Saluskin applying for a homestead at his old home at Cowiche in the early ~~x~~ '80's. ~~This he did with the help of Jack Splawn.~~

He never wanted to leave his home land but had all his children allotted on the reservation. His interest in his people was stronger than to make ~~personal~~ personal gains.

*From*  
~~In the years~~ 1907 to 1917 he made trips to the nation's Capitol, Washington, D.C., to present the cause of his people whom he loved ~~and~~  
*He worked* ~~to tell his story and work for his people, he~~ *and* used his own funds.

✓ He died at Parker, Washington where he lived on his wife's place, Wayatooyii.

His son, Noah James Saluskin, by hereditary <sup>a</sup> law, became chief until he died, September 12, 1936. His brother declined to ~~take over the~~ *become* Chieftianship but the Council of the Pipes, led by Jobe ~~and~~ Charley, persuaded him to accept. He wanted me to take over the leadership.

Reluctantly he became one of the (14) chiefs until his death in 1938.

Alba Showaway was voted in against the protest<sup>s</sup> of the old people who are now all gone beyond. Traditionally I would be ~~too~~ in line to be ~~the~~ chief.