

## INDIAN CENTER NEWS

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Office of the Mayor of the City of Seattle

### PROCLAMATION

The American Indian Women's Service League has set aside June 3, 4 and 5, 1966, as Seattle Indian Days at the Seattle Center.

The purpose of this event is to focus attention on the culture of the Indians of this great Pacific Northwest.

The exhibition of their native arts and crafts, such as weaving, carving, basket making, beading, painting as well as native dancing, will present to this community the heritage of this group.

It is the hope that, through this and future exhibitions and displays, this culture will have increased growth for the people of the Indian community and the betterment and enjoyment of all in this region.

NOW, THEREFORE, I, J. D. BRAMAN, Mayor of the City of Seattle, do hereby proclaim June 3, 4 and 5 as SEATTLE INDIAN DAYS and urge all citizens to attend the exhibition and festivities at the Seattle Center.

(Signed) J. D. Braman  
Mayor

June 2, 1966



### 1966 ANNUAL ARTS AND CRAFTS EXHIBIT AND SALE

The Indian Center, operated by the American Indian Women's Service League, held its fifth annual craft show at the Seattle Center Plaza of Flags Building on June 3, 4 and 5 from noon to 8 p. m.

Participants came from many areas, including Rev. and Mrs. Linn Paughty (Kiowa) from Klamath Falls, Oregon. Their booth featured authentic Indian recordings, crafts from Oklahoma,

southern and northern plains. Mr. Paughty took the time to demonstrate the proper dance to a recording. Mrs. Paughty was beading articles for sale. While here they were guests of Zena and Roger DeLorm.

Ramona Morris came from Lummi to display ceramics, stoneware, clay beads, handmade jewelry, pottery, carvings by her husband, Ray, (Northwest and Haida designs), a cedar bark lady's costume with Salish and Russian trade beads. Her pottery included patio sets, mugs, ash

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## Arts & Crafts (continued)

trays, oven-proof stoneware, a button blanket with mother-of-pearl whale design, a Tsimpshian food chest of cedar carved by her husband, which featured Haida designs.

Carol Orr Maas entered several of her paintings and displayed part of her collection of baskets.

A unique buffalo skin pictograph over 200 years old was an interesting feature of the Percy Bull Child booth (Blackfeet tribe). He explained that pictograph writing on buckskin is the old Indian way of writing a story. Mr. Bull Child emphasized it is still being done as he was taught by his father, and his pictograph writings on buckskin are used as wall hangings. As far as he knows, he thinks he is the only one doing pictograph writing today. Other crafts were bows and arrows, drums, an Indian saddle over 100 years old, beadwork costumes and pictures.

John and Barbara Hoover's work was shown by Robert Carpenter from Collectors Gallery in Bellevue. Featured were wall carvings, crest boards and paintings.

Emma Olney (Yakima) displayed cradle boards, small pillows and other items made by Indian youth from Toppenish, Washington.

Hazel Pete Strom (Chehalis) brought some Chehalis baskets which she had made. She displayed some old baskets and beadwork.

From the Charlo Trading Post, Charlo, Montana, Mr. and Mrs. Lloyd King showed a variety of mocassins (beaded and plain), beaded bags, necklaces by the Salish, Kootenai and Flatheads, corn husk bags, dance bustles and teepees from the Nez Perce.

Eunice Carney demonstrated beadwork, showed her Alaskan mocassins, and fur parkas.

Bob Lupson had the booth featuring soapstone and alabaster Eskimo carvings, masks, and drawings on rock.

The Indian Center had Abner Johnson demonstrating his carvings. A continuous audience watched him deftly carve.

Charles and Lucille Tissidimit and Louello Pocatello, Ft. Hall, Idaho, featured willow papoose boards, mocassins, beaded purses and demonstrated beadwork.

Morris Alexander demonstrated carvings. Dick Phare added lively interest with his drumming and singing.

Across the way, Nora Barker and Alberta Thompson from Neah Bay demonstrated basket weaving and joined in the singing.

