

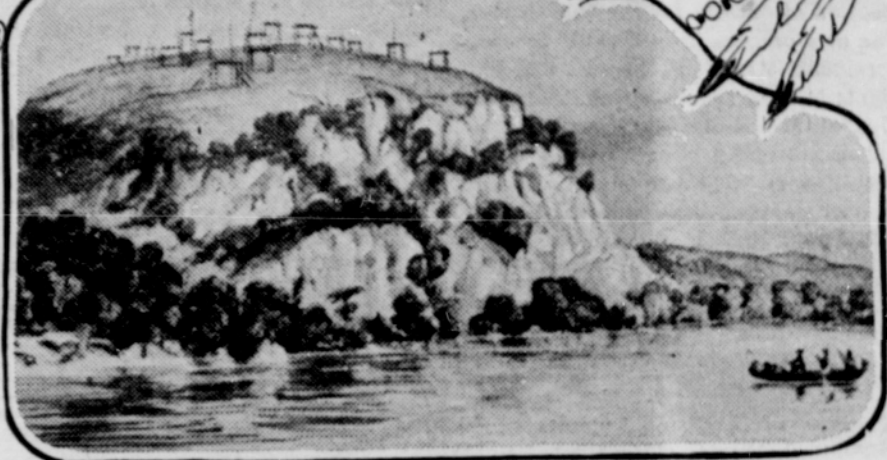
The Indians' Memorial Day



MANDAN SHRINE
(After Painting by Karl Bodmer, 1833)



HOPi KATUNA OR "ANCESTOR"
(From a Native Drawing)



INDIAN BURIAL GROUND
(After Painting by Capt. J. Eastman)

By EDITHA L. WATSON

THE little town of Ignacio, on the Ute reservation in southern Colorado, is astride. It is May 24, the anniversary of the burial of Ouray. Beneath a simple cement headstone, made by the hands of the Indians themselves, lies their last great chief. Ever since his body was removed to this grave in 1925, Utes from all the bands in Colorado and Utah have gathered yearly to honor him with memorial rites.

It is hard to tell whether this is a custom patterned after the white man's Memorial day or not. It is true that only six days later, we who read these lines will pay tribute to our dead. There will be parades and speeches, and flowers and flags will deck the resting places of our soldier and sailor departed, while elsewhere in the cemeteries wreaths and bouquets will symbolize our tender recollections of kinfolk and close friends.

There are few communities in our country which have no sort of services. On this day, from coast to coast, the American people give special thought to those who have entered upon the Great Adventure. But if the ghosts of those other folk who lived here before us look back and see us, they understand what we are doing, for once, long ago, the red-skinned people held their day of remembrance, too. It was not always on the same date, across all the country. Sometimes it was twice a year; sometimes many years elapsed between the days set apart for the dead, according to the tribes which observed the custom. But none the less the Indians before us, in their own way, which was sometimes very much like ours, honored their beloved dead.

The Pueblos call them "Those-who-have-gone-before." To their minds the next world is very much like this, but the departed are closer to Those Above, and may intercede for the living. They come back, also, not in the luminous robes and with the trumpets and slates of seance-spirits, but in the persons of certain living tribesmen who, when they have donned the grotesque masks of their ancestor-worship rites, seem to acquire something of the power of those whom they are representing. They come back, also, in the quiet hours when their children are immersed in thought, and give advice and counsel.

It is only fitting, then, that the Hopi should hold ceremonies in their honor, when their representations walk through the villages and hear the supplications of their living children. It is a queer sort of Memorial day, true, but it is conducted with real reverence and love, and who can ask more? What a beautiful faith this is, which does not admit of death separating the living and the dead, and which holds these symbolic "family reunions" in token of that faith.

Even with this belief, however, it is impossible for loving hearts not to grieve at the loss of dear ones. Thus we hear Hopi wailing on the anniversary of a death, and if there has been an epidemic which took a number of the tribe, an official anniversary is fixed, and observed with sorrow year after year.

