

A Native American dancer in traditional regalia, including a large feathered headdress and a beaded necklace, is captured in a dynamic pose. The dancer is wearing a white fringed skirt and blue leggings. The background shows a grassy field with other people and a large speaker on the left. The text "River Ramble" is overlaid in a large, white, cursive font on the right side of the image.

River Ramble

INTRODUCTION AND INFORMATION

LEAVENWORTH NATIONAL FISH HATCHERY

SEPTEMBER 21, 2019

River Ramble 2019 is the

largest and most diverse gathering of Native American fine artists, performing artists, and cultural presenters in the history of Wenatchee, Wash. From sacred songs to lithic technology, to traditional basket weaving and handed-down stories, River Ramble is a fabulous full-day celebration of the vibrant Native American traditions of the Inland Northwest and beyond.

River Ramble also is an honoring to the land and Plateau Indian Peoples legacy within north-central Washington state. The timing of this event appropriately occurs in the fall season when salmon migrate upriver and non-human terrestrial life is preparing for three months of cold and dormant winter. River Ramble complements this special time of year by bringing together a selection of the best drummers, dancers, and artisans of the Columbia River Plateau, many of them included in the event - for live performances and real time dialogue. We hope their songs, dances, crafts, and stories will enrich and inspire.

Plateau-Style “Long Tent” on exhibit at River Ramble

A signature icon featured on a grand scale at River Ramble, is the Plateau Tribal “Long Tent,” a remarkable and stunning example of Native American architecture. The Long Tent has been put up and designed for public review and education. This structure is a large, visually breathtaking piece of architecture that is designed to facilitate large assemblages of people for community lodging, as well as for special social, and ceremonial activities.

In 2018, Wes Jones, a Cayuse/Walla Walla/Palouse elder from the Confederated Tribes of the Umatilla Reservation, originally supervised all phases of the Long Tent planning and construction. Jones said, “It’s rare to see this type of Long Tent structure set up outside the reservation setting and I hope this exhibit will provide an opportunity for the public to learn about the history of the Columbia River Plateau and the tribes associated with the region.” This year construction of the Long Tent will be performed by the Takala family (Goldendale, WA) and the Amerman family (Stites, ID).

Construction of the structure includes more than 125 tipi poles and eight full-size tipi canvases, in order to make an extended tipi that is 65 feet long, 18 feet high, and 25 feet wide. It is estimated that the last time this style of Plateau tribal architecture was set up and used in the Leavenworth/Cashmere/Wenatchee Valleys was in 1900 under the direction of Wenatchii Indians, Twit-mich (“Big Jim”), Charley Leo, and Suzanne Leo.



Randolph 'Randy' Steven Lewis

Kayaxen (Shot in The Arm)

Teacher, historian, civil rights activist, story teller

Wenatchee, Methow, Okanogan Tribal descendant, member of Confederated Tribes of the Colville Reservation.

Great-great grandson of Sam C. Miller, early Wenatchee settler, and Nancy Monica, niece of Methow Tribe Chief, Neekowit (Captain Joe).

Raised on Moses Columbia Reservation, allotment 20, current site of Wells Dam, and Wenatchee Heights.

Culturally rich boyhood experiences included fishing at Celilo Falls, ancient teachings by Elders, Indian stories, learning Indian languages and customs.

Service on Boards and Commissions
United Indians of All Tribes, board member emeritus and founding member, 1974 - present

Seattle Indian Commission, mayoral appointment for oversight of Seattle

Native Organizations, 2010-2018

Seattle Art Museum as community advisory representative, 2006-2010

Colville Confederated Tribes consultant for history and archeology, ongoing

National Native American AIDS Prevention and Awareness Commission, 1988-1999

Founder, Canadian AIDS Awareness/Prevention Commission, served 1989-1998

Northwest representative to National Indian Youth Council, 1968-1976

Education and Special Studies in History, Languages, and Culture

Western Washington University College of Ethnic Studies, 1966-1969

University of Wisconsin Stout Menominee and Eau Claire Campuses, 1969-1970

University of Chicago, 1978

Institute of American Indian Art, Santa Fe, and St. Josephs University,

Albuquerque, NM, 1973-1974

Overseas Lecturer/Lector, sponsored by National Indian Youth Council, and United Indians of All Tribes

