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Introduction to the Tribal Briefing Book

The Northwest Power Act established a special relationship between the Northwest Power Planning Council and Indian tribes of the Columbia River Basin. In amending the Columbia River Basin Fish and Wildlife Program, the Council is required to seek recommendations from the tribes for objectives and measures to include in the program. The Council always has recognized this narrow statutory obligation as the root of a broader relationship in which the tribes and the Council are partners in the effort to protect, mitigate and enhance fish and wildlife affected by hydropower dams while assuring the region an adequate, efficient, economical and reliable power supply.

The Council assembled this briefing book to enhance our understanding and appreciation of the unique tribal culture and the 13 tribes and tribal confederations in the basin. It also serves as a tribal directory, with contact information for offices and individuals. It is a work in progress, and will be updated periodically. We wish to thank the tribes for their assistance in compiling this information.

U.S. Tribes and Tribal Organizations

Burns Paiute Tribe

Tribal Headquarters Address HC-71 Pasigo Street
Burns, OR 97720-9302

Phone Number (541) 573-2088

Fax Number (541) 573-2323

The Burns Paiute Tribe is descended from the Wadatika band of Indians, who take their name from the wada seeds they collected near the shores of Malheur Lake in eastern Oregon. The Wadatika's territory covered about 5,250 square miles between the Cascade Mountains and the Payette Valley near Boise, Idaho, and from the southern edge of the Blue Mountains to the Steens Mountains in southeastern Oregon.

Early Burns Paiute Indians were hunters, fishers and gatherers in all but the winter seasons, when they would settle into shelters they built to protect themselves from the cold weather. The first Europeans to travel across and settle into Burns Paiute territories brought destruction on the tribe in two principle ways: they carried smallpox and other diseases to which the tribes had no resistance; and their livestock grazed and trampled the native ecology, reducing its natural productivity for the tribe. The Burns Paiute people retaliated with raids on early settlers.

When tribes to the north of the Burns Paiute people signed treaties with the U.S. government in 1855 and 1856, which confined them to reservations, the Paiute did not. They continued their historic migrations for at least another decade, until the U.S. Army began to cut off their access to migratory routes, compelling them in 1868 to sign a treaty that would confine them to a reservation in their homelands. However, the U.S. Congress never ratified that treaty. In 1872, after four years during which the government tried to force the Paiute onto land outside their traditional territory, the 1.78 million acre Malheur Reservation was created as a new home for all the remaining "wandering" bands of Indians, as they were called, in eastern Oregon.

Within only a few years, however, settlers began to move onto the reserved land. In 1876, President Grant ordered that the northern shores of Malheur Lake be opened for settlement, cutting off the tribe from its most important source for wada seeds. At the same time, the tribal population was increasing, while food supplies and other resources were not.

In response to their growing suffering, the Paiute Tribe joined with the Bannocks in the Bannock Indian War of 1878. The war went badly for them. About two-thirds of the Paiute people, whose numbers had grown to nearly 2,000 just a decade earlier, were killed. The survivors were rounded up and divided into three groups. One group was forced to march to the Yakama Indian Reservation in Washington. Another group was taken to Fort Boise. The third group's fate remains unknown.

Many of those who had traveled to Yakama territory returned within about five years to their homelands, but not to the reservation. In 1883 white settlers opened the reservation for settlement. Surviving tribal people were offered 160-acre parcels of land, but many refused out of fear and distrust for the U.S. government. It was not until 1923, when the tribe was given a 10-acre parcel of land by the Egan Land Company, that the tribe once again had a home – the

former site of the Burns city dump. Homes and a church were built, and eventually a school and community center were added.

In 1969, after a 35-year-old law suit was finally settled, tribal members were paid for the land they had lost when their reservation was taken away. They were paid on the basis of the value of the land in 1890, between 28 cents and 45 cents per acre.

In 1935, the tribe purchased 760 acres of land, which is now held in trust for them by the U.S. government. Individuals in the tribe also own more than 11,000 acres of allotment land from the original land grants.

It was not until 1972, that the Burns Paiute people were federally recognized as an independent Indian tribe.

Today there are fewer than 300 members of the tribe, about a third of them residing on the reservation. Their primary means of support comes from jobs in the local community and in tribal government, as well as land leasing for crops. Many tribal members still hunt and gather their traditional foods. They are also trying to recover and nurture other elements of their history and culture.

Burns Paiute Tribal Information

Treaty/Executive Orders and Agreements

The tribal government was chartered under the constitution and bylaws adopted May 16, 1968, and revised in 1988.

Land Base

Current Reservation 770 acres

Tribes and Bands: Wadatika Band

Religion: Traditional Ways – Sweat Lodge, Sundance and the Native American Church

Language: Paiute (dialect) and English

Enrolled Tribal Population

Pre Treaty/Executive Order 3,000

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
July Independence Day	October Reservation Day, October 13
September Labor Day	November Veteran’s Day Thanksgiving

Current Activities

Redband Trout project on Stinking Water Creek
Develop Information from the tribal perspective
Develop appropriate mitigation plans and agreements
Concentrate in areas of cultural resources and resident fish
Oregon Wildlife Trout fund

Coeur d'Alene Tribe

Tribal Headquarters Address	850 A Street P.O. Box 408 Plummer, ID 83851
Phone Number	(208) 686-1800
Fax Number	(208) 686-1182
Web Site	www.cdahistory.com/main.htm

The Coeur d'Alene people were named that by French fur traders who believed they drove a hard bargain in their dealings. The expression probably comes from the French words for heart, *coeur*, and for sharp, *aigu*. The people called themselves “schee-chu-umsh” – the ones who were found here. “Here,” for the Coeur d'Alene, was 4 million acres bordered by the Clark Fork River in Montana on the east, the Clearwater River area on the south, Spokane Falls on the west and Lake Pend Oreille in the north.

Traditionally, Coeur d'Alene hunters traveled in groups joined by hunters from other tribes. They hunted buffalo in Montana, as well as deer and elk closer to home. The meat of the various animals was often cut and dried or smoked right where it was caught, then packed back to the tribal homelands. The hides were used for clothes and blankets for the cold winters. The buffalo harvests ended in the 1860s. By then, the tribal people had begun growing their own wheat and raising livestock to butcher.

Unlike many Northwest Indian tribes, the Coeur d'Alene people had not signed treaties with the U.S. government in the 1850s. Instead, as settlers and miners swarmed over the Rocky Mountains and into Coeur d'Alene country, the tribe sought a new homeland within their traditional territory where they could retreat and preserve their old ways. They decided to move to an area known as “DeSmet,” (after early Jesuit missionary Father DeSmet) south of Lake Coeur d'Alene, where they could continue to farm and raise their cattle.

In 1873, the U.S. president issued an executive order establishing a 592,000 acre reservation for the Coeur d'Alene people.

Unfortunately, white settlers and the U.S. Army continued to move into the Coeur d'Alene's territory. In 1878, to protect their land, the Coeur d'Alene tribe joined the Palouse Indians in an assault on a group of U.S. Army soldiers. The soldiers were forced to retreat, but retaliated later with greater force.

After incurring much destruction at the hands of the Army, the Coeur d'Alene agreed to a peace treaty.

In 1889, the president issued a second executive order, this time requiring the Coeur d'Alene to cede all their remaining land except for what is now the tribe's reservation, plus the town of Harrison, Idaho. In 1894, the town was removed from the tribe's landholdings. Today, the tribe owns or leases a total of 345,000 acres. The tribe's population is less than half what it was before the settlers arrived.

The economy of the Coeur d'Alene tribe today is based on several co-operative tribal industries: the Coeur d'Alene Tribal Farm, the Benewah Market, the Coeur d'Alene Tribal Bingo-Casino, the Benewah Auto Center, the Tribal Cut and Saw, the Tribal Logging Operation

and the Benewah Medical Center. The tribe uses money from its gaming operations to repurchase land it once owned. It also operates its own schools, and natural resource recovery programs.

Coeur d’ Alene Tribal Information

Treaty/Executive Orders and Agreements

- 1873, Executive Order established a reservation of 592,000 acres
- 1889, Executive Order required the tribe to cede all land except for present reservation, including Harrison, Idaho
- 1894, Agreement changed the northern border of the reservation to exclude Harrison

Land Base

<i>Pre-Treaty/Executive Order</i>	4 million acres (territory of what is now north Idaho, eastern Washington and western Montana)
<i>Current Reservation</i>	345,000

Tribes and Bands: Coeur d’ Alene

Religion: Predominantly Catholic

Language: dialects of the Salish family. Coeur d’ Alene tribal members are closely related to the Flathead, Kalispel, Spokane, and Colville Tribes.

Enrolled Tribal Population

<i>Pre-Treaty/Executive Order</i>	3,000 – 4,000
<i>Current</i>	1,700

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
January New Year’s Day	October Water Potato Day -3 rd weekend of the month Halloween
July 4 th of July Julyamsh Pow-wow -3 rd week of the month	November Thanksgiving
August Feast of the Assumption -August 15 th	December Christmas

Governance

Pre-Treaty Times: Existed of band and tribal leaders.

Today: A seven-member *Tribal Council* governs tribal affairs and delegates authority for implementation of the council's legislative actions to the administrative director. The Council is elected by all tribal members age 18 and older. On September 2, 1949 a constitution was approved and amended in 1960-1961. The constitution provides for a general council and seven council members. Council members are elected to three-year terms. The constitution was revised November 10, 1984, and approved by the Secretary of the Interior, Bureau of Indian Affairs, December 21, 1984.

TRIBAL COUNCIL MEMBERS	
Chair	Ernest Stensgar
ViceChair	Norma Peone
Secretary-Treasurer	Richard Mullen
Members	Chuck Matheson Valerie Fast Horse Francis SiJohn (<i>open seat</i>)

Economy

Tribe's Pre-Treaty/Executive Order Economy

- Hunting
- Fishing
- Intertribal trade

Current Tribal Enterprises

- Tribal Development Corporation
- Coeur d'Alene Casino and Resort
- Tribal Logging Operation
- Coeur d'Alene Tribal Farm
- Benewah Market
- Benewah Auto Center
- Benewah Medical/Wellness Center

New Projects

- Iron Man Safe Manufacturing Company
- Pacific NW Fiberboard
- Plummer ID Sawmill Operation

Confederated Salish and Kootenai Tribes of the Flathead Reservation

Tribal Headquarters Address P.O. Box 278
U.S. Highway 93 S.
Pablo, MT 59855

Phone Number (406) 675-2700
Fax Number (406) 675-2806

Web Site www.charkoosta.com
www.skc.edu

The Flathead Indian Reservation in northwestern Montana is home to 4,076 members of three Northwest tribes: the Salish (sometimes called the Flatheads, a misnomer because the Flathead tribe lived on the Pacific Coast), the Pend d’Oreille (also called the Kalispel) and some bands of Kootenais. (The Kootenai Tribe of Idaho and the Lower Kalispels did not move to the Flathead Reservation and are described elsewhere in this paper.)

The reservation, which runs from the Continental Divide on the east and includes the lower half of Flathead Lake, was created after the Hellgate Treaty of 1855. The original reservation covered 1.245 million acres, but the Allotment Act of 1908 reduced tribal ownership of the land to only 771,900 acres. The tribal economy is based largely on income from the Montana Power Company for the land on which Kerr Dam, a hydropower project is constructed. The tribe also has logging and Christmas tree operations that bring in revenue.

While the Salish and Pend d’Oreille people speak a common Salish language, the Kootenai language is unique in the world. Similarly, the cultural heritage of the Salish speakers differs somewhat from that of the Kootenai.

