

Spilyay Tymoo

News from the Warm Springs Indian Reservation

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DECEMBER 27, 1991

Coyote News In Brief

Year reviewed

The year 1991 was a year of change. Photos show various community events and some disturbing occurrences.

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Student honor rolls announced

Students achieving grade point averages above a 3.00 are recognized on school honor rolls.

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White Buffalo girls schedule games into March

Schedule for girl's basketball is presented for those interested in attending games.

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Protect yourself from AIDS

Education and safety precautions are recommended to prevent the spread of AIDS.

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Warm Springs Clothing Company Now open

Monday-Friday 10-5:00
Saturday 10-6:00

All clothing is 20% off for the
Holiday Season

Additional discounts will be
given on all items marked
with blue dots.

Everyone welcome

Deadline for the next
issue of Spilyay Tymoo
is January 3, 1991



Merry Christmas
from Spilyay



The Health and Welfare Committee remembers senior citizens at Christmas with food baskets. Henry Jackson helps deliver them.

WSFPI plywood plant closes December 13

It finally happened. The plywood plant at Warm Springs Forest Products Industries ended operations Friday, December 13. Ninety-one employees were notified that they were to be laid off, their last day being December 31.

Those employees laid off were told that insurance benefits would continue through March 31, 1992 and that as "positions open at WSPFI, you will be recalled based on your employee profile."

The following people were laid off:

Logging and road department: Anthony Mitchell and William Yubeta.

Central Maintenance: Larry Johnston and Enos Herkshan.

Log Yard: David Haynes, Wil-

liam Markgraf, Larry Mullins and Ron Thrasher.

Large Sawmill: Ronald Adamson, Eugene Danzuka, David Naugher and Donald Watkins.

Planer and kilns: Tony Boise, Dennis Casey, Charlie Chee, Ron Heath, Lyle McGrady, Alan Miller, Erwin Stwyer, Frank Trimble, Jr., Derek Winishut and Jesse Yallup.

Plywood: Kent Alexander, Louis Aripa, Leslie Bill, Anthony Boise, Memory Brown, Gilbert Brunoe, Donald Chapman, Eduardo Cuevas, Winema Danzuka, Weston Gale, David Gonzales, Robin Greene, Dwayne Heath, Sanders Heath, Jerry Hill, Kenneth Hill, Johnny Howtopat, Sr. Corwin Howtopat, Gordon Kelly, Elliot Lawson, Kenneth Linder, Jr.,

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Legislative process involves community

Community members have the opportunity to become involved in the formulation of tribal policy. Throughout the newly organized policy process, direct public input is encouraged.

In the last 55 years the Tribe has developed a large body of policy organized under the tribal constitution. Much of the policy is still effective today. But as the Tribe expands its exercise of sovereign powers and continues to govern more of its own affairs, many other policies are being developed.

Over the past few years the Tribe has started to organize a formal process to formulate and maintain its policies. Currently, with work from legislative analyst Dale Hile and assistant Rosella Moseley in the tribal Legislative Office, policies in environmental and commercial law are being reviewed, organized and expanded. Eventually this will be accomplished for all areas of tribal policy.

The Legislative Office has outlined seven phases in the legislative process beginning with phase one, inventory of policies, ordinances and regulations.

The Warm Springs Community is invited to comment on water quality issues before the joint committee

January 15, 1992 at Agency Longhouse

January 16, 1992 at Simnasho Longhouse

Dinner is served at 6:00 p.m.

Initial sovereignty statement issued

A general council meeting was held December 19 to discuss the Tribes' "Declaration of Sovereignty" statement, prepared in part by Tribal Council, tribal attorneys and Dick Trudell and Charles Wilkinson. Following is a draft of the statement.

"We the members of the Confederated Tribes of the Warm Springs Reservation of Oregon, comprised of the Wasco, Warm Springs and Northern Paiute Tribes, hereby declare our national sovereignty. We declare the existence of this inherent sovereign authority—the absolute right to govern, to determine our destiny, and to control all persons, land, resources and activities, free of all outside interference—throughout our homeland and over all our rights, property, and people, wherever located.

"The geographic reach of our sovereignty includes the whole area within the borders of our tribal reservation, reserved by the Warm Springs and Wasco Tribes in their 1855 Treaty with the United States. This inspiring reservation, located on the east flank of the Cascade Range, is a spiritual place of juniper, sage and thick mountain forests; of the strong and deep Deschutes, of the Metolius River, Seeksequea Creek, Shitike Creek, the Warm Springs River, Oak Creek, White Water River and all their tributaries; of our sacred foods, the roots, berries, salmon, deer, elk and other plants, fish and game; and of lava flows, hot springs and uplifting tabletop mesas and mountains, all watched over by our sacred Mount Jefferson.

"Our homeland also encompasses, and our sovereignty extends to, tribal off-reservation rights in our historic ancestral domain, a vast region that includes the Columbia Plateau and far beyond. These off-reservation rights include rights attaching to our usual and accustomed fishing grounds and stations; to in-lieu fishing sites; to burial sites and other sacred sites; to lands on which tribal members can hunt, gather roots and berries and pasture stock; to acquired lands; and to other areas over which our tribes now possess, or may later establish, rights of any kind.

"Our people have exercised this sovereignty, as nations, on the Columbia Plateau for thousands upon thousands of years, since time immemorial. Our sovereignty is permeated by the spiritual and the sacred, which are, and always have been, inseparable parts of our lives, for the Creator leads us all in aspects of our existence.

