

Warm Springs and Wasco... How to read and write the languages

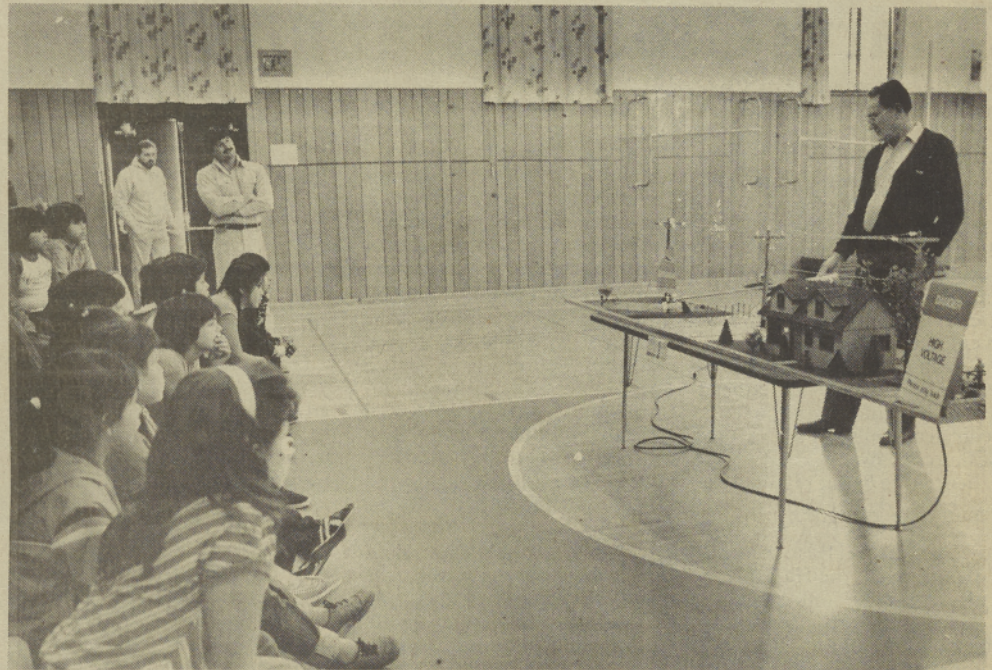
One peculiarity of the sounds "k," "q," "x," "x," "g," is that they can be pronounced with the lips rounded (as they are when saying the vowel "u"). If you do this, the result is a "w" sound following the consonant. Sounds made this way are therefore written with a "w": "kw," "qw," "xw," "gw," and "gw." These sounds may occur not only at the beginning of a word of syllable (as the "kw" sound occurs at the beginning of the English word "quick") but also at the end of a word or between consonants. Some Indian words with these sounds are kwna ("there"), ilkws ("fire"), saikw ("stars in a group), qwalqwalka ("turkey), xwami ("above") and xwasxwai ("bluejay) in Warm

Springs. (Note that from now on we will follow normal custom and omit the dot under the deep "x" in writing Warm Springs. When you see an "x" in a Warm Springs word, you can assume that it represents the back "x" unless noted otherwise.) Some Wasco words with these sounds are kwais ("soon"), makwst ("two"), ikwšxat ("mouth"), iqwasa ("fish skin"), induqwa ("I bit them"), xwau xwau ("gulping"), gwanišm ("always"), and gwap ("across").

Warm Springs and Wasco both have a sound written "t"—"l" with a bar through it, usually referred to as "barred-l". This sound is made by putting the tip of the tongue against the upper front teeth and allowing air to

pass out the sides of the mouth, so that a kind of hissing noise results. Some people find that they can learn to make this sound by trying to pronounce an "h" and an "l" at the same time. This sound occurs in pha ("leaf"), tatx ("dirt"), and mašaa ("clean") in Warm Springs, and in šun ("three"), watała ("lake"), wimaš ("Columbia River"), watš ("fire") and wakštk ("breath, life") in Wasco.

If you combine a "t" sound with this "l" sound, you come up with a sound written (quite logically) "tš" (t-barred-l). This sound occurs in tšpaš ("jumping") in Warm Springs and in gutštk ("eight"), iagaštk ("he is big") and itšalk ("black-tailed deer") in Wasco.



Spilyay Tymoo photo by Shewczyk

Pacific Power representative Glen Ufford (pictured) and Steve Barret spoke to fifth grade students at Warm Springs Elementary, November 26, concerning the safe use of electricity.