Bert Peters from Bremerton graciously filled in as Master of Ceremonies while waiting for the Indian dancing to begin. Jim and Susie Owens participated in the dancing by the American Indian Youth Activities Group. This group performed twice on Saturday and Sunday.

The usual active members manned the booths and assisted where they could. Among them were Helen White Eagle, Jane Souron, Adeline Garcia, Virginia Lambert, Ella Aquino, Hazel Duarte, Georgianna Whetung, Marge Snowberg, Gerry McClurg and Kippie, Zena DeLorm, Pearl Warren, Dorothy Lombard, Carol Parry, Ida Dahl, Aleatha Olney and Marilyn Whetung.

Don't forget the husbands! Roger DeLorm, Milton Lombard and Ted White Eagle helped in many ways. Alex Jackson and Abner Johnson helped move things back to the Center.

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## BENNETT NAMED "INDIAN OF THE YEAR"

Robert L. Bennett, Commissioner of Indian Affairs, was honored as "Indian of the Year" during special ceremonies July 16 at the annual Indian Exposition at Anadarko, Oklahoma.

The first Indian to head the Bureau in 97 years, Bennett is a member of the Oneida Tribe of Wisconsin. He was a career employee of the Bureau, with 29 years of service, before being appointed Commissioner by President Johnson on March 18, 1966.

The Indian Exposition is sponsored by 15 tribes in Western Oklahoma--the Apache, Comanche, Kiowa, Arapaho, Cheyenne, Delaware, Caddo-Wichita, Pawnee, Shawnee, Potawatomi, Sac & Fox, Kaw, Tonkawa, Otoe and Missouri, and Osage.

For the past 15 years the celebration has been climaxed by the presentation of the "Indian of the Year" scroll. The first award in 1951 went to Jim Thorpe, the All-America athlete. Last year's recipient was Mrs. LaDonna Harris, wife of U.S. Senator Fred R. Harris (D. Okla.).

Bennett, 53, is a 1931 graduate of Haskell Institute, Lawrence, Kansas, and holds a law degree from Southwestern University, Washington, D. C. He joined the Bureau in 1933 as a junior clerk in Utah.

A Marine Corps veteran of World War II, Bennett has seen Bureau service in Western Indian agencies, in Alaska and in Washington, D. C. In 1962 he won the Indian Achievement Award of the Indian Council Fire, a national organization with headquarters in Chicago.

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## BLACKFEET INDIAN NAMED TO NEW POST

A member of the Blackfeet Tribe, in Montana, Iliff McKay, has been named to fill the newly created post of Associate Director of the Association of American Indian Affairs.

The Association is located at 432 Park Avenue South, New York City. His travels will take him from the Everglades to the Arctic. Mr. McKay will administer, jointly with Mr. Byler (Executive Director) the Association's programs of community services and technical assistance which have been greatly expanded.

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## CALLED BY THE GREAT SPIRIT

Norbert James, Chief of the Lummi Tribe, passed away on July 24 in Bellingham. He was born in Orilla, Washington, in 1891. He served on the Lummi Tribal Council for many years and was also sheriff for the Tribe.

Chief James was known and loved by all of the tribe and will be greatly missed by all.

Watch for his life history on TV, soon to be shown on Northwest Traveler.

## SYMPATHY

Sympathy is extended to Georgianna Whetung and Marge Snowberg. Their brother, James Cross, passed away in July.

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## POTLUCK DINNER

October 2, Sunday, will be the first of the Potluck dinners. Dinner will be served from 2 to 5 p. m. at the Indian Center.

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MEETINGS at the Indian Center

- Sept. 8 - American Indian Women's Service League 7:30 p. m.
- Sept. 9 - Indian Center Operating Committee Noon
- Sept. 12 - American Indian Associates 8 p. m.

