AGREEMENT NUMBER Y 10137

This AGREEMENT is to be effective on the 20th day of March, 2007, between the State of Washington, Department of Transportation, acting by and through the Secretary of Transportation, hereinafter "WSDOT", and Juanita Ramirez, hereinafter "CONTRACTOR", collectively "PARTIES" and individually "PARTY".

Contractor Name Juanita Ramirez

Address 3018 W Excel Avenue

City, State & Zip Code Spokane, WA 99208

Phone

E-mail Address

Washington State UBI No.

Federal ID No. 532320314

WHEREAS, WSDOT Columbia River Crossing Project is hosting the History Seminar on March 20, 2007 in Vancouver Washington, hereinafter referred to as "the conference" and/or "the meeting;" and

WHEREAS, WSDOT requires speakers and/or participants for the conference/meeting; and

WHEREAS, CONTRACTOR has the needed qualifications and has agreed to provide services as a speaker for the conference and/or participant at the meeting; and

NOW, THEREFORE, pursuant to Chapter 39.29 RCW and in consideration of the terms, conditions, covenants, and performances contained herein, **IT IS MUTUALLY AGREED AS FOLLOWS**:

1. GENERAL. CONTRACTOR will provide services as a speaker for the conference and/or participate in the meeting being hosted by WSDOT. WSDOT will pay CONTRACTOR for speaking and/or participating services and/or reimburse CONTRACTOR for travel and lodging costs according to Section 2, Payment.

2. PAYMENT.

2.1 WSDOT will pay CONTRACTOR a one time, lump sum amount of One Hundred Dollars, ($ 100.00) for speaking at the conference, which is the maximum amount payable for speaking services under this AGREEMENT.

2.2 WSDOT will reimburse CONTRACTOR for directly related travel expenses in accordance with WSDOT travel policies. The maximum amount of travel expense allowed to be billed under this AGREEMENT shall not exceed One Hundred Sixty Two Dollard and Eighty Cents, ($ 162.80).

2.3 The maximum amount payable for the entire AGREEMENT shall not exceed Two Hundred Sixty Two Dollard and Eighty Cents, ($ 262.80).

2.4 No other compensation, expenses, or costs related to attending and participating in the conference or meeting will be allowed to be billed or paid under this AGREEMENT.

2.5 WSDOT will pay CONTRACTOR upon receipt of properly completed invoices, which shall be submitted to the conference manager or meeting organizer. Payment shall be considered timely if made by the WSDOT within thirty (30) days after receipt of properly completed invoices. Payment shall be sent to the address designated by the CONTRACTOR.

2.6 No payments in advance or in anticipation of services or supplies to be provided under this contract shall be made by WSDOT.

3.0 INDEMNIFICATION. To the fullest extent permitted by law, CONTRACTOR shall indemnify, defend, and hold harmless WSDOT, officials, agents and employees of WSDOT, from and against all claims for injuries or death arising out of or resulting from the performance of the Contract. "Claim," as used in this contract, means any financial loss, claim, suit, action, damage, or expense, including but not limited to attorney's fees, attributable for bodily injury, sickness, disease, or death, or injury to or destruction of tangible property including loss of use resulting therefrom.

4.0 INDEPENDENT CAPACITY. The PARTIES intend that an independent contractor relationship will be created by this contract. The CONTRACTOR will not hold himself/herself out as, or claim to be an officer, employee, or agent of the WSDOT or of the state of Washington by reason hereof, nor will the CONTRACTOR make any claim of right, privilege or benefit which would accrue to such employee under law.

5.0 TAXES. All payments accrued on account of payroll taxes, unemployment contributions, any other taxes, insurance or other expenses for the CONTRACTOR or its staff shall be the sole responsibility of the CONTRACTOR

6.0 TERMINATION. WSDSOT may terminate this AGREEMENT upon 30 days prior written notification to the CONTRACTOR. If this AGREEMENT is so terminated, WSDOT shall reimburse the CONTRACTOR for actual costs incurred and non-cancelable obligations as of the effective date of termination. The CONTRACTOR may terminate the AGREEMENT upon 30 days written notice to WSDOT but will not receive any reimbursement for costs already incurred and non-cancelable obligation as of the effective date of termination.

7.0 ENTIRE AGREEMENT. This AGREEMENT constitutes the entire agreement between the PARTIES. This AGREEMENT may be modified only by written agreement signed by both PARTIES.

8.0 AMENDMENTS. This AGREEMENT may be amended by mutual agreement of the PARTIES. Such amendments shall not be binding unless they are in writing and signed by personnel authorized to bind each of the PARTIES.

9.0 DISPUTE RESOLUTION
In the event that a dispute arises under this AGREEMENT, the PARTIES agree to participate in mediation prior to formal legal action.