Native American Civil Rights, University of Munich, Germany, historical perspective from Native Americans, 1973

Native American History, Resprecht-Karls, Univ of Heidelberg, Germany, University of Bologna, Italy, Saint Petersburg State University, Russia and Moscow State University, Russia, Native American historical perspective, 1973

Center for Disease Control (CDC) Sponsored Programs associated with World Health Organizations

Native American AIDS/Indigenous Awareness on STDs, at Capetown, South Africa, Nairobi, Kenya Zimbabwe, Ethiopia, Cameroons, Jibonti, Mapuche Indigenous Health, Patagonia

Other Speaking/Teaching

Testimony before United States Senate Committee on Indian Education,

representing National Indian Youth Council, 1966

Lecturer and special guest speaker at Wenatchee Valley Museum and Cultural Center, 2010 - present

Classroom teaching, 1970-1980, Seattle Arts and Education in Public Schools sponsored, teaching creation stories

Multi-cultural diversity workshops for public school teachers in western Washington sponsored by United Indians of All Tribes, 1980-1985

Profession

Owner of art gallery, Seattle, 2004-2008

General Manager of U Frame It art and frame retail shops in Seattle. 2008 - present

Language Skills

Proficient in English, Salish, Spanish, some proficiency in French, Russian and German



Shelly Boyd

Both my parents are Arrow Lakes/ sn̓a'y ckstx; my father descends from the Edward family (Chief Edward). My mother's people descend from Sepit 'c a (also known as "Julia of the Lakes" or Julia Provost). I grew up in Kewa (near Inchelium) where my Tupa (great-grandmother) led our family. My Tupa was a fluent speaker of the language and encouraged us as children to get a formal education, but to always remember our people and our traditional ways. Lakes people have linages they are proud of, which reflects our continuity with the land and culture.

I have a master's degree from Gonzaga University in Education and a bachelor's from Eastern Washington University. I spent nearly 20 years working with the Inchelium School District on the Colville Reservation and The

Medicine Wheel Academy of the Spokane School District, focusing on empowering Native youth. In 2007, I began my language journey where I dedicated myself to my own fluency in the N' səlxcín (Salish) language. I took four years of my life and worked with fluent speakers from Inchelium and Canada as well as other historical data. I studied archived recordings of my own great-grandmother and other elders from our community including Pete Seymour, Dora Desautel, Mataline Desautel, Martin Louie and Tom Louie. In 2011, I was a founding member in the creation of the Inchelium Language and Culture Association (ILCA) and the Inchelium Language House, a non-profit with the mission to revitalize our language and culture. In October 2017, I accepted the position as Arrow Lakes Facilitator/

Coordinator for the Colville Confederated Tribes. In this position I feel I have the opportunity to assist in nurturing those connections and sharing the very important history and culture of our people. It's important to know who you are, your past, present, future, history, language and culture, which is the heart of who we are as Indigenous people.



Curtis Bearchum

His name is Curtis Bearchum, his Indian name is; Na-ko-ma-h'ah (Bearchum) he is a 64-year-old enrolled member of the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) his tribal lineage is; Walulapum (Walla-Walla), Wishram (Yakama), and Tsitsistas (Northern Cheyenne).

As a child he was raised on the Umatilla Indian Reservation in northeastern Oregon. Curtis' parents always made sure that they all learned at an early age how to participate in the local tribal customs, how to make, wear and repair their tribal regalia properly and its history. When, how and where to dance. When to listen, especially when spoken to by an Elder. Both parents spoke their native language. His mother Cecelia spoke fluent Walulapum (Walla-Walla) while his father Benjamin

Bearchum Sr. spoke Tsitsistas (Northern Cheyenne).

This week Curtis has the privilege to speak and perform for you, to people of all ages, genders and ethnic backgrounds. He at times will dress in his finest traditional regalia, not to show off or display, but to share it with the group to whom he is speaking. While doing this he hopes to give all in attendance a better understanding of the local tribes of this area. Curtis will speak of the different customs, languages, and ways of life of the Native tribes in this Columbia Basin area, not only from the past, but to include the present. The old ways, all which have been handed down through the many generations, must be practiced or they will be lost and forgotten.

