

A Historical Account of the Yakima War (as told by Alex Saluskin)

Miwi payánwiya Aláimama. Panáchika twinpaash. Kw'pénk patxtáimana
Long ago the Frenchmen arrived. They brought guns. Those things
they traded

apáxyau, luts'ayáyau ku yáxyau ku nuksháyau. Táaminwa panáchikxana
for furs, red fox and beaver and otter. They always brought

twinpaash ku taninsh, ktushxi látuxtux. Ku máknash ichi wá
guns and bullets, also powder. And I have, from that time,

látuxtuxpamá anén. Paniyaash ichi inmi paxyáxin. Nápu pawá áyatin.
a powder horn. They, my nieces, gave it to me. Two are women.

Anaktuk iwachá pátuxnat Txápnishpa, Auxai ku penmink nápu
At this time, there was fighting at Txápnishpa (the slide at
White Swan), Auxai and his two

ishtin, Kwáhlchen ku Púlitkan, ktushxi áyatma, kwnáxi pawachá.
sons, Kwáhlchen and Púlitkan, and the women were there.

Panákwtkwaninxana tkwátat, taninsh ku látuxtux.
They took care of the food, bullets and powder.

Iwachá Tiyamiki anaktuk tl'áaxw Tiinma pausháchikxana piimytuk
It was in the Fall when all the Indians came to the camping places/

nishaiktpamayau. Palalái pawachá Tiinma--Kanáshk't ku penmink
campgrounds. There were many Indians--Kanáshk't and his

míyánashma ku ktushxi áwacha xáima ku taxnutwaima, paxyáxma ku
children and there also were his friends and relatives, aunts and

pítxma. Ku pawachá tttush anutaash wiimichan. Tl'áaxw pannán
uncles. And there, more upstream, winterframe longhouses. All over,

palalái pawachá sixsixa Tiinma anaktuk shapashukat iyánauya.
there were lots of good Indian people. Message came.

Miwi pápatiixwaxana ilkwshki. Áwiwacha patiixwatpama.
Long ago they used to signal each other with fire.
Lots of signalling places.

Pashapáshukanma Tkwáiwachaashpa. Kwnák pawachá palalái Tiinma.
They let them know at Tkwáiwachaashpa. There were a lot of Indian people.

Sháakwen iwanikshana Cayuse Jack. Skáu iwacha awinsh. Naxsh
His name was Cayuse Jack. He was a brave man. One

winsh iyánawima kw'áalk skw'ipa. Hliikw'i ku xaix iwinama Táalsnik.
man came early in the morning. All day, all night, from The Dalles.

"Au iwáikshamsh palalái stlchas, palalái k'úsima. Ttuushmaami áwa
There are a lot of soldiers and lots of horses. And the rest are

kkáatnam meshúmeshú. Páish pawá mehl ^{Putjint putqaptit} naxsh táusen. Ku áwa
long ears (mules). I guess there are one thousand. And they have

ench'inch'i twinpaash. Palalái pawá tkw'anati' ku pantu páish
big guns. There are a lot walking and they say maybe

payánawita métaatipa hlkw'ipa." Ikush intu.
they will be here on the third day." That's what he is saying.

"Áunam áshapashukata Áuxainan ku Tiyáyashnan ku Kanáshk'tnan. Ku
(We must) inform Áuxai and Tiyáyashnan and Kanáshk'tnan. And

uiknik pápashapashukata. Au Tiin Atánamknik ku Semk'iknik ku
from the start they will know. The Indians at Atánam and Semk'i and

Awátamknik miwi kwnák pawáiksh anakwnák áwa nisháikt Shkluumi ku
Awátam. They are already across there at his camp. Shkluumi and

Xananp'inmi ku Watatxanmi. Ku ktúktu nánamta tl'áaxw anamehlmash
Xanan and Watatxa. And hurry to bring all that you have;

wá winánpsh, wiyalpaas ku taninsh ku látuxtux, ku ktúshxi anmehlmash
weapons, caps, bullets and powder, and bring as many

wá xtúxtuma áyatma ku ench'inch'i amiisma. Ku kwná panákwtkwaninta
strong women and older boys. And they will take care of

k'úsima ku tkwátat ku tl'áaxw winánpsh. Ku wáshnaa áu kuhlau
horses and food and all weapons. We have only

liiptsimk'a hlkw'i ku ktúk iyánawimta stlchas. Ikwitamsh eshchétpa
two more days and then the soldiers will be here. They are coming from

Táalsknik ichen Asum'eshchétyau. Ku kwinkwink kétu pawínata Áuxai,
The Dalles on this Eel Trail. And therefore, they will hurry (come quick); Áuxai,

Kanáshk't ku Tiyáyash. Ku ktúk kwnák pausháshuwata piitl'iyawitash.
Kanáshk't and Tiyáyash. And there they will get ready for war.

