Native Perspectives on Sustainability: Carol Craig (Yakama)

Interviewee: Carol Craig
Interviewer: David E. Hall
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DH (00:09): Well, to start, please share a bit about yourself in terms of your heritage, your home, and the focus of your work.

CC (00:11): I'm an enrolled Yakama tribal member, but my tribal lineage extends across the Cascade Mountains. I'm also part Puyallup, Muckleshoot, Stillaguamish, Snohomish, and Squaxin. I work for the Yakama Nation Fisheries Resource Management Program, I have for the last twelve and a half years, and in that capacity I publish, 3 times a year, a color magazine called *Sin-Wit-Ki*. From the Yakama language, that translates, "All Life on Earth." I do public speaking, I visit public schools from kindergarten through college level, and all the civic organizations that would like to learn about the tribe and what we're doing to help restore salmon in the Yakama Basin, as well as the Colombia River. Prior to that I worked for the Colombia River Intertribal Fish Commission in Portland, Oregon for 8 years before I was requested by the tribe to move back home and assist them with that ongoing education process for the non-tribal public.

DH (1:07): How would you say your cultural identity informs the work that you do?

CC (1:12): It's just *sharing*, the tradition, the culture, everything, even the 1855 treaty rights. Explaining that to the public, as well as to the tribal students, letting them know who we are as a tribe. How important it is to be a tribal member. I often thought about that, even when I was young, how fortunate I was to be born a tribal member. I feel good about that, and then to share all of that information with the public. I always remind, when I visit the tribal students at tribal schools, that they are the up and coming generation. They will have to know and understand the 1855 treaty to help defend it as we have since the signing of the 1855 treaty through court cases--a series of court cases that have been reaffirmed by the U.S. Supreme Court that the treaties are supreme law of the land. They need to know that. It's very important that future generations know and understand that treaty.

DH (2:11): Later I'm going to ask questions about your community. I'm wondering how you define your community in terms of people, places. What's the geography and people that comprise your community?

CC (2:24): The Yakama reservation, the heart of the reservation, it's Toppenish, Washington. And Toppenish, in the Yakama language, interprets to "gentle sloping hills," and that's what you see basically, there's a basin surrounded by all of the foothills. So within that basin, that's where long ago the tribal people would stay. So, it's called, like the circle of life, you would find the

tribal people when and where food was available, and then they would settle in the basin in the winter time after collecting, harvesting, and preparing food for the winter. So the first food to reappear in the spring time was the Salmon, so they would go to the rivers, fish for salmon, prepare that for winter use, maybe drying it or smoking it. And then later on it would be the roots higher up in the mountains, and then the huckleberries, and then the deer and the elk. Mistakenly a long time ago people would say that we were *nomads*. Well, we weren't lost and wandering around, you could find us where the food was available, when it was available. That would be the trek down to the river, including the Columbia River, and the Great Celilo Falls where they would gather for several months to fish and then later on the other locations. We continue to do that today, teaching our young children, how to harvest those foods and how important they are. We've been taught at a very young age that the roots and berries are our sisters, and the salmon and the deer and the elk are brothers, and we should treat them with such respect as we do our people. And to continue to do that, to make sure that we have food for the future generations. It's like them telling us that we have to think and plan seven generations ahead of ourselves. We are not placed on mother earth just to live and then go away. So it's remembering the future.

DH (4:34): Anything else you'd add about your community? Who and where you identify with?

CC: I would like to think that we're a close knit community, extended families, always joining together, especially for the first food ceremonies. As I was saying gathering the foods, along with our participation in the long house, we don't have any churches on the reservation we call them the long houses. Gathering together on Sunday, and then for birthdays, pow-wows, close knit, and we know everyone. Like I mentioned before, the extended families are not only relatives but friends. It was like one year there was a fire, and it burned some of the homes in White Swan. The newspaper came down, there was a community center set up where the tribal people could gather, and so they ran down to the community center, I think it was in Wapato City to talk with some of the people and they were surprised when it was empty, "Where's everybody at?" Well, they went to other homes, people opened up their homes and made a place for them to stay, they didn't have to go there and sleep on the cot or sleep on the floor. That's taking care of one another, looking after one another and always helping one another. And I learned that from our elders, and I continue to teach the young people that as well.

DH (6:02): We'll return to this idea of your community in later questions. The term sustainability is one that's being used nowadays by a lot of people who are seeking to address current environmental, social, and economic challenges. I'm wondering if this is a term you use or if there are other terms that you prefer to use.

CC (6:25): Well, the foods that I was talking about earlier, they have sustained over the generations and we've had to live off of the land, basically, and continue to do that today by teaching the young people how to harvest the roots and the berries and how to go fishing. So, it's always been around, but I've also heard the term traditional environmental knowledge, and that's knowing where and when to go, how to take care of the resources. Like, down at Celilo Falls, which was one of the greatest commerce centers anywhere in the tribal world, before non-tribal people arrived, and they say tribal people would travel from as far away as the great basin, the great lakes, the basin, and the plateau, and come to that part of the world. They would bring foods that weren't available to us. And that would be the buffalo, other things that they would

come and trade. The fishing season would start back then in April and would go until November as the different runs of fish come up. There was a gathering place, even in the Lewis and Clark journals they talk about 5,000 plus tribal members, they say were gathered at Celilo falls. That certainly was one of our greatest economic centers for the tribal world. Learning to know about one another, where they come from, there was inter-marriage. That was one of the greatest gather places for tribal people.

DH (7:48): So, sustainability is a term that you find meaningful and useful?

CC (07:52): Very useful. Had it not been for all the natural resources that we take care of today, we probably wouldn't be here today. And that's the deer, the elk, huckleberries, cherries, bitter roots, salmon in any form, everything. I remember when I was young my mother, she would make salmon egg soup, so every part of the salmon and the animal is used, the deer and the elk. You would take the eggs and that was like tribal gold to us. My dad would be cleaning the fish and when he found the eggs, she would take the eggs, and make salmon egg soup and we would have the bitter root. She would be cooking that, she'd be eating that, she'd say, "This is our medicine, this is what keeps us well." So I know how important that is as a food that sustains us today.

DH (8:39): What else comes to mind when you think of sustainability?

CC (8:45): I guess, just being here, as a living tribal person. Being able to exist on mother earth. And probably to continue the teachings, all of the teachings, to the young people. They're next to be able to take care of all the natural resources.

DH (9:05): So you've mentioned a number of different foods and you said natural resources. What else is essential for sustaining, enabling you to be here?

