

Wasco Chieftainship nominees

~ Garland Brunoe - Stowy ~

My name is Garland Brunoe, my Indian name, given to me by George Aguilar, is Stowy. I am Wasco from the Dog River Band of Wascoe's. My grandfather was Jerry Brunoe, and my grandmother was Sophie. My father was Urban Brunoe, and my mother Mary Brunoe. I have four sisters, Arlene Boileau, Urbana Manion, Ursula Gibson and Marcella Hall who all live in Warm Springs. My wife is Susan Brunoe, and we have three children and five grandchildren.

The headdress I am wearing in this picture was given to me by Chief Nelson Wallulatum in the year 1972 when my father passed away. It was during dinner after the funeral services at Agency Longhouse that Chief Nelson instructed Felix Wallulatum to put the headdress on me.



Except for my college years, military service and missionary to China, I have lived in Warm Springs most of my life, this is home. I have worked at the Warm Springs mill as a trainee for the Sales manager position. I was the general manager of Kah-Nee-Ta Resort for 11 years. I was promoted to the director of the Human Resources Department by Larry Calica.

During my time as Human Resources director, I served my first term on Tribal Council as Vice-Chairman, and my

second term as Vice-Chairman. My third term I served as a Tribal Council member. Half-way through my third term I resigned from my Tribal Council position to go and help Kah-Nee-Ta Casino and Resort with operational problems.

Being nominated as a candidate for the Wascoe Chief's is a great honor and a humbling one. When we ponder on past Wascoe Chiefs, the period they served must have been very difficult. Today is no different from many challenges we face today. It is going to take all of us to come together and work together to resolve these challenges.

To all the candidates I wish them the best in the upcoming vote for the Wascoe Chief position.

Garland Brunoe ~ Stowy.

~ Leona Adele Ike ~

To our beloved people, Itukdi wigwa, Good day.

As one of the candidates for the vacant Wasco Chief, let us pray that our Creator guides our peoples as we move forward this sensitive process with love and kindness.

I am Leona Adele Ike, 62 years old, widow to William Kanim Smith Sr.; daughter to the late head chief of the Middle Columbia River of Yakama Nation, Frederick Ike Sr., and the late traditional medicine woman of the Confederated Tribes of Warm Springs, Daisy Mae Ike.

I am a direct descendant of three 1855 Treaty Chiefs for the Wasco, Warm Springs and Yakama peoples.

I was raised within our two original ways of life and beliefs of our historical medicine society and Wa-shaat since birth. I have had all my life long ceremonies that include conception, birth, baby board, umbilical cord separation, Indian name, first foods, first cook, first shumxx (buckskin), and lastly a five years-long ceremony as burial regalia head sewer.

This is my pledge and covenant to our people:

One: I will always honor our Creator and our historical teaching.

Two: Accessibility to the people will be constant,



there will be no buffer between me and the people.

Three: I will honor and reinstate an annual service and giveaway each Indian New Year that begins our new cycle for our annual feasts and ceremonies.

Four: I will publish quarterly reports to our district through the Spilyay Tymoo.

Five: I will mentor any man or woman who wants to become next Chief upon my death, and I will include this process in the quarterly reports.

And six: As a public servant, I will always abide by our first teaching of love and compassion for the needs of our people.

Although, I am the first woman for our tribe to step forward to be nominated for this position, I would not be the first woman chief of the Columbia River peoples. In our history, women have played a strong role in historical leadership. In accordance to our 1855 Treaty, Chiefs are to be elected and our Treaty supersedes all

other documents.

I am named after my father's paternal grandmother, Lena Colwash Ike, Mi'Twi (Little Warrior-Fighter). I overcame the traumatic effects of the Boarding School era and have lived alcohol- and drug free since the age of 24.

I have been mentored by my great grandmother, grandparents, and parents and familial elders to advocate for the needs of the people. My language teacher is Radine Johnson.

I have worked since I was 5 years old in the fields with my parents in the 1960s.

I worked for the tribes for 41 years, Bestcare Treatment Services for three years. I recently resigned as the part-time student tribal liaison-senior cultural advisor as I near completion of my Bachelor Degree.

I have served on tribal, county and state boards and committees, and completed multiple presentations on the history of the Columbia River tribes on a local and regional level. I participated in a meeting with United States Attorney General on Civil Rights under the Obama Administration to advocate for our people.

I ask for your vote and your trust to be your public servant. Thank you.

Leona A. Ike.

~ Jefferson Greene ~



We must be concerned about the Wasco (Wasq'u) Chieftainship, the future of our community, the efficiency of our tribal organization, and the survival of the Wasco culture, language, identity and heritage. The quote 'Everyone wants to be Chief' is not true in my case. Seeing how things are going, there are no clear requirements, obligations, or Wasco Customs clause to become the Wasco chief, and for this I am running for the Wasco Chief position to assure these obligations, stipulations, community services, cultural responsibilities, and expectations are adhered to. These were once well-known Wasco customs and responsibilities documented in the Treaty, the Declaration of Sovereignty, and the Constitution and By-Laws for the Confederated Tribes of Warm Springs. We must develop a clearer Wasco Chieftainship process going forward for the Wasco people and families to have a unified power.

