

ATTENDANCE
MEDICINE LODGE, CHIEF NELSON WALLULATUM RESIDENCE
October 13, 1988

TRIBAL MEMBERS:

1. ARIPA, Edna
2. BROWN, Rosa
3. BRUNOE, Garland
4. BRUNOE, Jeri
5. BRUNOE, Sandra
6. BRUNOE, Ted
7. BRYANT, Joanne
8. CHARLEY, Geneva
9. CHASE, Mico
10. CLEMENTS, Annbelle
11. CLEMENTS, Elaine Chandler
12. CLEMENTS, Grant, Sr.
13. CLEMENTS, Maxine
14. CLEMENTS, Mike
15. CLEMENTS, Sandra
16. EDWARDS, Lena
17. FLORENDO, Alice
18. FUENTES, Lori
19. GREELEY, Elton
20. GREENE, Perry
21. GREENE, Verbena
22. IKE, Daisy
23. JACKSON, Louise K.
24. JACKSON, Zane
25. JOHNSON, Buford, Jr.
26. JOHNSON, Nancy
27. KALAMA, Tommy
28. KATCHIA, Cassie
29. KATCHIA, Cyrus
30. KATCHIA, William
31. LANGLEY, Louise
32. LAWSON, Estelle
33. LEONARD, Uren
34. MACY, Jim
35. MADE, Toni S.
36. MANION, Urbana
37. MCINTURFF, Madeline
38. MEANUS, Mary Ann
39. MILLER, Candice
40. MILLER, Doris J.
41. MILLER, Harry
42. MILLER, Kelli
43. MILLER, Leni
44. MILLER, Marlen
45. MINNICK, Ralph
46. MITCHELL, Bernice
47. QUEAMPTS, Lavina
48. SANDERS, Edna

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TRIBAL MEMBERS (CONT.)

49. SCOTT, Brenda
50. SCOTT, Bridgette
51. SCOTT, Sara
52. SMITH, Austin
53. SMITH, Gene
54. SMITH, Ginger
55. SMITH, Hazel E.
56. SMITH, Joanne
57. SMITH, Lori
58. SOHAPPY, Lola
59. SQUIEMPHEN, Rita
60. STEVENS, Carol
61. TEWEE, Merle
62. THOMAS, Jeanne
63. THOMPSON, Gladys
64. TOHET, Caroline
65. TOHET, Jamie
66. TOHET, Jason
67. TOHET, Jimmy, Sr.
68. TOHET, Jimmy, Jr.
69. TORRES, Caroline
70. TORRES, Donna
71. TOWE, Irene
72. TUFTI, Earl
73. WAHPAT, Hazel
74. WILLIAMS, Silas
75. WINISHUT, Beatrice
76. WINISHUT, Reggie
77. WINISHUT, Eulalia
78. YAHTIN, Vivian

OTHER COMMUNITY FRIENDS:

79. BEHREND, Donna
80. KING, Duane (Dr.)
81. TUFTI, Shirley (MIT)

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The meeting convened and was called to order at 7:06 p.m., by Wasco Chief, Nelson Wallulatum.

CALL TO
ORDER

Attendance sheet attached.

ATTEND/

Tribal Council Members Present: Zane Jackson, Nelson Wallulatum, Rita Squiemphen; Michael Clements, Asst. Secretary/Treasurer; Toni S. Made, Recording Secretary. Meeting held at the Medicine Lodge, Chief Nelson Wallulatum residence.

TRIBAL
COUNCIL
MEMBERS
PRESENT

Discussion began with Chief Nelson Wallulatum providing an overview of the evenings meeting. He indicated discussion would include the Sub-Chief qualifications, a video presentation for the upcoming referendum on the Museum, and open discussion relating to the 1989 Proposed Tribal Budget, time permitting.

INTRODU
(CHIEF
NELSON
WALLULA

Chief Wallulatum began, we are way behind--Wasco people. You folks don't know your traditions. In the longhouse last time, we elected a person, that was Alfred Smith; he took over as the head of deer hunting; he was in charge of fishing and he was Chief at the same time. We haven't had anything since that time. He then explained that usually the men folk post the flags. We sang our songs. Our dancers aren't here. We can't enter.

HISTORI
WASCO
CHIEFT/
SHIP

On the Columbia River when they had come from Washougal to conduct official business, the canoe dance was sung. He spoke of the traditional ways, i.e., when the Chief entered the village, the slave people laid down.

(7:10 p.m., Rita Squiemphen, Tribal Council Member, arrived).

He indicated the question that would be asked of the Wasco people would be what would you do if your Chief passed on. He then asked all speakers to stand in the middle of the lodge when speaking. That when he holds his flag and the peace pipe, then the person can speak.

He asked, do you want somebody to be standing there just representing the people as a symbol, or do you want somebody more, somebody that can work with what business we have today.

He expressed, it is getting to where the average life span for our people is about 47; and if they can make that without accidents or some kind of related deaths, maybe 60-70. Or the Creator allowed them to live that long.

He then asked for volunteers to obtain the Tribal flags that would be set this evening; this is the traditional way, and the Wasco way would be followed. He indicated the group would enter into the lodge with the canoe dance song and state their business.

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At this time Chief Waliulatum spoke in the Wasco Language. He explained, we are pitiful, we don't understand the Wasco Language; that he understands it because he grew up on the Shitike Creek. He again spoke Wasco.

