

# In Brief

Spring 2015



## UPCOMING EVENTS

LCIS Commission Meeting  
Wednesday, May 13, 2015  
Oregon State Capitol Building  
8:30 am to 2 pm

➤ LCIS 40<sup>th</sup> Anniversary Celebration  
Wednesday, February 15, 2015  
Oregon State Capitol Building  
9 am to 1 pm

## CURRENT COMMISSION ROSTER

Dee Pigsley, LCIS Chair  
Confederated Tribes of Siletz

Dan Courtney, LCIS Vice-Chair  
Cow Creek Band of Umpqua Tribe of Indians

Jarvis Kennedy  
Burns Paiute Tribe

Pending  
Confederated Tribes of Coos, Lower Umpqua, Siuslaw

Brenda Meade  
Coquille Indian Tribe

Cheryle Kennedy  
Confederated Tribes of Grand Ronde

Don Gentry  
Klamath Tribes

Aaron Hines  
Confederated Tribes of Umatilla Indian Reservation

Raymond Tsumpti  
Confederated Tribes of Warm Springs Reservation

Ted Ferrioli  
Senate Republican Leader

Senator Arnie Roblan  
Oregon Legislature

Representative Greg Smith  
Legislature

Representative Caddy McKeown  
Legislature

Jackie Mercer  
NARA, Portland Area

## STAFF

Karen M. Quigley  
Executive Director

Dianna Brainard-King  
Commission Assistant

Website  
<https://www.oregonlegislature.gov/cis>

## SHARING PERSPECTIVES

*We will be holding periodic interviews with members of the Commission and state representatives*

Dan Courtney is on the Tribal Council with the Cow Creek Band of Umpqua Indians, and the Vice-Chair of the LCIS Commission.

### What do you see as the value of LCIS?

LCIS is truly unique. As tribes, we participate in the Legislative process, as it pertains to Oregon's nine tribes, along with the State of Oregon. In this way, we have a true government-to-government relationship with the State of Oregon.

We have a "seat at the table" as sovereign nations, and given the respect as such. This enables each of the tribes to have input on legislation that could potentially impact tribes, earlier in the process. This has made the process of passing legislation more meaningful for both Tribes and the State, and, has helped to decrease the need to reopen, or amend, legislation that may not be beneficial for either party.

LCIS has also created a forum for all nine tribes to gather and discuss matters that pertain to each of our tribes, and for sharing ideas. It's a great venue for networking and gathering information from each of the tribes. It's also a great venue for gathering information from the various state government agencies, via Karen Quigley, who is the conduit between the tribes and the state. She has always been a great advocate for the Tribes as well as the State Legislators.



### Is there anything about serving on LCIS that has been particularly interesting or surprising to you?

I was surprised consultation with the nine tribes was so varied amongst the state agencies. Some state agencies seem to have a good understanding of tribes, and how the government-to-government process works, while others do not. I do think the consultation process continues to improve with the various cluster groups, in which both the tribes and the state agencies participate.

I feel part of serving on LCIS is educating the various agencies, as well as legislators on tribal history, and how our tribal governments work, and in return, I find it very interesting, learning how the various state agencies, and legislation work.

### \*Is there something that legislators, other public officials, state agencies, local governments and the public should know about LCIS?

I feel it's important that legislators, public officials, and others have a clear understanding of tribal sovereignty and how that sovereignty pertains to LCIS. The nine tribes in Oregon are sovereign nations, and therefore, have equal footing with the state of Oregon. LCIS is a forum for both the tribes, and the state to come together, and meet as sovereigns.

It's important to understand that each of the nine tribes are separate, and sovereign nations, and therefore have their own individual laws, courts, policies, customs, and jurisdiction over their tribal lands, and, although each tribe participates in LCIS, along with state legislators, tribes maintain their sovereign rights, as individual nations.