Poster contest encourages ideas

The National Council of State Garden Clubs in cooperation with the U.S. Department of Agriculture, Forest Service, and State Foresters extend an invitation to folks of all ages to express their own environmental ideas through the 1985 Smokey Bear and Woodsy Owl poster contest.

This competition encourages creativity. Contest rules are minimal.

Posters should be based on an environmental theme, although it is not necessary to incorporate Smokey or Woodsy into the design. All ages are eligible with special invitations to

youths, senior citizens, and handicapped persons.

Posters will be judged 20 percent on originality, design, slogan, artwork, and overall effectiveness of the message.

Maximum size is 12 inches by 18 inches.

Any art mediums and materials may be used.

Artist's name, grade (or age), and home address should be printed in the lower right hand corner on the back of the entry.

Competition is divided by grade levels: Division 1—kindergarten through second; Division 2: third through fifth grades; Division 3: Sixth through eighth;

Division 4: Ninth through twelfth; Division 5: Above twelfth grade; and Division 6: Special (Senior citizens) (handicapped).

Posters received a first place ribbon locally and are then eligible for State finals. State winners go onto a competition at the National level.

All entries are due by December 5 at the Deschutes National Forest Office, Attn: Poster Contest, 1645 Highway 20 East, Bend, Oregon 97701.

For more information contact Spilyay Tymoo at 553-1644 or 553-1161, ext. 274.

Lost hunter walks out unharmed

On Saturday November 17th Tony Boise became separated from his hunting party up in the dense underbrush around the Dahl Pine area on the north end of the reservation. With darkness setting in causing the sense of direction to become blurred, he decided to spend the night braving the cold snow and rain under the best shelter he could find.

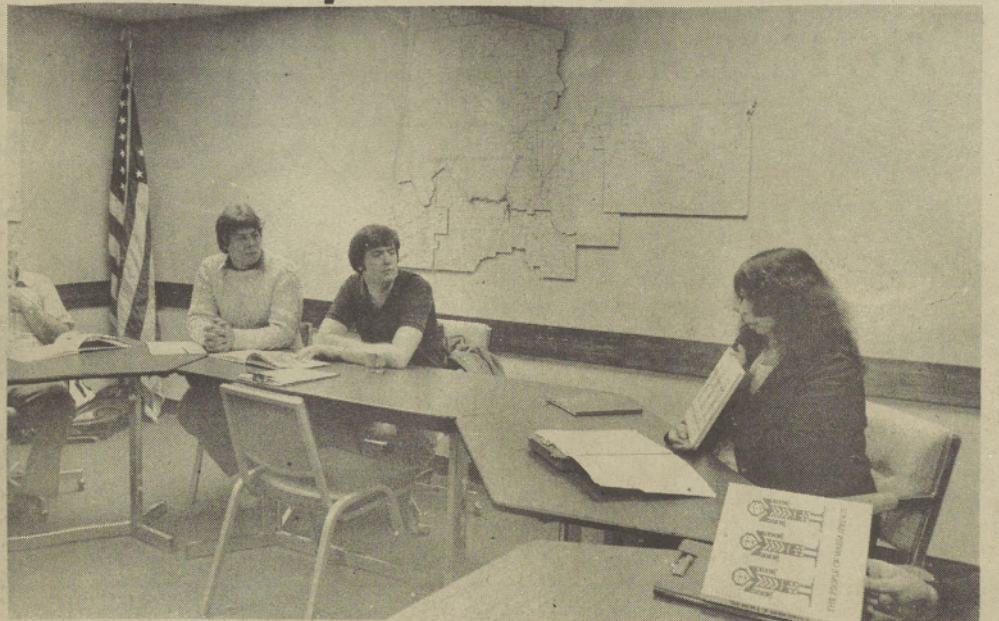
Long about dark his companions were waiting at the spot where they were to meet and when Boise failed to show up they reported it to the authorities that he was long overdue. In the mean time the snow continued to come down at a steady rate and piling up fast making vision imparable. Doing probably what was the best he selected the best site and shelter he could

find and got out of the cold snow for the night.

At the same time law officers and his hunting companions combed the area with search lights and sounds of car horns and sirens. When Boise failed to respond to their search they became alarmed that something could have happened to him. They alerted the search and rescue units around the area and helicopters were coming in from the 104th squadron out of the Seattle area.

Although uncomfortable and cold Boise braved the night and

W.S. book presented to teachers



Spilyay Tymoo photo by Shewczyk

Warm Springs Culture and Heritage Department director Nina Rowe speaks to new teachers during cultural orientation meeting.

