

## Turn out to vote and make your decision count

By Selena Boise  
Management Successor

So, what do you think about the tribes' situation? If you haven't thought about it, then you should. With the current election for Tribal Council your thoughts about the candidates you choose are important.

Spilyay Speaks

I was talking with a relative who votes in the Simnasho District, and he said to me that they hold a family meeting to discuss possible representatives for Tribal Council, and when they decide who to vote for, they all vote for that particular candidate, or candidates.

I thought this was a very good idea, because there are usually young people who are first time voters. Maybe these young voters don't know who to vote for and with family support they will have a good idea.

I usually read the statements, and see who had a really good message about their choice to run for council representative. Does their statement clearly state what their intentions are toward the tribal membership?

The important thing is to get out and vote. Keep informed of past, current and future issues that will be addressed by the council representatives that are about to be elected by you.

I hope that all representatives elected will become trusted leaders for our people. Good luck to all nominees.

## Birthday wishes...

I would like to wish a Happy Birthday to April Scott, Ina Jim, Tiffany Smith and David T. Love, Jamie McKinley-Bailey.

I would like to wish a first Happy Anniversary to Mr. and Mrs. Jesse Greene on April 8, 2007. Jamie McKinley-Bailey.

Happy Birthday Grandma (Shillie) from Laneda, Walt J & Elaina.

Happy Birthday grandma! We love you. Tonya, Leanna Jackson, and George

## Regarding letters

Thank you for writing to the Spilyay Tymoo. Please, when writing, keep in mind that letters should be of no more than 350 words.

Letters that are too long will have to be cut. Please submit only one letter per person per edition.

## Vote

Tribal Council elections are near. The nominations from all three districts are complete and their names made public.

I want to wish each and everyone all the Creator's blessings and guidance because the future of the tribes will be at your guiding hands and hearts.

I would like our youth and young adults to please consult your families and elders regarding their choice of leaders, and understand that your vote matters.

In the past some Tribal Council members won by as little as four votes, so please get out and vote.

I would like to share my interest and continued vision of our leadership and the tribes, that we will continue to pursue the expansion of the Gorge Casino, provide a new direction of the tribes' economic development enterprises, and engage and address the needs of the tribal membership: Access to employment, education, housing, health, enrollment; and demonstrate ethics among our leaders in all areas of tribal government and tribal enterprises. Additionally, to organize concerned groups to: volunteer, mentor, and tutor our students and young adults, to clearly demonstrate that we the community invest in our youth, and communicate they are the future.

I wish all the candidates a successful campaign. I have been voting in tribal elections since I was 15 years old, as stated in the Constitution and by-laws, because I had been married.

It is every eligible tribal member's right to vote. Get out and vote. God Bless.

Urbana 'Toto' Ross

## Memories

In 1972 European fur traders first entered the Columbia River Gorge. In their wake of travel they brought small pox, measles, and other diseases, causing death to millions of Natives in North and South America. Locally they brought the epidemics up on the Gorge at that time and another small-pox wave later in 1829. Over 90 percent of the once powerful and numerous Wasco Tribes were killed off, entire villages wiped out, including other river tribes. The Wascos controlled the best fishing spot of all, the site called the Long Narrows where they always caught the brightest of all sacred Chinook salmon.

This ancient Native fishing site is where the parents of Lolita Greeley and her brothers Elton, Melvin and Hamelton used to travel. Their father fished, their mother dried fish, kids mostly played, but a way

of life ended there in 1938 when the gates of the Bonneville Dam closed, submerging the Wascos' ancestral Long Narrows fishing site.

The Greeley/Scott family also fished upriver at another great fishing site called Celilo Falls, which was also flooded over in 1957. The hearts of many river people will never mend as they drive past the once fishing sites and remember a way of life flooded by unsightly lakes, so-called river "just compensation" was promised but never delivered.

The sacred area, which includes the legendary Bridge of the Gods, may be beyond compensation. The flooding tragedy of 1938 should not be forgotten, it should be commemorated as it was for over eleven thousand years—important for its cultural significance to the Wasco tribes an intertribal gathering place for trading and as well as being the greatest fishing site of all.

Respectfully,  
Tony Littleleaf

## Celilo event

I went to Celilo, during the memorial, in a number of roles. I wanted to see my family. Chief Howard and Maggie Jim adopted me many years ago, and I was homesick for hugs, to see the new babies, to talk to those who have suffered recent losses, and to try to understand the enormity of the loss experienced when the River rose up and swallowed the Falls. I also wanted to see if my work as the lawyer for much of the community had resulted in any true victories.

