

Siletz News II

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Editorial

On Ingratitude

Ingrate. The word itself sounds like a cross between in-grown (like a hair) and grate (like something made out of iron that sits over a fire). Plus the word has a harsh sound. Little wonder that nobody likes to be called an ingrate.

Indians, of course, have been model ingrates for several decades. It is strange how it has worked in Indian country. Wherever the U.S. military waged an effective war of mass destruction—a war which ended with the U.S. government promising to provide a place to live, food to eat, schools to learn in, jobs to make a living at, etc.—Indians have ended up becoming ingrates.

What this history points is a peculiar feature of a certain sort of ingratitude: In some cases, being an ingrate is nothing more than noticing that what you're being offered is not what has been promised you.

Now, if you're a contemporary Indian who does not wish to be seen as an ingrate, there are several ways out.

Option 1) You can yourself select yourself to be pulled up by your moccasin ties and become yourself a member of the bureaucracy. From this vantage, you are ultimately able to see other Indians as ingrates. This, of course, is not possible for all Indians, only a select few.

Other limitations also apply. An Indian bureaucrat can easily be made to forget the promises of the past, and then the past altogether. They also may suddenly find out that most of the people they grew up with and live with look more and more like so many ingrates who don't appreciate what the bureaucrats are doing for them.

Option 2) You can choose not to have anything to do with people who will call you an ingrate for noticing that what they're offering is not what they promised.

Again, not a lot of Indians can do this—considering that the old way of making a living has been drastically reduced along with the area of land and sea under Indian control. And even if you are able to make a living the old way, it's likely you'll be arrested for

continued on page 2, "Ingrates"

In Step with T.C.

Recent Actions

Tribal Council voted at its July 18th meeting to accept the Timber Committee's recommendation to offer the Rock Creek #1 timber sale to STEDCO. The sale covers 167 acres and is estimated to include 3,455 MBF of conifers and 571 MBF of hardwoods. The vote was 6-1-0 with Bensell Breon voting no.

Tribal Council voted on July 27th to approve submission of an Community Development Block Grant to the U.S. Department of Housing and Urban Development. The grant calls for the construction of a tribal social services building in Siletz. The vote was 6-0-0.

Tribal Council Chair Delores Pigsley signed an agreement on March 10th that transferred \$50,000 to a Donald R. Wyant as earnest money on a 16 acre parcel of land in North Salem. Carrying a \$2 million price tag, the land is the proposed location of a casino-style gaming center.

On June 22nd, Chairperson Pigsley signed a request that the land be transferred from fee to trust status by the U.S. Secretary of Interior.

Did I Hear This Right?

"Who do you want in and who do you want out?" Tribal Council Attorney Craig J. Dorsay to Tribal Council Chair Delores Pigsley at the June 20, 1992 Council Meeting in Portland just after Council voted to enter Executive Session.

Where the Tribal Council Chair gets authority to decide who stays "in" and who gets "out" of executive sessions is not clear, but the Tribal Council Attorney obviously belongs to Ms. Pigsley's "in" category.

Tribal members who attend Tribal Council meetings have not been as fortunate. They are routinely asked to leave.

For a look at the ups and downs of these secret sessions, see the graph on page 2.

continued on page 3, "More Quotes, etc."