

# Celebration: Tamkaliks dances into Wallowa this weekend, July 19-21

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also in honor of the reunion and continuance of the Nez Perce people. The tradition of the memorial procession originated in 1885 when the Wallowa Band was returned to the “northwest” as promised, but exiled to the Colville Reservation at Nespelem Washington, 300 miles from Wallowa County.

“A rider comes calling out the names of Indians,” Nez Perce elder Albert Redstar said, explaining the origin of the Memorial Horse Procession and it’s use at Tamkaliks. “You could hear the weeping. He rode three times all the way around the encampment to trigger that sorrow. He called out the names of everyone that was killed and was left out there on the trail. It was those names he was saying. On the third time around, he picked up the pace, and began to move, began to gallop. And you could hear him saying ‘Now we are rejoicing. Look around you... We are together yet. Now stand up and shake each other’s hand. We’re here today.’”

“That was our memorial. That is what we teach our children today,” Redstar said. “Take care of the pain that’s inside and bring it out. But also teach them how to take care of that pain in the days ahead.”

At 1 p.m. on Saturday the dance competitions begin with the Grand Entry. This entry parade is led by veterans who will carry the U.S. flag, as well as the Nez Perce’s eagle staff. Dancers and elders follow. The ceremony includes prayers, songs and drumming. Competitive dancing follows.

Dances include categories for senior men and senior women, and dances for children. Dances to watch include the Men’s Traditional, Men’s Fancy Dance, Men’s Grass Dance, Women’s Shawl Dance and Women’s Jingle Dress Dance. The Grass Dance has its origins with Great Plains peoples, and also would have served the Nez Perce well. It may have originated as a ceremony or exercise to trample down high grasses

## TAMKALIKS SCHEDULE

In 2019, Tamkaliks’ schedule has changed slightly with the addition of a Veterans’ Dance and two new dances on Saturday night. As always, Tamkaliks will begin Friday evening with social dancing, singing and drumming, beginning at 7 p.m. at the dance arbor on the Homeland Project’s grounds. Note that some events may start slightly later than their scheduled times. Please be patient

### Friday, July 19

- All day: Wallowa Band Nez Perce Homeland Interpretive Center open.
- All day: Arrival and camp setup for participants. Arrival and booth setup for vendors.
- All day: Nez Perce Homeland Interpretive Center open.
- 7 p.m. Social Dance, singing and drumming.

### Saturday, July 20

- All day: Wallowa Band Nez

Perce Homeland Interpretive Center open.

- 9 a.m. Memorial Horse Procession.
- 1 p.m. Grand Entry: 1 p.m.
- 1:30 p.m. (approximate) Dance competition. Includes men’s, women’s, and youth dances.
- 7 p.m. Veterans’ Dance.
- 8 p.m. (approximate) Slick Style and Short Fringe special dances.

### Sunday, July 21

- All day: Wallowa Band Nez Perce Homeland Interpretive Center open.
- 9 a.m. Washat Service at the Longhouse
- 12 Noon: Friendship Feast. Please come early and bring a dish to share!
- 2 p.m. Grand Entry
- 2:30 pm (approximate) Non-competitive dancing, with categories for men, women, children, and families.
- 5 p.m. (approximate) Contest dancing awards.



Ellen Morris Bishop  
Mary Harris performs the Shawl Dance at the 2016 Tamkaliks Celebration.

## Customs: Respecting Nez Perce customs, culture

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Wallowa County, including the Tamkaliks grounds, is home for the Wallowa Band Nez Perce. Please respect and observe these important tribal ways and sacred customs, as you would when visiting anyone’s home.

- Do not take photographs of anything or anyone during prayers, songs, and remembrances. Please stand quietly, be respect-

ful during these times and please remove your hats.

- Many drums—the group of men and women who are drumming at the large drum and may also be singing—prefer that you not take their photograph while they are singing. Photographs and recordings are prohibited when they are singing a sacred song. Please ask permission prior to taking photographs or recording.
- Please ask permission

to take a photograph, especially of children, unless your subject is performing in a dance.

- You are welcome and, in fact, invited, to the Washat ceremony in the Longhouse at 9 a.m. on Sunday, July 23. Some things to keep in mind include:

1. Please do not walk on the large square of earth just inside the entryway. This earth has been carefully brought from all the places where the Wallowa

Band was scattered, and this soil is considered sacred ground.

2. Please dress well, as you would for a church service or other special occasion.

3. Please do not take any photographs anywhere inside the longhouse.

4. Please do not photograph or record any part of the Washat Service.

5. Please do not talk during the Washat Service. Yo x Ka lo! That’s all!

for a campsite. Plains tribes also say that it originated as a way for a handicapped boy to learn to dance by imitating the swaying grasses on the prairie.