Salish People: One of the tribal elders of the Salish tribes had a prophecy that men wearing long black robes would come and teach the Indian people “how to live your life on earth.” As a consequence, the Salish people actually sought out the missionaries they were hearing about from other tribes. The Jesuit priest, Father DeSmet, who is well known among Columbia Basin tribes, helped the Salish establish the first mission in Montana in 1841 in the Bitterroot Valley. The Indians credit the priests with teaching tribal people farming, milling, carpentry and other skills, along with their religious practices. The priests and their teachings were generally welcomed by the Salish people.

After the priests had established their mission and schools in the communities of the Salish Indians, the U.S. government wanted a treaty to secure more land for the United States. Washington Governor Isaac Stevens met with the chiefs of the Salish, Pend d’Oreille and Kootenai to negotiate. The Lower Pend d’Oreille (Kalispel) did not participate. Stevens wanted to move all three tribes onto one reservation, but the tribes resisted. Eventually, the wishes of the tribes were overruled, and by 1891, the Salish, Kootenai and Pend d’Oreille were living together on the Flathead Reservation. Less than 20 years later, the Allotment Act was used to divide up the reservation land among tribal members and sell off the rest to white settlers.

When Congress passed the Indian Reorganization Act of 1934, Indian tribes were told to drop their traditional chief-led government in favor of tribal councils. The Salish people complied.

Kootenai People: The Kootenai people are also called the Ktunaxa Nation or the Ksanka. As noted in the section on the Kootenai Tribe of Idaho, there are seven bands of Kootenai, five in Canada, one in Idaho and the one on the Flathead Reservation. All seven bands share the unique Kootenai language. The band on the Flathead Reservation is sometimes called the “Dayton Creek” or “Elmo” Kootenai.

The Kootenai in Montana consider themselves to be the original inhabitants of the state, tracing their history back to the beginning of time. Their traditions describe the interdependence of all things – animals, plants, people, spirits and the earth itself. The population of the combined bands is said to have been in excess of 10,000.

The Kootenai migrated seasonally across the Columbia River Basin, over the Rocky Mountains and into the Northern Plains in search of the plants and animals that sustained them. The seven bands were distinct in their choice of winter homes – the permanent villages to which they retired to live off dried and smoked foods until the spring. The Kootenai who currently live on the Flathead Reservation had their winter permanent villages on the western shores of Flathead Lake within the boundaries of the reservation.

Salish Kootenai Tribal Information

Treaty/Executive Orders and Agreements

1855 Treaty of Hellgate

Land Base

<i>Pre-Treaty/Executive Order</i>	21 million acres
<i>Current Reservation</i>	1.3 million acres

Tribes and Bands: Salish (Bitterroot and Pend Oreilles Bands), Kootenai (Ksanka Band)

Cultures: Salish, Kootenai and American

Religion: Traditional Salish and Kootenai religions, various Christian religions

Longhouse: One located in St. Ignatius

Languages: Salish, Kootenai, other various tribal dialects and English

Enrolled Tribal Population

<i>Pre-Treaty/Executive Order</i>	1,700
<i>Current</i>	6,900

**ANNUAL HOLIDAYS
FEASTS AND CELEBRATIONS**

January New Years	November Thanksgiving
July Arlee 4 th of July Celebration -First Weekend in July Standing Arrow Powwow -Third Weekend in July	December Christmas

**All Tribal Holidays occur on the Monday succeeding Powwow or Celebration*

Governance

Pre-Treaty Times: Democracies based in theocracy with hereditary chieftainships. Most decisions made through consensus and guided by tradition. Envoys were critical to intertribal relations and later for communications with European settlers.

Treaty Times: Tribes were forced into treaty agreements. Sub-chiefs and envoys met with U.S. officials. Signatures of head chiefs were actually forged on treaties. Interpreters confused the issue for Tribal representatives. Tribal suspicions were justified when the U.S. Government broke all treaties.

Today: CSKT is an Indian Repatriation Act (IRA) Tribe and the first to adopt the boiler-plate constitutions of 1934. Since 1935, CSKT has been governed by an elected Tribal Council. Ten representatives from 8 districts throughout the Reservation comprise the Tribal Council.

Election Years: Each member of the Tribal Council serves a 4-year term.

Committee members – Terms end in 2002

TRIBAL COUNCIL	
Chair	D. Fred Matt
Vice Chair	Jami Hamel
Secretary	Carole Lankford
Treasurer	Lloyd D. Irvine

Economy

Tribe's Pre-Treaty/Executive Order Economy

The Salish and Kootenai people thrived in a sustainable economy that served the needs of all households. In the Tribal economy, everyone had a role in providing for the community. The people relied on the natural world for their sustenance. No one ever took more than they could consume and they always gave back for what they took.

Current Tribal Enterprises

The Best Western Kwataqnuq Resort and Casino
Salish and Kootenai Electronics
Salish and Kootenai Technologies
Flathead Lath and Stickers

New Projects

Proposed projects are pending Tribal Council approval. In 1999, CSKT assumed management of the Welfare to Work project and focused on the placement of Temporary Assistance to Needy Families (TANF) clients.

Total Tribal Employment

<i>Government</i>	1,000
<i>Tribal Enterprise</i>	200

Tribal Journal

“The Char Koosta News”
P.O. Box 278
Pablo, MT 59855

<i>Editor</i>	Ron Bick
<i>Phone</i>	(406) 675-3000
<i>Fax</i>	(406) 675-3001

Fish and Wildlife

Fish and Wildlife Program Address

Division of Fish, Wildlife, Recreation, and
Conservation
P.O. Box 278
Pablo, MT 59855

Fisheries Program Manager

Les Evarts
(406) 675-2700 ex. 1281

Wildlife Program Manager

Dale Becker
(406) 675-2700 ex. 1278

Basis for Fishing Rights

Hellgate Treaty of 1855

Considered a “Stevens Treaty Tribe”

Current Activities

Restoring and managing the diverse fisheries of the Flathead Indian Reservation with an emphasis on native west slope cutthroat and bull trout populations.

Specific activities include the following:

- Conducting monitoring and research necessary to manage fisheries within the Reservation boundaries
- Participation as part of a Tribal-Federal Team negotiating for tribal water rights
- Implementation of mitigation plans resulting from the FERC relicensing of a hydropower facility on the reservation (Kerr Dam)
- Implementation of BPA mitigation plans associated with Hungry Horse Dam
- Management and technical level participation in the development and implementation of mitigation plans for FERC relicensing of Avista Corporation’s Noxon Rapids and Cabinet Gorge dams
- Management and technical level participation in the development and implementation of mitigation plans for FERC relicensing of Montana Power Company’s Mill Town Dam

Historical Activities

Tribal Harvest Management

Confederated Tribes of the Colville Reservation

Tribal Headquarters Address P.O. Box 150
Nespelem, WA 99155

Phone Number (509) 634-4711
Fax Number (509) 634-4116

The people known today as the “Colville Tribe” are actually made up of many tribes – most with their own distinct dialects. These tribes include the Wenatchi, Chelan, Entiat, Methow, Okanogan, Nespelem, Moses-Columbi, San Poil, Lakes, Palus and members of the Chief Joseph Band of Nez Perce. Historically, these tribes hunted, fished and gathered roots and berries from the western foothills of the Rocky Mountains to the eastern flank of the Cascades, and from the Arrow Lakes region in Canada through the drylands of Washington.

During the spring, summer and autumn, the tribes went on long journeys in search of food and other resources. But each tribe had its own permanent home village where they took shelter for the winter season. Many of the tribes took their names from these winter villages: Wenatchi, Entiat, etc. The people whose winter home was at Kettle Falls were called the Colvilles by white settlers. Many of these permanent villages, as well as hunting, fishing and food gathering grounds, are buried today under the reservoirs formed by Columbia River dams.

While the tribes traded with each other and shared celebrations and rituals, they maintained their distinct languages and forms of tribal government. Much of this changed when the tribes were brought together by the U.S. government to live on the Colville Reservation, which had been created through an executive order of the president in 1872.

As with most Indian reserved lands, the boundaries of the reservation were drawn tighter as natural resources were discovered there, and more white settlers moved in. In the case of the Colville Reservation, that boundary shift occurred less than three months after the reservation was created. Half of the original 2,900,000 acres were taken away from the Indians and returned to public domain. Today, the Colville Reservation occupies 1,414,133 acres, the majority of which is held in tribal trust (935,440 acres).

Like many tribes of the Columbia Basin, the Colvilles centered much of their spiritual and cultural life around the annual return of the salmon. Salmon runs provided an abundant and relatively easy-to-harvest source of protein for the tribes, but far more important was their spiritual role in the tribes’ history and culture. In European terms, the tribes could be said to worship the salmon. But that concept misses the sense of interwoven (as opposed to hierarchical) life forces that is the real base of tribal faith. The annual return of the salmon up the Columbia and into local tributaries symbolized seasonal renewal, the presence of the Creator amongst them, the integration of the people and all other creatures. The tribes celebrated this renewal with huge gatherings, feasts, trading and “giveaways.” Native Americans from across the Northwest came together for these events.

The complete loss of the salmon as a result of construction of first Grand Coulee Dam and later Chief Joseph Dam, which blocked salmon migrations from the entire range of Colville land, has caused tremendous spiritual, as well as economic, suffering to these tribes.

In recent years, the Colvilles have focused on producing other species of fish to partially replace the salmon they lost. These so-called “resident” fish reside in the reservoirs and streams

on the reservation and provide angling opportunities for tribal members, as well as for a growing sport-fishing and tourist industry.

In addition to fishing, the Colvilles have timber holdings, mineral rights, agriculture lands and other natural resources that make up the foundation of the tribe’s economy. The tribe also operates a sawmill, three grocery stores, a wood treatment plant, credit union, bingo games, the Roosevelt Recreation Enterprise and tribal logging operations.

Colville Tribal Information

Treaty/Executive Orders and Agreements

- Executive Order established reservation, 1872
- Agreement with the Colville Tribe, 1892
- Agreement with the Colvilles, 1905

Land Base

Current Reservation 1,414,133 acres

Tribes and Bands: Descendants of the Salish and Sahaptin speaking people, Colville, Entiat, Methow, Nespelem, Nez Perce of Chief Joseph’s Band, Southern Okanogan, Lakes, San Poil, Palus, Chelan, Moses Columbia, Wenatchi

Language: Dialects of the Salish family (Entiat, Okanogan, Colville, Lakes, Methow, Wenatchi, San Poil, Nespelem, Chelan, Moses); dialects of Sahaptian family (Palus, Nez Perce)

Enrolled Tribal Population

Current 8,400

Governance

TRIBAL COUNCIL MEMBERS	
Chair	Joe Pakootas
Vice-Chair	Wilfred “Deb” Louie
Secretary	Joanne Leith
Members	Lou Anderson Walter Anderson Lanny Boyd Colleen Cawstan Dale Clark

Fish and Wildlife

<i>Natural Resources Committee</i>	
Chairperson	Wilfred "Deb" Louie
Members	Kevin Rosenbaum Doc Mellon Mike Marchane Richard Bluestone Colleen Cawston

Confederated Tribes of the Umatilla Indian Reservation

Tribal Headquarters Address P.O. Box 638
Pendleton, OR 97801

Phone Number (541) 278-3786
Fax Number (541) 276-3095

Web Site www.umatilla.nsn.us

The Umatilla Reservation in northeastern Oregon is home to members of many tribes, principally the Umatilla, the Walla Walla and the Cayuse. The Umatilla and Walla Walla people are from the area where the Yakima, Walla Walla and Snake rivers meet the Columbia River. The Cayuse people traditionally lived in Oregon from the Deschutes River east to beyond the Blue Mountains. The Umatilla and Walla Walla speak versions of the Sahaptin language. The Cayuse have their own language, called “Waiilatpuan.”