To practice this Curtis conducts dance and speaking presentations for all of the local school districts, to include Columbia Basin College (CBC) and Washington State University (WSU) Tri-cities campus. All of which are in the Tri-City area during the calendar year.

He and his wife Phyllis presently reside in Richland, Wash. Together they have three children and eight grandchildren. He is retired after being employed for 39 years as a Security Police Officer on the Hanford site as a member of the Hanford Patrol Department, which is under the Department of Energy. Being retired he also has become a docent/tour guide for the Hanford B-Reactor National Historical Park, and both he and his wife volunteer for the National Park Service Unit at the Hanford site.



Dr. Shawn Brigman

Dr. Shawn Brigman is an enrolled member of the Spokane Tribe of Indians and descendant of northern Plateau bands (snʕáy-ckst - sinixt, sənpʕwɪlx - San Poil, and tk'emlúps te secwepemc - Shuswap). As a traditional artisan for 15 consecutive years, his creative practice has been one of project-based ancestral recovery efforts in Washington, Idaho, British Columbia, and Montana, exploring and transforming the way people read Plateau architectural space by celebrating the physical revival of ancestral Plateau art and architectural heritage.

This involves working with communities to connect to sources of Indigenous knowledge, often taking participant learners out to ancestral lands to gather a diverse range of natural material for ancestral structures like tule mat lodges, pit

houses, and bark sturgeon-nose canoes. In addition, Dr. Brigman developed an original contemporary canoe interpretation in 2013 with a unique frame assemblage and fabric skin attachment method now widely known across the Plateau region as a Salishan Sturgeon Nose Canoe, and he often gives presentations on this sculptural form. During the 2016 Prayer Journey to Standing Rock, North Dakota, four of his Salishan Sturgeon Nose Canoes successfully delivered water protectors who brushed the water of the Missouri River to the Cannonball River with gathered canoes from the Pacific Northwest.

Bark Sturgeon Nose Canoe shapes, construction techniques, and other characteristics are generated from centuries-old local patterns. Although there is diversity within

the styles of northern Plateau Bark Sturgeon Nose canoes, the principles of construction are the same and often the styles overlap with only subtle differences. Dr. Brigman's artistic goal is to increase awareness and opportunities for Plateau artisans to teach, preserve and protect the integrity of ancestral Bark Sturgeon Nose canoes and his contemporary line of "Salishan Sturgeon Nose Canoes" from cultural appropriation.



Fred Hill Sr.

As the Emcee and Master of Ceremony of the Native Encampment exhibition dancing and special performances, Fred Hill (Umatilla/Yakama) will introduce and familiarize you with a talented and diverse set of Native American performers from more than five reservations in the Inland Northwest. Hill will set the rhythm and “vibe” for three days of the

traditional Plateau and Powwow dancing and the ceremony that will be observed in the Native Encampment “brush” arbor.

A member of the Confederated Tribes of the Umatilla Indian Reservation, Fred Hill Sr. works as the cultural historian at Nixyaawi Community School. He lives in Mission, Ore.

Of special note, Hill is a speaker and teacher of the Umatilla language. Hill is a highly regarded Emcee and Master of Ceremony for powwows throughout the western United States. We are honored to host him at River Ramble 2019.



Ernest B. Brooks

I work in the Colville Tribes Language program, as an Elder Speaker. I started out as an apprentice in 1998, and worked here until I retired in 2017. I came back to help the new apprentices to become the new speakers/teachers. Ernest was my given name, but my real name is “ksaws” which means “bad middle”. It was handed down from my dad so it’s a family name. It was given to me in ceremony as are all of our family names. That is how we remember our ancestors and maintain our oral history. I enjoy most cultural activities, like pit cooking, weaving, making tipis, and religious ceremonies. Also digging for our foods, and picking berries, and gathering

medicines. I also enjoy traveling and meeting different people.

I started working for the Confederated Tribes of the Colville Reservation in 1989. There are two different languages, the Salish and Shaptin within the Salish language. The main one is the šyilx which includes the suknaqin, sanpʷílxʷ, snʔayʼkst, mitxú, and sxʷʔitp. The other one is nxaʔamxčín which škʷáxčənəxʷ, šnpəšáwʼsəxʷ, šntiyʼátkwəxʷ, and šcʼəlamxəxʷ. I worked in the nxaʔamxčín language throughout the duration of my time here in the language program.