10.0 VENUE
In the event that either PARTY deems it necessary to institute legal action or proceedings to enforce any right of obligation under this AGREEMENT, the PARTIES hereto agree that any such action or proceedings shall be brought in a court of competent jurisdiction in Thurston County.

IN WITNESS WHEREOF, the PARTIES hereto have executed this AGREEMENT as of the day and year last written below.

Signature: Juanita Ramirez Juanita Ramirez _____ 532320314

Name: _____ DATE FEDERAL TAX ID

CONTRACTOR NUMBER

Signature: Keith W. Strickler _____

Name: KEISTOPHER STRICKLER DATE

WSDOT

Washington State
Department of Transportation

Memorandum

July 1, 2005

TO: Kris Strickler

FROM: Doug Ficco

SUBJECT: Delegation of Authority

In my absence, I am subdelegating to you authority to sign documents on my behalf. This authority is effective immediately.

DF:km

cc: Roberta Funkhouser
Bob Neibert
File

h:aawork/Delegations Letters/Delegation for Kris Strickler.doc

Americans with Disabilities Act (ADA) Information: Individuals requiring reasonable accommodations may request written material in alternative formats by calling:

Columbia River Crossing Project Office 360-737-2726 *or* 503-256-2726

For individual needs in Oregon:
Oregon Department of Transportation 503-986-3700

For individuals who are deaf or hard of hearing:
Washington State TTY 1-800-833-6388
Oregon State TTY 1-800-735-2900

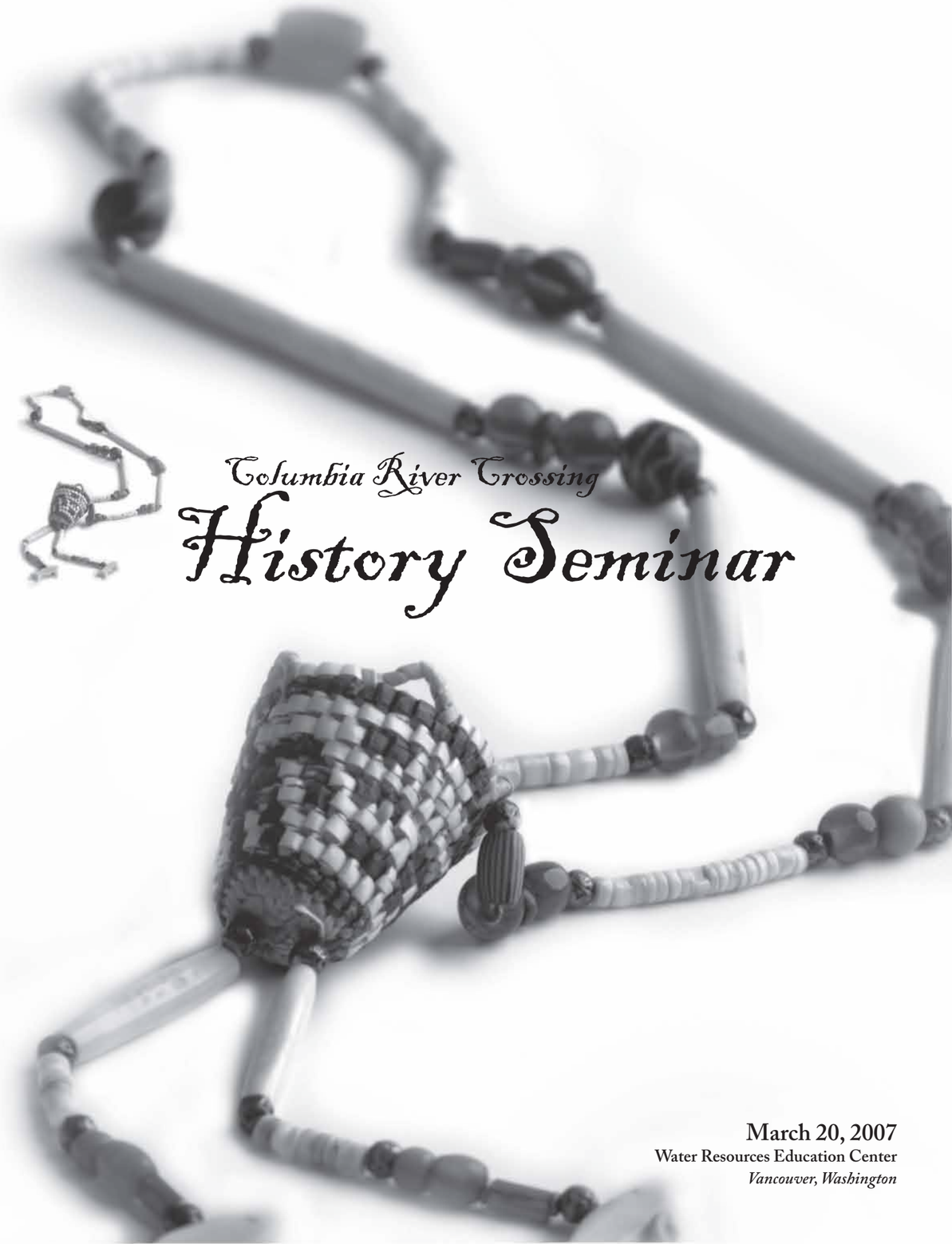
Title VI: The project ensures full compliance with Title VI of the Civil Rights Act of 1964 by prohibiting discrimination against any person on the basis of race, color, national origin or sex in the provision of benefits and services resulting from its federally assisted programs and activities. For questions regarding the Title VI Program, you may contact the WSDOT's Title VI Coordinator at 360-705-7098.

