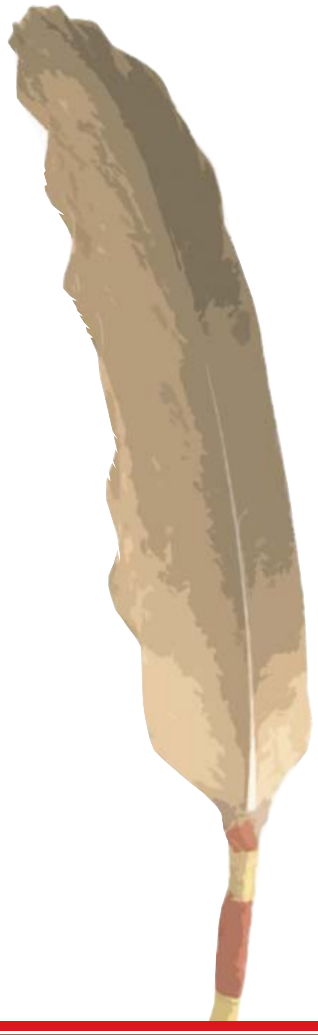
Northwest Power and Conservation Council



The Northwest Power and Conservation Council's Directory of Columbia River Basin Tribes

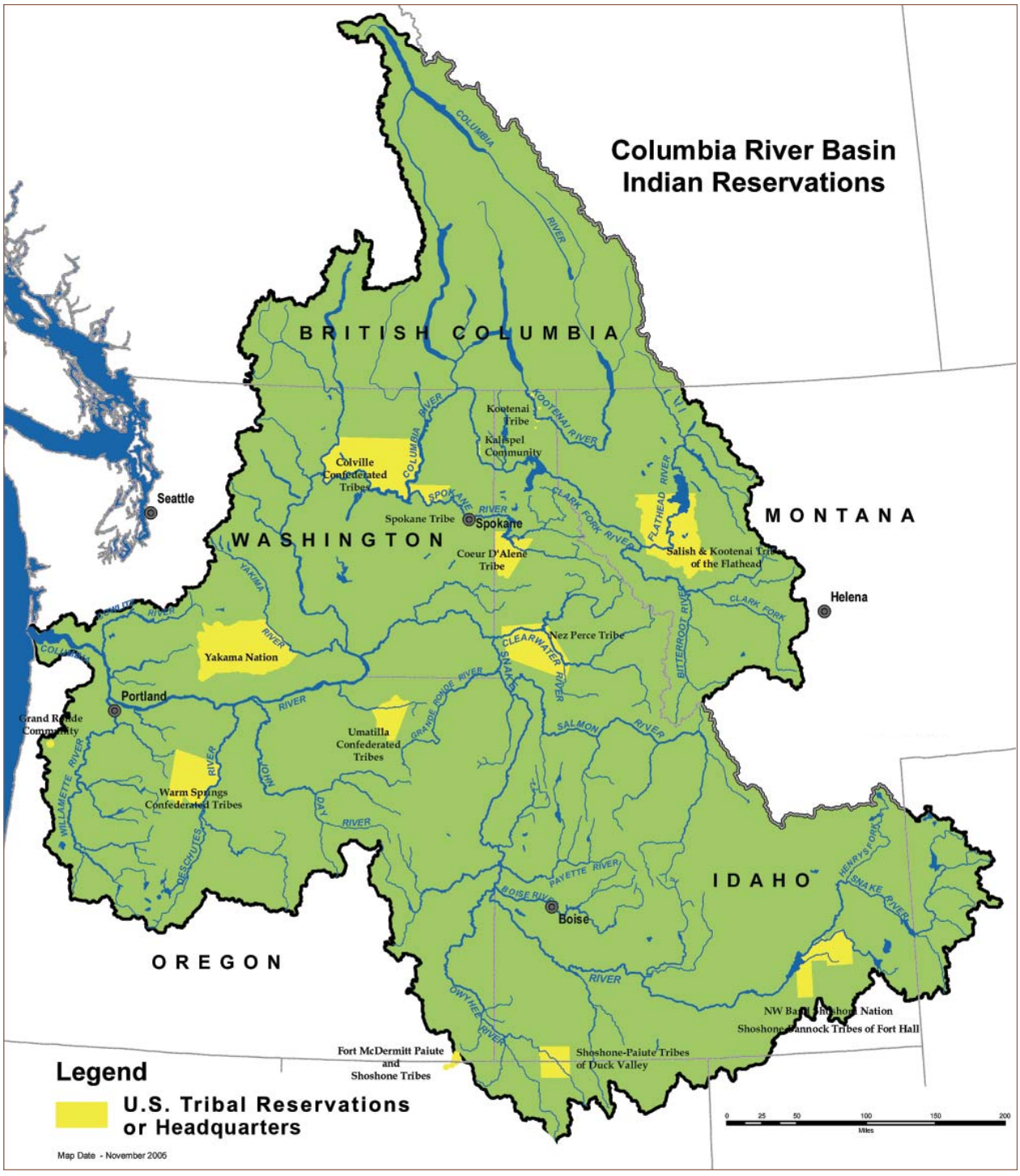
Council Document Number: 2007-05

Table of Contents

Introduction

Introduction

The Council assembled this directory to enhance our understanding and appreciation of the Columbia River Basin tribes, including the First Nations in the Canadian portion of the basin. The directory provides brief descriptions and histories of the tribes and tribal confederations, contact information, and information about tribal fish and wildlife projects funded through the Council's program. It is a work in progress and will be updated periodically. The information in this directory is not intended to define, affect or imply any particular legal rights under the Northwest Power Act or other law.



Tribes and Tribal Confederations

The Burns Paiute Tribe

Overview:

Historically, the Northern Paiutes, Wadatika, comprised small bands who roamed extensively in central eastern Oregon. The Wadatika were root gatherers and hunters. They lived on a coarse diet of seeds, bulbs, plant fibers, berries, roots, and wild animals. They had leaders, but they didn't have a formalized governmental structure or permanent chiefs.

The first contact with non-Indians, fur trappers, was in the 1830s, and by the 1860s increasing non-Indian settlement led to negotiations between the Paiute people and the federal government for a place to maintain their traditional hunting and gathering. In 1872, President Grant established the 1.8-million-acre Malheur Reservation, but the boundaries soon were reduced as pressure increased for access to graze cattle and mine for gold. Following the 1878 Bannock War, many Paiutes were forcibly removed to Fort Simcoe near Yakima, Washington.

In the 1880s, with the Paiutes removed, the Malheur Reservation was opened to public use and homesteading. As a result of the 1887 Allotment Act, Paiutes were encouraged to return to the reservation area in return for 160 acres of land per person, but the land set aside for them was alkali desert and impossible to farm. In 1935 the federal government acquired a 771-acre reservation for the tribe near Burns, but the Bureau of Indian Affairs did not fully recognize the tribe until 1968; title to the land did not pass to the tribe until October 1972. In 1988, a revised constitution and bylaws were adopted by the general membership and approved by the Bureau of Indian Affairs.

Reservation:

Today the reservation covers 930 acres of trust land and 320 acres of fee-patent land. Another 11,000-plus acres of allotted lands is held in trust for individual tribal members. Local ranchers lease these allotments for grazing cattle. While allotment lands are exempt from taxes, they are within county jurisdiction.