I’m the youngest semi-fluent speaker of the nxaʔamxčín

language. I got certified in 2001 and worked as a teacher for 15 years before retiring.

I come from a large family, as well as having five children of my own. From my children I have 20 grandchildren, and four great-grandchildren. I consider myself a well blessed man.



Patty Sam Porter

Born Patricia Dawn Sam, in Omak, Wash., her parents are the late Eneas Sam and Theresa Condon Sam. She was raised on a cattle/horse ranch southeast of Omak.

At the early age of 5, her parents knew she would be a horsewoman. She sneaked off from the house, and her parents frantically were looking for her. Her dad found her on the back of a wild horse that he just caught, obviously the horse nested the fence in the barn where she had jumped on. She was not injured, later she became a barrel racers and rode tough stock in junior rodeos.

Patty Sam Porter loves children, has one son and two grandsons. She is always eager to help children, whether it be with homework, teaching them to bead, teaching them to ride or a quick word of encouragement. She has a knack

to get children motivated and can reach out to help the shy ones come out of their shell. Children love her and are attracted to her kindness. Her quickness on words and humor help lift people up.

She always loved the water, swimming or a quick dip for healing. She found the love for canoeing, and it has brought her to many places. The most memorable was paddling down the Missouri River to Standing Rock reservation to offer words of support and the strong prayers that were brought with canoeing. The crew and Patty were welcomed and respected for their journey and support. In some areas they had to drag the canoe over frozen parts of the river, but never quit, they had a mission to help and support the people against the Black Snake!

If you see her, don't hesitate to tell her, "Hi!" She has a lot of knowledge

about horses, canoeing, beading, and many more talents, and is always happy to teach and chat. She is currently making tipis, another one of her many talents!



Roger Amerman

**Salmonfest Native Encampment Planner
Tipi Set-Up Demonstration**

Roger Amerman has been an integral part of Salmonfest for over 25 years. He plays a significant role in selecting the Native American talent and educational station activities that are featured this year in the Native American Encampment. Roger will host the tipi set-up demonstration, which he has carefully designed and refined while formerly working several years as a Park Ranger for the U.S. National Park Service in southeast Washington State.

After a 31-year career in government service Roger (Choctaw) is a full-time artist and resides with his wife, Carolyn, and youngest son, Preston, on the Nez Perce Reservation of Idaho. As a professional artist and Native American cultural events planner for over 35 years he has actively been involved in cultural events and Native

American art competitions throughout the western United States. As an award winning artist, he has competed at the highest levels and won on numerous occasions at the Santa Fe Indian Art Market (Santa Fe, N.M.), Heard Museum Native Art Market (Phoenix, Ariz.) and the NW Indian Art Market (Portland, Ore.) where he secured the coveted "Best of Show" in 2001 for his masterful beadwork. Additionally, Roger has been featured for his art and cultural programs at several noted museums and universities located across the nation, including the Smithsonian Institution, Washington D.C.

This year Roger was contracted to produce several traditional male apparel items for the new Choctaw Nation Cultural Center slated to open in April 2020 in Durant, Okla. This summer Roger was selected by

the Nez Perce-Clearwater National Forest staff to be the featured "Artist in Residence" at the USFS Lolo Pass Visitor Center, Northern Rocky Mountain Continental Divide, Idaho.



Bernadine Phillips

Bernadine Phillips is a Master Basketweaver from Omak Wash., a member of the Confederated Tribes of the Colville Indian Reservation (šnp'əšq'áw'šəx'w/uknaqjn). Both her mother and father encouraged and supported her interest in her culture and traditional arts such as beading and basketweaving.

Bernadine learned how to make coiled cedar root baskets from Master Basketweaver Elaine Timentwa Emerson who told her, "You just have to keep at it. Making one basket does not make you a basketweaver." Not only has she continued weaving and teaching basket classes along with her sister Vera Best, she also began teaching her basketry students what materials, when and where to gather materials, and to gather so no harm comes to the trees or plants.