We want to talk and identify someone that will keep our people up where they have always been. We have lost some ground because of our more modern way of tending to things, under the constitution or by-laws, and interpretations of those things. Sometimes we forget about our sacred traditional ways that I follow, and sometimes even in our administration of resources we will get to where we are not recognizing this religious significance, and some of this is tough, but to a manager it don't mean anything. It means that we are doing something that is depleting something and so that will overturn some of our traditional ways and that harms my feelings quite a bit because I have lived when we had plenty and I can understand trying to manage things. We have always had certain things done in a certain way. Chief Palmer was pretty up in these days.

Today, we sometimes are trying to find someone that fits into having that wisdom of our ancient traditional sacred ways. We use things that to me, many times are sacred, but will end up in museums. Maybe that is the only place to keep them now. So I said okay, let's let the museum handle those if they want to do those in respect to our people. War bonnets are sacred when anyone wears them.

So when they finally chose someone (Chief) he had different things that he could and could not wear. But until he proved himself then people accepted him, and they set him on a sacred material and then they set him up as that leader and he can wear a bonnet.

He indicated he had gone over twenty years before he finally started wearing a trailer bonnet because he figured he earned long enough for wearing that for respect for our people.

He then asked the men folk to go with him to obtain the flags and dress for the entrance into the Medicine Lodge. He indicated there would be a dance of "qubbo" copte (phonetic), all the people that were recognized, put on these coats (men). Women had the basket type of cap they wore, he thought to show they had some kind of rank.

One thing I always say, recently in 1955 this way people started to recognize the other sovereign treaties was made by two sovereigns. They recognize the planning power who is the big power over us, they are so great. That is the reason we make a

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Treaty we are not going to be doing away with. So we created it to respect that power so that we know they are greater than us. We always respect the flag.

Your children should first learn to respect your flag so that you can be in a position that the Great Creator says you can follow, plenary (phonetic) power that is the greatest and...so some of them men would do that.

The women were then asked to distribute the handouts to the group, ie., Treaty information and explanation of descendants.

(7:25 p.m., men volunteers left the Medicine Lodge to go with CEREMON Chief Wallulatum to bring the flags and dress in Wasco regalia; ENTRANC 7:36 p.m., group entered the Medicine Lodge, while the attending INTO LO group stood).

Discussion began with Chief Wallulatum reminding the group those DISCUSS who wish to speak are to go to the center of the lodge, that if RE. SUB an interpreter is needed, one will be provided. Discussion would CHIEF be relating to the Sub-Chief. SELECTI

Some of their traditional ways were not infringed on but because of certain things like the Longhouse, we (Tribal Council) have replaced by making approvals of things so we can change some traditions. In the old days a leader was appointed to hunt, fish, and he would speak in the lodge or anyplace. He was recognized as what we will call the town cryer. So when he talked, that was his business. He kept you informed of what was going on. This person that you will be talking about we will record that.

If you have a person your talking about, we at the Council table, recognize that we are in very critical times, that we are not in a school. We like to teach younger people, but that should be some kind of a method set up so that we could have younger people with us.

But when your talking about somebody that is talking to do business we're talking about \$17,000,000-\$50,000,000. Our water rights that we are on that, we have to meet pretty quick. We are way behind. So we are going to have to have somebody that knows something about those things, Treaty Rights.

He then briefly referred to the handouts for the evening, showing the Treaty. He spoke about the Indian Agents that were on all reservations, and on historical information. Sometimes our Constitution and By-Laws was fine. We accepted the Wheeler Howard Act. We never gave up the sovereignty, nobody gave us anything. We always had those things before the white man had

anything, we had governments that took care of our areas.

It will name those Chiefs that were in power. They had the power to put their thumb on it. The rest were witnesses that were there, they were not making the Treaty, they were witnesses to the Treaty. The Chieftains were the people that signed and ceded those areas and then in later years were (Indian words spoken here), in 1865 signed the Treaty, but they were not chieftains. That was never ratified in the government under the constitution of the United States. Commerce clause gave the Senate the Treaty making authority.

(7:52 p.m., at this time the floor was open for discussion).

Chief Wallulatum indicated, you will decide whether your going to be just talking or whether you will be saying, "it is going to be that way." Whatever transpires here, you will take on things about it, make your speeches and tell what you think this persons qualifications should be, besides just being descendants. What are you looking for besides just a descendant?

Discussion then moved to the upcoming referendum for the Museum.

DISCUSS
RE. MUS
REFEREN

Dr. King indicated there are fifty copies of the sales video that can be checked out by Tribal Members and Museum brochures available at the MOIHS Office.

Zane Jackson wanted to know if the video could be made available for Kahneeta.

Dr. King indicated, yes, it can. The South side is the kind of video tape we are going to be showing in the Museum, providing information about the culture and video development about different aspects of the reservation.

Mike Clements explained the Museum referendum will probably be coming up on October 27, 1988. Other projects include the Learning Center, and the Shopping Mall.

If the people choose to move ahead with the \$2.5 million that is brought to you, we will have an opportunity to get a 4.5 million dollar project. We are bringing the question before the people and hoping that you will listen to the information, make the time to get the tapes, and maybe talk to those that are helping put the information together.