In the world view of these people, water was created first, then land and all life. All life, including people, promised to care for the land, and the land promised to care for all life. Water is the key to this balance. All life requires water. Umatilla tribal elders describe a time when there were no distinct tribes, when people were named by what family they belonged to or where they lived.

The calendar of the Umatilla people is similar to that of other Northwest tribes, beginning with the “First Foods” ceremonies in the spring when new plant life emerges and salmon return. Summer found the people at traditional gathering sites collecting roots and berries and hunting and fishing. But the salmon were the center of life for all the Umatilla tribes. Some of the people spent the whole year at traditional fishing sites. Others spent several seasons there. The Cayuse tended to fish in tributaries. The Umatilla and Walla Walla fished the mainstems, as well as tributaries. Life was fairly easy as long as the salmon were abundant.

Because of their location, the Umatilla, Walla Walla and Cayuse people were often go-betweens for the plains people to the east and the coastal people to the west. Umatilla communities were trading posts for travelling Indian bands. Many feasts and religious celebrations were held among all these people.

The Cayuse, in particular, took to horses. Cayuse ponies were bred for speed and their ability to traverse the Blue Mountains. (Cayuse, Palouse and Nez Perce Indians all raised horses. Appaloosa and Cayuse ponies were bred by them.) Because the horses required land to graze, the Indians spread them out across vast expanses of the Northwest. In this way, the coming of the horse to Northwest Indians changed tribal cultures. They expanded trade and cultural exchange. In some instances, horses also inflicted harm on the ecosystems.

But until the advent of explorers, fur traders and settlers, life in the land of the Umatillas was generally in balance. Newcomers to the region needed the help of the Indians to survive. In exchange they offered metal tools, etc., that were welcome additions to the tribal culture and economy.

Missionaries arrived in the Pacific Northwest not long after the traders and first settlers. They set up missions near Fort Walla Walla, on the Umatilla River and elsewhere in the area. In 1847, Dr. Marcus Whitman, founder of the mission at Walla Walla, and his family were killed by a Cayuse war party. Soon after, the mission on the Umatilla was burned. A three-year war ensued between white settlers and the Indians, primarily the Cayuse. Finally, five Cayuse were hung for the Whitman family murders, and the war came to an end.

With the end of the war, immigration into the Oregon Territory – the homeland of the Indian people – increased. Land was being turned over to settlers with no concern for the centuries old tribal reliance on that land. The tribes again went to war to defend their homeland. In response, the U.S. government tried to halt settlement until the tribes could be overwhelmed, and the Indian people moved onto reservations.

In 1855 and 1856, treaties were negotiated with many of the Northwest tribes, including the Walla Walla, Cayuse and Umatilla tribes. Originally, the Cayuse, Umatilla and Walla Walla were going to be sent to the Yakama Reservation in Washington, but eventually they were given a separate reservation in the homelands of the Cayuse. They were forced to cede 6.4 million acres of their land to the U.S. government for resale to white settlers. But they reserved for themselves 510,000 acres and the right to hunt, fish and gather food at all their usual and accustomed sites.

Some years later when the reservation was surveyed, it was reduced to 245,000 acres. Later still, under the Allotment Act, nearly 100,000 more acres of the Indian's land was sold to settlers. Another 87,000 acres were purchased by land and timber speculators and sheep ranchers. Today, the Umatilla Reservation covers 172,000 acres.

Settlers took more than the land. Irrigation withdrawals from the Umatilla and other streams rendered extinct the salmon runs on which the tribes were physically, economically and spiritually dependent. Farming, ranching and other land uses destroyed the ecosystems from which the people had long hunted and gathered their foods.

In 1949, the Umatilla tribes voted to form the Confederated Tribes of the Umatilla Indian Reservation as a means of taking more control of their economic and political future. The board of trustees of the Umatilla Indian Reservation began immediately to identify and develop mechanisms to improve the economy of the tribes. Timber sales were the major source of revenue for economic development plans until 1953, when the United States paid the tribes \$4.2 million for the loss of fishing sites at Celilo, Oregon, where The Dalles Dam was constructed.

Since the 1970s, the Umatilla tribes' principal goals have included reacquiring their homelands and restoring their ecosystems. Both are seen as important steps on the way back to self-sufficiency. Today the tribal economy, still based largely on agriculture and natural resources, also includes a resort and gaming operation, a cultural institute, a golf course and other enterprises.

Umatilla Tribal Information

Treaty/Executive Orders and Agreements

Treaty with the Walla Walla, Cayuse and Umatilla Tribes, 1855

Land Base

<i>Pre-Treaty/Total Ceded Area</i>	6.4 million acres
<i>1855 Reservation</i>	500,000 acres
<i>Current Reservation</i>	180,441 acres

Tribes and Bands: Cayuse, Walla Walla, Umatilla Tribes comprise the confederation

Cultures: Plateau culture

The culture of the CTUIR people revolved around the gathering of food. From late spring until fall Salmon were fished from the Columbia River and its tributaries. Other types of fish they fished for were eels, steelhead, sturgeon, suckers, and whitefish. Before the Salmon runs in the spring and fall, families migrated to the woodlands to gather roots and berries, and to hunt for deer and elk. Along the way, the women were in charge of digging roots and gathering numerous varieties of plants, seeds, and nuts, which were used for food or medicines.

Religion: Seven Drums (Washat), Catholic, Christian, Presbyterian denominations.

Longhouse: One located on the reservation.

Language: Sahaptin, Nez Perce (Dialect) and English.

Enrolled Tribal Population

<i>Pre-Treaty/Executive Order</i>	8,000
<i>Current</i>	2,174

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
April Root Feast Ceremony and Fun Run -Mission, OR	September Elders Dinner and Gathering
May Root Feast Pow-wow and Celebration -Mission, OR	November Veterans Day Dinner
June Annual Fathers Day Fishing Derby -Indian Lake	December Christmas Pow-wow and Celebration -Mission, OR
July Wildhorse 4 th of July Pow-wow -Wildhorse Casino	

Governance

Pre-Treaty Times: What is referred as a tribe today was actually just a large grouping of family bands which frequented a common area, spoke a common dialect and wintered in a common location. There was no single chief or political leader that held control over the entire band. Each family band had there own headman or spokesman who represented the band in council with other headmen.

Treaty Times: Chiefs, headmen, and warriors. During the signing of the 1855 treaty, there were Chiefs or headmen for each tribe (Chief of Walla Walla, Chief of Cayuse, Chief of Umatilla).

Today: The tribe is governed by the Constitution and by-laws adopted in November 1949. And the customs, traditions, codes and ordinances regulate resource use.

A nine-member *Board of Trustees* governs tribal affairs. The Board is elected by the *General Council*, which consists of all tribal members age 18 and older. The Board sets policy, makes the final decisions on tribal affairs, and takes a lead role in determining priority project issues. All of the board members, except the Chair, participate in various commissions and committees established to oversee specific tribal issues.

Election Years: Each member of the Board serves a 2-year term.

Committee members – Terms end in 2001

BOARD of TRUSTEES	
Chair	Antone Minthorn
Vice-Chair	Rob Burnside
Treasurer	Les Minthorn
Secretary	Rosemary Narcisse
Members At –Large	Kathryn Brigham Armand Minthorn Jay Minthorn William Quaempts
General Council Chair	Thomas Morning Owl

Economy

Tribe's Pre-Treaty/Executive Order Economy

- Hunting
- Fishing
- Gathering roots and berries
- Intertribal trade
- Livestock
- Fur trapping

Current Tribal Enterprises

- Agriculture
- Timber
- Recreation/Campground
- Trailer court
- Grain elevator
- Wildhorse Resort (which includes a casino, hotel, RV Park, and an 18-hole golf course)
- Tamastlikt Cultural Institute

New Projects

- Grocery Store
- Solid Waste Transfer Station

Total Tribal Employment

<i>Government</i>	569
<i>Tribal Enterprise</i>	382

* With a total of 951 employed with the CTUIR, 47% are Umatilla tribal members, 18% are Indians enrolled with other tribes, and 35% are non-Indians.

Tribal Entrepreneurs/Private Sector

- Agriculture
- Livestock
- Fishing
- Wholesale & retail trade and timber

Tribal Journal

“Confederated Umatilla Journal”

PO Box 638
Pendleton, OR 97801

<i>Editor</i>	Will Phenny
<i>Phone</i>	(541) 278-7602
<i>Fax</i>	(541) 276-3095

Fish and Wildlife

Fish and Wildlife Program Address P.O. Box 638
Pendleton, OR 97801

Fisheries Program Manager Gary A. James
Phone (541) 276-4109
Fax (541) 276-4348

Wildlife Program Manager Carl Scheeler
Phone (541) 276-5298
Fax (541) 278-7673

Current Co-Management Areas

Umatilla, Walla Walla, Tucannon, John Day, Grande Ronde, Imnaha, Mainstem
Columbia and Snake Rivers

Basis for Gathering, Hunting and Fishing Rights

Inherent sovereignty
Article 1 of 1855 treaty (reserving rights to fish, hunt and gather)
Sohappy v. Smith/U.S. v. Oregon decision of 1969

Current Activities

Fish Passage Projects

Umatilla Passage O&M
Umatilla Fish Passage Operations
Power/Repay for BOR CRP project
Walla Walla Fish Passage Operations
Walla Walla Juvenile and Adult Fish Passage Improvements

Fish and Wildlife Habitat Protection and Enhancement Projects

Umatilla Fish Habitat Enhancement
Walla Walla Fish Habitat Enhancement
North Fork John Day Fish Habitat Enhancement
Squaw Creek Watershed/Wildlife
Rainwater Wildlife Area
Conforth Ranch (Wanaket) Wildlife Area

Artificial Production Projects

Umatilla Hatchery Satellite Facility O&M
Umatilla Hatchery Supplement Planning, Design & Construction
NEOH - Walla Walla Hatchery Supplement Planning, Design & Construction
Grande Ronde Satellite Facility O&M/M&E

Research Projects

Umatilla Basin National Production Fish Production M&E
Pacific Lamprey Research & Restoration

Historical Activities

Restore/Enhance Anadromous Salmon in Umatilla

- Completed adult holding and spawning/juvenile acclimation facilities
- Completed ladder and screen fish passage projects
- Completed phase I and II Umatilla Basin Flow Project
- Umatilla Habitat Enhancement
- Umatilla Hatchery Master Planning

Initial Walla Walla Hatchery Master Planning

<i>Fish & Wildlife Committee (FWC)</i>	
Chairman	Jay Minthorne
Vice-Chairman	Raphael Bill
Secretary	Roberta Wilson
Member	Kathryn Brigham Alan Crawford
Tribal In-Lieu Site Task Force	
Member	Jay Minthorn Randal Minthorn

<i>CRITFC- Commissioners:</i>
Jay Minthorn, Chair Raphael Bill Kathryn Brigham Allan Crawford Roberta Wilson

Confederated Tribes of the Warm Springs Indian Reservation of Oregon

Tribal Headquarters Address	1233 Veteran Street PO Box C Warm Springs, OR 97761
Phone Number	(541) 553-1161
Fax	(541) 553-1924
Web Site	http://osu.orst.edu/dept/wsext/ws.htm

The three tribes that live on the Warm Springs – the Warm Springs, Wasco and Northern Paiute – all have different native languages, different cultural and spiritual heritages, and inhabited different locales before being brought together by the Treaty of 1855.

