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Jeff Scott [00:00:10] I fished, my father was in the service, when I was born. So really, I fished other places before I even fished here. I was born in Rhode Island. The first time I fished was like, California. The Navy would pay my father, to, I don't know why they paid him, I don't know if it was because he was Indian, or because he was, he knew how to fish or. But when I was little, we used to go fishing, for the enlisted men and the service would write my dad a check. I liked that, because we would get Thursdays and Fridays off of school, fish for the weekend, we'd go catch probably 300 fish, for they had to do what they would call, fish fries for a weekend family thing, doing for service folks. Really, I did that kind of fishing, before I came here. My father retired when I was, I think, 13. And at that time I was used to traveling.

James Thull [00:01:11] Do you remember where that was in California?

Jeff Scott [00:01:13] I used to, we went to fish in the Salton Sea. My dad was stationed in El Centro, California, kind of between San Diego, and Yuma, Arizona, near Imperial Valley. We lived in Imperial Valley. And we went from there to the Salton Sea, to catch what they called Corvino. They were about the size of salmon. Well, We used fishing poles, live bait, and those fish had scales. We had to scale them, before we brought them, but we brought them back, and they would just cut 'em up like skippers, or somebody, deep fry them. For weekend stuff, like volleyball or horseshoes, and the men would be trap shooting, and playing volleyball, and it was just family things. And they would have keggers for the men, and pop, pop for the kid and just picnic stuff. But the fish, the fish fries, we would go catch. So before I ever caught a salmon, I was catching, like, corvino and catfish. Small mouth, large mouth bass. Like to what, caught those kind of fish on a fishing pole. California, Mississippi, stayed in Hawaii, one year, and I got to catch me an octopus. So yeah, I got to do, I got to do a lot of, before I came back here and turned into a man, I guess. And that was all when I was a kid, and all those kind of things. When I came back here, my father retired, and I was 13. I went to Hawaii for when I was 14. I came back here when I was 15. And never left.

Jeff Scott [00:02:51] Scary? Yeah. Scary, I mean my friends, they knew what was going to happen, because as soon as I shot at it, it wrapped around my arm, and I was waiting for it to start biting, and I was just freaking out. You know, slapping it around, trying to get it off. You know, my friend is laughing at me. Yeah. How they kill it, their uncle come over, and bit the eye. And he went limp. And he kept telling me, bite the eye, and it will stop. And I ain't biting the eye, just like no way. Yeah. So I did that. Yeah. But, came back here, and and since then, it's been salmon and steelhead. I really don't fish for trout, except for when I'm camping with my family. But now I just chase salmon and steelhead.

Jeff Scott [00:03:35] Yeah, first salmon I caught, I caught up Saway Falls. That's up, farther up the Clearwater River, up there, waterfalls. Spear fishing that way, up there, you use spears. The way I fish is like my grandfather, my father. I'm not really much of a fishing pole fisherman. I use spear and gaff. Lately, I started using a dip net. It's easier. It's easier to use a dip net than it is to use a gaff pole. Like my grandson told you, come talk to your grandfathers. I am a really good fisherman, among my people, and my people are, we were created first and foremost, fishermen. Before hunters and gatherers. We were created here to be fishing. And that's where we are. My grandfather was a noted fisherman, and my father, too. But in my day, I've outfished both of them. And I have uncles, my maternal uncles was good fishermen. It's not boastful, but it's pride. Because I've had, even like you come here, and want to talk about Rapid River. Even at Rapid

River, the folks down there, have, they have people come up, and want to hear something. And they'll say, "You go talk to him." And they'll point me out. And my peers, my members, tribal members will say, "Go talk to Jeff", because everybody, you go down there and see one thing. This is what I always say. One thing that Rapid River, one thing that they all have in common, this day is, when they got there, I was there. Because everybody talks about Rapid River, being 1980, and the controversy, when the state came, with their armed, armed riot police, to keep us from fishing. That was in 1980. I fished down that river in the '60s, with my, my paternal grandfather, Lyman Scott Senior. He took me first fishing. Indian style, the way of my people. His name was Lyman Scott. My father's father, tossing with his tribal name, Red Earth, that interprets. He was well respected and a good fisherman. I learned from him, and my uncle, Larry Green. My mother's brother. Before they both passed away, I fished with both of them, and I could fish better than them. Even my father, I outfished my father, and outfished my grandfather. One day, I was fishing at Rapid River. My grandfather was still alive, and we're standing on a bridge to highway, that crosses the river. And you could see the fish. My grandfather, and one of my, my uncles came. And so I told 'em, go and fish there. There's so much fishing, let's all go fish. So I stood up on a bridge with my father, and my good friend, classmate, we're watching my grandpa and my uncle, my dad's father and brother, younger brother. Right below us. And they couldn't catch, there's 20 fish there, they couldn't catch 'em. Try and try and try. With a gaffing pole, they couldn't catch 'em. My grandfather would tell me, my grandfather would tell me. My grandfather would tell me to come on down, after he, after a while. And so I'd go down there. And the fish that was there, I'd catch 'em. If there was about 20 fish there, I'd probably catch ten of them. I would climb up on the other side. Did I make that loose?

James Thull [00:07:23] No, I don't think so. I think we're good. Let me double check. I think we're all right.

Jeff Scott [00:07:26] I forgot all about that being there.

James Thull [00:07:29] No, no, we're good. Yeah. Yeah, yeah, we're fine.

Jeff Scott [00:07:34] I went down and I caught the fish. When I got down I came back up on top, and watched, and more fish came, and so again, go ahead and grandpa there, like three feet out, four feet to the right, and he couldn't catch 'em. I did this over probably five or six times. I would go down there, and once my grandfather couldn't catch him no more. He'd call me "Come on down, grandson!" So I'd go down there, and I'd catch all the fish that was there. I did that probably four or five times, probably the fifth or the sixth time, kind of laughing about it, I mean, me and my friend were kind of laughing about it. My dad's getting a little pissed off. But that one time, probably the fifth to the sixth time, my grandpa "Come on, down here." So I was going to go down. My father grabs me by my arm, and he tells me, "Knock it off. You're just showing off." And my friend's standing here, and my father got me by my arm, and he's telling me, don't go down and let them catch those fish, you're showing off. And I looked at my father, and I say, "Hey, dad, that's your dad calling me down there." So he let me go. And I went down there, and I pulled those fish out. I came back up, and I told my father. Well, my grandfather come up too, we're all there on the bridge laughing around about this thing now. At the same time, a Japanese man came by, and did what you're doing. I want to take pictures, he took pictures of it, and he left. He stayed with us and then took Polaroids. At that time, if you were to come, you take a picture, you got to wait for it to develop, Polaroid, so when he developed his, he gave us one and he left, the Japanese man. And so we're, now we're standing around there, with my father, and my grandfather there. I told my dad I'd, just, this river is now mine. I take it