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SALMON BAKE

Sunday morning, July 31, arrived with beautiful sunshine on Alki Point to find the women (and men) of the American Indian Women's Service League working on the Sixth Annual Salmon Bake. Over 1,500 people were served the delicious salmon. Capable Nora Barker, Helen Peterson, Virginia Holden and Ruth Swan did their usual fine job of fixing the salmon Makah style.

Entertainment was provided by the Sam Cagay family (Lummi), Helen Peterson, Alberta Thompson, Meredith Parker, Nora Barker and Ruth Swan (Makah).

Many hands worked long and hard to make this event the success that it was. Among those helping were Meredith Mummey (Makah), Jane Souron (Tulalip), Dorothy Lombard (Clallam), Pearl Warren (Makah), Georgianna and Marilyn

Whetung (Quinalt), Marge Snowberg (Quinalt), Eunice Carney (Alaskan), O'Delia Hunter (Clayoquat), Lottie Fenton (Yakima), Carol Parry (Sioux), Tillie Cavanaugh (Sioux), Elizabeth Saludo (Shuswap), Ruth Swan (Makah), Ida Dahl (Lummi), Rita Jametski (Tsimpshewan), Aleatha Runnels (Yakima), Emma Olney (Yakima), Ella Aquino (Lummi), Betty Seiber (Lummi), Gerry McClurg (Yakima), Marian Dailing and her sister (Lummi).

Without the following men, the Salmon Bake couldn't have operated: Maurie Pease, Frank Saludo, Milton Lombard, Roger DeLorm (Chippewa), Sammy Peters (Athabaskan), and Leo Jackson (Eskimo). Morris Alexander (Lummi) chopped wood.

The American Youth Activities Club, under the guidance of Advisor's Juanita Sobota and Lee Piper, sold corn-on-the-cob which was a wonderful addition to the dinner. The venture was very successful and plans for next year are to have more corn. Those helping with the corn were Nancy Saludo (Miss Indian Center), the Parry girls, Dolly Cavanaugh and Robin Butterfield.

Arts and crafts were displayed and sold by the Indian Center, Mona Morris (Lummi), and Ora Peterson (Makah).

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IMPORTANT REMINDER

Renewal time for your subscription to the Indian Center News is here. It is necessary that your name, address and ZIP code be correct to assure you of receiving the newsletter. Subscription price is \$1.00. It is printed each month from September through May. Upon receipt of your \$1.00 a receipt will be issued. Please inform the Indian Center if you do not receive your paper and keep us informed of any change of address.

NAME \_\_\_\_\_ TRIBE \_\_\_\_\_

ADDRESS \_\_\_\_\_ Zip Code \_\_\_\_\_ New  /  /   
 Renewal  /  /

TEEPEE NEWS

Juanita and Ed Sobota went to Nevada and also stayed at the new resort operated by the Warm Springs Tribe.

Girlie and Bill McClurg have moved back to Seattle.

Joan LaFrance spent her vacation in Montana attending a Workshop sponsored by American Friends Service. She took a side-trip and visited her grandfather.

Meredith Mummey journeyed to California to visit a daughter in Santa Ana, a son in San Clemente, a granddaughter in Capistrano Beach and another son at Escondido. To make the trip complete, she ventured to Tijuana to do a little betting on the horses. (She's good at it!)

Dorothy and Milton Lombard enjoyed a vacation fishing, beachcombing and relaxing along the Oregon and Washington coasts.

Zena and Roger DeLorm spent several days in Nespelem working on Roger's Dad's property. They returned via Spokane and Canada, and attended a wedding in Bellingham. Later they went to Turner, Oregon, to celebrate Zena's father's 87th birthday.

It is good to see the smiling face of Lottie Fenton among us again. She spent some time in Firland.

Brett Alan DeLorm was born May 29 to Roger and Charlotte DeLorm.

Proud grandparents are Roger and Zena DeLorm.

Amos and Georgianna Whetung and family made an extended trip to Toronto, Canada.