The Warm Springs Tribe was, and continues to be, Columbia River salmon fishers. The Tribe seasonally moved inland in search of roots, berries, herbs, game and other resources in the valleys and plateaus between the Cascade and Blue Mountains. Four bands of the Warm Springs – the Tenino from upstream of The Dalles, the Wyam from the mouth of the Deschutes River, the John Day from the John Day River area and the Tygh from the Tygh Valley – are represented on the Warm Springs Reservation.

Members of the Wasco Tribe were also salmon fishers and traders on the Columbia River at Celilo Falls and further downstream. The Wasco people resided near the Columbia River year round.

The Northern Paiutes were more nomadic, traveling across the high desert to seek out animals and plants on which to subsist. Their traditional homelands were in Southeast Oregon and northwestern Nevada. Their Paiute language is related to languages of the Hopi Indians of the Southwest and the Aztecs of Mexico. Historically, the Paiute bands were named for their primary foods – Wadadika for seed-eaters, Hunibuidika for root-eaters and Wadihichidika for juniper and deer-eaters. The traditional land of the Wadihichidika, along the Deschutes and Crooked rivers in central Oregon, is the current site of the reservation.

For all three tribes, water was so essential that it became central to their spiritual beliefs and practices. The tribes also shared a world view in which all things had value and were imbued with spirituality. For the river people, the animal spirits could be taken on as personal guardians. Among the Paiute, generally only the shaman bore the spirits of other creatures.

As white explorers, traders and settlers came into the Oregon Territory, the ways of the Indian people were changed dramatically. The first white people brought diseases to which the tribes had no resistance. Most calculations indicate that about two-thirds of the Indians in some communities died of these new diseases within the first 50 years of white exploration of the Northwest. Settlers then occupied tribal homelands, destroying ecosystems on which the tribes depended.

After some skirmishes between Indian and white people, the U.S. government sent General Joel Palmer to secure treaties with the Columbia River people so settlers could safely occupy their homelands. The Wasco and Warm Springs Indians ceded 10 million acres of their homelands and reserved 640,000 acres for their own use. Other considerations were offered by

the United States government, however most were not delivered. A critical element of this, as well as other Northwest treaties, was the reservation by the tribes of their right to fish, hunt and gather their traditional foods at their historic sites. In the meantime, several Paiute bands of Indians went to war against the U.S. government and lost. In 1879, 38 survivors of this war were brought to the Warm Springs Reservation to live as prisoners of war. Their descendents represent the Paiute population on the Warm Springs Reservation today.

The Warm Springs Reservation is considered a model of successful economic development among Indian tribes. In 1957, the tribe was paid \$4 million for the loss of fish and water resources when The Dalles Dam was built, flooding out the most important fishing site in the region – Celilo Falls. The Tribe commissioned Oregon State College (now Oregon State University) to assess its resources, which led to the development of what is now a thriving tribal economy. Kah-Nee-Ta Resort, Warm Springs Forest Products and Warm Springs Power Enterprise are examples of economic initiatives brought about by the Oregon state College study.

They developed their own wood products industry to process their own timber. They operate a fish hatchery designed to increase salmon runs on the Columbia. In 1993, they opened a tribal museum. The tribes also obtain revenues from Portland General Electric for operation of the Pelton Dam on reservation land. The tribal membership recently voted to become partners in a joint-ownership arrangement in relicensing the Pelton-Round Butte dam projects with Portland General Electric.

The tribes have been reacquiring lost land and today, tribal land holdings exceed 650,000 acres. The reservation’s northern boundary was expanded in the early 1990’s when 61,000 acres know as the “McQuinn Strip” were returned to the Tribe.

Warm Springs Tribal Information

Treaty/Executive Orders and Agreements

Treaty with the Middle Tribes of Oregon, 1855

Land Base

<i>Pre-Treaty/Executive Order</i>	10 million acres
<i>Current</i>	650,000 acres

Tribes and Bands: Wasco bands, Dalles, Ki-gal-twal-la, Dog River, Warm Springs (or Walla Walla) bands, Upper Deschutes (Tygh), Lower Deschutes (Wyam), Tenino, John Day, Northern Paiutes (Adopted into the CTWS in the 1800’s)

Cultures: Sahaptin, Chinookan and Northern Paiute

Religion: Washat (Seven Drums), Shaker, and various Christian denominations

Longhouses: 3 - Simnasho, Warm Springs & He He

Language: Chinookan (Wasco bands), Sahaptin (Warm Springs), Shoshoean dialect (Paiutes)

Enrolled Tribal Population

Current	3,916
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ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
January New Year's Day Feast -Agency or Simnasho Longhouse Circle of Culture, Community Art Show -Museum at Warm Springs	July 4 th of July -Community Area, Warm Springs
February Lincoln's Powwow and Feast -Simnasho Longhouse	August Huckleberry Feast -He He Longhouse, Warm Springs
March Kah-Nee-Ta Mini Marathon -Kah-Nee-Ta Resort Children's Treasures Show -Museum at Warm Springs	September Lake Billy Chinook Day -The Cove State Palisades Park
April Salmon and Root Feast -He He Longhouse Warm Springs	October Kah-Nee-Ta Fun Run
May Veterans Gathering -He He Longhouse, Warm Springs	November Veterans Day Powwow -Agency Longhouse Thanksgiving Powwow -Agency Longhouse
June Pi-Ume-Sha Treaty Days Powwow -Community Area, Warm Springs	December Simnasho Traditional Powwow -Simnasho Longhouse New Years Powwow -Agency Longhouse

Governance

Pre-Treaty Times: Chief, headmen, and warriors

Today: Constitution adopted in 1938. The Warm Springs Tribal Council is the central governing authority of the Confederated Tribes. This 11-member body includes 8 elected members, who serve 3-year terms, and 3 traditional chiefs who serve for life.

The tribal confederation is comprised of the Wasco and Warm Springs tribes who signed the 1855 treaty, and the Paiute Indians who joined them on the reservation 24 years later.

There are 3 districts on the reservation, with a Chief from each district:

1. Simnasho – 3 elected representatives
2. Agency – 3 elected representatives
3. Seekseekqua – 2 elected representatives

Election years: Each Tribal Council member serves a 3-year term.
Committee Members – terms end in 2001

Tribal Council	
Chair	Olney ‘J.P.’ Patt, Jr.
Vice-Chair	Garland Brunoe
Secretary-Treasurer	Charles V. Jackson
Chief Judge	Lola Sohappay
Chief Operations Officer	Charles ‘Jody’ Calica

<i>Tribal Council – District Representatives</i>	
Agency District	Wasco Chief Nelson Wallulatum Garland Brunoe Bernice Mitchell Zane Jackson
Simnasho District	Warm Springs Chief Delvis Heath Olney Patt Jr. Earl Squiemphen Raymond Tsumpti
Seekseequa District	Paiute Chief Vernon Henry Brenda Scott Joe Moses

*Chiefs serve a lifetime term while elected offices serve 3-year terms

Economy

Tribe’s Pre-Treaty/Executive Order Economy

Fishing
Trading

Current Tribal Enterprises

Indian Head Casino
Kah-Nee-Ta Resort
The Museum at Warm Springs
Warm Springs Power Enterprise
Warm Springs Forest Product Industries
Warm Springs Composite Products
Warm Springs Credit
3 Warriors Market

Total Tribal Employment

<i>Government</i>	749
<i>Tribal Enterprise</i>	503

<i>Fish & Wildlife Committee-On Reservation</i>	
Chair	Stanley Simtustus, Sr.
Vice-Chair	Terry Courtney, Jr.
Member	Harold Blackwolfe
Member	Elmer Scott, Jr.
<i>Fish & Wildlife Committee-Off Reservation</i>	
Chair	Olney Patt Jr.
Vice-Chair	
Member	Claude Smith Jr.
Member	

<i>CRITFC- Commissioners</i>
<p style="text-align: center;"> Olney Patt, Jr. Claude Smith, Sr. Terry Courtney Jr. Harold Blackwolf </p>

Kalispel Tribe of Indians

Tribal Headquarters Address 1981 N. Leclerc Rd.
PO Box 39
Usk, WA 99180

Phone Number (509) 445-1147
Fax Number (509) 445-1705

Web Site *Under Development*

Like many Indian tribes of the Northwest, the Kalispel take their name, or in this case, names from their principal foods, activities or central village. The Kalispels have gone by names meaning “camas people,” for the roots they rely on; “canoe” or “boat” people, because they were often out on Lake Pend Oreille; or “people of the confluence,” from a wintering village near the outlet of Lake Pend Oreille.

The tribe had two major groups, but a common dialect – a Salish language. The upper part of the tribe is said to have come from east of the Rocky Mountains. They later joined the Lower Kalispel bands in the Pend Oreille River valley in northeastern Washington and northern Idaho. The Upper Kalispels lived east of the Lower Kalispels, mostly in Montana, on Thompson Lake and on the Flathead Lakes as far west as Lake Pend Oreille. They historically hunted east into the Great Plains, north into Canada, and south to the Salmon River Country in Idaho.

When white settlers began occupying the Kalispel’s traditional homelands, the Upper and Lower groups reacted differently. The Upper Kalispels accepted the missionaries and were among the tribes that signed the Stevens Treaties of 1855. They were moved, along with the Kootenais and the Flatheads, onto the Flathead Reservation in Montana. Some of the Lower Kalispel people also moved to the Flathead Reservation when their mission was moved there.

But others of the Lower Kalispel, led by Chief Marcella, refused to leave what was left of their homelands. Their whole culture and lifestyle had evolved around that land and water base, and they were determined to cling to both the land and the culture. Throughout the 1880s, railroad companies and settlers took over more and more of the Kalispel homeland. The Northern Pacific Railroad, backed by its congressional charter, acquired vast tracts of Kalispel land and later resold some of it to white settlers. Traditional hunting and gathering sites were developed into farms, towns and railroads. The Kalispel asked for compensation for their land and a reservation to protect them from further encroachment.

Eventually, each tribal member was allotted 40 acres of agricultural land or 80 acres of grazing land. In 1914, an executive order declared the allotted land – about 4,620 acres in all – to be the Kalispel Reservation. It is located about 50 miles north of Spokane on the Pend Oreille River.

Before the settlers and the railroads arrived, the Kalispel homelands amounted to more than 4 million acres. In 1963, the tribe won compensation for their lost lands under the Indian Claims Act. The tribe received about 68 cents per lost acre.

Today, a major focus of the tribe is restoration and management of reservation ecosystems. In 1989, the tribe acquired the 480-acre Flying Goose Ranch as partial mitigation

for land losses and other consequences of the Albeni Falls Dam on the Kootenai River. That land is being managed to protect waterfowl and other wildlife species. The tribe’s approach to ecosystem management is consistent with traditional land use and culture.

The tribe’s primary income comes from the tribal casino.

Kalispel Tribal Information

Treaty/Executive Orders and Agreements

1914, Executive Order to established reservation

1939, Kalispel chartered a new constitution under the Indian Reorganization Act and formed the Kalispel Indian Community

Land Base

Pre-Treaty/Executive Order 4 million acres

Current 4,600 acres

Tribes and Bands: Upper Kalispel and Lower Kalispel

Cultures: Kalispel, American

Religion: Medicine Dance, Sweatlodge and Catholic

Language: Salish

Enrolled Tribal Population

Pre-Treaty/Executive Order 1600

Current 280

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
April Davis Bluff Fun Day -April 8 Easter Mass	November All Saints Day
August Kalispel Pow-wow -Aug 25, 26, 27	December Christmas Eve Mass

Governance

Today: Five elected members make up the Tribal Council. The Council meets at least once per week, usually Tuesday. The Council is responsible for reviewing, negotiating, and approving contracts and agreements, on behalf of the Tribe.