So, too, the New Fire ceremony sees the Zuni matron, dressed as if to meet beloved friends, weeping softly to herself as she casts food into the fire on her hearth. This food is for the ancestors and for those who died in the past year, but if we could see into her heart we would surely find some beloved one enshrined there, of whom she thinks especially as she makes her offering.

The first anniversary of a death was the one most widely observed. Then

the widow could put off her mourning, and the bereaved family could take up every-day life again. The official time of sorrow was passed at the end of this year. But who, be he Indian or white, can say to the mourner, "Do not weep longer; do not grieve further?" The sorrow of death makes a lasting impression on the heart, which cannot be erased at the end of a year.

Anniversaries come as naturally as the seasons themselves. Fall comes, and those who are left behind remember that at the Green Corn feasts their loved ones were merry. Thus, the Tunica guardians of the food and the mingles reminded those who had corn and beans that the time had come to offer them, and the people gladly gathered parts of their harvest and placed them on the graves.

If, as the Indians believed, the next world is so much like this, why should not the departed spirits return on these anniversaries to partake of the spiritual essence of the food and mingle a little while with those beloved ones who had not yet joined them? Pere Sebastian Rasles, who wrote an account of the Illinois tribe long ago, spoke of their holding dances that were "a token of their sadness at the death of the most important men of their tribe. It is by these dances that they profess to honor the deceased, and to wipe away the tears of his relatives." During these dances, it was thought, the spirits of the departed ones came and danced also, enjoying themselves as they had once done in the flesh.

Here we find again the great unlikeness of thought between white man and Indian. Standing between the graves, placing flowers on them, listening to the prayers and speeches which seek to recall the dead to us, we would shudder at the idea that they stood by us, admiring the flowers and hearing with appreciation their eulogies! Yet the Illiniwak found only pleasure in this thought, as if some dearly-loved ones had returned from a journey to be among them, and the fact that they were invisible did not make them fear some or less welcome to the feast in their honor.

Another memorial observance which corresponds slightly to our custom of erecting headstones over the dead, was that described by Adair as follows: "To perpetuate the memory of any remarkable warriors killed in the woods, I must here observe that every Indian traveler as he passes that way throws a stone on the place. . . . In the woods we often see innumerable heaps of small stones in those places, where, according to tradition, some of their disgruntled people were either killed or buried."

No discussion of Indian memorial observances would be complete without a description of the strange customs of the Assiniboin, Mandan, and some other tribes.

These people did not inter their dead, but placed them on scaffolds or in trees. In time the bones of the deceased were all that was left, and these, perhaps, fell on the ground as the scaffolds or platforms, weather-beaten and old, gave way. The rela-

tives gathered and buried the bones, all but the skulls, and these they placed "in a circle in the plain," says Father De Smet, speaking of the Assiniboin, "with the faces turned toward the center. They preserve these with care. . . . The Indians call the cemetery the village of the dead. They visit it at certain seasons of the year, to converse affectionately with their deceased relatives and friends."

Many travelers of the early days have observed and commented on these circles of skulls, and we are given pictures of them in many of the old volumes. It is only natural that such a strange custom should be misunderstood. Some of those early observers did not realize what real affection prompted the preservation of these relics of the dead, and hence we read the scornful note that "several skulls were kicking about on the ground."

Catlin observed this same custom among the Mandan, and goes on to tell us that each skull was placed on a bunch of wild sage, which was renewed as often as necessary. "There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or laying by the skull of their child or husband, talking to it in the most pleasant and endearing language that they can use (as they were wont to do in former days) and seemingly getting an answer back."

This custom may seem a revolting one to us, but to the Indians it was a natural and common observance. Indeed, to the white men who knew these people well, their strange ideas grew less fantastic, and Catlin remarked, as he noted the Mandan women "visiting" with the skulls of their loved ones, "There is something exceedingly interesting and impressive in these scenes." Indeed, they recall to us the famous vault under the Capuchin convent, where the bones of monks who have died are used to make patterns on the walls, and the skulls stand in rows. Travelers have remarked that the monks who showed them these strange designs appeared to know many of the skulls, and could relate their names and something of their histories.

