

HISTORIC CAMPAIGN

Joseph Shangaretta was a Kalapuya Chief, a soldier in the Cayuse Wars, and he signed the Treaty of 1855. He was president of the first Indian Council and held many of his elected offices in the Grand Ronde community over the course of his lifetime.

This prominent tribal leader is buried in the Holmes family cemetery in an unmarked grave.

Recently, his descendants organized a campaign to gather funds for a headstone to mark this site for future generations. The goal is to raise approximately \$3,000 by Memorial Day. Special thanks to the initial contributors: Cheryl Brooks, Daniel Haller, Linda Murphy, and Bud Davidson, husband of Marion Haller Davidson.

If you would like to make a financial pledge or to obtain further information contact June Olson at 1-800-422-0232 or 897-2279.

Tribal Council Meetings: Approved Actions

The following is a compilation of the motions tentatively approved by Tribal Council for the January 6 meetings and January 13 meetings. Smoke Signals will begin publishing approvals and decisions made by Council in every issue.

January 6, 1993

*Rules for conducting meetings were officially adopted by a unanimous vote by Council

*Council granted a request to fund the Senior Mealsite \$7,540 to insure uninterrupted services to the Elders through the mealsite.

*Council approved a Fish/Wildlife recommendation to appoint Shawn Hostler to fill Fish/Wildlife Committee vacancy.

*Council adopted Resolution No. 001-93 approving payment for NAPOLS billings for the month of October, 1992 in the amount of \$2,131.50 and for the month of November, 1992 in the amount of \$300.83.

*Council adopted Resolution No. 002-93 requesting the BIA begin the process to put the front acreage of the Zimbrick property recently purchased by the Tribe (legal description will be used) into Trust.

*Council consensus approval was given to become members of the West Valley Chamber of Commerce. Yearly dues are \$175.

*Consensus approval was given for the two Health and Human Services committee members to travel to Marysville, Washington to attend the Northwest Portland Area Indian Health Board quarterly meeting, January 11-13.

January 13, 1993

*Council consensus was to employ Val Grout as sub-contractor to prepare monthly General Council Meeting meals.

*Council approved pursuing a BIA Technical Assistance and Planning Grant by adopting Resolution No. 003-93. The grant is in the amount of \$35,000.

Some Historical Facts About Native Americans

INDIAN RELATIONSHIP WITH LAND

Although their societies were different in form, Indian nations shared one common factor—their relationship with the land and waters. Indians had a special feeling for the land and natural resources. They felt that the Earth was their mother, that the sky was their father, that fish, plants, and animals were spirit beings and mountains and forests were places where they could contact the spirit world.

Land was sacred as it sustained the Indians and their culture. It was a link to their past. Land was never actually owned, but Indians roamed over the face of the land and "used" it. Rights for the use of a particular region of land were considered tribal property by each tribe. They were guardians or custodians of that land, rather than its owners. The patterns of ownership and utilization which they used concerning the land and waters were different from those recognized by our present system of law, but were nonetheless clearly defined and mutually respected. Although they didn't subdivide and cultivate the land, they did recognize ownership of plots used for village sites, fishing places, berry and root patches, and similar purposes. They didn't subject forests to wholesale logging, but they did establish ownership of tracts used for hunting, trapping, and food-gathering. They did "own" peaks and valleys for mountain goat hunting and as sources of raw materials.

They were designed to pay respects to the spirits of nature. These ceremonies helped people keep a respectful attitude toward the parts of nature their lives depended on. These ceremonies are still carried out in many Indian communities today.

The sweatlodge was an important feature of Oregon tribes. Sweatlodges were used both daily and for special ceremonies connected with healing and religion. The spiritual or social importance of Oregon Indians continues today.

All groups of Oregon Indians had shamans (mental health specialists, medicine people, spiritualist). Shamans had powers of a curer and a cleanser. Trances, dreams, and visions were all recognized as part of the process. Being a shaman was a means of attaining status and prestige. A shaman's in one's own lineage gave cause for one to be treated with respect.

—Contributed by Vernon Kennedy

Lakota Artist to Perform in Eugene

Kevin Locke, a nationally known Lakota Indian artist and educator from South Dakota, will share his vision of balance, joy, and diversity through the playing of traditional Lakota Indian flute music, hoop dancing, and powerful storytelling.

Awarded the National heritage fellowship by the National Endowment for the Arts in 1990, Kevin Locke's knowledge is rooted in the traditional as well as the modern.

Mr. Locke will be performing at 7:30 P.M. Wednesday, February 10 at the Dougherty Dance Theater, 354 Gerlinger Annex, University of Oregon. For more information, contact Randy Choy, Office of Multicultural Affairs, 346-3477.

—Siletz Newsletter

Without land, Indian people have no soul—no life—no identity—no purpose. Control of our land is necessary for our cultural and economic survival. (Native Brotherhood)

OREGON INDIANS AT POINT OF CONTACT

When the Europeans first entered Oregon and the Pacific Northwest, they came in contact with many different tribes of Indians. Indian people have occupied the lands in Oregon for at least 12,000 years. According to some Indian tribes they have occupied the land in Oregon from the time of creation.

(At the point of contact) Oregon tribes had developed a culture and customs based on the material resources in their immediate environment. According to the Oregon Indian viewpoint, human beings were privileged to be able to eat foodstuffs of nature and owed thanks to the spirits of the natural world for providing them with a wealth of a variety of plants and animals. Legends and traditions taught that the land and all things of nature must be respected and protected from overuse. In ceremonies and religious stories, Indians honor the spirits of fish, deer, and other animals, plants and roots.

All game, especially salmon, had to be ritually treated. The first Salmon Ceremony was important for Oregon Indians. The first Salmon Feast was publicly held over the first catch of each species at any place where the salmon run was heavy. The ceremony included formal speeches, and greetings and honoring were extended to the salmon. The salmon was prepared and cooked in a ceremonial way. Ceremonies such as the Root Feast, the Huckleberry feast, and First Deer and the New Year were other ways of honoring plants and animals.

USDA UPDATE

By Margo Norton, USDA Director

January was a very cold month, and some of you were not able to come pick up your commodities. Thank you to those people who weathered the cold and were able to pick up their food. And a big thanks to those of you who picked up food for someone else.

February USDA will be concentrating on two topics of healthy eating in Indian Country. The first topic will be "Do you weigh too much?", and the second will be Heart/Cholesterol Awareness. We will be providing information plus two recipes to help with your cholesterol.

I would like to thank Jean Azure from Chemawa, Irene Holland from the Portland Area office, and Maxine Rilatos from the clinic. These courageous people weathered the storms to be on hand for clients in both Salem and Siletz to take blood pressures, and answer questions about nutrition.

Please mark your calendar, they will be back March 2 in Salem and March 9 in Siletz. Come down and join us.