Election Years: Each Tribal Council member serves a three year term
Committee Members - Terms are staggered so elections occur every year

Economy

Tribe's Pre-Treaty/Executive Order Economy

- Hunting
- Fishing
- Gathering roots and berries
- Intertribal trade
- Livestock
- Fur trapping

Current Tribal Enterprises

- Buffalo Herd
- Kalispel Case Line (KCL)
- Kalispel Wildlife Reserve
- Tribal Casino
- Kalispel Agricultural Enterprise (KAE)

Total Tribal Employment

<i>Government</i>	60
<i>Tribal Enterprise</i>	10

Tribal Journal *“Smoke Signal”*
P.O. Box 39
Usk, WA 99180

<i>Editor</i>	Charlene Castillo
<i>Phone</i>	(509) 445-1147

Kootenai Tribal Council

Tribal Headquarters Address P.O. Box 1269
Bonners Ferry, ID 83805

Phone Number (208) 267-3519
Fax Number (208) 267-2960

The Kootenai language and culture are unique in the Pacific Northwest. (In fact, the uniqueness of the Kootenai language led the U.S. military to use Kootenai soldiers as code men during World War II.) Much of the Kootenai cultural history is still considered sacred and thus secret. Like many tribes, the Kootenai believe they were created for a specific place, to protect it and be nurtured by it. Other people were created for other places. Everything in those places has an important purpose, the people believe, and so should not be wasted.

The Kootenai count as their ancestral lands territory in British Columbia, Canada, to the north (where five bands of Kootenai remain), as well as in Montana to the east in the Rocky Mountains, where they hunted buffalo. The center of Kootenai life was along the Kootenai River and the lakes surrounding it. Sharing the land with the Nez Perce and Salish tribes, the Kootenai hunted caribou and other animals, fished for numerous species, and collected roots and berries. The Kootenai say that conflicts between themselves and other tribes erupted only after white settlers started to arrive. The settlers and traders caused scarcities in the buffalo and other foods. Only then did the tribes begin to turn on each other out of anger and frustration.

Kootenai elders maintain their tribe never agreed to the 1855 Treaties with Governor Stevens. They did not agree to move to a reservation and give up their homelands. Instead in 1889, they appealed to the U.S. government to be allowed to stay along the Kootenai River. Some Kootenai were allotted land along the river at that time. Others agreed to move onto the Flathead Reservation in Montana.

Over the next decades, the boundaries of the Indian allotments were changed, shrinking the Kootenai land holdings considerably. Land was also taken outright from the tribe. In 1928, federal legislation was passed that allowed the Indian allotments to be sold. Some tribal members sold their land without realizing what they were signing.

When the Kootenai Tribe won its claim for compensation for its lost lands in 1960, tribal members were awarded \$425,000. Out of that came lawyers fees and other expenses. The tribe wanted to use the rest to buy back some of their land, but they were not permitted to do so. Without a land base, the tribe found it impossible to become self-sufficient. But because they did not have a reservation, they were not eligible for the types of government assistance other tribes received.

Desperately poor and in need of help, on September 20, 1974, the Kootenai Tribe of Idaho declared war on the United States. They put up roadblocks and began to charge a toll to cross through. They sold war bonds to finance their effort. At the time, there were 67 members of the tribe. They quickly won the support of the other six Kootenai bands that had been dispersed across the region and into Canada.

Finally, the U.S. government approached the tribe with an offering of land – 12.5 acres – and other services. The tribe accepted the land, but did not sign a treaty because 12.5 acres was

considered too little land for all they had lost. To date, the Kootenai Tribe of Idaho remains officially at war with the United States.

The tribe's major economic base is the tribal casino at Bonners Ferry. The tribe also owns and operates a Best Western hotel and a hatchery to protect and rebuild white sturgeon populations in the Kootenai River.

Nez Perce Tribe

Tribal Headquarters Address	P.O. Box 305 Lapwai, ID 83540
Phone Number	(208) 843-2253
Fax Number	(208) 843-7354
Web Site	www.nezperce.org

The Nez Perce people got their name from the French fur traders and explorers. The name means “pierced noses.” Before the French arrived, the people called themselves the “Nimiipu.” Their traditional lands are in the Kamiah Valley along the Clearwater River in Idaho, but, like most Northwest tribes, they traveled great distances to hunt buffalo, elk, deer, moose, bear and mountain sheep, and to gather berries, roots and herbs. Because the tribal people were totally dependent on these food sources, they consider these distant lands as part of their ancestral territory. During winter months, extended families of Nez Perce would live together in “long houses.”

The Nez Perce acquired an early reputation with white people for their hospitality to the Lewis and Clark expedition. Other trappers, traders, gold seekers and ranchers followed Lewis and Clark, however, and quickly transformed the culture and ecosystems necessary to the Nez Perce people.

In 1855, in an effort to contain the Indian people, open land for white settlers and clear land for railroads, Governor Isaac Ingalls Stevens, governor of Washington and superintendent of Indian affairs for the whole territory, met with leaders of the Nez Perce, Cayuse, Walla Walla, Umatilla and Yakama tribes to negotiate treaties. (The governor met as well with other tribes during that same year and the next.) The Nez Perce were among the tribes that agreed to accept a reservation, as long as they could continue to hunt, fish and gather foods in their traditional lands.

When gold was discovered on the reserved land, a new treaty was forced upon the Nez Perce Tribe. Most of their reserved lands were taken away from them. Even land that they retained ownership of was encroached upon by white settlers.

The people of the Joseph band of Nez Perce experienced the greatest loss when their traditional homelands were taken away without their consent. Chief Joseph then led his people in a war against the U.S. government. After he lost the war, Chief Joseph and many of his people were removed completely from the Northwest.

In 1887, the General Allotment Act, sometimes called the “Dawes Act,” enabled the U.S. government to divide up Indian land holdings among tribal members. Any land that was not allotted, was sold to white settlers. This broke up tribal ownership of the reservations and resulted in major losses of tribal lands to white settlers. Today, the Nez Perce Indian Reservation includes the Camas Prairie and the forests and canyons around and in it. It is bordered on the north and east by the Clearwater River, on the south by the Salmon River and on the west by the Snake River.

The tribe is supported by its forest products businesses, by agriculture – largely small grains and lentils – and by a few additional small businesses. The Tribal Executive Committee is actively pursuing other economic development opportunities.

Nez Perce Tribal Information

Treaty/Executive Orders and Agreements

Treaty of June 11, 1855
The Treaty of 1863

Land Base

Pre-Treaty/Executive Order 13 million acres
Current Reservation 770,453 acres

Tribes and Bands: Before the European encounter there were known to have been 23 Bands. Currently, there is only the Nez Perce

Religion: Seven Drums (Washat), Presbyterian, Catholic, United Methodist

Longhouse: One located on the reservation and are in the process of building another one

Language: Sahaptin

Enrolled Tribal Population

Pre-Treaty/Executive Order 7,000
Current 3,200

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
January New Years Day Martin Luther King, Jr.'s Day	August Nez Perce War Memorial (Big Whole) Chief Lookinglass Powwow -Kamiah
February President's Day Annual Nez Perce Nation's All-Indian Men's and Women's Basketball	September Labor Day
March E-peh-tes Powwow, First Weekend	October Nez Perce War Memorial (Bear Paw)
May Mat a'lyma Powwow -Kamiah Mother's Day Root Feast National Indian Day	November Veteran's Day Thanksgiving Day Young Nations Powwooo -Lapwai

Memorial Day	
June Nez Perce War Memorial (Whitebird) Talmaks Camp Meeting Chief Joeseph & Warriors Memorial Pow-wow	December Christmas Day
July Independence Day	

Governance

Treaty Times: In 1855 there were Chiefs delegated for each band, as well as, headmen and warriors. It was not until 1963, that the Nez Perce people were forced to designate one tribal leader. The leader designated by the government soldiers, was Chief Lawyer (Aleiya).

Today: Nez Perce Executive Committee Constitution and by-laws adopted in 1948. As a sovereign government, tribal affairs are governed by a nine-member *Tribal Executive Committee*. The Council members are elected by the *General Council*, which consists of all tribal members age 18 and older. At one point, heavy influence by the churches enabled a Chaplain to direct the tribes government system. The tribe was forced to develop a parliamentary system.

Election years: Each member of the Committee serves a 3-year term.
Committee Members - Terms are staggered, elections are held every year

Tribal Executive Committee	
Chair	Samuel Penney
Vice-Chair	Wilfred A. Scott
Treasurer	Jaime A. Pinkham
Secretary	Julia A. Davis
Asst. Secretary/Treasure	Del T. White
Members At-Large	Arthur Taylor, Jr. James Holt Anthony D. Johnson
Chaplain	Simone Wilson

Economy

Tribe's Pre-treaty/Executive Order Economy

- Hunting
- Fishing
- Gathering of roots and berries
- Trade (from the Great Plains, westward down the Columbia)

Horse breeding (they were known to have owned 10,000 herds of Appaloosas)
Fur trapping

Current Tribal Enterprises

2 Tribal Casinos
Convenience Stores
 Nez Perce Express I & II, which include a Gift Shop & Smoke Shop
Nez Perce Forest Products Enterprise
Nez Perce Limestone Enterprise

Total Tribal Employment

Government 672
Tribal Enterprise 150

Tribal Entrepreneurs/Private Sector

Farming (Lands held in trust status are least for farming)
Ranching
Fishing
Gathering
Retail Trade
Arts and Crafts
Commercial Services
Appaloosa Horse breeding

Tribal Journal *“Tats Titoq’ uan”*
PO Box 365
Lapwai, ID 83540

Editor Rebecca Miles-Williams
Phone (208) 843-7375

Fish & Wildlife

Fish and Wildlife Program Address PO Box 365
Lapwai, ID 83540

Program Phone Number (208) 843-7320

Current Tribal Fisheries

Rapid River
Clearwater River
Selway River
North Fork Salmon River
Columbia River

Basis for Gathering, Hunting and Fishing Rights

Inherent sovereignty

Article 3 of 1855 treaty (reserving rights to fish, hunt and gather)

Sohappy v. Smith/U.S. v. Oregon decision of 1969

Current Activities

Nez Perce Tribal Hatchery

Final Design – Nez Perce Tribal Hatchery

NE/OR outplanting facilities

Dworshak Model Development (rainbow/bass)

Genetic M & E Program for Salmon and steelhead

E & M of Salmon/Clearwater River Hatchery

Salmon Supplementation Studies in Idaho River

Craig Mountain management

Innaha River Smolt

Grand Ronde Watershed supplementation

Lolo Creek Watershed

Listed stock Chinook salmon Gamete Preservation

Protecting and Restoring Squaw & Papoose Creek

Lower Eldorado Falls Fish Passage Improvement

Restoration McComas Meadows

Upper Clearwater – assessing summer/fall Chinook

Clearwater focus watershed/conservation

Nez Perce Trout Ponds

Snake River Fall Chinook Acclimation – Big Canyon

Snake River Fall Chinook Acclimation – Cap. John Rapids

Implementation of early action watershed

NE Oregon wildlife Project

Evaluation Sturgeon Population Snake River (lower Granite/Hells Canyon)

Nez Perce master contact

Genetic Inventory westslope trout

Listed Stock Adult Escapement monitoring

Pacific State Marine Fisheries

EMSL site Project

Subcontractor on Northern Pike minnow predation project and Bio-control

Feasibility study

Historical Activities

Anadromous Fish Program Goals

Johnson Creek Artificial propagation enhancement

Pacific NW Rivers Study Assessment

Wildlife PME Planning Dworshak Dam

Lower Clearwater Habitat study

Lower Clearwater Aquatic Mammal study

<i>Natural Resources Sub-Committee</i>	
Chair	James Holt
Vice Chair	Arthur Taylor
	Julia Davis Jaime Pinkham Simone Wilson Wilfred A. Scott Anthony Johnson

<i>CRITFC – Commissioners</i>
James Holt, Chair
Julia Davis
Arthur Taylor, Alternate
Jaime Pinkham, Alternate
<i>Members:</i>
Elmer Crow
Justin Gould
Virgil Holt
Joe Oatman

Shoshone-Bannock Tribes of the Fort Hall Reservation

Tribal Headquarters Address P.O. Box 306
Fort Hall, ID 83203

Phone Number (208) 238-3700
Fax Number (208) 237-0797

The Shoshone and Bannock people trace their ancestry to tribes that once lived in the area now covered by the Mojave Desert of California. As the area became drier, the various tribes moved to other locations. The Shoshone (also called “Snake” Indians – the Snake River is named for them) moved north and east toward the Great Basin and the Plains, as far east as the Upper Missouri River. The Bannock people moved into northern Nevada and Utah, as well as the prairies and valleys of the Pacific Northwest. They became known as the Northern Paiute.

