

## Click Relander

SUNNYSIDE DAM (Ah Wa Tum)-Uncertain years have left sure marks of passage upon Noc Noc's face. But they have also weathered the bulges and dips of Konnewock Pass overlooking the salmon fishery on the Yakima River. The place, called Ah Wa Tum, is not far downstream from where the river has shorn through Two Buttes or Union Gap.

Noc Noc sat, talking. She used her language, more expressively unfolding the history of the new caught salmon and first dug roots feast, called "cow 'e it."

"This I wish to ~~say~~ say before my days run out, before the river, now ~~is~~ dirtied and full of suckers and carp grows even older than when I was young and it was clear and cold.

She told how the salmon feast, held each spring, will be repeated today, Sunday, worship day. This year it will be in the Wapato Long House a few miles southeastwardly from Ah Wa Tum. The serving will begin about noon when the salmon, roots and venison are cooked and people from other Northwest reservations and neighbors arrive, each and all welcome to share in the Creator's gifts.

Here, in the same manner the feast has always been carried out it will be publicly known that another custom has been perpetuated.

(more)

115C 20..

"You were not here for the ceremony when family names were passed on and I gave away many things."

When she ~~pointed~~<sup>pointed</sup> gestured toward Joe Woods.

"His name is Saluskin. This name was passed down to him at the ceremony."

Again she gestured. This time toward Alex Saluskin.

"He is now called Chief Weowict. That name, passed through the family many times, now rests with him. When the time comes and he dies the name will be kept in the family for ~~xxxxxxxx~~ another."

Noc Noc was dressed in a long print dress which covered plain calf  
high moccasins. The sleeves were long. Her thick hair was so long the  
doubled over braids rested on her shoulders .

Noc Noc's gestures were rippling pantomime, a soft flow of Indian words. Softly spoken, ~~they~~ the words at times seemed a little fearful of stepping out into a strange world grown up about them.

The name by which many neighbors know her is Mamie Woods.

"I am the last living daughter of the late Chief Saluskin who lived to be about 90, a little older than I now am. He died in 1918. He was a friend of McWhorter who listened to him like you are listening now.

"I live on my allotment which is between Parker and Wapato. My mother's allotment was here by the river.

"Chief Saluskin was given the name of Chief Weowict and was called



second ~~adman~~

Weowict Saluskin. Four times he went to Washington, fighting for the rights of his people ."

She repeated stories told her by the people who had ~~been~~ attended the Treaty Council of WallaWalla in 1855. Said Noc Noc:

"This was the way it was. Before the treaty there were only a few chiefs in all this ~~kan~~ Valley and adjoining land. One of these was Weowict."

She told how this chief lived at ~~Howowoy~~ Chass Kow Why Chass, "which you call Cowiche. It means Foot Log Bridge place. This was up by the homestead of Jack Splawn whose son ~~xx~~ lives in Yakima. (Homer Splawn).

Weowict's country was also around N<sub>2</sub>ches, and down the Upper Valley through Wide Hollow, and along the Yakima at Ah Wa Tum, the Sunnyside Dam.

"Weowict~~xx~~ was too old and feeble to ride a horse at the time of Treaty so he could not go. He died about then. He is the one whose name has been given to the man you have called Alex Saluskin. He is my nephew. He is the uncle of the man now called Saluskin, who was Joe Woods.

"As far as I can remember, back to my childhood, we held a salmon ceremony ~~ExeHxxER~~ each spring. My father and mother sponsored these

third ad

feasts at Ah Wakh Tum. It was their gifted duty. Their children were required to take part. This duty has been gifted to me. It is required of these younger in our family that they ~~mm~~ also must help."

She explained how the ceremony has a religious significance through worship, bestowing blessings to early roots and the new run of salmon, the first caught.

"It was the same with deer and other game and with berries.

"I will explain.

"The Creator created the people. God created water. He also created ~~Gods~~ fish for food and game and roots, and all combined with salmon at one thanksgiving feast.