Ralph Minnick, it was indicated there would be some foundation monies, it looked like contributing to the construction of the museum. According to this, the projected revenue is to exceed the projected cost. Is the Tribe looking at this as a separate

enterprise or a departmental activity or more of a governmental function? Second, if the expected revenues do not exceed the operating costs of the Museum, is the Tribe going to assume that deficit and how many years would they fund it and what would happen if the revenue would not exceed the expenses?

Dr. King, to the second part, in terms of the projection of the revenue for the Museum, we have put together a lot of information based on comparable museums. We can look at museums that are comparable situations and look at the traffic count on highway 26 and see what museum revenues would be. We know that the High Desert had 106,000 visits this past year. Visitation has been increasing for several years. The Cherokee Indian Museum in North Carolina, income for July and August exceeded \$200,000. We are projecting that this museum will have at least one half as many visitors as the High Desert Museum in Bend. That is comparative museum. We think this Museum has more going for it than the Bend Museum. Traffic count is approximately 4,000 a day; peak business counts 8,000 a day.

They also know that the traffic on Highway 26 is increasing. The traffic on Highway 26 is expected to double by the mid-1990's. We are basing projections on less than one car out of 50 stopping. We feel that with proper advertising of the Museum, that is not an unreasonable expectation that 2% of the people visiting this area will stop on the reservation. Other Tribes in similar situations make it a very concerted effort and look for ways to get those people to stop and spend some money on the reservation. It creates jobs and provides economic growth on the reservation.

Some last efforts, we are planning an endowment, a number of places we are talking about one million dollars of that four million dollars is endowment. That is like a savings account that you can't check money out of. You can only check out on the interest that money makes.

Our projections on the numbers of people, we look at Tribal Members as being ambassadors of the Museum; we want Tribal Members to be familiar with the Museum. Admission rates would be \$3 for adults and \$1 for children, which are comparable to other museums.

This museum will set the standard for other Tribes to follow. A lot of other Tribes know about this and they are very interested in what is going on here. Bottom line is based on our most comparative projections, we expect the museum to pay for itself, have enough revenue to maintain the operating budget.

Generated revenue for the first few years would average about

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\$300,000 a year according to the operating budget.

Zane Jackson, to the point of Ralph's question on whether this would be an enterprise or part of a government operation--this will be an enterprise. It has had a Board of Directors for several years now. We have a lot of artifacts in our possession already. There was some talk about having this place by Kahneeta. It isn't good because one of the things that happens at Kahneeta is far too off the highway.

The Board of Directors are representatives for Management, and they have hired Dr. King to be the Executive Director and after they get going, Dr. King will hire the necessary staff. Hopefully this will be a real good enterprise for the Tribes. We will all be proud of it and I think it will be good for us.

Austin Smith, since your talking about locality, everything is on the people yet, and if the actual structure has been made yet, and everything is still in the mind of people and everybody and on the question about locality. All the people, we all come from the Gorge and a lot of their learning comes from there. As far as the museum and the fishermen, Celilo is still there, and people can't fish down there. That Gorge right there would be a really great place to put a project like this. Celilo, there is millions of cars going by that place. I want to know what kind of answer there is for that.

Dr. King, my feeling is the Museum should be community oriented. The Dalles is an excellent location. In terms of the final decision of the location of the museum, that is something the Land Use Committee and Tribal Council will have to determine. My personal feeling is it should be community oriented and immediately accessible to the people who live here.

Ted Brunoe, Mike spoke about an education proposal. Would the museum be capable of teaching the Wasco people their language?

Dr. King, yes. In addition to the exhibits we will have periodicals including language maintenance. We have been involved with a program with IBM about a literary program on language. Alex Haley was involved on getting this started. Both of these programs have an active technology program. Videos, computer access this information much more quickly. By using this technology they have been much more successful in teaching people to read. They now want to put this in teaching American Indian Language. This would be a great thing not only hearing, but using it to work with the three languages. These people are interested and they are willing to help in anyway they can.

Discussion ensued with Urbana Manion asking, what kind of jobs

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would be available?

Dr. King, six to twelve full-time, year-round jobs initially. These will be jobs that will keep the Museum going, Curator, Education Director, Librarian, Support Staff, Cashier, Gift Shop Manager, Janitorial, and Maintenance Workers. A full range of job opportunities. Some will be professional, which will require some training, other jobs will be entry level jobs that will be stepping stones to the other jobs.

One of the reasons for having the museum is to create job opportunities for Tribal Members. All the jobs that I hire for will be Tribal Members.

Mike then informed the group to leave their names with the Recording Secretary if they wish to check out a video of the museum. He indicated that Rudy had recently stressed that the artifacts possessed by this Tribe are among the best in the nation. That Dr. King is the best person in the United States to take on this responsibility. Tourism is expected to bring us the extra dollars.

Chief Wallulatum, we have been very lax in having District Meetings, meetings like this or General Council meetings. Council has been out working in trying to come up with some kind of management plan of the funding or monies that we get. Our annual income and our treasury funds, we have a plan that we had set aside in our minds so much money for this, so much for that. They are setting in reserves.

So after almost 22 years that we started to work on the Council's objectives of preserving what we have left. That was the wants because of taxes, finances, collectors coming and buying things and taking them away. I guess we put this amount of money in our mind, aside and we said don't figure that in there programs in coming years because we are going to see if our people really want to preserve some of it for their children. Things that maybe some of you have not seen. Maybe it was gone before your time.

