

ATTENDANCE  
WASCO MEETING  
November 3, 1988  
Medicine Lodge, Upper Shitike Creek

TRIBAL MEMBERS

1. Aripa, Edna
2. Bobb, Cinda L.
3. Boise, Margaret
4. Chase, Micco
5. Clements, Maxine
6. Clements, Mike
7. Dick, Larry
8. Fuentes, Lori
9. Greeley, Hamilton
10. Hellon, Vickie
11. Ike, Daisy
12. Jackson, Max
13. Jackson, Zane
14. Johnson, Buford
15. Kalama, Thomas O.
16. Katchia, Cassie
17. Katchia, Cyrus
18. Lawson, Estelle
19. Leonard, Uren
20. Macy, Jim
21. Made, Toni S.
22. Miller, Sid
23. Minnick, Ralph
24. Minnick, Sheldon
25. Mitchell, Art
26. Mitchell, Bernice
27. Sando, Mary Ann
28. Scott, Bridgette
29. Scott, Saraphina
30. Smith, Austin
31. Smith, Joanne
32. Smith, Ken
33. Smith, Woodow, Jr.
34. Thompson, Gladys
35. Towe, Irene
36. Wallulatum, Nelson
37. Williams, Prosanna
38. Winishut, Reggie
39. Yahtin, Vivian

OTHER FRIENDS

40. George, Melissa
41. Olney, Greg

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The meeting convened and was called to order at 7:30 p.m., by CALL TO Chief Nelson Wallulatum.

Tribal Council Members Present: Zane Jackson, Nelson Wallulatum; TRIBAL C  
Toni S. Made, Recording Secretary. Meeting held at Medicine MEMBERS  
Lodge, Chief Nelson Wallulatum residence. PRESENT

Attendance sheet attached.

ATTENDAN

Others present: Dennis Karnopp, Tribal Attorney.

OTHERS F

Nelson indicated he wanted to talk and Larry Dick would be asked to stand, that he has some papers someplace where most all the elders signed that say that he could stand in a leadership place; that was quite some years ago. So if he'll stand now, then we will sing and put our flags up, and whoever is ready to talk.

We have Kenny Smith, who was the former Secretary of the Interior for Indian Affairs here and he may want to speak to you on different things. He is in all areas right now, economic development, financing; he is very helpful in trying to get us on our way. The same for Dennis (Karnopp), he is the speaker that will speak first and they will talk about some of the things we have been wondering about.

Nelson then asked those present to get their rattles for the first song. A Wasco song followed, led by Chief Nelson Wallulatum (7:35-7:40 p.m.).

Next, the posting of the late Felix Wallulatum's flag took place. Nelson indicated Felix had gone through two wars and his flag is always honored. If we were going through the regular ceremonies then he would be standing on this, and his relatives would call on the person back from whenever he would have a name. He has a name but it is in the Warm Springs language. But what he is standing for is I want to reconfirm that he (Larry) is my ceremonial leader when I am not around like death ceremonies, Wasco dancing, etc., or sometimes he spoke in my place. But he wasn't here the last time.

I have tried to encourage other persons to try to learn some of the Wasco ways. Our ways are different, we respect seven drums. The only one that used to remind me of these things was Ida McKinley.

I am going to sing one of the songs that we Wasco dance with. All our songs are worship songs, songs talking about how if we live right someday we will go through the sky. One of these days when we have time for a historical lecture on the Non-Indian and white man, what we learned about those people in ancient times we will have those. We have our religious ways that we

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follow. we can hear that medicine in that song.

(7:44 p.m., at this time a song was sung by Chief Nelson Wallulatum).

Nelson spoke, I watched and I followed him as he goes through life and you would say, oh I guess he is a restless person because he rolls when he tosses in his sleep. Even when he is sleeping he always wants to go hunting, fishing, make tulee mats. This song sings to the restless person. Has energy that needs to be guided towards what we feel that are our songs that we are supposed to be doing.

(7:46 p.m., Nelson Wallulatum then sang two songs).

Larry Dick then spoke. My dear people, I just have a few words to say. When I first came up here I was almost 16 years old, that time I didn't know none of our culture, religion, or traditional ways of life. Why? I never had a father to raise me, to show me this and that. But the years I stayed up here I think of my uncle more than a father for what he has taught me. It seemed very hard because there was a lot of things I went through just to be where I am at today and it still hurts inside. There is a lot of things I did wrong when I was young. And I always tried hard to put that aside and try to better myself in life so that I could carry on some of these ways that we are losing. LARRY DI

I don't know if I was a chosen one because when I got involved I planned to be like David Greene, who I called a brother. I wanted to be like him where he stood by the side and helped him whenever he needed help. I didn't plan on going beyond.

But when his other brother was alive, Felix, I was asked over in Toppenish to drive him over, and I didn't expect to do any undertaking. And at the time Nelson was in Washington, D.C., so when he got home and found out what I did, that's where I got involved. I didn't know who this person was, a new joiner, until we all gathered in a circle and we all sang, then my name was called and I went and sat in front.

So from then on things started getting rough. I started taking things a little seriously. Alcohol wasn't much help and now I haven't drank for three years, maybe that's why I'm suffering now. But I'm glad to say that these years I was involved at least I know in my heart that I helped these people, my people, people that are gathered here, people that believe in me, or believe in themselves that they still have someone to turn to when they need help. It is hard speaking. I don't speak too often.

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I like to sing songs, I am very active, I like doing things, I don't like sitting around. I don't like staying in one area. When things need to be done I like to go and do it. If we can't get started, I usually just give up and wait until the next day. I like to see things done right away. I don't like to see things prolonged, it scares me, which is calling for more and more. And all we have to do is pray for ourselves and pray for those ones that need the help.

I was feeling really bad and sick the last time; I just came home, I didn't even feel like going, maybe I just might hurt myself more, but I've just been forcing myself to work everyday. I try not to show my feelings to nobody, maybe that is what hurts. There is a lot more that I need to say, but I was hoping to get over and pay my respect to my uncle and them.

I received my name over in Rock Creek, I don't know if I'm pronouncing it right, but it's Klaugh-wa-nun (phonetic), that's my Indian name, maybe Prunie would know if it's said right. But the meaning of the name is no one stopped by to notify me. I don't know why my grandma gave me that name at that time, I was 18 years old. It seemed like every time I get news everything is all over with. But I would like to have a Wasco name and pass my name onto my sister, she is always wanting an Indian name.

I just want to let you know that I am always around. Sometimes I feel like when there's people need help, they don't come and ask me. Sometimes I feel they are scared to talk to me or something. There is always times when I need to go and ask questions and the people I see always ignore me and walk the other way, maybe it is how I am, I don't associate with nobody too much.

Doing this line of work is really hard. I can say I try not to let my feelings onto other people. I am always around when you need this help. That is about all I have to say.

(7:56 p.m., a song was then sung by Chief Nelson Wallulatum).

Mr. Karnopp then spoke. Good evening friends, it is very, very nice to be here. It is a great honor for me to be here with you in your Medicine Lodge. I was very pleased when Nelson asked me to come here because I have heard of this Medicine Lodge and I hadn't had the pleasure of coming here to see it.

I want to tell you what a wonderful experience it is for me to know Nelson and to work with Nelson. I have seen Nelson work with the Council on behalf of all the people on the reservation, he does a marvelous job there. He has such a store of history and background of things that have gone on here, and I've seen

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him work for the people's culture and for the people in many ways.

I also want to honor Larry because it seems to me when I first knew Larry traveling with Nelson and working with Nelson he was a young boy. Larry, I'm very proud to be here and see what's going on with you.