CC (9:15): It goes all the way back to even the places where we stayed in the winter time, how we preserved the food, or how we stayed out of the cold weather in the summer time, they had the tulle mats. They would teach the women how to gather them around the waterways and spread them out dry them, they would string them together for use in making teepees when they traveled in the summer time. Very nice and airy, very light weight. They could roll it up, pack it with them, put it on their horse and continue on to their next destination. If there was cloudy weather, like there is constantly in Portland, the tulle reeds would swell up so nothing inside would get damaged if it rained. So thinking back to all of those and how they existed, as well as the teepee, some people even still ask me, "Oh, do you people still live in teepees?" And I tell them, "well, first mobile home, if you think about it." So, thinking back of how they used the hides, they used every part of the animals, the skins, the furs, the coats, the warmth, everything. When I go back and think, I've been asked at times if I could sit down and have dinner with one person, either from long ago or today, who would that be. I'd always say Chief Kamiakin, he was our main chief that signed the treaty of 1855. My, what I could learn form him, and to be able to live back then. I've also heard stories about when the non-tribal people were moving here, and Yakama people and elders talk about it and continue with that story telling about Chief Yallup, his grandfather, was sitting down on the ground, he was working some kind of skin or something. A white man came up, he was weak, he was hungry, he was thirsty, he said, "Please,

can you help us? We've been travelling; we ran out of food, we don't know what to do. Is there any food around here?" And he said, "Please step back." And he stepped back and he pointed down at the plants, "You're stepping on some food right now." So, teaching them how to subsist. So, when we hear the stories of a long time ago, we even helped the non-tribal people, and Lewis and Clark, helped themselves to sustain, to be sustained by the existing foods in the ground, in the water, everywhere, and utilizing every part of that animal in some way or another. I was told by a Yakama elder that there was a certain part of bone of the salmon, that the tribal women would take that bone out and use it like an IUD, so it was also a form of birth control. So all forms, it sustained everything, life, birth control, everything.

DH (12:13): If you had to give a definition of sustainability, what might that be?

CC (12:17): I would probably say it's similar to "nature." I was asked how to define "nature," and it's every living thing on earth. And someone questioned, "Well, what is water?" And I said, "Water is the life giver," because, without water nothing would exist on Mother Earth. So I think sustainability goes back to nature, and everything that's here.

DH (12:46): If you're speaking with someone who's unfamiliar with this idea of sustainability, how would you explain it to them?

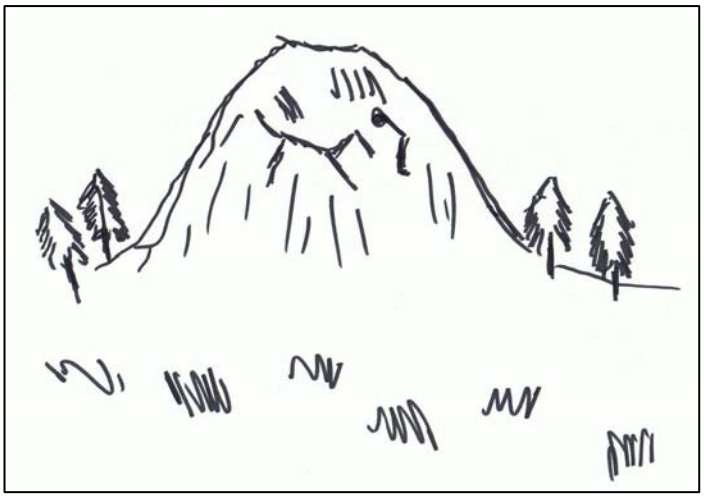
CC (12:58): Probably, it's what I do with young people and telling them about how important it is for us to teach our children. I've had some tribal people tell me, if they were ever attacked, they'd just go to the mountains. We're talking about world war. And I think, "Well, there'd be the fallout, but they would be able to exist for awhile." Sustainability is also taking great care of the resources. So, making sure that we still have our root digging areas to go to. That our rivers are running with salmon in it. All of our foods. That we take care of the deer, and the elk. The big horn sheep have just recently been reintroduced to our area. Our tribal men can now go up and hunt the big horn sheep. All of the resources, everything, it would just be looking around. Looking around and, "How can I live, how can I survive?" I'm not sure that a non-tribal person might understand that. I have a teacher friend, who was teaching first, second, and third grade and she asks the students, "Where does milk come from?" "Safeway" "No, no, no," She tells them. Even the young kids today, they look to the fast foods, they look for what's available and not knowing that milk actually does come from an animal. So, being able to understand it that way, we might have to explain it in those terms.

DH (14:28): A lot of what you've shared already has a rich imagery to it. I'm wondering if there are any symbols or images that, for you, represent a core aspect of this concept of sustainability.

CC (14:45): I would probably think of our sacred mountain, Pahto. In the white man's language it is called Mount Adams. It oversees the Yakama reservation. So the water, the melting, starts the freshets in the spring, it refills the rivers and streams, it comes down to the valley to help all of the crops grow, to help the roots and the berries in the mountains. It produces rain. I would think that would be the main thing for me. To see that, so I look at it every morning, I thank the creator for having that great helper for us, right there. And to get up every morning and see it is just wonderful.

DH (15:28): Would you be willing not to draw an image of it?

CC (15:30): Yes, there's also a story that goes with Mount Adams… (*begins drawing*) During certain parts of the year, when it's full of snow, in the springtime, when it starts melting on the side of the east side of the mountain there's a horse. You can see a horse, but it's also bucked off its rider, and the back of it is like that. So, if you know where to look for it, you can see it. I've always asked people, "Is there a story behind that?" And I'm yet to find any stories that were about it, but if you were to look and see it, and see the mountain itself, and where the horse is, and how it looks. It does, it looks like a bucking horse. If you look at it, the rider is bucked off. You can see the feet, you can see the horse, and with the melting snow, but just to be able to see that. And I've had visitors come over and tell them the same story I'm trying to find out. How did that get there? Or did somebody say, "Hey, look at that, that's what that looks like right now." Just to see, it starts out with a forest, and then it starts with the rain and the snow providing all the weather, even weather conditions, good and bad. I remember when they said that Mount St. Helens blew--I was still living here in Portland. I remember I was reading the paper, and I was up in the morning, I heard it had blown. I remember running outside, looking, and thinking, "Well, I don't see anything. I didn't hear anything." And I went over to the Yakama reservation and over to the valley, and some people even said there were people sitting in the streets of Yakama and they were crying and it was just getting dark and it was at noon, and they thought the world was ending. So, imagine what everyone thought. Some people said they had been at the pow-wows and they usually go late at night and they end maybe three o'clock in the morning. They got up and they thought it was still night time, waking up to the news. That was the bad side, the good side was that the tribal women said the following year when they went to harvest the huckleberries on Mount Adams and the surrounding areas they were *huge* that year. So that ash also contributed to that growth and the rehabilitation of the landscape. So I guess it does happen, but it's for a purpose, and that's what they were saying, they could just not get over how big and how much it had come down. If you were ever to come down that's what you would see on Mount Adams if you would look at it and imagine it. I remember seeing it the first time and realizing it was there. So I'm still trying to find out, is there a story or did somebody just say one day, "Hey, that's what it looks like."



DH (18:56): That's pretty good; you said you weren't an artist (laughter). Is the rider and horse in the image or . . .?

CC (19:15) He's bucked off and that's kind of his head. And the horse is not that well, but you can see it. Once you go over there, you can see it.