Joe Whetung, who graduated in June, has been working aboard a fishing vessel in Alaskan waters during the summer. He will join his parents in Toronto for the trip home.

Marge and Allen Snowberg and daughter, Susan, spent their vacation in Minneapolis.

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THANKS

Under the supervision of Modelle Mudd, a Bahai group of young people contributed their time and efforts in working at the Indian Center.

They cleaned the Men's Lounge and Clothing Department, painted the back stairway and hall in the basement.

This work was greatly appreciated by the Indian Center since we have no paid janitor and must rely on volunteers. We thank these young people who are willing to do a service.

It is nice to know we have young people willing to do work for an organization.

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MEMBERSHIP DUES

MEMBERSHIP DUES for the American Indian Women's Service League due on September 1, 1966 \*\*\*\*\* \$1.00

TEEPEE NEWS (continued)

MISS INDIAN CENTER

Nancy Saludo, Miss Indian Center, was a very busy girl the week before the Salmon Bake and during Seafair. She made appearances on TV and radio. Parades were highlights of the week, but the biggest thrill was her attendance at the Coronation of the Seafair Queen. Vivian Parry, her attendant, with their escorts Randy Williams and John Kauffman, also attended the Coronation.

Others participating in the parades and pirates' landing were Dolly Cavanaugh, Vivian, Sandra and Cheryl Parry, Phillip Bracero & Dennis Jackson.

TO UNIVERSITY OF UTAH

On July 9 Pearl Warren, Zena DeLorm, Pauline Matheson, Tacoma, and Maria Sneatum journeyed to Salt Lake City to attend a Newsletter Workshop sponsored by the Bureau of Indian Services at the University of Utah.

Because of the airlines strike these ladies made the trip by auto, stopping at places of interest along the way.

What is usually a six-week course was accomplished in five days. Representatives from five different states and reservations attended. They obtained many suggestions and instructions on how to edit a newsletter or to improve the one now being done.

IN THE ARMY

"Lulu" Arloa M. Gianoudias (Lummi), Miss Indian Center of 1965, is now serving in the Army at Ft. Benjamin Harrison, Indiana. She just recently was promoted to Private First Class and will soon be transferred to Ft. Sheridan, Illinois.

Congratulations, Lulu! Keep up the good work.

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INDIAN CENTER AT GONZAGA UNIVERSITY

A Pacific Northwest Indian Center is being established on the campus of Gonzaga University, Spokane, Washington. An independent corporation, it seeks to promote Indian studies and develop Indian leadership throughout the country.

Plans call for construction of a five-story museum and research building with permanent exhibits of objects related to Indian culture. The authenticity of the museum collection will be the responsibility of a board of Indian technical advisors. Clothing, food products, medicines, weapons, horse-trappings, and other articles of daily life will be featured in the exhibit.

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HOPI INDIAN ARTIST EXHIBITS HERE

Otellie Loloma, a Hopi Indian, born and reared on the Hopi Reservation, visited Seattle recently for a showing of her ceramic sculptures and one of her oil paintings. Mrs. Loloma travels throughout the southwestern U.S. teaching a sophisticated and delicate style of ceramic sculpturing. She goes back each year to the reservation to take part in the ancient Hopi ceremonies and to stay with her people. "I've never really left the reservation," Mrs. Loloma said. "I feel very strongly about my culture." She added, "I keep teaching because I would like more Indians to go on to school. Sometimes things get hard for them and they quit. It's up to the individual to succeed. You have to strive."

Mrs. Loloma visited the Indian Center and bought some things to take home for gifts.

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## GALZAP'S STORY

To appreciate this story fully, one must know something about oolichan grease, which was a delicacy Indians of the Northwest coast liked very much, and traded quantities of it for other trade goods.

To process oolichan grease, pits were dug in the ground about a foot deep and about four feet across. These pits were lined with woven cedar mats or with stones and filled with fresh caught oolichans. The oolichans were left in the sun to soften and season for four or five days or more, depending on how strong the processor wanted it, just as cheese is aged. The fish were then put in water-tight woven containers or boxes and rendered very slowly over hot stones and the grease ladled off from the top into containers. Natives dipped dried fish in this grease and flavored their seaweed stews and other foods with it.