Headquarters:

100 Pasigo St., Burns OR, 97720
Phone: (541) 573-2088
Fax: (541) 573-2323
Website: http://www.burnspaiute-nsn.gov

Authority:

Congressional recognition, October 13, 1973

Traditional Language:

Paiute

Enrollment:

356

Governance:

Seven-member tribal council

Tribal Enterprises:

- Wadatika Health Center
- Law Enforcement and Tribal Court Services

Tribal Enterprises (continued):

- Tribal Administration
- Natural Resources— Environmental Issues, Lease Compliance, Fisheries and Cultural Preservation and Enhancement
- Education Services
- Burns Paiute Tribal Housing Authority
- Wa-Da' Corporation
- Old Camp Casino

Newspaper:

Tu-Kwa-Hone Newsletter
100 Pasigo Street
Burns, Oregon 97720
(541) 573-2088

Focus Project

From Cattle Ranch to Wildlife Refuge

A former cattle ranch in east-central Oregon where springs rise to form the headwaters of the Malheur River is being restored as wildlife habitat by the Burns-Paiute Tribe as partial mitigation for the impacts of federal dams on the Snake River. The Malheur is a Snake tributary.

The former Oxbow Ranch in the Logan Valley was used for more than 80 years for summer and fall grazing in conjunction with adjacent U.S. Forest Service land. The location, approximately 20 miles east of Seneca, Oregon, is south of the Strawberry Mountain Wilderness Area.

The project focuses on 1,760 acres that include portions of Lake Creek, Big Creek, and McCoy Creek. Water from these creeks is being used to maintain the integrity of the floodplains and meadowland habitats that are being restored for wildlife.

Intensive annual grazing in the past damaged shrub steppe habitat and forests. The tribe plans to vastly reduce grazing, periodically burn grasslands, remove encroaching lodgepole pines, and fill illegal irrigation ditches that remain from past ranching activities. The tribe also is restoring natural vegetation to the area.

A variety of wildlife will benefit. The wet meadow habitats of the Logan Valley represent one of the largest wetland complexes in the state of Oregon and are home to one of the few populations of upland sandpipers in the western United States. The project also will significantly enhance habitat for bull trout (a threatened species under the Endangered Species Act), redband trout (a species of management concern in Oregon and potential candidate for ESA listing), and the Columbia spotted frog, a federal candidate species for ESA listing. The land also supports antelope, elk, sandhill cranes, sage grouse, mule deer, and various species of waterfowl.

The project area includes one of the largest wetland complexes in the state.

The tribe designed the mitigation effort and land management plan in conjunction with the U.S. Forest Service, U.S. Fish and Wildlife Service, Oregon State University, the Agricultural Research Service, and neighboring private landowners and allotment holders.

The Coeur d'Alene Tribe

Overview:

In the ancient tribal language, members of the Coeur d'Alene Tribe call themselves "Schitsu'umsh," meaning "The Discovered People" or "Those Who Are Found Here." The name "Coeur d'Alene" was given to the tribe in the late 18th or early 19th century by French traders and trappers. In French, it means "Heart like an Awl," referring to the sharpness of the trading skills exhibited by tribal members in their dealings with visitors.

The Coeur d'Alene Reservation is in northern Idaho. Established in 1873 consistent with an 1866 executive order, the reservation originally included all of Lake Coeur d'Alene. A series of subsequent treaty agreements reduced the reservation to its present borders, which take in the southern part of the lake and land to the south.

The Coeur d'Alene Tribe employs about 1,000 people in 16 departments of government or in tribal enterprises. Employees answer to their supervisors or department heads. Department heads answer to the director of administration, who answers to the tribal council.

The Schitsu'Umish homeland encompassed more than 4 million acres of camas-prairie, mountains, lake, and riverine habitat in the northern panhandle of Idaho and in eastern Washington. Relatively isolated until the mid-18th century and dependent primarily on the aquatic resources of Lake Coeur d'Alene and its tributary Coeur d'Alene and St. Joe rivers, the tribe was divided into three or four divisions and occupied more than 30 villages.

By the mid-18th century, the Coeur d'Alenes had adopted the horse and were hunting buffalo on the Great Plains, increasing their contact and warfare with other tribes. By 1850, however, epidemic diseases had reduced their numbers to about 500 from an estimated precontact population of about 3,000.

In 1842 the Coeur d'Alenes welcomed Jesuit missionaries led by Father Pierre DeSmet to live with them. Under the long tenure of Father Joseph Joset, many Coeur d'Alenes became Catholic and settled near the Sacred Heart Mission, which was built on the north bank of the Coeur d'Alene River east of present day Coeur d'Alene. There the Indians were encouraged to learn English and to farm.

In 1855 Isaac Stevens, governor of Washington Territory and also the regional Indian agent, promised to negotiate a treaty with the Coeur d'Alenes. He never fulfilled the promise. As a result, the tribe lacked protection against the incursions of miners and white settlers and responded by attacking U.S. troops in the brief Steptoe/Wright War of 1858. Gradually, however, conditions improved. Efforts to secure compensation for ceded lands and to gain a reservation encompassing all of Lake Coeur d'Alene and the lower Coeur d'Alene and St. Joe rivers at first appeared successful. But by 1890 the tribe had been forced to cede the northern portion of the lake and the site of the Sacred Heart Mission to non-Indians. A reservation was finally established in 1891, but it covered only 345,000 acres.

In the 1860s and 1870s, the Idaho gold rush and traffic across the Mullen Road, which ran from Fort Walla Walla, Washington, to Fort Benton, Montana, had persuaded many Coeur d'Alenes to move themselves and the mission to the rich lands of the camas prairie. By 1900, many Coeur d'Alenes had become prosperous farmers and ranchers there, with Victorian-style houses, large horse herds, and up to 1,200 acres each under cultivation. As a consequence, the tribe became a target of the General Allotment Act which reduced Coeur d'Alene tribal lands to 58,000 acres.

Although the Coeur d'Alenes initially rejected the Indian Reorganization Act, the tribe today has an elected tribal council that has struggled to recoup 19th-century losses and to stimulate economic development. In 1958, 12,878 acres of unsold surplus land were returned to the tribe, and in 1959 the tribe won a settlement of $4 million from the Indian Claims Commission.

In recent decades the tribe developed a 6,400-acre tribal farm, a shopping center, a medical center, tourist accommodations, and a gaming complex. At the same time, the tribe is actively working to preserve the Coeur d'Alene language and culture, to enlarge the Coeur d'Alene land base through land acquisitions, and to protect the tribe's natural resources and rural environment.

Reservation:

345,000 acres south of Coeur d'Alene Lake

Headquarters:

850 A Street
P.O. Box 408
Plummer, Idaho 83851-0408
Phone: (208) 686-1800
Fax: (208) 686-1182
Website: http://www.cdatribe-nsn.gov/

Authority:

Executive order of 1866

Traditional Language:

Schitsu'umsh, one of five Southern Salish derivations of the Interior Salish language

Enrollment:

1,922

Governance:

Seven-member tribal council

Tribal Enterprises:

- Coeur d'Alene Casino and Hotel, near Worley, Idaho
- Tribal farm (6,400 acres)
- Benewah Automotive Center and Benewah Market, Plummer, Idaho
- Ace Hardware, Plummer
- Benewah Medical Center, Plummer
- Coeur d'Alene Tribal Wellness Center, Plummer
- Coeur d'Alene Tribal School (K-8), DeSmet, Idaho

Newspaper:

Coeur d'Alene Council Fires
(208) 686-1800

Focus Project

Watershed Restoration Improves Habitat for Cutthroat Trout on Coeur d'Alene Reservation

Around the southeastern half of Lake Coeur d'Alene, where decades of farming and logging took a toll on streams where bull trout and cutthroat trout spawn, landowners and the Coeur d'Alene Tribe are working together to restore spawning and rearing habitat and rebuild a productive fishery.