from my grandfather. I told this in front of my dad. I've taken it. This river is no longer my grandfather's. Because my grandfather, Lyman, took me down there, to Rapid River, to fish first for salmon. But it was fall salmon. The river you see today, the river that they say is controversy, 1980. In the '60s, it wasn't straight like that. It meandered. It went back and forth. I fished on the other side, with my grandfather took me down there. We fished in the fall time. We fished for fall salmon, and dolly vardens. Because the water's cold and clear, and dolly vardens live in that kind of water. It wasn't a spring fishery, like it is today. The state of Idaho, and the white man, made that run. When I first fished in it, we fished in the fall, and we fished for fall salmon. And then this was like in the sixties. '62, '63. '64. I fished there. My father would take 30 days off in the Navy, for vacation. They would give him paid vacation. He would take two weeks in the springtime, and bring us home to fish for salmon, because he knew, one day, when he retires, he's going to come back here, and he don't want to bring back dumb sons, that didn't know how to be Indians. So two weeks of the year, he would bring us back during the salmon season, and we would fish with my grandfather, my uncles, and we would catch salmon. He would take two weeks off in the wintertime, and come back here to bring us back. So we'd come here, and shoot elk and deer. And learn these things, although we didn't live here. We learn these things away. Well, he would bring us back here, because he knew when he retired, this was going to be our home. I lived all over, from Rhode Island, to Mississippi, to California. I stayed in Hawaii. And all these places I've lived, and seen all that I would give, all the cultures. When I was in Mississippi, I was, I was down there right after the hate, and the segregation, although the segregation said, everybody should mingle. I went to a school that was like, Remember the Titans, where I was asked to drink water in the closet, with the black people. I couldn't drink water around the front. And to come from this kind of place, where there is no hate and racism. And they sent my father to Vietnam. That's when I fished for salmon here. My father went to Vietnam in the 60s. I stayed here with my grandfather. That's how I learned how to fish, our style. My, my father was away, my grandfather taught me. My father came back here, after the war. He got sent to Memphis, from Memphis, we went to Mississippi. In Mississippi, they hated down there. And they wanted me to drink water with the black people, in the janitor's closet. Because I couldn't drink water out of the faucet. And I told my folks, I don't want to go to this school. I found out there was a boarding school, Choctaw Nation, in Mississippi. There was a band down there, that never surrendered, back in the early days. And they got too expensive to be killed off totally. So the government said, you can live there, then. Let them Choctaw stay. In the early '70s one day, I found out they had this boarding school, all Indians. Students was Indians, all the teachers were Indians, and for me to experience segregation. Whites and blacks hated each other. Knife fights at school, history teacher using me, for an example, because I had long hair, so I was the bad guy of the bunch. And to be, I was used as an example of the Indians, and, and, I'm getting side tracked, to where maybe I shouldn't be talking about, you know. But this was part of my life, and it made me who I am today. So to go back there, and to see racism, I went to a boarding school, all Indians. And then I learned all the Indian cultures back there. And to find out that they don't know how to hunt and fish. And when I lived back there, they didn't have a right to hunt and fish. Because they lost, they had dealt with Columbus 500 years ago. We deal with Lewis and Clark two hundred years ago. That's a big difference, as far as the culture that you lose. Know what I mean? So. Down there, I could see how they couldn't, they couldn't fish. Back here, I have a sweat house. My classmates' grandfathers would sit down with me, and tell me, their grand, My friend's grandfathers would say, "I can remember being a little boy and sweating. But I could tell my friends." We sweat every day, to this day. And they'd, all of these things, they lost. So when we came back here. That's why I hunt and fish, and go gather berries, and dig medicine. These are the things we do, that I'm going to be good at it. Yeah, I always thought, because of where I've been and what I've seen, how we try

harder. But I asked my grandmother one time, "How do we know when the fish come? Way before there was a dam? Way before there was fish counters, way before we had people that count. How many fish come a new species? How would I know? To, when the salmon come?" My grandmother, her name was Maggie Mukmuks. My mother's mother. She went and, she went and told me that, when I asked her, "How will I know when there's, time to go catch salmon?" My grandmother told me, "Your grandfather will come and tell you. Don't worry about it." I asked her, "Well what do you mean?" Because my grandfather is right here beside you, and he never tells me, because I have two grandfathers. One, one was kind of a... He was a farmer guy, he owned all the land in Spalding. He farmed and raised crops, and sold to everybody. That was my maternal grandfather. And my paternal grandfather, was a fishing and hunting guy. My my, my mom's father. My. He was like a powwow Indian religion. That kind of an Indian. And my other grandfather hunted and fished. Yeah. I don't know if I should even be talking, maybe we start talking about fishing.

James Thull [00:15:30] This is great.

Jim Hepworth [00:15:31] That's great. Really. That's the kind of stuff you can't. Yeah.

Jeff Scott [00:15:35] [Unintelligible] to come here. Like when I asked my grandma.

Jim Hepworth [00:15:41] I can remember when the, when Rapid River.

Jeff Scott [00:15:44] Was old. A river that meanders is old. A river that's straighter, is still cutting. And then you look at Rapid River, it's straight. A lot of my people this day, that fish there, don't know that it went this way. A lot of the history of my, like the fishermen of today, they think Rapid River started in 1980. I fished in the '60s with my grandfather, '62. I think they came and built up there, like, in the mid '60s. They start building that thing. And then it took them four years to stock in, to send them out, and for the fish to go out for 3, 4 years and come back. The first run come back, I think in '70. My grandfather Lyman Scott, fished that run. My father retired, we came back in '71. When we came back, my grandfather told my father, "I'm going to go show you something, Sonny, this is going to be hot." And he took us to Rapid River. And then we seen how it was cut straight, bulldozed. We seen the spillway. And it was a spring run. And I'll be damned. They changed not only the way the river runs, but they, they made the fall chinook quit coming like that, and they brought the spring run. And it's good, it's good water. Good water, there. And, yeah, they made a run there like it is today. What we fish today there, hatchery fish. Every fish today, there is no more wild fish. I believe, you know, the canneries took them out, the dams took them out. The canneries way back in early or late '70s, early nineteen hundreds, late eighteen hundreds. The canneries. And the dam. It wasn't so much the dams, but the canneries what took all the salmon out. Now, they're all hatchery fish. Rapid River was built just to supplement the runs.