"I wanted my children to learn how to make the baskets, gather the basket materials and most important not be afraid to use the baskets. The baskets and materials are just an everyday part of their lives now."

Bernadine's family are all skilled artists. Her husband Brian is a carver and flute maker, her son Craig is a master weaver at twined sally bags, and daughter Bridgit who prefers beadwork, also can do coiled baskets and twining.

Bernadine has been recognized by the Smithsonian Institution as a Folklife Festival Presenter in the "Carriers of Culture: Living Native Basket Traditions" at Washington, D.C. She is featured at the Northwest Museum of Arts and Culture in Spokane in the "As Grandmother Taught: Women, Tradition, and Plateau Art Exhibit.

Bernadine is the šnp'əšq'áw'šəx'w Cultural Facilitator for The Confederated Tribes of the Colville Indian Reservation of Washington state.



Josiah Pinkham

Josiah Blackeagle Pinkham is Nez Perce or Nimiipuu. He resides on the Nez Perce Reservation in Lapwai, Idaho. His Nez Perce name is Tipyelehne Cimuuxcimux and it is commonly translated as Blackeagle. Josiah's father, Allen Pinkham Sr., is a Nez Perce and Josiah's mother, Shirley Mosqueda, is a Yakama. There are many figures in his family that would be known by historians. Some of them are Red Grizzly Bear, elder Chief Joseph, and John Pinkham who fought in the Nez Perce War of 1877 as a young man.

Originally the Nez Perce occupied southeastern Washington, north-eastern Oregon, the central area of the northern Pan Handle of Idaho and western Montana. Today the reservation is near Lewiston, Idaho, where the states of Washington, Oregon and Idaho meet. There are high mountains, lots of forested areas, beautiful rivers and valleys.

Josiah is an Ethnographer, which involves cultural research and documentation. He graduated with honors from Lewis and Clark State College in Lewiston, Idaho, with a degree in Native American Studies and Psychology.

He shares storytelling, history, culture, very early oral traditions that were learned from elders, and stories that were documented a long time ago. Josiah often shares the Nez Perce creation story as well as numerous coyote stories. Some stories are about family history and the Nez Perce War. He also knows first contact stories of the Nez Perce with white people. He likes to give a variety of backgrounds of past and present life, and where the Nez Perce will be in the future. He is knowledgeable about Nimiipuu material culture and cultural and arts and crafts. When giving presentations, Josiah brings many items of material culture such as craftwork, beadwork, isaptakay,

or parfleches, which were used to carry food, clothing, tools, etc. A lot of the items he or his family made or were inherited from his people. He also discusses the history of some tribal dances and songs, and occasionally sings songs as a part of his presentation. One cultural practice he has learned about from his elders is the Qilooawaya. It is a ceremony that was held when the Nez Perce were sending people off to Buffalo country, battle or a long journey. He also discusses issues regarding the environment, health, tribal government and tribal politics.

Josiah has given presentations to groups of all ages and backgrounds. The groups include young children, college students, tour groups, elder hostel programs, museums and interpretive centers. His talks have taken him all over the north-west in Washington, Oregon, Idaho, Montana and Wyoming, as well as several trips to Europe for cultural exchanges.



Traditional Salmon Bake Presenters:

The Lightning Paul family



Clarice B. Paul

My name is Clarice. I am a Wanapum tribal member living at Priest Rapids Village. I work at Northwest Anthropology LLC in Richland, WA as a Senior Technical Specialist. I have recently been identified as a Master Weaver at Northwest Native American Basketweavers Association for my Tule Mat weaving skills. Other crafts I

enjoy are basket weaving, hemp string twining, beadworking, shell jewelry, sewing traditional clothing attire, making moccasins, porcupine quillwork, gathering tree moss, roots and berries, deer and elk meat canning, drying eels, and making jam. I have taught and presented Native crafts while traveling with the Wanapum Native American Discovery Unit travel museum, Kootenai culture camp, outreach programs at the Muckleshoot tribe, annually at the Yakama Nation Health and Wellness fair at the Priest Rapids Village, and at the 2018 NNABA event in Toppenish.