"The Wasco Tribes, a Chinookan people, occupied the lower Columbia River. A hereditary tyee stumchik, or Principal Chieftan, acting either personally or by delegation to village chiefs, exercised full authority over all aspects of life—political, spiritual, family, subsistence and military. The sovereign position of the tyee stumchik carried with it not only the power to regulate

and punish but also the duty to take actions to assure that the people would have food, shelter, cultural and social well-being, and protection from outside forces.

"The Warm Springs Tribe, a Sahaptin people, lived further up the Columbia, and on the Deschutes and John Day Rivers and their tributaries, during aboriginal times. They possessed the sovereign prerogative of ne-shy-chus, which meant that Native Warm Springs people were rooted in the soil of their ancestral domain and were free of any outside forces, free to follow their own culture and religion. For millennia, Warm Springs people followed an elaborate structure of sovereign tribal responsibilities embodied in the Sahaptin phrase, tee-cha-meengsh-mee sin-wit na-me ad-wa-ta-man-wit, which means "at the time of creation the Creator placed us in this land and He gave us the voice of this land and that is our law."

"In 1855, the Warm Springs and Wasco Tribes entered into a treaty with the United States of America. We were not vanquished peoples and this was not a truce agreement; rather, both sides entered into the treaty-making process as equals. In the treaty, the two tribes ceded more than 10 million acres of land but retained a reservation of more than 600,000 acres as well as extensive off-reservation rights. Both tribes also reserved their national sovereignty. The United States assumed trust duties that included a high obligation to protect the reservation from outside forces.

"In 1879 and 1884, the United States moved groups of Northern Paiutes to the southern part of the reservation. Before being located on the reservation, the Northern Paiutes had traditionally roamed a vast territory, which included parts of the Deschutes and John Day river valleys and high desert lands to the east and south; sovereign Paiute law ways and religious mores were established by custom and administered by a principal chief and headmen. After being located on the reservation, the Paiutes received allotments of reservation land and became residents of the reservation.

"The two treaty tribes, the Warm Springs and the Wasco, eventually invited the Paiutes to join their government. In 1938, the Warm Springs, Wasco and Northern Paiute Tribes officially formed a confederacy, es-

tablished a common government and adopted a written constitution. The constitution created a tribal council for administrative purposes and reserved all other sovereign powers to the people. In the years since, the Confederated Tribes have amended the 1938 constitution, enacted a great many tribal laws, established judicial and enforcement authorities, engaged in extensive and sophisticated economic development and entered into many agreements with the United States of America, other Indian tribes, the state of Oregon, local governments, private business organizations and other entities and individuals. These and other progressive actions have been taken to preserve, protect and strengthen our national sovereignty that has existed, along with our songs, dances, prayers, and longhouses, on the Columbia Plateau for countless generations.

"Today, the people of the Confederated Tribes continue to assert and exercise sovereign authority over the tribal reservation, over other territory within tribal jurisdiction, over territory that may come under tribal jurisdiction in the future, and over the protection of our rights and our people and their welfare in all places. This complete sovereign power encompasses legislative authority, such as the power to define individual conduct, to regulate business enterprises, to zone land, to tax, to regulate the use of natural resources, to protect the environments, to make provisions for education, health and social welfare, to protect our right to worship according to our own religions and to follow our traditional ways, and to make other laws appropriate to the exercise of the full range of lawmaking authority possessed by any nation. The Confederated Tribes' sovereign powers also include executive authority to implement tribal legislation and judicial authority to enforce valid legislative and executive orders. Our sovereign authority includes the right to choose not to adopt formal, written laws, procedures, or policies governing particular subjects; formal laws can be intrusive and inflexible, and we have learned that some issues are best addressed by informal, traditional ways.

"Ultimate sovereignty is vested in the people, who received that sovereign authority in the form of laws given by

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Landowners, agencies, Tribe look at Crooked River basin

"We can't keep fighting over the pieces.... We have made drastic changes (in the environment) and the choices we've made have been expensive." Moderator for the Crooked River Conference and radio commentator Russell Sadler emphasized that agencies, private land owners and tribes must work together to protect and rehabilitate watersheds. He adds, "The prescriptions are not pleasant."

Approximately 200 participants at the December 13 symposium held at Carey Foster Hall in Prineville listened to speakers relate their knowledge about the resource, the changes that have occurred over time, the problems and the scenario for the future if changes are not made.

Sponsored by the Oregon Rivers Council, the symposium is one of several held around the state and planned for the future designed to bring watershed users together. The workshop allows the exchanging of ideas and planning the use and protection of the watershed.

The Crooked River includes a 4300 square mile drainage basin. It flows into Lake Billy Chinook Throughout its length are two major impoundments creating Ochoco and Prineville Reservoirs. Approximately 700 diversions and withdrawals occur on the length of the Crooked River.

Both conference participants and speakers were present at the symposium each sees a need to manage the water resource better. All came away from the conference with a more holistic attitude toward the Crooked River. The interlocking parts of the system from the importance of maintaining the integrity of forested areas to protection of soil was shown to be crucial in protecting the quality of the River.

The impact of grazing on rangeland and in riparian areas was discussed. Retired wildlife biologist Harold Winegar saw the possibility of reduced runoff which would decrease sediment in the River, increased diversity of plant and animal life, and increased summer stream flows with the removal of cattle.

Dr. Lee Eddleman placed emphasis on the encroachment of the juniper tree whose root system can draw 33 gallons of water a day. In the past fire eliminated juniper which now competes with range plants.

Warm Springs tribal representative from the Natural Resources Department Louie Pitt explained the Tribe's position in regard to the Crooked River resource and its watershed. Pitt explained that tribal

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