Jim Hepworth [00:17:38] The dams, yeah.

Jeff Scott [00:17:39] I claim that myself, as far as like this year, now. They want to close it down, and let us fish a little bit, and close it down, but. I don't think they have a right to. I think that, I'll fight with my tribe when they do that, because, that is in our land, the Rapid River hatchery, I fished that river before they ever put all that concrete there. As a little kid, when I came back, and my grandfather took me down, and before I ever met this woman, and married her. I built my house. I built it by myself. When I was 15, I met my wife. And she's still in there today. That's a badder ass story than fishing. Let me tell you.

Jeff Scott [00:18:23] Yes, I do. We're gonna have a sweat here tonight, yeah. My wife will sweat every day, if she can. Me, I had a heart attack, I kind of slowed down. Even with my fishing, I've slowed down. That's why I use a dip net now, because it's easier. Even the dip nets, the fishermen today, when you go down there, all you see is dip nets today. The dip nets came in 1980. I remember who brought 'em here, because I fished in '71, caught the first salmon. From '71, until '76, I could fish that river by myself, because all these people didn't know that run was like that. And I didn't know nobody knew. I didn't care. I could go out, in the early days in the '70s, I would take my truck. They didn't have coolers in those days. I would throw a canvas over the bed of my truck, and because nobody would go down there, I would fill my truck with salmon, drive up the Seven Devils, snow on top. I would come back with my bed full of fish. In those days, in these days, now you can't catch them that way. But they're the same fish, hatchery fish. My mother, my grandmother, her name is Maggie Muksmuks. She told me my grandfather will come and tell me when it's time to fish. My grandfather's name is Piel Piel Muksmuks. He was the head chief for the Wallawalla Tribe, signatory of the Treaty, 1855 with Governor Stevens. My, my mother's blood; I descend from Piel Piel Muksmuks. I honestly believe that's where I get my fishing abilities, from that man, because the name of Piel Piel Muksmuks interprets Yellow Bird. In my family, my grandmother said, my grandfather will come and tell me when it's time to fish, when the salmon come, those little yellow birds that come here. And when the yellow birds come here, then it is time to fish. In our tribe, we have a story. When you hear the doves coo, it's time to get ready, they're coming. But my grandfather is, he says that, the little yellow bird follows the salmon. And when the yellow bird comes, they're here and it's time to go. And these birds will come here now, and in two months they won't be here no more. And they'll be gone all the way until the salmon come again. And so I always think, well, I don't get my fishing from my father's father. I must get it from my grandmother's grandfather. She has the name of Yellow Bird. And Yellow Bird is the one that goes with, goes with the salmon.

Jeff Scott [00:21:07] Yeah, we have, in our long house, the salmon is the first and foremost of our food fish. They're, they're our food, really. But we eat fish more than any, I think, where we're at, God made us here in the mountains. And he made us here because we are fishermen. And not only are we the fishermen, but we're the stewards of the land. We're supposed to take care of the water. We believe in catching fish and letting some escape. Far away, before we had all these modern things. Our tribal way was: you catch one, you let 20 go by. I do. He does. He does. He does. He everybody. Everybody that was here, that fish, that was our belief. You catch one, you let 20 go by, and then you catch one, and you let 20 go by. And this way, they will always come back. But we also have songs that say, if you don't fish for them fish, they will quit coming. And that, to me, is more powerful than conservation. There is not enough fish, because me being Nez Perce, I am the last fisherman. All other people have fished before me. The Japanese, the Chinese, the Taiwan, the Eskimos, the, the Washington folks, the California folks, the Japanese, the Russians. Everybody out there fishes for my fish. Because these lands was created, after God created all these lands. Then he made me. This is our story. We didn't descend from animals, or we didn't come out of the water and slowly over time become a man. We were made here on this land. And the salmon, the steelhead, the sturgeon, they're born here. Just like we were. A while ago, they are born here. They go to the ocean. They pick up what God wants them to have out there. They come back to the very same stream, to our mountains, where they were made. And this is where they lay their eggs, and then they die. When they die, all the goodness that God puts out there in the ocean, comes back here to us. And it filters back down. The salmon is, they bring everything for us, that we don't have here, like a grocery store brings to you today. This is,

it was our store. Everything. And there was no, no, no dirty, no ugly, no radiation. Like a long time ago, to subdue the Indians on the plains, they had to do away with the buffalo. If you take away their food, you starve them. You will subdue them. Over here, the plateau, we didn't have the buffalo. We could go over and hunt them, I can this day hunt buffalo. I have that treaty right. And I have went over there. I'm a people of the plateau. The salmon. This was ours, made for us. So how do they subdue us? We had the biggest fishery on the planet, Salalah Falls. Where you talk about Kettle Falls, Kettle Falls. How much was this good, was this Salalah Falls? Kettle Falls was named because they made baskets, they'd hang them out there, the fish was too numerous, they would just jump up into baskets. Kettle Falls. Made kettles. Salalah Falls, all the Indians from this region would go there to fish, to trade, trade. 'I have here, I could trade you for that. And you don't have what I have.' And back and forth. We had our own supermarket, but it was from here to the ocean, everything, and we all shared. There was no money involved. It was all trade. 'I'll give you this, you give me that,' for 10, 20, 30, 40 thousand years we have done this. We have never had to conserve. Never came to there's not enough fish. Never. Never. My tribe is lucky. We have never had stories of starvation and famine. Because we were born in a land of eating everything. Here we have all the vegetables, all the meat, all the fish, everything that we need to survive. And to sustain ourself and our children is right here in our mountain ranges, where the fish come back, the fish come back here. I believe that we are fishermen, first and foremost. And that's why I always say that. I am the last fisherman. When I'm standing in black, and you see Rapid River. Where we fish at, we are the last fishermen. Nobody goes behind this and fishes. Because that's sacred up there. They getting past us, they deserve to live and perpetuate. But everybody else has already fished for these fish. And now when it's my time, then it's time to conserve. I don't think that's right. And I don't think my leaders should be following that state concept of conserve, because they have fished all year from the ocean. All the treaty tribes have always gill-netted on the Columbia. You see it in a newspaper. We always complain. Lewis and Clark's and always complaining about the gill nets on the Columbia. So do I. So do I complain about the gill nets on the Columbia. Because when they fish, then I can't. You take away the gill nets from the Indians, I also say take away the dip nets from my tribe. Because the dip nets made it easy. I fish old-style. The way I fish? Is a thousand years old. Ten thousand years old. I use a stick, just a stick. I put a hook on it, but I feel for them. And there's a trick. You don't see these fish, you feel for them. And you have to know what's wood, what's sand, which rock. And you have to be fast enough to hook them when you touch them, because they know you're trying to catch them. There's very few people that fish this way. They can catch one or so, but. And this is the way I fish. This is the way my father has fished. And I don't make a dent in the fishing. I just think that the easy way is... You shouldn't. I don't know. That's just my own belief anyway, like like you say, I believe in taking the gill nets out, too. We used gill nets back in the day. But we didn't use them like you see today. It's all commercial. And I, if I had a boat, and if I had nets, I would be on the Columbia my own self, setting out 100 nets too, trying to be a millionaire. You know, that's just that's just how it is today. I choose not to be that way. I wait, I wait for the fish to come here. There's Nez Perce that go down there and fish. I used to, in the day. In the eighties, I had a boat and gill net. So I did that. I don't do it. I was a young man. Black hair, silver hair. I won't go do that. No. Now, I fish the way of my father, my grandfather. That's the only way I will fish. I will not go down there and mass catch.

