Northwest Tribal Oral History interviews, 1963-1973

Overview of the Collection

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<th>Title</th>
<th>Northwest Tribal Oral History interviews</th>
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<td>1963-1973 (inclusive)</td>
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<td>Summary</td>
<td>Includes first-hand accounts of members and elders of Native American tribes in Washington State and Idaho who provide information on long-standing traditions such as language, education, genealogy, politics, religion, as well as hunting and fishing practices.</td>
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<td>Repository</td>
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<td>Goltz-Murray Archives Building</td>
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<td>Telephone: 360-650-7534</td>
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<td><a href="mailto:cpnws@wwu.edu">cpnws@wwu.edu</a></td>
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<td>The collection is open to the public.</td>
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<td>Languages</td>
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Historical Note

The Northwest Tribal Oral History Project was initially produced under the direction of Dr. Donald Eklund, Associate Professor of History at Western Washington University and Professor Jeffery Wilner also of Western Washington University. In 1999-2000, the collection was described and duplicated by Stacy Rasmus of the Lummi Language and Cultural Department as part of a joint project between the Lummi Indian Nation and the Center for Pacific Northwest Studies.

Content Description

The Northwest Tribal Oral History interviews contains information pertaining to a wide variety of Native American tribes and peoples in Washington State and Idaho. The interviews reflect perspectives of tribe members as well as elders. The majority of these interviews are conducted with both members and elders of the Lummi and the Nooksack tribes. Other interviewees include members and elders from the Chinook, Chehalis, Cowlitz, Pachenant, Quinault, Colville, Sinkiuse, and Swinomish tribes. There is also an interview with a member of the Nez Perce Tribe. Some topics discussed in these interviews and recordings include Native American languages and word etymologies, religion, education, genealogy,
songs, hunting and fishing as well as politics. Also contained within the collection are recordings of the Northwest Indians Executive Council meetings and conferences held in Spokane, WA in 1973.

Although the material in Northwest Tribal Oral History interviews span from 1963-1973, the majority of it dates from 1973. Eighteen interviews out of the fifty four audio tapes have transcriptions. Due to the age of the audio cassette recordings, some tapes are completely inaudible.

Use of the Collection

Preferred Citation

Northwest Tribal Oral History interviews, Center for Pacific Northwest Studies, Heritage Resources, Western Washington University, Bellingham WA 98225-9123.

Administrative Information

Arrangement

The Northwest Tribal Oral History interviews is organized in accordance with the following series arrangement:

   Series I: Audio Recordings, 1963-1973
   Series II: Transcripts, 1967-1973

Detailed Description of the Collection

The following section contains a detailed listing of the materials in the collection.

Series I: Audio Recordings, 1963-1973

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<td>Vern Dunning, Chehalis Pioneer, on the Chinook Language</td>
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<td>1/1</td>
<td><strong>Side One:</strong> Vern Dunning speaks about origin and composition of Chinook jargon and counts in Chinook Jargon. Dunning speaks about varieties of language among the tribes along the Columbia and North Pacific Coast that made a trade or universally understood language (pidgin) necessary. Dunning goes over vocabulary in Chinook jargon. &quot;King George Man&quot; is an Englishman. Gives names for coat and canoe. [The quality of the tape is not so good as to be able to discern the pronunciation of the Chinook Jargon words absolutely.] <strong>Tum-tum</strong> meaning the beat of the heart - Tum River. <strong>Memaloose</strong> - to die, Memaloose Island. <strong>Hýoo</strong> - big, huge, a lot. <strong>Skookum</strong>, strong. <strong>Chickema</strong>, money. Dunning constructs sentences</td>
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http://archiveswest.orbiscascade.org/ark:/80444/xv03778
Silas Heck, Chehalis Shaker
Side One: [Tape speed varies]. Silas Heck & Vern Dunning speak about the use of Chinook Jargon. Heck speaks about fur trading. Silas Heck speaks of the origination of the Chinook Jargon with the Hudson's Bay company. [Chinook Jargon was not a product of the contact brought about through the fur trade, it existed among the tribes along the Columbia and Coast who did not share a common dialect. The fur trade exacerbated its use.] Silas Heck speaks about his father trapping for beaver. Heck recalls his father living with the Ford family. Heck speaks about how Lizzie Ford and his father produced a child, with the last name Pickner, Reilly Pickner. Heck speaks about how Reilly Pickner and Pickner's family were not recognized by anyone as part Indian. Heck speaks about gathering camas and cedar. Dunning and Heck recall Ford's log house. Heck recalls Governor Stevens holding council at Ford's house to have the treaty read and interpreted. Dunning and Heck speak about Ford's cemetery. Heck speaks about being a Shaker, of the John Slocum denomination. Heck tells the story of John Slocum's death and resurrection, which marked the foundation of the Shaker religion. Heck speaks about what happens after
Death. Heck speaks about Wickasham's recollection of life after death. Heck speaks about being chief of police on the reservation. Heck continues to recount John Slocum's travels after death. Heck speaks about Slocum's promise of a new medicine for the people. Heck recounts how the coming of the medicine that makes up the "shaking" part of the church. Heck speaks about his living relations. Dunning speaks about living in Centralia. Heck speaks about Billy Mills and the Mills family who could speak the Chehalis language. Heck speaks about the importance of camas for his people, and who camas was utilized by the white people also. [Tape goes out, portion of interview lost]. Heck speaks about the preparation of camas. Heck speaks about hunting elk, most opportune times etc. Heck speaks about the medicine man of the early times, which worked as healers as well as seers. **Side Two:** Blank for about two minutes. Heck speaks about the coming of the white people as foreseen by the medicine men of the early days, who brought domestication. [Tape goes out] Heck continues speaking about animal domestication. Heck speaks about his religious beliefs. Integration of the teachings of Jesus Christ into Native American spiritual life. Heck gives his Indian name in the Chehalis language, *Ts'e may'uks*. Heck gives his age as 91. Heck discusses his views of Native American origin in North America; he speaks of his people being the people of the lost tribe of Israel. Heck speaks about playing the bone game. [Tape cuts out]