He continued, Nelson I believe, wanted me to talk a little bit about the 1865 Treaty. That's an unusual request, because I don't think I've ever gone anyplace to talk about the 1865 Treaty before, I've talked about the 1855 Treaty. Nelson has some handouts here of the 1855 Treaty.

But the 1855 Treaty was the Treaty that established this reservation, and your ancestors and the ancestors and Wyompum (phonetic) people entered into the Treaty of June 25, 1855, and ceded title to about ten million acres of land ceded area, and reserved certain other rights, reserved this reservation. That's why it is called a reservation, it was reserved, it was yours, it was your ancestors and you've kept it, you reserved it, that's why it's a reservation.

One of the important roles of Treaty conception (phonetic) is recognized by U.S. Supreme Court and continues to be recognized today is that a Treaty is not a grant of rights to the Indians, but rather it is a grant of rights from the Indians. The Indian people granted to the Non-Indians, lands, but reserved others. The grant by the Indian people with the Indian people retaining all those things not given up, the fishing rights, the reservation itself, sovereignty, hunting rights, and various other things the Treaty speaks to. That's a very important rule that the Court follows, trying to reserve, trying to figure out what the Treaty meant.

The other very, very important rule that the Court's follow in terms of Treaty interpretation is that the Treaty is to be interpreted the way the Indian people understood it. The reason for that rule is a rule of fairness, recognition that at the time of Treaty making the Treaty was written in English, obviously. And a written language and the Indian people at the time, many of them or most of them probably did not know English and did not have a written language. And history tells us that many of the Treaty negotiations were conducted in jargon, too much jargon, sign language, it was very limited amounts of words that were available.

So the rule is that the Treaty is to be interpreted as the Indian people understood it and any ambiguity in the Treaty to be interpreted in favor of the Indian people.

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A previous viewpoint since 1855, was a Treaty between two nations, recognition that your people were a nation and had all the aspects of sovereignty, and a nation in the United States. The United States was the other party to that Treaty. When the United States makes a Treaty, the job of making Treaty is a job of the President or of the executive department under the President.

And so it's true even today, people, when our country enters into Treaty, it is still a written Treaty. You make a Treaty with a foreign land or the Department of State, one of the people with departments under the President makes that Treaty. But then for the Treaty to become law it has to be ratified by the Congress, by the Senate. Now to ratify that Treaty it has to go back to the legislative branch and the Senate has to say, okay, that's fine, that Treaty's okay and that becomes law of the land.

Your Treaty of June 25, 1855, was ratified by the Senate of the United States on March 8, 1859, and was proclaimed by President James Buchanan on April 18, 1859 and it became law. ✓

And if you look at oral history of your people, people then gradually began a process of relocating on the reservation, moving from an area where many of them spent much of their time along the Columbia River and the lower tributaries of the Columbia, Hood River, The Dalles River, Deschutes, John Day, that country, and moving here.

And it has somewhat sad history, of the relationship between the Non-Indians and Indians, the Non-Indians were always greedy for more. History suggests that at the time your people negotiated your Treaty there are minutes, written minutes that were kept of those negotiations. The preeminent concern of the people making the Treaty, the head men, the people of the band at that time, the Wyompum (phonetic), and the Wasco people, was the preservation of the fishing rights. They were more concerned obviously from those minutes of the fishing than anything else because that was so central to life, is to have access to the fishing grounds.

The Non-Indians apparently wanted a little more, and there were some historical accounts that suggest there was beginning a conflict of the fact that the people were still fishing at those ancestral fishing grounds. That is why the Treaty of 1865 has never got to anybody that I've talked to people about, came about.

I have a handout here of the Treaty of 1865. Now the Treaty of 1855 was a much longer document, it contains much more than the

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Treaty of 1865. It cedes the ancestral area, it reserves the reservation, it reserves many other things. And a lot of the things that that Treaty reserves the Treaty of 1855 are certain important rights off-reservation. And in that language is provided also that the exclusive right of taking fish from the streams running through the bordering reservation is hereby returned to said Indian, and at all other usual and accustomed places of commonwealth citizens of the United States, and erecting suitable houses, and also the privilege of hunting, gather roots, berries, and stock on unclaimed lands. That reserved exclusive rights to fish in waters on the reservation, both coming through and bordering. And also reserved the right to fish in all other usual and accustomed fishing grounds. Places in the lower river, Columbia, the other rivers off the reservation.

The Treaty of 1865 is a much shorter document. It recites the specific provisions about the rights in the Treaty of 1855, and it says in Article 1, having become evident from experience that the provisions of Article 1 of the Treaty of 2552, 1855 would permit the Confederated Tribes to fish, hunt, gather berries, roots, fast their stock, erect houses on lands outside the reservation and would have them ceded from the United States, is often abused by the Indians.

Instead of continuing to reside away from the reservation, it is detrimental to the interests of both Indians and Whites, therefore it is hereby stipulated and agreed that all the rights enumerated in the third proviso of the first section of the Treaty of June 25, 1855, that would say the right to make a living, erect houses, hunt game, gather root and berries and (inaudible) upon lands without the reservation...are hereby relinquished by the Confederated Indian Tribes of the Bands of Middle Oregon, parties to this Treaty.

Now I've heard many times people say that the consideration to that reading was never received, not only the Treaty not understood meaning what I just read, but the consideration that was to be received was never received. The consideration to dig roots, livestock, etc.

That Treaty, and I'll touch on that more and hand out documents here, every document that I have ever seen and the documents are documents of the United States indicate that the Indian people did not understand that Treaty to be relinquishment of fishing rights or any other rights. But it was understood by them that only would require that a pass be secured to leave the reservation.

There are reports that indicate that government agents right

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after that are writing to Washington Agents who are dealing with people on the reservation, saying this can't be right. The Indian people didn't understand it that way, they would have never agreed to it had they understood it that way, and it would not be fair, because the fishing rights were so very important.

In any event the document I have here was a copy of the petition before the Indian Claims Commission. In 1946 Congress passed an Act setting up an Indian Claims Commission, and providing that Indian Tribes would bring claims against the United States for wrongs that were done for them. The United States is a sovereign. Governments are sovereign; you can't sue the sovereign unless the sovereign says you may. Like sovereign immunity, the Tribe has sovereignty. That goes back to the old English Law that the King is sovereign and can do no wrong. You had no redress, you had no remedy, sovereign is some right for the King as the absolutely ruler.

The United States has that kind of sovereignty. But the United States says we will pass a law, we will pass a law that allows Indian people to seek compensation for wrongs that were done for inadequate compensation for their lands and justification.

Mr. Karnopp continued, this petition was filed in early 1950's on behalf of this Tribe, and had two claims: (1) one was the land claim, a settlement of which you received a few years ago; that was a claim for an adequate return for the lands you gave up. That what you gave the United States, or what your ancestors gave the United States, 10,000,000 acres you didn't get fair payment for that, that's what that land claim was for. (2) was a claim based on the 1865 Treaty, the Claim that said that the 1865 Treaty was a fraud, it wasn't fair, it misrepresented the people, and that it could be declared to be a void document.

He added, Nelson was telling me the other day of a book he had that indicated that the 1865 Treaty was never ratified. The petition challenged that Treaty and it took a very long time to resolve the land claims part of this. Before that could get resolved that the case that we now know as U.S. vs. Oregon, Belloni case in United States District Court...1957.

In any event McKee Smith was the chairman of the Fish Commission of Oregon, and in those days Oregon had two different bodies regulating fish--the Fish Commission regulated commercial fishing, the game commission regulated sport fishing and hunting. Now there is only one body that regulates that all.