Pátuxnat iwáta. Chaumishkin kumaa áshapa'ashemta niimiyau tiichámyau.
There will be war. We cannot let them into our land.

Au iyánawisha palalái Páshten. Ktnaa iunépanita niimi tiichám.
There are a lot of White people. And they will take our land.

Áunaa íyatnani aláx niimi Tiinma. Ku kwinkwink cháunan wiyat'ukta.
They have killed lots of our Indians. So therefore, we must not hesitate.

Wayálxwniaa wáta. Kúnaa aw pátuwnata. Cháumishkin kunam wiy'aat'ukta.
We must be ready (willing.) We shall fight. We must not hold back (hesitate).

Ámash ktúktu áshapashukank."
So hurry and let them know."

Íchi náxsh xái Saluskenmi áshapashukatana Wápatukshkan anakwnák
One friend of Saluskin went to tell them at Wápatuksh where

panisháikshana Tiyáyash ku Sháwawai ku Kanáshk't ku piimink tl'áaxw
they were living, Tiyáyash and Sháwawai and Kanáshk't and all their

miyánashma, áyatma, ku awinshma. Kúuk pausháshuwana k'úsi. Panák'uka
children, their wives (women) and men. And they were getting the horses
ready. They

xtúxtu k'úsi ka'áuka'au. Ku úiknik pashapáshukana. Páshapawinana
gathered their fast horses. And then they told them. He sent

náxsh winsh, Áuxainmiyau nishaiktyau. Íkush Tiin ipapatiixwana.
one man to Áuxai's camp. That's the way the Indians signál.

Ku Áuxai ku penmink nápu miyánashin awinshin, náxsh áwanikshana
And Áuxai and his two sons, one named

Kwáhlchen ku náxsh Púlitkan, ku Áuxainmi áyat ku Kwáhlchenmi áyat ku ..
Kwáhlchen and one named Púlitkan, and Áuxi's wife and Kwáhlchen's wife and

tl'áaxw awinshma--ku pmák pawá twinpaashi ku wiyálpasi. Ku
all the men--and those who have guns and caps.. And

áyatma ku amiisma panánama k'úsima ku shapáashapi tkwátat. Íkush
the women and boys brought horses and loaded with food. This is how

Tiin itxálk'uka piitl'iyawityau. Ku pawinama Náxchiishnik ku
the Indians alerted for war. And they came from Naches and

Tkwáiwaiachaashnik ku ktúshxi Kawaxchenmaamiknik. Ku niiptipa
Tkáiwaiachaash and also Kawaxchenmaam (Moses Rock Island). And the second

hkw'ipa, ku tl'áaxw pi'itl'iyawihlá iuyánawiya Txápnishyau.
day, all the warriors came to Txápnish (Slide Mountain).

Ku ktuk sts'átpa iuyánawiya Auxai, Tl'áaxw penmink Tiinma
And then at night, they arrived, Auxai. All of his Indian people

pináwapawani anaktushknam pináwapawaxa ichi ikuk Páchwaiwitpa. Ku
were dressed up, the way you dress up now on Sundays. And

ikush áwacha k^{kt} t^{kt}l'áaxw wapáwani. Ktushxi áyatma. Iwachá
So, too, all of their horses. And so were their women. He

ench'i miyáwax Auxai. Ku ktuk tl'áaxw awinsh anakw'pénk iwachá miwi
was a great chief, Auxai. And all the men who were already

kwnák pináwapawana ku palst'ána ku Auxainan ku pasunknika. Pawalptáika
dressed up, met Auxai and they paraded around. They sang their

piimink k'úsipama walptáikaash. Anamtn patxaushxa kwnin stnkniktknikt,
song, the horseback parading songs. And when they finished parading around,

ku k'áu patxánana ench'inch'ima awinshma. Papak'una piitl'iyawitki.
(and) the old men gathered together. They counseled about the war.

Áwacha Auxainmi wat'uimá isht wiyánch'i piitl'iyawitpa.
Auxai's oldest son was a leader (or chief) at war.

Ktuk Auxai isénwiya, "Áu inmima taxnutwaima ku xáima. Áupam
Auxai talked/spoke: "Now my sisters and brothers. Now

shúkanita inmi temná. Inmi miyánash Kwáhlchen ku táaminwa itk'ixsha
you will know my heart. My son, Kwáhlchen has always wanted

áu pawáta Páshtenma shapá'ati niimiknik tiichámknik. Ku kwyáam áunaa
all the White people put out from our country. It is true

ashenwái Páshtenma pakwinisha niimi áyatma miyánashma. Ku ktushxi
the Americans have poorly treated our young women and daughters. And, as well, we