Planning Committee

Randy Abrahamson, Spokane Tribe
Megan Beeby, CRC
Heather Gundersen, CRC
Mike Iyall, Cowlitz Tribe
Tony Johnson, Chinook Tribe
Colleen Jollie, WSDOT
David Lewis, Grand Ronde Tribe
Carolyn McAleer, ODOT
Jeanne McMinds, WSDOT
Johnson Meninick, Yakama Nation
Eirik Thorsgard, Grand Ronde Tribe
Mary Turner, ODOT

Special Thanks to staff who helped pull this together:

Peter Ovington, CRC
Dave Paradis, WSDOT
Claire Valdez, CRC



Columbia River Crossing

History Seminar

March 20, 2007
Water Resources Education Center
Vancouver, Washington

Agenda

8:00–8:30*am*
Continental Breakfast

8:30–9:30*am*
Invocation

Welcome
Matt Garrett, ODOT Secretary of Transportation
Dave Cox, FHWA
Daniel Mathis, FHWA
Richard Krochalis, FTA

Introductions

Calling of Witnesses

Purpose
Doug McDonald, WSDOT Secretary of Transportation

9:30–10:45*am*
Panel A: Indigenous Voices
Tony Johnson, Chinook
Mike Iyall, Cowlitz
Greg Archuleta, Grand Ronde
Allen Pinkham, Nez Perce
Johnson Meninick, Yakama

10:45–11:00*am*
Break

11:00am –12:00*pm*
Panel B: Settlement History
Jim O'Connor, Environmental History
Steve Beckham, Explorer expeditions, fur trade and historic resources
Doug Wilson, Fort Vancouver History, Hudson's Bay Company
Pat Jollota, History of City of Vancouver and Portland

Facilitator

Don Ivey
Mr. Ivy is currently the Cultural Services Program Coordinator for the Coquille (pronounced Ko-Kwell) Indian Tribe. Since 1997, he has done extensive work with federal and state agencies to protect archeological sites and traditional cultural places on the south coast, on both public and private lands; and has authored or co-authored several papers discussing cultural resource projects and issues. Prior to 1997, he consulted for Affiliated Tribes of NW Indians, Bureau of Indian Affairs, and various NW tribes in the areas of tribal community and economic planning and development; federal/tribal consultation, and tribal governmental organizational systems. Mr. Ivy also serves as Vice Chair of the Oregon Heritage Commission; a state-wide organization appointed by the Governor.

The Coquille Tribe Cultural Services Program hosts an annual Cultural Preservation Conference, which emphasizes and celebrates inter-tribal and inter-agency collaborations and partnerships; and that offers hands-on workshops and field trips to teach and interpret traditional and modern technologies and practices of southern Oregon-northern California tribes.

Tribes

Yakama

For the Native American people of the region, the Columbia River and its shore margins are among the most widely utilized areas of the interior Northwest. The Columbia was, and continues to be, a place of permanent home sites, a place to secure traditional foods and medicines, a place of gathering and trade, and a place of religious practice and spiritual renewal. Even though the creation of the numerous hydropower dams has flooded many of the old village, fishing, and legendary sites along this segment of the river, many sites still remain.

Much of the Columbia River falls within the ceded lands of the Yakama Nation, defined as the usual and accustomed areas and places utilized by the ancestors of the Yakama People for the gathering of foods, medicines, and ceremonial purposes. These legal rights are outlined in the Treaty of 1855 between the Yakama Nation and the United States government. Just as in the past, these lands and their resources continue to fulfill a central role in the culture of members of the Yakama Nation in the present, and will continue to do so in the future.