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<td><em>Pachenant Indian Reserve</em>&lt;br&gt;<strong>Side Two:</strong> Tape begins with introduction, by Randy Lewis of Western Washington University. He is taping his travels to the Pachenant Indian Reserve, which is a fishing village town of Port Rentview, on the West Coast side of Vancouver Island. The entire tape is a narrative by Randy Lewis, as he acknowledges that the Pachenant are hostile to outsiders. He notes that to interview a tribal member requires a permission process approved only through the Tribal Council. Lewis speaks about the betrayal of the early anthropologists and sociologists that have made the Pechenant cautious about trusting outside researchers. Lewis will discuss the conversation he had with Chief Art Jones of the Pachenant people. Lewis speaks about visiting the past acting Chief, Charlie Jones. Lewis attests to his Indian heritage. Lewis describes Chief Art Jones, his character and appearance, and role as a traditional chief. Lewis discusses the history of the Pachenant people, their migrations in the early days and their relations among the other Native groups. Lewis recounts Chief Art Jones talking about the education of his people (which he refers to as his children). Lewis recounts Chief Art Jones speaking about the building reforms on the reserve. Lewis</td>
<td>1973</td>
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describes Chief Art Jones’ concern for identify loss among his people due to Western education and influences. Lewis describes revitalization projects underway on the reserve. Lewis discusses the housing project on the Pachenant reserve. Lewis speaks about the income of the Pachenant people, which is almost entirely dependent on the lumber industry. Lewis relates Chief Art Jones’ reasons why the Pachenant do not salmon fish. The main reasons are the expense of the equipment needed to be competitive in the commercial fish market and the governmental restrictions by the Canadian government on salmon retailing and harvesting by the Indians. Side Two: Lewis continues to speak about the income of the Pachenant. Lewis discusses the relations between the Pachenant and the white community at Port Rentview. Lewis relates the story of a murder of a young Pachenant Indian man by a white man of Port Rentview. This murder and the overall prejudice of the white community has made relations hostile. Lewis attests to the mending of relations between the Pachenant and the white community by Chief Art Jones. Lewis speaks about the problems that Chief Art Jones faces trying to lead his people. Lewis speaks about the problems of higher education for the young Indian people. Lewis speaks about the fishing rights of the Pachenant people, which is heavily restricted by the treaty made with the British. Lewis relates the fishing provisions of the Pachenant people by telling a story Chief Art Jones told him in their interview about the prosecution of the previous Chief Charlie Jones for fishing violations. Lewis speaks about Chief Art Jones’ wish and plan to bring his people back to the reserve, i.e. annuities for returning members. Lewis speaks about social problems among the Pachenant community. Lewis speaks about the importance of the children for Pachenant people.
retention of traditional hunting and fishing ways. Pablo speaks
about the Shakers and about traditional religion, the "Feather
religion" or "Bluejay religion." Pablo speaks about the Flathead
language. David Tuck asks about myths or legends. Pablo
dodges the question. Tuck tries to bait him into telling a legend.
Pablo speaks briefly about the coyote. Tuck asks about the
function of oral tradition in modern Native American life. Pablo
speaks briefly about the retention of traditional ways. Pablo
speaks about the Flathead reservation. Pablo speaks about the
retention of smoke shacks on the Flathead reservation. Pablo
speaks about the dams and the timber as the major sources
of income on the Flathead reservation. **Side Two:** [Very poor
recording] Beatrice Black speaks about the traditional ways
of travel by canoe on the river systems. Black speaks about
walking the beach to get to a place. Black speaks about her
brother, who hunted whale and seal. Black speaks about her
father's homestead outside of Flatbush. Black speaks about
obtaining and selling fish in her day. Black speaks about her
father picking hops yearly. Black speaks about using cattails
for mats, and where to find cattails. Beatrice Black speaks
about gathering grasses. Black speaks about taking a canoe
from Neah Bay to Seattle and then sleeping on the dock. Black
speaks about traveling to Canada to fish the Fraser River.
Black speaks about hunting sea lion. Black speaks about whale
watching teams and whale hunting. Beatrice Black speaks
about whale hunting. Black speaks about the cataloging of the
whale meat. Black speaks about her husband fishing.

Ben Charles and Joe De La Cruz, Quinault interviewed by
Clifford Mowitch & Deanna Trotchie.

**Side One:** Clifford Mowitch introduces Ben Charles who is a
master carver on the Quinault reservation, who teaches the
children. Ben Charles speaks about his beginnings as a wood
carver. Ben Charles speaks about teaching carving at Gray's
Harbor Community College. Ben Charles specializes in carving
canoes and paddles. Ben Charles speaks about carving a 27-
foot canoe for the World's Fair in Spokane for the Smithsonian.
Ben Charles speaks about his father who was a canoe bearer.
Ben Charles speaks about the different kinds of canoes and
their functions. All kinds of canoes were made out of red cedar.
Shovel-nose canoes. "Half-breed" canoes that were built by the
white people were shoveled in the front but built with a place for
a motor in the back. Ben Charles speaks about the profits made
by the tribe from the carving industry. Deanna Trotchie tries to
draw the "meaning" of totem poles out of Ben Charles, but Mr.
Charles is not very responsive to her questions. Mr. Charles
concedes that the paddles and the totem poles are related to
different family lines. A second interview with Tribal Chairman
of the Quinault Reservation, Joe De La Cruz begins. Joe De
La Cruz begins with a brief history of the tribal council. 1922 as the year of the first set of bylaws adopted by the Quinault. Gives names of previous Chairmen and their relations to the original treaty signers. Explains the Tribal Constitution. Joe De La Cruz speaks about the Allotment Act of 1887, and the effects it had on his people and Quinault land. After the allotment of the reservation the timber companies zoned the timber, and eventually most of it was logged off by long-term contract. Joe De La Cruz speaks of closing off the Reservation, the beach, lake, highway and woods. The logging companies obtained restraining orders from the Federal government, but De La Cruz enforced the closure of the woods on the reservation. **Side Two:** Joe De La Cruz speaks about the monetary loss incurred by the tribe because of their battle to gain autonomy over their timber. De La Cruz speaks on the community outreach programs. Resource development. Resource rehabilitation. Improvement planning. Joe De La Cruz speaks about the beach restrictions, the penalties for trespass by non-Indian etc, and the hunting and clam digging regulations that were redefined by De La Cruz in the Tribal Constitution. De La Cruz speaks about the hatchery on Lake Quinault. Cruz speaks about the houses on the reservation, from the government shacks built in the 1930s to the more modern homes today, that were commissioned in the 1960s. "Self-help" houses.

Joe De La Cruz and Nina Baumgardner interviewed by Clifford Mowitch & Deanna Trotchie

**Side One:** Joe De La Cruz speaks about the education system for the Quinault people. The addition of Native values and traditions to the standard curriculum to make education more meaningful to the children. Growing rate of Quinault people who attend college. De La Cruz speaks about when his people attended boarding school, mostly at Chemawa. Deanna asks about De La Cruz’s feelings towards Wounded Knee. De La Cruz answers. De La Cruz speaks about the steelhead controversy. Washington State banned the sale of game fish, steelhead being a game fish, so tribes sold their steelhead harvest in Oregon while the battle was being fought in court. De La Cruz gives a bit of Quinault history. Primary subsistence during the pre-European contact period. Longhouse locations. Interview ends abruptly. Interview with Nina Baumgardner begins. Nina Baumgardner speaks about shearing sheep in Montana. This discussion leads into a recitation of the twenty-third psalm and her belief in Jesus Christ. Baumgardner speaks about fishing as the primary livelihood of the Quinaults. Nina speaks about attending boarding school at the Puyallup Indian School, which later became known as Cushman Hospital. Motus [Mawtoos] big goings-on, pow-wow, potlatch that she attended with her father put on by Anna Cotes. Nina recalls
Puyallup children dipping for salmon on the river. Nina lists some of the prominent family lines of the Puyallup tribe. Nina recalls being brought back to the boarding school from the gathering. Nina speaks about witnessing children fish with a spear in the river. Nina speaks about picking berries. Nina describes a berry scoop that was used to gather loot (root)-berries. **Side Two:** Nina speaks about the lodges, made of split timber and open at the top, that her people use to inhabit. Interview cuts out.

