

## Pi-Ume-Sha Senior Court

Hello, Warm Springs community. My name is Alexys Verbena Lupe Gonzalez.

I am 16 years and the daughter of Sarah (Greene) and Jose Luis Gonzalez. I have three older brothers: Jefferson "Mr. Jay" Greene, Benjamin and Francis Gonzalez. My grandparents are the late Verbena "Beans" (Tohet) and Perry Greene and Harold Greene, who were all from Warm Springs.

I am a junior at North Salem High School in Salem, where my family and I reside. My interest and hobbies are dancing, playing volleyball, basketball, football, softball and wrestling.

I also enjoy listening to music, attending rodeos and cultural ceremonies. I love running, walking and kicking it with friends.

What is important to me is my family because they all are raising me and encouraging me to be athletic. They are the ones that helped me make it this far in life, have taught me right from wrong, they are with me through both the good and bad times. They are my life.

Second is my friends, who support me in my decisions and give a helping hand.

Third is music that expresses feelings and movement that also keeps me active.

I cannot forgive my culture as I am both Native American and Mexican. I am



learning new ways to be helpful by understanding the Mexican and Native American cultures through songs, dances, language, food and music. I probably would not have confidence or be involved anything without the support of my family and friends.

I would like to thank you ahead of time for the support by purchasing raffle tickets from me.

**Alexys Verbena Lupe Gonzalez.**



## What the Treaty of 1855 means to me

By Aurolyn Stwyer  
Tribal Councilwoman

It was about a month ago that I listened to Wasco Chief Nelson Wallulatum address the Tourism session at the Affiliated Tribes of Northwest Indians. He explained that the Wasco band of Chinook Indians have been involved with tourism prior to the arrival of the white man. The Chinook people conducted 'trade' with peoples who traveled to the Columbia River from Alaska, across the terrain to the Plains area, and as far south as California and Mexico. Upon arrival of the white man, our population has dwindled from over 150,000 strong. Today, there are approximately 4,000 enrolled members of our Tribes, including the Wasco bands.

The arrival of the non-Indian peoples marked the beginning of fraudulent treaty agreements, boundary disputes, disease, genocide, federal policies that attempted to put an end to Indian tribes and cultures and assimilate us into mainstream society. We were satisfied with our way of life and preferred to be left alone.

However, in 1853, the military commander issued a notice to remind settlers that the land at the East of the Cascades have not been settled by Treaty and 'the Government alone has power to extinguishments for the Indian title.' As time moved forward, it became increasingly clear that more white settlers were going to arrive and our people were subjected to the Plateau War, although it was actually a conflict in Yakima territory. Little did we know that the intruders sought to punish all Indians. Aside from that, our people did not understand the concept of land ownership. We respected the animals, the plant life, air, and water as gifts from the Creator. As we tried to protect these resources, wars broke out between the government and other Plateau tribes. We had little choice but to settle with a Treaty.

The Confederated Tribes and

bands of the Warm Springs gave up over 10 million acres of land for the 600,000 acres of reserved land. We retained the inalienable rights to hunt, fish, and gather foods in our usual and accustomed sites in our ceded land areas to provide us the opportunity to keep our self-reliance and cultural dignity. My puusha, atwai, Lalimosb, Herbert Stwyer Sr., described the hours and days of ongoing dialogue prior to agreeing to sign the Warm Springs treaty. Implicit in the oral tradition described by Puusha as *ichishkinwit*—dialogue in which culture is possessive—is the mutual respect and honor of the relationship wherein our people considered all aspects of our new opponent. This form of communication involves a wholistic dialogue that is beyond the tip of conscious knowledge because our life ways involve the set of natural laws that govern the relationship between man and the natural world around us. In those days our people were trusting during times of mutual agreement; though the Treaty agreement was a new concept.

Puusha shared the funerary song that was sung as our ancestors Indians traveled to the reservation. Millions of acres of land were given up in exchange for hundreds of acres of reservation land. The land base did not contain the salmon and wildlife that our people were accustomed to. The harsh environment and poor soils did not sustain growth of foods and our people starved.