Artists

Gerri Brickey, Cowlitz

Dentalium beadwork

Ed Edmo, Shoshone-Bannock

Ed Edmo is an internationally acclaimed poet, performer, traditional storyteller and lecturer on Northwest tribal culture, consultant to the Smithsonian Museum of the American Indian, and recipient of a National Endowment for the Arts grant. He conducts writing workshops, storytelling performances, and informational lectures.

Robert Kentta, Siletz

Baskets

(see speaker biography)

12:00 –1:00*pm*

Lunch prepared by Beaches Restaurant

Artist's Exhibition

Ed Edmo, Shoshone-Bannock, storyteller
Robert Kentta, Siletz baskets
Gerri Brickey, Cowlitz dentalium bead work

1:00 –2:00*pm*

Panel C: Indigenous Voices

Robert Kentta, Siletz
Juanita Ramirez, Spokane
Gerald Reed, Umatilla
Brigette Whipple, Warm Springs

2:00–2:15*pm*

Break

2:15 –3:00*pm*

Question and Answer Period with All Panelists

3:00 – 3:15*pm*

Wrap Up with Next Steps

Megan Beeby and Heather Gundersen

Statements by Witnesses

3:15 – 3:30*pm*

Adjourn

~Please turn off all electronic devices.~

Greg Archuleta, Grand Ronde

Greg Archuleta is an enrolled member of the Confederated Tribes of Grand Ronde. He worked for 12 years in various positions with the Confederated Tribes of Grand Ronde, including as Newsletter/Fish and Wildlife Coordinator and as Program Operations Officer. Currently, he does consulting related to Tribal program development and Grand Ronde Tribal history and culture.

Stephen Dow Beckham

Stephen Dow Beckham was named the Pamplin Professor of History in 1993. He earned his B.A. at the University of Oregon and his M.A. and Ph.D. at UCLA. He has taught college students for the past 34 years as a specialist on Native Americans, the American West, and U.S. environmental history.

Prof. Beckham has worked with many Indian tribes across the United States as an expert witness in land claims, reservation, hydropower, and Indian gaming litigation. His work has included the Delaware Nation and Ottawa Tribe (OK), Duwamish, Cowlitz, and Chinook tribes (WA), Cow Creek Band of Umpqua, Grand Ronde, and Confederated Tribes of Coos, Lower Umpqua and Siuslaw (OR), and the Karuk and Oholone/Esselen Tribes (CA). Annually he teaches in the summer Indian Law Program at *Lewis & Clark Law School*.

Prof. Beckham's newest books are Lewis & Clark from the Rockies to the Pacific (2002) and *The Literature of the Lewis and Clark Expedition* (2003). He is the curator and author of the national traveling exhibit, "The Literature of the Lewis and Clark Expedition" that opened at the Thomas Jefferson Library, Monticello, in 2003. Beckham is the curator/author of "Oregon, My Oregon" (exhibit at Oregon Historical Society, Portland), "Wrapped In Tradition: Indian Trade Blankets and the Art of Dale Chihuly" (on tour), and numerous interpretive centers including the Oregon Trail Center (Baker City, OR.), Gorge Discovery Center (The Dalles, OR.), Columbia Gorge Interpretive Center (Stevenson, WA.), Cape Disappointment Visitors Center (Ilwaco, WA.), Wasco County Museum (The Dalles, OR.), and the Yaquina Head Interpretive Center (Agate Beach, OR.).

Mike Iyall, Cowlitz

I was first elected the Tribal Council in 1974. I am a retiree and have had a long standing interest in the environment. My other interest is history. My wife and I have been married for 36 years, we have two children and two grand daughters. I hope to continue learning about our history so that I can better represent our Tribe.

In 1855, the Tribes and the United States Government negotiated a Treaty in which the Tribes ceded, or surrendered possession of, much of the 6.4 million acres in exchange for a Reservation homeland of 250,000 acres.
The three Tribes also reserved rights in the Treaty, which include the right to fish at usual and accustomed sites (many of which are along the Columbia River), and to hunt and gather traditional foods and medicines on public lands within the ceded areas. These rights are generally referred to as "Treaty reserved rights."

As a result of federal legislation in the late 1800s that reduced its size, the Umatilla Reservation now is 172,000 acres -- 158,000 acres just east of Pendleton, Oregon plus 14,000 acres in the McKay, Johnson, and McCoy Creek areas southeast of Pilot Rock, Oregon.

Before European contact, the Cayuse, Umatilla, and Walla Walla population was estimated at 8,000. The present enrollment of the Confederated Tribes is just over 2,400 members.

The traditional religion still practiced by some tribal members is called Washat or Seven Drums. The Umatilla, Walla Walla, and Nez Perce languages are still spoken by some, but the Cayuse language has disappeared. A language program is underway to help preserve and revive the Tribes' languages.