We have a problem with our young children growing up not knowing what or who they are, or their purpose and traditions; were they basket makers? Nobody knows how to make arrowheads anymore, they just see them in a shop anymore.

We identify that a person doesn't know what a person really is, but he wants to be something. We all have the same problem, we don't know who we are. That is what the children was identifying and groping and starting to follow different ways.

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They are starting to use peyote not in the manner that those people used them--in our religion that is not okay. They didn't have peyote so they substituted marijuana. He then spoke of concerns how people begin to become confused and their mind is not straight enough to say I will just go on and keep living.

Some of them took the stand that they didn't know who they were, so turned to alcohol and drugs. How can we tell our children things and let them know who they are, and to not be taking their lives. You lose your soul, mind, respect.

He then recalled a meeting at Kahneeta when it first opened up, where it has been spoken about people's lost identity. We have broke our link with history and wonderful significance of knowing how to make things with our hands. It is still important because it ties us together. That is what this would do. It would hold in place the things that we don't have no more.

He indicated he is not an authority, but could almost tell what years things were made and about when. He then spoke about who we are today--everybody wears their hair and clothing differently, you used to be able to tell where each individual Indian was from, which Tribe, but you can't do that no more.

The land, this is your base, and that is where your power is. We have to figure out we are going to keep ten million dollars just in case something would go wrong and we didn't get income for that year, so that we would have that money to go on until we can figure out what to do.

He indicated, Ken Smith is working on some of the other things to see if we can fund them some other way. He then spoke about the Tribe having to look out for the safety and welfare and other people's problems that live on the reservation, i.e., others that are married into the Tribe or others living in the community.

We are trying to think about getting a Day Care; we want to see that we can take care of those children when the mothers work. In my own heart, I have worked and looked at the younger ones, they have lost what I call that link and they are now broken. You have to have something dear in your mind and soul so that it motivates you to keep going and want to be better or help somebody be better.

General discussion followed relating to the growing size of the Tribe. Chief Wallulatum spoke about the bonus and cutting it down. We made it a policy not to be digging into the treasury funds unless it is for a referendum. Right now, we are having a very close scrutiny of the budget.

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He indicated there will be meetings at Miller Flat and Sidwalter. He encouraged all to take an interest in those things, keep track of them, and to ask their representatives about them. They are the ones that do try to get the best information.

He added, Pi-inupsh (phonetic) was the last principle Chief after Billy Chinook. The Sub-Chief should be groomed and learn some of these things--they don't just be setting home.

Buford Johnson, this is a major step for our Wasco people and I don't think we should make up our minds in just one meeting. It is good of our people to be represented not by our Chief and for a Sub-Chief but I don't think we should in this initial meeting get somebody in that position. We should take the consensus of some of the people that would like to do that. Each one of us it is hard for a lot of us to get up and talk. BUFORD
JOHNSON

In my mind we should take a consensus that they want to be in this position and they want to do a good job and I agree with what Nelson said, they need to be groomed. That way I would be more comfortable with somebody that would want to be a Sub-Chief and want to learn. That is probably the expectations of each one of us of a representative of our people. This should be one meeting to see what we all want, but we all need some direction here and this should probably be an initial meeting and maybe we can have meetings down the road. Maybe submit a resume or get up and talk who wants to be in this position.

Jim Macv, the Confederated Tribes was integrated and there were two concepts of this reservation and traditions of territory systems. Looking at this position of Sub-Chief, we have to live in two worlds. You own traditional people, your going to learn were interpreted, but it is got to correlate with the traditional system. It is interpreted by value. The military came in here. The only things I can talk about is those two systems and our two traditional systems as people. Your leadership here, a Sub-Chief, whomever is going to be picked, a couple of things we should know. Leadership in both. Traditional understanding of military. Commercial value on Indian reservations. And commercial value on military. Those two systems there and then you have to have your own cultural, the whole background and cultural and be able to interpret it. Why were they there. JIM MAC

Those that are going to be in that position should understand their language. A lot of people that came in military looked at it in a different concept. This reservation was formed on Battlecreek, good feelings and bad feelings. I don't speak my language. It would take me years to learn that. Good system but to interpret you have to get both sides of it. It would help the man that takes that position.

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Like Buford said, we should think about it, how to interpret the military aspect of it. When we were put here the interpretation of that wanting was different. He spoke of resources, formations, water rights, hunting, and fishing rights. Those are all under the United States Territory System, so if you interpret that you rights you have those. Go back into to past situations, a lot of people don't understand when the military came into this position. It was a navigational body or a non-navigational body; that is available from your library.

These young men that are going to come forth, those two things will help you. It is very important to understand that. Because today, I don't think there is a United States Officer that will interpret it as a military system. We must understand to interpret the Treaty.

Uren Leonard, this happened really fast. Everybody is probably wondering how come we are looking for a Sub-Chief all of a sudden. Question, how do we identify ourselves as Wasco and who has the voting authority? That is going to be very important. Are we going to make a determination on the blood degree or just say that we are Wasco? I would like to get some type of answer to that. UREN
LEONARD

The second thing that is a question in my mind is, do we have a Code of Ethics for our Chiefs? I think that is important because we want to have somebody that is going to be respected as a Chief, that is going to represent our Tribe. That is really important to me. I know that our Chiefs have done a fine job, but we are living in a different world now. This is a more valid concern that I have in my mind. Those are some of the questions I would like to see answered. My dad was Warm Springs and Wasco. I dance Wasco and I dance Warm Springs also, and I am proud of both tribes. I would like to see if we can get an answer to both questions to get a clarification.

