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Year of a Census on the reservation

A goal of the Warm Springs 2020 Census organizers is to get an accurate count of the people living on the reservation. The Census determines the allocation of close to \$700 billion in federal funds—distribution based on the population of the particular place.

According to one estimate: For each person not counted who should be counted, some \$3,000 in federal support for services is lost. And reservations see an average estimated undercount of almost 5 percent.

According to a report released last week: Native Americans are the most undercounted group on

the U.S. Census. “This means they get significantly less of much needed funding from crucial federal programs—for improvements to reservation infrastructure and health care, for instance—even the loss of political representation.”

The group organizing the tribes’ participation in the 2020 Census is the Warm Springs Census Complete Count Committee. They are still recruiting people to help with the count. The work hours are flexible and the pay is competitive. For information call 855-JOB-2020 (855-562-2020).

The Census is a series of questions such as your age and date of



birth, your race, and sex. There are questions about the number of people in the household, and the relationship to the person answering the Census question. Another question is whether this a house or apartment or mobile home?

Census Day 2020 is April 1. Regarding the funding determined by the Census results:

The information guides the distribution of funds for transportation, housing, emergency response, social services and more.

The Census happens once every ten years, a requirement of the United States Constitution. Confidentiality is ensured: Federal law does not allow the Census Bureau to share private information with anyone.

Your answers can only be used to produce statistics and data that is then used by others.

Pageant seeking 2020 Miss Warm Springs candidates

The tribes are now taking applications for Miss Warm Springs 2020.

Miss Warm Springs serves as a cultural ambassador for the Confederated Tribes, and as a role model for the community.

Applicants must be 18 to 24 years old at the time of the pageant. Contestants can not have been married or co-habitated, or have dependents. The pageant is open to young women who are tribal members.

Applications, and details of additional requirements, are available online at:

warmsprings-nsn.gov/program/miss-warm-springs/

The tribes will be taking applications through February 28.

The Miss Warm Springs tradition started in 1955, during the 100 Year Anniversary of the Treaty of 1855. Atwai Kathleen Heath was selected in that capacity, and is considered the first Miss Warm Springs.

It was in 1969 when the tribes held the first Miss Warm Springs Pageant. In that year atwai Dorothy ‘Pebbles’ George was selected as Miss Warm Springs. Since then, the pageant has been held annually with few exceptions.

To the present year 40 women have served as Miss Warm Springs, including the current titleholder, Charisse Heath.

As the tribes’ cultural ambassador, Miss Warm Springs speaks at public functions in the community, regionally and nationally.

Additionally, Miss Warm Springs attends local events such as the Lincoln’s Birthday and Pi-Ume-Sha powwows, and powwows throughout the region, as time allows.

Miss Warm Springs meets guests at Museum at Warm Springs functions, tribal enterprise gatherings, and regional and national conferences. Nearly all titleholders compete annually in the Miss Indian World Pageant.

The Miss Warm Springs events provide the titleholder with the opportunity to craft her own experiences: This is especially relevant for those young women who are in college, and pursuing specific career objectives.

Interested candidates and titleholders are expected to have a strong cultural understanding of the tribes, including:

Tribal history, and traditional foods and food ceremonies. She is invited to share her own perspective on tribal ceremonies.

In most cases Miss Warm Springs must be a resident of the reservation. Exceptions are made for candidates who are attending school off the reservation.