The reason it was filed against Mr. Smith himself was because the State of Oregon also has sovereign immunity, the State of Oregon asked the State of Washington, acting together with the Columbia

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River Compact, had established fishing regulations which did not accord any special recognition to Treaty Fishing Rights. Indian people could not exercise under State Regulations any rights other than what other people could exercise.

After that case was filed by those individual Yakimas, the United States, as Trustees for the Tribe, did bring that against the State of Oregon, and the United States could do that one. They brought an answer against the State of Oregon for violation of federal rights, the treaty rights. That action was brought on behalf of the three tribes of the Columbia. And then the Yakima, Umatilla, Warm Springs, and Nez Perce Tribes all intervened, which means in court terms when somebody else has a lawsuit going on and you have an interest in the subject matter of that lawsuit, you may ask the court to be part of the lawsuit and may intervene.

And then those two cases were combined for purposes of the Tribe. Now in those proceedings, the original proceedings in the United States vs. Oregon, I'm about to make the transition from history I know by reading and by word of mouth the history I've participated in because I came and joined our law firm and Owen Panner was the Chief Attorney for the Tribe in those days, and I came in 1967.

In any event, during those proceedings there was never any issue of the 1855 Treaty raised by any party, by any of the Tribes, by the State of Oregon, or by the United States. And based on those proceedings, Judge Belloni handed down a historic ruling in 1969 recognizing the Treaty fishing rights off reservation of the four Tribes.

Judge Belloni held that the State had to afford the opportunity to Indian people to fish. Judge Belloni said that the State could only propose regulations that were necessary for conservation, in other words the State couldn't regulate just to give the fish to the Non-Indian commercial or sport fisherman. And he recognized and held that the State had to provide under their regulations that the Treaty people had the opportunity to take a share of all fish runs that reached their usual and accustomed fishing grounds. That was a big step for the Indian people of the United States.

Since that time in 1969 we have been in Court many, many times on that and it is something that we work on practically every day. Because there is always something going on in the 9th Circuit of Appeals Court.

After that ruling by Judge Belloni which recognized the off-reservation fishing rights of the Warm Springs and Wasco people

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and parties to the Treaty of 1855, the claim before the Court of Claims dealing with the 1865 Treaty was dismissed. The Tribe abandoned that because the Court had recognized the existence of fishing rights.

In about 1972, the State of Washington sought to come into the case, the U.S. vs. Oregon case. The reason was that the management of the fisheries on the Columbia River is done by the two states working together in a compact. Washington couldn't do anything, but Oregon would prevent them to do anything anyway, so Washington decided to stick their oar in the water.

And when they went before Judge Belloni the Judge was very clear that the State of Washington would have to take that decision because they couldn't re-litigate issues that had been decided in that case. So Judge Belloni let them come into the case on that basis. And after they did that then they filed a petition to go over an issue that had already been decided. And Judge Belloni ruled against them and they appealed that in the Ninth Circuit of Appeals.

That is the Federal Court System, where we have different courts besides the Tribal court in each state, appellate court and our appellate court is the ninth circuit, which is nine western states.

He then referred to the handout Treaty of 1865, and indicated this did not relinquish the off-reservation treaty fishing rights of the Warm Springs Tribe. What that is excerpt of the brief, part of the brief that went to the Ninth Circuit on that appeal by Washington. And I have a copy here of the whole brief that dealt with a number of other issues that Washington Raised. I wrote this brief in the early 1970's to the Ninth Circuit. A portion of this brief holds some old government documents, a report from Indian agents of this reservation, etc. It also recites the number of times which the Congress of the United States have recognized the existence of off-reservation Treaty Rights. And there's nobody that has ever asserted that there was any validity to that Treaty of 1865. This argument was presented to the Ninth Circuit. Well the Ninth Circuit never really ruled on that, because they agreed that Judge Belloni was right.

The floor was then open for questions from those present.

FLOOR OP.  
FOR QUES

Max Jackson asked, you can't sue the Tribe. You can't sue the sovereignty. You can't sue the United States. How about the side-kicks like the BIA? MAX JACK

Mr. Karnopp, the question is about sovereignty immunity, you can't sue the United States, how about their side-kicks the BIA.

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The sovereign immunity extends to the government in all of its forms. So, the BIA is part of the government and so it can't be sued unless the United States give its consent to do. It is also true that the individual people can be sued. I mentioned this when I spoke of the case of Schappy vs. Smith. Mr. Smith could be sued because while he was an official of the sovereign or the government of the State of Oregon, the claim was that he was acting illegally, and if he is acting illegally then he is not protected by sovereign immunity.

It has even arose on the reservation where people have attempted to sue the Tribal Judge, it was thrown out of court on the basis of the Judge was acting within the scope of the Judge's power and therefore is protected by sovereign immunity but if the Judge or the Council or anybody acts illegally and contrary to the law, then that person is not individually protected. That is the way sovereign immunity works. It extends the sovereign in a sovereign agent who are acting within the scope of their authority, but not when they step outside the scope of their authority.

And in the fish and game situation there are several instances where governmental officials have been sued. We had a case against Secretary Baldrige, Secretary of Commerce, claiming that he acted contrary to federal law to carry out these regulations.

Tommy Kalama, this sovereignty you have been talking about. I TOMMY KA have a question about the sovereignty, it involves Tribal Council and Treaty sovereignty from federal government and what our Tribe, employees of the reservation, referring to the Mill Workers at Warm Springs Forest Products now, and these white people. What I was wondering about is mill workers of WSFFPI are white people, Non-Indians, and Tribal Members, Indians, MIT's, and you have always been thrown around. You've got white people working there and you've got Tribal Members, people married into the Tribe, so when you get a bunch of these people together talking about wages, better wages because of having to work down there and like all the things we have on our reservation, usually things are debatable whether they are good or bad. Whether they're going to increase the wage or lower the wage.

I was on the negotiating committee for the new contract which fell through, and that was the reason why the WSFFPI went on strike, the Union Workers, some of the workers were split. Some being faithful to Tribal Government, some Indians that were Union workers, and you have the Non-Indians that were Union Workers. My question would be: how does the national labor relations board fit into the sovereignty for the Tribe? The Treaty of 1855.

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Why is it taking them so long to make a decision on the Union, Non-Union, breaking the Union, or continuing the employment at the Mill right now. Is it because of the elections or whatever? Since June, I have been learning quite a bit about sovereignty about the way it is compared to the federal government and Tribal Government, and I haven't seen anything to keep all these in their perspective, both Tribal and sovereignty, federal government, and how can we get that resolved. What kind of questions are we going to come up with after it gets settled.

Mr. Karnopp, first, sovereign immunity can be waived. The Tribe has waived it's sovereign immunity in some areas. For instance, the hydro-project where we got a loan from the State of Oregon for \$15,000,000. The Tribe agreed in getting that loan that if we don't pay back, well you can sue us because obviously somebody isn't going to loan you the \$15,000,000 if they can't do anything if you won't pay it off. So sovereign immunity can be waived by the Tribe.

Sovereign immunity of the Tribe can be waived also by the Congress. The Congress, that's what is called the plenary power of the Congress over Indian Affairs, and there are cases that say that the Congress of the United States can redefine sovereign immunity. When the Congress adopted the 1968 Indian Civil Rights Act, for instance, the Congress provided that Tribes could be sued in what is called habeas corpus. Congress can do that.

The issue about the National Labor Relations Act, is whether in adopting the National Labor Relations Act, Congress intended to regulate the working conditions at a Tribal Operation. And there is a case that deals with the Fort Apache Timber Company case, called FATCO, and in that case the National Labor Relations Board which is a federal agency that administers the labor laws, looked at that particular situation, that it was a tribal operation, tribal sawmill on a reservation cutting tribal timber, and held that the National Labor Relations Act did not apply. That Congress didn't attend that law to apply for Tribes.

