

# Letters to the editor

## New van for dialysis program



Dialysis van drivers Emerson Squiemphen and Kim LeClaire with new vehicle. Dave McMechan/Spilyay

The Warm Springs Community Health Program has a new van that will be used for transporting dialysis patients. Soon to be in service, the van will make the trips for dialysis more comfortable for patients and will be able to accommodate patients who are wheelchair bound. Dialysis helps keep your body in balance when kidneys are failing. The process removes waste, salt and extra water.

## W.S. Extension

Warm Springs OSU Extension Family and Community Health has a fresh supply of Clear Gel for home canners.

Clear Gel is used to thicken jams and jellies to your desired consistency, is easier to work with than pectin, and cheaper than liquid

pectin. It is used for pie filling, and can also be used to nicely thicken gravy. One bag is \$4. Stop by the OSU Office in the Education Building during office hours 8 a.m. to 5 p.m. to purchase yours.

Our next Pie Filling class is set for September 18 from 10 a.m. until noon. Questions? Call 541-553-3238.

Thanks a bunch. **Beth Ann Beamer**, Warm Springs OSU Extension

## Recent news

To my dear people, I am writing to share a few observations I noticed since coming out of my drunken stupor. It's only been a couple

years without any mind altering substances, and in this time of healing, in mind, body and spirit, I am coherent as opposed to being incoherent. As I read the Council minutes, there seemed to be a lot of information but then again nothing informational, if that makes sense. And when I read the voting tally, there is always someone "out of the room." This doesn't make sense, for someone to be out of the room when there are important decisions being made on our behalf.

It is even more careless to go ahead with decisions with even one single vote excusing themselves. What happened to the get out and vote campaign? Every vote counts, even a "no" vote. I'm sorry if this seems like I'm nit picking, but even nits make lice...

I am doing my best to not get stuck in the past and place blame on anyone for any actions already in place. I hear our Council is refusing to move on from certain lapses in judgment and our neighbors-un-neighborly-attitude towards our financial future. I wonder what makes this decision to place a truck stop in Madras more acceptable to our closest neighboring community. Did we get their blessings and go through all the research it takes to make such a brazen move? We have to learn from past hurdles and look at this venture from all

angles, weigh the pros and cons.

I do have a nagging question to present to the people. Are we a democracy? Webster's definition, Government by the people, exercised directly or through elected representatives. Or are we ruled by decree—an authoritative order, decreed to obtain, establish or decide by decree. The past is the devil's playground, as is the social media. I choose not to use either of them.

La-Wat La-Wat  
**Davis Stwyer Sr.**

## October Feast

The Museum at Warm Springs will be holding its Twentieth Annual benefit dinner, October Feast, on Saturday, Oct. 10.

Everyone is invited to enjoy a festive evening, while helping support museum programs.

The October Feast was formerly known as the museum Huckleberry Harvest.

The evening will begin with a reception, silent auction and hors d'oeuvres. The silent auction will be filled with unique art.

Tribal member artists will demonstrate their art, and attendees will get a chance to see how items are made, and ask the artists questions.

Next will be a gourmet buffet, which promises to be a savory feast. The highlight of the evening is the popular oral auction.

To register please call 541-553-3331; or register online at: [museumatwarm Springs.com](http://museumatwarm Springs.com)

## COCC hall

The Warm Springs community is invited to the Residence Hall open house and ribbon cutting at the Central Oregon Community College campus in Bend.

The open house and ribbon cutting will be from 3:30-5:30 p.m. For information call 541-383-7700.

## At High Lookie

Saint Charles Hospice has been offering a free monthly program for anyone who has lost a loved one and would like support in understanding their grief.

*Soup for the Soul* will be held once a month on a Thursday at High Lookie Lodge in Warm Springs.

A free lunch is provided and all who have experienced loss are welcome. The last *Soup for the Soul* session is this Thursday, Sept. 17 from noon until 1:30.

