

1212 N. 32nd Ave.  
XXXXXXXXXXXXXXXXXXXX

December 5, 1954

Mrs. Emmett Avery,  
Archives Library,  
The State College of Washington.

Dear Mrs. Avery:

Your letter of Dec. 1 and its interesting information was received at the office two days ago.

I'm afraid I can be of little assistance at this time. The turn of events in connection with proposed construction of a dam at Priest Rapids is explanatory. It appears advisable for time to be marked on publication of Drummers and Dreamers in difference to the Manapums. It is more desirable that these people have a home than that a book be published. And while the manuscript was written over two years ago and still stands, the last chapter is now being written! Besides, D and D, not being a vanity publication, must bide its time while the ~~vanity~~ vanity books issued. I cannot hazard a guess now when it will be issued, but it is my conclusion that it will not be in the immediate or even near future.

I am enclosing, for a bit or so of meat it may contain, and for a recitation of events that will explain the preceding paragraph, a story - contemplate publishing in the Yakima newspaper. You are welcome to use any ideas concerning the religion it conveys. The religion is so simple, yet so complex, it can not be explained briefly.

Your project sounds most interesting and is surely a good approach. I will look forward to its completion and trust I may be favored with a copy so that I may do my part toward giving it due publicity.

Please extend my best to Dr. Deutsch and to Mr. Armstrong.

The enclosed story will show I'm head over heels in a sizable project and that some progress is being made. Besides that I have been filling a large number of speaking engagements, touching lightly on this situation.

P.S. The enclosed contemplated story is only an unedited sketch. Enclosed, too, is a clipping of a Priest Rapids dam article.

Sincerely

Click Relander

I am saving a supply of clippings and hope, in time, to provide Dr. D. with several complete sets of such writings.



*Confined in graves of sorrow*  
The Sleeping Ones, who have been uneasy in their graves at a place called We-On-Wy, *have been placated* *When a* dam is built at Priest Rapids ~~the~~ impounded waters will not unnecessarily overflow the Mother Earth that shelters their *narrow, oblong* ~~confining~~ homes.

The Old Man and other River People sat down and talked to some of the men of the Grand County Public Utility District No. 2. *and learned that this is so*  
~~The Old Man told them that~~ *the men who are planning to build a dam*  
*close by were told about* *The River P. listened, learning*  
at Priest Rapids ~~about~~ the Sleeping Ones ~~whose narrow homes are~~ *that*  
~~Then he listened and learned how~~ protective measures are being *expediently*  
*will all possible expediency*  
taken for the numerous dead and the few living.

*Moving rapidly, and in the same way necessary to build a dam,* the Public Utility District is acting to protect the burial places. This is being done although the dam site where exploratory work is under way in the hopes that a 364 to 400 million dollar hydroelectric project can be constructed, is downstream from We-On-Wy, the place where most of the Sleeping Ones wait for the awakening day. ~~It~~ *included in* It is being done in quick compliance with a proviso ~~of~~ a permit granted by the Federal Power Commission.

The project sponsors also wish to preserve the weather-blasted carved rocks on an island the River People ~~now~~ call Chal-Wish-Kal-Ni, ~~which~~ *means* (One-Legged Abalone Man). ~~The dam planners~~ *close* of the dam call that place *Whale* Island. It is ~~slightly~~ upstream and ~~separated~~ is separated by a narrow channel from *Panhandle* Island. This was *named Anhyi or Sun Man's Place by the River People*  
~~island is known to the River People as Anhyi or Sun Man's Place.~~

*The very genesis*  
The carved ~~wood~~ and painted rocks on *Whale* Island are a part of the *ancient* ~~ancient~~ culture of the River People *and they are interwoven* *all this is to be*  
*the lovely wisdom of the graves* *opened and*  
restored to its greatest glory when the awakening day comes.

*at a long table*  
While they talked, the handful of Wanapums sat alongside their white friends ~~at a long table~~ instead ~~of~~ across from them. When ~~the~~ the talking was finished, the long braid venerables were somewhat relieved



of a ~~terrifying~~ <sup>long</sup> fear ; an anxiety that has possessed and depressed them <sup>long</sup> since there was first talk about a dam at Priest Rapids 30 years ago.

The River People, remnants of a group led by the prophet, Smowhala who refused to sign a treaty with the United States 99 years ago because his people had not been at war with the government said they appreciated everything that was being done by the Grant ~~County~~ <sup>Grant</sup> County PUD and were thankful.