DH (19:40): If you get inspired to draw anything else as we're talking, feel free, there are other

pages there.

CC (19:54): That's what I was telling my grandchildren when I was young and they would take us up in this big huge truck, all of us kids and they would take us up to Camp Chaparral, it's right near Mount Adams. They'd take us up to Potato Hill where the huckleberries grew and we could harvest some of the huckleberries and it was always in August, and that's when they're ready to pick. So I went up there, I don't know how many years when I was a kid, and then when my kids were growing up in Yakama, they went up. So, just a couple years ago, my grandson went up and he got to experience that as well. Even though he lives here in Portland, because he's descendent of Yakama, he got to go. And he said, "Oh, the kids were teasing me when I fist got there." And I said, "Oh? What were they teasing you about?" And they'd say, "Oh, that city kid." But he got along, he's a great kid. He really enjoyed it. So that's what he said, "I'm the third generation, I get to come up here. And my grandma was up here." And the guy who was director of Camp Chaparral also worked with my mother, former tribal chief of police. I said, "So you tell Davis, Blanch Craig is your great grandma." He said, "Okay." So that brought a big smile to everyone. That relation again, that closeness--when we were talking about community.

DH (21:18): With this idea of sustainability in mind, are there other things that to you are relevant that to you should be mentioned at this point?

CC (21:26): Hopefully, I've mentioned all the foods that are important to us, but the salmon is the most important one. If you were to go to any tribal function, whether it be a powwow, a name giving, or a funeral, or even a birthday, you'll always see salmon served. And that's why the tribe was so concerned about the low fish runs back in the 70's and the 80's. We wanted to see fish, salmon, come back to the Yakama River; there had been no salmon in the Yakama River for over 30 years. So it's like our tribal fishermen say, "What good does it do with our treaty rights, to put in our dip-net and pull it up empty all the time?" And so we were making proposals to the state and federal agencies, we wanted to do supplementation of the runs. And it took us almost two decades for them to consider that. And they would always say, "Well, we don't know if that will really work. We're going to have to study it." And some of elders would say, "Are you going to study the salmon to death? They would question. We need to fish, it's very, very important. To us it would be if you were Catholic that would be our communion. It's that important to us, so we want to see that fish return. After all of that we started supplementing the runs, we said, "You have to reprogram your hatcheries, you have to take that salmon out of concrete hatcheries and start putting them back in the streams and rivers where they have been. And they haven't been there for many years, and that's what they have to do." So that's what the tribe started doing. Today, I think it's the fourth or fifth year of salmon returning to the Yakama River, and it's not just for the tribal people, it's for everyone. So we even had sport fishermen telling me to tell the Yakama Nation, "Thank you, because if it wasn't for the Yakama Nation we know there would still not be salmon in the Yakama River." And I would consider salmon the most important resource for tribal people.

DH (23:34): Can you say anything else about that in terms of how important salmon is for tribal people?

CC (23:40): The program that I work for, the fisheries program, we would get excess hatchery

fish, putting them in the freezer. And people can come and sign out for birthdays or funerals, they can take so many fish. Especially if they have a funeral they get a few more, if a person has a birthday they get one salmon, that's the importance. The other thing I'm concerned about today is global warming. If we have a warming of the ocean, that's affecting it. Are we going to have few salmon returning? Last year and the year before they were talking about the sea lions, which is like a buffet for them in the Columbia River. They just come up-river and gobble up parts of the salmon and throw the rest away. People are concerned about that. I was walking down the hallway at our tribal agency, and there was a group of tribal fishermen. And they said, "Oh, here comes the fish lady." I guess that's what I am, the fish lady. And so they were concerned about the sea lions, "What are we going to do about that? Is anybody working on that?" I said, "Well, the way I see it is that with the global warming, we have the polar bears in the arctic that are starving to death because their food source is gone, why don't we just pack them up and take them up there to feed them. That way we wouldn't have the environmentalists saying that we're doing the wrong thing. Because now they may get a permit to shoot them, Now we have environmentalists coming out saying we shouldn't do that to the sea lions, that we shouldn't be allowed to kill them. What about the salmon, though? How do we work with them, there will always be another group to work with, how do you work things out." They said, "Hey, that's a pretty good idea, but who would pay for all that the cost of packing them up and taking them." I said, "Always something isn't there."

DH (25: 35) Do you see a good solution to that sometime soon?

CC (25:37) No, not without people that might oppose the shooting of the sea lions, but they've tried everything, the corps of engineers. They've tried hazing them, they tried loud horns, everything, but the sea lions are smart too. They know a buffet when they see one. There was footage a couple years ago of one of the sea lions attacking a sturgeon. Trying to catch a huge fish! It finally gave up, it was biting into the side of a sturgeon, trying to drag the sturgeon up, but they're so huge. They had talk about putting bars where they'd get in the water ways at the dam. So they could slide through at the beginning of the year, because they were skinny enough but they couldn't slide back because they were so fattened up, eating all the salmon. So they do eat quite a bit of salmon. That's the other thing that's affecting our most important resource, the salmon, is the pollution of the river. Tribal fisherman are saying they're catching salmon that may only have skin on one side, may have only one eye, has deep lesions on its body. And because we consume so much salmon, it's affecting us as well. So we're trying to encourage the EPA, and all the other federal and state agencies, how do you clean up the river? How do we enforce those regulations that are set in place? When will they understand that it is affecting us?

--*break*--

DH (0:05): Earlier you identified your community as the people and places of Yakama Nation. I'd like you to allow your imagination to take you into the future, and imagine a future in an ideal sense where your notion of sustainability has really taken form in your community, and it is just the way things are. Allow yours to go to this place and bring into clarity, what's your vision for your community?

CC (0:38): I think the vision for my community and for the future generations is going back to a

natural state. Possibly, that would be working with a lot of people, taking it back to its natural state. Taking care of those resources; letting nature take its course as well. I remember a few years back there was an epidemic of the blue spruce bloodworm epidemic. And that our elders started talking. This happened a long time ago too, it's a natural occurrence. Just let it take its course. And it did affect some of our trees in what we call the closed area of the reservation and now it's back, helping itself, going back. There's more trees, but it did take its toll. That's what I remember, certain things, nature take its course, it just happens that way. There's no real blame or cause for it, it just occurs when it does. So, I've learned that from our elders. When I envision the future, it's hopefully clean air, taking care of the natural resources, going back to what it was a long time ago. I don't know if it ever can be, because there's so many entities to work with today. But I hope that will include the younger generation continuing their education for them to learn as well. We've found money and colleges, and we're sending our young tribal people there. So they're coming back also with their degrees. They always return home to help. And that's what they do consider their home, they want to come home and they want to make it a nice, healthy home again, for the future generations.

DH (2:35): What else do you see in your vision for your community?