"From time immemorial, salmon were a sacred food. They were treated reverently. No one caught more than they needed for food. No one caught them for amusement.

"I remember the first pioneers who came to the Valley, people with names like Sawyer. My people went back to the days of Ben Snipes, Billy ~~BOdd~~ Parker for whom Parker ~~Bottom~~ was named; ~~Eddd~~ the McDonalds and the Splawns.

"Our people took gifts of fish and game to these new settlers. We gave them a friendly welcome. The pioneers and their children remembered



our kindness. They never made laws against us like are made today.

When an Indian goes fishing now, he is arrested under these laws which disregard the Indian religion. They deny the sacred ceremony of the salmon."

Noc Noc continued:

"There were no irrigation canals and dams in my younger days. I have seen how these obstacles have had a serious effect on the salmon run.

"I feel bad today to see these results. I no longer see salmon so plentiful. They fed the Indians and they fed the pioneers and the streams were always full of ~~nasau~~ nasau--salmon. Allotments were not of our choosing, either.

"In those days before allotments everyone rode horseback or went on wagons. There were no state ~~patrolmen~~ patrolmen, chasing them and asking for their licenses or arresting them on fictitious citations. Our people are harassed by the patrolmen who follow them to their homes. I feel bad about this because I am afraid someone will get killed.

"Now I have other things to say.

"A long while ago when spring came out people listened and heard the ~~doves~~ doves talking. Then they knew the salmon were coming. Seven men waited for the salmon, caught them, prepared them and served them. Seven others ~~went~~ went out after deer. No one could take, prepare or serve deer ~~for the first feast~~ for the first feast but the seven hunters.

(More)

5th ad.

"There were seven root diggers, too. I have been a head root gatherer for the feasts many years. This tall basket hat was made by my mother and is now my hat. Orchards and fenced fields have destroyed many of the old root digging grounds, but the Creator put roots on our Reservation where we can ~~now~~ dig them, and berries were left there for us, too.

"Many years ago no one was allowed to fish, hunt or dig roots on Sundays. That was one of the ways we allowed the salmon to get upstream and spawn and keep living. This was one of our ways of conservation. There was always an abundance of salmon.

"The runs never diminished, like they did after people started to fish every day. Later there were people with rods and reels who fished every day. I think it would be good to be like the old days when it was against our religion to fish on Sunday. There are many things about our religion you people do not know. Conservation was a part of our religion."

Noc Noc looked out at the Sunnyside Dam where only at long intervals a lonely ~~dam~~ salmon rushed out of the water ~~and~~ only to fall back, exhausted.

On the pole-built platforms were a few Indians. Sometimes they swept through the water, holding a long pole, dip-netting. But mostly they waited, although it was mid<sup>way</sup> in the salmon run. (more)

6th ad..

Rarely was a salmon caught but there were many suckers and some carp. The salmon were small, six to eight pounders.

"They used to be big fish," Noc Noc & said. "They would weigh 30 or 40 pounds or even more. But if there are any large ones left, the commercial and fishermen, their ~~boats~~ radar equipped boats way down the Columbia trap them in the big nets. And we are blamed, because there are so few salmon. "

The matriarch rubbed withering hands across half-squinted eyes.

Alt takes much money to buy a few fish now. But money cannot buy enough fish to put them back in the river like it was when the Creator put them there. Money~~ex~~ cannot buy your heart and your religion.~~x~~ The Creator also gave us these things."



Shaker...Church....SATURDAY  
Isabel

WHITE SWAN--Time is beginning to take its toll ~~at~~ of the White Swan Indian Shaker Church, which has stood for decades ~~at~~ near the Fort road, four miles east of White Swan.

Yet every Sunday the congregation gathers there at 10:30 a.m. ~~for the weekly service~~ to hear the pastor, the Rev. Edward Smiscan, bring the message <sup>his hearers</sup> ~~that~~ believe is divinely inspired.