Priest Rapids has been their home for so long that not even a grandfather tale survives telling the last "anapums ~~who lived there~~ <sup>and</sup> about the dark days of the long ago <sup>There tell of</sup> when the first "anapums ~~lived there~~ <sup>OF doom</sup>. Shreds of stories remain, however, concerning a prehistoric Dreamer prophet <sup>into</sup> who warned the people to hold fast to their old customs because ~~when the time came~~ <sup>approaching</sup> the time was ~~coming~~ when white strangers would invade the Northwest. <sup>While the speaking hand drums talked,</sup> strangers, so the prophecy went, would build dams on the Columbia

River. When one was built at Priest Rapids, the world would turn over <sup>and</sup> ~~the dead would spring from the mother earth~~ <sup>again</sup> and the world would become a place of pleasure and life. Smowhala, the Last Prophet, believed as did the old prophets, that the ancient customs must be retained and everything must be left unchanged <sup>day x</sup> for the day of awakening. <sup>with the slow march of the years</sup>

<sup>As the prophecy unfolded</sup> white strangers came down the river--149 years ago. They were the explorers, Lewis and Clark. <sup>Finally the</sup> ~~eventually~~ <sup>were</sup> dams built on the ~~river~~, first Grand Coulee, then Bonneville, McNary, Chief Joseph and The Dalles. <sup>IN TURN</sup> Now ~~exploratory~~ <sup>exploratory</sup> work is under way for another dam, at Priest Rapids, where Smowhala lived and where his followers of the Smowhala Cult <sup>clung to</sup> ~~retained~~ the old customs the longest. The ~~old~~ old people are fearful that ~~dire happenings will follow~~ <sup>will provide dire happenings, here or far away</sup> the molestation of the Mother Earth.

So today a core drilling crew is working on the island, Anyhi where Sun Man "got his fish" <sup>entirely</sup> in the days before any red men ~~lived there~~. And the River People, although assured, are not ~~fully~~ <sup>entirely</sup> relieved of their fears.



The planners of the dam must lose no time in the preliminary explorations because ice may form along the river and cold winds will rip along the canyon during the dismal wintry days ahead.

The achievement of harnessing the river will provide needed <sup>electric</sup> ~~electric~~ power for the ~~newly developed~~ million-acre Columbia Basin and its <sup>robust</sup> ~~steady~~ young cities, like ~~Four~~ <sup>a total of</sup> Moses Lake where building construction during the past year is approaching eight million dollars, <sup>will thrub by day with the vitality of hydroelectric energy and will sparkle by at nights.</sup> Surplus hydroelectric energy ~~from the dam~~ would be diverted ~~into~~ <sup>into</sup>

the Northwest Power Pool, whose resources are diminishing with the drain of supplying a <sup>young & youthful & hungry</sup> ~~hungry and a vigorously growing~~ industrial empire.

Pine Fish "eir Place-- is the Wanapum name for that region along the ~~Columbia River~~ <sup>CARRYING OUT</sup> Chiawana--the Columbia River --where the core drillers are <sup>far spread</sup> ~~working~~ on a \$207,050 contract. It was one of four ~~great~~ <sup>run</sup> fisheries on a thousand mile stretch of river. Celilo Falls, a long journey downstream ~~from the Dalles~~ just above ~~the~~ The Dalles <sup>the</sup> was the grandfather of fisheries. Another was near White Bluffs and the fourth was at Kettle Falls. <sup>Measured along the river</sup> ~~Measured along the river~~ Priest Rapids Dam site is 205 river miles from <sup>The unfinished</sup> ~~The Dalles~~ Dam <sup>miles</sup> ~~under construction~~ and 179 from the site of the proposed John Day Dam <sup>with the Spring Season</sup>

The once vast runs of salmon ceased to surge up the stream to White Bluffs and Priest Rapids when Grand Coulee and then Bonneville dams were <sup>built</sup> ~~constructed~~. Moreover, Grand Coulee smothered Kettle Falls ~~and~~

After the dawning era of ~~large~~ river development, the Wanapums were able to catch only a few straggler chinook or blueback food salmon at White Bluffs and Priest Rapids <sup>yet they did not complain</sup> ~~with the mother earth that shelters them~~ <sup>when the great dam is built, its impounded waters will not unnecessarily</sup> ~~overfill the mother earth that shelters them~~ <sup>called We-On-Wat at Priest Rapids are satisfied now. They are content that</sup> ~~the Sleeping Ones, who have been uneasy in their graves at a place~~