CC (2:37): It's difficult not to envision all the electronics. It's good and it's bad. It's good that it does work; it helps us in taking care of the resources. Some of the electronics that they use out there for scouring the streams to count the fish on the river, but it also affects our children. Some of them talk about, what do we do with our kids, all they want to do is play the video games, how do we get them outside? I've heard others say they don't even want to go outside and play. No one plays outside anymore. So what do you do? Well, I'm glad my kids, when they were growing up, they didn't have all of that. I didn't have those challenges for my children, so I would take them out. But I found out, as well as the tribe, once a year, they're taking the young students out to the mountains near Pahto and they call it a wilderness camp. So, it's getting them away, and they have to leave everything home, they have to leave the electronics home, no cell phones, nothing. The kids, they don't think they're going to survive, but once they get up there, and then they start learning, and we start showing them and they get interested. So we're trying to encourage them to go into the sciences, to come back to the reservation to help continue that, to help heal the lands that have been wounded, bringing it back to its natural state. So I see a lot of the young people and their involvement, and that is the future.

DH (4:12): What else do you see in terms of, the way people in your community are relating with the landscape?

CC (4:21): It's taking it back, I guess, again, talking about the natural state, the tribe has been buying up land. Even on our closed area, forested area near Pahto, some of it was erroneously marked as it wasn't on part of the reservation, so logging companies were up there and cutting down trees. So the tribe back in the early 80's starting buying up those logging companies and turning them back to tribal lands, so they could do with it what they could do to restore the landscape, to keep the trees there. We started buying up farmland and returning it to its natural state, and that would be the wet lands. If you were to drive down in from Goldendale, Washington down into the Yakama Valley, as you come down that's the first thing you're going to see is a wide expansion of wetlands. That's what you'll see is all of the water and how huge it

is. So, we've been busy doing that, working again with the non-tribal people that live on the reservation. We have what you consider a "checkerboard reservation," when they opened up the land for non-tribal people to move on to. So they had right to buy that property back then through the Dawes Act. They incorporated small towns and we have the farmlands, but then you have all the tribal people that have their land as well. So the more that we buy up the more we can return back to natural state. And again it goes back to working hand in hand with the non-tribal people that live there.

DH (5:55): What do you see in terms of relationships with your community among people?

CC (5:57): With non-tribal people or with everyone one? Or, just the tribal people?

DH (6:04): Let's do both. So, you can start with either.

CC (6:06): Again, working together. I can see that work continuing to work and to help the young set. Again, like I was saying, sending them to college to learn. Back in the 50's the elders used to say, no, they didn't like to get an education. That's what had ruined them. That's how part of the reservation was taken away, they were very leery of non-tribal people coming there and taking them away. I think it goes back to the boarding school era, when they were taking young tribal people out of the homes and sending them to boarding school. My parents, both my mother and father, were probably the last of that generation that were taken away from their parents at a very young age and taken to boarding schools. My mom lived in Wapato, they packed her up on a buckboard wagon and took her over near Tacoma, Washington, and she was raised at Saint George's Catholic School. My Dad also lived and was born in Wapato. Both my grandmothers passed away at an early age, so that's what the federal government said, "your men can't raise kids, let us do it," and forcible took them. They took my dad from Wapato and took him down to Salem, what is now known as Chemawa Indian School, so he was raised there. But coming back, there was another era in the 50's when they were going to help us meld into mainstream, and they were taking the high school students and taking them to California and different places and teaching them to go to trade schools. Well, it still wasn't doctors and lawyers or anything like that. It was menial jobs: hairdresser, barber. Long time ago in the boarding school they taught them how clean house, they taught them how to be farmers. They taught my mother how to crochet, all this stuff. It was nothing about their traditional culture. So, I saw the revival in the late 60's of young people coming back home, and I see that more often today. They want to come back. They want to join the Washut religion. They want to join the Longhouse. The powwow is a revival that's a gathering tribal people together and learning about one another. When people in the summer time usually, and the tribe understands, when they're on the powwow trail and they can take their annual leave during that because they'll be taking their young children there. So, then that traditional culture is still alive today because of that.

DH (8:35): So you see that only getting stronger.

CC (8:38): Yes, and especially reviving the Yakama tribal language and teaching the children that. I just love to listen to the elders and those who know how to speak it very fluently. That was my purpose in moving back too, was joining the Longhouse and learning the Yakama language. I remember my dad telling me a few words and phrases that he remembered because

he was told to forget those when he went boarding school but he remembered a few things. So I started from there back, probably when I was a teenager, I started asking about it.

DH (9:13): Any thoughts then on the future of the relationships that you hope to see between the tribal community and the non-native population?

CC (9:23): I would hope that it would only get better. I remember a study being done back in the 70's and again in the early 90's, and through the process of asking the non-tribal people that lived on and near reservations they found that they were to be the most prejudice people. And we deal with that today. We dealt with it when I was younger. So how do you educate those people to make them understand who we are? The Yakama Tribe started our first power company, electric power company, and we were going to charge everyone on the reservation. This is how your billing will start. It'll go to the tribe. Some of the non-tribal people didn't like that and had protests against that. Again, the people living on and near reservations assumed greed. And I've experienced that myself. They seem to be the most prejudice. I remember when I first moved to Portland to go to school and I got on the bus and bus driver told me "good morning," and I looked around and thought, "Is he talking to me?" I couldn't believe it. Even when I was in high school, I was one of three tribal students that graduated, there was a dropout rate, once we got to the graduation class there were three of us left. We just didn't have any friends because there was the rich white kids, they stayed by themselves. I had a Mexican girlfriend and there were two black sisters, and they were the only black people in school and she was also my good friend. We ran together and had lots of fun, but no one else would talk to us. So today when they invite me to a class reunion, well they didn't want to know me then, why do they want to know me know?

DH (11:11): What's the alternative for the future generations that you hope to see?

CC (11:14): That understanding between the people that don't like us, or don't understand us, and don't know anything about us. Again it goes to that ongoing education process. They need to know who we are. They need to know how we exist over the generations and how we've come forth as we have today. We do work very well with the state and federal agencies. Sometimes we don't always agree, but we have to. And that's going back to sustainability, to working with the lands, to working with them, to help restore the salmons in the river, working with everyone. But again going back to the group of prejudice people, how do you educate them? They're born that way. The Toppenish Mayor, there's one example: he had made remarks about Yakama Tribal members. During his counsel meetings we used to have a Yakama woman on that was on the city council, but she quit in disgust because of all the disparaging remarks about the tribe. So I always tell people, "I know who he is. I went to high school with him." He grew up like that. I would be walking down the hall way, he'd pass me and he'd say, "Injun, squaw." He's always been like that. I feel bad for him, it's just like pent up anger for some reason. And they still don't understand. They've lived there all their lives, so they're going to live there just to hate us. That must not be very much fun.

DH (12:39): Anything else you'd say in terms of your hopeful vision for the future of your community in terms of relationships?