As a sovereign government, Tribal affairs are governed by an elected body called the Board of Trustees. Members of the Board are elected by the General Council, which consists of all Tribal members age 18 and older.

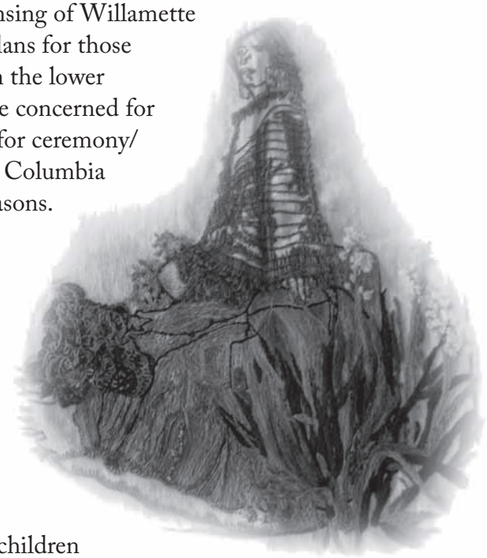
The day-to-day work of the tribal government is carried out by a staff of nearly 500 employees and includes departments such as administration, health and human services, natural resources, economic and community development, tribal services, education, fire protection, and police. The staff is administered by the Executive Director, who answers directly to the Board of Trustees. An additional 500 employees are employed at the Wildhorse Casino and Resort.

Warm Springs

*Information not provided

confederated under the Willamette Treaty of 1855 at different times, members of those Tribes came to live on both reservations as a matter of federal policy, though the Grand Ronde was the primary residence for those Tribes.

Today, many of our Tribal people and our Tribal Government/Programs remain connected to the Chinookan homelands. We are involved in FERC relicensing of Willamette Falls, and monitoring of Historic Properties Management Plans for those facilities. We still gather Lamprey at Willamette Falls, fish in the lower Willamette and Columbia, gather plants along the shores, are concerned for sites used by our ancestors in daily life, as well as those used for ceremony/funerary needs. Fort Vancouver area, Hayden Island, and the Columbia South shore are all potentially sensitive areas for different reasons. Alteration by excavation and fill may have impacted some very important places already, and our duty is to minimize the impacts during the new I-5 crossing planning and construction.



Spokane

The Spokane Indians are of the Interior Salish group which has inhabited northeastern Washington, northern Idaho and western Montana for centuries. The tribe originally consisted of three bands: upper, middle and lower. The word "spokane" is generally accepted as meaning "Sun People" or "children of the sun." In 1807, David Tompson, a trapper with the Northwest Fur Trading Company was probably the first white man that the Spokane met. The most reliable estimation in 1880 of the Spokane population was 3,000 before the smallpox epidemic killed many just prior to the turn of the century. Spokane Garry and Pelly, son of a Kootenai chief, were selected to attend St. Boniface school, Red River, Manitoba, Canada. In 1855, territorial governor Isaac Stevens met the Spokane Tribe at Spokane falls. In 1862, the Homestead Act was passed by Congress and white settlers encroached on Indian lands. In 1881, an executive order by President Rutherford B. Hayes established the Spokane reservation.

Confederated Tribes of the Umatilla Indian Reservation

Three Tribes make up the Confederated Tribes of the Umatilla Indian Reservation: Cayuse, Umatilla, and Walla Walla. The people of the three Tribes once had a homeland of 6.4 million acres in northeastern Oregon and southeastern Washington.

Tony A. Johnson, Chinook

Tony A. Johnson is a Chinook Tribal member, a linguist and an artist who was born in his family's traditional territory on Willapa Bay in Washington. His education includes attending the University of Washington and Central Washington University.

Today, Tony is the Cultural Education Coordinator for the Confederated Tribes of Grand Ronde in Northwestern Oregon where he is involved in the revitalization of traditional culture and the Chinuk Wawa language. He is the Cultural Committee Chairman for the Chinook Indian Tribe, and continues to carve, produce limited edition serigraphs, and weave baskets.

Pat Jollota

Pat Jollota previously worked for the L.A.P.D. Emergency Radio & Technical Services and was the Curator for Clark County Historical Museum. Pat still enjoys doing numerous historic talks, tours and research. She has also published two books on Clark County history. Councilmember Jollota was elected in 1990.

Robert Kentta, Siletz

Robert Kentta is a Siletz Tribal member who has worked in the Siletz Tribes' Cultural Programs for the past 14 years. His job title is Cultural Resources Director for the Confederated Tribes of Siletz Indians, but his job duties are diverse: Cultural site protection, access to resources, archival research, historical interpretation, cultural education, Cultural center planning and care of collections. In addition to regular work duties, Robert was elected in February 2005 to the Siletz Tribal Council, and is still serving in his first three year term. Robert is also involved in assisting with traditional ceremonial dances in the Siletz Community and practicing traditional basketry and other arts.