<sup>4</sup> which has always been bread to the people

was compelled

But they did not complain. Then the Atomic Energy Plant made the closing of that area necessary for safety reasons, and the ~~main~~ salmon

for subsistence ~~of the~~ <sup>Proved</sup> ~~and~~ religious dances ~~could~~ <sup>This</sup> could only be ~~obtained~~ <sup>called</sup> from one remaining fishery. It was the place Wanawish, 10 miles upstream on the Yakima River from ~~that stream's confluence~~ <sup>where that stream enters the</sup>

Columbia. ~~The comparatively few fish needed for small wants~~ <sup>Ste</sup> were obtainable and so they kept silent.

But when state officers interfered with the fishermen at Wanawish, the late L.V. McHorter ~~took action~~ <sup>Objected</sup>. Many friends of the Wanapums ~~joined~~ <sup>joined</sup>

~~behind him~~ <sup>that other</sup> him and L. Dow McQuesten, then a legislator, introduced a bill ~~permitting~~ <sup>reason as yet</sup> the people to fish unmolested. Everything went well until a few years ago, when for some ~~yet~~ <sup>reason as yet</sup> unexplained ~~reason~~, the bill was killed without knowledge or consent of the River People or their friends.

For a time the Wanapums, so few in number, were forgotten and ~~allowed~~ <sup>to follow wheel along</sup> allowed to fish at Wanawish as they had done since Anhyi or Sun Man left the river ~~to take his place in the sky and follow~~ a sure and certain course ~~in the sky overhead~~.

But last spring the ~~State~~ State Division of Fisheries barred the Wanapums from the fishing place, depriving them of both sacrificial salmon and food under threat of arrest. Then ~~the~~ <sup>the</sup> Wanapums and their friends ~~were~~ <sup>were</sup> compelled to complain. ~~Finally complained, but only because they were compelled to do so.~~

It ~~was~~ was in such a gloomy and insecure atmosphere that the River ~~and~~ people learned that the Grant County PUD, which had filed an application on July 22, 1952 for a permit to explore the possibilities of building a dam at Priest Rapids, was moving rapidly to gain federal authorization ~~for exploratory work~~ <sup>was</sup> the home of the Last Wanapums ~~and was when~~ <sup>by much</sup> salmon, and other food fish, could ~~be taken~~ <sup>at P.R.</sup> ~~by much~~ <sup>at P.R.</sup> ~~at P.R.~~

The Old Man and others first said they didn't want a dam built ~~there~~ <sup>at</sup> ~~but when~~ It was explained that progress was desired by the suyapos--the white men-- and that progress could come through dams that generate



But elsewhere up and down the Columbia the 80-year-old wrangle over unsettled problems ~~of~~ of fisheries and dams dragged on, while ~~only a~~ <sup>few</sup> ~~few~~ <sup>few</sup> ~~prohibited~~ <sup>compared with the many included.</sup>

[Far across the continent the Secretary of the Interior spoke, observing that it is costing 88 million dollars a year to keep American Indians on reservations.

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~~And~~ it has been pointed out that the future of ~~the~~ Reservation Indians throughout the nation is the present <sup>life</sup> of the Wapumans, especially if heritages are torn from the people, one <sup>at a time</sup> after another until <sup>nothing</sup> there is remains but dreams of <sup>long ago</sup> ~~ancient days~~ <sup>ancient</sup> days.

The <sup>Wan-</sup>anapums have pointed out <sup>that</sup> ~~that~~ ~~being non-treaty people,~~  
they have been ~~citizens for many years and since 1889~~ <sup>under</sup> ~~1889~~  
~~and since 1889~~ while they have no treaty protection, they have the ~~with~~  
protection of ~~the~~ <sup>a</sup> ~~greater document,~~ the ~~the~~ Constitution of the  
United States, which promises that they may worship <sup>in a manner of</sup> ~~as they please,~~  
their own choosing. <sup>to do this</sup> ~~this custom requires~~ salmon from their  
mother land, <sup>for a thank offering</sup> ~~are required for a~~  
~~thank offering~~ <sup>thank offering</sup> ~~offering~~