Jeff Scott [00:28:50] Yeah. It was like a bad, bad year for the fish run, there was a little bit of fish coming. The state told us they're going to close the Rapid River fishery for, they were going to close it, and no, to no fishing. In those days, that was in 1980, '79 and 1980. 1980, it came to a head. They brought, I mean, SWAT guys. They had camo. I mean their shins, their kneecaps, their everything. Body armor, hair go, in football helmet, with, riot,

they were riot gear police. Fish and Game, six of them, eight of them, ten at a time, would walk up and down Rapid River telling everybody, you can't fish. And there was tribal members openly defying them and fishing. But as soon as they would see them get in the water, arrest them, handcuff them, take them to Granger, put them in jail, charging with fishing. It's because we were gonna fish anyway. The state say they're gonna close our fishing down. We are a sovereign nation, the Nez Perce tribe. We don't, the state don't have no jurisdiction over us, or no authority. By law. We deal with the federal government. And this is written in the treaty. The treaty is the supreme law of the land, supersedes anything the states do, or territories. So we are on equal footing with the government. A lot of people don't know that concept, or have read it, or studied it, or even understand it. So we are a sovereign nation. Within this nation. And because we gave up the land. My grandfathers, who signed the treaties, they must have been very smart men, or or they were very simple men. That knew that as long as we could feed ourself, we will never perish from this earth. You can beat me, whip me. If I can feed myself, I'll live, and I'll have kids. And my kids, and my kids, and their kids. 1980, they say, "No fishing." We fished anyway. Me? I didn't openly defy. I just fished anyway. Whenever I, whenever the cops would come, I would just stand there. As soon as they went by, I'm jumping in the river. I didn't openly walk my fish, and as soon as a tribal member would catch a fish, and I caught a fish, they'd catch 'em, they'd throw them in jail, confiscate the fish. The tribe wanted members to go to court. I didn't see no Nez Perce members getting arrested, and, you know, going through this. They wanted a membership, but no Nez, I didn't see no Nez Perce. My father was the chairman, the head chief. There was so little bit of fish. My, my father, Wilfred Scott.

Jim Hepworth [00:31:50] Yeah, yeah.

Jeff Scott [00:31:51] He was the chairman at the time of this controversy. There were so few fish. The fish that he walked out with, cuz they wanted a photo shoot, they're going to allow the chairman to walk out with one fish. My father knew, oh, Jeff's fishing, because he knew I'm fishing anyway. I would just hide my fish. I, I, back in the day, I'd catch ten fish at a time, I'd tie them up here, there, all over because the fish bleed. You can move the fish. where you are? I should do that. I want my fish here. I'll put fish over there and bleed them, then down there, bleed them, that way the fish will come right here, you know what I mean? And so I do this with my fish. So the Fish and Game would come through, looking for people fishing, and my fish was in the waters. It's cold, you can leave them there for a couple hours before you gotta get them out. And so I wouldn't load my fish until all the cops would go by. I never wanted to, because of my wife and kids. I never wanted to get arrested, and be took to jail, because I can't afford a bail out of jail, and pay my bills, and do all this. If the tribe's not going to help me, I ain't going to jail for them. You know what I mean.

Jim Hepworth [00:32:56] They threw some of those guys in jail.

Jeff Scott [00:32:56] Huh?

Jim Hepworth [00:32:58] They threw one of those guys in jail.

Jeff Scott [00:32:59] Yeah. Wari, Wari, yeah. He went to jail. Whole bunch of them went to jail. There was like, eighty seven arrests, on that weekend, and some of the cases got dismissed. I think thirty three went to court. Judge Rhinehart dismissed them. His ruling was, the state has no jurisdiction. Before they can consider closing down, it has to be for conservation, and before, and even during conservation, before they can mess with my

harvest, they got to mess with everybody else's first, which is not just up to me. Everybody else first is not just the sportsmen of Idaho, the sportsmen of Washington, and sportsmen of Oregon. It's the Japanese, and the Russians, and the Eskimos, and the Canadians, and, you know what I mean? I mean, my salmon don't go off and swim over there. They're coming over here to catch 'em. My salmon go out, they turn up, they go north. They don't go down that way. They go up and go north. They swim round the sound and come back, they come up here and die. So they're coming over here to catch them. It's just not, it's just not the sportsmen. By law, we have a right to catch these fish. We have a right. We're allowed 50% of the harvestable catch. And this is something that the sport fishermen brought upon us. We don't have as many fishermen as the state does. So we get the same amount of fish. Uh, the state, the fishermen, the sport fishermen in the '70s, started complaining about our way of fishing. So they brought a suit. We, we, we were brought into this trial. But the Indians won. In the first case, with Judge Boloney. And he made a ruling that we were entitled to a fair share of the harvestable fish. Not all of them, but the harvestable part. We, as Indian people, were entitled to a fair share. Because the sport fishermen wanted to cut us off. Yeah, we don't get none. They get it all. We didn't bring that case, they brought it. We had to defend. But in our defense, we won. Well, we didn't win. The judge ruled in our favor. We're entitled to a fair share. And that was that. The sport fishermen wasn't happy with that ruling, so they appealed. We didn't appeal. The sport fishermen appealed. They went to Judge Bull. Judge Bull ruled what a fair share was, 50%. Before he even come to this ruling, he asked the Indians what do you want? We, as a people, could ask for more. Because we're Indians. And we didn't ask to be here, your honor. They brought us. Since we're here, we could have said 75%, 80%, and fought down to 70. We could have said 90% and fought down to 60 or 70. But we just said half. Which is fair. What's fair? Half. Even though we're here first, we just want half. And so that's where we got: half. So any fish that we catch is half. We just don't field as many. Lot, there's a lot of bad feelings in my community. And when I say my community, my community goes Lewiston, Clarkston, Canman, Kusk, to Grainesville. Because I mingle with these people, too. You know, I see them, sometimes they get mad at me for being Indian. You catch too much fish, you catch too much elk, you know. And we have these discussions going through the supermarket. So people in Grainesville are my neighbors. Because I talk with them, like this. You know, they come up where I'm at, or when I'm at dinner, or somebody wants want to know about fishing. And, and so they'll ask, where are you from? I'm from Morphino or, I'm from Paloose, or I'm from Moscow. So my community isn't just right here in Lapaway. My community is down there, too. And a lot of people down there, they think we catch too much fish. But the Nez Perces only have three thousand five hundred members. And out of those, we might have 150 that fish. And out of the 150 that fish, there might be 20 like me. You know what I mean? We're not datin'. We're not catching a lot. And we, but the sport fishermen, they field five, ten thousand. And so that's where you get that. They get mad. They, like they think we abuse our treaty right. And we're down to the last fish, you know, we're down to the last fish. If we run out of fish, we die as a people. And that's why we started our own fisheries. The white man killed off the salmon. The coho, done in Idaho, done. Dead. One came back in 1980 or '81. One. And it was a boy. So that boy didn't get no ass, you know what I mean? One fish came back that year and, you know, he dead. The next year, nothing. Every year after that my tribe went, went down out of state and this state, that killed everything, tried to tell my tribe, you can't do that. That's unethical. We'll sue you. We'll use state patrol and stop you at the border. So my tribe went down at night, with tribal police escorts, and snuck eggs at the night, back into this state from, eggs from a different hatchery, down that way, towards Portland. That was surplus eggs they was going to kill. We took them. And we had to go to court to get those eggs. Don't kill them, we want them. No, we're going to kill them, and we'll take it to court. We won. We got those eggs. We snuck them back across in the dark, started