The roots and berries, and fish and wildlife they foraged for and hunted required them to travel often, in small groups and for great distances. Unlike many other Northwest tribes, they did not establish permanent winter villages, but tended to create their winter campsites in new places each year. When the tribes acquired horses in the early 1700s, only some bands of the Northern Paiute decided to use horses. These bands became known as the Bannocks. The Shoshone also took on horses.

Horses changed both tribes enormously. With the addition of horses, they could travel farther, moving east into buffalo country. However, as the buffalo populations began to die out, stronger tribes to the east forced the Shoshone-Bannocks back into Idaho and other areas west of the Rocky Mountains.

In 1834, Fort Hall was established as a trading post near the Snake River in an area that had been a traditional rendezvous and winter camp for Shoshone-Bannock bands. The Fort became a crossing point for settlers and gold miners moving into Idaho. More and more of the land used by the Shoshone-Bannock was taken over by settlers.

In 1867, the Fort Hall Reservation was created by executive order. Soon after, the Bannocks were convinced to surrender all of their aboriginal homelands except for 1.8 million acres, on which they were promised the opportunity to live in peace. They were promised also a separate reservation from the Shoshone people. No separate reservation was ever created.

In 1872, when the Fort Hall Reservation was surveyed, it was reduced from 1.8 million to 1.2 million acres. The tribes were further restricted by not being allowed to hunt and fish in their traditional lands off the reservation. With growing numbers of people and a shrinking land base to feed them, the Bannocks went to war against the U.S. government. The war was triggered in particular by white occupation of the Camas Prairie, where the Bannock’s principal food source, Camas root, grew. When the war ended, both the Bannocks and the Shoshones were confined to the Fort Hall Reservation.

The allotment process, which began in the 1880s, had much the same effect on the Shoshone-Bannock people as it had on other tribes. Land was allotted to each tribal member in 160-acre sections, and any excess was turned back over to the government to be sold to white settlers. As a consequence, the reservation today covers about 544,000 acres.

The Shoshone-Bannock tribes operate a trading post grocery store, a clothing store and a gas station. They also run the Oregon Trail Restaurant. A steel fabrication business in Pocatello

is operated by the tribe as well. Land leases and easements for tribal land also provide revenues for the Shoshone-Bannocks.

Shoshone-Bannock Tribal Information

Treaty/Executive Orders and Agreements

Executive Order of 1867

Land Base

<i>Pre-Treaty/Executive Order</i>	Portneuf Country and the Kamas Plains
<i>Current Reservation</i>	544,000 acres

Tribes and Bands: Shoshone and the Bannock

Cultures: After relocating to a new aboriginal territory the Shoshone and Paiute speaking families established a life of fishing, hunting and gathering roots and berries. A life in which small bands ranged widely, then coalesced for visiting, feasting, game-playing, intermarriage and ceremony.

In the early 1700's, the Northern Shoshone acquired horses and began hunting buffalo in the Great Plains, where they began coordinating with the Bannock bands. As they continued the hunting of the Buffalo, an increased coordination required a more structured line of authority. Traditional Chiefs began emerging to coordinate the buffalo hunts. Buffalo, became the central element in the Shoshone-Bannock culture.

Religion: Traditional ways – Sweat Lodge, Sun Dance and the Native American Church.

Currently included – Catholic, Methodist, Baptist, Episcopalian and the Church of LDS.

Language: Shoshone and Bannock

Enrolled Tribal Population

<i>Pre-Treaty/Executive Order</i>	>1000
<i>Current</i>	4,291

Governance

Pre-Treaty Times: Shoshone-and Paiute speakers ranged in small bands of two to five families in their respective territories. During the hunting and fishing season, one leader of each band would be delegated to lead for a short time.

After the introduction of the horse the Shoshone began hunting buffalo with the Bannocks and began the traditional chief who would coordinate the buffalo hunt. His length of tenure was as long as they continued to produce results.

Today: The tribal government of the Shoshone-Bannock tribes was initiated by the Fort Bridger Treaty and refined in the wake of the Indian Reorganization Act of 1934. The Fort Hall Business Council is a seven member governing body that legislates laws via resolutions and ordinances. The Council may enter into agreements, memoranda of understanding and compacts with the State of Idaho, federal agencies, and country and city governments. The Business Council also composes the enterprise board which oversees the various economic development projects on the Reservation.

Election Years: Each member of the Council serves a 2-year (staggered) term

Fort Hall Business Council	
Chair	Keith Tinno
Vice-Chair	Duane Thompson
Treasurer	Blaine J. Edmo
Secretary	Darrell Shay
Sgt. At Arms	Hobby Hayewah
Member	Arnold Appeney
Member	J.J. Wadsworth

Economy

Current Tribal Enterprises

- Tribal Agriculture Enterprise
- Tribal Buffalo Enterprise
- Bannock Peak Truck Stop and Convenience Store
- Trading Post Complex
 - The Trading Post Clothes/Horse
 - The Trading Post Grocery Store
 - The Oregon Trail Restaurant
 - Trading Post Gas Station
- Tribal Gaming Enterprise
- Tribal Museum
- Sundance Diversities, Inc.
- Sho Ban Outdoor Advertising
- Sho Ban News

Total Tribal Employment

<i>Government</i>	292
<i>Tribal Enterprise</i>	300

Shoshone-Paiute Tribes of the Duck Valley Reservation

Tribal Headquarters Address Tribal Headquarters
P.O. Box 219
Owyhee, NV 89832

Phone Number (702) 757-3161

The Shoshone-Paiute people have occupied the land around the Owyhee River near the Idaho and Nevada borders for hundreds of years. Their homeland is a semi-arid valley surrounded by volcanic debris and rocky plateaus just north of the Great Basin. The land, when irrigated from the Owyhee River, is rich for agriculture.

The first non-Indians to penetrate the Shoshone-Paiute homeland were Spaniards moving up from the south in the late 18th century. These were few in number and had relatively minor impacts on the native people.

The fur trappers and gold speculators that followed, however, were much more detrimental to the Indian way of life. They caused severe damage to natural ecosystems on which the Indians, who were hunters and gatherers for the most part, were dependent. The Shoshone-Paiute tribes suffered major losses. White settlers coming upon them in the 1860s described them as impoverished and hungry, conditions that had never been prevalent before.

As with other Northwest tribes, the U.S. government negotiated treaties with the Shoshone-Paiute tribes in the 1850s and 1860s to secure land for white settlers, and sequester tribal people on smaller parcels of land. In 1877, the Duck Valley Reservation was created by executive order as a permanent home for the Western Shoshone Indians. Bands of both Western Shoshone and Northern Paiute were moved from their homelands as far away as the Nevada-Utah border to the Duck Valley Reservation.

One of the bands of Paiute that joined the Duck Valley Reservation had been held captive on the Yakama Reservation because some of its members had participated in the Bannock War. The Bannock War was brought on by white settlements in the Camas Prairie – where the tribes' important food, Camas roots, grew. Land was added to the reservation to accommodate the new band of Paiutes.

Over the next several decades, additional bands of Shoshones and Paiute were relocated to the Duck Valley Reservation. Determined to be self-sufficient, they began farming and ranching there. The reservation currently spans 289,820 acres.

The major problem with farming or ranching in the Duck Valley is water. The area is desert-like. Without a year-round source of water, farming potential is limited. Together, the tribal people built an irrigation dam and a system of canals to enable them to farm the otherwise arid land. But, as more and more white settlers entered the valley to farm and ranch, the settlers appropriated more of the water that had been making its way to the reservation. The Shoshone-Paiute Indians lost crops and livestock due to long droughts and insufficient water even when there was no drought.

Plans for a dam that would create a reservoir to supply water for both the reservation and white farmers were considered but abandoned for years. Finally, between 1936 and 1937, the

Wildhorse Reservoir was built. It provided enough water to irrigate 13,000 acres of Duck Valley land. In the 1960s, the reservoir was rebuilt and expanded.

Unfortunately, once the reservoir had been enlarged, it became a desirable recreation site for both the local community and for attracting tourists. Instead of being used primarily as a water source for downstream Indian-owned farms and ranches, lobbyists have been trying to gain upstream water rights to maintain the reservoir for recreation. While the tribe obtains some of its income from campers and fishers, the agricultural use of the water is still essential to the tribe. This controversy has not been resolved.

The Shoshone-Paiute also were among the upper Snake River tribes that depended on salmon for subsistence, trade and spiritual practices. With the great decline of salmon populations, the Duck Valley Reservation has suffered considerable food, financial and cultural loss. Like all Columbia River tribes, the Duck Valley Reservation tribes are working hard to restore their homeland ecosystems.

Shoshone-Paiute Tribal Information

Treaty/Executive Orders and Agreements

1863-Ruby Valley Treaty

1866-Northern Paiute from Oregon establish lodges at Duck Valley

1877-Executive Order establishes the Duck Valley Reservation

1886-Land added to the reservation for Paddy Cap Paiutes

1919-Land added to protect water rights

1936-The Shoshone-Paiute tribes develop and adopt a constitution and bylaws for Duck Valley Reservation

Land Base

Current 289,820 acres

Tribes and Bands: Shoshone and Paiute

Religion: Traditional Ways – Sweat Lodge, Sun Dance and the Native American Church. Currently includes LDS, Presbyterian, Assembly of God and Full Indian Gospel.

Language: Dialects of the Shoshone family, dialects of the Paiute family

Enrolled Tribal Population

Current 1,818

ANNUAL HOLIDAYS FEASTS AND CELEBRATIONS	
July 4 th of July	November Veteran's Day Thanksgiving Day
September Labor Day -Rodeo and Powwow	

Governance

Treaty Times: The Western Shoshone and Northern Paiutes lived mostly in bands or extended family groups. Each band of family had a delegated leader or headsman.

Today: A seven-member tribal Business Council governs the tribal government. The tribe is a self-governance tribe, as prescribed under **Public Law 103-413, Title II**, which transfers control to the tribal government of funding and decision-making for federal programs, activities, functions and services.

Election years: Each member of the Board serves a 2-year term.