Chief Wallulatum, if you belong to somebody because your kind of reliving history your banding an interest into what history is. Who certain people were, where are they buried. Do you know your people, it brings back something for the younger to know.

Austin Smith, my generation, there is some men and women I grew up on this land here, went to school with, argued with, lived with, cried with. I respect and trust a couple of men and women more than others. It is a judgment on a person to trust this man or this woman. My trust in people is up to me. It is important for each person to know themselves and to trust somebody, especially in this day and age. It is a lot of things involved. Indian names are tossed aside, there are mind games. It is AUSTIN
SMITH

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important because when I came here, I feel like the river...a part of our community. I understand that as far as teaching, you could set up a class here and teach it.

There are Wascos down there that would make good Chiefs. Like Jim Macy says, we are all together here and we are supporting one another. Keep one another going as Indian people. It is important to pass something on to our generation so that they will have something.

I believe in having a museum, but I put people before it. I look at that two ways. You guys are right having this gathering here. I have little children now. They have Wasco/Warm Springs blood. Everybody has their children and they each have their bloodline and pride. Here we come together with Warm Springs, Paiutes, and Wascos, there is inter-marriage, mixed blood people.

It is going to be kind of hard to choose a Sub-Chief because we have one young person that knows lots of traditional values. He then spoke about it is kind of a toss up we find in some guys that are more traditional in white man ways. This is right, good and I like this.

Elaine Chandler, it feels good for me to be here and participate with all of you people--all you Wascos. Today is an awakening for me. I have always wanted to be a Wasco, but how did I go about being Wasco. Everybody is talking about how do we become Wasco if you want to become Wasco. I believe like Uren and Buford said, we should have more meetings like this as a Wasco Nation because we have never done this as far as I know from my childhood, where this many people have come together to discuss something that is related to the Wascos. ELAINE CHANDLER

This Sub-Chief is an awakening, this Wasco individual, we have come to realize that we are Wasco. This is something that is going to bond us together as a nation. We should have more meetings like this and find out what we really want. I would like to know if there could be a time set up to have a learning time (Wasco traditions)?

Joanne Smith, many times I have gone to the Longhouses. I have a great respect for my elders and am pleased that we are working on the museum. I am grateful that we are doing this while my mother is here and my relatives. I was blessed to travel to the east coast and visit the museum there. She spoke about the museum that Dr. King set up at Cherokee lands, that she is real pleased to have Dr. King here and hoped the Wasco people will support this. JOANNE SMITH

I thank Nelson for the time that he has taught us, the way I have

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been with Brenda and Merle. I am real excited about us getting together. Many of us were here during the Washut ceremony.

Mike Clements, after listening here, through using ideas. Nelson says we can have more meetings. We may decide to go one way or another: it just means that you as a person may have chosen something in your heart or life. Sometimes we beat up on educated people, and take the side of a more traditional or cultural person. It might be time for Wasco people to think about mixing them. I know if that kind of respect can be spread to the modern world as to the best. I think they gave us a broader field to look at. MIKE CLEMENTS

I am just saying does it mean just one Sub-Chief, maybe not. Maybe as people we should look at the whole big field and think about it. Sub-Chief does that just mean one? That doesn't mean we can't learn, but maybe that we just got away from it just right now.

Daisy Ike, I have been training in snipe for a long time. Something I found since I reached sobriety, I was starting to learn who I as. I spent time visiting my aunts, talking with different people. She then spoke about the lineage of her family. I was closely related to Sams line, Gladys' line. DAISY I

In talking with my people the things that we dreamt about and the type of leader we wanted was someone who would walk proudly with our war bonnet. When this Treaty was made, we had two Chiefs and it is something all of us should think about and consider. Because somewhere along the line we have allowed our leaders to lose one of those war bonnets. And in a way it is our own fault for being afraid to speak up and tell our leaders what needed to be done to represent us fairly.

In talking with my people and this war bonnet in question, my people want someone that doesn't suffer from intemperance, someone that is not afraid to make a hard decision, and not hide. Someone willing to come to our house and have coffee or have a glass of water or share a meal without being asked or invited, just come into our home and see what we are doing. We want someone that is not afraid to be a Wasco. Someone that didn't take other settlement monies from someone else. Someone that no matter where they go in purpose, will ever have to be ashamed of them or him. We have got to have someone that is not afraid to learn and is not afraid to listen. I guess we are asking for a superhuman. But that is what we want. In a way it is hard to get up here and talk and I think these things, but it is this dream what we are looking at and it is what we are asking for.

It has been hard for our Chief now to represent us sometimes

because he is busy. This Chief's responsibility doesn't end after 5:00. I think our present Chief can testify as to 24 hours a day, 1 months a year, to non-ending. I know it is a hard job for anyone to fulfill. But I don't think it is impossible.

I know I wasn't here to listen to a lot of the real old elders, but my mother shared some things with me when she wasn't in the world. And I have come to realize a lot of the things she said then are coming to pass. Like one of my aunts said it is like throwing us a bone and asking us find the last piece of meat on it. So I think we do need some time.

