

Editorial E COOSH EEWA:

(The way it is)

To the Editor:

I signed both petitions expecting to make sure of my right to vote. I find that it is stolen from me. The Tribal Constitution guarantees my right to vote if the council would only uphold the constitution. This is the Bi-Centennial year. The Whitemen are celebrating the stealing of land, and to help them celebrate, Indians steal Indians' rights.

Also I think it is upsetting, if not disgusting that the older people are being threatened by relatives about signing petitions. The relatives are depriving them of their say. Through the older people we learn and because of them we live. I have heard people should respect your elders. The same people then do a great

injustice to their own family and ancestors. People who claim to know what's best have told the older people they have nothing to say. To me it's like saying they aren't good for anything any more. They told them "Sit back, you are dead." They don't want them to have any rights either. Other than unity at a funeral and unity following the white man, unity within these tribes has never existed. I have heard too much slander and greed to believe in unity. I went to the meetings expecting to talk about my rights but everyone was stuck on their favorite subjects, MONEY & GREED.

Sincerely,
Bernyce Courtney
633 S.W. Sherman
Portland, Oregon

From the Editor:

With a breath of relief on getting our 8th edition of Spilyay Tymoo (our local paper) published, and after a good meal, I decided to lie down and take a nap. And as I slept I had this dream.

"I dreamed that I was one of the Chiefs of the Confederated Tribes of the Warm Springs Reservation. I dreamed that I had originated my own tribe, and I had set down rules and regulations for the whole reservation to comply with.

In originating my own tribe, this would make four major tribes on the reservation. This was a wonderful dream.

In setting down the rules, the first was that all the tribes resolve their differences, and re-unite as the tribes have functioned in the past.

As it is known, in the beginning there was no controversy among all the tribes; and that we would again strive toward success. But now it seems that this is becoming a "dog eat dog world".

In my dream, though, all the tribes were in agreement and were willing to set aside all differences. Together, the tribes planned a suitable structure where everyone could participate equally in whatever crisis we would have to face. This included all those of full blood, and mixed blood that qualify to become members on the tribal rolls.

Our goal was that any decision made would be fruitful for everyone, and that we begin to operate the way our forefathers had envisioned - a united nation, working together.

But then, as things seemed to be flowing so smoothly, I was suddenly awakened for some unknown reason. And as I sat up, I realized that everyone was still in a confused

state of mind and I wished that I had remained in the state of that wonderful dream.

Would you believe that when I awoke, the song on the turntable was "Oh Happy Days" by the Hawkins Singers on the album "Soul Train". I then realized that a dream can ease the mind.

But still we have the same problem that faces each member of the tribes. With a healthy yawn, I picked up a nationally known Indian newspaper "Wassaja", editor Rupert Costo, who I met briefly while attending a seminar in Bemidji, Minnesota.

The article "Move Over, Dennis Banks!" was written by a member of our tribe, Pat Gold, who has resided off the reservation for years. She is fruitfully benefiting from our success. We who reside on the reservation plan and decide what is in the best interest of our members.

She wrote an article that ridicules what she should be proud of, proud to be included in, and feel full pride and support for our legal aids and Tribal Council.

She states "They have entered the world of big business with the Kah-Nee-Ta Hot Springs Resort and their Forest Products Industry."

"THEY", is the term she used. Shouldn't it have been "We" as a member of our tribe?

Yawn, becoming more awake from a nice nap, and reading the article, I only see a member of our tribes failing in self-esteem, and trying to resort to clever tactics.

She's trying to bring into light nationally known AIM leader, Dennis Banks. I'm sure he has all the problems of his own that he can handle without Ms. Gold involving him in something as minor as the clouded issue here.

Policy Statement

Policy Statement
Persons Who May be Served
By Portland Area Indian
Health Service - Contract
Health Service Program

Individuals of Indian descent who are members of Federally recognized Indian Tribes, and who are not excluded from service by other provision of law, may be served by the Contract Health Service program in the Portland Area, if they meet the following conditions of eligibility:

(1) Member of a Federally recognized Tribe who lives on an Indian reservation, in traditional Indian communities, on scattered allotments, or other trust land.

(2) Residence within the boundaries of an established health service delivery area adjacent to a reservation and membership in the Tribe for which the reservation was established.

(3) Non-Indian dependents of persons served under either condition (1) or (2). Dependents are defined as non-Indian wives of Indian men, minor dependents of an eligible Indian living in the same household as the eligible Indian, and non-Indian men who are dependent upon Indian women by reason of permanent physical or mental disability.