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**Nina Baumgardner**, Quinault (Part I.) interviewed by Clifford Mowitch & Deanna Trotchie

**Side One:** Interview begins in progress with Nina Baumgardner telling of her experience in the Shaker Church. She speaks of the opening and the finishing of the table with a song and a prayer by a sister of the Church. Nina speaks about the apple orchard on North River. Nina describes the processing of the apples. Nina speaks about her family picking apples at the orchard, and her encounter with Sasquatch, Tsi'at'qwes (Ts'emekwes in Lummi). Nina speaks of an encounter with Tsi'at'qwes that her father had on the Nash River. A pear was thrown at her uncle, while there were no pear trees in the area, this is from Ske'kum, something unnatural. Squaxen Island as the headquarters for Tsi'at'qwes. Nina speaks about her holdings on Squaxen Island. Nina speaks about Sasquatch sightings at Gray’s Harbor. Nina describes Tsi'at'qwes to her knowledge. Nina speaks about Indian and white relations. Deanna asks about the origin of the Quinault and Nina answers that the Quinault have always been there. Nina addresses the Bering Strait land bridge theory that was described to her as the true origin of her people. Another story claims that the Indian people never did cross the land bridge. Nina recalls speaking to a Mormon missionary, who claimed that Indians were the chosen people. Nina speaks of the "I" that watches you. Nina speaks about her knowledge of the Old and New Testament and upbringing. Nina addresses the belief that Indians are "superstitious." Nina speaks about the sacred nature of water. She tells a fable about water. **Side Two:** Blank

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**Nina Baumgardner**, Quinault (Part II.)

**Side One:** Nina Baumgardner speaks about the retaliation to Little Big Horn by the white soldiers on the Sioux. Nina speaks about the unjust nature of the military action against the Indians. Nina speaks about the singing among the Montana Indians. She recalls traveling to many reservations, the Blackfeet, Flathead, Coeur de Lane, Chehalis etc. Nina shows Deanna and others her stash of trade beads (wampum), abalone shells and other objects. Nina speaks about Cushman
Indian Boarding School. She recalls beginning school at age six, her homesickness. Nina speaks about her treatment at boarding school. She recalls her sister's experience at St. John's Catholic Boarding School between Seattle and Tacoma, where Native language use was discouraged with physical abuses like lye soap mouthwashes. Nina speaks about working in Seattle during WWII. Nina speaks about Indian hospitality. Nina speaks about attending the Shaker Church. She recalls the singing and dancing. Nina tells the story of the foundation of the Shaker Church with the resurrection of John Slocum. Nina attests to John Slocum belonging to the Squaxen Island people. Nina repeats John Slocum's mission statement that he received from God. **Side Two:** Blank

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**1/9**

Louie Wapato, Colville (Part I) interviewed by Jeff Wilner

**Side One:** Jeff Wilner introduces Louie Wapato. Louie Wapato introduces himself. He speaks about living on his family's original allotments and tending the apple orchards that his family began after the European expansion into their lands. Louie Wapato speaks about the uses of apples, and the raising up of apple orchards. Louie speaks about the early relations between the white people and the Native Americans. Louie speaks about the formation of the Colville reservation on land that was not particularly desirable to the white people at that time, who had already colonized the Colville Valley. He speaks about the mineral property rights of the Colville people. He gives a brief history of the Colville reservation land. The effects of the gold rush, and the minimizing of Colville land by the Federal government during the Allotment Act. Louie speaks to the derisive effects of the Wheeler-Howard Act (Allotment Act). Louie speaks about his role during the Wheeler-Howard Act hearings. He worked as an interpreter. Louie speaks about his grandfather, where he lived and his orchard. Louie speaks about how his grandfather traded for horses and canoes at The Dalles. Louie recalls Barnaby, who was a powerful Colville. Louie speaks about the qualities of an Indian chief in the early days as compared to what his people require from a chief in modern times. Louie speaks about past chiefs, Qe’mý’éakin who was Paloose etc. Wilner asks about other leaders of the Colville. Louie names a few. **Side Two:** [Recording is poor] Louie speaks about state taxation on tribal lands. Louie speaks about Judge John Marshall. Jeff Wilner asks about the 1920’s before the New Deal. Louie speaks about the State’s oppression of the Indian people. Louie speaks about the Commercial Club that use to be responsible for tribal affairs before the Colville had a business council in the 1910s and 1920s. Louie recalls traveling to Washington DC during the New Deal times and speaking to Emmens and Zimmerman, the assistant commissioner, and Secretary of the Interior. Jeff
Wilner asks about the history of the Moses Allotments along the Columbia River. Louie speaks about the removal of the Indians from their traditional homelands along the Columbia River. Louie recalls Long Jim opposing the allotments in favor of a reservation. But the people were forced into taking individual allotments. Louie's wife tells why they were called Moses Allotments. Moses was the chief at the time U.S. officials forced the Indians to take up on allotments. Louie describes the delegation of allotments and tribal land. Louie attests to the Indian ownership of the river bottom and ore beneath it. This ownership was opposed later by the State. Jeff Wilner asks why the Medhows didn't like Moses. Louie and his wife speak about Moses' claim to the Medhows' land that caused friction. Louie's wife speaks of Moses' tyranny as a leader. Louie claims that it was Moses' father that was tyrannical. Moses' death fighting the Blackfeet. Louie's wife speaks about the take over of Wapato Point. She describes ownership practices from a Native perspective: it's the tribe that controls land not the individual. Louie speaks about State taxation on tribal lands. Jeff Wilner asks about Chief Tenasket. Louie recalls Chief Tenasket. Louie speaks to the familial nature of the chief's position, where there are certain family lines in a tribe who breed chiefs. Jeff Wilner asks about Sosopkin from Loomis. Louie speaks about Sosopkin leaving for Canada.
"half-bloods" that were in control of tribal politics at the time. Louie’s wife speaks to how the "half-bloods" gained control of the council. Louie’s wife speaks about her father building one of the first orchards. Jeff Wilner asks about the Medhow people. Louie speaks about Moses and Long Jim being forced onto the reservation. Louie’s wife speaks about the death of Wapato John’s grandson who was a baby when he fell from a horse on its way to the reservation. This was during the Indian removal time. Louie recalls the relocation of the Nez Perce to Nespelem.

