

Cannabis Regulatory Commission

The Confederated Tribes of Warm Springs is seeking one tribal member candidate for appointment to the CTWS Cannabis Regulatory Commission.

The Cannabis Commission is responsible for regulating the CTWS-owned entities that engage in marijuana and hemp activities, including production, processing, and sale. The Cannabis Commission, among other duties, establishes regulations pertaining to the licensing and regulation of marijuana and hemp activities on the reservation and oversees licensing and civil enforcement.

The Cannabis Commission is comprised of three members, each serving for three-year terms. At all times, at least one Cannabis Commissioner shall be a tribal member, and one Cannabis Commissioner shall be a non-tribal member. The Commissioners receive compensation at the rate set by the Tribal Council, which is \$500 per full day

meeting, \$125 per hour for phone conferences; \$60 per hour for outside work not to exceed six hours; and for travel at government mileage rate and reasonable and necessary expenses. They meet as frequently as necessary but at least quarterly. Qualifications for the Cannabis Commission include members that can collectively represent the following areas of expertise and knowledge:

Law enforcement, federal drug policy, and drug and alcohol dependency and dependency treatment: Required. Pharmaceutical, alcohol, or other controlled substance production, processing and regulation: Desired. Food cultivation and processing; finance and banking; medicine and medical treatment: Desired.

The following individuals may not serve as Cannabis Commissioners: Members of Tribal Council. Members of the board of directors of any licensee or tribally-owned en-

terprise that engages in marijuana activity. Employees of any licensee or tribally-owned enterprise that engages in any marijuana activity. Individuals who would not be eligible to receive a permit under WSTC Chapter 743.

All appointments will be subject to criminal background check and credit check. To apply, please send a statement of interest and qualifications no later than 5 p.m. on September 30, 2024 in accordance with one of the following:

Via email: Office of the Secretary-Treasurer/CEO – Re: Cannabis Regulatory Commission.
Robert.brunoe@wstribes.org
Carmel.begay@wstribes.org

Drop off: Tribal administration building addressed to Secretary-Treasurer/CEO – Re: Cannabis Regulatory Commission.

By mail: Secretary-Treasurer/CEO, PO Box 455, Warm Springs, OR 97761 – Re: Cannabis Regulatory Commission.

Please include your preferred contract information.

Trespass lawsuit

(from page 1)

The unjust enrichment would be the profit to Lumen resulting from operating the line in trespass across the Warm Springs Reservation.

The following is a statement from Tribal Council Chairman Jonathan Smith Sr., regarding this situation:

In 1855, the Tribe ceded ten million acres of its territory to the United States in exchange for the permanent protection and right to call home on 640,000 acres—land which is known as the ‘Warm Springs Reservation.’ This was a forced choice to preserve the culture, traditions and livelihood of the people of the Confederated Tribes of Warm Springs in an era when hundreds of Tribal Nations across the country risked losing their ways of life as they had since time immemorial.

Treaty Rights are not just a

matter of reserving land; but of maintaining sovereignty and independence.

When corporations, whether intentionally or unintentionally, violate both the law and spirit of Treaties, it undermines this very sovereignty and erodes the trust and respect that Indian nations both extend to outsiders and expect in return.

For over ten years, CenturyLink/Lumen operated without the expressed consent or approval of either the Confederated Tribes of Warm Springs or the Bureau of Indian Affairs.

This disregards our sovereignty and disrespects the independence and autonomy of the people who call the Reservation home and whose livelihoods stand to be impacted by this.”

- **Jonathan W. Smith Sr.**, Chairman, Tribal Council for the Confederated Tribes of the Warm Springs Reservation of Oregon.

Indigenous communities catch lamprey at Willamette Falls every summer, a tradition in danger

The tradition of catching lamprey by hand under the falls has fed generations of Indigenous communities over thousands of years. Lamprey join the likes of salmon and sturgeon as a First Food, one of the foods that local tribes ate long before European contact. Willamette Falls is one of the traditional places where Northwest tribes, including the Confederated Tribes of Warm Springs, have caught lamprey.