redoing our planting and working. And in this day, oh, us and the citizens of Idaho can fish for these salmon, because we, as a tribe, brought them back. Extinct. Now there's hundreds coming back. You go to District, hundreds right here. And this is ugly. Yeah. And this is ugly water.

Jim Hepworth [00:39:16] Yeah, it is now. It didn't used to be.

Jeff Scott [00:39:19] Yeah. There's very few streams are good water. Very few. And that's why there's very few fish. If there is cold clear water, there's a lot of salmon. Warm water, dirty water. You feel the rock. If the rock is slimy, that, that water's dirty. You can tell the difference between Rapid River and the Little Salmon, right there. Step in a rock in the Little Salmon River, it's slippery. You take five steps up in the Rapid, take a step. You stand on sidewalk. The big difference.

Jeff Scott [00:40:01] When I first started fishing like this, fishing for salmon, going to Rapid, I used to go AnNaha, over in Oregon. Used to go to Big Valley and Bear Creek, down in the South Fork, salmon. When I used to go to these fishing as a teenager, I used to take my gaff pole, gaffing pole, like a tipi or a tipi pole, gaffing pole. It's about, like, I have one here; twelve foot long, 15 foot long. Got a hook on it. To fish this way, I used to have to tie it under my truck, and then before I had a truck, I had a car. I had to take my poles and tie them under to drive between here and Rapid River, because if the county seen my gaffin pole, I'll get pulled over. And he wants my license, registration, proof of insurance. Not only that, but everybody in my car, he's going to see. You've got a warrant? You got a warrant? And he's going to look at all my blinkers, and my reflectors, and is my tires low? I mean, honestly, you think I'm telling you a story, but this is what I went through as a Nez Perce trying to fish. I would have to hide my gaffin' poles, my fishing poles. You couldn't just stick them up, if they'd seen a fishing pole with a bobber on there, they gonna. If I left here, between here and Grangeville, and I get stopped by the county cop, if I passed a stater, he's going to turn around, and pull me over. Cause I got a fishing pole. He wants to see if I got a driver's license. Not that I'm endangering anybody, but he passed me. I'm an Indian going fishing, he's gonna stop and harass me, honestly, to be blunt about it. Yeah, that's what it was. They didn't want me fishing, and gonna do everything they can to discourage me from getting out there. Even if I got a warrant, they're gonna take me to jail and leave my car there, impound it, so we would hide these things. As a teenager, I didn't study. I didn't read to know my rights. My father, my grandfather, would tell me; you can do what you want when you're hunting and fishing. You could cross private land to get to the water. No, don't let nobody, you know. I knew these things, but, but all the really legal things I didn't know. It was just a simple go get the fish, come back and go hunt and come back. I, I knew these things, but, like the proper proceedings in court, I didn't learn until later in life, and that was just trial and error. The more I would fish, the more. Yeah, we'd hide our poles. Today, I don't have to hide my poles. Now with everybody out. And that's just, and, and my father told me, when he was my age, then he didn't have a car. He used to have to walk down railroad tracks to go fishing along the creek. How my father would go fishing, and still the cops wouldn't harass him, and the Fish and Game wouldn't harass him. He would have his pole dragging on a string behind him, and he's walking on the railroad tracks. And so his pole is between the rails. You can't see it. This is how my father had to go. Now I had to put mine under my car. My son's and my grandson's, to this day, they put them out on top and they go proudly. We're going fishing and if you don't like it, tough titty, we're going. Yeah. So that has changed. We, we, we learned how to. Well, I don't know if we learned, it just that. Maybe. I became a man, you know. But it was like at Rapid River. I fished there before all the other guys. The very first person that owned a house below Rapid River. I would fish down there. I'd go down to the