The Treaty of 1855 brought about a unique status of our Sovereign nation and it has also changed our way of life in which our people faced new challenges for Economic development, intergenerational healing of the impacts of forced removal from our original lands, boarding schools, and new models for conducting business, and a dilution of traditional culture and traditions that endured our people for over 600 generations. Our ties to the Columbia River go back thousands of years. We are still connected through our

songs, relationship to the land, plant and animal life.

An interesting side note is the fact that the terms of the Treaty were not completely understood by our people. There were terms such as 'ratification' by the Senate, for example. Because of the imbalance with the treaty negotiations, today the U.S. government must interpret the Treaty weighed to the benefit of our Tribes'.

I have often wondered what life would be like if the traumatic events that were experienced by my ancestors did not take place. Our people survived the holocaust of the Treaty of 1855 and the loss of the Celilo Falls, due to their faith in the Creator. It was their tenacity that maintained our traditional values and a strong emphasis on the family. However, the multitude of change, loss and trauma has impacted our society as a whole. Psychologist Eduardo Duran discusses the wounded or the oppressed becoming the oppressor, "Manifestation of the internalized soul wound is found in many facets of life such as domestic violence, suicide, family dysfunction, community dysfunction and violence, institutional violence and dysfunction, tribal/political infighting and violence, and spiritual abuse and violence, and epistemic violence." Other factors are the shorter life span, homicide, suicide, diabetes, cancer, school drop out, poverty, alcohol and drug addiction, and low self-esteem. These horrific statistics are an ongoing struggle, yet I have faith that we have the ability to combat them.

152 years following the signing of the Treaty, we now have a global economy and technological change. It will take constructive leadership to protect and exercise our sovereign Treaty rights; maintain our spiritual wisdom; preserve and revitalize our native tradition, languages, and the arts; promote healthy and healthy environment; as well as business and leadership development. Nyyy!

## Myths and facts about the 1855 Treaty

By Louie Pitt  
Government Affairs Director

Are Indians still in America? A definite yes, 500 plus tribal nations... nations that were here occupying and owning the lands given by The Creator since time immemorial.

Today, the Confederated Tribes of the Warm Springs Reservation has tribes of Warm Springs, Wasco and Paiute. The Middle Oregon Treaty of 1855 recognized the sovereign authorities of the Warm Springs and Wasco tribes with the Piatutes joining the treaty tribes in late 1880's. The Paiute tribes participate today with equal access to tribal services under the Tribal Constitution and By-Laws.

Did American give sovereignty to the Tribal Nations? No, the transaction of the Middle Oregon Treaty of 1855 was between the sovereign Warm Springs and Wasco tribes and the United States. What authorities and rights that were not talked about in the treaty transaction were reserved... the reserved rights doctrine is the reserved or kept the other authorities not mentioned in the treaty.

Treaty is an old document that should be ignored...? Then so should be ignore other old

documents like the Constitution of the United States, or the Declaration of Independence as just an old document. Keeping the word of nations: "Great Nations like great men should keep their word," is what the U.S. Supreme Court Justice Black said.

The only rights the tribes have are on-reservation. No, especially in the Middle Oregon Treaty of 1855, it is clear that the tribes kept for themselves in writing the right to hunt, fish, gather roots, pick berries and pasture our stocks on unclaimed lands Off Reservation.

We've continued to fish the big river, Wimulth, or N'chi Wana, today Columbia River because the fishing way of life was reserved in the treaty. We gave up title, or Ceded, 10,000,000 acres to the United States, in return for the Trust relationship with the U.S. and our Indian way of life. Some elders still state if you don't honor the treaty then we want the land back.

What rights do the tribes have? We have the rights of all other sovereigns except for the ones we gave up in treaty like the right to make war, we reserved the right to enroll our people, make laws, carry out those laws, have always had a

tribal court, police powers to exclude non-Indians (so behave during Pi-ume-sha), regulate domestic affairs and so on... we have had some rights removed in criminal arenas but in no way should a reservation be thought of as a lawless area. These rights are rights that connect back to the Creator given responsibilities and were not given to us by the U.S. or State of Oregon.