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<tr>
<td>Joe Louie</td>
<td>interviewed by K. Lee &amp; Judy Thompson</td>
<td>1973 May 24</td>
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**Side One:** Joe Louie introduces himself as a Nooksack and describes his people’s territory. Born in 1894, near Lynden. Father’s name is Louie Saq’wel’ti, Mother’s name is Annie. She was Nooksack and part Skagit. Recalls the first white settlements in Lynden, the first saw and shingle mills. Joe Louie speaks about his father’s renown as a hunter. His father was contracted to hunt for funerals and gatherings. Joe Louie speaks to learning to hunt from his father. Hunts for his people, not for money. Speaks to the Native value of giving. Indian way of live is to offer. Speaks to the loss of this value for the sake of modernism. Treaty of 1855. The Nooksack were not a party to the Treaty due to the harsh winter weather, which made the river non-negotiable. White settlers began to take up homesteads on Nooksack land. Nooksack people couldn’t take homesteads until 1884. Joe Louie recalls the traditional burial practice of placing the dead in trees. Homesteads where taken by white people on these burial grounds. Some on traditional spiritual beliefs. The white people that took the homesteads with burials didn’t know what to do with the bones scattered on their property. After the Indian Homestead Act, Joe Louie’s grandfather, father, and others worked to gather the bones and place them in a cemetery in Northwood. Joe Louie speaks about the way of life of the hunter. A hunter receives an invitation to provide for the people. A hunter then must prepare by understanding life. A hunter must hunt for a death. The search for the animal that is willing to give itself up. Joe Louie laments the fact that Indian parents do not teach their children about the real way of life, do not provide a true education. Education does not lead to acceptance within the white world for an Indian. **Side Two:** Joe Louie speaks about sending a young Indian man to college and his eventual non-acceptance in a predominantly white firm. Joe Louie speaks about the importance of obtaining an education in the Indian way. Joe Louie speaks about meeting with Dr. Webb and discussing education. Joe Louie speaks about the problem of Indian homestead land that has too many heirs to be claimed without a cooperative sale of the land to the tribe. The Federal
government disallows this practice, and the land remains unused due to family conflict. [Tape shuts off briefly] Joe Louie speaks about being confined to a reservation. Failure of the current programs to meet immediate needs for the elderly, and those not fit to work in jobs off the reservation. Joe Louie speaks about having to go to the Lummi Reservation for health services. Joe Louie speaks to working towards Indian autonomy from the Federal government. Speaks about building up farms for the Indian people to work. Joe Louie speaks about obtaining tribal recognition for his Nooksack people. He speaks about working with Dr. Reinhart at Western Washington University.

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<td><strong>Joe Louie</strong>, Nooksack (Part I) interviewed by Jeff Wilner</td>
<td>1973 June 1</td>
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**Side One:** Jeff Wilner begins by asking about the Wheeler-Howard Act (Allotment Act), and the negative attitudes towards it by the Indians. Joe Louie attests that the Nooksack did not act negatively to the Act. The Nooksack were an organized people. Joe Louie speaks about having no voice in the debate over the Act because the Nooksack were not recognized as a Treaty tribe. Reinhart from Western Washington University helped the Nooksack establish their tribal claim. Joe Louie speaks about the Act being another piece of bureaucracy that was not intended to help the Indian people’s immediate needs. Joe Louie speaks about being asked to leave his homestead and move up to the Middle Fork to less desirable land. Some on the Indian Homestead Act as being comparable to Treaty land rights. Joe Louie speaks about being a part of an Indian organization that was active in petitioning for education and health benefits for the Nooksack. Joe Louie speaks about the problems with the programs that are designed to help Indian people. Superintendent Upchurch and Graves. Constitution and bylaws at Lummi and Swinomish. Forrest Kinley’s wife as being responsible for drawing up the Constitution at Lummi. Joe Louie speaks about the general acceptance of the Wheeler-Howard Act as a being the result of the need of Indian Tribes for the Federal programs and protection provided under the Act. **Side Two:** [poor recording] Joe Louie speaks about his desire for acceptance from the white community. Joe Louie speaks about feeling rejected from the churches and schools in the white community. Joe Louie speaks to not caring whether the Federal government recognizes his people as a tribe. He wants the people that surround him in his everyday life to recognize him as an Indian and an equal. Joe Louie speaks about including in the Nooksack Constitution and bylaws the ability for Nooksack relations not on the census to be able to enter the tribal roles. Joe Louie speaks about starting the "small tribe" which served to educate the rest of the Nooksack people on organizing and getting together as a people. Joe Louie speaks about Roy leading the Nooksack. Joe Louie speaks
about Bob Davis, who is a Yakama, and is the Chairman of the Nooksack Incorporated, which is Roy's group. Joe Louie speaks about Tom Williams and Ed Roberts who are part of Roy's group. Joe speaks about being a part of Wilfred Cline's group, who are working on the Constitution and bylaws. Joe Louie speaks about Mickey Roberts.

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Joe Louie (Part II) interviewed by Jeff Wilner

Side One: Joe Louie speaks about Mickey Roberts. Joe Louie speaks about Nooksack Tribal political matters. Joe Louie speaks about Mary Hillaire, and her role in Nooksack political dealings. Programs for economic development. Joe speaks about the deleterious effects of fish hatcheries for the river, but the benefits of hatcheries for the employment of Nooksack people. Joe speaks about the need for his people to thank life. Joe tells a story that teaches about thanking life. Joe speaks about the eradication of the cedar tree from over exploitation. Joe speaks about other uses for the cedar product. Joe Louie speaks about the function of the Indian dance as a right of initiation for a young person. Side Two: Blank

1/14

Mrs. Alba Nettie Shawaway, Nez Perce/Warm Springs.

Side One: Nettie is of Tyx tribe, which is called Warm Springs now. Nettie speaks her mother and her father's names and tells where they are from. Nettie speaks about who her father was and where he was from. He grew up in Nespelem, and was half Nez Perce and half Warm Springs. Nettie gives both her father and mother's Indian name. Interviewer, Randy Lewis, asks about Klick Relander, who worked with the Warm Springs on the book, Drummers and the Dreamers. Nettie speaks about his[Klick Relander's] faith in Smohalla. Nettie speaks to the evil nature of Smohalla, who as her father tells her, often would tear up the Washat drums and gamble, before he found his faith through death. Nettie speaks to the origin of birth of Smohalla, who was a Wanapum from Priest Rapids. Nettie speaks to Smohalla's resurrection. Nettie attests that Rex Buck took the long house over from the man that took the long house over from Smohalla. Randy Lewis and Nettie discuss losing the long house at Priest Rapids to the wind. Nettie speaks about her husband, Alba, who was half Wanapum and half Yakama. Nettie explains the difference between a "drummer" and a "dreamer." Dreamers or the Wasklik are of the feather dance. Wasklik have more power, like the Shaker Indian doctor. The Washat, or drummers, don't dream, they just believe there is a heaven. Nettie and Randy Lewis list the Indian doctors in the Valley and the surrounding area. Nettie and Randy Lewis speak about the Chinook dances in the winter where Wasklik, or Indian doctors must prove themselves. There are different
categories or degrees of Indian doctors, like the strongest would be the Bluejays. Nettie speaks about the preparation that is needed before roots are gathered in the springtime. This is part of Washat. There is the root feast in the spring time, then the salmon feast, and berry feast. Nettie speaks about having a root feast in Wanapum after gathering the roots. Nettie discusses the people involved in the gathering party as well as the doings at night after the gathering of roots. Nettie speaks about peeling the roots and then going to sweat. The next morning the cooking begins early, and everyone in the long house must wear new clothing for the root feast. Nettie explains about the significance of the seven drums for Washa. Randy Lewis concludes that Smohalla was not the founder of Washa, but was more a prognosticator for it. Randy Lewis adds that only those who belong to Washat have the right know about it.