I believe that salmon is spiritually connected to ourselves and the Creator. As a little girl, I would assist and observe as my grandmothers and aunts took care of salmon. I have loved salmon my whole life. When I was a preteen I learned how to clean, fillet, and cook salmon. My next steps of learning to preserve salmon started

as I was beginning my teenage years and throughout my life until now. I have learned techniques of canning, freezing, smoked, drying, smoked canning, smoked drying, making pounded dried salmon, and pounded smoked salmon. There are many preservation methods taught to me by many people. These techniques are an ongoing tradition that I plan on passing to the next generation of young people close to me who will be providing this sacred food for our culture and religious beliefs.

Lightening Paul Sr.

My name is Lightening. I am an enrolled member of the Yakama Nation living at Priest Rapids Village. I work with the Cultural Resources department at the Grant County PUD. I am a hunter and fisherman. Other activities I enjoy are eeling at Willamette, cedar bark basketry, shell jewelry, deer armbands, rawhide crafts, bow crafting, deer and elk butchering, meat preservation, making traditional tools, gathering



roots and berries, cutting tules and Indian hemp, and featherwork for pow-wow regalia.

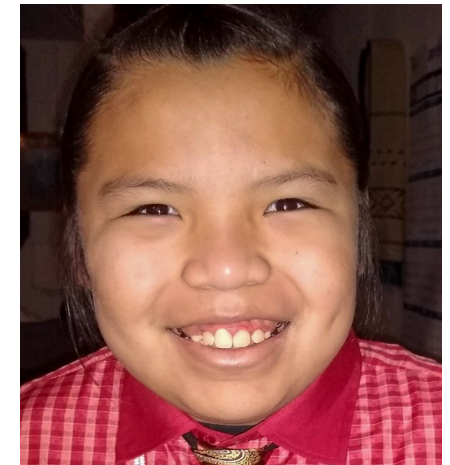
Taught by my grandfather, I have learned to fish for salmon and hunt deer and elk. My grandfather's recipes

for smoked salmon and smoked jerky is passed to me and my family from years of practice. I have fished for salmon starting from the lower Columbia River near the towns of The Dalles, OR and Lyle, WA all the way up to Icicle Creek in Leavenworth, WA. I've also fished with my grandfather on the Snake River outside of Pasco, WA. My grandfather took me to catch my first salmon while dipnetting at Klickitat River when I was a young boy. The different ways that I fish are gillnetting, dipnetting, hook and line, and setting hoop nets. I continue to return for Spring, Summer, and Fall salmon fishing at my family fishing sites stationed near Lyle and The Dalles.

Lightening Paul Jr.

I am a Wanapum/Yakama living at Priest Rapids Village. I go by either my Indian name, Waptay Nawinathla, or "Little Lightening". I am a fourth grader. I am a student in the Wanapum Language class. I love to spend time in the mountains. I am learning to hunt

and fish from my dad, older brother, cousins, and uncles. I learn about digging, picking berries, and gathering tree moss from my mom and dad. I like camping and roasting s'mores. My favorite free time activities are crafting in Minecraft and playing fortnite. I hope to keep learning to ride horses. I love being an uncle and hanging out with my cousins.



Lloyd Barkley and Tom Bailor

Tribal Lithic Technology Demonstration

Lloyd and Tom are well known for their vast knowledge regarding natural resources and their authoritative presentation of uses and application of prehistoric technologies. At River Ramble this pair of skilled staff will instruct and educate the public in the arts of

flint knapping and atlatl use. Lloyd (Yakama/Klamath) grew up on the Umatilla Reservation and Tom is a longtime resident of Pendleton, Ore. Both Lloyd and Tom are employed at the fisheries department of the Confederated Tribes of the Umatilla Indian Reservation.

Lloyd and Tom specialize in prehistoric stone tool technology as a common cultural denominator and a shared human experience that illustrates how all cultures went through the stone age.