(4) Indians who are enrolled as full-time students in an insti-

tution providing post-high school, vocational, technical, or academic training or education, if they met one of the foregoing conditions of eligibility immediately prior to entering school. Specifically exempted from this provision are students enrolled in Bureau of Indian Affairs sponsored programs of vocational training under the Bureau of Indian Affairs Branch of Employment Assistance. The Bureau of Indian Affairs has acknowledged responsibility for the health care of such students.

NOTE: Membership in a federally recognized Tribe is determined by the Tribe in which an individual claims membership. The majority of Tribes in the Portland Area define membership as enrollment in the Tribe.

C.S. Stitt, Jr., DDS
Director
Portland Area Indian Health
Service

(Additional Note: The following is a definition of terms used in the policy statement:

1. Portland area is defined as Oregon, Washington, and Idaho.

2. Contract Health means purchase of hospitalization, specialty services, alcohol rehabilitation service, etc. It makes it possible for a doctor to refer a patient for treatment to the best possible place. The Portland area (Oregon, Washington, and Idaho) is the only area in the Indian Health Service which does not have its own Indian Health Hospitals.)

To the Editor:

In response to the "Roving Doctors" letter.

I have lived across the street from the doctor's house for four years now and this is the first summer without new neighbors. I can appreciate that trust and confidence are hard to give all those new (and often young) faces, especially regarding something as personal as health care.

The doctor is not required to stay any assigned time. If the opportunity for establishing a good working practice with the people is there, he will have the incentive to stay. Why then, the turnover?

The job looks like a killer. I watch cars pull up after hours in a steady stream, often for such "emergencies" as prescription refills and non-urgent problems. I hear the disrespectful words, the horn-honking instead of a quiet knock on the door at night. Very rarely is he without interruption, and it is the pressure of the minority that wears him down. With all this (often with only 4 hours of sleep) he is expected to put in the same full working day you are.

For this, the doctor's families are expected to live indefinitely in a rented house, without privileges he can once

again have as soon as he lives off the reservation.

You are not guinea pigs. Your doctors are fully qualified to set up practice anywhere, before they come here, without this experience. They have volunteered to come here. They operate in a team system that can treat whole problems instead of shuffling you from one place to another as they do on the outside.

Your doctors are not servants. They are people who have the same needs for encouragement, rest, thanks, dignity, and love as we all do. And there are only two of them for all of you. It is not surprising they stay for only a year or two. It is amazing they last that long.

What can you do? The community can pressure these thoughtless callers by speaking up, by thinking through what really is fair to expect of this person. Perhaps an open forum would help. We can realize that the doctor is not magic. He can sometimes hasten healing, but the real responsibility for health is ours - to learn all we can and follow good health practices - to use the good gifts of health we all can have.

Nancy Chinn

Dear Mr. Miller:

A copy of the June 11 issue of Spilyay Tymoo has been sent to me through my district office. I am grateful for the treatment Audrey and I received as part of your coverage of the dedication at Kah-Nee-Ta.

The Confederated Tribes are fortunate to have this means of communication. I am certain the good work you are doing will be instrumental in building an ever-stronger sense of community among the members.

With best wishes,

Sincerely,
Al Ullman, M.C.

To The Editor:

July 1, 1976. Reading is one of my pastimes. Understanding is one of my main concerns. I read a sister's letter to the Tribe, "Film Washot?" and I understood this letter.

She's right. I read the article about that film too, it makes things worse. Look around and find out nothing, look inside the Longhouse and find out everything. No. We don't need any films to see ourselves. Just look at another Indian and you will see yourself.

It's about time we started being a Tribe. Let's keep our religion to our own, as we're the only ones that are born with it. The old ways aren't gone and never were. And there isn't any difference in old ways and new ways, until you've tried them both. I myself like the old way (our way.) I've been reading some on our reservation. It's not too good as far as money, too much fighting over money. Termination will be knocking on our doors soon, will we ask him in? Not me, man. Not this skin. He's got too much pride to ask Mr. Termination in. I'll just keep on watching my black and white T.V. And when that breaks down, it'll never be fixed again because by then, I'll be sitting around the drum laughing at Mr. Termination and singing my heart full of happiness. Because by then I'll know what way is the right way.

Let's face it. Money was made by the whites and for the Whites and I'm telling you, they'll make it anyway they can. They care about nothing but money. Our lawyer Mr. How Much makes \$100 an hour working for us, but, he makes \$200 an hour to do just a little bit better work for Mr. Termination. Is it true or false?

Shall we ask Mr. Termination? Nope, not this dude. I'm going to lock the door on Mr. Termination when he comes. Matter of fact, I believe it would be a better idea for all of us to get together and go hunting for Mr. Termination and do away with him for he's the one that makes us fight among ourselves. And the best place to start is right where Lila is talking about.

A member of a get together reservation,

Austin
(Editors note: The attorneys are paid \$60 per hour, not \$100 per hour)