**Transcribed Side Two:** Blank

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<tbody>
<tr>
<td>1/15</td>
<td>Nez Perce Songs: Root Feast Songs, Social songs, Old Religious songs, War songs</td>
<td></td>
<td>Side One: Tape is damaged due to degradation. Side Two: Tape is damaged due to degradation.</td>
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<td>1/16</td>
<td>Moses Language: Sinkiuse by Randy Lewis (Part I)</td>
<td></td>
<td>Side One: The tape contains vocabulary of the Sinkiuse language by Qe’lheshp’eken and his wife Agnes. Included are kinship terms and place names. Colville pronunciations are included also. Side Two: More vocabulary. [Poor recording] Place names, toponyms, continue. Various verbs and nouns. Various fishing gear terminology. Many terms for horses. Vocabulary words for modern devices are Indian derivations. Tape 17</td>
<td>1973 May 9</td>
</tr>
<tr>
<td>1/17</td>
<td>Moses Language: Sinkiuse By Randy Lewis (Part II)</td>
<td></td>
<td>Side One: Vocabulary - human body parts. [recording is good] Other vocabulary words, verbs, adjectives and nouns. Months of the year etc. Side Two: Vocabulary - adjectives and various other types of words. Place names, days of the week.</td>
<td>1973 May 9</td>
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<tr>
<td>1/18</td>
<td>Moses Language: Sinkiuse By Randy Lewis (Part III)</td>
<td></td>
<td>Side One: Vocabulary - diseases, modes of travel, horse outfittings. Side Two: Vocabulary - names of fish species, geographic terms and traditional identities for the people there, birds, insects and shellfish, plants, place names, counting in numbers, and kinship terms.</td>
<td>1973 May 9</td>
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<tr>
<td>1/19</td>
<td>Moses Language: Sinkiuse By Randy Lewis (Part III)</td>
<td></td>
<td>Side One: Vocabulary - diseases, modes of travel, horse outfittings. Side Two: Vocabulary - names of fish species.</td>
<td>1973 May 9</td>
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<td>geographic terms and traditional identities for the people there, birds, insects and shellfish, plants, place names, counting in numbers, and kinship terms.</td>
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| 1/20        | **Jim Holy Cross**, Cowlitz interviewed by Karen Cota  
**Side One:** Introduction to the Cowlitz people by Jim Holy Cross, their distribution, habitation. Upper and Lower Cowlitz are separated, in modern geography, by Ethel, Washington. Jim Holy Cross speaks about his family lineage. Jim Holy Cross speaks about the Cowlitz meetings, which he views as being governed by money now rather than by principle. Jim speaks about the Cowlitz being a non-treaty tribe. Jim speaks about the intent of the Cowlitz Council to reclaim tribal lands. Jim Holy Cross speaks about the two different rolls for the Cowlitz tribe. Jim Holy Cross speaks about the blood quantum issue, at what degree should someone be considered Indian. Jim speaks about living and working with the Suquamish as an alcohol counselor. Jim speaks about the problematic nature of forming a Cowlitz reservation. Jim speaks about being bought off by the Federal government in lieu of official recognition  
**Side Two:** Blank                                                                                                                                                                                                                                       | 1973 June 30     |
| 1/21        | **Jim McKay & Ramona Morris** interviewed by Bill Clement  
Jim McKay, Lummi Chief and head of the tribal council, and Ramona Morris head of HEW projects at Lummi were interviewed for KVOS-TV in Bellingham, Washington by Bill Clement. Tape was submitted by Bernie Thomas, Lummi, of the KVOS staff.                                                                                                                                                  | undated         |
| 1/22        | **Ramona Morris** interviewed by Raynette Morris.  
Ramona Morris, Director of Health, Education, and Welfare for the Lummi Nation is interviewed by her daughter, Raynette Morris on Lummi political affairs from 1960-1973, special programs and cultural as well as economic development. Topics covered include; Aquaculture, LIGHT, various councils- their purposes and composition, Lummi by-laws, and educational programs and concerns. Transcript Available                                                                                     | 1973 Spring     |
| 1/23        | **Al Charles**, Lummi (Part I) interviewed by Jeff Wilner  
Al Charles, Lummi elder, master carver and cultural leader, describes Lummi history. Topics covered include the delineation of the Lummi as opposed to other Coast Salish groups, toponyms (mostly in Xwlemi chosen, Lummi language) and traditional gathering and living areas, longhouse locations, treaty missionaries and educational practices and the effects of the Allotment Act. Note that any Lummi words will be spelled out using the Lummi phonetic alphabet, thus pronunciation will follow according to the rules of the Lummi alphabet which                                                                                                                                 | 1973 April 26    |
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<td>differs from the American English letter-sound assignment. Transcript Available</td>
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| 1/24        | **Al Charles**, Lummi (Part II) interviewed by Jeff Wilner  
Conclusion to the interview with Al Charles started on tape 23. The tape contains about 7 minutes of material that overlaps with tape 23 and presents no new information.                                                                                                                | 1973 April 26 |
| 1/25        | **Felix Solomon, Dora Solomon, Angeline Alexander and Aurelia Celestine** (Part I)  
Topics covered in this interview include: traditional fishing-implements, i.e. hooks, nets, weirs, anchors, locations, processing of the catch, i.e. smoking, drying, and butchering; **Siowyn**, the banning and release of winter dancing (powwow); and Dora Solomon discusses traditional floral resources.  
Lummi words and Skagit words appear in the Lummi alphabet. Transcript Available | 1973 April 13 |
| 1/26        | **Felix Solomon, Dora Solomon, Angeline Alexander and Aurelia Celestine**  
1973 April 13 (Part II)  
Conclusion to the interview started on tape 25. Topics covered on this tape include: Smokehouse (longhouse) life, treatment of visitors, and Skagit story of how the Creator gave the trees to the people in the beginning (told by Dora Solomon). Lummi words and Skagit words appear in the Lummi alphabet. Transcript Available | 1973 April 13 |
| 1/27        | **Angeline Alexander**, Lummi interviewed by Laurence Thompson  
Lummi elder, Angeline Alexander, discusses genealogy. Only about 10 minutes long and most of the names recalled are the Indian names.                                                                                                                                               | 1969        |
| 1/28        | **Angeline Alexander**, Lummi (Part I) interviewed by Morrie Alexander and Ann Ware  
Topics covered include: Family genealogy (as covered, though in less detail, on tape 27) and the Creation story of how the Lummi became a tribe, Sxweloxt and his brother. Lummi names and words appear in the Lummi alphabet. Transcript Available | 1967 January 27 |
| 1/29        | **Angeline Alexander**, Lummi (Part II) interviewed by Morrie Alexander and Ann Ware  
Continuation of interview started on tape 28. Topics covered include: the conclusion of the story of Sxweloxt, family genealogy is continued, boarding school education- i.e. the Tulalip boarding school and Cushman, conduct and features of | 1967 January 27 |
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<tr>
<td>1/30</td>
<td><strong>Angeline Alexander</strong>, Lummi (Part III) interviewed by Morrie Alexander and Ann Ware&lt;br&gt;Conclusion to interview that began on tape 28. Only about 5 minutes of interview are contained on this tape and the topic of discussion is raiding. Transcript Available</td>
<td>1967 January 27</td>
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<tr>
<td>1/31</td>
<td><strong>Morrie Alexander</strong>, Lummi master carver,&lt;br&gt;Similar to the lectures given on tape 32 and 40, however question and answer periods vary. Lecture given to CES class. Topics covered include: An introduction to the distinguishing features of Northwest Coast Indians, original use and inhabitation of the San Juan Islands, land mammal hunting- including materials and implements, traditional fishing implements- including materials used for making nets, hooks, traps, and weirs, duck hunting, snares, materials used for carving, masks- including who can wear them and when, naming ceremonies- including a description of the process or work involved. Question and answer period follows the lecture. All Lummi words are transcribed using the Lummi alphabet.</td>
<td>1973 April</td>
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<tr>
<td>1/32</td>
<td><strong>Morrie Alexander</strong>, Lummi master carver.&lt;br&gt;Similar to the lectures given on tape 31 and 40, however question and answer periods vary. Lecture given to CES class. Topics covered include: An introduction to the distinguishing features of Northwest Coast Indians, original use and inhabitation of the San Juan Islands, land mammal hunting- including materials and implements, traditional fishing implements- including materials used for making nets, hooks, traps, and weirs, duck hunting, snares, materials used for carving, masks- including who can wear them and when, naming ceremonies- including a description of the process or work involved. Question and answer period follows the lecture. All Lummi words are transcribed using the Lummi alphabet.</td>
<td>1973 April</td>
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<td>1/33</td>
<td><strong>Louisa George, Sarah James, Ella Reid, Philoemina Solomon (Harry), Helen Paul, Rosemary Placid and Ernest Paul</strong>, Nooksack and Lummi Elders (Part I).&lt;br&gt;Topics covered in this interview include: Nooksack delineation; traditional fishing implements and materials; traditional floral and faunal resources- used for food, shelter, and clothing; boarding schools and educational experiences; early missionaries- i.e. Father Cherious; why the Nooksacks were not at the Point Elliot Treaty signing; longhouse location and construction; traditional dyes; appropriate etiquette at a gathering; and more on boarding school life. Words in</td>
<td>1973 April 27</td>
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Northwest Tribal Oral History interviews, 1963-1973
http://archiveswest.orbiscascade.org/ark:/80444/xv03778
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<td>Halkomalem, Lhacheslum (Nooksack), Skagit, and Lummi are transcribed using the Lummi alphabet system. Transcript Available</td>
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<td>1/34</td>
<td><strong>Louisa George, Sarah James, Ella Reid, Philoemia Solomon (Harry), Helen Paul, Rosemary Placid and Ernest Paul</strong>, Nooksack and Lummi Elders (Part II). This tape is a continuation of the interview that started on tape 33. Topics covered include: Introductions and personal identifications, and traditional marriage practices (partial). Words in Lummi and Skagit are transcribed using the Lummi alphabet system. Transcript Available</td>
<td>1973 April 27</td>
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<tr>
<td>1/35</td>
<td><strong>Joe Louie and Nooksack Women</strong> (Part I)</td>
<td>1973 May 1</td>
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<td><strong>Side One:</strong> Transcript Available  <strong>Side Two:</strong> Blank</td>
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<tr>
<td>1/36</td>
<td><strong>Joe Louie and Nooksack Women</strong> (Part II)</td>
<td>1973 May 1</td>
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<td><strong>Side One:</strong> Transcript Available  <strong>Side Two:</strong> Transcript Available</td>
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<tr>
<td>1/37</td>
<td><strong>Louisa George, Ella Reid, and Helen Paul</strong>, Nooksack Elders (Part I). Topics covered in this interview include: Experiences with early Indian education policies of acculturation and assimilation through the boarding schools and reservation mission schools, early industrial opportunities for Nooksack people, land appropriation and compensation, some on Shaker religion and Methodist diffusion, Native language loss and restoration programs for the Nooksack language, traditional funerary customs, dancing and spirit doctoring. All Indian words are transcribed using the Lummi alphabet. Transcript Available</td>
<td>1973 May 9</td>
</tr>
<tr>
<td>1/38</td>
<td><strong>Louisa George, Ella Reid, and Helen Paul</strong>, Nooksack Elders (Part I). Conclusion of the interview which began on tape 37.</td>
<td>1973 May 9</td>
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<tr>
<td>1/39</td>
<td><strong>Morrie Alexander</strong>, Lummi master carver. Poor recording quality. This speech at the Lummi Tribal Center given is a brief version of the one contained on tape 40.</td>
<td>1973 April 12</td>
</tr>
<tr>
<td>1/40</td>
<td><strong>Morrie Alexander</strong>, Lummi master carver. Similar to the lectures given on tape 31 and 32, however question and answer periods vary. This lecture given to CES class was held in the Viking Union on the campus of Western Washington University. Topics covered include: An introduction to the distinguishing features of Northwest Coast Indians, original use and inhabitation of the San Juan Islands, land mammal hunting- including materials and implements,</td>
<td>1973 April</td>
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traditional fishing implements- including materials used for making nets, hooks, traps, and weirs, duck hunting, snares, materials used for carving, masks- including who can wear them and when, naming ceremonies- including a description of the process or work involved. Question and answer period follows the lecture where questions concerning raiding and slavery are addressed. All Lummi words are transcribed using the Lummi alphabet. Transcript Available

