

## Spilyay Speaks

### Rituals and traditions continue in present

*Author's Note: The services explained is just to give an idea what takes place in the longhouse. For all it's worth, this is my interpretation of the ceremonies. I may be completely off track, but that's how I view the sacred ceremonies at the longhouse.*

The rituals and traditions were observed on Sunday, August 5<sup>th</sup>, 2001, in the longhouse at the He He Mill. Everything went along just fine in the usual manner according to traditions.

It is customary that everyone who helps prepare the meal dresses in tribe attire. The ladies are wearing wing dresses, hair braided with "Nook-Shi", and moccasins.

All the men have leggings, breechcloth, ribbon shirt, and moccasins on.

All the rituals must be observed according to the tradition of the tribes. Giving thanks to the "Great Creator," for the bountiful crop of berries, just as it is carried out for the roots, and the salmon earlier in the year.

On the day of the feast in the morning as noon nears, dream beats and chanting can be heard as it echoes through the forest along the banks of the Warm Springs River.

The drummers going through a series of seven songs, and a short pause as the leader may say a few words and sing a song.

And then they start another seven songs. The drumming and chanting continues until the meal is fully prepared and the table is set.

All morning the cooks are busy hustling around in the kitchen preparing the food, while the men fellas keep the fires going at the roasting pits.

All the berry pickers line up and circle the longhouse with the berries they pick on their way back.

Once the food is all cooked they start to serve the meal. Where they all line up in a single file and each take a couple of dishes of food and they circle the table with the leader, placing his dishes down first, just until they have all gone around the table each placing their dish down after the first ones have placed their dishes down and they eat.

They all get another plate. This is done in sequence as to the order of the food. First come the salmon, the deer meat, roots and the fruit.

When the table is all set the leader will ring the bell and everyone sits at the table. The leader will tell everyone to test the salmon, taste the deer meat, the roots, and the berries.

He than will say a prayer, rings the bell, and say "Choosh." Everyone will drink the water than dig into the food.

While everyone is eating the floor is left open for anyone to speak, if he wishes too.

When all the rituals are completed and everyone is eating, people can then do other things, like start the rodeo, or games etc., during the day.

When all the ceremonies have been observed and completed, then it is permissible for the tribal members to go out into the berry patch and pick all the berries they need for themselves.

- Sid Miller

### "Pot Shots"

This Guy said, "My wife has a slight impediment in her speech. Every now and then she stops to breathe." YIKES!!!

## Forgiveness proves its power in practice

Hello from Pastor Rick.

There is a lot of anger out there. Anger because of what the white people are doing to the reservation from off the rez. Anger because of tribal government. Anger because of family members. Anger because of what my spouse is doing.

Anger because of life . . . Let's talk anger: In an emotionally charged courtroom a South African woman stood listening to a white police officer acknowledge their atrocities. Officer Van de Broek acknowledged that along with others, he had shot her 18-year-old son at point blank range. He and the others parted while

they burned the son's body, turning it over and over on the fire until it was reduced to ashes. Eight years later, they returned to seize her husband. While being burned alive the last words she heard her husband say were, "forgive them."

The South Africa's Truth and Reconciliation Commission asked the woman what she wanted. "I want three things," she said. I want Mr. Van de Broek to take me to the place where they burned my husband's body. I would like to gather up the dust and give him a decent burial.

"Second, Mr. Van de Broek took all my family away from

me, and I still have a lot of love to give. Twice a month, I would like for him to come to the ghetto and spend a day with me so I can be a mother to him."

"Third, I would like Mr. Van de Broek to know that he is forgiven by God, and that I forgive him, too. I would like to embrace him so he can know my forgiveness is real."

As the elderly woman was led across the courtroom, Van de Broek fainted, overwhelmed. Someone began singing "Amazing Grace." (From the Canadian Memmonite 9/4/00). PLEASE read Matthew 5:38-48.

Hey, no one has sent a story

to me yet. Come on kids, 25 days before school starts.

Hug someone you love. Hug someone you dislike. No alcohol or tobacco for children. One day at a time. Buckle up the kids and yourselves. Don't hit or beat on yourself. Pay your bills before gambling, then stay home. Read the Bible for its effect on your heart. Pray to God to the point of your hearing Him. Honor someone each day. Love yourself. Like yourself.

See you in church. Warm Springs Presbyterian - on the Campus Worship at 10 a.m.

Pastor Rick R. Ribeiro  
553-1237.