Committee members – The Council Chairman is elected at large every three years

<i>Tribal Business Council</i>	
Chair	Marvin Cota
Vice-Chair	Dennis Smith, Sr.
Treasurer/ Secretary	Helen Hernandez
Members	Terry Gibson Charlotte Atkin Eloy Thacker William Jones Whitney McKinney

Economy

Tribes Pre-Treaty/Executive Order Economy

- Hunting
- Gathering
- Horse Breeding
- Fishing

Spokane Tribe of Indians

Tribal Headquarters Address P.O. Box 100
Wellpinit, WA 99040

Phone Number (509) 258-4581

Fax Number (509) 258-9243

History suggests that the Spokane Indians were first called that by the explorer David Thompson. The name is generally interpreted to mean “people of the sun.” The Spokane are part of the Salish language group of Northwest Indians. They originally occupied approximately 3 million acres of land in northeastern Washington, upper Idaho and western Montana. Like all Northwest tribes, they were hunter-gatherers, following a seasonal migration beginning in early spring with harvests of the fresh greens and herbs, followed by the spring runs of salmon and other wildlife. During the summer, they searched for berries, dug roots and gathered other food and medicine supplies. In the late summer and fall, they met with other tribes in great pow wows. By wintertime, they were ready to retire to villages where they carried out religious ceremonies, story telling and other activities, living off the food they’d smoked, dried and stored.

There were three distinct bands of Spokane people, with each band having its own chief. The chief of the upper band, located in the Spokane Valley, often made decisions for the three bands after consulting the other two chiefs.

The Spokane Indian Reservation was created by executive order in 1880. It encompasses 157,370 acres bounded by the Columbia River on the west, the Spokane River on the south, Chamokane Creek on the east, and the 48th parallel latitude on the north. About 100,000 acres of the reservation is held in tribal trust. The rest is either in allotments, deeded fee lands or government lands.

At first, only the lower Spokane tribal members moved onto the reservation. The other bands wanted to be paid for the land they were giving up before they would move. Some found the land too inhospitable for hunting or were uncomfortable over the bands’ different religions (some were Catholic and some Presbyterian).

In the meantime, the city of Spokane, based at Spokane Falls, an important Indian fishing site, was booming. Population there was increasing. The upper and middle bands of the Spokane tribe became concerned they’d lose all their land if they did not secure a site for a reservation. After negotiating an agreement with the U.S. government, the remaining Spokane tribal members moved onto the Coeur d’Alene, Flathead or Spokane reservations. They were paid \$127,000 for their land.

In 1906, Spokane tribal members were compelled to reclaim their reservation land through the allotment process, which distributed the land to tribal members, but enabled non-Indian settlers to purchase undistributed parcels. Railroad companies, mining speculators and settlers were all anxious to acquire the Indians’ land. While the Washington Water Power Company was able to secure water rights to the Spokane River on the reservation, many of the land claims failed to materialize. Of the land that was sold to settlers and others, a significant percent was repurchased by the tribe in the 1930s. Tribal members currently own most of the original reservation.

Tribal resources include uranium mines, timber holdings and a sawmill, agriculture and grazing, a tribal Kokanee hatchery, fees from recreational use of Lake Roosevelt (along with the Colville Tribe, the Spokane Indians lost a large portion of their land base when the reservoir filled behind Grand Coulee Dam), the Two Rivers Resort, two casinos, and a number of businesses operated independently by tribal members.

Spokane Tribal Information

Fish & Wildlife

Fish and Wildlife Program Address

P.O. Box 100
Wellpinit, WA 99040

Spokane Tribal Hatchery Program Manager

Phone

Fax

Tim Peone
(509) 258-7297
(509) 258-7497

Wildlife Program Manager

Phone

Fax

Billie Joe Kieffer
(509) 258-7055
(509) 258-9600

Current Tribal Fisheries

Inland Waters of the Spokane Indian Reservation
Grand Coulee Dam Impoundment, also known as Franklin D. Roosevelt Lake and Upper Columbia River

Basis for Gathering, Hunting and Fishing Rights

Inherent sovereignty – unextinguished claim to aboriginal title to hunt and fish in ‘usual and accustomed places’

Current Activities

Spokane Tribe entirely maintains its fish and wildlife resources within its own land base and cooperatively manages tribal affiliated activities with other government authorities in lands overlapping and adjacent to the Spokane Indian Reservation. These activities include:

- Upper Columbia United Tribes Fisheries and Wildlife Program
- Development and Implementation of Upper Columbia River Blocked Area Management Plan
- Lake Roosevelt Kokanee Hatcheries/Lake Roosevelt Hatcheries Coordination Team for Spokane Tribal Hatchery, Sherman Creek Hatchery & Lake Roosevelt Net Pen Rearing Projects
- Lake Roosevelt Monitoring and Data Collection Program

- Blue Creek Wildlife Mitigation Program
- Little Falls Dam Settlement – Wildlife Lands Purchase and Little Falls Dam Fish Trap and Acclimation Facility Programs
- Upper Columbia Stock Assessment Program
- Timber, Fish and Wildlife Program
- Spokane Tribal Bison Program
- Policy and Technical participation in the numerous activities associated with Columbia River Basin fish, wildlife and hydro-operations. (These include, but are not limited to: Amendments to NPPC Current Columbia Basin Fish & Wildlife Program, Multi-Species framework, Artificial Production Review, CBFWA Caucuses/Committees and/or Forums)

Historical Activities

Fishing and Hunting

The Spokane Indians are historically known as a fishing people predominantly relying on the once vast anadromous and resident fish resources throughout the Tribe’s territory. The Tribe’s principal fishing territory extended along the length of the Spokane River to its confluence to Columbia River and up to Kettle Falls. The Spokanes were also known to follow an annual cycle of movement structured around the arrival of salmon and the availability of game throughout the northwest region. Centuries of fishing salmon and steelhead came to a halt in 1939 when construction of Grand Coulee Dam permanently blocked anadromous fish from the upper Columbia. With the destruction of the salmon fishery came a focal change in the Tribes rich cultural heritage.

Fish and Wildlife Management

Compilation of hydropower related fisheries losses above Grand Coulee Dam
 Lake Roosevelt Rainbow Trout Habitat Improvement Project
 Lake Roosevelt Fisheries Restoration Feasibility Project
 Lake Roosevelt Fisheries and Limnological Research
 Various research, monitoring and Technical Documentation of Spokane tribal fish and wildlife resources

<i>Fish & Wildlife Committee</i>	
Chair	William Matt, Sr.
Vice-Chair	Keith Kieffer
Secretary	Tim Peone
Members	Jerry Abrahamson Del Brown Rodney Abrahamson Bart Kieffer

Yakama Nation

Tribal Headquarters Address P.O. Box 151
401 Fort Road
Toppenish, WA 98948

Phone Number (509) 865-5121

Fax (509) 865-5528

The 14 tribes that now make up the Yakama Indian Nation trace their presence in the Pacific Northwest back thousands of years. Their homelands covered more than 12 million acres, all but 1.2 million of which they ceded over to the U.S. government in the Stevens Treaty of 1855.

Traditionally known as the “Taptail” or “Wap-tail-min” people, the Yakama had a large permanent village at Union Gap, where the Yakima River narrows. (The word “Yakama” means “narrow-river people.”) Like many Northwest tribes, the Yakama spent their winters in permanent villages, but set out early in the spring to seek fresh greens, roots, berries, fish and other animals for their sustenance. The Yakima Valley in those days was a much more complex ecosystem, with more wetlands, groves of mature trees and stream meanders than today. The valley provided an abundance and variety of food and medicine sources for the people.

The spiritual view of the Yakama people is place-based. They believe in the sacredness of all things, but particularly so when things are in their correct places. All things have ordered roles to play within their ecosystems. Changing the content of a place – forcing a species into extinction, for example – changes the order and balance, and disrupts the harmony and sacredness of the place. People are only elements of this integrated wholeness, not owners or masters of it.

The migration of white settlers into the land long-occupied by the Yakama tribes brought dramatic disruptions of the balance that had existed in the area for thousands of years. The Yakama people resisted this disruption, defending their spiritual and cultural world view and means of survival.

To settle conflicts between the Indians and white settlers, and secure land for the settlers and the railroads, the U.S. government sent General Joel Palmer and Governor Isaac Stevens of Washington to negotiate treaties with the tribes. The tribes at first opposed the treaties because they did not trust the U.S. government or its representatives, they did not want to give up their homelands, and they did not want to be moved to new homes they would be forced to share with other tribes.

Nonetheless, vastly overpowered, the tribes realized if they were going to survive at all, they had to agree to the treaties. In the case of the Yakamas, more than 11 million acres were given up as a means of preserving their rights to fish, hunt and gather food to feed future generations. But it took four years for the U.S. Congress to ratify the treaty, and in that time, tensions between Native Americans and white settlers grew. Immediately after the treaty was signed, but before it was ratified, Governor Stevens opened tribal lands to settlement. The Yakama, led by their Chief Kamiakin, went to war over the intrusion into their homelands. The war was fought for three years, ending in 1858 with the hanging of 15 Indian leaders. The Yakama people were forced onto their reservation.

Over the next decades, the Indian people tried to learn farming alongside the white settlers. Irrigation systems were constructed, wetlands and marshes were drained for agricultural land, and much of the reservation land was sold or leased to white settlers. Some Yakama Indians became ranchers. Some are engaged in timber operations on the tribes' 309,000 acres of timberlands. Others have jobs in the towns or on the reservation.

With the loss of salmon populations brought on both by the dams on the Columbia River, and irrigation dams and withdrawals within the Yakima River Basin itself, the Yakama Indian Nation has lost a major source of its physical, spiritual, cultural and economic wellbeing. Today, the tribes are working to restore those salmon runs and replenish their streams.

Yakama Tribal Information

Treaty/Executive Orders and Agreements

Treaty with the Yakama Nation, 1855 12 stat. 951, June 9, 1855-Treaty

Land Base

<i>Pre-Treaty/Executive Order</i>	11.5 million acres
<i>Current Reservation</i>	1.39 million acres
<i>Total Ceded Area</i>	12 million acres

Tribes and Bands: Yakama, Kah-milt-pah, Klickitat, Klinquit, Kow-was-say-ee, Li-ay-was, Oche-Chotes, Palouse, Piquose, Se-ap-cat, Shyiks, Skinpah, Wenatchapam, Wish-ham

Cultures: Traditional Yakama/Sahaptin, Wenatshapam, Wishram

Religion: Seven Drums (Washat)-currently there are 7 located within the ceded area of 1855; Shaker Church; Medicine Dance Society; Denominations- *Catholic, Pentecostal, Baptist, Methodist, Christian*

Language: Numerous Sahaptin dialects: *Chinookan, Wish-ham, Salish*; English

Enrolled Tribal Population

<i>Pre-Treaty/Executive Order</i>	3,900
<i>Current</i>	9,092

**ANNUAL HOLIDAYS
FEASTS AND CELEBRATIONS**

<p>January Toppenish Creek New Year's Celebration -Toppenish Creek Longhouse</p>	<p>July July 4th – 4th of July Toppenish Pow Wow & Rodeo -Toppenish, WA Annual Columbia River Pow Wow & Encampment -Roosevelt Park</p>
<p>February Washington Birthday Pow Wow -Toppenish Longhouse</p>	<p>August Huckleberry Feast -Various Locations</p>
<p>March Annual Elders Day Dinner & Golden Eagles Elders Pow Wow -Toppenish Annual Speelyi-Mi Indian Arts & Crafts Fair -YN Legends Casino Annual Spring Fling, YN Golf Assn. -Mt. Adams Golf Course</p>	<p>September Labor Day National Indian Day Celebration National Indian Day Pow Wow -White Swan -Indian Day, observed 9/18</p>
<p>April Root and Salmon Feasts -Tribal Longhouses Wyma Pow Wow -Celilo Rock Creek Longhouse Pow Wow -Rock Creek</p>	<p>October Annual White Swan Indian Summer Celebration -White Swan Annual Mid-Columbia River Pow Wow -Celilo Indian Village</p>
<p>May Annual Satus Longhouse Pow Wow -Satus Longhouse Memorial Day – 5/25</p>	<p>November Veterans Day Celebration & Pow Wow -White Swan Thanksgiving, observed</p>
<p>June -Yakama Nation Treaty Day • Anniversary Parade • Miss Yakama Pageant • Treaty Day Pow Wow • Annual Yakama All-Indian Championship Rodeo • Annual Treaty Day Golf Open • Men and Women's Slo-Pitch Softball Tournament -Annual Yakama Indian Encampment, White Swan</p>	<p>December -Annual Christmas Bazaar & Indian All-Indian Talent Show, Toppenish -Wapato Longhouse Christmas Celebration & Pow Wow, Wapato Longhouse -Christmas, observed 12/25</p>

Governance

Pre-Treaty Times: Councils of village headmen, chiefs and religious leaders. *Kamaiakun, Skloom, Owhi, Te-Cole-Kun, La-Hoom, Me-ni-nock, Elit Palmer, Wish-och-Kmpits, Koo-Lat-Toose, Shee-Ah-Cotte, Tuck-Quille, Ka-Loo-As, Scha-Noo-A, Sla-Kish*

Today: Government affairs are run through a committee system, which reports directly to the *Tribal Council Executive Board*. The *General Council*, composed of all enrolled tribal members age 18 and older elects representatives to the tribal council to a four-term. The Council elects its own officers and its Chairman serves to represent the General Council on the Board. The Yakama Nation is not an IRA tribe.