The restoration project focuses on four creeks whose waters eventually flow into Lake Coeur d'Alene. Lake Creek and Benewah Creek flow directly into the lake; Evans Creek is a tributary of the Coeur d'Alene River, and Alder Creek is a tributary of the St. Maries River. All are on the Coeur d'Alene Reservation.

The work primarily involves improving water quality in the streams, addressing the impact of past grazing, farming, and logging practices in the four watersheds. For example, streamside vegetation is being planted to shade areas where trout spawn, and structures are being built with logs or tree branches to slow the water flow and control bank erosion. Away from shorelines, grasses are being planted to prevent erosion that contributes sediment to the streams. Excessive sediment can cover gravel where trout lay their eggs.

Landowner participation has been good, said Kelly Lillengreen, the tribe's manager of fish, water, and wildlife. In Lake Creek, where much of the effort has been focused, a landowner group has been formed to identify priorities and plan projects, she said. Similar groups are planned in the other watersheds.

Another positive aspect of the project is that it is helping wildlife as well, Lillengreen said. One impact of converting timberland to farmland, notably along Lake Creek, has been a shift in the hydrology of the watershed. In short, the ground doesn't hold as much water as it once did. To help improve the water table, ponds have been built to catch and hold runoff from rain and melting snow. Some of this water finds its way back into the aquifer, and some is released to boost downstream flows. Meanwhile, the ponds provide water for birds and animals such as deer.

This pond on the Coeur d'Alene Reservation will collect runoff from agricultural fields and hold sediment that otherwise would wash into a fish-bearing stream at the base of the hill.

Money for the project is provided by the Bonneville Power Administration through the Northwest Power and Conservation Council's Columbia River Basin Fish and Wildlife Program. The Council's program is designed to mitigate the impact of hydropower dams on fish and wildlife. Through the program, the Coeur d'Alene Tribe is rebuilding the fishery on the reservation to mitigate the loss of trout and salmon from the construction of dams downstream, particularly Grand Coulee. The tribe historically fished for trout in the lake and its tributaries and for salmon in the Spokane River, which is the outlet of the lake.

The project began in 1990 with assessments of existing conditions in the four watersheds. When those assessments were completed, in 1995, the restoration projects began. The overall effort is being undertaken in three phases that involve changing land use practices, repairing streams and shoreline areas, and evaluating alternatives for introducing hatchery-raised fish into the restored habitat. Eventually, the trout populations should rebound to the point that fish can be harvested.

The Confederated Salish and Kootenai Tribes of the Flathead Reservation

Overview:

The Confederated Salish and Kootenai Tribes of the Flathead Reservation are the modern descendants of several Salish, Kootenai, and Pend d'Oreille bands that lived in what is today western Montana, northern Idaho, and eastern Washington in the early 1800s. The confederation includes the combined Bitterroot Salish and Pend d' Oreille tribes, and the Kootenai Tribe as an individual entity. The aboriginal name of the Kootenai Tribe is Ktunaxa. The Flathead Reservation Ktunaxa band, known as Ksanka, is one of seven bands of Ktunaxa whose traditional homeland includes northwestern Montana and southeastern British Columbia, where the bands are consolidated through the Ktunaxa-Kinbasket Tribal Council.

The Hellgate Treaty of 1855 created the Flathead Reservation. The treaty was negotiated on behalf of the United States by Washington Territory Governor Isaac Stevens, who also negotiated treaties with tribes in present-day Washington, Oregon, and Idaho that same year. In the treaty, the tribes ceded about 22 million acres of ancestral land to the government. A land survey promised in Article IX of the treaty never was conducted, and in 1871 the Salish people were forced onto the Flathead Reservation. The Allotment Act of 1887 and the Homestead Act of 1910 diminished non-Indian land ownership on the reservation. Over time, the tribes bought back reservation land and today own more than 60 percent.

The Confederated Salish and Kootenai Tribes were the first tribal nation in the United States to designate a wilderness area within their reservation. The Jocko and Lozeau Primitive Areas of the Mission Range are available only to tribal members so that they have access to pristine lands for gathering plants for ceremonial uses and for solitude.

Reservation:

The 1,317,000-acre Flathead Indian Reservation is on the western slope of the Continental Divide and includes parts of four Montana counties — Flathead, Lake, Missoula, and Sanders. The eastern border is the crest of the Mission Range of the Rocky Mountains. The Cabinet Mountains are to the west of the reservation. About half of Flathead Lake is on the reservation. The Salish Mountains border the reservation on the west. The reservation is about 60 miles long and 40 miles wide. Towns on the reservation include Arlee, Polson, Pablo, Ronan, Dixon, Elmo, St. Ignatius, and Hot Springs.

Headquarters:

CSKT Tribal Council
P.O. Box 278
Pablo, Montana 59855
Email: csktcouncil@cskt.org
Phone: (406) 675-2700
Fax: (406) 675-2806
Website: www.cskt.org

Authority:

Treaty of Hellgate, 1855

Traditional Language:

The Salish bands speak dialects of the Kalispel or Flathead language, which are within the Salish family of languages. The Kootenai language is different — linguistically an isolate. Kootenai, spoken by the Ktunaxa bands, is not known to be related to any other language.

Enrollment:

7,109

Tribal Enterprises:

- S&K Technologies, www.sktcorp.com
- S&K Electronics, www.skecorp.com
- Job Corps training center
- Two Eagle River School
- Salish and Kootenai College, www.skc.edu
- The Peoples Center, a tribal museum in Pablo
  www.peoplescenter.org
- Best Western KwaTaqNuk Resort
  www.kwataqnuk.com
- Flathead Stickers and Lath,
  www.flatheadstickers.com
- Mission Valley Power, www.missionvalleypower.org

Governance:

10-member tribal council.

Newspaper:

Char-Koosta News
(406) 675-3000
charkoosta@cskt.org
www.CharKoosta.com

Focus Project

Hungry Horse Mitigation Program

Before: In 2001, fish-spawning habitat in Dayton Creek, which flows into Flathead Lake, was in bad shape.

By 2004, riparian vegetation had been restored and the spawning habitat was much improved.

The Hungry Horse Mitigation Program, implemented in part by the Confederated Salish and Kootenai Tribes, began in 1991 to address fisheries losses associated with the construction and operation of Hungry Horse Dam. The dam isolated approximately 38 percent of the Flathead Lake drainage and changed the physical and biological characteristics of the lake and river. The Northwest Power and Conservation Council recommends funding from the Bonneville Power Administration to address this loss of habitat in the interconnected Flathead Lake and Flathead River Basin. The project implements mitigation measures, restores habitat, and monitors the biological responses to those measures, including those implemented by other agencies. The tribes also address the changes in Flathead Lake from Mysis shrimp and lake trout, whose dominance has suppressed the native cutthroat trout targeted by mitigation efforts.

The Dayton Creek project is a good example of the kind of watershed-level projects implemented by the tribes. It was initiated because of its importance as a direct tributary to Flathead Lake. Dayton Creek was severely degraded and provided outstanding potential to replace the spawning habitat lost after the construction of Hungry Horse Dam. Bonneville funds have been used to provide cost-sharing for many restoration activities including:

1) riparian inventories on 20 miles of stream;
2) construction of 9 miles of riparian fencing to reduce the effects from livestock grazing;
3) replacement or improvement of 11 stream crossings;
4) design and installation of multiple off-stream livestock watering facilities;
5) improvement of irrigation management; and
6) monitoring of stream flows and irrigation withdrawals.

Partners include multiple private landowners, the tribes, the Flathead Lakers, Trout Unlimited, Bureau of Reclamation, Natural Resource Conservation Service, Montana Fish, Wildlife and Parks, Plum Creek Timber Company, U.S. Fish and Wildlife Service, and the Lake County Road Department. Over 50 percent of project costs have come through these partnerships.