**TRIBAL PERSPECTIVES** *continued*

*\*Is there something you would share with a member just joining LCIS?*

Just that LCIS is a great place for tribes and legislators, to come together and to learn, share ideas, and work on common goals. Also, I would say, ask lots of questions. There is a lot of experience and wisdom around the table, and members are always willing to share with new members. Also, the legislators serving on the LCIS are great to work with. They are respectful of all the tribes, and have a true interest in learning more about each of the tribes. I would also encourage them to talk with Karen, often, about LCIS and how it has historically progressed, and how it operates. She has vast knowledge of both the tribal and legislative roles and history of the LCIS. Lastly, I can say without a doubt, each of the LCIS members are respectful of each other, and will gladly welcome any new commission member.

*\*Anything else you would like to say about yourself and/or LCIS?*

I feel privileged to have been able to serve on LCIS. Commission members are always respectful of each other, and always willing to share their thoughts and ideas. Karen has always gone above, and beyond, keeping LCIS on track, and always conducts herself in a professional manner. She is truly respectful of all the tribes. We have been very lucky to have her as our LCIS Director.



The Legislative Commission on Indian Services

INVITES YOU TO

**"A DAY TO CELEBRATE" THE 40<sup>TH</sup>  
ANNIVERSARY OF LCIS**

**AND KICKOFF TO THE 2015 AMERICAN INDIAN WEEK IN OREGON**

**Thursday, May 14, 2015  
In the State Capitol Rotunda  
9:00am – 1:00pm**

- ☞ **Morning Program in the Capitol Rotunda**  
**9:00 – 10:30am**
  - ❖ Procession of Tribal Flags with Grand Ronde Color Guard: LCIS Members, Other Tribal Chairs, Dignitaries, Veterans and Special Guests, Star Spangled Banner, Invocation
  - ❖ Welcome: Delores Pigsley, LCIS Chair
  - ❖ Brief Remarks on LCIS 40<sup>th</sup> Anniversary: Senate President Peter Courtney, Speaker of the House Tina Kotek, Secretary of State Jeanne P. Atkins
  - ❖ Tribal Cultural Performances: Siletz Nee-dash Singers and More from Other Tribes
  - ❖ Governor Kate Brown, Brief Remarks and Proclamation Ceremonial Signing: LCIS 40<sup>th</sup> Anniversary and Kick Off to the 2015 American Indian Week in Oregon
- ☞ **Afternoon Activities in the Capitol**  
**11:45am – 1:00pm**
  - ❖ Conversation & Visiting in the Rotunda, 2<sup>nd</sup> Floor and Galleria
  - ❖ Lunch Buffet Served Outside Senate Chambers Starting at Noon
    - Provided by the Confederated Tribes of Grand Ronde & Spirit Mountain
- ☞ **LCIS Celebration Cupcakes Served in the Galleria Starting at 12:30pm**
- ☞ **Display in the Galleria: "Oregon is Indian Country" Exhibit on Loan from the Oregon Historical Society**
- ☞ **Tribal Leaders Perspective: Panel Presentations – 10:45-11:30am Hearing Rooms B & C, "What, How and Why My Tribe Celebrates"**



SIGNIFICANCE OF DRUMMING

-David Harrelson, Tribal Historic Preservation Officer for the Confederated Tribes of Grand Ronde

“Drumming is important to the people of Grand Ronde for songs and protocols that take place in ceremonies, celebrations, and everyday life.”

And some further thoughts on songs:

Talking about drumming requires talking about songs. Songs each have their own origin. Songs can be owned by a person or a family. Songs are not made or composed, they are caught. All songs, that ever will be, already exist. We as people are to listen and catch those songs, so they can be shared with others.

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-Robert Kentta, Confederated Tribes of Siletz Indians

Traditionally for most western Oregon groups, drums were a specific use item. Our SW Oregon style of drum (smallish, double-headed, shallow square or rectangular) are usually referred to as Gambling Drums, for singing of gambling songs – perhaps doctoring in some areas. Drums generally were not used by many of our folks in association with dancing until relatively recently.