The men’s fancy dance became popular in the 1920s. Loosely based upon a number of war dances, the fancy dance was first performed at “Wild West” shows. Men wear brightly-colored regalia, usually including feathers, bustles and a variety of head-pieces. It is an athletic and energetic dance, and the Drum may

try to fool the dancers with unexpected final beats.

The women’s fancy shawl dance is one of the most graceful – and newest — of all the dances, originating in the 1920’s and performed at most Indian gatherings beginning in the 1950’s. Dancers employ spinning moves, may run, jump, and use their shawls as props. It is as close to ballet as any dance you will find at Powwows.

Saturday evening there are two newly-added special dances: Slick Style

and Short Fringe. The short fringe is a women’s dance performed long ago in the Northwest. Dancers wear traditional buckskins with very short fringes.

On Sunday, the Washat Service at the Long House begins at 9 a.m. This spiritual tradition is also known as the Seven Drums service. It includes prayers and drumming. Photography and audio recording during the ceremony are prohibited.

All are welcome to observe and participate.

The Friendship Feast is

a highlight of Tamkaliks. In 2018 more than 600 people shared salmon, buffalo, and a wide variety of potluck dishes. The line was long and stretched almost halfway around the dance arbor. Elders and honored guests are served first at tables set up in the dance arbor.

Tamkaliks concludes Sunday afternoon with

dances that are fun and non-competitive, with traditional categories for men, women, and children. The event wraps up about 5 PM with awards for the dancers who won their categories and a closing ceremony.

Tamkaliks is on Whiskey Creek Road just south of Wallowa on 320 acres along the Wallowa River. Along with traditional cultural events, vendors from around the Northwest sell a variety of food including Indian fry bread, along with handmade goods like moccasins, jewelry, leather, and beaded purses. You’ll find some Nez Perce vendors among the plethora of more commercial booths.

Historic bridges, bedecked with informative interpretive signs, link the powwow grounds to the town of Wallowa, and provide easy access to the Wallowa Band Nez Perce Interpretive Center. The steep hill on the north side of the grassy meadow and dance arbor is known as Tick Hill. A trail from the valley floor winds up to the top. Interpretive signs along the way explain plants, animals, and Nez Perce life. The view from the top provides a nice overview of the Wallowa Mountains and the fertile lower Wallowa Valley, home to the Wallowa Band Nez Perce for thousands and thousands of years.

Primitive camping is available. There are no specific designated campsites, no electrical or sanitary hookups, and water is available only at spigots near the Dance Arbor. A corral and horse stalls are on site for those bringing horses. A limited number of showers and vault toilets are available for campers.

To reserve a campsite, time for a naming or memorial ceremony or to get more information on the Wallowa Homeland Project and the Tamkaliks Celebration call 541-886-3101 or visit [www.wallowanezperce.org](http://www.wallowanezperce.org).

## Stampede: Walla Walla bull rider Derek Kolbaba wins



Ellen Morris Bishop

LEFT Derek Kolbaba scores 82 points on a re-ride, on his way to clinching first place in the bull riding Thursday night. RIGHT Eddie Weiser takes a header off of a bull named Sammy’s Fine Line during the second go-round of bullriding.

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to practice—doing drop barrels, and some other things to keep balance and agility. But the strongest guy in the world can’t control a 1500 to 1800-pound bull, or even stay on for long, just on strength alone.”

The specter of injury dogs every bullrider and rodeo contestant. “It’s one of those kind of things. You’ve just gotta roll with the punches and heal up when you can and just go right back to business,” he said. Last year, Kolbaba tore up his knee at a rodeo in Little Rock, Arkansas. “It was a setback,” he said. “But you’ve just gotta gather it up, do the physical therapy, take the time and come back stronger than you were before.”

Kolbaba’s quest for a PBR championship keeps him on the road almost constantly. From Elgin, he’ll travel to a rodeo in Cheney, Washington. From there he goes to Jackson Hole, Wyoming, then to Salinas, Cali-

fornia, then Salt Lake City, then to Ogden, Utah, back to Salinas, and then to Cheyenne, Wyoming for Frontier days Then it’s back to Salt Lake and then perhaps, if time permits, Chief Joseph Days. And that’s just two weeks. “It’s pretty much a rat-race from January thru November,” he said.

“Sometimes, when you are on the road you get it

into your head that you’ve got a bull drawn that’s not very good, or an all-night drive isn’t really all that fun,” Kolbaba said. “And then you think ‘Well, shoot, we’re gonna do what we love, and every day is pretty dang special. It could be a whole lot worse.’ So when I say that we’re living the dream, that’s about the only way you can sum it up.”

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