He gave us for food and religious feasts. <sup>Thanksgiving</sup> ~~And I ask you why?~~ <sup>Can you tell</sup>  
~~me why we are permitted to hunt and fish at Unalakleet?~~  
~~And by what power greater than the creative~~  
~~power of God are we permitted to hunt and fish at Unalakleet?~~  
Presented from fishing at Unalakleet? "



The Sleeping Ones, who have been uneasy in their graves at a place the Indians call We-On-Wye at Priest Rapids are satisfied now. They are content that when the great dam is built, its impounded waters will not unnecessarily overflow the <sup>Sheltering</sup> Mother Earth, ~~that covers them, washing it away.~~

~~This came about when~~ the Old Man and other River People sat down and talked ~~the matter over~~ with Robert Ries, chief engineer for the Public Utility District No. 2 of Grant County, and Kenneth Crow, power use consultant. ~~told man told about the S. ones.~~ They ~~talked,~~ <sup>He</sup> listened and ~~they~~ <sup>He</sup> learned how ~~expediently~~ <sup>expediently</sup> ~~that~~ protective measures are being taken for the numerous dead ~~ones~~ and the few ~~living~~ <sup>are</sup> living.

Moving rapidly, and in the same way necessary to build a dam, ~~the River~~ the Public Utility District is acting to <sup>Protect</sup> ~~safeguard~~ the burial places, ~~of the~~ <sup>even</sup> ~~River People and the Wanapums~~ <sup>though</sup> ~~learned how it is being done.~~ The dam site ~~itself, however, is located at the same place~~ where exploratory work is under way <sup>in hopes the hope that a</sup> looking toward construction of a 364 to 400 million dollar hydroelectric project, <sup>can be built constructed here, is</sup> ~~is several miles~~ downstream from the place where most of the Sleeping Ones wait for the ~~awakening~~ day.

The project sponsors also wish to preserve ~~insofar as possible~~ the weather-blasted carved rocks on an island the <sup>Chal-Wish-Kel-Ni</sup> River People call Anhyi. ~~This makes the Wanapums further content because~~ the rocks are a part of their ancient culture that they are confident will be restored to its greatest glory when the awakening day <sup>comes.</sup> ~~arrives.~~

While they talked, the handful of "anapums sat alongside their white friends ~~instead of across from them~~ at a long table instead of across from the And when it was ended, the <sup>Somewhat</sup> long braid venerables were relieved of a terrifying fear; an anxiety that has possessed them <sup>and depressed</sup> ~~for 30 years,~~ since there was first talk about a dam at Priest Rapids, <sup>30 years ago</sup>

The River People, remnants of a group led by the prophet, Smowhala who refused to sign a treaty with the United States 99 years ago because his people had not been at war with the government, said they appreciated



everything that was being done by the Grant County PUD. Priest Rapids has been their home for so long that not even a grandfather tale survives telling the Last Wanapums when the first Wanapums lived there. "here are shreds of stories, however, concerning a prehistoric Dreamer prophet who warned the people to hold fast to their old customs because white strangers were coming to the Northwest. The strangers would build dams in the Columbia and when one was built at Priest Rapids the world would turn over. *Restoring Everything just as it was is a long ago if left intact now nearby*

So today, although a core drilling crew is working on the island fishery where Anyhi--Sun Man himself--lived <sup>and</sup> "got his fish," in the days before any red man <sup>dwelled</sup> lived there, the River People, <sup>believe assured</sup> ~~are no longer fearful.~~ *Are not yet relieved of all fears.*

A high line has been strung from the Grant County shore to the island, and a barge is being built close by.

The core drillers are employed by the sponsors to explore the sub-surface geological structure as a preliminary to an application to the Federal Power Commission for a construction license.

The high line is used to whisk drilling equipment from the shore onto the island. The barge, <sup>constructed</sup> ~~made~~ of planks and a truckload of buoyant barrels, will be anchored in the strong current of the channel near the east shore of Grant County, which faces ~~across the~~ Yakima County across the river. The drilling crew will work from the cold and spray-slicked deck of the barge, probing deep to lay bare the mysteries of the structure beneath the river's bed.

The drills, gleaming with diamond <sup>-toothed</sup> ~~interior teeth~~ bits--sharp enough to bite through the basalt or other rock formations--are powered by gasoline motors. A thousand gallons of fuel have already been hauled ~~from Vantage~~ to the site down the sand-clogged emergency road along the west bank from Vantage. That road will serve the purpose until it is flooded into impassability next year when Ahn, the Sun, beams a warm greeting to the snow melt season.

