

# Editorial E Coosh EEWA:

(The way it is)  
Letters to the Editor



## "Spilyay Speaks"



Working agreements between two parties shouldn't affect others. There is no law about who can or cannot be hired in any organization. Everyone needs a chance for a job. Around here we have a large number of unemployed people. One reason is because some have seasonal jobs and work in the woods during the summer months and are idle during the winter months. There are many who don't have jobs because...well, let's face it, they just plain don't want to work. Some get jobs and work for a while and never show up on Mondays or for days at a time. That makes it bad for their work record. When a company has to carry a crew



like that, it costs more to keep them on the roster than to let them go and find someone who will be there on time and everyday. When it's time to get another job, all these things are taken into consideration. One's past work record and behavior are carefully examined, also the reason for his leaving his last job. All applications don't give the real reason why they have left the previous job. But from experience, some supervisors have the sense to separate individuals into different categories of the good workers and the bad ones.

Everyone has their ups and downs in the world, no one is perfect and we have to live with our mistakes and try to better ourselves the best way we can. There is employment if a person is really sincere and wants to work. He just has to apply himself and settle down and go to work everyday.

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## Apportionment change will cause regression

Dear People,

I am writing this letter because of all the feelings I have inside me says it is time to say something publicly about our great reservation and enrollees of the three Tribes that inhabit it. For now, I'll express my thoughts on apportionment.

First I would like to say I have not signed any petition for or against any changes regarding our constitution. Although I may not like some of the wording in that precious document, I'm sure you people will agree, it sure has stood the test of time. The people that put it together had a lot of wisdom and forethought. I would bet my hair and skin they saw this day coming and most likely discussed it at great length before saying yes, I agree, that's the way it shall be.

Because of the financial success of our tribal endeavors, it seems a lot of different people or groups of people want to control the purse strings, including, but not limited

to, the greedy, the jealous, the educated, the haves, the have-nots, the wanabes, the employees, etc., etc., etc.

The apportionment issue at this time comes about mainly because of the jealousy, the educated and the greedy. These people use the one man, one vote concept in their argument, saying it is unconstitutional and going as far as crying to the big boys in Washington, D.C.

These people are usually fast to ridicule something or somebody; want authority; don't trust anybody outside family; has to have the best of everything around with little or no cost; use people; turn their backs on traditional ways; don't know tribal tradition; show off; gossip about others; think they're better than others; control or try to control other peoples' behavior; lead by force, fear or coercion; assume, use rules and regulations for personal gain; do not mix with tribal members very well; would rather talk about you and what you're doing; think everybody

should be like them; do only what they want; give advice but want none; want and cause turmoil between the three Tribes; act innocent; notice faults, wrongs, weaknesses; think they have no faults, wrongs or weaknesses; think tribal members, as a whole, are dumb, weak and lack confidence; hope tribal members feel dumb, weak and lack confidence; have solutions for all problems; don't really know what the problems are; act like they know what all the problems are; are well educated in white mans' ways; don't care what you think, want or need; act like they care what you think, want and need; tell you what you think, want and need; care only for what they want, think and need; their grandchildren probably lack the blood quantum for enrollment; want a setup for their grandchildren; etc., etc., etc. The great American way, so to speak!

During and immediately after the treaty signing our people had to start learning a new way of life. Regardless of the oppression, broken promises, holocaust, treachery and what not brought on by the white man, we have survived and will survive. It is our responsibility to survive. We will not survive fighting amongst ourselves. Apportionment change is fighting amongst ourselves.

We, and only we, can make things better by asking each other what we can do to help strengthen our tribal circle. And after finding out, doing it.

Because of our treaty, our Tribes as a people was back to infancy due to the abrupt changes. The great American way says we have taken great strides in progress. I say we haven't even learned to walk yet, let alone stride. Apportionment is an abrupt change that I feel will cause regression and not progression.