point, they call it the Oregon side now. Every fishing hole has a name. When I fished down the river then, it was just a river to me, there was no name for each hole, because it's is all just one river to me. And now each, each fishing hole has a name. It's called, it's been cute little names for them, but each little fishing hole has a name. On the side where that house is, they call that the Oregon side. And it has to do with like Washington, Oregon over here. We can hunt and fish Oregon, Washington, Idaho. So we called, one side's Oregon side, down there. That's just the, that's just the, I don't know why, I don't who he was made it that way. It goes on the property side of that house down here. When I was about 16, 15, I'm down there fishing, I'd go down and fish to that point. Then I come back, and then I'd go fish to the top of the river. When I come back down and go back down to the bottom. The lady that lives there, she took some two by twos, and she tacked them onto the bushes, the willow. But she tacked them into the river, so that when I went down there to fish, I couldn't get my pole down. And because she had those sticks going into the water, stopping me from going down. And when I seen that, that made me mad, because I usually just go along the water. Because she had a fence there. But once she put her fence, extended her fence down into the water, I couldn't fish that hole no more. So what I did. Now I'm like, fifteen. I'm probably 16 because she's with me. Carrie, my wife, Carrie, she's with me, and we're not even married yet. I'm a teenager. I don't marry her until I'm 18. But because this white lady puts these sticks down there, she extends her barbed wire fence, and onto the sticks. But she puts two by twos, and it goes right into the water. And so at the bottom of that fishing hole, I can't, and if I hook a fish, he's going to go right into that and I'm gonna lose him anyway. So she's just, she did it to be ornery. Thinking that her property ends me. And when I seen that, I got pissed. All right. You want to be that way? I went right over the fence, and just right, right down her driveway, across her yard, and went down there and jumped over the fence again to get to the water. I start fishing, and I think I caught three fish, and I'm coming back out. The same lady comes out with a Doberman and a German shepherd, and they're pulling. And I got my gaff hook, and I got my club. You catch a fish, you hit them on the head and knock him out, so he don't wiggle. Well, I've got a club, and it's in my pocket, and I'm walking out. And I got a knife to gill him and bleed him. And I got my club, my knife, my gaff pole, I'm walking out with my fish. This lady comes out with these two dogs, and she's, "Get out of here, drop them fish and get out of here." Unh-unh. I'm not. "You get out, you're trespassing, leave them fish, my dog gonna bite you." And I look at the dogs, and the Doberman and a German Shepherd, big German, police dog, barking and snapping. And I turn my hook at one, I turn my hook at the German Shepherd. And he's about three feet from my pole. So the dog, they're about 20 feet from me, because my pole's about fifteen feet long. When I put the hook at that German Shepherd, I told that lady, if that dog comes at me, I'm hooking it, then that dog ain't going nowhere. You stay, long as I hold the pole, that dog gonna just flop. And I pull my knife out then, and I'll stick it. A Doberman's, a Doberman is gonna run and jump that, them, them kind, they run and jump. So I told her, I'll stick him, I'll, you know, because she's going to let him go. So I just, I just let my club go, I pull my knife out then. Now I've got a Doberman and a German Shepherd, and they're both, she's got them on strings, but they're pulling and snapping. And I know, if they want to go, she's too little for a lady holding them. And so that's why I pull my hook, I pull my knife, and I tell her, I'll hook that dog, and I'll stick that dog. My wife is on the bridge, or the highways. She's yelling at me me. "Jeffrey, quit it. Get over here. Knock it off." She's thinking I'm making trouble. "Quit it, Jeff. You're making shit, and it's gonna get in trouble, and the cops are," you know. And I just tell my wife, "No, she done pissed me off, I'm staying there." She goes, you got the dog now. So I just you know, so I just tell her I ain't leaving now. Because now my wife's telling me, get out of there. Get off. You're on private property. You're gonna get in trouble. When I got my wife told me to get out of there, and I got this lady with two dogs telling me, get off her property, cause I'm fishing. And really, she put those sticks down in the water,

that made me go over her fence. Really, I was going, I was going to her property, just going through just like this, going through sticks and weeds along the river, because I didn't want to impede on her. I don't want to hear her shit. But when she put them sticks down in there, are you, you want to see who's boss, alright then, it's on. So I went over her fence, purposely walked across her lawn, all the way around there, and on the way up to happen them dogs. When them dogs come in, my wife told me, get out of there, Jeff. Knock it off. Let's go. We don't need this trouble. And I go, no, this white lady piss me off. I set my fist and no, I'm staying, I planted my feet, I'm staying, because she's calling the cops. So, it takes about a half hour. And this lady is just cussing me out. I'm ignoring her now. It's to the point where I don't care what she says. I'm not calling her anything. I'm gonna just stay here because she done pissed me off. So about twenty minutes, twenty five minutes. Idaho County pulls up from Grainville, who rolls up, stops, and he gets out, comes over, talks to this lady. I'm like this, standing there. And my three fish laying there. I got my pole laying there, but I got my club, my knife in my hand and I, then I told a cop I'm standing here like this because of them damn dogs. And she's telling him oh no, these dogs are nice and I go, bullshit, them fucking thing about to attack me, if I didn't have to get mean with my voice, and tell her I'll kill them, you know. So then she kind of held her dog. The county comes and talks to that lady. Then the county deputy sheriff comes and tells me, you gotta go. And I go, "I ain't leaving. I have a treaty right to cross her land, to get to the water." The police officer tells me he don't know anything about treaty rights. He's here for a trespass complaint. And if I don't vacate the prop, property, he's going to transport me to Grainsville, put me in jail. And my wife, while he's telling me this, my wife was saying, "Jeffrey, get out of there. Get over here, knock it off." You know, and I, that ain't happening now. The cop, he came over, and that's what he told me, was he's not answering. He said, he don't know anything about treaty rights, that he was here investigating a trespass complaint, and they would take me to jail if I didn't leave. And I looked at him and I told him; that's a career man. I'm only like 16, but I told that cop, I said, that's a career move, sir. I said that's a career move. I says, because I've got a right to be here. And if you take me to jail, I'll, I'll sue you for kidnapping. And so he called, he went back over to his radio. Because I told him, you know, you're losing your job. I said, I have a treaty right to do this. I said this lady don't know, I can cross her land. And she's telling me I can't, and the cop don't know I can. So the cop wants to take me to jail, and I tell him I'll sue you, and because you have been informed, you better check it out first. So he calls the Fish and Game. His name is Bill Snow, back in that day. Bill Snow comes pulling up, and he comes over. Now he knows my dad. He knows me, because I've been there for a few years fishing. "OK Jeff, what's going on?" And so I tell him, well, these guys think you can arrest me and take me to jail for trespassing, and he better tell his cop that, because he's going to arrest me. I told the cop that's a career move on his part. You need to tell him. So the Fish and Game, Bill Snow, he goes back over to his truck. He gets out his book, looks at it, and flips over a couple of pages. And we're sitting there watching him, because the cop wants to grab me. But now he's got to wait for the Fish and Game to go over to his truck. He looks through it. He comes back over with his book, and he shows the cop. "Hey, Jeff's right. He can cross private land and get to the water." So as soon as the game warden says that to the cop, I go, "Okay now, Mr. Police Officer, I want a complaint form, because I want to file a complaint against this lady. She's preventing me from fishing." This is what started it. Then this lady; "Oh, no, sir. I was, I was just concerned for your safety. I didn't want you falling in there and getting washed down." Well, what about your dogs? "Oh, my dogs was out here, just because I was, I wasn't out here to bite you." And she heard. She wanted to be so nice, and it wasn't her fault. And, and I misunderstood her, is what she was saying. And the dogs wasn't being mean. And, and then I just didn't wanna hear that shit. I want a complaint form. And my wife was still on the bridge. "Jeff, quit it. Knock it off. Get over here, and quit." And no way, I want a complaint