Drumming and singing as is done at Pow Wows and gatherings where social Round Dance songs, etc. are sung, is fairly new to most of Western Oregon, and we associate it with Plateau/Plains culture, and “Pan-Indianism” – which developed out of an urgent need for Indian people to get together and socialize as Indian people. When people were separated from their home community by being sent to or going to off-reservation schools, BIA jobs training and relocation programs to urban areas, and careers that took individuals and families far from home, people’s loss of connections to home communities, their own traditions and ceremonies left a void, which was filled by inter-Tribal community development, and socializing, sharing of songs, dances, and traditions. Pow Wows even within and hosted by Tribal communities became popular and also filled gaps of cultural outlet where BIA policy had outlawed actual traditional gatherings that were ceremonial, religious, or followed beliefs about traditional doctoring/healing. It became standard for tribal communities to host members of other tribes, and provide music that all Indian people could dance to – not just the home town crew. It has become an important social and cultural connection for many people, even though not technically rooted in old-time traditions of some of the communities in which it is practiced.

A sad truth also – is that a lot of Indian people struggled with a healthy sense of Indian identity and their place in the universe, as their lands were taken, and federal policy tried to dis-associate them from their traditional languages and belief systems. Many of these people got into alcohol and drug use through that confusion and despair. The resulting legal troubles placed them into incarceration and treatment programs which have exposed them to “Indian Clubs” within those systems, which are largely pan-Indian in nature, and specifically use Lakota language, songs and traditions in an effort to promote a healthy sense of Indian-ness. While this has positive effects, it can also further erode understanding and practice of actual ancient traditions and beliefs within specific Tribal communities, and created differences of opinion as to what is “traditional” within a Tribal community.

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LEGISLATIVE COMMISSION ON INDIAN SERVICES

-Fred Hill, Sr.  
Tawataliksh, Confederated Tribes of the Umatilla Indian Reservation

Native singing and drumming has always been an integral part of our livelihood & religious expression. Speaking from my own personal experience as a singer/drummer, I was immersed as young boy in hearing singing from elders. I would hear religious seven drum singing, or I would watch the men family members sing on a big bass drum and all harmonizing with their voices.



The drum serves as an accompaniment to set the rhythm for whichever ceremony is being performed or conducted. The hand drum is also used for tribal wedding ceremonies, which is one of our tribes' older rituals.

Religious singing with the hand drums is prayerful and has prophetic significance in life teachings. The longhouse leader uses a brass hand held bell to also accompany the "Waashat" (7 drums of the longhouse) drumming and singing. Longhouse hand drums were originally made with deer rawhide, as the deer had spoken on behalf of the people that it would take care of the people.

The larger drums where several men (or women) seat themselves at have various origins and significance. Memorial songs are sung on the big drums for family's reentering after mourning a loved one. Singing on the big drums always have a lead singer or several lead singers who are talented with their voices to carry a song through a series of repetitious vocalizations, all the while keeping the tempo with the rest of the drummers with their drumsticks. Today the drum is still a very vital part of our lifeways and teachings, to where it is imparted to the younger generation just as it had been to us who have had the privilege to learn from our elders. The drum is taken care of respectfully, and some tribes only allow the men and boys to sit at our handle the drums. The types of rawhide used to cover the drum frames vary as to what type of ceremony or singing it will be used for. The hand drums can be made with deer, elk, and horse rawhide. The bigger drums can be covered with elk, hors and beef rawhides to withstand the heavy hitting by up to 10 or more singers. Today the craft of drum making has become quite the art form as well as the drum sticks that are used. In todays' pow-wow arenas, drum and singing contests are the norm. Singers sign up their groups and sing at their utmost best for the dancers and listeners to enjoy. Tobacco, sweetgrass, sage and even money are offered to the drum for prayers to the spirits and ancestors. We give thanks for all living things and through song and dance is our expression of gratitude. Some of it is in religious adoration to our creator and some it is simply social in nature, but with much respect to our veterans and warrior people of old who have made ultimate sacrifices. We honor life through drumming as well as afterlife.