## Letters to the editor

### Calica wishes

#### thanks to supporters

I would like to take this time to thank the following people for their support and contributions that made this years Huckleberry Feast Pow-Wow a success: Doris Miller, Joe Moses, Rhonda Smith, Emerson Squiemphen, Arlene Wewa, Jeanne Thomas, Rudy Clements, Nat Shaw, Gorkey & Lori Mitchell, Patches, Moose Tanewasha, Norma Kaudle Kaule, Suzie Moody, Merle Kirk, Leslie Squiemphen, Trudy Thompson, White Dove Cooper, Danny Martinez, Anson Begay, Josie Red Fox, Kah-Nee-Ta High Desert Resort & Casino, Museum at Warm Springs, and Benson Heath for allowing me to take responsibility of the Pow-Wow this year due to his family in mourning.

I would like to send a BIG thank you to: David Belgard Sr., Captain Moody, Longhouse Lucy, Gene Sampson for their help, and Greg Arquette for the PA. Even though the rain was with us most of the day it didn't break the spirit of the feast. I felt like the creator was cleansing the ground for the Beautiful Feast we were given. Thanks also goes out to the cooks, washut leaders, and drummers, hunters, fishermen, berry pickers, Rodeo Committee Nikki and Toolz Charley, Leslie, Buzzy Scott and others for the best lil' Rodeo in He-He. It had brought a lot of good feelings and provided a positive activity for the children.

I was given the opportunity to run this Pow-Wow for this year only, and Benson Heath stated he would return to resume the Pow-Wow next year. It sure felt good to see the community together all as one working together and sharing good times. These days should be happening everyday in our community. I used to remember when everyone was one and got along with a lot of positive activities for the community, going back to community BBQ's, Play for fun sports, Trips, and cultural camps, and other positive com-

munity functions.

We had a good time performing and bringing back our social dances to the Pow-Wow and thanking Dry Creek and Wawokya for the songs, again thank you to the community and you the people for supporting the last minute event. Please forgive me if I had forgotten any names.

Carlos Calica

### Seven years, no arrest

To the editor,

It's been about seven years now, since my brother Randy Yahtin was murdered. Still NOTHING seems to be done about it. What's going on? Does anyone care?

Does the person(s) who were involved have any conscience or guilt that they took the life of someone's brother, uncle, son, dad and friend?

I miss my brother a lot; he was always smiling, seemed never to get mad at anybody and had a lot of friends. It just really bothers me more as each year passes that the person(s) involved with who killed my brother is still walking the streets "guilt" free.

Dorothy Yahtin

### Parental involvement

Dear Parents/Guardians,

I have been involved with Indian Education Parent Committee's Title IX, Johnson-O'Malley (JOM) for 10 years under the Yakama Nation's Tribal Council, Education Programs and most importantly, the parents. When I first started, there were 27 JOM/ Title IX/Title I Indian Education Parent Committee (IEPC) and they made me their advocate for Indian Children, Parents, Committees, school districts and tribal council. Wherever there was a problem I was to go. If there was a parent dispute with the school, I would accompany the parent or guardian to make sure they were not railroaded.

I recently was working for the Jefferson County 509-J Middle School as an education assistant and I witnessed Indian, White and His-

panic children cuss teachers, principal, office staff and other education assistants with every cuss word you can think of and they could do nothing, but on the other hand I would see Indian children be put on In School Suspension (ISS) because they forgot their gym clothes. I have also witnessed Indian parents/guardians go to meet with school officials by themselves; I did not see anyone from your tribal government education programs accompanying them.

That told me that because you have independent committees, you as parents/guardians have nowhere to turn for help and you do not know how much funding each program gets and for whom. Did you know that JOM students generate \$80 each for the program or the Title IX students generate \$169 each, or that the school district gets over \$2 million for your children and you as parents can advise the school district where to improve the programs for your children.

Ask yourself how much each Indian child generates and who gets the funding or who has say on where the funding is spent. Did you know that you are supposed to have a Title VIII and Title I Parent Committee? Or that you can get parent training for these programs and have that training right here at Warm Springs?

If you are not one Indian Education Parent Committee for all these programs, then your children will remain at the mercy of who ever is controlling the funding and you as parents will remain with out a voice or an advocate to help you when you have disputes with the school district. Remember that the school district is its own government entity and the only way to have input is to go to the school board meeting or have your representative at the meeting. You have tribal council members willing to help, an education committee willing to help, but cannot do anything for you as long as you do not change the system.

Alvin Schuster

### Hello from training

Dear Tribal Members,

How's it going down there (up there actually)? Well, I'm at recruit training on Parris Island in South Carolina.

