

Falls named

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"It took a lot longer than we expected," says Riverkeeper Lew Scholls. He admits the group was "a little ill-prepared" for the sudden drop in the valley floor which forced them to scale the steep incline in and out of the falls' basin.

But he adds that the fall's discovery made for "a significant emotional event" that punctuated the journey and inspired Scholls to write a poem that he read for the occasion.

The trip was so significant, in fact, that the group had t-shirts made to commemorate their pilgrimage and determined to find an appropriate name for the little-known falls.

"We thought it would be good to name it for the Atfalati (the linguistic group of local Kalapuyas) who lived in Tualatin — a lot of things around here are named after the Indian tribes," explains Scholl.

He says he originally wanted to find the Tualatin name for waterfalls but stumbled across something that he liked even better while researching the history of area tribes.

"Then I saw the account of Ki-a-kuts and how he was trying to save his people by keeping whites from stealing his land and whipping his children," he said.

The Riverkeepers then contacted the Grand Ronde Tribe for permission to name the falls after Chief Ki-a-kuts and, after more than a three-year wait for the Federal Geographic Names Board to process the request, the Tribe was invited to oversee the naming of the falls.

The Riverkeepers formed in 1989 to help restore and protect the Tualatin while fostering public appreciation for river and local wildlife.

"We felt if people were going to care about river protection and restoration we needed to get people involved and educate as many citizens as possible," says Scholl.

Since the group began with its first canoe paddle trip down the Tualatin a decade ago, it has mushroomed into an organization that hosts scores of educational and recreational trips, speaking engagements, river cleanups and tree planting events.

The group also sports active public outreach, member outreach and citizen action committees.

CHIEF KI-A-KUTS: negotiator of treaties and Indian rights

Asserting that, "I have lived a long time at this place," Chief Ki-a-kuts authoritatively negotiated on behalf of the Tualatin band of Kalapuyas both for a fair treaty with the U.S. government and for his people's rights.

On April 17, 1851, Ki-a-kuts and subordinate chiefs, Le Medicine and Knolah, met with John Gaines and other U.S. diplomats at the Champoeg Council Grounds to negotiate a treaty.

The tribal delegation represented 30 men, 8 boys and 27 women and female children, according to treaty documents.

Chief Ki-a-kuts outlined the boundaries of what was then Tualatin territory.

Negotiations began with Gaines asking the tribal leaders to consider leaving their homelands in the fertile Willamette Valley for an area east of Cascade Mountains.

"We do not wish to remove," insisted Ki-a-kuts. "I do not wish to reserve much here, but we do not wish to remove from here."

He argued that Wapato Lake and the surrounding area produced wapato and camas during the dry season which his people needed to live on.

Instead the chief bartered for a reservation to be etched out within the boundaries of their original territory.

When Gaines asked if the 20 white settlers living in the area could remain, the Tualatins agreed.

But Ki-a-kuts and his people strongly opposed the residency of two of the settlers named Dixon and Bridgewater.

One is "a great liar," the chief said, and the other, "mistreats my people and whips the women and children."

Tualatin opposition to abuses committed by some of their new neighbors gave the chief an opportunity to stress what was perhaps the main source of tension between the two communities.

"I have been told ever since I have been here that the whites would be made to stop whipping our children and stop mistreating my people, but there has been but little change from that time to this," Ki-a-kuts said. "The whites are not all alike though, some of them do not ill treat us, and those I like and am willing for them to remain and for them to make roads and use them in our reserve."

Nevertheless, Gaines and fellow U.S. representatives assured the people that a provision in the treaty would be added to protect their rights and all whites would obey the new law. They were also advised that if they were friendly to the settlers and avoided them, they would not be bothered.

Chief Ki-a-kuts reluctantly agreed to let Dixon and Bridgewater stay under the condition that the treaty provision be enforced.

Both parties agreed to a 640 acre Tualatin reservation that would have encompassed an area surrounding the towns of Yamhill, Carlton and part of the river that today bears their name.

When it was time to sign the treaty Gaines recited the agreement but omitted what for Ki-a-kuts was one of the most important clauses.

"Yes! I agree to it," proclaimed the chief. "But I recollect you promised to make Dixon quit lying and Bridgewater stop ill treating my people."

He was again assured Tualatin rights would be protected and the treaty was signed.

The Tualatin people were promised annual payments totaling \$40,000, clothing, supplies and training and equipment for farming.

However, the U.S. officials added that their agreement could not be considered binding until it was ratified by Congress.

It never was.

Congress refused to let Ki-a-kuts' tribe retain even a small reserve in the rich and fertile Tualatin Valley or pay \$40,000 for the precious resource.

Federal Indian policy in the Northwest also called for as few reservations as possible to facilitate early American apartheid which sought to quell Indian-settler tensions by isolating tribes from whites.

Four years later, in January 1855, Ki-a-kuts joined the chiefs and headmen of other Kalapuya bands such as the Winnefelly, Mohawk River, Chapen, Tecopa, Santiam, Mary's River and Ahntchuyuk in signing a joint treaty with the United States.

Together with other neighboring Willamette Valley tribes, they ceded 7.5 million acres of territory from the Columbia River to the Calapooia Mountains between the coastal and Cascade mountain ranges for no more than \$200,000.

Ki-a-kuts and his people were among those who moved to the Grand Ronde reservation.

2nd Annual Chinook Jargon Conference Grand Ronde, Oregon ~ August 13-15 (days)

kanamak^wst nəsayka wawa

The Language Program of the Confederated Tribes of Grand Ronde will be hosting the 2nd Annual Chinook Jargon Workshop in Grand Ronde. Featured at the workshop will be both opportunities to increase your abilities with spoken Chinook, and presentations related to a variety of linguistic and historical aspects of Chinook Jargon.

Come and find out why Chinook is so important to the Grand Ronde community and the Pacific Northwest, learn more about its Native origin and help to re-integrate this important shared language.

RATES: \$30.00 per attendee will cover workshop materials and the Saturday night banquet. Tuition will be paid for the first ten tribal members who sign up.

More details are available from the Tribe's Language Program at 1/800-422-0232 x2084 or by email at tony.johnson@grandronde.org

Community Language Meetings

The Tribe's Language Program will be conducting a series of meetings regarding current and future language related activities. These meetings will allow you to find out what the tribe's language program is doing currently, and allow you to provide valuable input on future activities. Share this with friends and family members who would be interested. Refreshments will be provided.

July 19 — BEND — 6:30 to 8 p.m.

Central Oregon Environmental Center, 16 NW Kansas

July 26 — KEIZER — 6:30 to 8 p.m.

Nanitch Sahallie, 5119 River Road North

July 28 — EUGENE — 6:30 to 8 p.m.

The Ben Linder Room, Downstairs in the EMU, Erb Memorial Union, University of Oregon

August 4 — GRAND RONDE — 6:30 to 8 p.m.

Governance Center, Classroom #204

A draft of the long-term Community Language Goals document will be presented for comment at this follow up meeting. For those interested but unable to attend this meeting, the draft document will be available by mail for comment.

Please contact Tony Johnson for further information at (503) 879-2084.