Those that push apportionment change are welcome to put themselves up for election to the tribal council and prove they have the best interests of the tribes at heart. So far, I have seen only telling, ordering, taking, wanting and no giving, no asking, no tolerance, no patience and no humility.

I thank you for your time and space and remain forever and always Warm Springer from the North End.

Roger Suppah

## In favor of apportionment

To the Editor,

The Warm Springs/Wasco Indians had negotiated a treaty with the United States in 1855.

We Indians had come from the Columbia River and have an abstract, dogmatic Indian traditional custom.

I cannot recall opening the doors to lend our customs to be eroded and taken for granted.

I'm in favor of eviction. I never got any Malheur funds. Why?

Equity was not condoned.

I feel we've been used too long and it's time to act, for we need to be reimbursed. Justice has not been done for the injustices my mother went through.

When it comes to money, no one is related to no one. You didn't think of US.

PS: My Indian name is Sup-Wy-Y.

Very truly yours,  
Martinez E. Charles

## No tribal preference policy

To the Editor and tribal members,

I have been fighting the blatant disregard for the tribal member preference hiring policy since November, 1988. My battle involving six tribal member applicants has been uphill all the way, while the

non-Indian hired, in my opinion, works and receives training with the protection of non-Indian management.

In response to my many questions of policy enforcement of tribal member preference, I was informed: "There has never been such a policy established—not in writing."

1. Council has to set up policy and means of enforcement

2. There has never been a formal agreement on this policy.

3. Tribal member preference has never been closed as a policy.

I ask for your support as tribal members to help our voice be heard. Write your Tribal Council representative questioning this latest excuse for the obvious misuse of hiring authority.

Sincerely,  
Gerald J. Danzuka

Judy Kalama King

## Future as tribe may depend on handling of Indian law

To the Editor,

There exists a practical need to exercise and expand civil jurisdiction here on the reservation in tribal court.

At the present time we have the ability and the means to accomplish this necessity of expanding our jurisdiction. Although we are limited as to the types of civil actions that can be brought into tribal court involving non-Indians, we have the resource to do so; by developing our tribal code to that

end. Any changes to our tribal code must first go before the tribal population and be approved. Herein lies the answer to the expansion and exercising of our civil jurisdiction. We must become aware of ourselves so that we can deal with the present and the future.

The size and population of our reservation relative to surrounding communities has, in the past, allowed our tribal government to remain fairly independent from off-reservation processes. Thus, the

practice of commencing civil proceedings in tribal court, by non-Indians as well as Indians, is a new phenomenon.

We have also been limited by history. In the past we weren't affected by the political, economic and social influences of non-Indians. Today, we have non-Indians, and other Indians who are not members, entering, leaving, visiting, marrying and returning to our reservation. This will inevitably lead to disputes. So, while we, as a tribe, are strictly limited in the criminal field of law, we have a much broader range of possibilities in the field of civil jurisdiction. We first need to understand the reasons why we need to expand.

I am speaking of our children, our cousins, relatives and their children. As our population grows we are becoming, by necessity, ever increasingly exposed to non-Indians: economically, physically, educationally, emotionally and governmentally. As a consequence of the growth we are experiencing, there is a genuine need for communication to exist both within our community and government, as well as between ourselves and other off-reservation

processes.

While the general attitude, concerning off-reservation influences, at one time, was one of apathy, we must gain a new realization of our "peers." We cannot stand on the sidelines any longer when we deal with our future.

While we need to expand our jurisdiction, we also need to expand our "think tank" of tribal members who will actually put these words into action. We will need to have knowledgeable personnel in the area of Indian law to realize the capabilities our tribes can exert. We will need able people within our tribal organization as well as in other key positions. Those positions are in city and local governments all the way to the federal level in Washington, D.C.

This field of Indian law is a relatively new phenomenon and the growth it is experiencing now will increase and have a profound impact in Indian country in the future. Our future as a tribe may very well depend on how we handle ourselves in the area of Indian law.