form. Now, my wife sees, I'm getting out of it I need to step. No, no way. This lady done this to me. She's going to sic her dogs on me, not only that, she put those sticks down in there. So I told them, I want a complaint form, so I get the complaint, my wife's on the bridge telling me knock it off and let's just go. And I go, no, I want to sign a complaint. I'm getting ready to sign a complaint, and then the game warden asked me come on, Jeff, isn't there something that we can do? And I go, well, I'll tell you what, if that lady gets those sticks out of the way, and takes them off of there, then I won't file a complaint. And so she jumps, that lady, runs over, gets a hammer. Now she's down in the water and her feet and pulling on. And she, because she's a woman. It's hard to pull out of a green sticks. Oh. She's a.. She's having a hard time. And while she's doing that, I'm up here, that's what you get. Yeah, that's I'm giving her lip, while she's pulling these things off. And then when she pulls the sticks off, that starts what they call the Oregon side, and then it becomes, and then everybody starts going fishing down there. But yeah. That's a badass story. That was in like '74? '73? Early. That lady didn't want us. And we used to have to hide. But once I did that, then I, I became more. More aggressive, I guess. I started doing more. Exerting myself more, you know, and that's because I always knew I had that right. But when you faced down a police and a game warden, and they gotta tuck tail and run, it makes you more, I don't know, more tougher, I don't know how to say that, more beholden, you know what I mean? And so, so, and so that that was something in me, when I was just a kid. And then, yeah, I started exerting more and more, not only in the fishing, but in the way I fish, too. Yeah.

Jeff Scott [00:54:44] I already have. I already have. They fish. All these houses is one big family. You met my grandson. He's a good fisherman, too. Yeah. I'm just part of it. You know, my grandkids is going to fish, and their kids are going to fish. They talk about 1980, Rapid River. Judge Rhinehart, Rhinehart, think his name was Judge Rhinehart. Yeah. Granger. OK. That's 1980. I can take you back to 1975. Like I told you, I used to catch pick up fulls of fish, because I was the only one fishing down there. Nobody would go. Nobody knew. Nobody knew how to fish, really. They were still boozing, and going to school. I was a kid. I had a woman. I had to go fish. I was selling my fish in '71, '72. We're selling them now. I sold them then. Because I didn't know how to carpenter, I didn't know how to concrete, I don't know how to do drywall. I didn't know, I didn't have any skills at 15, 16. So I went and caught my fish, and sold them to Lewistown and Clarkston. I'd just ride around and ask people, you want to buy some fish? I'd go into Albertson's and if there's a \$3 a pound, I go buck and a half, sell all my fish. Well, they got mad. Idaho would get mad and say, you're catching too many fish. I was one person catching fish. 1975. Washington Fish and Game came out here. Undercover people, sting operation, Washington Fish and Game. Guy that worked under a man named Don Steele was the.

Jim Hepworth [00:56:16] Well, you ask your grandpa.

[00:56:17] Don Steele, do you remember Don Steele? Don Steele was the head of the Fish and Game also in County, Blue Mountains and everything. The head honcho guy over there, for Fish and Game violations, and enforcement. He sent his under his, his second in charge. Like sent him over here to, sent him over here to Lapaway during, during, during the salmon season. And buy some fish, because back then, Idaho said it's illegal to sell fish. And so this guy came out here to Lapaway, bought fish from me, because I was well known, for all fishing, and I sell fish. So this guy come out, and said, do you sell fish? Yeah, I do. Well, come out here then. So he bought it from me, on the reservation, Lapaway. He went on home, and I thought nothing about it, because I was, I didn't know him. But I sold him fish. You know, I sold him a couple hundred dollars worth of fish, salmon. He'd have left. Probably two, three weeks go by, my phone rings. Hey,

remember me? You remember me? I'm so-and-so. You sold me fish before. I go, yeah, I remember you. You wanna do it again? And so I think, well, I sold him fish a couple weeks ago. Cops didn't come. I'll do it again. Yeah. I'll, I'll sell you some fish. How much you want? Oh, say, a couple hundred bucks. So I went out and caught a couple hundred bucks worth of fish. And I called him up. Come get them. Because I don't want to go into Washington, and cross the state line. I'd rather be stay in Idaho, or I'd rather I don't want to be, I want to stay on the reservation. So you come by here Lapaway and get them. I'll be right there. So he called me about an hour later. My car's broke. Can you bring them down to me? Where at? Asowen. I don't really wanna. Well, already bought fish from you once, and nothing happened. Could you bring me some more? All right. I'll do it. I need the money. I've got a wife and kid. You know, I'll, I'll do it for you. Then he asked me, can you bring some meat, too? What do you mean, elk meat, deer meat? Yeah. Bring me elk meat. Well, I've got some. I ain't going to go out and shoot some, but I got some in my freezer. I'll just bring you some packages. You know how much you want? Well, I don't know, like a quarter bundle or something. So I just brought a box out of my freezer. I just filled up a bunch of freezer that I had cut and wrapped, in my own house. I just put a bunch of elk because he said I want some meat too. So I brought meat. I went down Asowen. I threw the meat on his car. Threw the fish on his car. Soon as I did, there's a steel into my neck. I thought it was my buyer playing a trick on me. Come on, knock it off. But when I turn, I seen it was a pistol in my neck. Then the hammer was back. Then I could see it like that. The hammer back and a pistol in my neck. I'm selling to Fish and Game. I ain't raping anybody. And I look at it, and I see that hammer back, and go, "Hey, get that fucker off my neck. It's loaded." And he pushes harder. So it makes my head go sideways. I did not say nice. Please get that son of a bitch off my neck, it could go off. I ain't raping anybody here. I'm selling fish. And so then the gun comes off like that. Then I turn around. Little short man like that, Don Steele. Then I meet him. Don Steele, the head of. He's gone and then the cops come out of the steam, they come out of the bushes, out of the house. "You're under arrest for selling meat, for selling fish." I get throwed in jail, and I go to court. 19 now. Rapid Rivers, 1980 controversy. I get hauled in to Asowen county court. 1975.

Jim Hepworth [00:59:56] Jesus.