Strongheart Drum Group

The Strongheart traditional drum is considered the soul and “heart-beat” of River Ramble

During River Ramble, the core members of the Strongheart Drum Group consist of Clendon Allen with Bev and Kenny. The Allens are well seasoned travelers, drummers, artists and dancers that have been featured at many Native events throughout the Pacific Northwest. The drum is considered

the ceremonial center of Native American events, and it is important to note that the drummers have substantial responsibility in being able to authentically provide the correct song for the appropriate event or activity, social or ceremonial. Clendon Allen (Nimiipuu) and Bev Allen (Yakama) are employees with the Yakama Nation Fisheries Resource Management/Mid-Columbia Coho Program. Kenny Allen (Nimiipuu /Yakama)

is a resident of the Nez Perce Reservation at Lapwai, Idaho.

This talented Nimiipuu/Yakama family will be featured at the special events tent during the exhibition tribal dancing program.

Additionally, Clendon, Kenny, and Bev will be talking about and demonstrating traditional drumming and singing techniques at the special events tent.



Jeremy Takala Family

Champion “Round Bustle” Dancer

“Round Bustle” dancing is an old and elegant dance style that originated in the southern Columbia River Plateau in the early 1900s.

Rounding out the cadre of talented dancers featured at River Ramble are Jeremy and his young son Tyler Takala, both of whom come from the traditional village of Rock Creek, which is located 10 miles from Goldendale, Wash. Jeremy and Tyler

are citizens of the Bands and Tribes of the Yakama Nation. Jeremy is a noted Round Bustle dance competitor. Regaining popularity in the 1990s, the Round Bustle Dance is now a frequent sight in Plateau Tribal events. Round Bustle dance mimics the movements and gyrations of upland game birds although there are distinct differences to the execution of the individual dancer’s routine and choreography.

This talented father and son duo will be featured at the special events tent during the exhibition tribal dancing program.

Additionally, Jeremy also will be demonstrating and discussing tipi set-up and the traditional use of tipi architecture in historical and contemporary southern Columbia River Plateau life ways.



Amerman Brothers

The Amermans will perform different dance styles that are popular in contemporary pow wow settings, yet have important historical and cultural legacies in North America.

Darren (Tlingit/Choctaw), Dawson (Tlingit/Choctaw) and Preston Amerman (Nez Perce/Choctaw) are accomplished performers that provide River Ramble with a rich array of dance styles, including the traditional males “Slick” style, “Grass Dance”, and “Prairie Chicken” dance style. The Slick style originated over one hundred years ago in the Northern Plains region of central North America and the male Slick dancer characteristically wears a very conservative, yet attractive and important amount of regalia. The Slick dancer has very regal and graceful movements coupled with strategic and deliberate head and arm poses.

In contrast, the regalia and dance movements of the “Grass” dancer looks very fluid, rhythmic and exciting yet controlled. The goal of the Grass dancer is to gracefully mimic and simulate the movements of the tall grass prairies of the Central Plains of North America. The Prairie Chicken dancer, like the Round Bustle Dancer, mimics the movements and gyrations of upland game birds, although there are distinct differences to the execution of the individual dancer’s routine and choreography. All of the different dances that the Amerman brother’s bring to River Ramble demand discipline, passion, and athleticism.

This talented trio of brothers will be performing under the special events tent during the exhibition tribal dancing program.

Additionally, Darren Amerman, with the assistance of Dawson and Preston, will also be demonstrating and discussing tipi set-up and the traditional use of tipi architecture in historical and contemporary Plateau life ways.



Lucy Luevano Family

Lucy Luevano, and her children uniquely carry the local ancient Native bloodlines that co-evolved with the salmon in north-central Washington since at least the last “Ice Age” 10,000+ years ago.

Lucy Luevano, Moses (Luevano) Stanger, Michelle (Luevano) Stanger, Vera Bigwolf, and April Bigwolf’s proud ancestry includes DNA from the Wenatchi, Entiat, and Moses/Columbia bands and Tribes. As an enrolled member and Historical Presenter employed by the Colville Confederated Tribes, Lucy passionately teaches students and the public about her ancestry through the use of legends, historic photos, dancing, cultural foods,

and formal presentations. Lucy’s well-mannered, talented, and good looking children are always a big hit at River Ramble and represent the Colville Confederated Tribes well. Moses is an accomplished young northern traditional dancer that displays the dignity, athleticism, and pride of Columbia River Peoples when he dances. Michelle practices several female dance styles, and at River Ramble she excites and energizes the public with her skills and fancy footwork as a “Jingle Dancer”. Vera and April are very young ladies that are in the formative stages of expressing themselves through the women’s traditional and fancy shawl dances.