The Rev. Mr. Smiscan is a member of the Yakima Indian Nation, who lives near White Swan.

At the conclusion of his sermon, the old rites of the church, bright with lighted candles and accompanied by the tinkling of handbells, are celebrated. This ceremonial, as old as the faith itself, is described as " something like a mass " by one of the believers.

M O R E



add 1 shakers

One of the important tenets of the Shaker faith is the belief in the efficacy of prayers in the healing of the sick. Often the healing service is part of the Sunday meeting, with sometimes as many as half a dozen persons seated for the prayers of the congregation. The members tell of many persons, who not helped through medical doctors, who have been cured at the church.

After the service, on many Sundays, the congregation gathers for a potluck meal. Now they are ~~meeting~~ meeting in the renovated mess hall, which has just been completed and is much more comfortable than in the past. It has been refinished inside, and many comforts added.

The members of the congregation--there are about 75 active adults and many children-- are busy now with plans for building a new church. About two months ago they started a building fund and it has already reached the sum of \$1700.

M O R E

add 2 shakers

Raymond Teo, who lives near Wapato, is assistant minister of the White Swan church, and his brother, Harris Teo, whose home is west of Toppenish, is treasurer. They grew up in the tradition of the church, for their mother has been a member all her life, and knows much of its history and remembers many of the leaders of earlier days.

Roger Jim is secretary, and Johnnie Jim and Mrs. Maggie Winnier Eyle are elders.

Members of the Shaker <sup>church</sup> ~~faith~~ do not join in the stick and bone games popular with their fellow Indians, for their faith does not permit gambling. They do not smoke or drink, nor do they, according to Harris Teo, "follow any pleasure that would turn them from their religion."

The White Swan Church joins in the great festivals of Christianity. The Christmas service has become a tradition, and is attended by hundreds, including many outside the faith.

M O R E



add 3 shakers

Last Christmas, thanks to the generosity of business firms in Wapato, Toppenish and Yakima, the church distributed treats of candy and fruits to 300 boys and girls.

Although Easter will be late this year,--it falls on April 22,-- ~~marked~~ church leaders are already making plans and arrangements for a suitable observance of the day.

Many people will be there , among them Yakimas, Warm Springs,  
~~the~~ Umatilla and Nez Perce people who have received 23 million  
dollars in token compensation for the loss of fishing rights at  
now silent Celilo Falls.

For ~~for~~ some 4,000 Yakimas this means was \$15,019,640 or  
\$3,270, share and share alike for every man, woman and child. The  
adults have received their money and much of it has gone ~~into~~ into  
home improvements, livestock, farm equipment , land and living  
expenses, because now there is no money ~~paid~~ like they were once paid  
for the salmon caught at Celilo. The children's share, 6 million  
dollars has been set up aside by the Yakima Nation in a trust.

Among those gathered will be the new chief, Henry Thompson,  
son of the old one, and the old chief's daughter, Ida Winookie,  
and many relatives from all the Northwest Reservations.

There will be ~~suyapos~~ suyapos , too---white friends.

One will be an adopted daughter, Martha Ferguson McKeown of  
Hood River, an ~~old~~ author. Another will be one to whom the chief gave  
the name, Lawot, ~~which the chief discarded~~ which the chief discarded  
when old age came on and he took his family name of Kuni.



TOPPENISH-The ceremony was called "pe-now-ouck" hundreds of years ago in the country of the Yakimas, now the Yakima Valley of many races. It is still called that, the memorial for the departed, a family's way of showing to all the dead are not forgotten and that they live on in the hearts and thoughts and stories of the people. Interpreted, the word means something like ~~XXXXXXXX~~ "thinking of someone who used to be here but couldn't make it this time, although he is here in our thoughts, he is still here among us."

Such a ceremony was held Friday in the Yakima Indian Community Center. It was sponsored by Mrs. Ellen Saluskin and Mr. and Mrs. Johnny Barney.