Some engineers are running preliminary surveys along both shores while the drill crews are swinging into a 24-hour schedule because the stage of



### on the Preliminary Exploration

flow in the river is low now and the job must be completed ~~before the stream~~  
~~comes alive next May~~. There is no time to lose because ice may form along the  
river and cold winds will rip along the canyon during the dismal wintry days  
ahead.

Other engineers are at work a dozen miles upstream just above Sentinel  
Buttes, not far from Beverly. This general area, where the long and massive  
arm of Saddle Mountain weighs down countless tons of sand, could conceivably  
become the site of a second dam, ~~as large as that proposed lower on the~~  
~~river~~.

The purpose of the two structures is to capture the now wasted force  
imprisoned in the 150 foot fall along 50 miles of stream. Approximately half  
of this river strength that varies with the seasons is spent on ~~a~~ <sup>the</sup> 11-mile  
stretch of Priest Rapids.

### The Columbia R.

The achievement of harnessing will provide needed electric power for the  
newly developed million-acre Columbia Basin and its sturdy young cities. ~~They~~  
~~Surplus~~ <sup>have</sup> energy ~~will~~ <sup>would</sup> be diverted into the Northwest Power Pool, whose  
resources are diminishing with the drain of supplying a hungry and vigorously  
growing young industrial ~~state~~ empire.

The core drillers are working at the foot of the rapids, once the  
headwaters of navigation in the Columbia, ~~and~~ now the doorstep of a new  
region with a new future.

Before long there will be another barge on the river. This one will be  
moored in the west channel, the notorious "hale Chute that roars down the  
right flank of the triangular island of Anhyi that white people call "hale  
Island. Although the engineers decline to speculate as to what they ~~will~~ <sup>may</sup> find,  
~~there~~, the River People, having lived so intimately and for so long with the  
river are gifted ~~by an~~ <sup>with an</sup> unexplainable knowledge. They say one part of the  
millrace is bottomless.

Rivermen in the old days said it was 140 feet deep.

There is visible evidence ~~there, too,~~ <sup>at that place</sup> of the upheaved Umtanum fault.



This was caused by the uplifting of the earth in ages past and the folding of unbelievably great masses of molten rock ~~until they~~ <sup>which it</sup> left a ~~sub-surface~~ <sup>whose</sup> trough or valley, ~~its~~ <sup>was</sup> lower apex offset at a sharp angle.

Mother Nature, usually so exacting, failed for once to fit the pieces together properly. Geologists call it a fault.

One purpose of the core drilling is to ~~determine~~ <sup>learn</sup> more about this fault, ~~find~~ <sup>determine</sup> just where the folds occur, how they could affect the construction of a 11,780 foot long concrete and earthfill dam as high as a 15-story building, and consequently where the footings of such a gigantic structure--over two miles long--can be planted firmly and securely.

Pina-Fish Weir Place--is the <sup>W</sup>anapum name for ~~that~~ <sup>where the core drillers are working</sup> that region along the ~~Chiawana~~ <sup>OF</sup> Chiawana--the Columbia River. It was one of four great fisheries on a thousand mile reach of river. Celilo Falls, a long journey downstream near The Dalles was the grandfather of fisheries. Another was near White Bluffs and the Fourth was at Kettle Falls. <sup>measured 14 R. miles P.R. scale is 20.5 miles from the falls to the river west of 179 from the falls to John Day etc.</sup> The once vast runs of salmon ceased to surge up the stream to White Bluffs and Priest Rapids when Bonneville and Grand Coulee dams were built. Moreover Grand Coulee smothered Kettle Falls.

After the dawning era of progress and river development the "anapums were able to catch ~~any~~ only a few straggler chinook or blueback food salmon at White Bluffs and Priest Rapids. Yet they ~~never~~ <sup>did not</sup> complained. Then the Atomic Energy plant made the closing of that area necessary, for safety reasons, and their main subsistence ~~was~~ <sup>one</sup> of ~~these~~ salmon for food and the religious dances could only be obtained from ~~their sale~~ <sup>one</sup> remaining fishery. It was 10 miles up the Yakima River from where that stream flows into the Columbia and was called "anawish. The ~~the~~ comparatively few fish ~~these people~~ needed for ~~their~~ <sup>state</sup> meagre wants were obtainable and so they ~~remained~~ <sup>kept</sup> silent.