Christine Bosler, James McKay, James McKay Jr., and Rosemary Placid, Lummi Elders (Part I)
Topics covered in this interview include: Genealogy, position of the "chief" within the community, early leaders including chief Tsi'li'xw, Chow'its'soot, and Kwina, repercussions of the Allotment Act, early industries, raiding and battles fought with the Northern peoples, and boarding school experiences. All Lummi names and words are transcribed using the Lummi alphabet. Transcript Available

Christine Bosler, James McKay, James McKay Jr., and Rosemary Placid, Lummi Elders (Part II)
Conclusion to the interview started on tape 42. Topics covered include: Boarding school experiences, modern issues including militancy, racism, land trust disputes, Bureau of Indian Affairs, the economy on the Lummi reservation, modern fishing, and treaty grievances. Transcript Available

Pilot Meeting: Swinomish Elders interviewed by Landy James in LaConner, Washington.
Side One: Morris Dan and his wife Bertha. Ken House, John Sheridan and William Baylis are students enrolled in the class. Bertha and Morris Dan express their concern over having the non-native students there. Bertha speaks about previous researchers who came in and take as fact the words of one individual. She is concerned that her words will be used improperly. Landy James, one of the interviewers, defends the practice of taping interviews with the elders as a means of cultural preservation for Indian people. Morris and Bertha Dan continue to rebuke the idea of having their words taped and taken away. A lengthy discussion of the goals of the project follows. Morris Dan speaks about the importance of knowing your family line. Bertha speaks about the division of the Swinomish people into certain sections on the reservation. Morris Dan speaks about the inclusion of the Samish, Lower Skagit and other groups on the Swinomish reservation when the land was allotted. Bertha and Morris try to figure out how many families are represented in the room. Side Two: Various talk. Landy James speaks about the importance of hearing
from more than one family on an issue. Morris speaks about the formation of the reservation under the Indian Homestead Act of 1887. Morris Dan speaks to Landy James' lineage. Discussion of when would be the best time meet again. Morris Dan tells a story about Doug, his grandson. Morris speaks about the ties between the Samish and the Swinomish. Morris and Bertha Dan speak about the young woman researcher that lived among the Swinomish and then took the information she accumulated and left the area with it. The many examples of this kind of exploitation have created a great amount of cautiousness for future such endeavors.