The dinner which followed was combined with a veterans dinner, honoring the Yakimas who have died for their country, and honoring the many now living who have served or are serving their country. This dinner was attended by half a thousand Yakimas and guests. A patriotic program was conducted by the Wapato Veterans of Foreign Wars Post, and it was one of the most unusual throughout the entire nation on Veterans Day.

George Untuch, General Council chairman ~~was~~ was the "sin-wit-ta", the "speaker or explainer" for the memorial services, because he knows of these very old things which are a part of the Yakimas' culture. There was a period of open mourning for the departed while their pictures were passed reverently and kindly from hand to hand along the lines on the women's side and the men's side of the large room. And the children were silent, listening and absorbing. The mourning was for Margaret Wanto Williams, aunt of Mrs. Saluskin, and William Hypier Moses, a veteran of World War II, who died less than a year ago in the Veterans Hospital at Walla Walla.

Then tables were set up, and because there was not enough chairs for the large crowd, two tables were spread on the floor as in the old days, and apologies were made to the understanding guests.

(more)

first ad..

memorial

While the tables were being set with dried elk meat, salmon, June berries, kouse or bread root ; piahe or bitterroot, souwicht or wild carrots, roast turkey, green beans, ~~xxx~~ kernel corn, bread, cakes and pies, the drummers sang the religious songs of the people.

These were led by Watson Totus and included Charlie Jim, Otis Shilow, Henry Thompson and others with the talent of drumming and singing.

The VFW color guard posted the colors before the dinner preceded.

Leonard Tomaskin presided for the VFW Post, introducing Ted Adler of Yakima, senior vice commander ; John Demontiney, Wapato, 8th district commander; Harry Anderson, past deputy commander, state of Washington; Isador Johnson, ~~post historian~~ post historian who related the history of the post, with half its membership Indians ; Charles S. Spencer, Yakima Agency superintendent, ~~who was addressed~~ who was addressed as "the big brother of our reservation;" Stanley Stuartlowit, ~~post member~~ and Louie Cloud, both post members and both tribal councilmen; Virginia ~~Beavert~~ Beavert, another post member and one of the few Yakima women who are veterans, and many other guests.

Tomaskin announced that Joe Jay Pinkham's ~~brother~~ younger brother, John, had been wounded in action in Viet Nam "only yesterday."

The wounded ~~veteran~~ 24-year-old veteran 's home is Wapato and he is the son of Joe Pinkham.

Also introduced was ~~xx~~ the latest member of the VFW Post, Jasper Washines of Granger, recently discharged U.S. Marine Corps lance corporal and a Viet Nam veteran. He is now entering ~~university~~ university studies as a fisheries man.



second ad

## Veterans Memorial

Tomaskin announced that the post is encouraging the agency to establish a new list of veterans' so records can be kept of the hundreds of Yakimas who are serving their country in another war.

Tribal councilmen are interested, too, in establishment of such a list so the additional~~xx~~ names can be inscribed on the monument to all veterans, including the "original warriors of the Yakima Indian Nation" , now listed on the stone shaft on the Yakima Indian Agency grounds.

One of the long-time tribal leaders, Chief Wiyawikt Alex Saluskin, ~~66~~ extended greetings for his people and later in the program thanked everyone for participating in the memorial and Veterans' Day program.

There were so many people present that additional servings followed the program, and then there was war dancing contests during the afternoon and another meal in the evening.

Thus was the memory of the dead ~~red~~~~on~~~~sc~~~~dd~~ re-instilled in the minds of relatives and friends; and thus were Yakima warriors of all wars, the dead and the living, honored on Veterans Day.

~~Celilo, Ore.~~ The little band of Wyams, ~~living~~ <sup>abed Celilo in Oregon</sup> continuing to live at their ancestral homesite along the Columbia River, receive a minimum of government aid in these days of a liberal distribution of American money ~~wealth~~ throughout the world.