Now there are two other cases that I know of and I think these are the only three that have dealt with that issue. One of them arose on the Navajo reservation where the employer was a Non-Indian company operating on the reservation, but the company was a private corporation and it wasn't an Indian company. And in that case the National Labor Relations Board through the Federal Court held that the National Labor Relations Act did apply to that company, even though it was operating on the reservation. The question wasn't whether it was operating on the reservation or not, it was whether or not the employer was the Tribe. And those cases are the two extremes.

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There was a third case which arose on the Devils Lake Sioux Reservation in North Dakota. It's kind of in the middle. In that case there was a corporation that was formed but the Devil's Lake Sioux Tribe owned 51% of the corporation and the Brunswick Company owned the other 49%, but the Brunswick company totally ran the operation, they were the management, they made the labor decisions, etc. And in that case it was held that the National Labor Relations Act did apply because it wasn't an Indian company.

The issue that before has been raised here in connection with the strike is a charge was attempted to be filed with the National Labor Relations Board saying that Warm Springs Forest Products Industries had to comply with the National Labor Relations Act, and that petition was referred by the local General Council office of the National Labor Relations Board to their Washington Office, a part of that is called that is called an Advice Division. And to assure them whether or not they should accept that charge or not, and that hasn't been decided. I don't know why it hasn't been decided and I don't know whether the election has anything to do with it or what. That's what the issue is whether or not this operation is like Fort Apache, or is it more like the Devils Lake Sioux case; it is obviously not like the Navajo case where it is totally a Non-Indian company.

Nelson, you've got the minutes of October 13, 1988; read on those and try to get some of the points out of it. I think Mike will summarize it a little later. Right now we've had three Chiefs of all the Indians that we have today. And our Tribe has been very proud that a Wasco Indian got there--Kenny Smith. So if we could, we have been having meetings, we're trying to look at our finances, the Tribe's whole finances, income, savings, what we spend and how we spend, and maybe Ken might touch on some of that or whatever.

Ken Smith, it is a real pleasure to be here among a good many **KEN SMITH** Wascos out there. And I'd like to thank Nelson, he has been a super Chief. He's my Chief and I've worked with him for a good many years. I know when I first went to work with the Tribe in 1959, Nelson was the Chief, and whenever we had big issues on the table, I always liked to see Nelson sitting there because I know he has got a lot of knowledge, and anywhere he went he wanted to do the best thing for his people. So I really like to see Nelson there whenever we talk about a big issue in the Council room.

Most of you know that I was raised by my grandparents all through the years and I learned a lot of things from them. A lot of my good values come from my grandparents--but we do learn the good things when we're growing up, and I learned all my good things

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from my grandparents: to have respect for my elders, respect for other people, respect for my neighbors, be honest, be productive. One of the things they told me was to get out and get an education because your going to have to survive in this world.

I remember my grandmother telling me you go get an education, you come back here and work for this Tribe and do something for your people, and hopefully, I've been able to accomplish part of that and I went to school and came back and worked for the Tribe, worked for 22 years. And as Nelson indicated, I decided to take the job back in D.C. for four years and that was an education and quite an experience. Of course as you all know I came back and resigned after the first term and now again, I'm working with the Tribe as a consultant for them. And I might add, back there it is not an easy job being an Assistant Secretary.

We may react to what the Bureau does sometimes, we may chew them out, but when it gets right down to it, I think they have worked with us, supported us, assisted us in times when we really needed them. And I would think that if we did away with the Bureau of Indian Affairs today, that a good many Tribes would fall flat on their face. And there would be very few Tribes that would be strong enough to survive that fall. And I think the Bureau is going to be around for a good many years and that trust relationship will be there for a good number of years.

And what Nelson indicated, I guess we've all got concerns where our Tribe is going. We all know we've got many problems, a lot of people problems, we've got drugs, we've got alcohol, we've got poor work habits, people aren't productive anymore. We can all look back when we were growing up with our friends here, some of us that were older, that we had to work, we had to pick potatoes, we had to pick berries, pick huckleberries, we fished, we grew gardens, we were all productive. We didn't depend on the government. We didn't depend on the federal government, we didn't depend on the Tribal Government.

And for some reason, through those years I think we went astray someplace. We don't have that attitude anymore, that self-esteem that makes us productive and good workers. We have got to deal with that, and it's got to come from the people themselves. I don't think any person can change it. I think it's got to come from within yourself, to change that. And I think the government here can help support going through that period of time, but I think we've got to change it.

Ken continued, and we've been looking at our finances for the last two days, and this is what we've been working with the Council with. I think the Tribe is in a very good financial position and we are trying to make some long-range approach

plans. We are looking at our revenue in about 20 years, we're looking at what maybe our budget will be, we're looking at some of the capital projects that we've been talking about as you know, we just passed the Museum. We will be talking about an Early Childhood Center shortly. We will be talking about a new Health Clinic next year. And I'm sure those will be discussed with the membership and those large projects may be brought to a referendum next year.

But those are the things we're looking at, we're looking at other capital projects, we're looking at how do we create jobs, what about our economy, we have got a lot of people unemployed, so we're looking at a number of things and we're trying to project out how are we going to create those jobs, have they got to be quality jobs, and so those are the things we are working with.

At the same time I think the Tribe is trying to preserve some of their money. A couple three years ago they set up the scholarship/trust fund, we set up the senior citizen trust fund, and we find that if we vest those monies properly in a couple of years those funds should be self-sustaining, they should always create enough money to have scholarships from here on out. And there's enough money in the senior citizens fund to carry it from here on out, that they will be protected, education and senior citizen. I think that was a good move by the Tribal Council.

We are looking at other things. We are fortunate to have a resource, we are fortunate to have the dollars, and we are saying maybe it is time we started putting some away, savings, so we're talking about that issue tomorrow, is putting some away for the future generations, like our elders did, they preserved the timber resource, etc., and now we are benefitting from it. But will we always have that timber resource. There's a changing environment out there and something could happen, and we've got to put some money away for future generations so we could always have some money coming in all the time and we have got to diversify.

Those are the things right now that we're struggling with. Council I am sure will come out with some good recommendations because we have got pretty good leaders and we have always had great leaders in the past, and I'm sure we'll continue to have those kinds of people.

I might add, when I was in Washington, and what I have learned here with this Tribe, there's two things that I was trying to do when I was in charge of the Bureau of Indian Affairs. One, to be successful in any area you had to have a foundation in Native Country, or in any operation, or any nation, and that foundation was you have to have good, strong Tribal Government. You would

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have to go to combat, if you don't have a good strong Tribal Government, your not going to succeed, no reservation is going to succeed. The Tribe here is very fortunate that you have established that foundation.

If you could go on out and visit other Tribes, you would be glad to come back to Warm Springs and see what's happening here. It's just like being a U.S. Citizen, if you go out to New Mexico, or Africa, or some of these other countries and come back to the United States, you say thank God for America. And if you went out and visited other reservations you would be glad and very proud of Warm Springs, the things we've accomplished, etc. But again, we're not through, we're not done, we've got a long ways to go. There will be other people like you, great leadership as we've had. And I think are going to solve our problems.

At this time the floor was open for questions.

Tommy Kalama, what kind of enterprise are you looking at for creating jobs?

Ken Smith, we are looking at remanufacturing, and the added value of what you produce in the mill, that would be one thing. And we are looking at maybe expanding tourism in some way or another. One of the other things we're looking at is how do we spin off of some of the things that the government is doing that an entrepreneur can do or a Tribal Member could do and set up his own business. Like the janitorial, maintenance programs, we shouldn't even be operating a garage--that should be owned by a Tribal Member. Those types of things should be spun off.