So it is with the Indians. Not all of them, of course, regarded death without dread, but surely those of whom we have been reading did not recoil at the unavoidable step. True to their beliefs, they went out bravely. The "Happy Hunting Grounds" of the Plains people beckoned; the Underworld of the Pueblos waited for their return. And they believed with firm conviction that they would know about the memorial ceremonies, and be able to share, with the beloved living, in the rites.

Whether we agree with them or not, it was a pleasant sort of faith. And although our own beliefs have gone in a far different direction from theirs, sometimes, still we unite once a year to recall the virtues and to honor the memories of Those-who-have-gone-before.

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OREGON STATE NEWS OF GENERAL INTEREST

Principal Events of the Week Assembled for Information of Our Readers.

THE MARKETS

Portland

Wheat — Big Bend bluestem, hard white, soft white and western white, 69c; hard winter, northern spring and western red, 66c.

Hay—Buying price, f. o. b. Portland: Alfalfa, \$14@15; valley timothy \$15@15.50; eastern Oregon timothy, \$17; clover, \$11; oat hay, \$12; oats and vetch, \$12.

Butterfat—17@20c.
Eggs—Ranch, 12@14c.
Cattle—Steers, good, \$7.60@8.00.
Hogs—Good to choice, \$6.75@7.75.
Lambs—Good to choice, \$8@8.50.

Seattle

Wheat—Soft white, western white, bluestem, 69½c; western red, northern spring, hard winter, 67c.

Eggs—Ranch, 13@20c.
Cattle—Choice steers, \$7.50@8.
Hogs—Good to choice, \$7.50@8.10.
Lambs—Choice, \$7.50@8.50.

Spokane

Cattle—Steers, good, \$7@7.50.
Hogs—Good to choice, \$7.35.
Lambs—Medium to good, \$7.75@8.25.

Fire destroyed a garage and seven automobiles four miles from Powers. The loss was \$6000.

Mr. and Mrs. John Kugelman of the Sunnyside district, near Oregon City, celebrated their 60th wedding anniversary recently.

Loss of between \$10,000 and \$15,000 is reported by the owners of the Creswell Lumber company mill which was destroyed by fire recently.

Thursday was not exactly a "red letter day" in the Monroe Union high school, but 26 pupils came down with measles that day, while at school.

Paving Pacific avenue, Glendale's main business street, will be done this summer if the city council can make the \$1500 available defray the cost.

The movement of certified seed potatoes out of the Weston district is practically over, according to Walter A. Holt, Umatilla county agriculturist.

Deputy Game Warden Stellmacher of Linn county is offering an \$18 fishing rod and reel to the boy or girl under 18 years who catches the largest bass before July 1.

Manufacture of cut lumber, called four-square lumber, started at the Klamath Falls Weyerhaeuser plant recently with installation of new equipment and machinery.

Deposits of the North Plains Commercial bank have been taken over by the Commercial National bank of Hillsboro, State Bank Superintendent A. A. Schramm announced.

Hail as large as hickory nuts fell at Ashland one day last week, with a downpour of rain following. Reports were that the hail had not damaged pears, cherries or other fruit.

The most effective control found so far for the spit beetle is an application of nicotine dust, as shown by experiments that have been carried on near Woodburn. Dehydrated lime dust is fairly effective, also.

Berke brothers, contractors of Portland, have a large crew of men at work clearing the right of way of the Roosevelt highway from Otis to the Siletz river in preparation for regrading and widening of the road.

The San Diego Fruit & Produce company has tractors turning over 300 acres of rich silt bottom land in the angle between Catching inlet and Coos river, near Marshfield, where it will plant the entire area to peas.

Through the co-operation of the county, residents of Joseph and owners of property at the head of Wallowa lake, the road around the lake has been graded and smoothed until it is almost equal to a state highway.

