

Editorial E COOSH EEWA:

(The way it is)



Letters to the Editor

Takes exception to editorial

To the Editor:

I take exception to Ms. Stowell's editorial in your issue of May 25, 1979 for the following reasons:

Her ignorance of the sport of rodeo and her lack of knowledge of the Tygh Valley All Indian Rodeo. The name "All Indian Rodeo" refers to the fact that all contestants

must be of Indian blood. The proof of Indian blood and the cowboys who qualify to enter the rodeo are governed by the rules of the Western States Indian Rodeo Association.

The goal of the Tywama Saddle Club is to help promote the sport of rodeo and not control the actions of the public or spectators. This is the

responsibility of the individual. Only when they hinder the efforts of the cowboys or the quality of the show we are trying to promote, do we interfere with an individuals actions.

Sincerely
June Ashley
Wamic, Or

Wonderful trip

To the Warm Springs Community:

We enjoyed our visit with our families in Texas and we want to thank everyone for making this trip such a wonderful time for us.

We could never find words to tell how much we appreciate your special night for us at the

Longhouse with all the food, gifts, and encouraging words. We want to thank the Tribal Council for their gift that provided the plane tickets.

Your expression of love will never be forgotten—we are happy to be home again.

Allen and Juanita Elston
and family

Thanks for helping me graduate

Dear Spilyay:

This letter is well overdue but if possible I would like to take a small amount of space in order that I may thank those people who with all their help and guidance made it easier for me to graduate from high school.

But first I would like to give a little background on my education and make it possible for the people in the community to see why I'm a little more forward and outspoken than my fellow classmates. In my twelve years of attending public schools I've attended many different schools but only three have left any lasting impression which I felt has affected my attitude.

For five years I attended Warm Springs elementary and felt no different than any other kid for I was like them and we all thought and acted the same. But in first grade I attended a public school in Denver and there I learned of my difference (color) and was introduced to prejudice.

In sixth grade I attended a half a year at a school in southern California, where again I learned of my difference but here I learned of pride and dignity of being an Indian. I still had to cope with the silly questions such as "Do you still live in teepees and do you still ride horses to go someplace?"

I returned to Madras schools

in seventh grade. Here I felt I would be able to communicate with the white kids for they only lived twenty miles from the reservation. But again there was differences and it was very hard convincing them that we had our own medical clinic and also owned the mill and Kah-Nee-Ta. I felt a noticeable difference between the students of California and Madras. In California the kids were amazed with our development made in such a short period of time but I feel the kids of Madras were more frightened than curious with our development. I then finished my school days at Madras.

I would like thank those people who in the last few years or maybe more have really helped me to get over the hard and rough spots. My parents are the first for they always stood behind my actions even though they would question them time to time and if I ever needed support they were always there.

I would like to thank some of the Education committee members for all of their encouragement and backing when I needed it. These are just a few of the members who were always eager to help me: Mike Clements, Beans Greene, Fabian Sutterlee and Delson Suppah and John Trujillo. I would like to thank Roger

Stwyer for all of his help.

Special thanks go to Jacob rrank Sr. for he taught me things from his own experiences. Another thank you goes to Sammy Colwash and family for they would always find a way to cheer me up when I was feeling pretty low. I would also would like to thank the active Indian Club members that did their best to make the club visible in our community.

Thanks go to the Tribal Education Committee for giving me the opportunity to serve on their committee and also the chance to travel and meet different people and listen to their thoughts and ideas on education.

My last thanks go to the staff of the Spilyay Tymoo. For in the last two years all I have been to them is one big problem. At times I would ask them for favors maybe getting a letter into the paper and the deadline was two days before I even approached them.

I know there are so many people to thank but these few have helped me and also served a role model to me in their own special way. I would like to thank everyone for all their help so if I walk up to you and say Thank-you it's for all of the support you have given me.

A BIG THANK YOU,
Ray "Captain" Moody

Pi-Ume-Sha court to be commended

To: The Pi-Ume-Sha Queen and Court

Queen: Kimiko Danzuka
1st Runnerup Annette Jim
2nd Princess Jana Henry
3rd Princess Mariam Tias
4th Princess Ruth Anderson

The Pi-Ume-Sha committee and myself would like to extend our great appreciation to each

of you for the support in the sales of the raffle tickets and being present at each session of the Pi-Ume-Sha celebration.

