



2026 Miss Warm Springs Crown & Banner Bids



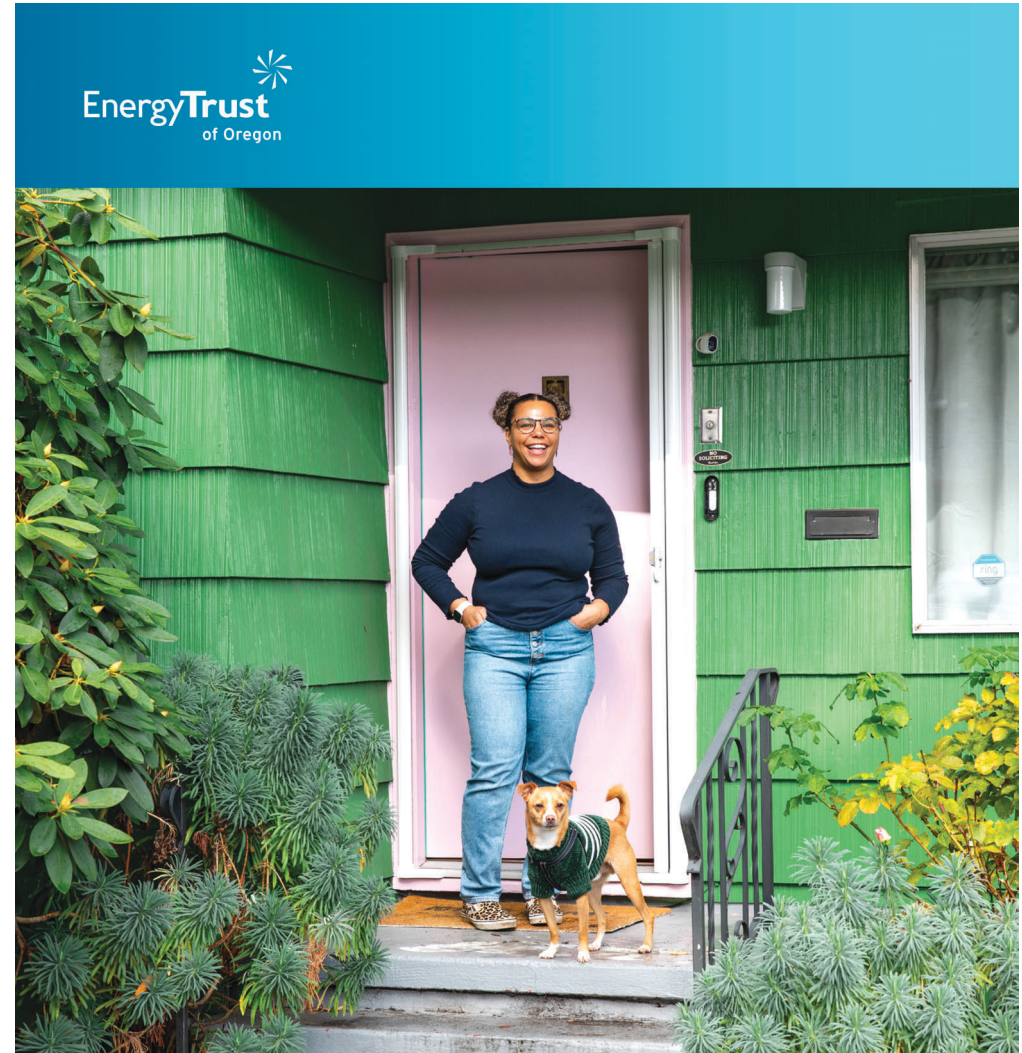
SEEKING TRIBAL MEMBER ARTIST(S) TO BEAD THE MISS WARM SPRINGS CROWN & BANNER.

If you're interested in submitting a bid to bead the Crown and / or Banner for our 2026 Miss Warm Springs, please submit a bid by Friday, October 10th, 2025 @ 5pm

CROWN: Must be a 6" tall minimum & 21" long. Must have the tribal flag and the year 2026. Made with size 13 cut beads (similar blue as the tribal flag).

BANNER: The front must be fully beaded, size 11 or 13 cut beads (similar blue as the tribal flag). Minimum measurements: 4"-5" wide, 30" long.

THE CROWN AND BANNER MUST BE COMPLETED BY 12/31/2025. PLEASE INCLUDE A PICTURE OF YOUR PAST WORK. THE ARTIST WILL PROVIDE THEIR OWN SUPPLIES. Drop your bid off at the tribal council office or email to minnie.yahtin@wstribes.org or sdanzuka@wstribes.org
Bid on one or bid on both. If you bid on both, please submit two separate bids.



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Archives: rare and interesting finds

(from page 1)
Three of Rosie's favorite things she has come across were her great-grandmother's birth certificate; a Census binder with original Indian names; and documents dating from the 1940s showing the fight on hunting, fishing and gathering rights.
Rosie listened to interviews and stories of Warm Springs people talking about 'the Blue Water,' which is Willamette Falls.
These documents and stories are proof that these were traditional eeling grounds for the Warm Springs people.
If you're interested in viewing any of these documents or have any questions, please contact Rosie Johnson at Culture and Heritage, 541-553-3290.

Garden

(from page 3)
The First Foods
At the NAYA garden, Native community members can come to harvest food. There are beds of the usual produce like tomatoes, kale, collard greens and peppers, what Suppah refers to as their market garden.
But there's also hedgerows of choke-cherry bushes, Inchelium Red garlic, amaranth and corn nearly 20 feet tall, as well as all sorts of roots—like sunchokes, wild carrots, camas and medicinal plants used for teas or illnesses. All are Indigenous First Foods.
“When people talk about First Foods we're talking about the food that we sustained ourselves off of prior to settler colonization—any of the foods that are included in our tribal and cultural history as far as our creation stories, the ones that have sacrificed themselves for our people, and that we have a really deep connection with,” Lucy Suppah said.
The site is especially important, Suppah said, because people in urban areas might not have easy access to land to get the foods they need.
“That access to go out and gather these materials, gather our foods, gather our medicines isn't something that urban native populations can do,” Ms. Suppah said. “It's a lot easier for them to just come out here.”
NAYA's site itself, at a middle school campus on the Columbia Slough, is culturally significant too. “It's well documented there used to be a tribal fishing village here called Neerchokikoo,” said Paul Lumley, the chief advancement officer at NAYA, and a citizen of the Yakama Nation.
The village was a Chinook Tribe finishing encampment, Lumley said. Many Pacific Northwest tribes came through this site, or traded nearby at the confluence of the Columbia and Willamette rivers.
“There's these really gorgeous lakes out there, Whittaker Ponds with turtles and the bird life is just amazing out there,” he said, while speaking from a location that many Portlanders know for its industrial businesses.
And so to be able to have that connection here and really be the last spot on this whole Columbia Boulevard where it is really almost like a nature preserve. Because of that history, it's only fitting the site reflects the culture and foods of multiple tribes, even beyond the Pacific Northwest.
That diversity means Lucy Suppah often has to make adaptations to her workshops. Not all tribes call the same root by the same name, or use herbs or medicines in the same way, and some traditions and oral histories are just different, Lucy said.

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