To ensure that predation of cutthroat trout by lake trout does not undermine the success of these watershed restoration projects, the tribes are intensively monitoring the lake trout population and conducting activities to enhance angler harvest of these predator fish.

The Confederated Tribes and Bands of the Yakama Nation

Overview:

Traditionally, the 14 bands now consolidated within the Yakama Nation were divided into two major groups: the Lower Yakamas, Waptailmin ("Narrow River People"), and the Upper Yakamas, Pswanwapum ("Stony Rock People"). The bands and tribes in the Yakama confederation are the Kah-milt-pah, Klickitat, Klinquit, Kow-was-say-ee, Li-ay-was, Oche-chotes, Palouse, Pisquose, Se-ap-cat, Shyiks, Skinpah, Wenatshapam, Wishram, and Yakama.

The Yakamas shared a common culture with many Indians living on the Columbia Plateau of present-day Washington, Oregon, and Idaho. They lived through a seasonal round that took them to different areas of the plateau at different times of the year. Throughout the winter, people lived in villages constructed of A-frame tule-mat lodges along inland rivers. In March, they traveled (by horse after about 1750) to root grounds, visiting and camping with other Indians until May or June, by which time the salmon had begun to move up the Columbia River. Then Yakamas moved to their fisheries along the lower Columbia, harvesting and preserving salmon in great numbers. In the fall they hunted and gathered berries in the Cascade Mountains, drying their foods for the winter. Yakamas gave thanks for the foods through sacred rituals that tied them to the Creation. This was and is a critical element of their religion.

In 1805, Yakamas met Meriwether Lewis and William Clark at Quosispah, a village near the junction of the Yakima and Columbia rivers, and later British trapper David Thompson traveled down the Columbia. British and American fur trappers introduced manufactured goods to Yakamas, and the Catholic missionary Charles Pandosy instructed the people in Christianity. Yakamas refused to join their Cayuse Palouse neighbors to the south in fighting Oregon volunteers during the Cayuse War in 1848. However, the Yakamas became concerned about the intentions of the United States after 1853 when the government separated Washington Territory from Oregon Territory and Isaac I. Stevens became governor of Washington Territory and superintendent of Indian Affairs.

In 1854-55 Stevens liquidated Indian title to thousands of acres and created reservations in western Washington. On June 9, 1855, he concluded the Yakama Treaty in which the Yakama peoples ceded 11.5 million acres to the government. The treaty created the Yakama Reservation and directed Indians from the 14 tribes and bands — speaking three distinct languages — to move onto the reservation.

Chief Kamiakin opposed the treaty and the reservation. When miners discovered gold north of the Spokane River, whites invaded the inland Northwest through Yakama lands. After miners killed and raped Yakama people, the Yakama leader Qualchin killed the culprits. Learning of these deaths, the Indian Agent Andrew Jackson Bolon rode into Yakama territory, but Kamiakin's brother Skloom warned Bolon that his life was in danger. A few Yakamas killed Bolon at Whak-Shum, triggering the Yakima War of 1855-58. The war ended after Colonel George Wright executed the Yakama chiefs Owhi and Qualchin and several warriors.

Most Yakamas removed to the reservation, but some filed for off-reservation homesteads. In the 1900s Yakamas lost all of their homesteads. Life on the Yakama Reservation was precarious. James Wilbur and other agents ruled the reservation like big-city bosses, dictating policies designed to "civilize" and Christianize the Indians. The Office of Indian Affairs established a school at Fort Simcoe to assimilate Indian boys and girls into white society, jailing

recalcitrant parents. Agents forced Indians to cultivate wheat, corn, and oats. Yakamas eagerly raised horses and cattle but farmed grudgingly. Many continued to fish, hunt, and gather, but with great difficulty.

Non-Indian ranchers and farmers claimed and settled on former Yakama lands. In 1894, P. McCormick began allotting the reservation into 80-acre parcels. By 1914, 4,506 tribal members retained 440,000 acres (over half of it owned today by non-Indians), with another 780,000 acres tribally owned. Confined to the reservation, the general health and welfare of the Yakama peoples declined. Politically, the Yakamas refused to participate in the Indian Reorganization Act and instead organized the Confederated Tribes of the Yakama Nation. The Yakama Nation has committees dealing with timber, grazing, housing, education, cultural-resource management, roads, recreation, farming, irrigation, health, and wildlife management.

Since World War II, the Yakamas have emphasized self-determination and economic development. The United States recognized fishing rights of the Yakama peoples in the treaty of 1855, but state and county officials opposed native fishing rights. A long series of court battles reaffirmed rights reserved by the Yakama bands and tribes in the treaty.

The tribe owns its own furniture business and enjoys 15,000 acres of cultivated tribal farmland. In addition, the tribe irrigates 90,000 acres of Indian-owned lands from the Wapato Project, leases acreage to non-Indians for farming and grazing and manages more than 300,000 acres of timberlands. The Yakamas support their own police force and tribal court. They stress academic excellence, providing scholarships to gifted students. Each summer the Yakamas sponsor Camp Chaparral, motivating their children to continue their education yet maintain their native identity. The Yakama dialect of Sahaptin is taught in public schools for children and in adult education classes. On June 9, 1980, the Yakama Nation opened its Cultural Heritage Center, complete with museum, library, gift shop, restaurant, theater, meeting hall, lodge, and offices. The culture center hosts numerous tribal projects designed to maintain The traditional language, literature, crafts, history, arts, and skills.

Reservation:

1,371,918 acres west, south, and east of the city of Yakima, including portions of Mount Adams, and the Yakima and Klickitat rivers

Headquarters:

Confederated Tribes and Bands of the Yakama Nation
P.O. Box 151
Toppenish, WA 98948-0151
Phone: (509) 865-5121
Fax: (509) 865-5528
Websites: Fisheries Department: www.ynwildlife.org
Yakama Nation Cultural Center: www.yakamamuseum.com

Authority:

Treaty of 1855; tribal constitution, 1935; amended in 1947

Traditional Language:

Depending on the band, dialects of Sahaptin, Salish, and Chinook

Enrollment:

9,764

Governance:

14-member tribal council

Tribal Enterprises:

Tribal employment: 1,016 (2005)

- Yakama Nation Credit Enterprise, Toppenish, (60th anniversary is in 2005)
- Legends Casino, Toppenish, www.yakamalegends.com
- Yakamart at Pahto Crossing, Toppenish, a one-stop convenience store
- Yakama Nation Forest Products Enterprise and Fire Management, White Swan, which is focused on sustainable production of forest products
- Yakama Nation Housing Authority, Wapato, rental housing and home construction on the reservation
- Yakama Power, Toppenish, an electric utility formed in 2000 to serve the reservation area
- Yakama Juice, Selah, which bottles apple, cranberry, grape, and other juices and teas, www.yakamajuice1855.com

- KYNR Radio AM and Yakama Nation Review newspaper, both in Toppenish
- Yakama Nation Travel, a travel agency for tribal members
- Yakama Land Enterprises, Wapato, which operates an industrial park for storage and shipping of agricultural products
- Yakama Nation Cultural Heritage Center, which includes a museum and restaurant, Toppenish, www.yakamamuseum.com
- Yakama Nation Resort RV Park, Toppenish www.yakamanation.com

Newspaper:

Yakama Nation Review
509-865-5121

Sin-Wit-Ki
509-865-5121, ext. 6339 (Carol Craig)

Focus Project

Experimental Hatchery Is Rebuilding Yakima River Salmon and Steelhead Populations

Supplementation is the technique of raising fish in hatcheries and then releasing them into streams as juveniles so that they will adapt and return to those streams as adult fish to spawn. In this way the artificial production facility, using wild fish from the river basin as broodstock, is a tool to rebuild fish runs that spawn in the wild.