Jeff Scott [00:59:58] I'm 18 years old. I have a wife and two kids. I just got married. I got married at 18. And I tell, I'll go defend my, I can't afford attorney. You know, I got pay lights and bill, water and food. And I kind of gave an indente treatment, like 400 or 500 bucks. But today, '71, '72, '70, that's a shit load of money. So I tell them, I'm gonna defend myself. So I go to court in Asowen county. 1975 for selling salmon at Rapid River, specifically selling Rapid River salmon. Slade Gorton, he's the, in 1975, Slade Gorton is the, he's the Attorney General for the State of Washington. He's not an, he's not a senator yet. Slade Gorton, he's attorney general in Olympia, 1975. Slade Gorton hears about, Jeff Scott's case comes up to his desk. We've got a Nez Perce, we're gonna charge him with selling fish. They got. Did you know how the Columbia is, gill nets, and the complaints about the Indians? Well, now they got a Nez Perce in Idaho selling fish, and Washington, that's a big case. So Slade Gorton, he is the Attorney General of Washington, he calls Asowen county court and tells the prosecutor, "I'm coming to prosecute Jeff. You just wait for me, I'll be there." And I'm eighteen. I don't know who the hell Slade Gorton is, but I know he's the top attorney, coming from Washington. And I know he's Washington state attorney. He's gonna come and try me. And my wife get a little scared. Oh, shit. He's the Attorney General coming. I don't know who, I'm only 18. I don't know who the Attorney General is, or what he is. When I go to court, though, then I realize this is the head of Washington. He come out of, like, Boise, he's coming out of Olympia, though, Slade Gorton: Indian fighter, bad Indian fighter. I didn't know that til he walked into court. I forgotten what month it was, I

think it was August of '75. Or November of '75. And Slade Gorton got up, and, and really the court postponed it for 30 days, so that Slade Gordon could come over and get ready for court. That put it back thirty days. So when I went to trial, I didn't prepare for nothing. I'm gonna go just like this. And that's how I show up. I don't bring my wife and kids. I don't want them to see this. Hell with that. They might take me to jail. I don't want my kids to cuff me, walk me out. So I go by myself. My father comes, a couple of council, other council members come, because they just want to see the proceedings and see what happens to me, because I'm a tribal member, and it might affect the tribe. They're not helping me. They're not sending tribal attorney to help defend me. They're just coming to watch. Slade Gorton gets up, he talks about game violation, state of Washington, and all the precedents that have been set. "Okay, Mr. Scott, it's your turn." And I got up there. Now I'm 18 years old. I have two children, then, and I'm 18. No grandkids. My kids are, they're probably 8 and 6 when I'm talking to the judge. And and he asked me and they get up there, Slade Gorton gets up and cites all kinds of state laws, and tribal laws about commercial selling of fish, and crossing state line. And I get it when it's my turn. I get up and tell the judge, "Your Honor, I don't deny selling salmon. I sell salmon like my father. I sell salmon like my grandfather. My grandfather sold salmon. Salalah Falls. My father sold salmon." You can take any picture, historical picture. Salalah Falls. And if you blow it up and you look in the background, you're going to see all those white people with gunny sacks that come from Portland and everybody, they come to buy the fish. Salalah was a commercial fishery, more commercial than anything else. And I told the judge that, I said my grandfather sold salmon, and my father sold salmon. I said, and I told the judge, "I did sell the salmon they're crying about. I sold them, I don't deny it and I'm not here to defend myself about," I didn't do it, prove it, I'm innocent till proven guilty. I didn't go that way. I looked at the judge and told him my claim. A treaty right to sell fish. A treaty right. My grandfather did. His father before him. My father before me. And I am. I told the judge, "Your Honor, my children and my grandchildren will sell their fish. This is something we have always done." This is something I said when I was 18. "My grandchildren will sell their fish." I never had grandchildren. You met my grandson this day. He does what I said. What I said back in '75. My grandchildren will sell fish. My grandchildren sell their salmon. We don't abuse these things, it gets us through life. We don't abuse it. We don't catch all of them. I teach, like my grandfather before me, catch one, let 20 go. I don't care what the Tribal Fisheries Department says. We catch one, let 20 go. That's what my grandfather taught me, what my grandmother taught me, not what the tribal fisheries, cause the tribal fisheries, they're into catering to know the state of Idaho. Columbia River Intertribal Fish Commission. They want to get along, you know. Me? I don't want to get along. I'm almost dead. You know what I mean? I'm almost dead. I fished all these times. I've never made a dent in the fish population, and I never will. My grandchildren will never make a dent in the population of these fish. There is, like I said, only three thousand five hundred of us. That's counting the grandmas that don't fish, and the grandpas that don't fish. Like, you ask me, is it important for me to hand this to my children? I handed it to my children in front of Slade Gorton in 1975. I told him then, my grandchildren are going to do what you're accusing me of doing today. When I made that claim, "I have a treaty right, Your Honor. Let's get on with it." I meant, that's what I said, and I got done. And it was their turn. Slade Gorton, he raise his hand, "Your Honor, I make a verbal motion to dismiss these charges." And the judge got mad. "Why? We postponed this for 60 days," 30 for him to , 30 for me, because I asked for containments for 30. And then Slade Gorton came in. He asked for 30 so the court pushed it back 60 days. Slade Gorton, after I made a claim of my grandkid are going to sell. I'm gonna go for it. I have a treaty right to do this. That's my defense. I'm not claiming I didn't do it, prove it of reasonable doubt. I didn't go that way. You're damn right I did it. I'm a do it tomorrow. So let's get on with this trial. He got up and made that, "I make a verbal motion to dismiss these charges." And when the judge got mad and ask why, we

postpone, we accommodate you, and you're going to, third thing. You say something, he said something, you're third to say something, you're going to ask to go home and forget about it. Mr. Scott has come here three, four times, never being late, always here, sitting up front ready to go. And now it's time to go, you want to verbally dismiss, why? Slade Gordon says, "Your Honor. I don't want to risk losing." And I didn't understand that, then. I thought, damn, I'm out of here. I walked out without really understanding what happened. Until five, six years later then when he became a senator, and still wantin' to fight the Indians. And I realized, I won that son of a bitch when he was a general, Attorney General. You know, and then to realize later. So then I read about him. He's how he's, uh, an Indian hater, wanted to do away with all these things. And I faced him down when I was 18. Like you ask me, how important is it to you? Is, or even, is it important to hand it down? Yes, it is. My son and my grandsons fish. My granddaughters fish. My granddaughters can outfish some of these dudes. Yeah. I got a granddaughter that's like a four time basketball champ, athlete. She can fish. Yeah, it's very important. And I, I am blessed that I have seen them catch the fish. So I, it's not something I know will happen one day. I am a grandfather this day, and my grandkids are doing what I did as a young man, and what I am doing as a grandfather.