

E COOSH EEWA: Editorial

(The way it is)

Letter To The People

I have worked and done my level best for the past 30 years, for what I believe was always in the best interest of the Tribes. All during this time, my sights were set high on the caliber of counsel that should be hired. Therefore, there was lots of thought given to the ethical considerations faced by corporations such as ours: considerations which make us all believers in the American concept that we, as "peaceful and respectable citizens", are to be governed by rules of law such that the people have faith that justice can be obtained through our legal system . . . a lawyer should promote public confidence in our system and in the legal profession.

Integrity is the very breath of justice. Confidence in our laws, our courts, and in the administration of justice is our supreme interest.

The fair administration of justice requires the availability of competent lawyers; and they must also be of sound principle and moral character.

My dear people: From time immemorial we, as a group known as the Mul-Lee-Lama, a humble grassroot level group, have been strongly dedicated to our young and old; making our living from small farming and livestock operations, supplemented by fishing and hunting. Our people also roamed over a large area gathering roots and berries. This was always carried out under the supervision of a Chief or sub-Chief, well planned in advance. We were a very close group, which we are to this day.

Since living entirely off the land and so close to nature, our elders had visions, which came in the form of songs with words. It was a great teaching to our people, and this was the beginning of our Washot religion which was followed and carried on by our people to the present. This religion has kept our people together to the present generation.

During treaty time, and long prior to that, our people held aboriginal title to fishing areas and other areas considered necessary for their subsistence and livelihood. Some of our members refused to

leave Shearers Bridge. The last allotment was sold about 15 years ago. During the winter months, they camped in the Buck Hollow, along the creek where there was good pasture for their horses.

We are all familiar what took place when the two treaties were signed and by whom. The Constitution and By-Laws of the Confederated Tribes was approved on February 14, 1938, at which time the three tribes were brought together as a political body.

On April 23, 1938, the Corporate Charter of the tribes was ratified, which gave the tribes certain corporate rights, powers privileges and immunities to secure for the members of the tribes and assured economic independence. The tribes utilized these instruments in the careful development of resources and wise investment of assets. We have built ourselves to where we are today and continue to increase our net worth.

When I first became a member of the Tribal Council, there were 1,058 enrolled members; today we have 2,188 enrolled members.

My dear people . . . we have come a long way in providing adequate assets for the future generation and I certainly hope they will use it wisely after we are gone. I am saddened by what has taken place; someone coming here and having you sign something you did not understand; people like this can cause us to terminate ourselves. Remember, I have always warned you; do not sign anything you don't understand.

Owen Panner came to us as our attorney when he was quite young; but he is smart and ambitious; we grew up together. He helped us and we helped him get the contacts. Releasing him today would mean a loss to the tribe and, too, it is very difficult to get the right caliber of an attorney.

In checking out some of the hourly wages of top lawyers and firms, this is the information I have gathered;

Portland, \$70.00 per hour; San Francisco \$100.00 per hour; Washington, D.C. \$95.00 per hour; Seattle, Washington

\$75.00 per hour.

This gives me a good cross-section of what the top lawyers are charging today. We are not out of line in paying Owen Panner \$60.00

In-Me-Ma Ni-Mo-Ma, Koo-In-Me-Ma Ah-ta-Wit-Ma, Ee-Coosh-Ee-Now-Wah Ta-Mon-Wit.

If we are to change attorneys now, we will have to start all over in training the new attorney or attorneys; and, too, if we are thinking of paying at a lower figure, then we are only getting the quality of service we are paying for.

We are here to prepare for the coming generation; the collective monies of the tribes are to continue to maintain suitable living conditions. Personal enrichment is up to one's own initiative and drive. What might happen if some greater sum of money is offered? This whole conflict exemplifies the kind of thinking that could lead to more dire consequences. We cannot break with tradition now; it has gotten us this far and we cannot give it up for some unknown reason.

My dear people, I am pleading with you to remove your names from the petition.

Olney Patt, Sr.

. . . A First Tribal Council, School Board Meet

The first-ever joint meeting of the Tribal Council and the School Board took place in Madras on Thursday, May 20. The purpose of the meeting was to open lines of communication and to get together to work on some existing problems for the sake of the kids.

Questions and problems discussed at the meeting included: relations between Indian and non-Indian students; bus and transportation problems; the function of the school board; communication, accountability and responsibility; discipline; the school budget; separate schools; and future meetings.

It was generally agreed that there is a definite lack of communication among students, parents, bus drivers, the school district, teachers, and tribal members. It was also admitted, that prejudice exists on both sides, and it was hoped that this meeting, and others to follow, would help in solving some of these problems. As some members on both sides put it, ". . . at least this is a start."

One of the first of the items discussed was the bus problem. Neda Greene pointed out that there is a real trans-

portation problem for kids who are held after school. If they miss the bus, they have to hitch home, and it's a long way from Madras, she said.