The Yakama Nation manages, in coordination with the Washington Department of Fish and Wildlife, a large-scale supplementation effort for spring Chinook salmon in the Yakima River Basin as part of the Yakima-Klickitat Fisheries Project (YKFP). The project is helping to boost fish populations and improve spawning and rearing habitat conditions in the Yakima and Klickitat river basins. Both rivers are tributaries of the Columbia.

In essence, the project is a scientific experiment, testing the assumption that new artificial production of fish can be used to increase natural production and to improve harvest opportunities, while also maintaining the long-term genetic fitness of native salmon populations and keeping adverse ecological interactions within acceptable limits. The project is enhancing the production of spring Chinook salmon in the upper Yakima River Basin through supplementation, re-introducing stocks formerly present in the Yakima Basin, providing harvest opportunities, and increasing knowledge about the use of supplementation.

After years of careful planning and public input — the project has been in the Council's program since 1982 — the Cle Elum facility was commissioned in 1997. Because populations of Columbia River spring Chinook generally return as 4-year-old fish, the fish reared by the Cle Elum supplementation project in 1997 and 1998 did not return in any abundance until 2001 and 2002.

Biologist Todd Newsome adds milt to eggs at the tribe's salmon hatchery at Cle Elum, Washington, while biologist Ann Stephenson stirs. The tribe incubates salmon for release into Yakima River tributaries.

After years of chronically depressed spring Chinook returns averaging only 2,000 to 3,000 fish per year, the Yakima Basin spring Chinook return has jumped to more than 15,000 fish per year since 2000. While much of this increase is attributed to natural factors such as better in-river and ocean conditions, project biologists estimate that the Cle Elum supplementation project has more than doubled populations of upper Yakima spring Chinook. These fish have significantly enhanced tribal and state sport fisheries.

The Confederated Tribes of the Colville Reservation

Overview:

Twelve tribes whose ancestors lived in present-day northeastern Washington and Oregon, and in southeastern British Columbia, make up the Confederated Tribes of the Colville Reservation. These are the Colville, Nespelem, San Poil, Lake, Palus, Wenatchi, Chelan, Entiat, Methow, southern Okanogan, Moses Columbia, and the Chief Joseph Band of the Nez Perce Tribe.

Prior to the influx of Canadians and Europeans in the mid-1850s, the ancestors of the 12 aboriginal tribes were nomadic. Their territories included the Columbia, San Poil, Okanogan, Snake, and Wallowa rivers. Historically, the tribes that make up the Colville confederation today were organized by languages, by river basins and subbasins, and by the winter villages where they lived. Winters were spent in pit houses or communal lodges, and summers in tents made of mats or skins. Foods included roots, berries, game animals, and fish, and families moved from place to place to harvest foods as they became available. The tribes harvested salmon and steelhead from the Columbia and its tributaries. Kettle Falls of the Columbia was the second-largest salmon fishery on the Columbia, behind Celilo Falls.

With the introduction of horses around 1740, the tribes increased their mobility, and within 60 years or so traveled regularly to the Great Plains to hunt buffalo. Three fur-trading posts were built in Colville tribal territory between 1810 and 1825. The Colville tribes adopted gardening practices they were introduced to by fur traders, as the tribes had long transplanted roots, herbs, and other plants to places where they would be accessible for harvest.

Some of the Colville tribes attended the 1855 treaty negotiations with Washington Territorial Governor Isaac Stevens, but they were not included in the treaty. The Colville tribes avoided the subsequent war over the treaty that involved their neighbors to the south, the Spokane Tribe.

In 1885, Nez Perce Chief Joseph and some of his tribe, who surrendered to the Army in eastern Montana after a 1,000-mile series of battles in 1877, were relocated from Oklahoma to the Colville Reservation. Joseph had asked to be returned to his homeland in the Wallowa Valley of northeastern Oregon, but the government refused.

The Colville Tribes established their elected business council in 1938 and designated four voting districts at the communities of Keller, Nespelem, and Omak.

The tribes operate a number of businesses including logging, lumber manufacturing, gaming, and recreational sites and activities on Lake Roosevelt, the reservoir behind Grand Coulee Dam. The northern shore and part of the western shore of the lake is on the reservation.

Reservation:

President Ulysses Grant established the Colville Reservation by executive order in April 1872. The original reservation included more than 3 million acres. However, in July, only three months later, a second executive order changed the reservation boundaries to eliminate significant portions east of the Columbia River and west of the Okanogan River that had been guaranteed in the original order. This reduced the size of the reservation to about 2.8 million acres and made the Columbia the eastern border and the Okanogan the western border. In its July 1872 configuration the reservation stretched north to the British Columbia border. However, bowing

to pressure from gold miners and non-Indian settlers, the federal government removed the northern half in 1892; the remainder of the reservation was allotted in 1905.

Today the reservation is about 1.4 million acres. It includes parts of Okanogan and Ferry counties.

Headquarters:

Confederated Tribes of the Colville Reservation
P.O. Box 150 Nespelem, WA 99155
Phone: (509) 634-2200
Fax: (509) 634-4116
Website: www.colvilletribes.com

Authority:

Executive orders of 1872; tribal constitution and bylaws, February 1938

Traditional Language:

The various tribes speak derivations of the Interior Salish language

Enrollment:

8,700

Governance:

14-member tribal council

Tribal Enterprises:

- The Trading Post
- Inchelium Community Store
- Roosevelt Recreational Enterprises
- Keller Community Store
- Colville Tribal Enterprise Corporation
- Colville Tribal Service Corporation (building and road construction contractor)
- Colville Tribal Credit Union
- Rainbow Beach Resort
- Colville Timber Resource Company
- Colville Indian Precision Division (lumber manufacturing)
- Colville Tribal Logging
- Mill Bay Casino
- Coulee Dam Casino
- Okanogan Bingo-Casino

Newspaper:

Tribal Tribune
(509) 634-2222

Focus Project

Habitat Restoration Focuses on Sharp-tailed Grouse

Dam construction in the Columbia River Basin altered wildlife habitat as well as fish habitat. For some bird species, such as geese and ducks, inundation of shoreline areas by reservoirs increased habitat by creating new pools and marshes. But for many other species, such as Columbian sharp-tailed grouse, the loss of shoreline trees and bushes reduced the amount of habitat and, over time, reduced populations.

On the Colville Indian Reservation, which borders the Columbia River in northeastern Washington, grouse habitat lost to the creation of Lake Roosevelt behind Grand Coulee Dam is being replaced. The Colville Confederated Tribes, in partnership with other nearby tribes, are developing a habitat management plan that will direct activities such as planting deciduous trees and native shrubs in an area known to be used by the largest remaining population of Columbia sharp-tailed grouse in the area, a population that may number fewer than 200 birds.

The goal is to restore native plant communities, and eventually bird populations, on 60,000 acres of former agricultural lands. The management effort is necessary in order to keep the grouse population from extinction. The population declined as the amount of their preferred habitat, shrub-steppe and grasslands, declined. After 1900, much of the grassland and sagebrush habitats were converted to agriculture, for both cropland and livestock grazing.

Today, Columbian sharp-tailed grouse are classified by the U.S. Fish and Wildlife Service as a threatened species in Washington.

The Colville Tribes are working to rebuild the population of sharp-tailed grouse on the reservation by protecting and enhancing nesting habitat.

The tribes are evaluating sites in the southern part of the reservation where grouse are known to have nested in the past to determine the extent and type of restoration that would be necessary to help restore bird populations. The tribes also are monitoring female grouse to determine whether, and where, nesting is successful and whether male and female birds use habitat differently, and if so, why. This involves investigating forage and soil types in likely nesting areas to determine what might be done to recreate appropriate habitat and forage for future populations.