The "need" to expand civil jurisdiction in Warm Springs is also derived from the Indian Civil Rights Act of 1968. As with any docu-

ment, there are a variety of interpretations.

Probably the most important attribute to be exercised by "We, the tribal members..." in this "need" stage is "expression of views."

Sincerely,  
Gerald J. Danzuka

Judy Kalama King

## Student seeking basketball title



Hello, my name is Sabrina Stevens. I'm 17 years old and a senior at Toppenish High School. My parents are Frankie and Reta Stevens of Wapato. My great grandparents are the late Watson and Tilda Totus. My paternal grandfather, Frank Stevens Sr., was married to Bertha Mitchell, an enrolled Warm Springs Indian. I'm running for the Yakima Nation All Indian Basketball Tournament in March. I am asking for all my neighboring friends and relatives to support me with my ticket sales. I have traveled through many states to different powwows and sports activities. For ticket information you may contact: Mary Stevens Sando, Perci Blackwolf and Monique Sconawah. Tickets are priced at \$3.50 per session and \$20.00 for the season.-Thank You!

## Trivia

The longest winter in the solar system is 21 years long and occurs on the south polar regions of Uranus. The temperature then is estimated to be minus 362 degrees Fahrenheit.

## Family appreciative of help during loss

To the Editor,

We appreciate the help that made it possible for our family to travel to Klamath Falls and Chiloquin for our beloved father's and grandfather's funeral.

Thank you.

Gidget Isadore  
Randy Robinson  
Tammy Robinson  
Rex Robinson  
Rhonda Robinson  
Laura Robinson  
Amanda Robinson  
Victoria Tufti

Joe and Terry Tuckta  
and his grandchildren  
Buster and Toodie Isadore,  
Andrew Robinson,  
Keno, Tiyanna  
and Jermayne Tuckta

## EDITOR'S NOTE

Spilyay Tymoo welcomes articles and letters from its readers. All letters, preferably 300 words or less, must include the author's signature and address. Thank you letters and poetry will be published at the editor's discretion.

All letters are the opinion of the author and do not reflect in any way the opinion of Spilyay Tymoo. Spilyay Tymoo reserves the right to edit all copy OR refuse publication of any material that may contain libelous statements.

## Tribal Council Agenda

February 23 and 24—Financial Workshop with Jim Sizemore at Kah-Nee-Ta.

Thursday, February 23—Annual Meeting for Kah-Nee-Ta at Kah-Nee-Ta Lodge. Dinner at 6:30 p.m. followed by the meeting at 7:30 p.m.

Monday, February 27—Tribal Council Meeting  
9 a.m.—Warm springs Forest Products and Tribal Council

General Council Meeting to discuss WSFPI Annual Report at the Agency Longhouse. Dinner at 6 p.m. followed by meeting at 7 p.m.

Tuesday, February 28—Tribal Council Meeting  
9 a.m.—Business  
9:30 a.m.—Small Log Task Force  
Ken Smith Monthly Report  
WSFPI Task Force

## Tribal Council Attendance

TOTAL NUMBER OF MEETINGS HELD 16  
DATE JANUARY 1989

NAME	MEETINGS ATTENDED	MEETINGS ABSENT	MEETINGS ABSENT DUE TO DELEGATE	TOTAL DELEGATIONS
Jackson, Zane - Chairman	14	2	0	0
Frank, Delbert Sr. - 1st Vice-Chairman	15	1	0	0
Brunoe, Bruce, Sr. - 2nd Vice-Chairman	7	8	1	1
Wallulatum, Nelson, Wasco Chief	15	1	0	0
Heath, Delvis, Sr., Warm Springs Chief	15	1	0	0
Henry, Vernon, Palute Chief	14	2	0	0
Wallulatum, Karen	8	8	0	0
Clements, Janice	10	5	1	1
Squlempen, Rita	12	2	0	0
Johnson, Ellen	15	0	1	1
Patt, Olney	6	10	0	0