

HEAP BIG SUCCESS

The Annual AIWSL Benefit Salmon Bake was held on August 1 at Alki Point in cooperation with the Alki Community Club and the Klah-How-Ya-Day. The day started as every Salmon Bake day does, Nellie Pelkey (Saanich) was up bright and early, by 6 a.m. she was down at Alki making fires and getting the fish ready for baking. The Makah Tribal Council donated 200 of the 800 pounds of fish to be used during the day. By noon there were at least twenty AIWSL cooks and helpers. Jane Souron (Suquamish) was adding pineapple to the cole slaw, Meredith Mummey (Makah) was brewing a tasty punch, Dorothy Lombard (Clallam) and Eunice Carney (Alaskan) were cutting salmon, Carol Parry (Sioux) and Tillie Cavanaugh (Sioux) were preparing the serving tables, Georgiana Whetung (Quinalt) was counting money for change, Pearl Warren (Makah) was verifying the program arrangements and Luana Reyes (Colville) was sewing the moccasins of an AIYAC dancer. At 1 p.m. the AIWSL was ready to start serving the salmon dinners.

Another event was also scheduled to start at 1, the reenactment of the Alki Point Landing which originally happened in the 1890's. Members of the AIYAC's had quite a time. They were dressed in their Indian costumes while they stood on Alki Beach staring in wonder at the strange approaching objects. When the objects reached shore the AIYAC's didn't know what to think, the objects resembled people like Indians are but they had some odd physical features --like, like--golden curls on their heads and they wore unusual garments. Another odd thing was that they carried a hard shiny square thing that was similar to a clear pool on a sunny day. In this shiny square you could see your own people (just like in the pool) and sometimes you could see the people like objects. The strange objects turned out to be members of the Alki Community Club all dressed like settlers and they enjoyed the Alki Point Landing as much as the AIYAC's. According to history the Indians were friendly toward the settlers but were curious about their unusual ways and looks.

Next it was time for the program of Indian entertainment to start. Lydia Johnson (Yakima) who is a popular and well known lady from Wapato was the Mistress of Ceremonies. Lydia had the pleasure of introducing the reigning princess, Lulu Gianoudias (Lummi) who is Miss Indian Center, 1965. Indian dancers on the program who represented the traditions of the coastal Indians were Joe Washington's Lummi Children of the Setting Sun; Makah dances were performed by the Joyce Cheeka Family (Joyce is the current Washington State Mother of the Year for 1965); and next the Hyacinth David Family did dances from British Columbia. Plains dancers were Alba Showaway (Yakima), his wife Nettie (Warm Springs) and members of the American Indian Youth Activities Club (AIYAC) in Seattle.

The cast of dancers performed again at 5 p.m. and the second program was even more exciting because at the conclusion of the program, the dancers moved to the section next to the salmon bake area, here they performed especially for the AIWSL. The AIWSL had been working in this area from dawn to dusk. It was colorful because the working ladies were dressed in costumes that they designed themselves to wear for the Salmon Bake. It was fun too! Lottie Fenton (Yakima) and a few followers took a couple of minutes off, long enough to join a circle dance. The Circle dance is what might be called a social dance that is international among Indians. Everyone dances this dance, the toddlers and the old, the single and the married, the friends and everybody.

Although the salmon bake was supposed to end at 5 it kept right on going until 8 p.m. The next day telephones began ringing to ask how was the salmon bake. Well, over one thousand dinners were served and it was the biggest success in the history of AIWSL Salmon Bakes. When one AIWSL member heard the good news she said, "I'm tired, I ache all over but it is really gratifying to know that we did so well, now I don't ache half as much".

Thank you from the Indian Center News to everyone who contributed to this success, the Makah Tribal Council, the AIWSL members, the dancers who came so far, the Alki Community Club and to all who made a donation in return for a good salmon dinner. ***** Jeanne Halliday

HOW CAN AN INDIAN RETAIN HIS PROMISED FISHING RIGHTS?