CC (12:48): Again, I think it goes back to the people. Making them proud of who they are for

them to understand that treaty of 1855. And I think back to that 1855 treaty when we were taught to think and plan about seven generations ahead of ourselves. I am now part of that seventh generation today. That treaty, signed in 1855, so I know they were thinking and planning for me. I know it is my duty to continue to do that, to teach young people. And that's why I enjoy working with them, teaching them, showing them. And that's why I'll even question them, "What do you know? This is what you're going to have to know. We've had to defend this 1855 treaty ever since its existence and we will have to continue that." So, it's my hope is that the young people today, even my grandchildren.

DH (13:38): Can you say more about education and how you'd like to see education different in the future.

CC (13:44): I've visited kindergarten through college level and no public school system is their curriculum for teaching about us. We have one day of the year, Native American week or whatever it is, and we've been invited there. It's not until the college level classes is when they introduce the Native American classes. They need that in every school system for them to understand who we are. The young people know who they are. When I visit those public schools, even here in Portland when I lived here I would go to the classrooms and the teacher would say, "Well, we do have tribal student and she's very, very quiet." I said, "Yes. When you ask her questions?" "Oh, she knows the answers, but she just doesn't participate." (I said) "Because we were taught, when we're very young that the way to learn was to sit, listen, look, observe, take it all in. And you don't ask anything until they ask you something." She said, "I never thought of that." And so there's also a sheet that I've made for public school teachers, the differences between tribal student and non-tribal students, and I share that information. Hope and faith, in the young people, tribal and non-tribal.

DH (15:27): What about organizational capacities, institutional capacities? What will your tribe be able to do for itself in the future that maybe you have some capacity for today, but hope to really develop further in the future?

CC (15:57): What I'd like to see is, right now we have, and it was built in the 70's, it closed for awhile, is our own Yakama tribal school. Goes from grade school to high school; very small classes because some of the students have opted to stay in the public school system. I would like to see that tribal school. Probably one of the best models I can think of right now is Umatilla Nation and their tribal school. They brought in elders; they brought in teachers that are really interested to get these kids geared up to learn about math to learn about sciences. I've been to the tribal school and been making presentations to some of the classes. We have some very eager tribal teachers that have gotten their certificates and are teaching at the tribal school. If there was any way that I could ever help with that I would like to see that built up. The school is in dire need of repair. We need more teachers that are involved. They get very little pay, and I understand even public school teachers don't make very much pay, for what they do. But to encourage the tribal student to get their education, to come back to teach the next generation. It's very, very important. That would be my vision. Probably part of that perfect, but I doubt it though, but to see that school built up to where it'd be accredited, scholarly. Something where they could learn the Yakama language, which would be included. Of course, they'd know most of their traditional culture as it's continued, a continued education for them, learning the arts and

sciences, everything. We have a lot of young people that are artists and they don't realize it, they are poets, they are mathematicians, they don't know it. When you think about it, we've always had to deal with math. If you go through each of the tribes, how did they know how to make those poles? Just to set them on the ground to make a sturdy home? How did the Eskimos know how to carve those blocks and to make it round and perfect fit? That's all math. How did they do it back then?

DH (18:08): What other institutional capacities would you like to see in the future for your community?

CC (18:22): Even though there's a college, Heritage College on the reservation, probably a tribal college as well. Right there on the reservation. There was a couple of catholic nouns that started the Heritage College, it's really a great institution today. But since it's our land-as a journalist, I belong to several journalism organizations and I always apply for the field trips. And you can get them paid for, you go down to the Bend area, whatever, and the latest one was global warming, learning about global warming, continuing to do that. How is it going to effect the reservation, besides the entire world? What can we do as tribal people? I would like to be an example, a good example. We have been so far because of the supplementation process I was talking about. We have a facility up in Cle Elum, Washington and it's been recognized internationally as a success story. State of the art, all of the equipment up there. I have taken Russian visitors up there; they were concerned about their fish runs. They heard about the success of Yakama tribe and they came over, they had interpreters. We had a Japanese group come over too; they were also concerned about their fish runs. How did we success in doing what we did? They wanted to learn, especially from the tribes. So we must be doing something right.

DH (19:51): Good. Speaks to my next question, which was "relationships with external organizations and entities." What are some important ones for your community to cultivate or sustain in the future?

CC (20:04): I would think, most importantly, especially for global warming, the Environmental Protection Agency (EPA). How do we get them involved? There's offices in Yakama city, I work closely with them. Just staying in contact: What can we do? How do we get the pollutants out of the river? How you get it out of the sediment? Who knows about that? How can we coordinate that? State, federal agencies both, as well as the tribe, because we have our own water people too, we have our own specialist as well. It's going to take all of that effort, for all of us to continue to work together. And again, we may not always agree, but we have to. We have to if we're going to think of the future, and how it's going to look, how we're going to envision that. Especially for our grandchildren, and our great grand children...seven generations.

DH (20:51): So the EPA is one organization . . .

CC (20:55): EPA, NOAA, National Oceanic and Atmospheric Administration. They take care of the waters, marine mammal life, all of that. How do you work with them? Unfortunately we lost some of our great biologist, not lost, but now I always say, "Now we have another person on our side that left to go work for NOAA." So now we work alongside them. So they know who the

tribe is, and can conceive that working relationship. So I always think, "Whoa, good, sorry to lose them, but we will have another friend on our side that will understand the concepts and what we see in the future." So it's probably, all of the--even DHS, for the children, the children services, everything. We've existed this long, we're going to have to continue to exist together. How do we work together? How to continue forging that relationship?

DH (21:50): Other important relationships you see that you can forge?

CC (21:54): Just with all the other tribes, of course we already have all of that going and we've had it since the beginning of time, but continuing that. That's with all of the other recognized, federally recognize tribes, maybe even the smaller bands and nations, and that's even across the borders. That includes Canada, south, everywhere. Two years ago, I got to be part of the tribes that greeted the Maori from New Zealand. And I was amazed because their elders stepped forward, and we had a Klamath woman there, she had some tattooing right here (*pointing to chin*) and they came forward and they had some tattoos, and said, "See, we have always had a relationship." People say that we don't know one another. We have had tribal people from Warm Springs and Yakama say they have relatives in Hawaii; they have gone that far back. So we got over there somehow. And when I saw the Macaw whalers and the other people in their canoes when they went out to get the whale, I happened to be there. When I seen them it was very rough water and that canoe looked so small, that didn't even stop them. I don't know if it's how they constructed the canoe itself. But it didn't tip over, it didn't get flooded, and they knew how to handle it. And that's also the paddle, the journey paddle that they're teaching on the coast now, the costal tribes, from Siletz all the way along to Washington State to Canada. Teaching the young people to build those canoes, again, that's going back to our ways, better than today, and dealing with all the problems that young people face today.

DH (23:39): What do you mean by that?