1/44

**Swinomish reservation** interviewed by Landy James
Landy hands out a couple of sheets that the people present and take some time to look over. [a basketball game in the background makes it difficult to hear the questions that are asked] Landy discusses some of the conceptions attached to being an Indian in the modern world. Landy discusses the idea of shame and the family that helps bring the person around. Landy speaks about the ritualistic nature of time. A question is asked about the growing importance for Western education for the Native American student. Landy speaks to why education is becoming a source of pride for families. Landy speaks about the traditional territory of the Swinomish. [Recording switches to high speed and fades out].

1/45

**Affiliated Tribes of Northwest Indians Executive Council Meeting** in Spokane.

**Side One:** Meeting begins in progress with Lucy introducing Webster Two Hawk. Mr. Two Hawk speaks about being new to Indian political affairs. He begins by explaining what his organization is seeking. The duties/mission statement for the members of the National Tribal Chairman's Association. Mr. Two Hawk is a Chairman of the Rosebud Sioux tribe. He outlines some of his and his people's frustrations with current and past Indian policies of the Federal government. Speaks to the Indian tribes' right to self-government. Mr. Two Hawk lists his tribe's grievances with the Federal government. Of these is the impossibility of tribal self-determination under the present structure of Indian policies. Mr. Two Hawk presents a projection to remedy the current situation, and aid in the establishment of self-determination for Indian Nations. Mr. Two Hawk speaks to allowing the tribe full control over education for their Indian children without interference by the BIA. He speaks of not equating self-determination with termination. The next speaker is introduced, Executive Director of the National Tribal Chairman's Association, Bill [Yulley]. Mr. Yulley speaks about the origin of the National Tribal Chairman's Association,
which was founded for the leaders of the Federally recognized tribes who live and work with reservation policy. **Side Two:** The next speaker is introduced, Chairman Robert Jim of Yakama reservation. Mr. Jim speaks about upholding the treaty rights for the benefit of his people over all other things. Mr. Jim speaks about the proliferation of tribal policies, which see no action. Mr. Jim speaks about the function of the National Tribal Chairman’s Association, who he feels represents all tribes with a land base. He feels the integrity of the NTCA is in jeopardy. He speaks of the danger of the Federal Government appending tribal land. He speaks to the function of such groups like the NTCA and the NCAI in reclaiming funds from the Federal Government that have not been rightfully distributed to the Indian tribes. Announcements are made and the next speaker is introduced. Nez Perce member Walter [Moltuck]. Mr. Moltuck reads a resolution he received from a different tribe that is an appeal for communication between Indian Nations. He speaks to the divided nature of Indian groups who are looking outside themselves for leaders. He speaks about FBI monitoring on the Spokane reservation and other Indian Nations. He speaks to tribal unity through an organization movement and a utilization of groups such as the NCTA and the NCAI.

1/46  

**Northwest Affiliated Tribes Conference** (1973 Fishing Controversy).  

**Side One:** The meeting begins in progress with a speaker asking for an endorsement from the NCTA. Speaks about the urgency of the situation, which calls for a unity of Indian peoples, and the forgiveness of past grudges between tribes that will facilitate the lobby for fishing resolutions. Another speaker relating his experiences as an Indian fisherman confronting the myth that it's Indian fishing that is depleting the resource. The speaker dispels this myth, and speaks of the monopoly that the white man has on commercial fishing. The speaker introduces Mike Taylor, an attorney working for the Indian tribes to secure treaty fishing rights. Doug speaks about his organization, The Native American Rights to [Hunt], which is a law firm expert in treaty cases that work to protect tribal sovereignty. Speaks about pending suits, such as the suit against the Army Corps of Engineers on the Columbia River who are involved in the modification of the dams along the Columbia River, which is resulting in the loss of traditional fishing sites for the Tribes along the Columbia River. The questions asked to the attorneys are difficult to decipher. An unidentified speaker with the attorneys speaks about providing physical protection for Native people so they can fish unmolested. Dave [Weir] & Jenny speak about a report that shows where the fish are really going. [The woman speaker is very hard to hear over the background noise] Negotiations
between Canada and American Native fishing tribes. Annual catch of Coho salmon in the Puget Sound, by percentage taken by group. [Last five minutes of the tape are damaged] **Side Two:** [Tape is damaged, or recording is very poor for about the first seven minutes.] Speaker calls for a list of grievances from every fishing tribe. Explains articles of incorporation and bylaws as they pertain to fishing. Another speaker breaks in and speaks about the wish of the Canadian Indians to become involved in the fight for the right to fish as the treaty guarantees. A speaker from the Klamath people speaks to his grievances, and knowledge of traditional fishing land where the government says there is none. The lawyers address the issue of land the tribe claims to be traditional hunting and fishing grounds, but that is not recognized or protected by the Federal Government. The lawyer speaks of the process of ethno-historical reconstruction that must be completed for the Courts to recognize and protect traditionally utilized land. The Chairman of the committee lists the resolutions, and these resolutions are discussed and added to.

1/47  **Affiliated Tribes of Northwest Indians** Executive Council Meeting, Timber Conference Tape is irreparably damaged, due to degradation.

1/48  **Northwest Affiliated Tribes** Executive Conference- Spokane, WA, NCAI [Conference] - NTCA Cook - Trimble Tape is irreparably damaged due to degradation.

1/49  **Affiliated Tribes of Northwest Indians**, Executive Council Meeting. Spokane, Washington. Indian Rights, Fishing, Nation. **Side One:** Speakers are difficult to decipher, as recording is poor. Some discussion of fishing rights and treaty bylaws. Discussion of a redefinition of the term "Nation", as it is applied to "Indian Nations." Discussion of the name to be used for the Organization being formed at this meeting to fight to uphold treaty rights and bylaws. Some of the names proposed were: Washington State Indian Treaty Rights Organization, Northwest Indian Treaty Rights Organization, Indian Fishing Rights Organization etc. John Solomon from Lummi speaks about the role of the Tribal Councils in the newly formed Treaty Rights organization. Chairman speaks about the intended purpose of the Affiliated Tribes of Northwest Indians as a functioning group. John Solomon speaks about the effectiveness of the Affiliated Tribes of Northwest Indians, and the need for bylaws within the organization. **Side Two:** Recording is poor. More discussion on the proposed names for the new organization. Discussion on the need for Native groups to be able to unite and try to solve issues in common. The Chairman addresses
the issue of the benefit of making the new organization a corporation. The Chairman calls for resolutions from every tribe that wishes to be a part of the new Treaty Rights organization. Discussion of funds for future actions and formations of new organizations. Discussion of aboriginal hunting and fishing rights versus the hunting and fishing rights allowed in the Treaties, and the current pressures from the State level bureaucrats upon Indian tribes to conform to State regulations on hunting and fishing. Discussion on the right to erect smokehouses on the river banks.