If you are an Indian and are fishing in what you think is your usual and accustomed fishing place, you are likely to be arrested if it is not located on a recognized reservation. For years Indians have believed they were entitled to fishing rights according to the 1854 federal Treaty of Medicine Creek.

However on August 13, 1965, Washington State's Superior Court Judge John D. Cochrane has granted the state's request for a permanent injunction against net fishing by Nisqually and Puyallup Indians in off reservation places. The judge ruled that when Indians are off the reservation they are subject to state fishing laws the same as anyone else.

The Washington State Fish and Game Departments have announced that the Nisqually and Puyallup Indians will be arrested if they net fish in nonreservation waters.*****

WHO SUPPORTS THE INDIAN CENTER and
WHAT DOES THE INDIAN CENTER DO?

by Jeanne Halliday

Frequently the question is asked "How does the Indian Center get their support and just what does the Indian Center do?" A simple answer could be "The Indian people and their friends (such as UGN, church clubs, and historians) support the Indian Center and the Indian Center serves the Indian people in many ways." This reply is not always satisfactory, most inquirers want a more detailed description. The Indian Center provides many different types of services and many different types of contributions make these services possible.

To support the Indian Center doesn't necessarily mean to give money although money is welcome. Other ways to contribute are to give time, talent and even material items. Here are some examples of how contributions have been made: Edith Caril (Blackfoot) gives her time to separate clothing into sizes and categories for distribution; Gloria Huntington (AIWSL Associate Member) provides transportation for students who do their homework with volunteer tutors; Bill DePoe Sr. (Oklahoma) helps with the building maintenance; Leo Jackson (Alaskan) addresses the Indian Center News for mailing; Harvey Davis (Choctaw) makes drums to sell in the Craft shop, he turns the proceeds over to the Indian Center; the Advisory Board, headed by Rev. Lester Pontius, give the knowledge of their experiences as community leaders; the AIWSL started the Indian Center and they are still supporting it wholeheartedly; and the Makah Tribal Council gave two hundred pounds of fish to the Annual AIWSL Benefit Salmon Bake, the proceeds from this benefit are used for the Indian Center. As you can see there are many ways to support the Indian Center.

It is good to know that the services of the Indian Center are not confined to a limited area. They are in a position to serve and work with Indian tribes and Indian citizens in Seattle, in Washington, in the remaining states and even in Canada. The Indian Center is not obligated to make a distinction as to what "kind" of Indians they assist. They don't have to differentiate between plains or coast Indians or whether an Indian is a resident of a city or a reservation, their services are available to anyone as long as they are of Indian heritage.

Whenever a tribe or an individual Indian contributes to the support of the Indian Center it can be recognized as proof of the old belief that the Indian people do take care of each other. You often hear the story that when an Indian goes to visit another Indian community he is always treated with the utmost in Indian hospitality. The belief in this story has kept the Indian Center alive, it explains why the staff devotes itself to staying in existence, and why they work hard to encourage a good, firm relationship between Indian peoples. A solid relationship between Indian clubs, Indian tribes and Indian people is very important to the continuance of the Indian race. The clubs, tribes and people can be assured that when they support the Indian Center they are indirectly responsible for preserving the Indian cultures.

Frequently a thank you for support comes from the Indian Center Director, Pearl Warren, in person because she travels periodically to areas that are populated by Indian families so she can talk with tribal leaders and individuals. Through her travels she is able to inform Indians of the various services that are available from the Indian Center in Seattle. Some people write or call for advice or counseling on personal problems, other people need help with material things like school clothes or emergency funds, and then again other Indians need information and don't know where to ask first, often the Indian Center staff can tell them what they need to know. Students may inquire about furthering their education. These are some of the major services provided and generally speaking the Indian Center staff rates an "excellent" when it comes to meeting any situation.

INDIAN CENTER PRE-SCHOOL

Yes, that's right there is going to be a pre-school at the Indian Center. Rev. Herb Bauck and the congregation of the Plymouth Congregational Church have made it possible by securing enough funds to pay the certified pre-school teacher needed.