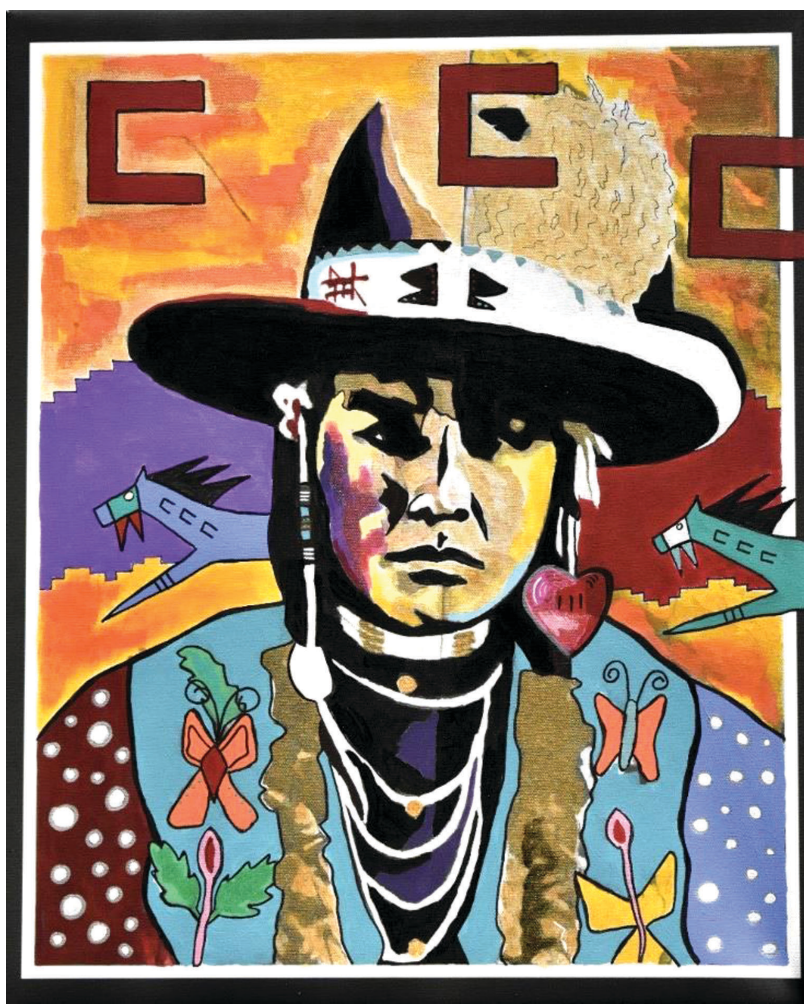
2020 Changing Exhibits at the museum

January at the Museum at Warm Springs brings the Twenty-Seventh Annual Youth Art Exhibit. “Each year we celebrate the creativity and talents of our tribal youth,” said Natalie Kirk, museum curator and exhibits coordinator.

About the upcoming show, opening on January 23, Mr. Kirk says, “Discover masterpieces created by the hearts of our youth of Warm Springs, and see first-hand how art can positively affect our community and young minds. The exhibition will cherish the vibrant creativity unlocked by local tribal youth.”

This Youth Art Show will close with the Young At Art Fair, March 24-26. The youth show is just the first of the new Changing Exhibits coming up at the Museum at Warm Springs in 2020.

Then the spring exhibit—from April through early June—will bring *Sacred Relations: The Art of Ellen Taylor*. Ms. Taylor is a member of the Cayuse-Umatilla-Walla Walla Confederated



An example of artwork by Ellen Taylor.

Tribes of Umatilla. She began painting while in grade school, in time becoming an

accomplished contemporary artist. She approaches bold and large themes, saying her art “comes

from visions, feelings, life experiences, death, turmoil, new birth, illness, relationships and the history of life.”

Ellen is known for the innovative ways that her ideas are realized on canvas, with each piece coming from a different place of the heart, yet woven together in perfect harmony. Her art has been described as “Picasso meets Native American contemporary art in Andy Warhol’s living root...”

Ms. Taylor says, “The perfect balance comes from finding the time to create, articulate and harmonize these ideas onto canvas in an otherwise busy life.” Her innovation is phenomenal, and the way her ideas hit the canvas are like no other, Natalie said.

Then in June 2020 the Museum at Warm Springs will honor a long-standing and proud tradition among the tribes: Wild-land firefighters. The show is called *Into the Fray: Native American Wild-Land Firefighters of Warm Springs and Beyond*. The museum description of this exhibit explains:

See **ART SHOWS** on 5

State MMIP team to meet with community

The team working on the state Missing and Murdered Indigenous People initiative will meet with the Warm Springs tribal community in January.

The state legislature in 2019 created with the MMIP task force, providing resources to help address one of the most serious problems among tribes. Terri Davie of the Oregon State Police is leading the team.

She and Mitch Sparks, of the Oregon Legislative Commission on Indian Services, met this past fall with Tribal Council.

Council welcomed the team, inviting them to hold a community meeting in Warm Springs. The date for the meeting is January 28, location to be determined.

The MMIP team also met last month with members of the Umatilla Tribes, hearing the tribal perspective on the problem epidemic.

A concern voiced by Umatilla members, Ms. Davie said, is that there is not sufficient communication between law enforcement and family and friends of victims of serious crime, such as kidnapping and murder.

Having full information about the victim can be critical in determining what happened.

Police may consider a case one of suicide or an accident, for instance; while knowing more about the person could lead to a different conclusion.

“People felt that a chance to share more information with police—the life back-story of the victim—is very important,” Ms. Davie said.

Pre-judging a victim because of the person’s lifestyle choice or choices—called victim blaming—was another concern, she said.

The Oregon MMIP law—

introduced as HB 2625, and signed last fall by Gov. Brown—commissions a report on the incidence in the state Oregon of missing and murdered indigenous people; and reasons why this specific group is being targeted.

Loop holes in jurisdiction are seen as a barrier to combating the crisis.

Federal law agencies are taking action as well. The MMIP initiatives are in part a response to the Missing and Murdered Indigenous Women, MMIW, movement.

— Dave McMechan



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