

FESTIVAL SPARKS CENTRAL OREGONIAN PRIDE

Fried bread danced in hot oil outside the tepees while elsewhere people pranced to oldtime fiddling, sheep bleated their annoyance with being routinely relieved of their woolly coats, and water witches pointed out moisture to even the most skeptical.

Central Oregon's first Folklife Festival brought many of the region's celebrated and lesser known traditions to the Deschutes County Fairgrounds in Redmond June 10-11, proving that the east side of the mountains has more to offer than desert.

Despite competition from Portland's Rose Festival, two rodeos, and two powwows, the Folklife Festival attracted a couple of thousand spectators each day, estimated coordinator Suzi Jones of the Oregon Arts Commission.

The two-day celebration of Central Oregon's cultural heritage was conceived and sponsored by the pilot folk arts component of the Arts Commission and modeled after their first event held at Astoria last summer.

Six months of research preceded the festival, a process that brought to light a vast array of musical, culinary and occupational talents. An attractive booklet captured these skills and collected recordings and photographs reside in archives at the University of Oregon.

But far from being tucked away in books, attics and old photos, the folklore of Central Oregon is ongoing and lively, as evidenced by the busy atmosphere of the festival. A horse drawn wagon carried spectators through the fairgrounds where tents and stages featured continuous demonstrations in sheep and cattle ranching, trapping, spinning, whittling, sourdough baking, saddle making, singing and dancing, to mention a few.

Warm Springs, represented by the Verbena Greene and Geneva Smith families and Felix Wallulatum, offered some of the oldest cultural traditions in the region with their dancing, storytelling, art and craft displays and foods demonstrations.

Two tepees marked the Native American area, drawing curious crowds of people who



Felix Wallulatum and Verbena Greene provided the beat for a demonstration was dance performed by Geneva Smith and her family and friends at the Central Oregon Folklife Festival in Redmond June 10-11. CDS Photo

had never before ventured into a tepee or examined a buckskin outfit up close.

Beadwork, leatherwork and basketry — some old and some contemporary — were on display, and Felix illustrated the art of tanning hides and weaving baskets.

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Both festival stages featured Warm Springs talent. With the assistance of Doug Hites, a Cherokee from Terrebonne, the

families drummed, sang and danced on the main stage each day and at a special concert of traditional music Saturday night. On the nearby workshop stage Verbena told colorful stories about Coyote and the origin of such local features as Black Butte and the Painted Desert.

Ms. Jones noted that visitors to the festival were enthusiastic about the informal, hands-on experiences provided by exhibitors.

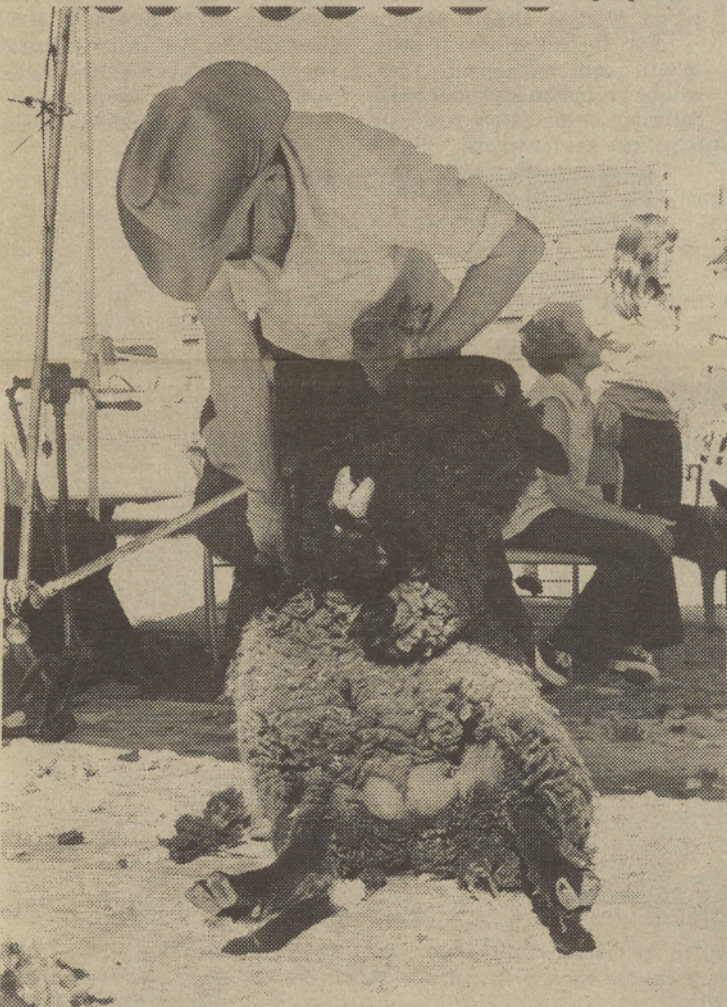
And in turn the exhibitors themselves were excited about the opportunity to demonstrate their cultural heritage.

Field researcher Sandi Serling of Bend returned to the office after distributing checks and certificates to the participants and remarked, "I've

been getting hugs and kisses. Everybody loved it! They want to do it again next year."