The pre-school will be located in the newly renovated lower section of the Indian Center building and it hopefully will be ready in October.

Volunteer carpenters are needed to help. Also needed are small folding chairs, blackboards, a cork bulletin, a rocking horse, a wagon, blocks, construction paper, scissors, good toys in general and volunteer helpers for the teacher.

If you can help in any way please call either of the Pre-School Committee Co-Chairmen, Carol Parry at PA 5-4464 or Jeanne Halliday at LA 2-3417.*****

MISS INDIAN CENTER

An eighteen year old Lummi Indian girl, Lulu Gianoudias is now known as Miss Indian Center, 1965. She was crowned by the 1964 princess, Teresa Wong at the AIYAC Dinner Dance held in June at the Atlantic Street Center. Miss Indian Center will represent three Indian organizations in Seattle, they are the Indian Center, the AIWSL (American Indian Women's Service League) and the AIYAC (American Indian Youth Activities Club).

Lulu lives in Seattle with her mother, Mrs. Betty Seiber. In 1963 she was the princess of the Lummi Stomish Water Carnival in Bellingham. Lulu was one of the first members to join AIYAC, she served as vice president in 1964 and was recently appointed as editor of the AIYAC News. Lulu went to Ballard High School, she was a Girls Club Roll Room Representative and she graduated with the class of '65.

As Miss Indian Center, Lulu rode in the West Seattle, Lake City, Ballard and Chinatown parades during Seafair. Her car was furnished by the Will Schmitt Dodge Dealers in Bellevue. She went to the Coronation Ball for the 1965 Seafair Queen, Pamela Bryant. This was the first year that the Indian people had an official representative at the Ball. Lulu is a friendly and charming young lady--just like Indian princess' are supposed to be. She introduced herself to the Queen and wished her luck from all the Indian people that she represents.

The Miss Indian Center alternate is Lillie Kauffman (Nez Perce) who goes to Cleveland High. Miss Indian Center attendants are Nancy Saludo (Shuswap) another Cleveland student and Barbara Abbott (Thompson) who attends Queen Anne High School.*****

INDIAN CENTER ARTS & CRAFTS SHOW

On August 6, 7 & 8 the Indian Center sponsored an Arts & Crafts Show in Building 37 at the Seattle Center.

A large variety of Indian Arts were on display, the Indian Center itself filled three exhibit booths with baskets, carvings, jewelry and beadwork from tribes such as Makah, Yakima, Cheyenne, Alaskans and Lummi. Roberta Mouray's (AIWSL Associate Member) exhibit of baskets, totems and dolls had a typed explanation of their history. A group of truly beautiful paintings by Matt Fontana were on display. Ora Peterson (Makah) from Neah Bay was making jewelry from seashells. Eunice Carney (Alaskan) was demonstrating her skills in beadwork. Paintings of the Navajo country by Rena Paradeahton (Navajo) were seen as was the ceremonial robe worn by James Jackson when he rode in the president's inauguration parade. A display of baskets from the collection of Mr. & Mrs. Alan Backstrom filled two booths. A gorgeous array of hand tooled silver jewelry was imported from the people of Navajo, Hopi and Apache tribes. From British Columbia, Mr. & Mrs. Hyacinth David demonstrated their abilities to carve and weave.

On the outdoor stage of the Plaza of the Flags two daily programs were presented. Besides our own AIYAC dancers there was Joe Washington and the Lummi Children of the Setting Sun and the Hyacinth David Family. The throb of the drums, the clicking of hand carved paddles and the jangle of the dancers bells rolled out into the Plaza of the Flags, attracting the curious to hear, the interested to watch and the friendly to dance.

On the eve of August 8 the dancers went home and the exhibits from the Indian Center were taken back to their showcases where they can now be seen.*****

PAPOOSE: Ella Aquino (Lummi) is bursting her buttons because she has her first great grandson. He weighed 8 lbs and 1 oz. when he was born on August 9 at the Northwest Hospital in Seattle. His name is Isabelo Ricadio Alcayaga III and his parents are Bill and Sandi Alcayaga.*****