The third cultural presentation to new teachers in the 509-J school district was held November 15. Speaking on the recently published book, The People of Warm Springs, Warm Springs Cultural and Heritage Department director Nina Rowe gave an overview of the book's contents.

Two teacher orientation meetings have previously been held to acquaint teachers with the

culture of the Warm Springs people, showing them the similarities and the differences between the native American and white cultures.

The first presentation included a tour of the reservation and a luncheon at Kah-Nee-Ta. The second consisted of an introduction to tribal government and insights into Warm Springs presented by manager of the Department of Education and

Training Jody Calica. MJH community liaison Mary Anstett answered questions at that meeting raised by teachers.

These workshops are held for teachers during school hours and represent a positive approach to the cultural problems that sometimes exist in the schools, feels Anstett. More cultural teacher orientation workshops are scheduled for the future.

Tax status to be decided by State

by Cece Whitewolf

The State of Oregon and the Confederated Tribes of Warm Springs have a difference of opinion on the imposition of the state income tax on Indians who live and work on the reservation. The state believes that only tribal members who live and work on their own reservation are exempt from the state income tax. The Confederated Tribes of Warm Springs believes that all Indians should be exempt, regardless of whether or not they are a tribal members living and working on their own reservation.

This difference of opinion may soon be resolved. Legislation will be introduced into the 1985 Oregon legislation to allow all Indians living and working on a reservation since 1979 to be exempt from state income tax. The tribal council, which helped get this legislation introduced, is very hopeful that it will pass. In the mean time, if you are a Confederated Tribes of Warm Springs tribal member living and working on the Warm Springs reservation, the State of Oregon cannot withhold your state income tax.

The State of Oregon currently has several requirements that must be met in order for a person to be exempt from the state income tax. First, you have to be a tribal member living and working on your own reservation. For example, you cannot be a Umatilla living and working on the Warm Springs reservation. Second, you must both live and work on the reservation. You are not exempt, even if you are a Warm Springs tribal member, if you live in Madras and work on the reservation. It does not matter who you work for on the reservation, as long as your income is earned on the reservation.

Many people who are eligible for the exemption do not take the day to day advantage of the exemption. If you are allowing the state to keep your state income tax during the year, you are one of these people. You are giving the state an interest free loan. You are letting the state use your money in any way they want without having to pay you for its use. The smarter thing to do is to stop withholding of the state income taxes. To do this go to the tribal accounting department and request and submit the form given to you by the payroll staff.

There are advantages to stopping the withholding that outweigh the recovery of a illusory savings account held by the state. If you owe the state any money they will have to come to you directly to recover the sum, rather than deduct it from your income tax refund. For example, if the state is trying to collect child support that

it may have paid to your spouse in the form of welfare payments, they cannot deduct that amount from your state income tax refund, if you have not had the money withheld during the year. Finally, if you have about a \$20,000 annual income and you stop the state income tax withholding, you will take home about \$100 more a month.

Finally, if you are Indian and you own fee land located on the reservation, the state cannot assess any property tax on your land. It does not matter that one of the owners is not a tribal member. For example, if a tribal member is married to a Yakima and both of their names are on the deed to the fee land on the reservation, the state cannot tax either spouse's interest in the land. It is uncertain whether that spouse has to be an Indian. The State Attorney General states in a 1983 letter, "the fact that one spouse is an enrolled member of the tribe will be sufficient for exemption purposes."

The state's interpretation of exemption from state income taxes is thus slightly different from its interpretation under the property taxes. With the property taxes they are not distinguishing between tribal members living on their own reservations as they are with the state income taxes. Hopefully, the States opinion as to the state income tax will soon be modified.

Spilyay Tymoo

Coyote News

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Soules receives MIC award

Early childhood education director Dacotah Soules received a certificate from the Migrant Indian Coalition in Hood River for "Outstanding volunteer service to the project Headstart for the period of November 1983 through November 1984."

Coty has worked with the Warm Springs early childhood education program since 1965

when she entered the program as a headstart teacher. She has been well known for her work in early childhood education in Warm Springs, the state of Oregon and nationally. According to Jody Calica, Tribal education/training manager she is highly thought of in the education field for her work.

Mini-Powwow

November 22-24, 1984

Agency Longhouse



Electricity Safety

Warm Springs Housing Department training coordinator Anna Hurtado explains some ways to conserve energy in homes to Caroline Tohet during OSU Extension Service sponsored Energy Fair held at the Community Center November 14.