The Confederated Tribes of the Grand Ronde Community of Oregon

Overview:

The Confederated Tribes of the Grand Ronde Community of Oregon includes more than 20 tribes and bands from western Oregon and northern California that were relocated to the Grand Ronde reservations in the 1850s. These included the Rogue River, Umpqua, Chasta, Kalapuya, Molalla, Salmon River, Tillamook, and Nestucca Indians who had lived in their traditional homelands for over 8,000 years before the arrival of the first white visitors.

The tribes lived off the land — fish and game were plentiful, and what they couldn't catch in the rivers or hunt in the forests they acquired by trade with other tribes, and later, with non-Indians. The Grand Ronde Reservation was established by treaty arrangements in 1854 and 1855 and by an executive order of June 30, 1857. Treaty-ceded lands stretch from the crest of the Coast Range to the crest of the Cascades and from the Columbia River to the California border. The reservation contained more than 60,000 acres and was located on the eastern side of the Coast Range mountains in the headwaters area of the South Yamhill River, about 60 miles southwest of Portland and about 25 miles from the ocean.

Under the 1887 General Allotment Act, 270 allotments totaling slightly over 33,000 acres of the Grand Ronde Reservation were made to individual Indians. After 25 years, ownership of these allotments passed to the individual holders, thus breaking up much of the reservation. In 1901, 25,971 acres of the remaining reservation were declared surplus by the United States government and sold. Under the 1934 Indian Reorganization Act, the tribe purchased some of the former reservation lands, but the 1954 Termination Act ended the tribe's legal status. The termination policy robbed the tribe of its social, economic, and political fabric, leaving a scattered population and poverty that led to a wide range of health, education, and social problems. Efforts to reverse the termination began in the 1970s and culminated in 1983 with the Grand Ronde Restoration Act. In 1988, the tribe regained 9,811acres of the original reservation, located just north of the community of Grand Ronde, Oregon. An additional 241 acres were added in 1994 for a total of 10,052 acres.

Reservation:

10,052 acres located near Grand Ronde, Oregon, about 80 miles southwest of Portland

Headquarters:

9615 Grand Ronde Road
Grand Ronde, OR 97347
Main Tel: 800-422-0232 or 503-879-5211
Main Fax: 503-879-2117
Web site: www.grandronde.org

Portland Office
3312 S.W. Kelly Ave.
Portland, OR 97201
Portland Tel: 503-235-4230
Portland Fax: 503-239-8047

Eugene Office
711 Country Club Road, Suite 1A
Eugene, OR 97401
Eugene Tel: 541-484-7085
Eugene Fax: 541-484-7097

Authority:

Grand Ronde Restoration Act, 1983 (Public Law 98-165)

Traditional Language:

Original languages were: Chinookan, Shasta, Kalapuyan, Rogue River (Tekelma), Tillamook, Umpqua, and Molalla. After relocation to the Grand Ronde Reservation, Chinuk Wawa became the common language due to the number of different tribes and languages.

Enrollment:

5,688

Governance (2005):

Nine-member tribal council

Tribal Enterprises:

- Spirit Mountain Casino, Grand Ronde
- Grand Ronde Food & Fuel Co.

Newspaper:

Smoke Signals

503-879-1453, or news@grandronde.org

The Confederated Tribes of the Umatilla Indian Reservation

Overview:

Three tribes, the Cayuse, Umatilla, and Walla Walla, make up the Confederated Tribes of the Umatilla Indian Reservation. Before the first contact with Europeans in the early 1800s, the tribes had a combined population of about 8,000. Today, the enrollment of the confederated tribes is just over 2,400.

Historically, the economy of the tribes consisted primarily of intertribal trade, livestock, trade with fur companies, and hunting, fishing, and gathering. Because of the location of their homelands, the Umatilla, Walla Walla, and Cayuse tribes were very influential in the economics and politics of the Columbia Plateau region. The tribes occupied the territory halfway between the Pacific Coast and the Great Plains. This setting made them the ideal middlemen in the trade between the buffalo country of the Great Plains and the rainforest and ocean resources of the Pacific Coast cultures. Tribal members relied on trade goods from the plains such as buffalo meat and hides, obsidian from the south, and fish, plants, and medicines from the Pacific Northwest coast.

Today, the economy of the Confederated Tribes consists of agriculture, livestock, timber, recreation, hunting, fishing, and commercial development, including a travel plaza/gas station, market, trailer court, grain elevator, and the Wildhorse Casino and Resort. The casino includes a hotel, RV Park, and an 18-hole golf course. In July 1998, the tribe opened its Tam'astslikt Cultural Center as the centerpiece of the resort.

Reservation:

Collectively, the three tribes once had a homeland of 6.4 million acres in northeastern Oregon and southeastern Washington. In 1855, the tribes and the United States government negotiated a treaty at Walla Walla in which the tribes surrendered most of their traditional homeland in exchange for a reservation of about 250,000 acres. Federal legislation in the late 1800s reduced the Umatilla Reservation to its present 172,000 acres — 158,000 acres just east of Pendleton and 14,000 acres in the McKay, Johnson, and McCoy creek areas southeast of Pilot Rock, Oregon.

Headquarters:

Confederated Tribes of the Umatilla Reservation
P.O. Box 638
73239 Confederated Way
Pendleton, Oregon 97801
Phone: (541) 276-3165
Fax: (541) 276-3095
Website: www.umatilla.nsn.us

Authority:

Treaty of Walla Walla, 1855; 1949 constitution and bylaws

Traditional Language:

The three tribes (Cayuse, Umatilla, and Walla Walla) belong to the Sahaptin language group. Each speaks a distinct dialect of Sahaptin. The Cayuse speak a dialect similar to that spoken by Nez Perce Indians. Historically, the Cayuse and Nez Perce lived close to each other and associated frequently.

Enrollment:

2,519

Governance:

Eight-member tribal council

Tribal Enterprises:

With 994 employees, the Confederated Tribes are the second-largest employer in Umatilla County, behind the State of Oregon. Tribal businesses include:

- Wildhorse Resort Casino, www.wildhorseresort.com
- Tamástslikt Cultural Institute, the tribal interpretive center, www.tamastslikt.com
- Arrowhead Travel Plaza www.umatilla.nsn.us/Arrowhead.html
- Mission Market www.umatilla.nsn.us/MissionMarket.htm
- Indian Lake Recreation Area, 34 miles south of Pendleton, www.umatilla.nsn.us/lake.html

Newspaper:

Confederated Umatilla Journal
(541) 966-2034
www.umatilla.nsn.us/cuj.html

Focus Project — Lamprey Research Aims to Boost Culturally Important Fish

When it comes to restoring anadromous fish populations in the Columbia Basin, it's salmon that comes to mind. But there is another fish that is also historically and culturally important to basin tribes: the Pacific lamprey.

Like salmon, lamprey declined in abundance from the effects of land development and disturbances to habitat. Although lamprey, which is an eel-like fish, is a highly valued resource to Native Americans, both as a cultural icon and as a subsistence food by various tribes along the Pacific coast, the conservation of native lampreys has not been a fisheries management priority in the United States. Even though these primitive fish share many of the same habitats as salmonids, lampreys have received little attention.

The Pacific Lamprey Research and Restoration project, initiated in 1994, is sponsored by the Confederated Tribes of the Umatilla Indian Reservation. The goal of the project is to restore the natural production of Pacific lampreys in the Umatilla River to self-sustaining and harvestable levels. While the current population numbers are low, the Umatilla River Basin historically produced significant numbers of lampreys. These provided fishing opportunities for tribal members. Recovery efforts for salmon and steelhead in the basin may help with the overall recovery of Pacific lampreys, as they share habitat and require similar environmental conditions to thrive. Like salmon and steelhead, lampreys bring important marine nutrients to watersheds when they return to spawn and die in streams and rivers.