What we've done is we made an assessment of some of the thinking on the reservation and we've examined it and now we're trying to develop an economic action plan that we'll be presenting to the Council in January, and hopefully they'll approve that action plan and we'll move forward in economic development.

Zane, I have always looked at Nelson as being the head chief because he is the Senior Chief that we have on the reservation, and Ken spoke a little bit about leadership qualities. That is what I think helps all of us on Council, by being that, not afraid to disagree when we see some of us interpreting something a little differently than it should be, he isn't afraid to disagree. He'll straighten us out. And those words of wisdom, I have great respect for Nelson as a leader and as a man.

I feel proud to be in this place, I think it's great that we can have a place like this where we can get together. It serves a useful purpose for us and we can be up here away from the world and have visits with one another and have fun.

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The business of selecting a Sub-Chief is something that is new to us because we haven't done that, that I can recollect for a long time, that none of us know how to go about doing that again. That's why we have good leader and I'm sure trust in the people that are here that we'll pick a real good Sub-Chief.

We talked a little bit about the financial position of the Tribe. We are today in pretty good shape, but this Council and future Council's have to find ways of getting more revenues for the Tribe because our population is expanding quite rapidly, which is good. It forces us to come up with ways to satisfy the needs of our people, where do we house them, how do we get them a place to stay where they can be by themselves or if they want they will also have neighbors, that's tough to do.

We have lots of land, but getting the utilities to those homes sometimes is a problem because of the lack of close water. And sometimes we see good pieces of land that are owned by a lot of different people, small ownerships, and that is some thing that causes some anxiety, probably anxiety because we might have a real good spot and they can't build there because they do not own that land.

But the recent referendum is going to build something that we'll all be proud of because we have a lot of artifacts that will go in there. And as we go along the different things that are done there we will be proud of, we will be able to learn something about ourselves, why we are here, what our forefathers were all about, and how we sometimes take it for granted what they left for us to enjoy. I think our people are fortunate that we can come together and feel close, we're all friends, all of us are sort of related to one another. And we respect and love each other.

Nelson, now we'll open the floor to suggestions as to how you feel you want to go about discussing the business that we had set out to do. Traditionally back, you would have had hereditary or somebody that the principal Chief would select from the different villages. That isn't possible and even going through a lot of my close kinfolk that couldn't occur either.

So this is the way that the people went about it, and we hadn't had a Sub-Chief for I don't recall how many years now that Alfred Smith passed on. He was just assuming that besides being the lead hunter and director of the fishery people that came from the longhouse along with the root diggers and the others that helped. I haven't been active in those areas, but I still watch them and so what you will be doing is to reassess to what you said in your minutes, I don't recall exactly, but maybe Mike will have to

summarize some of that so that we understand that maybe you have set your qualifications too high and trying to come to some kind of a conclusion that would get you someone.

And I'm speaking of everyone of us go through life with ailments and different things, sometimes we're fine and can go on, some live to be a ripe old age, and some start having problems and then once they start well it seems like people die one way. And not that I am planning on going on beyond, but I had to take that into consideration.

I hate seeing our people sitting for over a year like Uncle Joe passed on and we stand for a long time with no Sub-Chief or a Chief, and that isn't good because our people always traditionally had leaders that they looked to spiritually assistance, and we had religious leaders and our people always didn't have a separation of churches like our constitution speaks to. We didn't have those kind of leaders, so this is the reason that your being asked and I know it's a hard task because we are...I was sitting down with one of my nephews and I started to go through who passed away, and I got to Cascade Locks, up the river, up Wolfe Canyon, Sidwalter Flat, and we start naming all the different people.

And Jimmy Macy has been looking through documents and he shared with me and then when I looked at it, well we were the same people again we were talking about like, Yeogo (phonetic), Sulumguts (phonetic), and some of those people that were close because I have a have a picture in the house that shows Sulumgut and Yeowuts standing and Clifford Meacham was standing on the bench, he was just a little feller, but that was the family together. The cousins in Charley Jackson's family. But we got to getting through calling all the different ones the Switzlers, Polks, Brunoes, how they related to the Painusch (phonetic) family. And the only one that we're kind of lost or we know who belongs is Alagloch (phonetic) and Tuschela (phonetic), that's the two that we were talking about. And we finally got straightened up on Pa-inush (phonetic) but we have history of Pa-inush (phonetic) to this one sitting on that little bench there, and that runs back into their family. That was the last Chief under the Treaty.

I speak of the Treaty because today more than ever it has to be by the Treaty, in defining what the sovereign powers were. The Chieftainship had the sovereign power to sign and cede about ten million acres. When we talk about our reservation and other reservations, we talk about a sovereignty. We must have land to be sovereign. You have to have land, that is why we are so fortunate when our people never completely lost in the allotment act. It did do some damage to us.

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Today we have our constitution and by-laws so we try as best we can to go along with that. But it does talk about Chiefs and Sub-Chiefs, if you have a Chief you have a Sub-Chief or a religious leader to guide the Chief. These things are traditional customs that we look at.

So maybe we can get Mike to summarize the minutes of the last meeting, get the highlights of it, and you can think about it, are you ready or do you want to wait to further, because I think that our people are starting to realize more that we are a native people, and always have been. We don't want to cause a break in our group, we need to pull together strong because whether or not you voted yes on the museum thing we still feel that when we spoke to you people here that you thought about it, and you exercised your right over the sovereign. We recognized that.

Mike Clements, good evening, and I want to pay my respects to MIKE CLE Nelson, Larry, Ken and Dennis, and respects to all of our elders. I thank you for coming here and begin to starting the Chieftain process.

In terms of Nelson and as I understand he is trying to do is he is at that time looking for people to help him, he's at that age where he needs help and I know he has come here to ask the people. He comes here asking about the qualifications of people that can begin to take a leadership role in the Wasco way. And qualifications is important too, I realize that, and our families we have been attached to the leadership or protecting the Wasco people from the time we came here and the constitution, we have had leadership and not today's leadership. But now it is time to look to the younger generation.

We talked some about the qualifications in the last meeting. And a number of people stepped forward and expressed their desires or were speaking for families or ancestry or their roots of people that were identified as Wasco leaders.

So we have a question, what do you want to see in the leadership. So we named out a number of things, we talked about a person being able to speak the language, people that need to know the past, they need to know the ways--the sacred ways of the Wasco people. We talked about you have to have the knowledge of the families, of the history, that they would have to understand what goes on in the Tribe. They would have to be well respected. The person would have to be well looked upon. That person would be able to go out and represent the people and we would be proud of that. And then the list goes down and if you'll read through the minutes, you will see those individuals that expressed their feelings about those qualifications. And I think there again,

those people that do step forward and express themselves about qualifications, and after thinking about it and looking at them, I think about them and I think we understand that we want further guidance, how many people understand the old ways of the Wasco people. Who do we have here that is able to do those things.

I think what Nelson is asking is that somebody has to step forward that is willing to learn some of these things, they have to be able to make time to come here to this lodge and learn those ways. We need people to begin learning and taking on the next generation to come. That is a serious matter. And one of the things that we don't want to see happen is for us to split into factions, families, it should be based on what we believe to be the best person or people. We need to look at who would be willing to be able to accept this, so that's the essence of our meeting.

We had a presentation on the Museum and as you know the referendum has passed, that part of our history if you will, that the Museum is in the process of looking for finances and then will go on to be built when exactly we can't say right now, or those people will be gathering more money. As I understand it once they get the finances, the construction will be about an 18-24 month project to get the facility actually built.