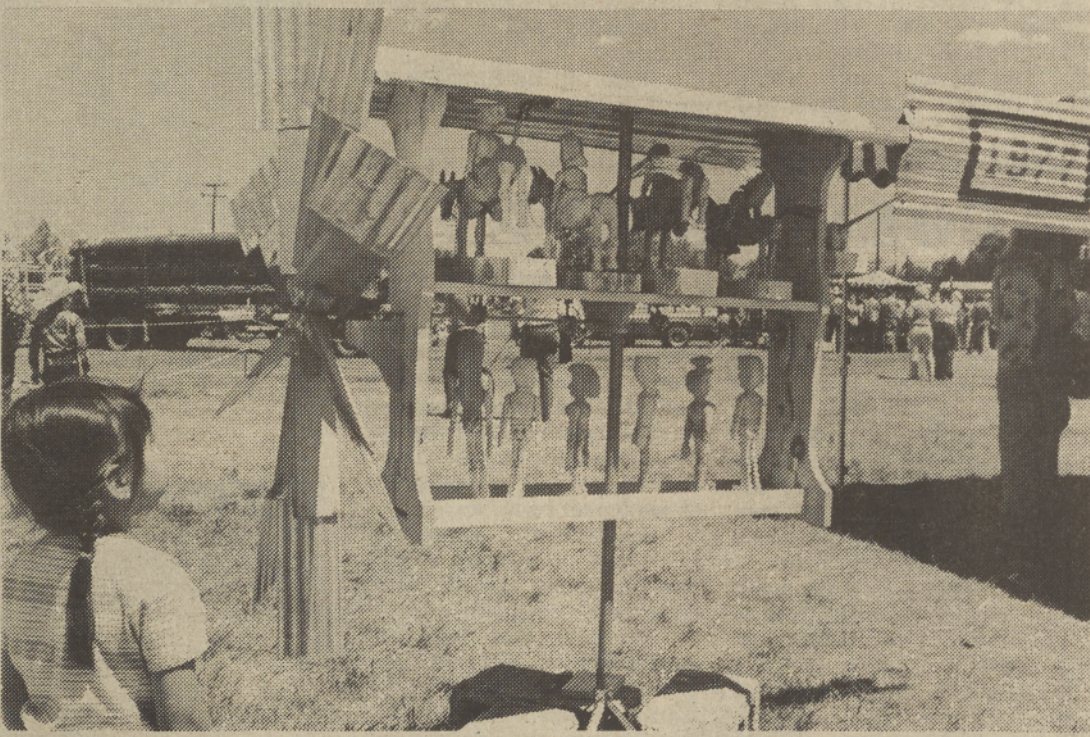
Although the Oregon Arts Commission and National Endowment for the Arts will probably look to one of the other eleven cultural regions in Oregon for a future festival, enough local support was given to Central Oregon's event to provide momentum for their own activities. Among the local contributors were Bank of the Cascades, Brooks Scanlon, Inc., the S.S. Johnson Foundation, Ochoco Lumber Company, and the Redmond Chamber of Commerce.

And enough cultural pride was aroused to keep Central Oregonians shearing, dancing and frying bread for some time to come.



Sheep didn't enjoy the Central Oregon Folklife Festival nearly as much as people, since they lost their coats to Ellsworth Dickson, a sheep rancher from Pilot Butte. CDS Photo

Lillie Meanus (right) was fascinated by a windmill that bounced "dancing dolls" when she turned it. The contraption was built by George Winkler, a craftsman from Bend. CDS Photo



Chinns: (Continued from Page 1)

church that had not existed previously. His respect for the elderly formed a special bond between him and many old people.

"He was a real nice one," said Mary Hote, because he often came out to visit her at home, transported her, and prayed for her when she was in the hospital.

Mary also noted that Cal helped establish a new ecumenical tradition by accepting invitations to speak in both the Shaker Church and the Longhouse.

Church walls were unimportant for the Chinns and the role of Presbyterian minister and congregation grew into a commitment to the entire community.

At the farewell potluck Wednesday night an assortment of individuals acknowledged the warmth and concern Cal had shown them: a Baptist minister, a Longhouse leader, a Hebrew student, Indians and non-Indians, the faithful and non-believers alike. Everyone felt they had a special relationship with Cal.

"So unlike a minister!" many of us have thought on occasion, as if a man of the cloth does not wear T-shirts and a Christian is not candid. "And so unlike a minister's wife!" we may have remarked of Nancy, misguidedly believing that a woman joined to a clergyman should not be independent or spirited. "But the children!" we

clucked, while they tore the house apart instead of sitting properly in the parlor.

The Chinns' gift has been their humanness in which we easily find ourselves mirrored.

Cal has earned love and respect not by telling people what they wanted to hear. As municipal manager Rudy Clements pointed out, "He said what we needed to hear" even though it may have hurt because it was so true or was distasteful because we wanted to forget.

The Chinns have not left for lack of things to learn, words to

speak or gifts to offer. Even as they packed, the exchange was lively.

Rather it was time to, in Cal's words, "overcome" another aspect of their "ignorance," to see how they might change in another environment.

As they were leaving they spoke with no less honesty and no less caring about the community that was their home for five years. Their hopes will stay with the people — their hopes that people here can build their ethnic identity on a high quality of life wherein resources are

valued, families are strong and diversity is enjoyed.

Their feeling that the "people will pull it off" reflects the spirit in which they helped individuals to help themselves. Losing Cal will just mean learning to listen to yourself even more closely.

Said Cal in parting remarks to his gathered friends,

"I know I am going into a situation where I'll continue to grow, because I chose that. My prayer is that you will grow, too."