Galzap, which is part of a name pertaining to the grizzly bear, was a Tsymshian Indian boy who was extremely fond of oolichan grease -- so much so that he was caught several times stealing it from the clan and tribal supplies. Stealing was a serious offense, so Galzap's family suffered great shame. Neither the family or the tribal council knew what to do about this youngster in his early teens but Galzap's young brothers and cousins hit upon a plan, unbeknown to the elders.

The boys told Galzap that they had heard of a distant land where oolichan grease was so plentiful that some grew on trees in oblong shapes, hardened like suet and as white as snow. They said he had to travel many, many seasons to reach this place and that he would have to cross rivers, mountains and lakes but he was to keep going till he found the oolichan land.

Very early one morning, Galzap sneaked out of the village with his packsack, well prepared for a long journey. His family did not worry about his absence for a time because he was just at the age when Indian youths try their luck at hunting. But when winter set in and he had not returned, his parents felt very sorry and they supposed by then that he was dead. His brothers and cousins confessed to what they had done to Galzap and were punished by denial of honors for a period of time.

Many years passed and Galzap's grandparents and his mother passed away. His father was old and feeble and had not much longer to live and the father by this time was the patriarchal Chief of the tribe.

In the fall of the year the Tsymshians celebrate the Salmon Thanksgiving Festival. One day while this celebration was taking place and all were gathered in the Long House, a stranger walked in dressed in strange clothes, which the Indians had never seen in their lives. He wore a coat and cap of curly fur, pants of woven material and leggings with strange trimming with woolen tassels in bright red hanging from the t

This tall and well built stranger walked over to the patriarchal Chief, hugged him and held his hands. The elderly Chief said, "Who are you, my son?" and the stranger said, "I am your son Galzap, who left you many, many seasons ago." The father looked at the clothes and could not believe it but Galzap related the reason for his leaving and who were responsible, so the father and the rest of the tribe believed that the stranger really was Galzap, who assured them that he never ever stole anything from that time. His father made him tell his experiences.

Galzap said he travelled a very long time and very far to find this land where there was so much oolichan grease he would not need to steal any. He finally came to a



very big lake, so big that he could not see the other side and the water was salty. He did not know how to cross this lake till he met some friendly Indians who were dressed in sealskin clothing, who gave him a skin boat and lots of provisions. They gave him slabs of dried berries to suck when his water ran out.

After travelling many days on this very rough lake where waves rose as high as small mountains and he was on the brink of starvation, Galzap reached land. He started through the woods in search of fresh water and met some strange looking people, the men being dressed as he was now. They spoke a strange language, had pale skins and some with funny colored eyes and very faded hair. However, they were kind and took him to their village where one family adopted him and raised him. He called them "Hill People" because they lived in the hills and fished and hunted. He described some of the strange looking animals they had.

When Galzap became a man, he married one of the ghost-skinned women, and his father and mother in laws were very good to him. The habits and customs of these Hill People sounded fantastic to Galzap's Indian people. Galzap's wife was a fine woman and they had many children but one day Galzap became over-powered with loneliness for his own people -- so much so that he told his wife that he had to go back for a visit and that was how he arrived this day at the Feast House.

The old people of Galzap's tribe shook their heads in wonderment after listening to his story and his father said, "Galzap may not steal but now he tells lies!"

Galzap lived to a ripe old age and never returned to the Hill People who lived across the big salty lake. He died at his native village on the banks of the Stikine River.

This is supposed to be a true story which comes from my father, the late Alex Morrison's clan; the Fireweeds or Earth People. Members of the family of later years figured the great lake referred to was the Bering Sea or Strait and the Hill People were Siberians.

Mrs. Hattie Fergusson (Tsymehean)

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