A researcher with the Umatilla Tribe uses an electric device to stun lamprey in the Umatilla River.

One objective of the project is to evaluate the role of pheromones, or bile salts, which are released by larval lampreys as a migratory cue to upstream-migrating lampreys. Researchers are measuring the fish's response to bile salts during the adult spawning migration in freshwater.

Since 2000, lamprey have been planted in the Umatilla River to determine whether this technique will help in restoring natural production. Initial results were encouraging: Adult lampreys successfully spawned and produced larval lampreys. Researchers hope that over time the larvae will attract adult lampreys during their spawning migration. Other techniques include the use of surgically implanted radio-tags to monitor the behavior of lampreys in the Columbia River.

The Confederated Tribes of the Warm Springs Reservation of Oregon

Overview:

Three tribes make up the Confederated Tribes of the Warm Springs Reservation: The Wasco, Warm Springs, and Paiute.

The Wasco bands on the Columbia River were the eastern-most group of Chinookan-speaking Indians. Chinook dialects were spoken by lower Columbia tribes. Although the Wascos principally were fishermen, their frequent contact with other Indians throughout the region provided for abundant trade.

The Warm Springs bands who lived along the Columbia's tributaries spoke Sahaptin. Unlike the Wascos, the Warm Springs bands moved between winter and summer villages and depended more on game, roots, and berries than fish for food. However, salmon were an important staple for the Warm Springs bands and, like the Wascos, they built elaborate scaffolding over waterfalls to harvest fish with long-handled dip nets. Contact between the Warm Springs bands and the Wascos was frequent, and, although they spoke different languages and observed different customs, they could converse and they traded heavily.

The Paiutes lived in southeastern Oregon and spoke a distinct dialect. The lifestyle of the Paiutes was considerably different from that of the Wasco and Warm Springs bands. The Paiutes' high-plains existence required that they migrate farther and more frequently for game, and fish was not an important part of their diet. The Paiute language was foreign to the Wasco and Warm Springs bands, and commerce among them was infrequent. In early times, contact between them often resulted in skirmishes.

During the 1800s, the old way of life for the Indian bands in Oregon was upset by the new waves of immigrants from the East. In 1843, 1,000 immigrants passed through The Dalles. In 1847 there were 4,000. By 1852, up to 12,000 settlers were crossing Wasco and Warm Springs territories each year.

In 1855, Joel Palmer, Indian superintendent for the Oregon Territory, received orders to clear the Indians from their lands. He did so by negotiating a series of treaties, including the one establishing the Warm Springs Reservation. Under the treaty, the Warm Springs and Wasco tribes relinquished approximately 10 million acres of land, but reserved the Warm Springs Reservation for their exclusive use. The tribes also reserved their rights to harvest fish, game, and other foods off the reservation in their usual and accustomed places.

The first Paiutes, 38 in all, settled on the Warm Springs Reservation in 1879. They were moved there from the Yakama Reservation. Those 38 people, along with many other Paiutes, had been forced to move to the Yakama Reservation and Fort Vancouver after joining the Bannocks in a war against the U.S. Army. Eventually, more Paiutes were resettled on the Warm Springs Reservation.

In 1937, the three tribes organized as the Confederated Tribes of the Warm Springs Reservation of Oregon by adopting a constitution and bylaws for tribal government. In 1938, they formally accepted a corporate charter from the United States for their business endeavors.

Reservation:

644,000 acres in north central Oregon covering parts of Jefferson, Wasco, Linn, Marion, and Clackamas counties. The Cascade Mountains form the western boundary. The southern boundary is the Metolius River. The Deschutes River forms the eastern boundary (three hydroelectric dams are located on the Deschutes downstream from Cove Palisades State Park, and tribal revenue is de-

rived though their operation). At a point nearing the 45th parallel, a survey line trends slightly north of west, leaving the Deschutes to make up the northern boundary.

Headquarters:

Confederated Tribes of Warm Springs
1233 Veterans St.
Warm Springs, OR 97761
Phone: (541) 553-1161
Fax: (541) 553-1924
Website: www.warmsprings.com

Authority:

Treaty of Wasco, 1855; tribal constitution, 1938

Traditional Language:

Each of the three tribes speaks a distinct dialect. Wasco is a dialect of the Chinook language spoken by tribes who lived along the lower Columbia River. The Warm Springs Tribe speaks a Sahaptin dialect. The Paiutes speak a Shoshonean dialect.

Enrollment:

4,515

Governance:

11-member tribal council

Tribal Employment and Enterprises:

Tribal government is the largest employer on the reservation, with a workforce of 800. Other enterprises, listed below, employ a total of about 615 people (some are seasonal workers).

- Kah-Nee-Ta Vacation Resort
  www.warmsprings.com/warmsprings/Business_Directory/Kah-Nee-Ta_Vacation_Resort
- Warm Springs Power Enterprises
  www.warmsprings.com/warmsprings/Business_Directory/WS_Power_Enterprise
- The Museum at Warm Springs
  www.warmsprings.com/warmsprings/Business_Directory/The_Museum_at_Warm_Springs
- Warm Springs Forest Products
  www.warmsprings.com/warmsprings/Business_Directory/WS_Forest_Products
- The Plaza at Warm Springs
  www.warmsprings.com/warmsprings/Business_Directory/The_Plaza_at_Warm_Springs
- Warm Springs Composite Products
  www.warmsprings.com/warmsprings/Business_Directory/WS_Composite_Products
- Warm Springs Ventures
  www.warmsprings.com/warmsprings/Tribal_Community/Tribal_Investments

Other economic activities include farming, ranching, forestry, two restaurants, a construction company, and a river-rafting business. The tribes maintain herds of approximately 1,600 beef cattle and 1,800 horses, 160 acres of irrigated cropland, and 200 acres of non-irrigated crops. The tribes manage 348,000 acres of timberland and sell timber products commercially.

Gaming is also an important economic activity on the reservation. The Indian Head Casino at the Kah-Nee-Ta Resort (the casino was completed in 1996) earns the tribe about $4 million annually. In 2005 the tribes signed an agreement with Governor Ted Kulongoski for a gaming compact in the Columbia River Gorge. The tribes proposed to build a 500,000-square-foot, $300 million casino in the industrial park at Cascade Locks — in the tribes' ceded area approximately 40 miles east of Portland.

An industrial park owned by the tribes, the Warm Springs Industrial Development area, is a 50-acre site one mile east of Warm Springs on the Kah-Nee-Ta highway. All development is administered by the tribes or the Bureau of Indian Affairs. However, private businesses are encouraged to locate in the industrial park.

Newspaper:

Spilyay Tymoo
541-553-3274
www.wsnews.org

Focus Project

Tribe Works to Improve Fish Habitat in the Hood River Basin

The Hood River Fish Habitat Project is part of a cooperative effort to improve habitat conditions for fish in the Hood River, a Columbia tributary in Oregon. The project is implemented jointly by the Confederated Tribes of the Warm Springs Reservation of Oregon and the Oregon Department of Fish and Wildlife.

The Hood River subbasin supports a wide range of land uses including orchards, pastures, and forests, as well as growing residential development. At the same time, many streams within the subbasin are designated as essential habitat for Lower Columbia steelhead, a distinct population that is listed as a threatened species under the Endangered Species Act. The project also targets trout and coho salmon.