What is this sovereignty? Unlike the United States, created by revolution, we were given the lands, way of life, languages and beliefs by The Creator. We belong to the land. Sovereignty has four basic elements: Land base, a people, governing body structure and an economy.

Salmon, deer, roots and berries are central to our way of life and are celebrated throughout the year by our people. The places which we occupy today are but a small part of the responsibilities we have wherever our past relatives resided.

We maintain our relationship to the living and our dead (repatriation efforts) under the unwritten laws our peoples. Please see the Declaration of Sovereignty at the website [warmsprings.com](http://warmsprings.com). Click on "Tribal Community," and then "History and Culture" to find this document.

Springs Reservation, are all guaranteed by the 1855 Treaty. Our forefathers secured these things in exchange for peace and for the ceding of ten million acres of land to the United States Government.

As your Tribal Council Chairman, there is not a day that goes by that I do not think about the 1855 Treaty and thank the Creator for the wisdom and foresight of our ancestors. It was their determination to secure an agreement with the United States that would ensure that future generations would be able to live as sovereign Indian people on our ancestral lands that made our Tribe what it is today. We have much to be thankful for.

## Pi-Ume-Sha Junior Court Candidate

Hello, my name is Rosebud Kaysee Whipple. I am a candidate for the Pi-Ume-Sha Junior Court.

I am an enrolled member of the Confederated Tribes of Warm Springs. My Indian name is Ix-chapa (wild rose). My tribes are Wasco, Warm Springs, Paiute, and Rosebud Sioux.

I am 9 years old, and live in Seekseequa.

My interests are math, reading, travel, beadworking, powwows, swimming and skating. My favorite color is



blue.

My parents are Brett and Brigitte Whipple. My paternal

grandparents are Doyle and Sandra Whipple. My maternal grandparents are the late Gordon Scott Sr. and Brenda Kalama Scott.

My great grandparents are Elmer Scott Sr. and Lela Puyette Scott; and Chief Nick Kalama and Viola Wallulatum Kalama.

I have one brother, August, and one sister, Annalise.

Thank you for your support during Pi-Ume-Sha.

**Rosebud Kaysee Whipple.**

## Timber sale assessment released

The Resource Management Interdisciplinary Team has released a draft project assessment covering the 2008 Sugar Pine Timber Sale for public review. The document was prepared by the Project Interdisciplinary Team to provide options for timber harvest in the Shitike and Seekseequa watersheds.

Three alternatives were formulated and numerous logging methods were considered for this project, taking into account present resource conditions, forest health and public input. The Sugar Pine Timber Sale is ex-

pected to yield approximately 13 million board feet of timber.

The document is divided into sections explaining the purpose and need for action, resource-based indicators used to help the technical staff analyze and mitigate environmental impacts, and details of the three alternatives.

The goal of Alternative A is to continue current management. Activities such as hunting, recreation and cultural food gathering would continue as in the past. The only harvest proposed under Alternative A would be through conventional salvage operations. Alternatives B and C are designed to harvest

approximately 13 million board feet of timber from approximately 2,100 acres.

The three alternatives would have varying impacts on water, fish, wildlife, cultural, timber, range, soil and economic resources and there would also be some changes to the transportation system.

For more information or copies of the documents contact Vernon Wolf in the Forestry Branch, or call 553-2416. Tribal members have 30 days to comment on the proposed sale.

## Treaty

(Continued from page 1)

Those same Treaty fishing rights have given us a very strong voice in how the Federal Government operates the huge dams on the Columbia River, which affect the number of salmon and steelhead that return to our fishing grounds.

The 1855 Treaty is also the protector of our inherent sovereignty. Our traditional way of life as Columbia River Indian people, our fishing, hunting and food gathering rights, and our sovereign right to govern ourselves and our exclusive Indian homeland that is the Warm