The harvesters navigate slippery rocks, searching the pools and crevices where the eel-like fish often hide. Willamette Falls is a culturally significant place for many tribes like Confederated Tribes, also the Yakama Nation, the Nez Perce Tribe, and the Confederated Tribes of the Umatilla.

But the environment where lamprey long returned to reproduce is changing. Their numbers are falling dramatically. If conservation efforts are not implemented, there won't be any lamprey left for future generations.

Threat to survival

The lamprey is one of two species of jawless fish that have roamed oceans and rivers for 340 million years.

After hatching, the lamprey develop their four eyes and sharp teeth in freshwater before migrating to the ocean. Then they spend one to three years feeding on fish as parasites.

Much like salmon and sturgeon, lamprey have to migrate back to freshwater to spawn. Before dams, they were able to suck on rocks and squirm their way upstream. But

now, dams are creating an enormous obstacle.

Before the 1970s, annual lamprey numbers collected at Bonneville Dam were more than 250,000 fish, according to a report from the Pacific Lamprey Conservation Initiative, which is a collaborative project between different levels of government, Indigenous tribes and non-governmental organizations to preserve the species. But 30 years later, that number had dropped to 52,000.

Fish ladders are like stairs for salmon, meant to mimic the natural currents, temperatures and height of the streams salmon are used to swimming through. But lamprey don't swim upstream in the same way that salmon do. They have to suck onto the ladders and push themselves up. Fast currents and corners of the steps mean lamprey can't get a good grip, and often get washed back down the ladder.

Only half the lamprey that attempt to cross Bonneville, for instance, make it to the other side. It can take them days. Sometimes if they can't climb the ladders once, they don't try again.

Ladders that target both salmon and lamprey swimming patterns have been implemented in eight dams, including Bonneville, but lamprey populations are still nowhere near what they were decades ago.

More accessible ways to help lamprey complete their migration, like lamprey-specific ladders and increased research and tracking, require more state and federal funding.

Federal help for tribes to fix ailing hatcheries

Tribally owned or operated salmon and steelhead hatcheries in the Pacific Northwest, like the Warm Springs National Fish Hatchery, will receive an infusion of federal money to address needed maintenance and upgrades to the aging facilities.

The U.S. Department of the Interior last week announced that \$240 million will be made available for the work.

Federally recognized tribes with

treaty fishing rights will each have access to \$2 million for hatchery improvement and the remainder of the money will be available to the tribes through competitive grants.

“Tribes in the Pacific Northwest have, since time immemorial, relied on Pacific salmon, steelhead and other native fish species for sustenance and their cultural and spiritual ways of life,” said Interior Secretary Deb Haaland.

“This funding will help us deliver historic investments from the Investing in America agenda that will empower Indigenous communities and safeguard resources they have stewarded since time immemorial.”

The Nez Perce Tribe, as another example, has several hatchery facilities eligible for the funding. It owns the Nez Perce Tribal Hatchery at Cherrylane, runs the Dworshak and Kooskia national fish hatcheries and a hatchery along the Lostine River.

Around Indian Country

Museums closed Native American exhibits six months ago. Tribes are still waiting to get items back

Tucked within the expansive Native American halls of the American Museum of Natural History is a diminutive wooden doll that holds a sacred place among the tribes whose territories once included Manhattan, New York City.

For more than six months now, the ceremonial Ohtas, or Doll Being, has been hidden from view after the museum and others nationally took dramatic steps to board up or paper over exhibits in response to new federal rules requiring institutions to return sacred or culturally significant items to tribes—or at least to obtain consent to display or study them.

The doll, also called Nahneetis, is just one of some 1,800 items museum officials say they're reviewing as they work to comply with the requirements while also eyeing a broader overhaul of the more than half-century-old exhibits.

But some tribal leaders remain skeptical, saying museums have not acted swiftly enough. The new rules, after all, were prompted by years of complaints from tribes that hundreds of thousands of items that should have been returned under the federal Native American Graves Protection and Repatriation Act of 1990 still remain in museum custody.