A system whereby Roseburg laborers and craftsmen will be given preference in construction work is to be started in Douglas county soon. It is expected that the next few months will see a great deal of work stated.

Klamath county's thousands of dairy cows are free of tuberculosis, not one reactor to the tests being found the last two years, it was reported by the county agent. Only one reactor was found among beef cattle tested last year.

Large catches of sturgeon are being brought into The Dalles by Columbia river fishermen along with their salmon.

The new co-operative creamery at Hermiston has been over-subscribed, according to officials of the concern. It was hoped to sign up 1000 dairy cows, but that mark has been passed. Permanent directors will be named at a meeting in Hermiston May 30.

A state highway oiling crew started work on the oiled stretch of the Fremont highway between Lakeview and the Oregon-California line. Four miles of oiling will also be done on the first four miles west from Lakeview on the Klamath Falls-Lakeview highway.

One million feet of yellow pine blown down between South Twin and North Twin lakes by the recent high winds has been sold by the Deschutes national forest to Mrs. Myrtle M. Dennis of the Dennis mill, west of Pine. The logs will be hauled by truck 19 miles.

From 3,000,000 to 5,000,000 feet of timber is down in the Ochoco national forest as a result of the recent wind storm, according to Supervisor Harriman, which creates an additional fire hazard, along with the financial loss. Only a small percentage of the timber can be worked up to advantage.

The acreage of peas in western Oregon is estimated at 1200 to 1300 acres for fresh shipment, about double the area producing last year. Weather conditions so far have been favorable for the crop. In some sections the pods are already well formed, but there will be no heavy production until early in June.

I. B. Brown Sr., president of the Pioneer Association of Baker county, has announced tentative plans for the third annual meeting of the pioneers' association to be held in conjunction with the July 4 celebration to be held in Baker. A basket lunch will be served in the city park, to be followed by an elaborate program.

Summer fallow wheat land planted to peas this year has brought the total acreage in the higher district about Weston and Athena up to 2000, a considerable increase over the acreage of last year. The legumes are reported for the most part as doing well, although faulty inoculation of the soil has held back some plots.

Asparagus acreage of the Hood River, Mosier, Bingen and The Dalles district will bring growers nearly \$100,000 net this year, predicts the manager of the Stadelman Fruit company of The Dalles. The total output of the district will be in the neighborhood of 40 cars, part of which will be shipped to eastern markets.

Planting of Klamath's greatest crop of potatoes is well under way and the bulk of the crop will be in the ground by the end of this week. Some growers started seeding May 1. The increase estimated this year will exceed 30 per cent. Last year's acreage was about 7000, and this year there will be about 9000 acres in potatoes.

Mr. and Mrs. Peter Nornach of Redmond are owners of the registered Holstein herd which topped the Central Oregon Herd Improvement association for the year just closed, the average butterfat production for the herd being 426.4 pounds for 13 cows. The Nornach average was increased 78.4 pounds per cow over the previous year.

Unusual numbers of tent caterpillar eggs have been reported from different sections of Benton county to County Agent C. R. Biggs, indicating severe attacks on fruit trees later on. Many orchard owners report that egg deposits are thick in their orchards. A limb was brought to the county agent's office completely covered with egg deposits for at least three feet of its length.

A total of 70,582 acres in the Modoc national forest has been designated by the federal government as a primitive area. This tract adjoins the Oregon state line just east of New Pine creek. The southern edge is traversed by the old immigration road, which the Applegates blazed from Fort Hall to the Rogue River valley in the '40s. The reserved area includes many glacial lakes and several mountain peaks.

Thirty cents an hour, with an allowance of 35 cents a meal where men board themselves, is the wage for common labor while fighting fires, as fixed by the various forest protection agencies of the state at a meeting held recently in the offices of the state forester in Salem. Those who have adopted this wage scale in Oregon include the state board of forestry, United States forest patrol and all the patrol associations.