CC (23:40): It could be anywhere from drugs, to their behavior problems, to not getting along, just learning who they are. And I think that helps them, because that's what it is, a clean journey, going back to the healthy ways. And that's what they're trying to do with the Yakama reservation youngsters today, getting them back to our traditional food. I still eat the elk, the deer, but now they have fast foods. They're encouraging for kids to eat, especially when they're serving them at schools. So getting them to eating the huckleberries, of course salmon, they always love salmon, but all the traditional foods. Getting back there, because it was healthy for us. Getting them back to the natural foods may help the diabetic epidemic they have…that's everywhere. That goes make to what my mother was saying, "This is medicine. This is what keeps us well."

DH (24:40): This is getting at what my next question was, what do you not see in your vision of the future?

CC: (24:49): Not see?

DH (24:51): Like you would not like to see diabetes . . . .

CC (24:57): Yeah, I'd like to see a healthy community. No diabetes, no drug problems, no infiltration and learning of gangs. You see that, young kids try to emulate the behavior that they see. No gangs, no violence. You just didn't hear of that through oral traditions through the ages. You never heard of spanking the children. They talked to them. That's basically what some of the psychologist are saying, or even doctor Phil. Get down to their level when they're little. Talk to them eye to eye or whatever. That was some of the things I was taught. Get down and talk to them, you don't have to holler, and they understand it. So when I'd ask my grandkids, could you go do a chore? They don't ask why, they don't try to get out of it. "Ok, Sure," and they go do it, they take care of it. And teaching them the language. It can get confusing: I was asking them, my 5 year old grandson, "Ok, how do you say, water?" "Choosh." "How do you say salmon?" "Nusux." "How do you say bear?" "Anahúi." "How do you say horse?" "K'úsi." "Oh grandma, I can even say coffee." "Coffee?! You can? Okay, go ahead." He said, "Latte." (laughter). So I said, some people may say coffee that way but not the Yakamas (laughter).

DH (26:29): You also said something in terms of the children learning who they are. And I'm wondering if you can talk a bit about more, what you hope to see in terms of the children, which will be the future generations. What will their sense of self be, what will their identity be?

CC (26: 50): I think they will be proud of themselves because when I look at the young people today, the teenagers today, my granddaughter, everyone, they're proud of who they are. They're proud to say that they're Yakama, or Puyallup or whatever tribe they may be from. They're going back to the powwows and the traditional dancing. They're going back to the traditional canoe journeys, and they're going back and they're learning that. Because today's life is so hectic, they enjoy doing that, they enjoy staying away from all the bad things. The drugs or whatever it may be. Seeing that, you know, "Ok, good. Now we may have a generation that won't do any drugs." And that will be passed on. We'll have that generation of not being spanked, or whatever. And sometimes I think, "Does that go back to boarding schools?" My mother who was 85, she was ill and I was in the hospital, she was coming out of her medications and that's what she was saying. "Oh, I hope I don't get in trouble." She was talking about being back in school. I said, "Mom, don't worry." She wanted to get up. I said, "No, you have to lay down mom." She said, "Oh, I don't want to get in trouble." I said, "Trust me mom, you're not there, remember." Sometimes I think about that, is that where some of the tribal people get the hollering or the hitting? Because you just didn't hear that form the other elders in generations back. They just didn't do that. The scolding or whatever, it was always encouraging them. So I see us going back to that. We may hopefully be safe, for future generations, intact with our traditional culture.

DH (28:37): Staying with this, an exercise that comes from psychology, which helps to draw out aspects of self-concepts is a series of "I am" statements. Here I have a worksheet and . . . you didn't know that there was going to be homework did you? (laughter)

CC (29:01): That's what I would tell the students sometimes. I'll go and give a sheet to them before I start.

DH (29:04): This is an opportunity to think in terms of, if you're an average individual, years out, in the future of your community and this more hopeful vision that you have has taken form.

What would be some of the "I am" statements, just of the ordinary person? What would be the significance of that?

CC (29:34): The significance is: just knowing who I am. So first of all, I am Yakama.

(*Camera man indicates tape coming to an end*).

DH (30:01): Let's take a break and use this opportunity just to think about this and fill out as many of those as come to you.

--*break*--

DH (00:08): So, you've created some "I am" statements. Can you share with us what those are and speak to the significance of what you wrote?

CC (00:12): Well, I am Yakama. And as I tell people, just call me Yaka-mama. I am a strong person… I am proud of who I am. I am sharing all I know and understand about who I am, and who we are as Yakama people. I am committed to educating people about us, and who we are so they will understand. Most of the times they don't, so that's why I enjoy public speaking in the places I have been to. Most times, even when I have been to elderly church groups, and I talk about the boarding school system and they say, "you know when I was little back then and I would see them taking the tribal kids to the schools and I would think now how come they're so special and they get to a special school, how come I can't go to school with them?" So them not even knowing what had happened, so just sharing all of what I know and in that ongoing education process. And I am part of the seventh generation since the signing of the 1855 treaty. So that's also what makes me strong, makes me proud and makes me understand that this is why I exist today. I don't think that if we had that 1855 treaty we probably wouldn't even be a people here on earth today. And I am a compassionate woman, and I am hoping for the best for the future generations, and I am still hopeful that we will have a sustainable future, because of the children and grandchildren and great grandchildren.

DH (1:53): So the children give you hope?

CC (1:55): Yes. You bet. Even my grandchildren, I'm just so proud of them. I have a granddaughter and two grandsons.

DH (2:03): What are some of the values that you would like to see instilled in the children?

CC (2:09): Knowing the landscape, knowing how to take care of it. Understanding the language, knowing how to speak the language, the Yakama language. And again, the understanding and comprehension of the 1855 treaty.

DH (): What other values?

CC (): Values... Family, how important it is. Getting along with everyone, tribal or nontribal we have to be able to do that, we have to be able to coexist. And as I always say, well, when you

chop down the last tree, how does that go, have you seen that? When you chop down the last tree, when there is no more water, only then man will understand is that they can't eat money. So what is left? It's not a real big importance; I need to pay my light bill, sure. Things like that. And that's what people always say, I have had one question, "If you ever had a huge inheritance or win the lottery, what would you do?" and I say "I would be a philanthropist," and the major thing would be education.

DH (3:22): You would invest in education?

CC (3:24): Oh yea. For the children. Like I said, we have a tribal school; it is in dire need of repair. I would like to encourage tribal teachers to come and teach children. It's very important.

DH (3:38): What else would you invest in?

CC (3:44): I would just like to be comfortable. Probably, continue with my Celilo pictures that I've found at flea marts, antique shows. I love Oak, antique furniture, I've collected a few pieces. It reminds me, that's what we had when we were little. When we were first moved back to the reservation, from Tacoma to the reservation, I remember the old antique old clock that was in the house, and the round oak table for the coffee. I've always just loved that type of furniture; it's just beautiful. So probably things like that.

DH (4:24): You've mentioned the word "health" and "healthy" a few times already. I'm wondering what you think of the in terms of the connection between health and sustainability?

CC (4:39): And again, they have to connect, with the healthy landscape, the healthy everything. Waterways, everything, then you know that you will have healthy food. That would be our food, that would be the salmon, that would be the deer and the elk. They keep a continuous study, having the tribal hunters when they get an elk, or a deer, to bring the brain in, because we are afraid of that chronic wasting disease that has affected some of the wildlife in Colorado and other states. It hasn't affected ours, luckily, so far. But you have to have a healthy landscape to have healthy food in order for us to be healthy.