We have talked about different names. I have been to different houses of my relatives asking who. And we talked about names and one of the most important things my mother told me was when this war bonnet goes up, you want to make sure the person is a legal child, not illegitimate, so that when someone asks who does he belong to, the people won't be afraid to say who he is and what his bloodline is.

This is hard for me to get up here and say, but it is not just an evenings discussion, it is from many evenings spent with my aunts. And I sat at a table with Linton Winishut, Amos (Simtustus) and Sheriff Quinn and different elders of this community, we had a dream, and I hope we don't end up like throwing us a bone and we all ask for a piece of meat. I hope we can learn to share that bone together. I have a dream that when this happens that the main Treaty signers for us Wascos that there will be at least six to eight war bonnets come out as each family is represented by their oldest son or by the one the family chooses so that we can teach our children it is proud to be a Wasco, it is proud to have that blood. So my dear people, I leave you with these words of this dream.

A long time ago the men used to prepare their own war bonnets. The way they are now, I don't know how we are going to be getting enough of these to go around. I hope that if what each as a family started preparing to get our children ready that when we do place this war bonnet that we ourselves are going to be dressed appropriately to show our children that it is good and beautiful to be a Wasco.

Discussion ensued with Prosanna Williams suggesting it would be nice if folks that speak would identify their folks' blood as you speak. Like I'm 1/4, 1/2 Wasco. Because there are some of us that pretty much know your Wasco blood. PROSANN,
WILLIAM:

Ralph Minnick, I don't know how much Wasco I am. My grandmother come from John Day country. My grandfather came from another area. I think he was on the Council when Nelson got elected RALPH
MINNICK

chief. To me, the need to teach the young folks language and values is very important, but also beyond that what we need to teach is what was the life behind that.

As far as going through about a Sub-Chief and some of the consequences of what we are looking for in a Sub-Chief, I think we have to examine what that traditional life was. Being raised by my grandparents, I was exposed to many homes. When I look about 30 years ago, what I saw was a people that was honest, what I saw was a people that had respect. Back in those days you could go away from your house for a week, maybe longer, and nobody would bother your home or steal from you. There was respect for your neighbor and their property, respect for the elders. Those people could provide for them in the winter. We didn't have the work we have today. We had to pick spuds and berries. You learned to live within your means. You did the best you could with what you had, you shared with your neighbor.

You may not have shared your materials, but you shared your spirit. Those are some of the things that I remember as being important. Those are some of the things that I remember as being traditional.

Some of those things have changed today. People don't take it as that person as saying hello, they take it personally. We as older people, we have to reach out to people and make them feel welcome. We used to Wasco dance all night. We need to extend this welcome to the young. I think a lot of our young people don't understand that. People that go visit sometimes they feel unwelcome. We as older people need to try to change that.

When I talk about traditional values, I think if we are going to have a Sub-Chief, what Daisy talked about--I think those are some of the ways that person should bring forth so that we can teach our young kids.

He then spoke about the alcohol related situations in the community. That we as a people, as an individual, are going to change this.

Rudy Clements, I have several things that I feel good about. I want to echo the words of the people, saying that we are glad to be together and sharing Wasco things. The first thing I want to do is thank our Chief, Nelson Wallulatum, for bringing this matter before the people and say, Wasco people, it is time we started thinking about someone to help me and you people put your minds to work and decide on somebody. And then we come together in an initial meeting like this and talk and share with one another maybe on a member basis the Subchieftainship. We began to discuss the qualities, expectations, what we felt and believe

RUDY
CLEMENT

would be important in making that decision. I think that is good leadership.

I just came back from The Dalles this evening meeting with some white people on the Wilderness Bill that just passed the Senate. On the back two pages is a big section in there about rivers, very specifically to Indian Treaty and Indian rights. It was our leadership, because that band didn't include anything about Indian Territory or rights, that got language put in there so that we could protect our lands and rights, our traditions and culture. I am proud of our leadership for that.

I am also very proud to hear the discussion about the Museum. I was the chairman for quite a while. When I took the new job I began to evaluate my time and felt we have got good people on the Board of Directors. We have had strong leadership with the Council. That was one of the areas I gave up. I felt comfortable that they would carry the good work that the Board has been carrying on for the past few years. I think the museum has come to this point with a lot of serious discussion.

I am very proud that the Council is bringing it before the people to make an important decision, this is something that is going to be important for our lives today. I am going to vote for the museum. I am going to encourage my family and tell them it is a good thing to do.

The discussion now on the floor, the Sub-Chief is a very, very critical discussion. The important thing that we have to put in our mind. It is going to take some thinking and some analyzing what is this position has to do for us. How should it help the people. As I see this position, it is one that has to deal with many problems. Whoever is in it has to be able to respond, has to be able to correct those problems somehow, individual or tribe.

It is going to take a different kind of wisdom, knowledge, different mental abilities, physical abilities, because we will be dealing with people's needs. Those needs come in various ways. Treaties for one, our land is protected, keeping it productive for us today and for the next generations, so that they can pass it onto the next.

Looking at outside people who will see our reservation as something valuable and want it from us in using some of those very complicated ways in trying to arrest it away from us. So we have to understand and be able to see those kinds of things coming to us, and somehow put our minds to work through maybe consulting with our people and others making a decision so that we will be protected.