1/50

**Affiliated Tribes of Northwest Indians Executive Council**

Meeting: Spokane, Washington: Resolutions (Part I)

**Side One:** Preamble and bylaws of the organization. Certain representatives give resolutions, and motions are made. Resolution for the cooperation and coordination of the NTCA and Northwest Affiliated Tribes Organization. Resolution on the appointment of new board members. **Side Two:** Resolutions and motions continue. Resolution and discussion on the display for the upcoming Expo. Education Committee presents their resolutions.

1/51

**Affiliated Tribes of Northwest Indians Executive Council**

Meeting, Spokane, Washington: Resolutions (Part II)

**Side One:** Resolution proposed by Cook and Trimble is discussed. Resolution to combat the BIA, right past wrongs by the Federal Government, and repeal Public Laws that have passed that violate the treaty rights of the tribe. John Solomon discusses the need for Indian voices to be acted on more than just heard. Some discussion over the distribution of funds to the NTCA and the NCAI. Some concluding statements focusing on the need for better communication. **Side Two:** Blank

1/52

**Affiliated Tribes of Northwest Indians Executive Council**

Meeting, Spokane, Washington. Resolutions (Part III)

**Side One:** A roll is called for the delegates present at the meeting. Speaker reads the first of the resolutions. Jim McKay of Lummi seconds the resolution and it is passed. Speaker reads the second resolution, which had to do with the reevaluation of the Environmental Protection Policy Act. The Speaker is asked to clarify the Environmental Protection Act, and how it is effecting the Native communities around the country. Speaker presents a resolution for the repeal/revision of Public Law 9335, which negatively effects the Spokane Tribe. Resolution to pressure the Federal government to right past wrongs committed against the Indian tribes. **Side Two:** Tape quality is poor. Resolution concerning third party approval on grants for tribes. Other resolutions are proposed and
adopted. Resolution concerning aid to Urban Indian Centers. Resolution concerning the delegation of funds to repair and restore Chemawa Indian school. Resolutions to promote self-determination.

1/53  
**Nooksack Women: Louisa George, Helen Paul, and Ella Reid.** (Part I)  
This is a duplicate copy of Tape 37 in this same collection, only this copy is much clearer and will be used to edit the transcript that was rendered from Tape 37). Transcript Available  

1/54  
**Nooksack Women: Louisa George, Helen Paul, and Ella Reid.** (Part II)  
**Side One** Interview begins in progress. Louisa speaks about a religious leader. Helen Paul speaks about going to Chemawa and Mount Baker High School. Helen speaks about escaping the prejudiced nature of the boarding schools. Ella Reed speaks about her children’s experience with the local school system. Louisa testifies to Helen having more problems being Pentecost than being Indian. Jeff Wilner asks about the Shaker Church attendance. Louisa and Helen discuss which families in Nooksack are affiliated with the Shaker Church. Helen speaks about attending a Shaker service. Helen and Louisa describe the doings at a Shaker Service. Ella, Louisa and Helen recall the songs sung in Indian at a Shaker service. Louisa tells the story of the formation of the Shaker church with the resurrection of John Slocum. Helen speaks about the dancing and singing that is part of the Shaker Church. Jeff Wilner asks about the Native American Church following in the area. Louisa speaks about her experience dancing in the Shaker Church. Louisa speaks about being a Pentecost after trying out the Shaker Church. Jeff Wilner asks about the railroad being built through Nooksack land without compensation. Helen speaks about a verbal agreement between the Nooksack people and the railroad company, which didn’t come to pass. Helen mentions a lease that was made by the Nooksack people and that wasn’t signed by the railroad. Helen and Louisa speak about riding the ferry to Victoria, and from Port Townsend, and receiving half-price fare. Helen speaks about the Coupeville races. Ella speaks about George Swanaset and his half-brother and Henry George (Sam George’s uncle) racing at Carlisle. Ella speaks about the entrance process to race at Carlisle. Transcript Available. **Side Two:** Blank
### Series II: Transcripts, 1967-1973

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<td>Nina Baumgarner (Tape 7)</td>
<td>1973 May 4</td>
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<tr>
<td>5/2</td>
<td>Joe Louie (Tape 11)</td>
<td>1973 May 24</td>
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<tr>
<td>5/3</td>
<td>Nettie Shawaway (Tape 14)</td>
<td>1973 May 8</td>
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<tr>
<td>5/4</td>
<td>Ramona Morris (Tape 22)</td>
<td>1973 Spring</td>
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<tr>
<td>5/5</td>
<td>Al Charles (Tape 23)</td>
<td>1973 April 26</td>
</tr>
<tr>
<td>5/7</td>
<td>Felix Solomon, Dora Solomon, Angeline Alexander and Aurelia Celestine (Part II: Tape 26)</td>
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<td>Louisa George, Ella Reid, and Helen Paul (Tape 37)</td>
<td>1973 May 9</td>
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<td>1973 May 9</td>
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### Names and Subjects

**Subject Terms:**
- Chehalis Indians -- Washington (State) -- History -- Sources.
- Chinook Indians -- Washington (State) -- History -- Sources.
- Coast Salish Indians -- Washington (State) -- History -- Sources.
- Colville Indians -- Washington (State) -- History -- Sources.
- Cowlitz Indians -- Washington (State) -- History -- Sources.
- Indian children -- Washington (State) -- History -- Sources.
- Indian women -- Washington (State) -- History -- Sources.
- Indians of North America -- Washington (State) -- Agriculture -- History -- Sources.
- Indians of North America -- Washington (State) -- Art -- History -- Sources.
- Indians of North America -- Washington (State) -- Education -- History -- Sources.
- Indians of North America -- Washington (State) -- Fishing -- History -- Sources.
- Indians of North America -- Washington (State) -- Fishing -- Law and legislation -- History -- Sources.
- Indians of North America -- Washington (State) -- Folklore -- History -- Sources.
- Indians of North America -- Washington (State) -- Government Relations -- History -- Sources.
- Indians of North America -- Washington (State) -- History -- Sources.
- Indians of North America -- Washington (State) -- Hunting -- History -- Sources.
- Indians of North America -- Washington (State) -- Languages -- History -- Sources.
- Indians of North America -- Washington (State) -- Music -- History -- Sources.
- Indians of North America -- Washington (State) -- Religion -- History -- Sources.
- Indians of North America -- Washington (State) -- Social Conditions -- History -- Sources.
- Indians of North America -- Washington (State) -- Social life and customs -- History -- Sources.
- Indians of North America -- Washington (State) -- Trea

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Other Creators:

Personal Names:
Eklund, Don.
(creator)
Wilner, Jeffrey D.
(creator)

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