I'd just like to say "hi" and I hope everyone is doing well. I'd like to ask if any of you have a few spare moments to drop me a line. It's so lonely here being away from home. I really miss my family and home. I'm on my 5<sup>th</sup> week. We just started phase II of training, which means we get to blouse our boots. In the next two weeks we go to the rifle range. Actually, we leave to the rifle range next week. It's important that I get letters of encouragement and motivation, because, on average, these are the two weeks when most people break and quit. I want to make my family, friends, and the tribe proud by furnishing and becoming a United States Marine. After these two weeks it only get harder but what's life without challenges, BORING!! I'd like to thank my dad, mom, LeRoy, Steie, Naydra, Kenny, Jesse, Grandma Corrinea, Uncle Emmitt, Ann, Faron, Aunt Rachel, Uncle Mickey, Aunt Ortheloa, Uncle Ab, Uncle JP, Grandpa Patt, Aunt Nina, Toni, Feina, Jerry, Grandma & Grandpa Hodges, Jody, Kelly, Kim, Tyler, Jenna, Tiffany, Greg & Teresa, Pastor Lee & Cindy, Tashina & Kirby, Rasheena, Monica, Fallon, Kaelonn & Don, Hilary, Colonel Gardner, Captain Burroughs, and Mr. Wysham. I'd love to thank everyone but the list goes on forever and I'm out of time, but please do write.

Love,  
Tashna Hicks  
RCT HICKS  
PLT 4029 4<sup>th</sup> BN P company  
P.O. Box 14001  
MCRD PISC, SC 29905-4001  
PS. I'd like to thank aunt Esther and August. My graduation date is September 21<sup>st</sup> (the day before my 19<sup>th</sup> birthday). Joe Thompson, Thank you so much. SEMPER FI

### Editor's note

Spilyay Tymoo welcomes letters. Submissions, preferably 350 words or less, need to include a phone number. Letters will not be printed unless signed.

All letters are the opinion of the author and do not reflect the opinion of Spilyay.

Spilyay Tymoo deserves the right to edit or decline publication of material that exceeds length guidelines or contains libelous or malicious statements.

## Hood River letter outlines plans for Gorge casino

*(Editor's note: Attorney Dennis Karnopp, representing the Confederated Tribes of Warm Springs, recently wrote the following Letter to the Editor of the Hood River News, regarding the Tribes' plans for gaming expansion. The letter may be of interest to tribal members.)*

To the Editor:

For over 30 years I have been Legal Counsel to the Confederated Tribes of the Warm Springs Reservation of Oregon. This has been a unique and unparalleled experience in which I have been privileged to grow very close to the Tribal leaders and become immersed in the culture and values of the venerable Tribe.

Because it is the Tribal Council's intention to place before the Warm Springs people a decision package which very well may lead to the construction and operation of a recreational and gaming facility on a site east of

Hood River on Tribal Trust lands, I believe it is useful for the readers of the Hood River News to understand why the Tribe is under-taking this enterprise, our legal authority to do so, and some of the values which will guide our efforts.

For 10,000 years or more native peoples have come to the Columbia River for sustenance. For all of that time, the Salmon has give life and spiritual focus to Tribal members. This noble culture values harmony with nature, respect for the land the creator has provided us, and respect for each other as basic tenets of life.

The building of the Bonneville and The Dalles dams dramatically changes the Salmon-based culture beginning in the 1930s. The Confederated Tribes of Warm Springs turned to forest products and the stewardship of the upland areas of their historic

lands for sustenance. As Hood River and the Gorge and other Tribal Ceded Lands have experienced a decline in the natural resources based economy, so have the people of Warm Springs. Tribal members understand this natural cycle - a time to grow, a time to harvest, a time to grow again, they live close to the land, they know that from a forest products point of view, it is time for the land to rest.

The 1988 Indian Gaming Regulatory Act allows the sovereign nation of the Warm Springs Tribes to conduct gaming that is consistent with all state and federal laws on Tribal lands. It is interesting to note that recognition of Tribal government by Treaty with the United States in 1855 predates the State of Oregon's government by four years.

Gaming has given the Tribes the ability to transition from a

reliance on natural resources to an economy based on a healthy mix of wood products, tourism and recreation, including gaming. As is their heritage, the Tribes are now returning to the Columbia River, which has strong spiritual and symbolic meaning. As has been the case for thousands of years, the people of the Warm Springs Reservation will continue the spirituality-based belief in stewardship of the land. A tribal Columbia River Casino will be developed consistent with this core value.

In the public debate about locating a casino east of Hood River, we have heard many hysterical allegations. I urge you to compare these untrue stories of how this casino will defile the land against the track record of the Confederated Tribes of the Warm Springs. If tribal members choose to build on the Hood

River site, which they have every legal right to do, it will be as tasteful as Kah-Nee-Ta, as beautifully executed as The Museum at Warm Springs, as serviceable as the award-winning Health and Wellness Center and as democratically managed as the 146-year history of self-government based on the premises of respect for the individual, and majority rule. To do any less would be inconsistent with whom the Warm Springs are as a people. We ask that you judge us by our actions, not by the shrill voices of others.

Whatever the people decide, you can be assured that tribal members will continue to maintain a great reverence for their traditional homeland, and will continue to be a major presence in the Gorge.

Sincerely,  
Dennis C. Karnopp  
Tribal Attorney