It is very difficult to explain to non-Indians the magnitude of the crime. I tell them to imagine their homes, their livelihood, their spiritual center disappearing in minutes. I still can't say the right words to make them understand.

I call it ethnocide. That is, the desire of the invaders to wipe out the race of the Columbia River Indian peoples. It was no less.

I also truly believe that had it not been for the strength and love of the residents of Celilo Village, including my family living at Celilo and on the res, that the current village would have also disappeared a number of years ago. I also recognize that the residents were sometimes as tough to deal with as a cactus. I know that Howard rightfully was suspicious of every plan that came down the highway, to "improve" Celilo. I recall my sister leaning into Antone Minthorn (or at least into his mid-section, as she was much shorter than he), and warning him that if his plans were no good, she would unleash her lawyer-brother on him. I tried hard to not laugh while standing beside them!

This time, at the 50th anniversary, everyone came together and did a magnificent job. I was amazed how many people showed up. There was even a fellow from France sitting next to me at the Sunday meal. But, I still can't figure out whether the Corps of Engineers or the BPA were there as honored guests, or if they should be honored. The Corps and the BPA have caused massive destruction to the tribes, the river, and to the land. I felt it odd that the Corps felt it had a right to give awards to Indian people, as if the Corps were handing out candy to kids.

The feds were not there because of the purity of their hearts. Our courtroom victories forced them to rebuild the village and the in-lieu sites. Their

money does not flow voluntarily. We had to beat it out of them in court, and in public opinion. If you recall in 1982, as part of Salmon-Scam, the United States tried to wipe out the in-lieu sites. We stopped them from doing so.

But it is now good to work with them, and I have to assume their apologies were honestly delivered. It was also good to see the great work of CRITC and Warm Springs and Umatilla and Nez Perce and Yakama Tribes, particularly since these forces did little to help the fishermen fight off Salmon-Scam. We have achieved a coming-together that is strong and righteous.

So, the future. Understand that the politicians are helping because they fear the strength of casino money. Understand that the newspapers, who scapegoated treaty fishermen for decades and who ignore the day-to-day injustices, will probably disappear from the scene quite soon. Now the task is make sure that the River People are allowed to fish, are not harassed by cops, and are lifted out of poverty.

We have come a long way in 50 years. I hope to see you all at the 100 year mark.

Jack Schwartz.  
(Schwartz, named Shoshynsh, is a lawyer and professor of Indian law, based in Los Angeles who represented the river peoples in the salmon-scams cases. He can be reached at e-mail address: jackblacktrout@verizon.net.)

## Not running

To my Numu relatives and Warm Springs community friends:

As many of you know by now, I am not running for reelection onto the Tribal Council. For those of you that know me well, you understand my convictions and integrity, and my desire to do as the Creator chooses for my life's journey.

So, at this time, I feel I need to let you know that this is not a drastic let down in my life. My life will go on and, in fact, some exciting opportunities are already presenting themselves to me.

I thank our Creator for the experience I have gained and am looking forward to what awaits me around the next turn. For my Seekseequa Numu relatives, you that have lived here on the reservation, learned and respected the importance of the teachings of our elder family members, in your heart you know what is right and wrong. You have shared with me in the past few weeks your sincere concerns of my not being on the ballot.

I thank all of you for your phone calls and talks about considering being a write-in candidate. I am sorry to disappoint you, as I will not be a write-in candidate. Please respect my wishes and do not waste a vote by writing my name in.

If you are a true supporter of me, then give me a call (325-2872) and I will tell you my thoughts about this election and whom I have chosen to support.

This is a very important election for the Seekseequa District. We have a candidate who is not Numu on the ballot for our district. We have a lifetime leader who refuses to recognize the unwritten law of residency on the reservation. We have a candidate on the ballot who does not live on the reservation. What implication does all this bring for the future direction of all people of the reservation?

Because I will not be on tribal council, I believe it enables me

to provide leadership in the community to make changes that will be what the people of this reservation want. Yes, change is coming. Let's be in prayer, in fellowship, and prepared for what is coming down the line.