The tribe has developed there own constitution and run under a system of tribal general Council direction and tribal Council resolutions

- February 18, 1944
- General Council Resolution No. 4 of July 9, 1947
- General Council Resolution of July 12, 1949
- General Council Resolution T-38-56 of December 6, 1955
- Tribal Council Resolution T-10-61 of July 13, 1960

Election years: Each elected official serves a 4-year term.

Committee Members – Some of the members will be up for re-election in November of 2001.

Tribal Council Executive Board	
Chair	Lonnie Selam
Vice-Chair	Jerry Meninick
Secretary	Patricia Martin
Asst. Secretary	Randy Settler
Sgt.-At-Arms	Ray C. James
Members	Leo Aleck Russell Billy, Sr. Duane Clark Jack Fiander Clifford Moses, Sr. Ross Sockzehigh Harris Teo, Jr. Arlen Washine William Yallup, Sr.

Economy

Tribe's Pre-Treaty/Executive Order Economy

- Fishing
- Gathering
- Hunting
- Inter-tribal commerce

Current Tribal Enterprises

- Yakama Nation Land Enterprise
- Recreational Vehicle Park
- Real Yakama Fruit Stand
- Production Orchards
- Wapato Industrial Park
- Yakama Nation Credit Enterprise
- Yakama Forest Products
- Yakama Nation Legends Casino
- YAKAMART at Pahto Crossing (Retail)

Total Tribal Employment

Government 1,385

Tribal Entrepreneurs/Private Sector

- Agriculture
- Livestock
- Fishing
- Wholesale & retail trade
- Forestry
- Construction
- Commercial services

Tribal Journal

“Yakama Nation Review”
PO Box 310
Toppenish, WA 98948-0310

Editor Tina Aguilar

Fish and Wildlife

Fish and Wildlife Program Address Fisheries Program
P.O. Box 151
Toppenish, WA 98948

Fisheries Program Manager Lynn Hatcher
Phone (541) 553-3233
Fax (509) 865-6293

Watersheds Co-Managed With the State of Washington

Wind
Little White Salmon
Klickitat
Yakima
Wenatchee
Methow
Entiat
Okanogan

Current Tribal Fisheries

Wind River
Klickitat River
Yakima River
Wenatchee River
Columbia River

Basis for Fishing Rights

Inherent sovereignty
Article 3 of 1855 treaty (reserving the rights to fish, hunt and gather)
Sohappy v. Smith/U.S. v. Oregon, decision of 1969

Current Activities

Passage Improvement evaluation
Yakama Hatchery Project (including numerous sub-projects)
Yakama Natural Production & Enhancement
Yakima/Klickitat Fishery Project
Hatchery Training and Education
Fish Passage video monitoring
Fisheries Technician Field activities
Yakima Phase II screens
Lower Valley Riparian/Wetlands
O&M Yakima River Basin fish Protection
M&E for Yakima/Klickitat
Chandler Juvenile facility M&E
Lower Yakima River predation studies

Predation study – Hatchery Fish on/wild smolts
 Upper Yakima River Species Interaction study
 Policy/technical involvement & Planning for YKFP
 Monitoring supplementation for YKFP
 Juvenile screens and smolt traps at Walla Walla
 Yakima River/Marion Drain Fall Chinook acclimation/supplementation
 Yakima River Coho restoration
 Methow River Valley Irrigation District Conservation Project
 Satus Creek Watershed Restoration project
 Coho restoration mid-Columbia River Tributaries
 Yakima River Cle Elum Hatchery O&M
 Developments/refine of Natural Production objective
 Upper Toppenish Creek Watershed analysis
 Establish safe access tributaries Yakima subbasin
 Klickitat basin-Hanford acclimation/artificial propagation
 Hanford K basin master plan
 ANAD supplementation/artificial production/acclimation
 Marion Drain fall Chinook acclimation/supplementation

Historical Activities

Yakima River Spring Chinook study
 Anadromous Fish Program goals
 Construct security fence
 Master Plan YH
 Wapato Canal Pen rearing
 Engineer assistance
 Yakima Species interaction
 Yakima Spring Chinook Natural Production objective phase 1

<i>CRITFC- Commissioners</i>
Randy Settler, Chair Duane Clark, Secretary Ross Sockzehigh Leo Aleck

Columbia River Inter-Tribal Fish Commission (CRITFC)

Contact: Donald Sampson, Executive Director
Tribal Address: 729 N.E. Oregon Street, Suite 200
Portland, OR 97232

Phone: (503) 238-0667
Fax: (503) 235-4228

The Commission was formed in 1977 by resolutions of the Yakama, Warm Springs, Umatilla and Nez Perce tribes; Columbia Basin Indian tribes that signed treaties in 1855 securing to them certain reserved rights to take fish in the Columbia River and its tributaries. The Commission is composed of the Fish and Wildlife Committees of its member tribes, and supplies technical expertise and enforcement resources.

Upper Columbia United Tribes (UCUTs)

Contact: Bruce Wynne, Spokane Tribal Chair
Tribal Address: Spokane Tribe of Indians
P.O. Box 100
Wellpinit, WA 99040

Phone: (509) 258-4581
Fax: (509) 258-9243

The Upper Columbia United Tribes is an association of the Spokane, Coeur d'Alene, Kootenai, Kalispell and Colville tribes. The tribes created the association for two primary purposes, 1) to pursue opportunities for fisheries mitigation and enhancement through the Council's fish and wildlife program, and 2) to pursue other opportunities, such as social programs, of mutual interest. The Spokane Tribe coordinates the association's activities. The tribal chair is Bruce Wynne, and the executive director is David BrownEagle.

Canadian Tribes and Tribal Organizations

Canadian Columbia River Tribes (First Nations)

Hydroelectric development in the Columbia River Basin significantly altered water flows and affected fish and wildlife, and related spawning grounds and habitat, in territories that had been occupied by Indian tribes for thousands of years before the dams were built. This is as true in the Canadian portion of the Columbia River Basin as it is in the American portion.

While Indian tribes in the American portion of the basin have been recognized by the federal government through treaties and executive orders dating to the mid and late 1800s, relations between government and the First Nations in Canada and British Columbia have been markedly different. Certain tribes in eastern Canada were granted reservations by Great Britain under terms of a 1763 royal proclamation, but when the Dominion of Canada was formed in 1867 any unceded Indian lands were claimed by the new-formed government as public land. In 1871, when British Columbia joined the Dominion, the new provincial Legislature interpreted the word “public” to mean provincial, not federal, and claimed possession of all land within the province that was not in private ownership. The Legislature also announced it would not recognize Indian title to land or negotiate treaties with First Nations in British Columbia. In 1876, the federal Indian Act prohibited Indians throughout Canada from voting or receiving government pensions, and in 1884 British Columbia outlawed Indian potlatches (the law was not repealed until 1951). Indians were not granted full Canadian citizenship until 1960.

Since then, provincial governments have signed treaties with First Nations in Ontario, Quebec, Nova Scotia and New Brunswick. British Columbia began a treaty-making process in 1993 with 51 First Nations and recently completed its first treaty. It is with the Nisga’a First Nation, a tribe on the northwest coast. The treaty sets aside a reservation of about 770 square miles and provides a cash settlement of about \$500 million. The treaty-making process is moving slowly, and the province is focusing attention first on coastal tribes.

The loss of anadromous fisheries is probably the greatest impact of hydroelectric development on First Nations in the Canadian portion of the basin. Fishing was -- and is -- an essential part of the lives of aboriginal people living there. At the time of first contact with Europeans, in the early 1800s, anadromous fish were abundant in the Canadian Columbia River. It is estimated that as many as 600,000 fish, including steelhead and four species of salmon, migrated annually to spawn in the Canadian Columbia and its tributaries. There is evidence that the aboriginal people also harvested at least four species of resident fish. As with tribes down river, the fisheries resource was a critical social and economic component of the lives of these people.

Three distinct First Nations are organized in the Canadian portion of the basin today, and a fourth group, which has no official office or officers, is spread among the other three. Because the international border is a political boundary, many Canadian First Nation people have relatives in the United States, and vice versa. These include, for example, people of Canadian Okanagan descent who live today on the Colville Reservation, and members of the Ktunaxa/Kinbasket tribe who live on the Salish and Kootenai Reservation in Montana.

Shuswap Band

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These people historically inhabited the area around the headwaters of the Columbia River and north to the Fraser River and its upper tributaries. The Shuswap Band has its office in Kamloops, which is on the Thompson River, a Fraser tributary.

Ktunaxa/Kinbasket Tribal Council

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The Ktunaxa (pronounced, too-NAH-ha)/Kinbasket people historically inhabited the upper Kootenay River and areas to the south into present-day Montana (the Tobacco Plains). There were at least seven separate bands inhabiting distinct geographic areas who now are affiliated under the tribal council. The office is in Cranbrook.

Okanagan Nation Alliance

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The Okanagan Nation includes affiliated bands and tribes that historically lived along the Okanagan River in British Columbia. The Okanagan River flows from two headwaters lakes in

the province south into the United States (where the spelling changes to Okanagon) to its confluence with the Columbia about 10 miles downstream from Chief Joseph Dam. The tribal office is in Westbank, B.C., just across the border.

Sinixt

The Sinixt (pronounced Sin-AY-xt) inhabited the area around the upper and lower Arrow lakes on the Columbia, north of present-day Castlegar and south of Revelstoke. The Sinixt, also known as the Lakes People, were more nomadic than other tribes in the upper Columbia River Basin. Over time, the Sinixt became assimilated into other tribes, notably the Colville and Ktunaxa. Today, some Canadians who claim Sinixt heritage are working to gain official recognition of the tribe, and they have been present in the province's ongoing effort to negotiate treaties with First Nations. However, there is no Sinixt office, reserve or official leader.

Canadian Columbia River Intertribal Fisheries Commission

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Organized much like its United States counterpart, the Canadian CRITFC has a slightly different name (fisheries, rather than fish), but its mission is similar. The Canadian CRITFC helps to organize its members for the purpose of fisheries research and involvement in political issues related to fisheries and First Nations at the provincial and federal levels. The commission includes the Ktunaxa/Kinbasket, Shuswap and Okanagan tribes. The Canadian CRITFC shares office space with the Ktunaxa/Kinbasket Tribal Council in Cranbrook.