*Thank you for writing to the Spilyay Tymoo!*

## A look back—110 years ago on the reservation...

*(The following is an excerpt from a lengthy article written in 1905 by then-Warm Springs Agency clerk W. H. Bishop. This excerpt—written 100 years ago, or some 60 years after the Treaty of 1855—is reprinted here for purposes of historical interest.)*

This reservation, named from its principal river, was set apart by treaty made in 1855, with the various tribes of Indians living in Northern Oregon, between the Cascades and Blue Mountains, which treaty gives the present boundaries, no sale of any part of the reservation ever having been made.

Among the tribes mentioned in the treaty we find the "Tiah" (later written Tygh), who lived on and gave their name to the river some distance north of the reservation—the "Wyam" living near the mouth of the Des Chutes and the Tenino living about The Dalles.

These were all bands of the Walla Walla tribe, and are now,

in a general way, called the "Warm Springs," and occupy the northern part of the reservation. There were also several bands of Wascos, which still retain their tribal name and generally occupy the territory adjacent to the agency. Later a few Paiutes settled on the reservation, and occupy a tract in the southern part.

These Indians have two standing grievances, originating at this time—the northern boundary and the fisheries. The treaty gave the Indians two years in which to accept this reservation or to choose another. The head men came out in 1857 to inspect this reservation, but after going all over it were for various reasons dissatisfied.

At length, returning homeward, they had passed off the reservation and were at the foot of Mutton Mountains, where they stopped and held a long council and finally proposed to accept it if a due east and west line run through where they then stood were made the northern boundary.

The government, however, did not recognize this agreement, but established the line on the crest of the hill, as called for in the treaty. This has caused much ill feeling on the part of the Indians.

The other grievance refers to the Columbia river salmon fisheries. By the terms of the treaty of 1855, the Indians were granted the exclusive privilege of fishing in streams that run through or border the reservation, and in all other streams, this right in common with citizens of the United States, which, in plain words, gave them the right to catching salmon anywhere in the Columbia river.

In 1865, J.W. Huntington came out as a commissioner from the United States Government, and proposed a supplemental treaty, restricting the Indians from leaving the reservation without a pass from the agent, to which they agreed. By one section of this supplemental treaty they

agreed to relinquish their fishing rights on the Columbia, and they claim that this section was never mentioned to them, and that they signed the treaty entirely ignorant that they were giving up a valuable concession. We may add that several of the early Indian agents severely criticized Mr. Huntington for the part he acted in this matter....

This reservation is better adapted to stock growing than general farming, being broken and rocky but well watered. There are, however, various small tracts, especially along the water courses, well adapted to farming, and on such considerable land is being worked.

Nearly all the adult Indians are living on and working their allotments to some extent, and a number of them are quite extensively engaged in farming and stock grow-

ing. The past year there were raised 5,000 bushels of wheat, 3,200 bushels of oats, 2,000 bushels of barley, besides smaller quantities of other grains and vegetables, and about 1,500 of hay cut.

There are about 1,500 head of cattle owned by Indians, 200 hogs and 5,600 horses, most of the latter being, of course, worthless cayuses....

Justice on the reservation is administered by a Court of Indian Offenses, consisting of three Indians of good character and judgment, before whom all cases, both civil and criminal, come. The superintendent in charge has a veto over all their acts, but is seldom used.

In civil cases, whenever possible, the Court acts more as a Board of Arbitration, and by good counsel brings the opponents to some common ground on which both

are willing to settle. If it is impossible to bring about a settlement, the Court renders its decision, which is done by each member expressing his opinion in open court, and if two are agreed, their decision stands as the judgment of the court.

In criminal cases the penalty is usually a fine, which may be paid by a term in the agency jail at the rate of a dollar a day of confinement or \$1.50 per day of confinement with labor. The culprit usually chooses to pay his fine in cash, if there is any possible chance for him to get it.

The Court has yet to learn to distinguish between degrees of guilt. We have known it to fine a man \$25 for bringing whisky on the reservation and giving it to another, and then fine the other man \$25 also for drinking it....

*(Note, federal courts have since found the "treaty of 1865" void.)*

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1930s era photo of a Civilian Conservation Corps camp on the reservation. From the National Archives collection in Seattle, as provided by the Warm Springs Forestry Department.