<sup>Plany they their cause before this</sup>  
So they are ~~turning to~~ <sup>ask</sup> their friends throughout the region, <sup>ask</sup> help to build a ~~for assistance which they hope will enable construction of a long house~~  
<sup>also</sup>  
~~one~~ which to them is a church, ~~as well~~

Mrs. Flora Thompson, slight of body but strong in determination is one of the leaders in the Wyam Village <sup>to secure</sup> funds for a long house. Another is <sup>Chief</sup> Henry Thompson, <sup>to</sup> the successor ~~of~~ his father, Kuni or Chief Tommy Thompson, <sup>when Chief Kuni died in 1959 and</sup> who was buried on a bluff overlooking the village <sup>he had</sup> in April, 1959. Chief Kuni exceeded the century mark in ~~counting~~ <sup>he lived the</sup> years, <sup>he lived the</sup> spent at Celilo Falls fishery, ~~before~~

~~his death.~~ <sup>for Flora, the Chief's widow there was more than</sup>

~~Mrs. Flora Thompson is the chief's widow. There were months of~~  
~~a year of money looking~~  
~~missing~~ after the death of ~~one of~~ the last and greatest contemporary Northwest chiefs. <sup>man by Redmond Mowbray</sup> Then there was sickness. So it has not been

<sup>cause</sup>  
until recently ~~that the widow~~ has been able to press her ~~hope~~ <sup>cause</sup> that a long house can be constructed to replace the one which ~~was destroyed by fire a few years ago.~~  
~~at the Wyam site in 1961~~

Redmond Mowbray & his friend



first ad.

*(18)*  
Flora, ~~she was~~ a descendant of the Indian Scout, ~~called~~ Cushmanway  
of the Warm Springs Reservation who helped the U.S. Army track down

Modoc Jack in the Modoc War, *he was never caught by* a service for which the government

~~never compensated him~~ representative of the Wy-am villagers.

*The 60 villagers are*  
~~They consist of about 60 persons~~, descendants of six tribal groups

who did not move onto the Warm Springs or Yakima Reservations and

recognized ~~Chief~~ Kuni or Tommy Thompson as their chief. *most of them*

*have had their rights on Warm Springs*  
The Bureau of Indian Affairs, offering no hope for construction

of a long house or church, has repaired the homes of the villagers.

*now the* ~~has joined~~ *has* The Dalles Jaycees ~~interested in helping~~ to the long house project,

*and members are* seeking donations in that region. *HP* and Flora, on a visit to Yakima,

expressed hopes that friends throughout the Valley would ~~assist~~ *and* assist in

the campaign.

~~Maggie Odono Odono Odono Odono~~

The villagers have elected Maggie Jim president of the  
long house project and Douglas Yallup vice president. Nancy

Shipentower is secretary and Roseline Yallup treasurer. Flora and  
Chief Henry Thompson are ex-officio members. ~~See~~ Moses Showaway,

Elizabeth Howard, Arita Jim and Laura Stahi are members of a sub-  
committee to assist the officers.

second ad.

*IN 1961*  
The long house burned on the day ~~John Whiz~~ of the funeral for John Whiz, interpreter for the aging ~~chief~~ chief.

Long houses are used ~~for~~ *held* by the people ~~to~~ to conduct funeral services, *IN* and are also places for community celebrations and gatherings on holidays

It was late April of 1956 that *hundreds of* Pacific Northwest Tribes *men* gathered, as had always been their custom, for a salmon ~~feast~~ *or religious services* feast. But this was the last since *the time more than 150 yrs ago* (explorers of another race first *wrote of* *these* recorded the gatherings ~~more than 150 years ago~~, when the salmon feasts were then so ancient no one knew their origin.