I feel it is important to establish the first Wasco Leaders Circle consisting of two representatives from every Wasco family (thirty-four) to govern and oversee the development of the Wasco Chief role, obligations, reporting and responsibilities. We can assure the Wasco Chief can be recalled, resign, and or be removed at the majority request of the Wasco Leaders Circle and by then we would have established together the requirements, stipulations, pre-requisites, and terms for any nomination to be made from here on. I would be the first to assure this is established for Wasco voices, people, and families to be united, heard and empowered.

There might be assumptions as to who will 'win' this election. Do not sit back and watch, as many elections have been decided by two or even one vote, and it most certainly could be yours. We can assure the Wasco Chief has quarterly or annual meetings specific to the Wasco peoples' economics, culture, heritage, language and ceremony.

A Wasco Chief must work with all the Wasco families to assure the Wasco Chieftainship is passed to all Wasco families into eternity. We need a chief capable and willing to include and bring all Wasco families together throughout his or her life to assure we are strengthening our nation together.

We need a chief capable of representing the Wasco people culturally, ceremoniously, professionally, humbly, and friendly amongst families, communities, and sovereign nations.

We need a Wasco voice at the table to speak to our needs, understand our struggles, and connect with our people. We can assure the Chieftainship position is required to nurture and sustain a working rela-

tionship with all Wascos, tribes, villages, communities, and Confederated Tribes operations going forward into eternity.

We can assure the Wasco Chief has a physical cultural presence on the Columbia River to monitor water and habitat health, cultural subsistence, and strengthen fish and wildlife populations.

We can assure the Wasco Chief is capable of providing cultural assistance and funeral support in helping with grief, faith and spirituality to the Wasco people and community. The Wasco Kiksht language is near a sleeping state, but thanks to the Kiksht language teachers and warriors at the Culture and Heritage Department this issue continues to be at the forefront for these Wasco teachers. These teachers and students must be worked with for the life term of the position to speak culturally on behalf of the Wasco people having had positive working relations and or lifelong attempts to work with all the Wasco families for the entire life-term of the position.

Our Wasco Elders must be taken care of and assisted with monthly check-ins with noted assistance, requests and services.

Our community suffers from addiction and abuse. My background check shows my drinking and driving infractions I have gratefully recovered from and remain happily sober. Our Wasco Chief must remain completely sober for the remainder of their life-term to assist our addicted community members through cultural assistance, spiritual guidance, mentorship, motivation, and a sense of hope, pride and identity.

Wasco youth must be nurtured and mentored into adulthood with a stronger sense of place, purpose, and perspective that encourages and supports sobriety, growth, and role modeling.

We must provide our people with more traditional food and medicinal knowledge to reclaim our sovereign health, connection and living.

Our population exceeds our ability to house our people. Our Wasco Chief must work to provide and maintain housing, structures, sustainability, and safety.

The dog population far exceeds the community's interest to have such pets, and therefore have become unsafe for youth and adult walkers and joggers seeking healthy activity. We must enforce the ordinance immediately before more lives are lost on reservations due to out-of-control stray dogs.

Our tribal employees are viewed as expendable, devalued, and unappreciated. Our Wasco Chief must assure we keep employees appreciated, educated, supported, and promoted.

Turnover of staff and leadership stalls economic developments and it is worth keeping staff and tribal lead-

ership in place to assure we are not re-educating and bringing-up-to-speed when working to move forward faster. We must bring more people in rather than subbing people out. All-hands-on-deck is where we must go together.

We must seek more grant dollars to support community and economic development. Five collaborative grant writers shall be sought to partner with programs, departments, and enterprises quarterly. Since graduating from college, elders and I have raised over \$1 million for language, culture, and ceremony.

We must seek stronger investments that produce jobs and experience, maintain and increase revenues, diversify our investment portfolios, and partner with viable operations and enterprises nationally and internationally.

As we work to bring our people back to work, we need a strong volunteer base of community members working for positive community change including but not limited to cleaning, fixing, landscaping, and maintaining a positive community presentation and welcoming environment all community members and visitors can be proud of.

We need more traffic coming off of the local highway to support our events, businesses, tourism and artists.

We must work humbly, respectfully, and culturally together to bring unrelated families together in an attempt to strengthen our bloodlines so that future chiefs aren't but a fraction of Wasco.

A personal concern is a healthy balance with my family, the tribal organization, the community, and cultural services. I want my children and all Wasco children to have supportive present parents and family units to encourage and strengthen their educational development. I have strong healthy relationships with my three Wasco children and my beautiful supportive wife Misty Greene (Lummi). I hope all candidates and Chiefs have a respectable and loving family base they contribute to and nurture.

Although I am 40 years young, I believe we still have elders able and willing to contribute to the development, preservation, responsibilities, and heritage of the Wasco Chieftainship. I have a great interest in working with these elders and families before it is too late. Years from now I too will be an elder and much time would have passed then to learn from the elders to help steer, guide, and solidify requirements to uphold such a cultural political position for the Wasco people.

I truly believe this can all be accomplished.

Jefferson Greene - Wasq'u, Táxshpash, Nimiipuu, Paiute, ku Shivanish

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