Also in the meantime, as we are considering these things we also have to look to those other things that we want. People in the community believe the Learning Center is the number one priority, and I don't disagree with that, and never did. But on the other hand the Museum was ready, the financing was possible to be pulled together, but I believe that the Learning Center Project is still the number one priority for the Tribe, that we didn't turn against that facility, the Learning Center and possibly a Day Care Facility. So talk to your representative, I think that is the place to go, let them know your feelings.

We have the Health Center and other projects, the Shopping Center. Right now, we are considering work on the Learning Center and that needs to be done as soon as possible. There again something we want to encourage you people that the Council or the leadership was not overlooking that project. We ask you to come forward in the Comprehensive Plan and come to the longhouses and express your feelings, that was the number one project. I don't think we've ever forgotten that.

As we went through, you will read in the minutes the number of people that stepped forward to express their feelings about the Sub-Chief. In the end it was asked for more time. The people said we're not here tonight to say who, or to give any names, that we want to go back home and talk with our people and begin

to research in our own minds possibly who to select from. And at that time it was asked that Nelson schedule another meeting so that we could come together again and get further guidance on where we are at this point.

Not everybody that was at the last meeting is here tonight, but I think quite a few of us, by the list in the back you will see that we had right around 80 people, those are quite a number and I think we will have something similar tonight. There again I think Nelson is here looking for some help from us to express our feelings about what it is about our feelings about what it is they want to see in the Sub-Chief, what they've heard about the qualifications, it sounds like we're looking for superman and he probably isn't around.

I think that we all have to admit inside of ourselves that we want to be impressed, and it would be pretty hard to find that person that we all hope to find. So there might be some give and take on these qualifications. We need to think seriously about that and give Nelson more guidance, I am assuming by the comments tonight that we still need more time beyond this to speak with our families. I know at some point we are going to have to do that.

But from our area in Sidwalter there has been expression by the people there to have a meeting to talk about perhaps some names that we could offer. Right now a meeting is scheduled around Thanksgiving time as I understand it, and so those people that want to come together and talk about just who it is in what families would that be to take on that kind of responsibility.

I think those are there and looking at the leadership, and again I feel very fortunate to have traveled around the country as a Tribal representative and also as a representative of the Wasco people. We are a nation that have people that are hard workers. In just looking around the room as I look at the young people, I have a respect for them that they too will do right when their time comes.

But it is time for us to get down to hard work and I think we really need to consider the people that step forward to take on this responsibility. I think we should help our Chief as best we can do that. We are going to need the help of the elders and people that can give us the parts of the past to help us make a good decision, and we've got to have the parts of the past that will help us make a good decision. I can stand before you as a person that testifies that I do not know you, and I would need a great deal of help in order to do the best job I can in making that decision as just to who would be these people that we would offer to lead our nation.

I spoke a little about that the last time, and the people in our Agency, it kind of struck me when Ralph got up and made a statement last time because I really don't know who I am or where I come from and if that's a problem, I have the same problem. I know that my people and the elders that brought me up taught me the values as far as a lot of the past, it was kind of like Kenny said--go and get an education and come back to work for the people. I know there was people that have been living here all the long time and you know many of the things that we don't know. So we're going to have to take time to learn that, and that will be a challenge.

But for now I think the question that we have is what do you want to see in terms of a Sub-Chief, and at some point we need to make an offer of the people that we ask, and do that in a real serious way. That was pretty much the meeting. We thank Nelson, many of us the first time we had stepped into this lodge and we can feel the togetherness that it brings, the pride in watching people, that we have a place to come. I think those are all good things.

Now it's time to sit down and do the hard work and like Nelson said we have to do it together. And it has to be the people. Sometimes we think that's not easy, but if we come back in these kind of meetings, I just hope that we offer names or whatever and we take a look at the qualifications and consider those people and not do it in anyway that is disrespectful. I think you all know that we have been taught one another, respect the ways, respect the process, and I don't know of any better process than what your going through here. And I always said that even representing your Tribe, the government that we have is not comparable to any other one. This is the best one right here. If we come together as a Tribe, things can work to the benefit of the people.

The floor was then open for open discussion.

OPEN  
DISCUSS I

Tommy Kalama, I would like to talk about the some of the older elders that are not here. The ones that we do have here that know Wasco songs and some of the younger ones over here that know Wasco songs, maybe not the language. When Daisy was talking about maybe we are looking for a superhuman, and I know that a lot of us young people have been told by our parents and grandparents that we should go to college and get an education and be able to take care of yourself in the white man's world. A lot of us have done that.

TOMMY KA

Somewhere down the line when we were growing up not realizing it, a lot of us younger people my age have lost their language, Warm Springs, Wasco and Paiute. I think we are very fortunate to be

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able to Wasco dance and sing some of the songs a little bit, and myself, I'm guilty of not using the Wasco songs, I used to sing them all the time.

But I remember when I was very little it seemed like some of those times were the happiest times when we were Wasco dancing, and it is part of a Wasco's life, the enjoyable part, community or social time was Wasco dancing, singing, and being together. And I would like to invite the elders to teach the younger ones to sing and Wasco dance maybe at the Longhouse once a month because that's where we learned. We would sit on the side and my grandma Eva Polk or somebody would say you get out there and you Wasco. I'd get out there and Wasco dance and Nelson would teach us the proper song with the proper dance. And now a lot of the Wasco dancers they don't dance enough and they forget the dance. Now Nelson has got to correct us and tell us no, it's this way, your supposed to go that way. I think we should all start learning the Wasco dancing again. We're all human beings, but I think if I had a choice when I was little I would have chose to speak the Indian language, Warm Springs and Wasco.

I know a lot of times when we asked Nelson to hold a session he was busy, there was a lot of different traveling to Washington, D.C., and he was tired. That's why I feel that we should rely on our elders that know the songs and us younger ones will try and learn.

It seems like there is more Wascos sitting down in the audience watching the dancing, putting on the hide things learning which way it goes on a man and on a woman. Learning some of the good songs and dance like the cougar dance, the bear dance, we had a lot of good times Wasco dancing. I've got a couple Wascos in my family and I'd like them to learn.

When we're talking about this superhuman superman Sub-Chief that knows the culture and the white mans way, the military way, educated, etc., maybe we ought to think about lowering our qualifications for Sub-Chief.

Larry Dick, I'd just like to say a few words. Looking for this **LARRY DI** superman or superhuman amongst us is pretty hard. I think we can't find nobody--we might--but it is going to be very hard to find this person to take the Chiefs place in the Wasco. Knowing our cultural traditional, fitting into the modern world today is something. The years that I stayed up here I have watched him and a lot of things that I gathered is what he sat down and showed me, told me. Most of the things that I got from him--he spoke--it wasn't from reading a book, because he sat down until midnight or 2:00 in the morning and read, reading all these constitutional by-laws and the Treaty Rights of what's going on,

what has to be done so that we could have it done for our people.

And he goes along and we travel together, he tells me what is happening, what has to be done. A lot of the things that he does I don't do. I am a person, I am an outdoor person, and at the same time I want to learn about our traditional and cultural ways.

I have learned and it's hard. He asked me if I wanted this position and I told him no, I don't fit the qualifications that you have. I don't think I have that high education like some of these people have working for us, Mike, Zane, Ralph, Dennis, Kenny, I got a lot of respect for you guys for what you guys are doing for our people. And I believe that a lot of the Wasco people today working for our Tribe are doing a lot of the work for our people. And I want to thank these people.

But right now, we're here to choose or even have names that will fit the Sub-Chief position. And we are all going to come up here and keep telling stories how we were raised. I remember when I was raised, I thought I was being raised and taught the right way until I came to the Agency and had to go to school and I lost everything. Only time I remember these ways is when I got down there, down North Junction below Kahneeta where I was born. That's the only time, that's my only hunting grounds that I go to.