May each of you girls have the opportunity to meet people during 1979-80 and be successful in meeting your personal goal.

Your parents, relatives, and friends deserve a big THANK

YOU also for supporting YOU!

Each of you girls hae your own special way in having a good attitude towards people you meet but please don't stop because the doors open for bigger and successful opportunities!

Again THANK YOU!
Mildred Kirk,

Pi-Ume-Sha Committee
Warm Springs, Oregon 97761

Smoking the pipe in thanks, remembrance

To the Editor:

The Inipi-o-ya-ta-ki people at O.S.C.I. would like to thank all the people from Warm Springs for helping out at our powwow. It was our first one outside. We had it by the sweat lodge here at O.S.C.I.

The time is one to remember and be thankful for. Inipi-o-ya-ta-ki means sweat gathering in Sioux. The name was given to us by a Great Medicine Man Archie Fire Lame Deer. He is the one who helped get us the sweat lodge here and has come

back to sweat and pray with us.

We would like to thank Bernice Mitchell and Verbena Greene for helping with the cooking. That was really good. Also the dancers and the singers, not to forget the other people who just came to see someone and to be at the powwow.

All the brothers here have smoked the sacred pipe in the sweat lodge for those people who have made our time a good time and to remember. We pray

inside the sweat lodge for more people to realize that we should not be forgotten by our friends and people at home. To give a little of your time sure is something special to someone who is locked up.....

Thank you all. May the Great Spirit be with all of you and watch over all of you.

All my relations
The Inipi-o-ya-ta-ki
3405 Deer Park Drive S.E.
Salem, Oregon 97310

Everyone must conserve if salmon to survive

Guest Editorial from the Columbia River Intertribal Fish Commission

At the April Commission meeting at The Dalles, someone asked, "Why must the Indian always conserve?" I think the question would be better put: "Why doesn't the non-Indian conserve more?" or perhaps, "Why doesn't the non-Indian learn how to fish so as to manage the resource as the Indian has done for centuries past?"

We could work together to learn the wisest way. I thought we were doing that on May 29th when the Department of Interior, Idaho Fish and Game, Governor Evans' office, and the Nez Perce Tribal Council met at Lapwai. At that meeting, a compromise was reached to conserve the depressed spring chinook run.

And then, the day following the tribal resolution, the Department of Interior recommended complete shut down of the Indian fishing. If that must be, then I say that we demand that the non-Indian support our recommendation that all fisheries detrimental to the health of the upriver stocks be closed.

It is gratifying to know that the Department of Interior is concerned. But if the Department feels so strongly about four days of Indian subsistence fishing in Idaho, then let it take its trust responsibility to a greater end—selective closure of the ocean commercial and sport fishing to protect the fall chinook upriver run.

Tribal Council Agenda

- July 2 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Council Pension/Benefits
 2. 2:00 p.m. Powerhouse Project, Status Report
- July 9 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Realty
 2. 2:00 p.m. Tribal Court-Irene Wells
- July 10 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Fish & Wildlife Committee/Water Mgt.
 2. 2:00 p.m. Committee Reports
 - 2:00 p.m. Irrigation & Agriculture
 - 2:45 p.m. Water Control Board
 - 3:30 p.m. Education Committee
 - 4:45 p.m. Law & Order Committee

REFERENDUM: Deschutes Domestic Water System
8:00 a.m. - 8:00 p.m.
- July 11 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Accept Referendum Results
 2. 2:00 p.m. Unfinished Business
- July 16 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Report of Washington, D.C. Delegates
 2. 2:00 p.m. 1980 Budget Review/Major Program Chg.
- July 17 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. 1980 Budget Review/Major Program Changes
- July 23 WSFPI Board Meeting**
Kah-Nee-Ta Lodge
- July 24 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Court Task Force Recommendations
- July 30 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Enrollments
 2. 11:00 a.m. Enrollments Com.-Job Dscp./Duties
 3. 2:00 p.m. Self-Insurance Proposal-Mund/McClaren
- July 31 Tribal Council Meeting, 9:00 a.m.**
 1. 10:00 a.m. Management Reports/Housing Concerns