The Luevano family will be performing under the special events tent during the exhibition tribal dancing program.

Don’t miss Lucy Luevano’s presentations and displays about the heritage of Wenatchi, Entiat, and Moses/Columbia Peoples.



Tuck'ush Man and Two Bears

Traditional tribal elders, raised and grounded in the Indian “way of life,” are paramount to the integrity and perpetuation of tribal heritage and culture. The elders are the anchor and compass that maintain the authenticity as well as carefully hold and share the sacred cultural knowledge with the younger generations.

Traditional elders are hard to come by in modern times. At River Ramble our elders, Tuck'ush Man (Wasco) and Two Bears, talk at great depth about the salmon, cultural plants, land, as well as the Salmon People (WyKunushpum) that co-evolved with these non-human relatives through millennia in the Columbia River watershed. The elders' teachings are effectively conveyed through the use of

“real time” and “oral history time” stories and a combination of the two time frames. In addition to the stories and teachings, a unique public activity led by our elders is the “Salmon Dance”. The purpose of the Salmon Dance is to 1) pantomime the return and pairing of the salmon people from the ocean up the rivers to the place of their birth and 2) reaffirm the powerful relationship between Plateau Peoples and the salmon, and 3) to pray and to dance them back so they will continue to thrive.

Tuck'ush man is an elder and medicine man of the Warm Springs Confederated Tribes of north central Oregon. He and his wife, Two Bears, live near Corbett, Ore., within the traditional domain of

their ancient Wasco ancestors. Not only are they stellar teachers, they always “light up” the floor or room and make each person feel special in their presence.

Tuck'ush Man and Two Bears will conduct the “Salmon Dance” at the special events tent during the exhibition tribal dancing program.



Virginia “Genabug” Redstart

tah’ma-tip-welon-may

Gena is an enrolled member of the Wenatchi/wajwama(Chief Joseph Band of Nez Perce)/paluspam (Palus) etc., etc., Bands of the Colville Tribe. Raised on the Colville Indian Reservation in Nespelem, she has become involved in the community working with and for elders and children. She has two daughters, Minoka and Robin and numerous nieces & nephews!

Gena is the ‘Indian Pied Piper’, because of her love of children, they flock to her side where ever she goes and she loves working with them and teaching them different crafts, games, dancing and the language. One of our late elders requested her to take on the instruction of the Feather Dance and Welcome Dance with the young people. She loved sharing what she had learned and did it with honor and the respect that she had for the late elder. She worked with a local drum group –her nephews—to have dancing and drumming at the Community Center every week. Teaching the kids to dance and enjoy learning about different dances.

Working with the youth is her passion and working as a youth coordinator, Head Start and today, in the Language Program, she has gained an avenue to work with the youth. She also loves beading and making projects. You will see her packing around her bag filled with beading projects or weaving. She loves all the arts!

She has many passions she supports in life, such as today with MMIW and her most memorable is joining each canoe journey in the surrounding area. Her commitment to a cause that is meaningful to our people has always been where she felt strong about being present to support the people. In 2017, she began joining the canoe journeys on the reservation and in Idaho. One of her primary commitment was to the people of Standing Rock. In November, she joined a crew of strong ladies who brought them through the Missouri River on to Standing Rock through ice and freezing weather! Paddling to the end of their journey, they were met by many people on shore in Standing Rock. What a memorable and moving

time. Witness to all the people gathered there in support in their battle against the “Black Snake!” You could hear the people on shore, singing and shouting “mni waconi”...water is life! The flowing tears and the grand welcome as they touched shore! The most touching canoe journey of 2017!

Gena was raised in the Nez Perce Longhouse and has been honored to join the Lady Gatherers of the longhouse. She practices gathering throughout the year and continues to dance & sing at gatherings. Her strong belief in the longhouse ways has helped her gain strength for those challenges in life and guides her in her walk with the people. She always promises that she will continue traditional dancing for the people who can no longer get on that floor or those she loves to honor. Her honor to her grandmother, her namesake, Virginia Andrews, has always helped her in her walk. Always remembering her teachings and loving her strength as an Indigenous woman today!