áwa ánach'axi wiyákwshikt. Pa'iyatnanaya áyat ku ayatmiyánash ku
have another wrongdoing. They have killed the wife and his

iksiks púwani miyánash Mushiilnan. Ichi, ikuk iwá ichna Mushiil. Ku
daughter and the baby in a board of Mushiil. Today he is right here, Mushiil. Ar

pinátamuna xaimamiyau ku ktuk pawinanuna kumanák Páshtenmaaman
he told his friends, and then they went to these White people

sts'átpa. Ku pa'ayáxna ku anamtn papntna. Ku ktuk, Mushiil ku nápu
at night and they found them asleep. And then Mushiil and two of

xáyin pa'iyatnana kumanák Páshtenmaaman. Ku ánach'axi iuyánawiya
his friends, they killed those White people. And again this

náxsh ench'i Páshten (Agent Bolen). Kútash kwnémk Páshtenem
one big White man (Agent Bolen) came. And that White man

i'ilk'uka. Ikushtash i'ena, "Aupam wá imák Tiinama wiyakwstikhla
threatened us. This is what he said: "You Indians are the wrongdoers

apamku áuyatnasha Páshtenmaaman. Kush m̄m̄ t̄xta inniyau anakwnák
when you killed White people. And when I go back home where

pawá súlchasma, ku k̄uknam súlchasnem i'ishuuikta." Ku kwinkwink
there are soldiers, and these soldiers will punish." And therefore,

cháupam wiyáat'ukta. Wayálxwnipam wáta. Winápshtan shix k̄ta.
don't hesitate. You must be willing. Put your weapons in good shape.

Ku áyatma anakwmák pawá ench'inch'i hlmat̄u ku miyánash
And the women, those who are old, and those with children and

k̄ushxi xusaat̄ma ku anakwmák awá chau xtu ku pawáta nákwini
those old men, and those who are not strong, they are to be taken

wiyat ch̄enik. Ku kwnák panichta tkwátat ku k'úsi ku winápsht.
far away from here, and there they will put away food and horses and weapons.

Lá'aknaa kw'aash ik̄ta súlchasnem. K̄naa ikwenk wishyát'ata
Maybe they will defeat us, the soldiers. Then we can move

kwnakwnák ánach'axi ápatuxnata. Cháunaa namák áwatkwanuuta. P̄nk
around to place, we may kill again. We will not attack. He

iwátkwnashamsh niimiyau
is invading our country. We will get ready. I

ánach'axi mish nátxnata. Áunaa yáanwa iwinanuushamsh súlchasnem
will not say anymore. And indeed, we will prepare; the soldiers are coming

niimanák iyatnataash. Ku amatash kiukiulas nákp̄nitk. K̄naa
to kill us. You bring out the drums. And we

walptáikta. Ku kwmá anakwmák panákwtkwaninta k'úsima ku tkwátat,
will sing. And those who are going to watch the horses and food

áú lewit chik̄uk k̄ush pak̄ta. Chaumishkinaa wáta hlwái.
should right now go ahead and do it. We cannot be slow. You

t̄m̄ nákwtkwaninta shapáktuki."
must do this quickly."

Ku ch̄ema áyatma panákwini t̄l'áaxwt̄m̄ anakw'p̄nk áwacha kwnák
And those women took away everything that was there

nisháiktpa mehlaamin Tiinamaami. Ku k̄ushxi anakwmák panáchika
in the village of the Indians. And, as well, those who

tkwátat ku winánpsh ku ktúk panákwinana ikwenikwen anakúshk
stored the food and weapons, then took them different

kw'pénk wiyáanch'i pasapsikw'ana. Ichiyat iwá tiichám miimá iwaníksha
places as he/our leader showed them. This land from long ago was named

Múlmul ku chénik ichini pèt'xanukchan. Kwnák patamawinana pshwánan.
Bubbling Water, and from here to the mountains. There they piled rocks.

Pa'ik'uka anakushtún pèt'xanuk pa'aniya. Ku kwnák asht panícha
And they made them like mountains. And there inside they stored

tkwátat ku wiyálpaas ku látuxtux. Ktushxi pa'aniya ánach'axi náxsh
food and caps and powder. AS well, they made another one

ts'áa ikwen wánayau anakwísh xwiimichnik anakwnák istúpnisha pèt'xanuk.
near to the iver where there are high bluffs.

Kwnák ánach'axi panícha tkwátat, wiyalpaas ku látuxtux.
and there again, they stored food, caps, and powder.

Ku Áuxainmi Tiyayashmi Tiinma paníchatana piimink tkwátat ku
And Áuxai's and Tiyayash's people went to store their food and

tl'áaxw winánpsh Semkw'iyau. Ichnyat anakúsh métaatipa tenxwténxwpa
all their weapons at Simcoe. There, in three different places,

ku kwá patxánana awinshma ku áyatma. Ktmayat awinshma ku áyatma
the men and women waited. Those men and women

panákwinaxana tkwátat ku chiish ikwent anakwnák patxáanuushana
took food and water to there, where they were waiting

súlchasmaaman. Ikushkat pinánakwtkwanina pénk piitl'iyawitpa Tiin.
for the soldiers. In this way, they took care of themselves at war.

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