

Job Openings

CETA Employment Counselor Personnel Dept.	Negotiable	House Manager Alcohol/Drug	Negotiable
High School education or equivalent and 2 yrs. of college or three to five yrs. office exp. preferably with successful demonstrated experience in counseling social work or employment development with Indian people. Must possess a valid Oregon Drivers License and have good typing skills. Must be dependable and able to keep all business matters confidential.		Responsible for supervision of all residential inpatients in the Alcohol Treatment Center and their residential care. Must be able to work weekends, nights and holidays. Must have a valid Chauffeurs License or able to obtain one. Full time and part-time positions open.	
Realty Technician Tribal	\$8,324/YR	Secretary Vital Statistics	Negotiable
Must be a high school graduate and must be able to type at least 60 WPM. At least 2 yrs. general clerical experience is required. Must have general knowledge of real estate terminology.		High school diploma and general work experience required. Do ID's for Tribal members and other secretarial duties assigned.	
Alcohol Control Officer Alcohol/Drug	Negotiable	2 Full-time & 2 Part-time Relief Jailer/Dispatcher Police Dept.	\$3.00/HR
Administrative duties required for proper operation of the program. Must have a valid Oregon Chauffeurs License. Experience in working with people that have social and mental problems. Have ability to recognize a crisis situation and make quick decisions. Must be able to travel and take training related to job. Ability to communicate verbally and effectively.		Must have a high school or equivalent. Must be 21 yrs. or older. Must have never been convicted of a felony nor have been convicted of any misdemeanor for a period of 1 yr. prior to appointment. Ability to operate the two-way radio. Ability to take and receive messages accurately, able to answer telephone and relay information to others.	

Health Plan, cont'd

that is more responsive and tailored to the needs of their members. But at the same time, an array of federal standards for accreditation must be met to qualify for funds. This means maintaining a certain level of sophistication in staffing and service delivery.

Ideally, such conforming can be done creatively, and Sahme hopes to encourage the "legal and practical recognition" of traditional treatment methods. Preservation of the "natural care system" of a culture can go a long way toward restoring the physical and mental health of a people, suggested Sahme. In the case of Indians, accredited training for medicine men is becoming more common and the ancient concept of the unity of body and soul is being given more credence.

In Sahme's mind, a health

plan should not be developed by providers for the mainstream of the population. It should touch every "generation, age or lifestyle" and draw on resources right in the community.

Sahme himself could be viewed as one of those resources. He has spent years gathering experience off the reservation, hoping to return and offer his skills here.

While earning a degree in American Indian Studies from the University of Minnesota, he worked as an advocate for Indian children in a family health program, did psychological testing, crisis intervention, and individual and group counseling.

After a stint as the director of the American Indian Mental Health New Careers Project, Sahme returned to the University and completed one year of graduate study which he is now

finishing through Prometheus College.

Coming home for the first time, Sahme rotated through the various departments and enterprises as a management trainee and settled into the Health and Social Services Branch where he was administrative assistant for a year and a half.

Perceiving a dead end in this work, Sahme left for a year to coordinate Indian Education (Title IV-Part A) projects for the Portland School District.

He has "come home" again, enthusiastic about the opportunity to contribute to the reservation by giving life to a personal dream. That dream, which is now shared by the Health and Welfare Committee and the Tribal Council, has also been embraced by the Indian Health Service which has agreed to supply funding.

Story Of Oregon Indians Rewritten, Tribes' Views Included

(Reprinted from
The Oregonian)
by Alan Ota

"I am watching your eye. I am watching your tongue. I am thinking all the time. Perhaps you are making fools of us. We don't want to be made fools." (Santiam Indian chief's 1869 speech to a government official, cited in Jarold Ramsey's 1977 Oregon Indian literature anthology).

The story of Indians in Oregon is being quietly revised, expanded and re-written to include the Indian point of view.

In the last year, several major works on the state's tribes have been finished or brought near completion by authors and researchers who say they are a new breed seeking to reverse a tradition of one-sided, inaccurate and exploitative accounts of the state's tribes.

— In 1977, the first comprehensive anthology of Oregon In-

dian literature was published, edited by Madras-born Jarold Ramsey, an English professor at the University of Rochester in New York. Also published was "The Indians of Western Oregon," a textbook for junior high and high school students, written by Stephen Beckham, a history professor at Lewis and Clark College.

— In Beaverton, five Comprehensive Employment and Training Act workers are doing research to compile a book of cultural illustrations, historical maps and graphs that will be called the "Atlas of Oregon Indians."

— In Portland, the Northwest Regional Educational Laboratory is at work on a set of books for fourth-graders based on Northwest tribal myths and other Indian topics. It completed a set for first-graders last year and sets for second- and third-graders in February.

Works stress readability

The new works on Oregon Indians stress readability and use research techniques and special editing or publishing arrangements to prevent the exploitation of Indians and ensure the fairness of the final product.

Said Jeff Zucker, who heads the atlas project, "A lot of people have done research and gotten Ph.D.s out of it, and the people they studied would never hear another thing about it."

"We want to take information that was gathered and make it available to people it is valuable to," he said. Zucker said the project has compiled a bibliography of 2,000 works on Oregon Indians, including scholarly texts and the journals of settlers, Army personnel and traders. "So much of the written material that we gather is done from the point of view of settlers or is put up in libraries where most people don't see it," he said.