I want to also take this time to thank all the rez people from the other two districts for your kind words and concerns regarding the process that took place for our nominations. Your words of support and encouragement have uplifted me in knowing that the time I served on Tribal Council meant something to you and that you recognized assets and contributions that have humbled me in your praise. Like all things in life, I will adjust to life's new directions in a positive way—after all, friends, I am a Wewa.

My bloodline runs strong and my family teachings have given me a strength to overcome life's hardships. I will still be around making my voice make difference.

My final words are to all my Christian and Washut friends. Your prayers and songs over the past six years have always given me inspiration in knowing that whatever challenges I faced were placed in His hands, and the honor and glory of my life were and will continue to be His will.

Please be in prayer for the candidate of all districts. Thank you for this time to convey my thoughts. Carolyn E. Wewa, Seekseequa District.

## About Council

To the people:

Reading the Council minutes of 12/06 the Tribal Council has not heard one word the Indians have said, for years. With election time coming up, come of the Council were worrying about, "Why are the people mad at us?" Then too, some of them didn't care. These Apples have turned out elections into the same lying, backstabbing crooked, dirty political elections as their heroes, the White Man.

I wonder, just what was going on in their heads during years of General Council meetings. How many Indians went to Council about being ripped off or having their civil rights violated by management and police? These minutes make it sound like people were just bawling over nothing. When cornered to do something, these leaders all head for the hills or Las Vegas to train.

Remember their campaigning, "Vote for me. I'm going to straighten everything and everybody up, I'll get our casino back on the Reservation."

When all these millions of dollars began missing, I've only heard one Councilman stand up and challenge management to account for it. There's never been one peep out of any of the rest about any of this money. Most act like they're scared of these managers. But what I've seen is when they don't understand things they just start nodding and sign whatever is put in front of them. Is this why they created their Super Board? A couple of them were the main problem that people wanted to see Council.

I remember when Council kept management in line and held them accountable for all funds, which is the Council job. At least they stuck together and stopped other Council members from crooked dealings behind their backs. Now the only time you see them out strutting around is when some are out buying votes with committee seats. It got sick to me, seeing people groveling, selling out oth-

ers to prove their loyalty and sucking up to the same people they were criticizing the past few years.

The most doofus excuse I've heard from this Council regarding a Housing problem was "we don't want to get involved." Isn't getting involved part of their job description? If it weren't for Housing Commissioner Lyle Rhoan Sr. pushing that famous Super Board about the illegal acts by Housing Director Pat Prow, I would bet anybody that he would have gotten away with his crimes. Prow would be Man-of-the-Year.

Another true example, Council did not like the Housing Commission findings about Housing's problems. Management hired three companies to audit Housing. They reported the same problems with Housing that we did. Those companies got paid a total of \$60,000; the Indians got fired and labeled by certain Council members.

Certain ones should be made accountable to what happened to the Tribes' medical money. I was told they are blaming the Indians for using it all up. I wanted to know how much was spent on the "descendants"? This management doesn't care what anybody finds out about them. What I found out is a lot of them didn't have to prove their line. I always wondered how many of the descendents were actually In-Laws.

We can blame management for everything that is happening, but the real blame is the people putting in a weak Council.

Victor Moses.

## Electing leaders

Following are questions that you must ask yourself when you cast your vote for Tribal Council leaders.

What is their motive for wanting to be on Tribal Council? What type of example have they set for their children and other family members? Have they been honest and upright in their present position as a leader to their department and/or family? Have they made true amends for any past wrongdoing?

Our Reservation needs honest, upright and transparent leaders. What is transparent? To be transparent you must have nothing hidden in your life. We must have transparent leaders who can and will make decisions without having others manipulate or control them.

Each person is an individual and you must make an individual choice. Do not just vote for someone because they are your family or friend. Vote for the person that you know can and will be truthful and honest as a Tribal Council leader. Vote for the person that you know will stand for what is right in all situations and cannot be manipulated with money, power and prestige (reputation).

Prayer: Lord, guide the hearts of our people as they vote and appoint the next Tribal Council. You, Lord, are the Almighty, the all knowing and You know everyone's heart and motives. We trust in You to place Your vessels in leadership. In Jesus Name, Amen! Thank you.

Sarah J. Frank.

## Apology

I am sorry I broke tribal law in Jan. '07 by being in possession of NDDHD. I apologize to my son and my daughter, who were directly impacted by my actions. I will try my best not to do it again. Josh Sohappy.

Spilyay Tymoo  
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