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Listening, I believe is a very critical element in this position. Of all the things that the elders repeat is that we have lost our ability to listen. We must be able to hear and understand what people are telling us. It is going to take a person that has a lot of strength, courage, I think courage is going to be a valuable quality to make decisions because we are all human and we have a tendency to want personal treatment sometime.

It is hard to say no. It is difficult, but a person is going to have to be able to be objective and try to help, but yet do what is best for the overall good of our reservation and our people. I think that is going to take a lot of discussion. I am glad the Chief is going around talking to the people about it.

I think we in our groups should also talk about that. Not in the sense that it is going to be competitive, but in a sense that what will a person have to be able to do. Our Chieftainship is a lifetime Tribal Council person. They have to listen to many things that come before the Council and they are on their for life. I think that is an important reason to put a lot of thought into this. If we are going to have someone in there for life, let's be sure we are going to put our best mind together that we get a person that can assume that responsibility in a competent way.

As we move forward, I think we should think the next person that will be in there will make sure that we are protected ourselves by preparing for the next that is going to take their place. The young, the teaching, the learning, the education, the sharing, then let's do that. Let's not keep within ourselves what little we know and be selfish with it. Let's be generous with it. Some want to learn and are thirsty for learning, and when they reach out sometimes they feel like they get rejected.

Our elders that we have today, I see have a lot of energy. I get amazed sometimes how they continue going. I think the young are very open. Especially the younger ones--they are very open and can absorb a lot. I would like to see all of us to help the elders--learn from them, share what we are able to learn and pass it onto whomever is willing to learn.

I think some time is needed. I also believe that we should be objective. Think about these qualities, these responsibilities, and when we get to the point where an individual will be considered, let's look at the good things, the good qualities in whomever it is and commit ourselves too--as a Tribe, as a Wasco Nation, supporting with pride. And commit ourselves to follow, assist, and support the Sub-Chief in whatever way we can. And work together as a Nation.

Wasco people are hard working people. You look around our reservation. Look at the Wasco people, they are hard workers. So I know, in numbers we are very strong. We have lots that we can share with one another that would do our Tribe and our reservation a lot of good. That is all I wanted to say. Let's put a lot of good thought into this before we begin to make more specific decisions, and that are Sub-Chief will have the feelings when to begin to start putting this down to more specifics.

Discussion ensued with Jeanne Thomas briefly providing a history of her mother and fathers people. She added, one of the things I thought about is we shouldn't limit ourselves to age. One of you might have a young person in mind. I don't think we should deny ourselves of an elder either. There might be someone who might be alive until they are 100. JEANNE THOMAS

Earl Tufti. I broke a tradition tonight to come here. My uncle passed away 30 years ago, July 13. He was the last Chief before Nelson. Before that time, I traveled with my uncle, he was one of the first members elected to the Tribal Council when our Tribal Government began. Joe McCorkle. I traveled many miles with him because he was a Councilman. EARL TU

It takes a person that is really dedicated to what they are doing. They have got to know what they are doing. What they are fighting for, and they have got to have the strength, ability and courage to stand. I look back, and I didn't know George Mechem, our first Wasco Chief, that I know of.

But I feel that I always wonder when my uncle died I just kind of stepped out of everything. I never took in meetings of any kind. I never voted for anything on the reservation. But traditionally, I am known as a Wasco on this reservation. I was raised as a Wasco. I feel more like a Wasco, more than Warm Springs or Chinook because they seemed to be my heritage. I was taught Wasco, Jessie Jackson, she raised me, she was married to Robert Jackson. When I was a little boy, I grew up with that old lady and I knew Wasco fluently up until about the age of 9-10 years old, and I claimed her as my grandmother. When she passed away, I went to Kushman.

To this day, I can understand, I can pick up words. But when I was raised in that tradition, to this day I always feel I am Wasco more than anything else. Some times I question in my mind, I question how many Wascos are really left.

I know Madeline, Mickey and Ted speak pretty good language. Gladys, Alice. In my mind I always wanted to grasp and reach back into the days of my childhood and pick up that language. I

want to understand what Wasco really is, what kind of people they are.

I wonder about the dances they do now days. I never been to a Wasco dance after my uncle passed away. I kept his Wasco dances and songs, trying to keep it alive up to that point. Today has been 30 years ago. I have never came to a meeting, I used to participate when I was a young man in the dancing and singing. And evening hours they would explain what the songs were saying, what the dances were representing, and how it came about, where it came from and all these things.

Talking about a broken link. We lose things like that in our lifetime. I lost 30 years from that time to tonight. This is the first time I have come to a gathering like this. That is one of the things I look at. That he has to be a man that is going to carry on the traditional ways, dancing, language, singing, all those things need to be interpreted and taught to our young people.

They may know where their background is where they come from, that is a question in a lot of people's mind. They have got to know two things, teach our young people where they come from.

Myself, I always considered myself as a Wasco. I am recognized in the community as a Wasco; I am not ashamed about it because that is the way I was raised. That is the way I grew up. That is what I want to say whoever takes that position can talk about. Because when our Chief leaves us he is going to have to be able to step into Nelson's shoes. To be able to travel. You have got to put everything you have into it, you have to be a leader. You have to be strong, determined in what your doing and know where you're going.

