

Letters to the editor

Bull Riding Champion



Courtesy photos.

Hello, everyone.

First of all I would like to thank all of you in Warm Springs who helped sponsor me for the Indian National Finals Rodeo, held Nov. 3-7 in Las Vegas, Nevada.

We had a board in which we sold slots for one person to win \$500, and \$500 went for my travels. Dena Diaz won from Grand Ronde. Thank you to everyone for the support.

Marcel Allen, 16, Keiser, Oregon.

Marcel qualified in the Western States Rodeo Association in Junior Bull Riding, in which he won the Regional Finals in Chiloquin.

He was awarded a pair of hand-made engraved spurs at Las Vegas. This was his first year at the INFR.

At the Finals his first go he rode his bull with a score of 73. He tied for third, and earned enough money to buy the INFR leather contestant jacket (with mom's help).



Second go, he stuck his bull with a score of 66.

Third go, he held on by a tail with a score of 73. He rode all three bulls, topped the points, and was announced the World Junior Bull Riding Champion for 2015!

Marcel's grampa Toba Scott his rope for every bull he rode. Marcel received a pair of hand-made chaps, a beautiful buckle and saddle for INFR Junior Bull Riding Champion 2015.

Grandparents Toba and Deborah Scott, his mom, Desiree Allen, aunts Shelby and Sisiley, uncle Israil and baby Mylah all made the trip to Las Vegas to witness the historic event for Marcel.

We give God the glory.

Deborah Scott.

Projects must be completed within six months (by July 31, 2016).

Grant funding is sponsored by the Oregon Cultural Trust, which provides funding to Oregon county groups and tribes to support arts and heritage. The fiscal sponsor is the Museum at Warm Springs.

Washanaksha is an ichiskin word. It means that something is important: you take it in—heart, spirit and mind—and are committed to carrying it forward no matter what.

The cultural, tribal and family history, dance, art, ceremonies, music, and traditional practices are a foundation for the tribal identity—for each tribe and each tribal member. The Confederated Tribes Cultural Trust Committee chose this name because it communicates the highest purpose of their effort.

For more information contact Tamera Moody, secretary of the Washanaksha Board and museum Education coordinator, at 541-553-3331.

Dry Creek Christmas

The Dry Creek Christmas Party is coming up on Wednesday, December 16, at the Agency Longhouse. The party starts at 6 p.m.

This is the Christmas Party that the David/Green Family has done for years. This year, there will be no play, but the family will continue with the party to honor Atwai Katlice's wishes. All are welcome!

Activities include Family Christmas Cookie Making, a Christmas Story, and a visit from St. Nick. The party will include a gift exchange, meal and caroling. Volunteers and donations are needed.

For more information contact Roma at 541-460-3471; or Starla.

Smoke Out

Out of respect for the bereaved and the losses in our community last week, the Community Health Education Team and Tobacco Prevention rescheduled the Great American Smoke Out event.

The new date is Thursday, December 10th, starting at 12 noon in the conference room at the Family Resource Center.

Any further questions please call Judy Charley at 541-553-2460. Thank You.

CHET and Tobacco Prevention

Name giving tradition among Wascopum

by **George Aguilar**
Chief Stockety Ceililo Band

Early September, I was invited to an Indian name giving activity by Mike Clements and Beulah Calica.

My involvement with this important Wasco traditional ceremony was to start at 12 p.m. After waiting two hours it was obvious the presentation I was to give was not to happen soon. I left to pursue other scheduled activities. Please accept my apologies.

This is to make known to the Indian peoples of Warm Springs the Kiksht Chinookan practice of the giving of the Indian names.

In some cases today, names are passed on and validated by ceremony to the younger generations while the holder is still living.

Viewing this altered system from the archaic may be strengthening the custom of the giving of Indian names, because the loss of the Wasco legacy is disintegrating at an alarming rate.

Name-giving system

The People of the Pacific Northwest had developed a variety of complex cultures, each with its own complex history and unique way of life, and with the Wasco, and the River Peoples it was the giving of an Indian name.

The utensils of the former civilization—bags, utensils, trinkets, toys of the long ago children—now live in museums as the only mementos of a civilization of many bygone winter snow melts.

As long as the use of the few deep-rooted Indian names are in use, the Wasco identity will live on, and the Kiksht Chinookan Nation will be reborn through the use of the Warm Springs Reservation language program and by the giving of the Indian Names.

When the 1887 Dawes Severalty Act was legislated, it was fortunate that the BIA Realty Department recorded the Indian names and the kin ties to some of those names.

Through several years however, most of the Wasco group at Warm Springs have forgotten how to use the ancestral name-giving system.

When a family unit does decide to use it, they usually revert to the Sahaptin customs. In my book *When The River Ran Wild!* is the documented methods of the Wasco.