There was discussion about getting notification to parents should their child be kicked off the bus or kept after school. As another person said, "many of the kids who have been kicked off the bus are afraid to tell their folks, and the school fails to notify the parents in time."

Dr. Bowers agreed that a good point had been made, and said that steps would be taken to telephone parents, or to continue taking the student home until the parents could be notified.

He also said that teachers should be made aware of the transportation situation, and disciplinary action could be delayed until the parents had been duly notified.

Dr. Bowers did say, however, that he thought that at some point (especially among high school juniors and seniors) that some measure of accountability and responsibility should rest upon the student to tell his folks if he's done something to get kicked off the bus or held after

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Open Letter . . . From the Alcohol and Drug Abuse Coordinator

A staff member of the Alcohol Program went to Madras to find out about drinking related cases in the City and County since April 21, 1976. She learned that there have been three times the arrests for drinking and related offenses since the fire across the bridge. Three times really doesn't say much but the figures do.

Between April 21 and May 24 the County (State Charges) have arrested 21 Warm Springs residents. They collected \$4,575.00 in fines and 15 have pending sentences on DUIL (Driving While Under the Influence of Liquor) which will result in fines.

The City has made 18 arrests during the same period and the Detox Center in Madras reports that they have had 27 Warm Springs Residents in treatment as opposed to a standard of 8 or 9 people from here.

The most astounding figure that we found was in Wasco County. On Sunday of Tygh Valley weekend, 28 Warm Springs residents were arrested on the Highway between Tygh Valley and Wapinisha for DUIL. That one day had as many arrests as Jefferson County did in a month, and the Jefferson County figure is three times the normal arrest rate for people from the Reservation.

It is time for some action somewhere. The problem is not drinking, alone, it's drunkenness. If you get drunk when you drink - you have a problem! If you are a problem drinker tell any policeman who stops you that you have a

problem and request to be taken to a Detox Center rather than jail. If you have a problem, get someone who is not drinking to drive you, and if all that fails, then come into the Alcohol Program and work on your problem.

It is my opinion that it is not safe to go to Madras and drink. There is a great deal of risk involved and the arrest records prove it.

It is time for us to take responsible action with respect to providing a place for Warm Springs residents to drink. I believe that, that place should be on the Reservation for residents to drink safely. A place where our own law enforcement people and Court have jurisdiction. We must do something now for the problem will not go away.

Ted McQuarry

From the Editor:

One of the prime concerns among all the tribal members at the present time is the petition concerning the attorneys.

Makes one wonder; just what is this leading up to? What is the problem? What can we do to solve this? One can go on and on, yet everyone will not be satisfied no matter what avenues are taken.

Let's kick this around for a moment. If we (the tribes as a whole) remove the attorneys, where will we be? On streets paved of gold, or on a road of destruction and despair?

If we retain another firm, how long will it take for them to become fully familiar with the policies and procedures of our constitution and by-laws? And how much will it cost us (the tribes), to wait until they would be fully prepared to do us good?

An organization cannot function properly under these conditions. The only way we can maintain our progressive prosperity is through unity. The tribes have come a long, long way, and can continue to ad-

vance once we find a solution to this unfortunate situation. A lack of participation in tribal matters by all members seems to stand out. A general council meeting draws just a handful of tribal members.

The only full participation is on the 25th of each month at the Post Office. What if, everyone went to the Post Office one day and found nothing but bills in this box; something would hit the fan for sure.

So let's search our minds and consider, what are the facts. Perhaps we need improvement in communication between the tribal members and the governing body, or other sources, or is it self-esteem, jealousy, money? What ever the criteria, if we all work together, we can overcome this problem which is costing the tribes (that's you and me) for all the time it is taking.

These are just thoughts to consider, and what ever the outcome is, I sincerely hope it will be for the best interest of the tribes. Editor, Sid Miller, "Spilyay Tymoo".

Umatilla Tribe complies

Recent actions of the Columbia River Compact Agencies indicate their clear intent to disallow any Treaty Indian Fishery on the spring Chinook salmon run.

It is the position of the Confederated Tribes of the Umatilla Indian Reservation that this failure to provide for a Indian Fishery is improper and illegal in view of the fact that the Treaty Indians are entitled to the opportunity to take up to 50 per cent of the harvestable fish in this run, and considerable non-Indian fishing on this run has already occurred.

Now, although the spring run is largely over, and there has been no Indian season, the compact agency continues to allow a non-Indian off-shore fishery on stocks of fish that

will make up the spring run in future years, thereby jeopardizing those runs.

The Fish Committee and Board of Trustees of the Confederated Tribes of the Umatilla Indian Reservation, while concerned about this situation, have not, and do not now, condone or sanction fishing by any Tribal member in contravention of the closure of the Columbia River to commercial fishing. Any member fishing during the closed season is solely responsible for his actions.

The Confederated Tribes view other remedies as more constructive in insuring that the compact agencies provide Treaty Indians with their fair share of fish and intent to pursue those remedies.