I am thankful for our Wascos. Just about all business run on our reservation are run by Wasco Indians. We are business people. We work hard. We try to do our best in whatever we do. I am proud of who I am. I am proud to be recognized as a Wasco because that is my tradition although I have other blood. I know it is there, but I don't claim it. My true tradition like Mike was saying, maybe we have preferences who we are. He then spoke about what it is like today and when he grew up.

It is going to be a lifetime position. It will be the rest of your life when your in that position. The main thing is we have lost a lot of things, lost a lot of teachings, lost a lot of understandings. Somehow we haven't got very many people living today that know the background of our Wasco Tribe. To teach, to begin to dig back into the past, as Wasco people, to know who is truly Wasco and who isn't. Thank you for your time.

Bernice Mitchell, I want to thank Nelson for inviting all of the Tribes to his lodge. Thank you to all the speakers that spoke. It reminded me of years ago when they were getting ready for meetings back in the 30's (the old people) reminded me of the Wheeler/Howard Act. Many of the speakers spoke of apportioning themselves because that was the intent of the people at that time.

BERNICE
MITCHEL

This I like because I think this gives you identity. It gives you identity of who you are. I am 1/4 Wasco and the rest I am anything else. When we apportion ourselves and claim it is the Wascos, I know I have to say I am a receiver of other monies. I will own up to that and I am very proud of that blood. I will say tonight, this gathering is the very first gathering of its kind at this time.

Many years, almost 40 years since the gathering of one type of people, the Wasco people gathered. When I look around the room and I could see the resemblance of all them old people that sat around in this type of meeting and had a hard time because people came back from Washington, D.C., and said I could not be heard because we don't have a Chief. So we got together and chose a Chief.

Now we are at a time not only do we have a Chief, but we are thinking ahead into the future that we have for a Subchief. I think we are all in that same situation tonight. We are asking for a Sub-person yes, but we ask and demand too much. Because we don't live that life and when we ask too much there is no one going to accept that position. When we could speak up and say we want honesty and respect not only from me but thyself. I think that goes a long ways. That is how I feel.

When we are talking about this person, I truly, truly do respect this Tribe. I will do anything in my utmost to do anything for this Tribe to keep it going. I really feel if this Tribe can keep on rolling we can get a long ways. I think we have heard a lot from the younger people and I think we should hear from Gladys who is a descendent, from Cy who directly comes from descendants and how they feel about their people. I think we need to hear from them.

Whenever Nelson decides wherever the meetings are, don't be afraid to back him up and show up.

Lola Schappy, I would like to thank Nelson for this meeting tonight. There were a lot of good words, lot of good feelings shared. Myself, I am proud to be a Wasco, proud of my family. Always had a great desire to learn more and to be more aware of

LOLA
SOHAPPY

my people and my culture.

Tonight it is an awakening and that desire (to learn the traditions) is becoming a reality. I think we have a lot of things to think about tonight, but more important a lot of things to pray about because it is that spiritual part that is going to guide us and help us to choose someone that is going to be a good leader for our people. I am really thankful tonight to know how many Wasco people there are. I felt very badly because our Tribe has been a very public Tribe; we have been very fortunate; after we go to training and we meet other Indian people and I realize how fortunate we really are, not only materially, but spiritually how rich we are.

I'd just like to remind everybody to really pray about what we are talking about, it is an important matter. It is a life matter for all of us. We need to ask the Lord to lead us and guide us in what we have to decide.

Chief Wallulatum, see if you people would like to have time to think and meet again.

Cyrus Katchia, the last Chief that was appointed by the other Chief, if you read your Treaty, you should elect one. That was why he came to be, that is why he came to be on there, he then referred to Wheeler/Howard Act. CYF
KAT

Zane, the person that we select as Sub-Chief we all realize they will have a big responsibility. The problems get larger all the time. Whenever we have a problem now away from the reservation, I always look to our Chief Nelson to represent us. That is not only from wisdom he has always had, but experience he has gained over the years. ZANE
JACKSON

On behalf of our Tribe, I for one, want to thank Nelson for all he has done for us as a Tribe and as a reservation. I think he needs help and sometimes he needs some help. I along with everyone that has spoke tonight have a lot of pride in our Wasco people. I am proud of the way they work, conduct themselves. As we leave here we need to go over some names so that maybe we can give the Chief some help.

Mike Clements, we are not confident where we come from. Sometimes we don't know where we came from. If you don't trust someone your not going to ask them. Maybe we can begin pulling those things together and help our Chief on those things and to take the leadership role and help our people survive.

Chief Wallulatum, November, or along in there they will be having

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district meetings. The thinking you might want to call, they would have to dedicate. There has been 30 years since I listened to his father speaking at the longhouse. We are in an era that we have to cope with people and honesty like Vernon Jackson used to tell us. Rudy your going to have to do twice as good to compete with those people out there that you will be dealing with. I always thought that you have to change your culture, that we learned to eat, travel different, live differently. Cultural problems are divided into Sacred properties and artifacts.

Dr. King is also assisting Jim Noteboom and myself, yesterday we had a little more encouragement towards our skeletal remains. We did get encouragement that after the election and with the Congress starts (after this year) back in session then we will have our people reintroduce the Bills. What we are going to do is try to negotiate with the Smithsonian so that we can bring our people back.

At this time, Chief Wallulatum sang the last song for the evening; Wasco dancers performed.

The meeting adjourned at 11:25 p.m.

LAST
TRADITION
SONG
EVENING
ADJOURN