Johnson Meninick, Yakama

Johnson Meninick is the Yakama Nation Cultural Resources Program Manager. Mr. Meninick has been managing the Program for 20 years, being elected to the position by Yakama Longhouse leaders. He possesses a wide ranging knowledge of Yakama Nation language, culture, history, institutional practice and is a tribal elder and religious leader. Mr. Meninick has also served the Yakama Nation as a law enforcement officer and member of Tribal Council.

Jim O'Connor

Jim O'Connor has been a research hydrologist for the U.S. Geological Survey and U.S.D.A. Forest Service since 1991, upon completion of undergraduate and graduate studies at the University of Washington and University of Arizona, respectively. He currently works on a variety of topics involving western rivers and landscapes at the U.S. Geological Survey's Oregon Water Science Center in Portland, Oregon.

Allen Pinkham, Sr., Nez Perce

Tribal historian and storyteller, Allen Pinkham, is Nez Perce (Nimiipuu) and great great grandnephew of Chief Joseph. His Mother, Annett Black Eagle, is a descendent of the Red Bear Band. His Father, Alex Pinkham, is a descendent of Alpowa (Chief Timothy) Band. Allen is a gifted tribal storyteller. He shares creation, coyote and Stoneface stories and legends about landmarks and travel. He is also a tribal historian and likes to recall stories about elders, Red Bear, Cut Nose, Timothy Wahitits, Red Moccasin Tops, and, of course, Chief Joseph. He discusses the Lewis and Clark Expedition and the 1877 Nez Perce War, and issues involving salmon and other natural resources. He has given lectures and other presentations at public forums and symposiums at Smithsonian Institution, and in Canada, France, and Japan.

Juanita Alexander Ramirez, Spokane

Juanita Alexander Ramirez, born on the Spokane Indian Reservation, on the west end where the Spokane River meets with Lake Roosevelt. I am a Spokane Tribal member, an elder 70 years old, a Traditional dancer. My parents and grandparents were Tribal members. I have 3 grown children, so therefore I am a grandmother and great grandmother.

Enjoying retirement of 13 years. I was employed with a local newspaper for 20 years, as an advertising sales clerk. The past 10 years I have enjoyed being on 2 committees:

1) The Cultural Affairs Committee, for the Spokane Tribe, as vice-chair. We've addressed a lot of issues: preservation of our language, our traditional ways of life, protecting our land resources, etc.

2) A member of the Affiliated Tribes of the Northwest Indians, Committee Chair for the Culture/Elders Committee. Our committee has dealt with issues: Chemawa Indian School Land be put into Trust, Fort Vancouver/ Saint James Cemetery, West Barracks; Native American Recognition Day, etc.

Siletz

The Confederated Tribes of Siletz Indians is comprised of 10 different language groups, with the lower and lower-mid Columbia River, and its north shore being our northern boundary.

The Columbia River Crossing on I-5 is in our Multnomah Band of Chinook Tribe's traditional territory. In 1805, Lewis and Clark noted populous villages with multiple family plank houses several hundred feet long in the region, while also noting obvious recent reductions in populations, and survivors of epidemics with the tell-tale smallpox scars - some telling of epidemics going back 30 or more years. It was a time of change, and stresses of many kinds.

The river was the center of Chinookan life, providing Salmon, Sturgeon, Lamprey, Seals, etc. Sloughs, swales and marshes provided Wapato, Camas and other nutritious bulb plants - some of which even preferred the drier upslope meadows. The strong, soft, basketry bags for storing roots and other foods were woven of Indian hemp that used to grow abundantly along the banks of the Columbia and lower Willamette. It was also used to make the strings and ropes needed for dip nets, gill nets, and Sturgeon lines.

The Hudson Bay Co. established Fort Vancouver around 1825, and conducted trade with our many Tribes and others in the region, as well as (later) running their own trap lines, which sometimes caused conflict/violence, as it was considered theft by our people.

The passing of the Oregon Donation Land Act around 1850 brought increased settlement to our homelands, and by then Fort Vancouver (Vancouver Barracks) was under U.S. Military control. In 1855, our Chinookan, Molala and Kalapuyan peoples of the Willamette Valley/adjacent lands along the Columbia signed a treaty ceding their homelands to the United States. The promise of a permanent reservation was part of the treaty agreement. In November 1855, the Siletz or Coast Reservation was selected and established for the Coast, Willamette and Umpqua Tribes. A few days later, it also became federal policy to include the Rogue Valley Tribes upon the Siletz Reservation. A temporary camp was established on the South Fork of the Yamhill, until improvements could be made in establishing Siletz Agency, to receive the many Tribes.