*gates of the river*  
The feast, April 29, 1956 was the last, because ~~The Dalles Dam~~ was closed and impounded the Columbia River, flooding out Celilo Falls, *the greatest spectacular natural spectacle on the Columbia river*

*But* And even for ~~the~~ final Wy-am feast most of the salmon had to be purchased from commercial fishermen, because the run was so small ~~that year~~



Click Melander

Memorial ceremony

Wo/A

WHITE SWAN-People who live 2,000 miles from the Yakima country drove up to the long house, coming to honor the dead.

They parked their cars while the sun was noon high.

Inside a man spoke:

"People are marching away into the earth every day. When they are gone their costumes, personal possessions and the memories are all we have left of our departed loved ones."

In simple words the speaker explained the memorial custom of the Yakimas to non-Indian friends gathered at the July Encampment to honor three tribal members who have died within the year, Alba Shawaway, Evelyn Spedis and Richard Jim.

The speaker, and others, also were talking to the younger people, even the children. ~~For~~ For in that manner are the customs and very old culture passed down tangled roads of years to later generations. In that way are the heirlooms, costumes, dance gear and other personal belongings of the departed--stored since death--bequeathed to oncoming generations.

No things of modern manufacture are brought out to be shown and gifted.

Cultural perpetuation is evident, intertwining with the age-old religion also evident.

first ad memorial

The memorial at the July Encampment is carried out in other long houses on the reservation, also at Colville, Warm Springs and on the Umatilla reservation. ~~Rar~~ Their ~~purest~~ purest form among the Yakimas reveals a very old culture ~~and~~ continuing despite later-day intrusions.

The consumation of the memorials clears the long house for other activities to proceed.

Name givings, name takings, first deer kill rituals, first berry servings, a warrior's going away dance or a welcome home and joiner or initiatory dances ~~are~~ all possess unmistakable hallmarks of a cultural brotherhood <sup>with</sup> ~~of~~ Sunday worship services, clear voiced chanting and the pulsing throb of koo-koo-lots, the large wafer-like hand drum.

Persons who know the old ways and religious leaders help the families by conducting the memorials.

On this occasion Otis Shilow and Don Umtuch presided in the earthen-floored long house, using a microphone. At times they walked the length of the building, talking as in the days before microphones. Here for the first <sup>Since death</sup> time ~~are~~ names of the dead spoken so relatives and friends may hear. ~~And~~ They are proudly ~~pronounced~~ spoken. <sup>Names.</sup>

Then the widow, Nettie Shawaway and her relatives from Warm Springs brought out large bundles of possessions, tied in blankets or large pieces of yard goods.



second ad memorial

She first opened a small package of photographs which had been hidden since time of death. Weeping softly she handed them to her helpers and they were passed from person to person. Display of pictures was added, not long <sup>perhaps 10 years,</sup> ago, and the custom is now continuing.

One by one the individual contents of the bundles <sup>were</sup> ~~was~~ held up.

There was an old style curly-haired buffalo robe, porcupine headpiece, large noisy ankle dance bells, hand drums and ceremonial furs. There was in fact everything a man would use in many public appearances and ceremonials, ~~at~~ in the Walt ~~Diska~~ Disney film, "Tonka," <sup>at</sup> the Pendleton Roundup, Calgary Stampede, Ellensburg pow wow; big rodeos in Oregon, the Seattle World's Fair Indian Village and Seattle Indian Center and elsewhere. The things he had used in many appearances before Army generals, commissioners of Indian affairs, small school groups, <sup>(Girls)</sup> Camp Fire <sup>or</sup> Boy Scout <sup>s/</sup> ~~bands~~ where he had appeared to tell of the Indian way of life were in the bundles with <sup>(dress up)</sup> things <sup>worn</sup> ~~used~~ at conventions and book fairs. ~~Because~~ <sup>He</sup> he was always interested in young people and was proud to help preserve ~~the~~ Indian culture. Each bundle yielded a book of memories to those who knew him.

Then the possessions were rebundled.