I hear a lot of different stories about people how I go out and poach, how I go out and kill deer for the fun of it, that's the way I wasn't raised. I was raised where I had to bring everything home. The Wasco way is slowly drifting away. And Tommy is right, but every time we mention about having somebody come up and teach this Wasco dance and singing so that we can learn, nobody shows up. He is right about Uncle Nelson being tired or off to D.C. But it's us, the individuals ourselves, there's a lot of people come up and ask me when you going to sing, when you going to dance again. It seems like every time we get something set, nobody shows up, two and three people.

But at this time we are looking for names to fit this position. I know it's very hard for us. They had an interview over at Mt. Hood Community College they call it Confederated Tribes the two worlds, our world and the white mans world they called the world today. There is a lot of things happening in this world today. The one we choose, the one that person's got to look ahead and know what's happening.

And our youngsters there's a lot of people, youngsters, the ones I grew up with, there's only a few of them left. All the ones I buried, I dressed them, I put them away, there's only a few of

them left, that's counting myself.

Seems like every time I go someplace there's somebody talking to me, they want to commit suicide, how would a person react to that. It's very hard when a person comes up to you and tells you that he's going to shoot himself or hang himself. They are afraid to talk to their parents, they don't want to talk to them. It's really hard. He then spoke about suicidal issues.

Today, the only thing I think about is trying to live today and help my people, help them in the best way I can, the best way I know how. And sometimes that's even hard because there's times I think I'm lost. Seems like my direction ain't going the way it's supposed to be going. I still have two more years, maybe three more years of learning before I complete what I'm doing, and then two-there years is really hard, each day I struggle.

Songs are very hard, Wasco songs, medicine songs. I keep singing these songs to memorize them. Then two songs that Nelson sang at the beginning, I almost forgot those songs until he sang them and they just kind of came back to me really slow. Because we don't hardly sing Wasco songs anymore. There's nobody around but even a few of the elders. I was telling them we need to get down and put these Wasco songs on tape for me, the only way I'm listening is when I'm traveling by myself, I put an earphone on. That's the only way I'm going to learn, I'm not with you all the time. My job and his job don't keep us together anymore. We all have to work to survive.

What I am saying now is we need some names and we are asking you. It is a very hard choice amongst us, I believe that the Wasco people are the strongest on this Tribe and have the knowledge and the education. And I know this choice is very hard amongst us, trying to find a superhuman or superman that has the qualifications, is what I was just reading from the minutes.

Daisy Ike, I do believe these standards we are not asking too much. Remember you are protecting our Treaty rights for our children to be. You have the responsibility for traditional meals and all these other things that have to be adhered to. How many of us are willing to make that commitment. How many of us are going to be available with food for the people, to have your wives, sisters, aunts, brothers hunting, your nephews. How many of you are willing to make sure that his traditional outfit is repaired, that the beadwork is like it should be? That there is enough food to feed anybody? DAISY IKE

Asking for names tonight I still think is too soon. Also other traditional responsibilities--and please don't ask us to call out names when we are not ready. It is our decision when we are

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ready to put these names forward and I think that we need more time.

I think we need more discussion because this is a big responsibility for someone. We have to be someone willing to make not only the commitment to the Council table, but also the commitment that is going to be needed to the people, because it is a hardship and the rest I think Nelson can tell us tonight.

I remember listening to my mom coming back when they were talking about the war bonnet. When Nelson was selected I remember mamma wondering who our Chief is going to marry so that we could have a head cook tonight. I came to say this is a responsibility that can't be taken lightly and looking at the names on this Treaty, I think each one of us families should meet and come up with a name and then I believe that maybe spring time we can share those names. Don't run up there and grab the war bonnet if your not willing to make that commitment with your family behind you. If you really love your people the way you say, then don't talk two mouths to them. If your family is ready to cook every Sunday, and use your own money. When your family makes this commitment, your family has to give from the heart. That is what your talking about, it is a hard thing to do.

Prosanna Williams, I'm proud of my children, they have really taken interest, not for themselves. I'm proud that they are thinking of someone that they truly can trust, put a lot of their faith in, and I think that's good. Because the last time I didn't want to say anything so I didn't talk, knowing as this was interpreted, I read the old minutes and I wished a lot of you folks could get ahold of the old, the original minutes that is in the archives today. The minutes of day-to-day of the Treaty, and people as we know at that time, who they were and why they were there. I tell my children almost weekly at the table, this is what happened, this is part of the history.

PROSANN  
WILLIAM

When I got married into the Katchia family, that old man there was important documents that they held that was presented by the United States President, documents that was given at that time to a recognized Wasco Chief. And I read them. I looked at them, it was a beautiful parchment that should have been in our archives today, a copy of it anyhow. The flag that was presented for the Wasco people--the Wasco Tribe. The big metal that was presented to the Wasco Tribe, and at that time Kenny Smith's grandmother asked me to ask the old man if he could display those things so that Wasco people could see ownership of something that they had accomplished in their lives, that they were recognized for. Because it was presented to them for their achievement, for their help for many outstanding things that took place. And this is the history I keep inside and I share only with my children.

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It's a long, long history and when I hear you folks say today's time and we got to go with today's way of life, no.

My dear people, the bible never did change. And that's the way Indian values are. Indian values should never change. And Indian values has many things, honesty, a truthful way of life as you lived it day to day, and many other things that they put with it. This was the way that people lived at that time.

In 1937, my father and my mother were asked to come in the Agency people called them in, and they were asked to care for the religious spiritual part of life in the Agency area, take care of the Longhouse, that will be your responsibility for the rest of your life. At that time they were recognized as being head of the longhouse and they took care of all the traditional gatherings in the Longhouse.

Today, that's fallen down. Because of illness I let it go down hoping somebody would pick it up, hoping people like maybe Daisy and her family would come and drum and do some things for other people that I feel we have been doing all our lives and will probably continue to do it until the day we check out. We have when these things are brought up and it's true, I'm listening to my children right now, they in their own mind have searched and feel that they have found a person that they would like to be in this position. It's not either one of them, but someone that they respect and someone that they truly have confidence in, and I'm going to support them and teach them as they walk along in seeking, never mind the things about what you should be and how you should be, what you have received and what you have not received. That's not in the Treaty.

I look at these names, I heard a lot of talk about them, but I know the history of some of these people that's on this document. And we have people sitting here that are part of these people. She then continued with stating several Indian names recognized on the list.

A man that I heard many stories about who died in battle, he died in the Snake Shoshone Bannock War, he went fight for his people and that's where he lost his life (stated an Indian name). The people, his great-great grand daughter was still living, not too long she died.

She then read some other Indian names, indicating some are not spelled right in this document.

And those are the kind of people maybe you need to look at first is what I am hearing the children saying and then go back from there. Because certain groups of people on this reservation

supported certain parts of certain groups of people. One group supports one group and another group that supported another group.

I sat in on many of these meetings in the 40's where they talked about getting a Chief, a Wasco Chief, of finding one, electing one. And I heard when the late Otway Annie had Bernice put that war bonnet on Kenny as his recognition as going back to D.C., she was so proud of him to make that step forward into a world of great chiefs. And I heard a lot of criticism that time, but I told them I was present when Kaough (phonetic) put a bonnet on George Meacham, I was there at the old Longhouse. I remember and I can still visualize what happened there. So when I talk I talk of real happenings and I share these with my children because my father was related to many, many of the Wasco people. The river people acknowledged this in Lyle (Washington), they recognize this, they know him, they know what bloodline he was from.