Zucker described the project staff as "two disaffected anthropologists, a historian, a cartographer and an illustrator" and said proofs of the atlas will be reviewed by tribal councils and Indian groups who will have the right of final approval.

The book will include written sections and illustrations of food, architecture, transportation, languages and the history of reservations and treaties. Additionally, Zucker said, each tribe will submit a summary of current tribal affairs.

"Most of the stuff in history books deals with wars. And most of the famous Indians in those books are related to war. There is little about Indian culture," said Joe Coburn, a vice chairman of the Klamath tribe and director of the Indian storybook program at the Northwest Regional Education Laboratory.

Racist accounts read

Coburn recalled reading racist accounts of Indians when he was a boy: "Going to school, you grew up believing these books were true. You grew up thinking, 'I'm a dirty, good-for-nothing person.'"

Coburn said his program has two facets that may be unique and guarantee the depiction of Indians as they see themselves:

—All stores published, about 12 in each series, have been written and edited by committees on the 12 Northwest reservations, which have a cooperative agreement with the lab.

—Once written by the tribes, laid out by the lab and finally

approved by the tribes, the stories are printed as is by the publisher, Educational Systems Inc. "Our publishing agreement is very unique," Coburn said. "They can't change anything."

Coburn said the agreement is important because many things written about Indians have been biased and inaccurate, and Indians distrust researchers.

The project began in 1972 and is in the second year of a five-year, \$600,000 federal grant.

Esoteric data collected

Zucker and Ramsey said that as whites they avoided direct research on Oregon Indians because of the legacy of other white researchers. Instead, they said they focused on little-known materials already collected.

In a telephone interview, Ramsey said he grew up as a "typical white rancher's son" in Madras. He recounted a conversation with an old Indian friend who was reluctant to divulge traditional stories.

"She said she had worked a lot of times with anthropologists

and never received any offprints or books or anything," Ramsey said. "She felt the assumption was that she would not be interested. She felt intellectually very hurt."

"I felt that my purpose and the Indians' purpose would be best served by trying to edit and bring to public attention already-collected works, rather than trying to ingratiate myself (with the Indians)," he said.

Among texts used by Ramsey were the works of A.B. Meacham, a superintendent who made detailed notes in the 1800s, and Melvin Jacobs, the noted folklorist.

One passage taken from Jacobs gives the Indian version of an 1855 treaty signing:

"They spoke as follows, 'qa' yaqats! (chief's name). Now we will give you quantities of money, (and) all sorts of things. So then you will not be poor. All your tribespeople will be just like Americans... After 20 years the (last) payment for your place will cease, and then no one will (be necessary to) watch over you. You will take care of your own heart...'"

COLUMBIA DISPUTES (Continued from P.1)

Inter-tribal Fish Commission, and so far the cumulative dam counts are below the ten-year average for chinook.

Steelhead may be having the "worst or second worst" run in history this fall, said Anderson. One-year ocean fish which migrated downriver during last year's drought experienced a high juvenile loss, accounting for this year's depleted upriver run.

The Indian catch is being monitored by federal and tribal biologists at buying stations and compiled by the state departments of fish and wildlife. Preliminary figures through September 3 show a catch of 6000

chinook and 3400 steelhead. Anderson said it appeared that steelhead were being caught elsewhere but sold at Columbia stations.

Indians are allowed 60 per cent of the catch plus 20,000 fish to compensate for last fall's loss. Steelhead can only be caught incidentally.

A close watch is being kept on gear in violation of the 8" and 300' restrictions. Confiscation has been common and bail has been in the \$500 range. The four days open-three days closed schedule is also keeping officials on their toes.

Church Services

ST. WILLIAMS
WARM SPRINGS
MATTHEW CROTTY, FATHER

Confession Prior to Mass - 9:00 a.m.
Sunday Mass - 9:00 a.m.

UNITED PRESBYTERIAN

In the absence of former minister Calvin Chinn, the Presbyterian church is continuing its regular services with guest ministers from the Portland area. Services will begin at 11 a.m. every Sunday.

REORGANIZED CHURCH of
JESUS CHRIST of LATTER DAY SAINTS

Meets: 4-H Center

10-12 noon

Elder Clint Jacks

WARM SPRINGS
FULL GOSPEL CHURCH
ORIN JOHNSON, PASTOR

Sunday School - 10 a.m.
Worship Service - 11 a.m.
Sunday Evening Service - 7:30 p.m.
Bible Study, Wednesday - 7:30 p.m.
Young People's Service,
Friday - 7:30 p.m.

WARM SPRINGS
BAPTIST CHURCH
ALLEN ELSTON, PASTOR

Sunday School - 10 a.m.
Morning Worship - 11 a.m.
Bible Study - Sunday &
Wednesday, 7:30 p.m.



Kah-nee-ta was a famous old lady. She had many animal friends. All the birds were her friends, too.

(Illustrated by local artist William Frank, this page from fourth-grade reading material exemplifies works developed by the Northwest Regional Education Laboratory for use in the classroom. A committee of Warm Springs tribal members helped with the development of the reading project.)