Watson Totus of Satus, and Louie Mitchell, a Warm Springs religious man and brother <sup>in</sup> in law of Mrs. Shawaway and five other drummers led the pre feast chants.

third ad memorial

A fine ~~dinner~~ meal is always served at memorials, also a manner of showing esteem for the departed.

There were dishes of roast elk and other meat, dumpings in meat gravy, stew, celery, white bread and coffee on the table. But first there was the ceremonious offering of a sip of water led by Totus who said, "choose." (water)  
Everyone drank and then ate.

Importantly there ~~was~~ was Indian ~~&~~ or Creator given food, gathered only where it can be found now, deep on the reservations. There was souwicht or wild carrot, a kind of camas crisp when raw and oily tasting when baked; boiled bitterroot and blood red choke cherries <sup>brittle</sup> hiding hard pits.

But there was no old-day Indian food for desert. This consisted of watermelon, pieces of cake with bright colored icing, apple pies and oranges.

Other chants were sung, the table was cleared and after a time everyone gathered in the canvas ~~covered~~ sheltered dance house.

Totus, Umtuch and Shilow spoke and so did the sponsors.

Here a big war dance drum was set up. Nine drummers began a war chant and the costumed families stepped out onto the floor in a procession, passing counter clockwise. Some <sup>were heavily laden as they</sup> carried the possessions of the loved ones.

In the procession was the Charlie Spedis family which originated in the Klickitat Gountry along the Columbia and from the area of the old railway town which took its name from the family. (more



4th ad ceremonial

There were children of all sizes in that separate group, some toddlers guided by older brothers or sisters already following the Indian footprints of their ancestors. When the procession had completed <sup>one</sup> ~~its~~ <sup>around the floor.</sup> rounds, friends and relatives joined the families in a circle dance which moved <sup>slowly</sup> ~~eastward~~ clockwise <sup>to a subdued, slow drum song.</sup>

The large stacks of possessions, then brought out <sup>the second time</sup> showed how long and with how much devotion the sponsors, <sup>the bereaved</sup> had prepared for the memorial. Heirlooms are nearly always retained in the family and it is the custom to give newly purchased blankets, shawls, piece goods for wing-tip dresses, scarves and corn husk bags sometimes to visitors ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ or close friends who have come a long way to pay honor.

Tribal leaders like Eagle Seelatsee were <sup>asked</sup> ~~called upon~~ by the sponsors to help the assistants with the distribution. A Pendleton blanket, beaded gloves, carefully beaded moccasins which had been worn by their owners in ceremonies; costume furs, beads of antiquity, heirloom eagle feathers and fur headbands were all gifted.

The large piles diminished as <sup>each</sup> ~~the~~ benefactor's name was called out for all to hear, or a helper took some possession to the receiver.

These things may now be used at celebrations and ceremonials because everyone has seen to whom they were given, <sup>they are thus known to the people.</sup> <sup>(more)</sup>

5th ad ceremonial

A puff of wind tugged at the ~~trailer~~ roof canvas, but gently like *the* recollections of those being honored were held in hearts.

Slit rays of the late afternoon sun flitted around the edges of the dance house, playfully.

After six hours the memorial was nearly at an end. Soon the way would be cleared for activities. Concession stands could open. Stick and bone *like wa-luks-sa or two card monte* gambling and card games *could commence. There is no name for Black Jack*

*tribal* "a first joiner, like ~~Sandra~~ Sandra Lamere, 11, whose parents are Chief of Police and Mrs. Wilson Lamere could make her initiatory or first public *(Her father is a Winnebago, her mother a Yakima)* dance. War dances could be held at night.

Umtuch held up *Alba* Shawaway's religious drum for he was known for his drum chants. He also held up a thick drum which he had won in competition at a celebration thousands of miles from his home at Parker.

~~The drums were bundled up again~~

She asks permission to keep these for their memories of her husband,

Umtuch explained.

The drums were bundled up again.

And everyone understood.

##