But I hope with good thoughts and good feelings that you folks are going to make good decisions. But think about coming to the Longhouse and praying about these things. Think about that is the spiritual place for spiritual gatherings like here. This is a spiritual house that holds many, many things that some could see and some cannot see. I wanted to share this with you because I am not in possession of the minutes. I give a set to Otway (Sheriff Quinn) (phonetic). I had copies made, we lent these papers to our brother and I hope someday that it comes back to us.

Buford Johnson, I am glad to be part of the Wasco people. One of the qualifications of Wasco Sub-Chief, and I believe anyone of us Wascos are super. So I think we can look at each other in the eye and say that. I have always claimed that and I think everyone of us in this room the way we grew up we all knew our roots, we're all proud to be that. One of the things on my mind living all these years is they were our true leadership of this Tribe has been the Wascos. And that is one of the things I'm really proud of. In all our endeavors in the Tribal Council and our Wasco people that have been represented on the Tribal Council, they make the major decisions. It's hardly in any organization you find them in every group.

One of the things I find on the criteria your asking for this person is they've got to realize it is a public service job in that type of situation. Your going to find that your not going to be able to please everybody, but you have got to take into consideration all questions and try to do what you think is best for the majority.

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When you start individualizing decisions, down the road you will find you might have problems.

I think, like the other people here, we are not going to come up with any names. But one of the things I hope, like Mike eluded to earlier is that we don't want to be fractionized, we have got to be a people as a whole and we have got to take a really good look at the people being considered for this position.

There was a suggestion of why not two Sub-Chiefs, someone older than Nelson. But I think everyone of us in this lodge that is one of the things we have all got to learn. I think this is a step forward for all of us and all of us realize that our traditions are down the tube. We used to all dance at one time when we were young. It has got to be revived. One of the things I said before is Nelson is a gift to us, his knowledge about our traditions, he comes and gives us help--he is always sharing our traditions. I am proud to have Nelson for his leadership qualities. But I think the individual in the Sub-Chief position will grow into it with the tutor of Nelson and the other people within their Tribe will come to. But I think some of the qualifications like I say we're all peers in here, we are Wascos and we are all superior.

Nelson, it seems like we are not going to come to any conclusions and it has always been tradition that you think things over and when you do make decisions it's usually right. This is what I always tell the Council sometimes we get rushed with something, somebody wants something approved right now, it's an emergency, and we're put on the spot, we can't have time to think about it. Like our older people used to sit, I always like to relate, I'd ask my uncle Jim Palmer some of the names that I carry (Indian names) and a scout (Indian name) was my Chieftain name, he was a Chief and had contact with the bustian.

So you take your time and I will wait and whenever you want to meet to discuss it, usually it will be for some other traditional teachings because the 1865 Treaty the way you found this evening was something that we did not know about.

We always just heard about it and I have read a lot of history and gone back to some of the Superintendents of Indian Affairs and the Agents before the reservation, the Superintendents was stationed in Salem, the Agents were local for the different reservations. But he made the reports to all the different reservations and in these reports, and then the Agents reports of the 1865 Treaty was talked about because the Indians strongly opposed once they found out what they were trying to do to them, but it didn't stop them from going to and fro. Because once the Yakima's had the Winnos (phonetic) and was overruled on that,

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that also gave us back, but it reaffirmed that we had the Treaty right to go to and back to our gathering and fishing areas. So then that Supreme Court Ruling, that applied to us because it was a Treaty interpretation that the Supreme Court made. So you could go down different things and find that was fraudul because the Agent at the time, the great white father at that time was misled and it has to be a fraudul Treaty and he didn't recognize it.

So when Abby Meacham (phonetic) wrote his reports and his whole history of what he did during those times, he wrote in there too also that the 1965 Treaty was never recognized because the person that had the written it had taken off and never did return. So they never could prove that there was really signed. But it has taken care of the reports so we don't really worry about its understanding, that was the reason I wanted him (Dennis Karnopp) to do that because you need a historical background of everything that has occurred, the time of the beginning when we first started meeting people in 1792 when Captain Gray first came into the mouth of the Columbia.

But when you looked right down to it, it was talking about trying to make us give up something in the 1855 Treaty. The language didn't do away with the 1855 Treaty as the real Treaty. Today we stronghold that Columbia River Scenic Gorge Bill recognizes our rights that were never abrogated by the 1865 Treaty.

So I believe if we can hold together and strengthen ourselves so that we can get our people discussing this not just in here but at home and come up with something of the same thinking about our constitution says custom, so that if anything would happen to me there was a person ready to take that seat the same day. Or he could be a part of it because the custom would say he is the Sub-Chief.

When we had committees we have alternates and when that person can't show that alternate takes their place immediately so when we sent a delegation someplace there is always someone there. So the same thing with the Sub-Chief, he could be costumed in and be ready to sit and be recognized.

Because today like I said we are dealing with things that are down to the bare bones and the only thing that holds us in place is that Treaty. Now we have the Hoopas now, our neighbors down in the next state, they are in a predicament that we don't want to get into, or we don't want to get any of our other Indians getting into because of what could happen is where the government took over administration and took over the whole function; the Tribal Government should be so that BIA is under a court order to run that reservation, so all Treaties are in jeopardy because we

have some people now that moved in to raise up the Congress in trying to get them to come to some kind of an agreement to get the support to do a way with the Treaties. So we have anti-Indian Groups going on that is really something.

Your Chieftainship is really important to uphold those things, you need someone that can sit down and learn what the Treaty is, and then bring in the constitution and by-laws under the Wheeler-Howard Act and really get to know those things so that they will know what to do and what to advise. We have got to rally the troops and get behind them right now.

The National Congress we are trying to approve setting up a coalition of organizational leadership to introduce an amendment to the Indian Freedom of Religious Act, and again Hoopa lost the case because they did not really understand the traditional Indian ways of what was what and how they should go about protecting something. So we are trying to organize so that we can get an amendment to that so that it would be something more significant than just a piece of paper. Anyhow, they live, and their government is set up on that, and they have set that up.

But, whatever you do you will be getting my support. When your looking for someone traditional we need to find someone and I would start the teaching with them to get them to know. Someone with prayer on their shoulder and they could carry this load, that's how they believe, they have never understood it or sang songs, but it would be there to understand what it's about.

So I imagine you want to wait and continue for quite a few more meetings. We want to get together with you people because we have some critical things that our Council is trying to work things out, problems with our whole system--credit, housing, discussing where we have a surpluses and we'll talk about that tomorrow.

Bernice Mitchell, I really like what Mike said about being together, and not pulling apart, but meeting and discussing. I think a meeting like this is really good and I think the love is there. If we could come up with some names here and mull over them, think about what we might feel about the people because this is a real giant step the Wasco people are making because it is not just one-two Sub-Chiefs. Real people have to fill in ceremonial and many other traditions. Those have to be all filled.

BERNICE  
MITCHELL

So let us go home and Nelson will call another meeting, and maybe the next meeting we can come up with some names. I am not thinking of a man or woman, but I am thinking of common knowledge person that has a good sound common mind. That is what helps

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people to go on living. Not only one but many, and we have to all fall in our places where we belong once it is figured out.

I think we need more meetings here in the Chief's Lodge. Thank you.

Nelson, perhaps next time we can have these little tables set out and people can eat first and then we can talk. I think we will have a thank you rally (dance) for the Museum, and I'll set another meeting, I'll talk with our leaders of the Agency District and we'll probably have another one.

At this time a special thank-you song for the Museum referendum was sung, led by Chief Nelson Wallulatum.

With their being no further discussion the meeting adjourned at ~~ADJOURNME~~  
10:40 p.m.