DH (5:19): Another thing that has come up in some of my other conversations, and I'm wondering what your thoughts are on it, is spirituality, and the importance of spirituality to achieve a sustainable future. What are your thoughts on that?

CC (5:38): My mother told me that her great grandmother was a medicine woman, and understanding and hearing that from other people too, I think that it would have been a part of my mother, had she not been raised in the boarding schools. Over the years she graduated from high school and then got married and she has said to me some very profound things. I didn't understand it when I was a child, but listening, and going back to my thoughts, I think she could have been, and that she is a strong woman. Sometimes I think, and I wonder if I have that same thing, because I will have dreams, and then they will happen. I don't, I've told some people sometimes that I have dreamt about them, and I will realize when it does happen, Oh! And then I'll understand that it has happened for a reason. It just wasn't a nightmare, it wasn't something to ignore. There was a reason behind each of them that I've had. One of them, before I decided to

go back to school, I started as a training photographer and writer for the tribal newspaper. And the editor there was a mentor and a great friend of mine. So I told him, I really enjoy what I am doing, but I want to better myself and he says "then go back to school". He encouraged me too, but before that, I had this recurring dream that I was running down the school halls, and I was trying to open my locker, and I could never remember the combination. And I kept thinking, why am I dreaming about school? Why am I dreaming about school? And then when he said, "go back to school" Oh, okay! And the only reason that I picked Portland State was because I wrote to several different colleges in Washington and Oregon and they were the only ones that extended their hands. They said please come down, we'll make an appointment for you, we'll have you tour the school, they were the only ones. Very nice. So I came down and I absolutely fell in love with Portland and decided that this is where I wanted to go to school. So I packed up my two kids, I said, I have this opportunity what do you guys think we should do? "Let's go, mom!" They were right along with me; they were in grade school at the time.

DH (8:01): You may be coming back?

CC (8:04): Yes, to Portland. Then there was another dream, I was dispatched, probably about a month before I was dispatched to Makah. We have tribal members who have intermarried with Makah people. Then when they announced their whaling, that they were going to go out after they had authorization, state, federal, international, said "yes, you can," they had the barrage, the media barrage, and so they needed help with that. So the tribal council called me up at my office, and asked me "what do you think about what's going on and how the media is handling it?" I said, "I know, they don't understand what's going on with the treaty, they don't understand their treaty, and why they have the right to go whaling again, and how that was approved, and I wish there was something I could do." He said, "Well, your wish has come true, and they sent me over to Makah. A month before that, I was telling my friend and my sister, "I had the strangest dream last night. I was standing in the sand and there was this longhouse and all these tribal people were mingling outside, and some would go in, and they were very friendly, they were really nice to me." Finally, when I got to Makah, they invited me, I was there for two days, and they invited me to a name giving ceremony at the senior center. So, it was in the evening, and I walked there and it was located on the beach, and it was a longhouse, and it was standing in the sand. And all the tribal people were walking in and they were very nice and friendly to me, and I thought, "here I am," they don't even know me, they were so nice, and to be able to witness the whale that they got. It was just really something, witnessing that part of history, it was for a purpose.

DH (9:53): You've shared these stories here in response to my question about sustainability and spirituality and a connection there. Anymore to say about that?

CC (10:02): I believe the creator puts us in a position where we need to be. I believe in the creator. I believe I was sent here to do something, and sometimes I'm unsure, but I think it's my dreams that help me. So spirituality, and believing in the creator, and learning about the longhouse and learning the language, I know how important that is. Again, it goes back, how important for the future it is. I'm not going to be here all of the time.

DH (10:40): Before we move on to the next segment of the interview, I'm wondering if there are other things that you would like to share about your thinking for the future, and your hopeful

vision?

CC (10:53): Just that's what I have, I'm just happy, I'm hopeful. I can't give up. Continue that. That's what I'm going to do, just continue that, to teach them to show them that they can be a part of that, they can be just as important as the other person, that they can know and understand the treaty. I think that's really important, it just always goes back to that treaty.

DH (11:25): Any advice you would give to those folks as to how to stay hopeful and stay engaged?

CC (11:32): Talk to your elders, talk to your grandparents, they know all of the history; they hold all of the knowledge. Read some if you have too, to understand some of that, because some of it has been written by non-tribal people. I have read so many things, and that's what makes me hopeful is thinking: how did they cope with things? How did they cope with the treaty signing, and what was going on, especially when death threats were made during the treaty signing? How did they cope with that? How did they do that? It always goes back to whenever you're around a group of tribal people, and some people say that's what's sustained us over the years is our sense of humor. Like the old joke goes: "How did you folks live through the depression?" "Oh, you mean it's over?" (laughter) Little things like that. It's that sense of humor. Even some of the fishery staff that moved on to federal or state agencies they have come back to visit me and they say, "You know, the thing that I miss most is all of the laughter in the office," because we're always laughing, all of us gals are. We're telling stories, or talking about our children, or our grand children, or whatever, we're always laughing. He says, "It's so quiet in our office. I miss that, I sure miss that." People always ask, "Where do you get your sense of humor?" because I tease a lot too. It's like the people that remember me here (CRITFC), "Hi, Carol!"

DH (13:04): So you'd like to see a lot of laughter in the future?

CC (13:05): Oh, yeah. That's what I tell people, "I've been married three times, I struck out, and that's it, I'm done." "Oh, yea, who were your husbands?" (I say) "There was my first white husband, my second white husband, and the kid's dad. (laughter) If I can't poke fun at myself, then who can?

DH (13:29): Well, we won't. (laughter)

CC (13:31): You don't know me that well yet! (laughter)

DH (13:35): Let's talk more about actions and strategies. What are the types of things that we need to do today, whether its continued efforts, or begin new efforts, what kinds of things need to be done to bring about a hopeful, sustainable future?