Radio interview

The following is from a personal interview about *When The River Ran Wild!*

The interview was at the tribal radio station KWSO at



Oregon Historical Society photo

Tullux Holloquilla, a Wascopum, came to the Warm Springs Reservation as young man. He was young child when the Methodist Missionaries were at Wascopum.

the Kah-Nee-Ta Resort in April, 2005.

Eliza Jones represented the Oregon Historical Society. I was met with the question of inserting President Grant's Peace Policy in the *When The River Ran Wild!* project.

Question: You included A.B. Meacham's description of Indians revoking their old ways, and embracing Christianity and "civilization." You are a Christian, but also concerned with exploring and preserving the old Indian ways. So what was it like to read that description?

Answer: The purpose for inserting the A.B. Meacham material is to corroborate one point—the giving of a Euro-American name.

In December 1871 Meacham's visit to Warm Springs was to enforce President Grant's Peace Policy.

The purpose of the Peace Policy was to destroy languages and plural marriages, and abolish slavery, shamanistic practices, certain ceremonials and old customs. And above all to make the Indian people moral law abiding citizens and Christians.

The earlier Kiksht Wasco placed great emphasis on the giving of Indian names. This was one of their most important and crucial customs.

The giving of the white man's names shattered the civilization of the American Indian, specifically the Wasco and River people's way of life.

The giving of an Indian name is to establish a genealogical identity on a child, to honor the previous holder of that name, and to preserve the posterity of the family.

In the olden times the Indian name was not for casual use but functions like a title.

The custom of the Kiksht Wasco is to bestow a name of a relative who had died

and hypothetically made it into the spirit world

In the earlier times, the name-giving was used to preserve the history of the family.

The name recipients were chosen to represent family trees—for example, to preserve the posterity of the Holloquilla.

The Indian name recipients are expected to learn the history of the individuals they are named after. These names are to be passed on, in the family tree.

Where there is an Indian name that existed within an era, there will be a story to tell future generations. The name will never die out: It will be used again and again.

This is why the levirate marriage system was practiced by the Wasco in earlier times. To carry on the name.

The primary topic and focus of my participation in this presentation was to be on the Holloquilla family tree. After viewing the hand prepared genogram I noticed an Indian name missing. I brought this situation to Beulah's attention

Tul-lux Holloquilla was my grandmother Hattie's and her Sister Eliza's stepfather. Jerry Holloquilla is the son of Tul-lux and a half-brother to the sisters.

Tullux is an Indian name, so is Holloquilla.

On January 18, 1847, Alvan Waller recorded a visit by the Chief Yacootar on behalf of his brother-in-law, Hallica, concerning compensation for goods lost in a fire that occurred while Waller was giving a sermon.

Hallica's English name is Hiram Holloquilla as recorded with the tribal stats. His wife Quan-a-kit-la was born in about 1800-1803.

This puts Hallica at 44 years of age in 1847. Hallica [Hiram] is the father of Tul-lux, or Tsi-qpun, and he also had three daughters—Ellen Olney, Annie Holloquilla Symintire and Kate Holloquilla Pinus.

Annie Holloquilla was one of the wives of Billy Chinook. Emma Parker is the only known child of Chinook. There is a grave marker within the cemetery plot of Chinook with the name Hilam. R's in the Wasco language are silent, so it is quite possible this is the old man Hiram.

Tullux was a veteran of the Rattlesnake War. He was also veteran of the Modoc War campaign. He became a very wealthy cattle rancher.

Several photos of Tullux are at the Museum of Warm Springs. Tullux was also involved in establishing the McQuinn Northern Reservation border.

As you will notice, the Holloquilla clan has a very colorful documented activity.

(This article continues on page 9)

Washanaksha

The Warm Springs Washanaksha Board is offering grants to tribal members and organizations. The application deadline is coming up on Friday, December 11.

The grants are for up to \$1,200. Projects must meet one or more of these four priorities:

- Promote tribal member and residents' understanding of and involvement in cultural activities, traditions, arts, language, dance, history, music, etc.

- Pass on tribal knowledge and practices to our youth and help them feel connected to their culture.

- Preserve, practice and teach and tribal languages.

- Support the work of our artists and traditional teachers, including their ability to ear na living from their work.

Applications will be accepted from the tribal members, residents, tribal programs, committees and organizations.

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Birthday wishes...

Happy Birthday Shout-Out on December 29th to Adilia Hart from Pendleton!

Thirteen years young! You've been a big part of a lot of our lives with many more to come! Adilia is the Granddaughter of Darren Tewee and Melanie Colwash!

Love you! DeeAnne Mintborn



A Happy Belated Birthday to LeAndra Hart (just turned 6) and Lela Teevee.

*Much love to all!
From your Willow Drive and Mission Road families.*