-FRED HILL SR  
TAWTALIKSH  
Confederated Tribes of the Umatilla Indian Reservation

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-Cow Creek Umpqua Tribe, Cultural Department

**Heartbeat of the drum**

"The drum provides a healing heart beat that creates a connection within the tribal community that soothes babies and brings laughter and joy."



From the Desk of the Executive Director  
Karen M. Quigley

\*Our thanks to Cheryle Kennedy (Grand Ronde Tribal Council Member and LCIS Member since 2003) for providing her perspective on LCIS in our last newsletter and to Dan Courtney (LCIS Vice-Chair & Cow Creek Band of Umpqua Tribe of Indians Chairman) for his comments for this Spring issue. We look forward to hearing from the other 12 LCIS Members in future issues of the LCIS newsletter.

New Series: "What's Important and Why"

In addition to our on-going cover series providing information about LCIS through the lens of its Tribal Leaders and Legislator Members, we are starting a new series with this Spring issue that will highlight some aspect of Tribal culture, tradition, history, structure or which has contemporary and/or pre-contact significance for the federally recognized Tribes in Oregon and their tribal members.



Thank you to cultural resources contacts in four different Tribes for sharing their thoughts on "**The Significance of Drumming**." We hope the comments will suggest something "new" for at least some of us and/or encourage an interest in learning more. The thoughts on drumming shared by David of Grand Ronde, Robert of Siletz, Fred of Umatilla and the Cow Creek Culture Dept. illustrate, once again, how each of the Tribes in Oregon share many things in common— but each are distinct and unique sovereigns. Each Tribe has their own ways of looking to their ancestors & traditions as well their own ways of looking to the future as far ahead as 7 generations—looking back and looking forward to guide what it means to be a member of a Tribe now.

May 14, 2015: A Day To Celebrate

We hope you will come 'dressed and ready to Celebrate' the 40<sup>th</sup> Anniversary of LCIS and the Kick-Off to the 2015 American Indian Week in the Capitol on May 14<sup>th</sup> from 9 am to 1 pm. We especially encourage you to attend the panel presentations in Hearing Room B and C from 10:45-11:30 and listen to Tribal Leaders share some thoughts on "Celebration" –what a Tribe celebrates as well as what will need to change for Tribes to Celebrate in the future— touching on "fish & water", "roots, berries & grasses," "traditions and ties to place," and "our children, elders and ancestors."

Before the panel presentations, there will be a Ceremony in the Rotunda with a Flag Procession, State and Tribal Leaders, cultural performances...

And yes, there will be drumming. And more. See you then.



Legislative Commission on Indian Services

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The LCIS serves the public, Oregon Indians, organizations and tribes, federal, state and local agencies and offices, private and public interest groups and other organizations, as well as government officials, schools, and universities. LCIS provides information on Indians, Indian programs and services as well as State programs and services for Oregon's Indian population. This is done through presentations, publication of biennial Indian resources directory, and through LCIS sponsored special meetings, conferences, seminars, training session and workshops. In addition, LCIS assesses Indian needs and concerns and State programs and services delivery to Indians through consultation and public hearings. The LCIS reports on Indian issues to the Governor, Legislature and agencies through a biennial report and participation in the legislative and administrative review processes and by means of ongoing telephone and in-person consultations. The LCIS office gets a large volume of phone and mail requests for information or assistance throughout the biennium. LCIS maintains relationships with other states' Indian Affairs offices and regional and national actions that impact Oregon Indians. LCIS maintains a staff of 2 employees and directs policy and staff activities at quarterly Commission meetings and at the direction of the Commission Chair.