“If things move slowly, then address that,” said Joe Baker, a Manhattan resident and member of the Delaware Tribe of Indians, descendants of the Lenape peoples European traders encountered more than 400 years ago. “The collections, they're part of our story, part of our family. We need them home. We need them close.”

Sean Decatur, the New York museum's president, promised tribes will hear from officials soon. He said staff these past few months have been reexamining the displayed objects in order to begin contacting tribal communities.

Egon Schiele's "Russian War Prisoner," one of three artworks

by the Austrian painter seized by US investigators amid claims that the Nazis stole them from a Jewish collector during World War II.

The museum also plans to open a small exhibit in the fall incorporating Native American voices and explaining the history of the closed halls, why changes are being made and what the future holds, he said.

Museum officials envision a total overhaul of the closed Eastern Woodlands and Great Plains halls—akin to the five-year, \$19 million renovation of its Northwest Coast Hall, completed in 2022 in close collaboration with tribes, Decatur added.

“The ultimate aim is to make sure we're getting the stories right,” he said.

Lance Gumbs, vice chairman of the Shinnecock Indian Nation, a federally recognized tribe in New York's Hamptons, said he worries about the loss of representation of local tribes in public institutions, with exhibit closures likely stretching into years.

The American Museum of Natural History, he noted, is one of New York's major tourism draws and also a mainstay for generations of area students learning about the region's tribes.

He suggests museums use replicas made by Native peoples so that sensitive cultural items aren't physically on display.

“I don't think tribes want to have our history written out of museums,” Gumbs said. “There's got to be a better way than using artifacts that literally were stolen out of grave sites.”

Gordon Yellowman, who heads the department of language and culture for the Cheyenne and Arapaho Tribes, said museums should look to create more digital and virtual exhibits.

He said the tribes, in Oklahoma, will be seeking from the New York museum a sketchbook by the Cheyenne warrior Little Finger Nail that contains his drawings and illustrations from battle.

The book, which is in storage and not on display, was plucked from his body after he and other tribe members were killed by US soldiers in Nebraska in 1879.

“These drawings weren't just made because they were beautiful,” Yellowman said. “They were made to show the actual history of the Cheyenne and Arapaho people.”

Institutions elsewhere are taking other approaches.

In Chicago, the Field Museum has established a Center for Repatriation after covering up several cases in its halls dedicated to ancient America and the peoples of the coastal Northwest and Arctic.

The museum has also since returned four items back to tribes, with another three pending, through efforts that were underway before the new regulations, according to spokesperson Bridgette Russell.

At the Cleveland Museum in Ohio, a case displaying artifacts from the Tlingit people in Alaska has been reopened after their leadership gave consent, according to Todd Mesek, the museum's spokesperson. But two other displays remain covered up, with one containing funerary objects from the ancient Southwest to be redone with a different topic and materials.

And at Harvard, the Peabody Museum's North American Indian hall reopened in February after about 15 percent of its roughly 350 items were removed from displays, university spokesperson Nicole Rura said.

Chuck Hoskin, chief of the Cherokee Nation, said he believes many institutions now understand they can no longer treat Indigenous items as “museum curiosities” from “peoples that no longer exist.”

The leader of the tribe in Oklahoma said he visited the Peabody this year after the university reached out about returning hair clippings collected in the early 1930s from hundreds of Indigenous children, including Cherokees, forced to assimilate in the notorious Indian boarding schools.



*Ws Suicide Prevention
&
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SEPTEMBER 10TH, 2024

WORLD SUICIDE
PREVENTION
AWARENESS DAY

WS PREVENTION PAVILLION

GLOW WALK
(ONE LAP AROUND CAMPUS)

PARTICIPANT - T-SHIRT/GLOW STICK/PIZZA TICKET

7:30 P.M.

Join us for one day for World Suicide Prevention Awareness Day.
We will see you there!

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