Plans soon began to form to expand the reservation to include the temporary camp, however, when the order was signed officially recognizing the additional land in 1857 as the Grand Ronde Reservation, it was made a separate, though attached reservation, and was stated to be established primarily for the purpose of fulfilling the Willamette Treaty of 1855. Because both the Siletz and Grand Ronde Reservations had been intended as the permanent home for the Tribes

was passed, restoring 9,811 acres of the original reservation. Today the reservation lies just north of the community of Grand Ronde.

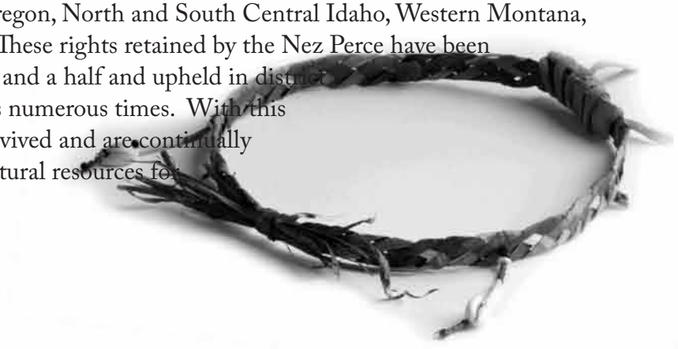
With Restoration of the Tribal government and the re-establishment of the Reservation, the Tribe has focused on rebuilding Tribal programs, developing Tribal services, and servicing the greater community. The Tribe has provided a viable community, contributes to the local economy, and provides for the achievement of the Tribal members.

Nez Perce

In 1805, the Nez Perce People met the Corps of Discovery on the Weippe Prairie in present-day Idaho. This meeting marked the end of an era for a generation of Nez Perce privileged to live their lives in the manner their ancestors intended. From this point and time, it also signified the beginning of a unique relationship with the United States unlike any other citizen or group of people.

In recognition of the growing number of white settlers in Nez Perce Country from 1805, the United States developed and ratified the Treaty of 1855 through then Governor of the Washington Territory, Isaac Stevens. Subsequently, more land and resources were needed to further develop North Central Idaho and a second treaty was signed by one Nez Perce headsman and the United States, known to the Nez Perce People today and historians alike, as the "Thief Treaty" in 1863.

Shortly thereafter, white settlers began to encroach on the 1863 reservation boundaries and pushed the United States to "open" the reservation to white settlement. Thus the Allotment Act of 1893 divided up the reservation into 80 acre parcels giving heads of household allotted land for an agriculture way of life. Throughout these negotiations and acts of dishonesty among white settlers and the United States, the Nez Perce reserved and retained its sovereignty to fish, hunt, gather, pasture and water their horses and cattle upon open and unclaimed land throughout Southeast Washington, Northeast Oregon, North and South Central Idaho, Western Montana, and namely on the Columbia River. These rights retained by the Nez Perce have been litigated throughout the past century and a half and upheld in district courts and the 9th Circuit of Appeals numerous times. With this stated, the Nez Perce People have survived and are continually working towards the protection of natural resources for the health and welfare of its people.



Gerald Wallace Reed, Umatilla

Gerald Wallace Reed was born on November 9, 1930 in Pendleton, Oregon. He was raised on the Umatilla Indian Reservation at Thornhollow along the Umatilla River. He attended a one room school a mile from home with one teacher and 18 students, grades one through eight.

During Word War II Gerald worked in the pea fields, raised a victory garden and wrote to the servicemen. He attended Pendleton High School in Pendleton, Oregon; Jefferson High School in Portland, Oregon and graduated from Clark County High School in Dubois, Idaho. In the late 1950s, he was active in politics, running for state representative from Umatilla County, losing to Stafford Hansel. Gerald attended three terms at Blue Mountain Community College and ran the Meacham tavern and café. He later moved to Portland, Oregon in the late 1970s and worked at many jobs to learn more about earning a living. He became a tavern manager for two different owners. While an officer of the East Portland Eagles he became the manager of the bar and restaurant for the lodge until returning back to Pendleton in the 1990s.

Gerald currently serves on the Tribe's Economic and Community Development Commission and the Cultural Resources Committee. His hobbies include researching family history and tribal history of the Walla Walla Tribe, attending the Affiliated Tribes of Northwest Indians conferences and playing bingo.

Brigette Whipple

No information provided.