CC (13:52): Continue the "on the ground" work! That's where it starts. That goes back to buying up former farmlands and restoring them to the natural wetlands, buying up part of the forests to keep it there. On our reservation, on the closed area, we have several thousand acres of just forested area, and we do logging, but you don't see any clear cuts because we involve the elders. They'll come in and say, 'well, because of this bug here, there's a certain bug over here or

a certain bird, you can't do this, that's how you will disturb it, that's how you will disturb it' so it's our elders, again it goes back to traditional environmental knowledge. Them knowing what's there and how to take care of it. So we do selective cutting, so "you can cut that tree over there, that tree over there." That's that continuation, that teaching, that traditional environmental, and from our elders. So continue that. Of course we have to coexist with the state and the feds, so continue working with them. They help us; we get a lot of grant moneys. Even through the Bonneville Power Administration, the Corps of Engineers, their operations may have decimated the salmon runs, but now they realize that they do have an obligation. And that is through that treaty, and some of the federal employees don't realize that, that fiduciary obligation, that commitment when that treaty was signed. "Yes, we will take care of this. Yes, the federal government will do that." I have made presentations to federal staff, and, "I didn't realize that, I didn't know we had that obligation." So it's also educating the state and federal agency people. And then I maintain a relationship with them, that's what I'm trying to teach the young people too. You can't be mad all the time; it's not going to get you anywhere. You have to work together. You know, some of our former councilman, they didn't want to have to deal with anyone, they didn't trust anyone, well they didn't very long in office. Well you can't be that way; you have to work with everyone. So, to get the wetlands back, to get more wetlands, to keep the forested area, to keep everything… up above Yakama city is the Yakama firing center, where they play the army games. Well, that's part of our traditional digging area in the spring time. So they've cordoned off certain areas, they don't touch 'em, they don't play army, they make sure it's protected. And that is through their fiduciary obligation, to that 1855 treaty. So we go up there each year and they wave at us and we'll take the elders and the young people that teach them how to dig the roots, so just continuing that, how to harvest the food through the year.

DH (16:37): Other actions and strategies?

CC (16:40): Oh, plans, plans, plans, yea. We're again, working together. Showing them, showing them how they did it a long time ago, through that oral tradition, how they took care of it. Currently, our issue today is the huckleberry fields. With the commercialization of that berry we have had hordes of pickers come in, and they are damaging the huckleberry bushes not knowing or realizing it. They don't want to pick them by hand, like the tribal people do, so they have devised rakes, and they are pulling the branches off, and they are ruining the bush. Some will cut the branches off and then take them with them so they can pick the berries in the shade, or they will uproot the bushes themselves not realizing how long it will take to revive that huckleberry field. So that's with the Asian commercial pickers as well as the Hispanic. We got some money a couple of years ago, and I did a brochure. The tribal council talked to me and said that they need to know and understand how to respect our sister the huckleberry, and they're not doing that. So I talked to them, and so instead of one brochure I saw two. And so one was the importance of the huckleberry to the tribal people, and then one talked about enforcement of the treaty and then how the United States Forest Service enforces their regulations, not to use the rakes and if you see anyone doing that, then report them. And then getting legislation to ban the rakes, which we were successful with last year. So even working with the legislatures, working with state representatives, senators, everyone. So, it goes all the way up the ladder to even the president of the United States, but don't ask him what sovereignty means, because he doesn't know.

DH (18:25): Other on the ground actions, strategies that need to be taken?

CC (18:30): Just all of the footwork, I'm so proud of all of our tribal technicians. They are the tribal people that are out there every day, in hundred degree plus weather in the summer time, below zero. We have the four seasons up there in Yakama, and they are constantly out there. In the summer time when we have our youth workers come in, I'm so glad to see them, and then the technicians take them out, so again it comes back to the future and the young people, and showing them that this is how we have to do it. And it's their groundwork, and walking in their footsteps, and learning from them. Even our tribal biologists, they have made it their career to help the tribal people. And I am very proud of them as well, that they are committed and that they want to teach everyone they can as well.

DH (19:20): What are some of the greatest obstacles that you see that need to be overcome?

CC (19:25): Today it's just getting the money to do it. Getting the money to work with the ranchers to build buffer zones, to build their fence lines. Everything needs water again, even the cows, or the cattle, they need to go down there, but they may not know that they are stomping on salmon eggs down in the river water. We have been working with them, so finding that money to help continue on the ground work, building those buffer zones, making those fences, working with the forest service. We have severe budget cuts, because there is just no money to do anything. Even the Bonneville Power Administration, they are saying they've cut off a lot of money too, so how do we do that? Some of us are just donating our time, because we know how important it is. I've been traveling for the past year or so, no per diem, or mileage or anything, because I know it has to be done.

DH(20:23): Any other obstacles?

CC(20:26): Just those who don't understand what we want to do, the non-tribal public, which may go back to the people that may have a prejudice against us. Them understanding what we want to do because they want to block some of the actions that we want to do. "Well, why do you want to do that?" Or, "how come we can't build our houses right down by the river? How come we can't build our houses down on the flood plain?" Well, let's see, "why do you think they call it a flood plain? So, when your house gets flooded, what are you going to do?" So it's them understanding. We currently have down in the Wenas Valley a lot of our berries grow there, roots. We have some families that are concerned because they want to develop it. They are saying "no," and that's what they are saying. They are taking it to the Yakama city council for them to understand that we don't want them to build houses right there, they are going to ruin it. They don't understand that. All they see is the dollar signs. So, obstacles, that could be our own local government, and we do have some rough local governments that don't want to work with the tribe. So how do you break down those barriers for them to understand what we want to do?

DH (21:36): Do you see any way to break down those barriers?

CC (21:39): Have you got a gun? No, I'm just kidding. (laughter)

DH (21:41): There's that sense of humor! (laughter)

CC (21:43): I think, well, the one senator that helped us pass the bill last year, through the legislation, and that was to ban the rakes for the huckleberry bushes. We had invited him, and its like they would say break bread with him, we invited him to our huckleberry feast at the longhouse in Wapato, so they witnessed that. It wasn't until after that, because they voted against it--Honeyford, and there were a couple of them there, and they brought their families, and they learned something. So it didn't pass the year before, but it passed this year, so rakes are outlawed for gathering the huckleberries. But still they are using them, because they have caught them, and that's what I have as a picture in the last edition of *Sin-Wi-Ki*, what those ugly rakes look like. It looks just like something that Freddie Kruger would have. So they have a bucket there, and these claw like things and they will take it over so that the berries will fall right into the bucket, but they're pulling the leaves off and they are breaking the branches. So, some of our obstacles are our own local governments that we have to continue to educate.

DH (23:02): Other things that you would like to say to add to this piece about actions, strategies, obstacles to overcome?

CC (23:09): We just have to continue to work together…if we are going to even have a future. And with all of the world events, because it goes way beyond our reservation, everything that is going to affect the future. So, state, federal, international. But I'm hopeful.

DH (23:39): Before closing, I would like to ask whether there is anything that you would like to add to our conversation today, anything of relevance that we haven't touched on. For example, in the back of your mind, have there been any questions that you're like, "I wonder if he's going to ask me this, or I wish he would ask me that"?

CC (23:54): No, because I had read the questions before. You always do your homework, and try to prepare for that. I thought, well, I'll just tell him everything, so hopefully I have. If I have forgotten anything, I will call you (laughter).

DH (24:12): Well then, in closing, are there any points from our conversation today that you would really like to emphasize?

CC (24:25): I think it goes back to the hope, for the future generations, and the faith that I have in them in continuing the tradition, the cultures, the traditional environmental knowledge, and learning about the treaty, defending it. Knowing who they are. I have hope. I have hope for them. There will be a good future, a sustainable future. And for their children, and their grand children.

DH (24:57): Thank you for taking your time today. It's been a pleasure and an honor. I really appreciate it.

CC (25:02): Thank you.

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