But when <sup>state</sup> officers interfered with the fishermen at "anawish, the late L.V. McWhorter took action. Many friends of the "anapums rallied behind him and L. Dow McQuesten, then a legislator, introduced a bill permitting the



Along, gun man left the River to take his place in the sky and follow a certain path <sup>5</sup> people to fish, unmolested. ~~For a time the~~ Everything went well until a few years ago when for some yet unexplained reason the bill was killed without knowledge or consent of the River People or their friends. ~~The~~ Wananapums, so few in number were forgotten and <sup>allowed</sup> ~~content~~ to fish at Wananawish as ~~they~~ they had done since ~~the dawn of time~~ <sup>Then</sup> last spring, ~~then~~ the State Division of Fisheries barred the Wananapums from the fishing place, depriving them of <sup>both</sup> sacrificial salmon and food. ~~Then~~ The Wananapums and their friends ~~complained~~ finally complained, <sup>only because they were compelled to.</sup>

It was in such a gloomy and insecure atmosphere that the River People learned that the Grant County PUD, which had filed an application on July 22, 1952, for a permit to explore the possibilities of building a dam at Priest Rapids, was moving rapidly to gain federal authorization for ~~the~~ exploratory work ~~that will cost \$500,000.~~

Priest Rapids, <sup>the Wananapums'</sup> ~~their~~ ancestral home was also <sup>June 9 the R.P.</sup> ~~their~~ <sup>their</sup> last toehold anywhere along the river. <sup>And the river has been their only home.</sup>

The Old Man and others at first said they didn't want a dam built ~~there~~. But when it was explained ~~to them~~ that progress was desired by the suyapos, the white men, and that progress could come through dams that generate power, they did as the River People have always done. <sup>If the white men wished to force the prospect of dire happenings, that was up to the white men.</sup> A suyapo friend <sup>believed</sup> ~~thought~~ something should be done. The PUD also thought that protective measures could be taken and <sup>(thus it was)</sup> ~~as the last Wananapums were~~ <sup>for the River P.</sup> ~~that the conference was held.~~ <sup>that it was with the</sup> finally relieved.

But elsewhere up and down the Columbia the 80-year-old wrangle over unsettled problems of fisheries and dams, dragged on.

Far across the continent the Secretary of the Interior spoke, observing that it is costing 88 million dollars a year to keep American Indians on reservations.

Said the Secretary: "The sooner we start treating the Indians like citizens the better off the Indians will be and the less it will cost the taxpayers." <sup>now, it happens that</sup> The Secretary and his predecessors have been informed of the homeless



"anapums. And what have they done? They have advised ~~them~~ the Wanapums to go upon the reservation! The "anapums are a bit confused about policy, but they know their religion, and it holds them to the river.

And it has been pointed out that the future of the <sup>Reservation</sup> ~~the~~ Indians throughout the ~~nation~~ ~~nation~~ ~~and on reservations~~ is the present of the Wanapums if heritages are torn from ~~the~~ ~~the~~ the people, one after ~~another~~ another until there is nothing <sup>left</sup> but dreams <sup>left</sup>. The "anapums know how that is and do not wish it to be the future of any of their brothers, red or white.

[The dam builders said good-bye to the "anapums and went back to Ephrata. A thousand things remained to be done. Millions of figures were to be scribbled in field notes and ~~the~~ transferred into complicated formulas; stacks of blueprints were <sup>yet</sup> ~~left~~ to be drawn. All this and more is necessary if Project No. 2114 ~~at about mile 397 on the Columbia River~~, the place the "anapums know as Pina becomes a reality. And the River People do not wish to hinder the work in any way.

After the dam builders had gone, one of the long braids mused.

"The old people I think are sleeping peacefully and the too-soon-tired little ones, who are buried with them, are resting soundly until <sup>the</sup> ~~the~~ awakening time, ~~when all of us will be together.~~

"I thought all our brothers, excepting <sup>the</sup> a few of us who are left were in the graveyard. We are thankful that we have found <sup>other</sup> ~~brothers~~ <sup>who are helping us.</sup>

Then he spoke more sharply.

"Tell me. <sup>Why</sup> can we no longer fish at "anawish. We need the fish for our bodies, ~~we need them for our~~ <sup>and the</sup> feasts when we <sup>gather</sup> ~~meet~~ in our ~~mat~~ lodge to thank the Creator. He must have intended them for us or ~~he~~ <sup>he</sup> would not have placed them in the river. Yet he left no officer there to arrest us if we came for the fish He gave us."