Doug Wilson

Doug Wilson was trained in the archaeology of hunter-gatherers and farmers in the American southwest and in the historical archaeology of the modern world at the University of Arizona. Since moving to the Pacific Northwest in 1992, he has studied pre-contact and historic-period sites throughout Oregon, Washington, and Idaho. Since 2000, he has served as the archaeologist for the Vancouver National Historic Reserve, which contains the remains of Fort Vancouver (ca. 1825-1860), Hudson's Bay Company's supply depot and headquarters, and Vancouver Barracks (1849 to 1948), the U.S. Army's first permanent fort in the Pacific Northwest. He directs the Northwest Cultural Resources Institute, which integrates students from many Universities, with professional archaeologists, and volunteers with National Park Service staff to provide new scientific and historical research while interpreting the site to the public in new and interesting ways. Since 2001, he has taught the joint National Park Service/Portland State University archaeological school at the Vancouver National Historic Reserve, which incorporated Washington State University Vancouver in 2003. Since 2004, he has served as Adjunct Associate Professor of Anthropology at Portland State University.

Tribes

Chinook

The Chinook people have always occupied the land near the mouth of the Columbia River. In 1851 the five Chinookan speaking tribes that make up the present day Chinook Nation signed treaties with the United States government. These "Anson Dart" treaties were never formally ratified. Later treaty negotiations and United States policy attempted to move the Chinook people north to the Quinault Reservation away from their original homelands. Chinook people opposed this move. Later court cases and government actions associated the Chinook with the Quinault reservation primarily through Chinook members gaining the right to receive 80-acre allotments there. Despite this, many Chinook people have remained in their original homeland and continue to fight for full acknowledgment of their own community that currently includes over 2,500 members.

Cowlitz

The Cowlitz Indians were composed of two language families, Salish and Sahaptin. The historic numbers of the tribe are based on estimates that range up to 30,000 people. The Hudson's Bay Governor said the Cowlitz Chief Skanewa's track ran from off the Puget Sound (Olympia) to near Point Bellevue (Portland). Our numbers dropped to around 300 at treaty times, a near 99 percent loss. We declined signing a treaty, we were invited to the Quinault, Yakama, and other reservations, many resisted. We were successful in getting recognition in 2002 after a 150 year fight. Today we are working to provide services for our 3,500 members and to protect and restore our environment.

Grand Ronde

The Grand Ronde Tribe's vision is to be a Tribal community known as a caring people, dedicated to the principles of honesty and integrity, building community, individual responsibility and self-sufficiency through personal empowerment, and responsible stewardship of human and natural resources; a community willing to act with courage in preserving Tribal cultures and traditions for all generations.

The Confederated Tribes of the Grand Ronde Community of Oregon include over 25 different Tribes and bands from much of Western Oregon, parts of Northern California, and Southern Washington that were relocated to the Grand Ronde Reservation in the 1850s. These include the Rogue River, Umpqua, Chasta, Kalapuya, Chinookan Molalla, and Tillamook Indians who had lived in their traditional homelands since time immemorial. They lived off the land – fish, game, and plant foods were plentiful, and they traded with other Tribes, and later, with non-Indians.

The Grand Ronde Reservation was established by treaty arrangements in 1854 and 1855 and firmly established by Executive Order on June 30th, 1857. The original reservation contained over 60,000 acres and was located on the eastern side of the coastal range on the head-waters of the South Yamhill River, about 60 miles southwest of Portland and about 25 miles from the ocean.

In 1887, the General Allotment Act became law. Under the law 270 allotments totaling a little over 33,000 acres were made to the inhabitants of the reservation. These allotments came with the understanding that they would pass from federal trust status into private ownership after 25 years. The purpose of the Act was to encourage Tribal people to become farmers and eliminate common ownership of land, traditional activities and practices. In 1901 US Inspector James McLaughlin declared 25,791 acres of the reservation "surplus" and the US sold it for $1.16 per acre.

In 1936 under the Indian Reorganization Act, the Tribe was able to purchase 536.99 acres to provide homes and land for the tribal people. The attempt at recovery of land was halted on August 13th, 1954 when the Congress passed Public Law 588, the Western Oregon Termination Act, which terminated the Tribes' federal recognition and abolished the treaties that had been negotiated in good faith. The proclamation from the Secretary of the Interior to enforce this act occurred on August 13th, 1956. For nearly thirty years the members of the Tribe were landless with the exception of the Tribal cemetery and without the Tribe to provide a focal point of community. Irreparable damage was done to the Tribal community's health, education, languages and cultures.

In the early 1970s efforts began to reverse the Termination Act and to reestablish the Tribe. Tribal leaders worked together with no financial backing, only a cemetery, and their desire for the Tribe to restore its federal recognition.

On November 22nd, 1983 Public Law 98-165 also known as the Grand Ronde Restoration Act was signed into law. After a great deal of negotiations with the local community, local landowners, state and federal agencies the Tribe developed a Reservation Plan. Following this on September 9th, 1988 Public Law 100-425 also known as the Grand Ronde Reservation Act