Some of the conditions identified as limiting fish production in the subbasin include the lack of instream habitat to support historic population levels of anadromous fish; degraded water quality, including high water temperatures in summer and early fall; low summer/fall instream flows; and increased sediment and turbidity. At the top of the list of problems is passage for salmon and steelhead at irrigation diversions and other inriver structures.

Since 1999, the program has completed a number of projects to address these problems, including construction of a diversion and screen at the Phoenix Pharms recreational fish facility and construction of fences to keep livestock away from streambank riparian areas. This includes planting native vegetation to help stabilize the banks and ultimately provide shade to cool the water. Culvert replacements on Evans and Baldwin creeks will enable fish to pass year-round.

This fish diversion screen is on the mainstem Hood River. The screen was designed, developed, and patented by the Farmers Irrigation District. The Warm Springs Tribe performed biological testing to ensure the diversion allowed safe fish passage.

The project also directed the construction and installation of a new fish screen and bypass system on the mainstem Hood River. The Farmers Irrigation District Fish Screen Replacement Project replaced two obsolete screens with a system that meets or exceeds state and federal fish protection standards.

The Kalispel Tribe of Indians

Overview:

The Kalispel Indians, "River/Lake paddlers" or "camas people," as they were called by other tribes, traditionally were semi-nomadic hunters, diggers, and fishermen. The tribe inhabited a 200-mile stretch along the Pend Oreille River in northeastern Washington. At the time of first contact with Europeans, in the early 1800s, there were about 3,000 Kalispel people.

Roman Catholic priests began working with the Kalispels in 1844. The priests found the Kalispel people divided into two distinct groups — the upper and lower Kalispels, the distinction indicating where they lived in the Pend Oreille River watershed. The river flows north from Pend Oreille Lake and eventually joins the Columbia River just north of the Canadian border near the city of Trail, British Columbia. The upper Kalispels inhabited the area around the lake and the upper river, and the lower Kalispels inhabited the area near and north of the present-day reservation, which is about 50 miles downriver from the lake.

In the 1855 Treaty of Hellgate (see entry for Salish and Kootenai Tribes) the upper Kalispels gave up their lands and moved to the Flathead Reservation in Montana. The lower Kalispels, from whom today's Kalispel members are descended, refused to give up their ancestral lands and continued to work toward an agreement that would allow the tribe to remain in their homeland.

During the late 1800s, when other reservations were being formed in northeastern Washington, the Kalispels had almost no relationship with the federal government. Though Congress proposed a treaty in 1872, the terms were not acceptable to the tribe. By 1874, Congress had stopped establishing treaties with tribes, leaving the Kalispels with no legal protection. By 1875, the tribal population was only 395. After 1880, non-Indian settlement of the Kalispels' traditional lands increased steadily.

In 1914, a reservation finally was established, by executive order, on a tiny base of flood plain and mountainside that neither resembled the original homeland in scale nor provided economic support for the tribe. The reservation consisted of approximately 4,600 acres along the Pend Oreille River. In 1924, the federal government allotted the entire reservation to tribal members to encourage farming. Each tribal member received an allotment of about 40 acres, but the land mostly was on hillsides or flood plains and was difficult to farm. Comparatively, members of neighboring tribes, such as the Spokane and Coeur d'Alene, received 160-180 acre allotments of good farmland on their reservations. In 1960, the Kalispel Tribe received $3 million for the loss of its aboriginal lands — about 68 cents per acre.

Because most of the land on the reservation is unsuitable for development, the tribe identified and pursued other economic development activities, including construction of a casino in Airway Heights near Spokane. The tribe also works to improve and preserve fish and wildlife habitat on the reservation.

Reservation:

The 4,600-acre Kalispel Indian Reservation is located approximately 55 miles north of Spokane in Pend Oreille County. It was established by President Woodrow Wilson in a 1914 executive order. The reservation is a narrow strip of land along the eastern shore of the Pend Oreille River near Usk, Washington. The tribe also has 240 acres of reservation land on the west bank of the river, north

of Cusick, Washington. In 1995, the tribe added 440 acres of trust land adjacent to the northern boundary of the main reservation for a waterfowl and wildlife reserve. In 1996, the tribe added 40 acres of land in Airway Heights, which has been converted to reservation trust land. The Northern Quest Casino, which the tribe owns and operates, is located there.

Headquarters:

Tribal Center
1981 LeClerc Road North
Usk, WA 99180
Phone: (509) 445-1147
Fax: (509) 445-1705
Website: www.kalispeltribe.com

Authority:

Executive order of 1914; tribal constitution

Traditional Language:

The Kalispel language is a derivation of the southern interior Salish family of languages, which also includes distinct dialects spoken by the Coeur d'Alene and Spokane tribes.

Enrollment:

393

Governance:

Five-member tribal council

Tribal Enterprises:

- The Kalispel Tribe employs 62 people; the annual payroll is about $1.2 million.
- Northern Quest Casino, Airway Heights, Washington (about 10 miles west of Spokane). The casino is the primary source of income for the tribe.
- Kalispel Agricultural Enterprise, through which the tribe raises about 100 head of buffalo. These provide meat for elders and also for production and sales. The agricultural enterprise also has 600 acres of hay.
- Kalispel Day Care, a tribal child care business licensed for 15 children.
- Kalispel Case Line, a business that manufacturers foam-lined aluminum cases for electronic instruments, cameras, rifles, pistols, and custom uses.
- The Camas Institute, Airway Heights and Usk, Washington, an enterprise that provides programs and resources to encourage personal growth and foster physical, mental, emotional, and spiritual health.

Newspaper:

Smoke Signal
(509) 447-1147

Focus Project

The Pend Oreille Wetlands Wildlife Mitigation Project

It took time, but a floodplain on the Pend Oreille River in northeastern Washington has been restored for the benefit of wildlife that were affected by the construction of Albeni Falls Dam, a federal facility that regulates the level of Idaho's Lake Pend Oreille upstream.

The 600 riverfront acres known today as the Pend Oreille Wetlands Wildlife Mitigation project once made up a pair of riverfront ranch properties sequestered behind a dike along the east bank of the river. In 1991, the Northwest Power and Conservation Council authorized the Bonneville Power Administration to purchase the ranch as partial mitigation for the wildlife and habitat losses caused by the construction of Albeni Falls Dam, which was completed in 1955. Bonneville purchased the 436-acre Flying Goose Ranch in 1992 and turned it over to the Kalispel Tribe of Indians, with headquarters in nearby Usk, to manage as wildlife habitat. An adjacent 164 acres were added to the project in 1997.

The Pend Oreille river and lake area of northern Idaho and northeastern Washington are within the traditional homeland of the Kalispel Tribe. In 1914, the 4,620-acre Kalispel Reservation was created by executive order. The reservation and the nearby Pend Oreille Wetlands project are about 50 miles northeast of Spokane.

According to habitat loss assessments completed in the late 1980s, construction and operation of the dam resulted in the loss of 6,617 acres of wetland, the inundation of 8,900 acres of deep-water marsh, and the loss of habitat for a variety of species. Seven habitat types exist on the Pend Oreille wetlands project. These include:

1) forested wetland,
2) scrub-shrub wetland,
3) emergent wetland,
4) wet meadow or floodplain grassland,
5) open water,
6) upland forest, and
7) riparian deciduous forest.

Two former cattle ranches that front the Pend Oreille River are being restored as habitat for wildlife.

These habitat types support populations of wildlife affected by the dam. The Kalispel Tribe's management activities have included planting trees along the river, stabilizing the river bank, enhancing stands of coniferous and hardwood trees, installing water control structures, burning vegetation in a managed way, managing pasture land, constructing nesting islands, and conducting general operations and maintenance activities that include monitoring and evaluation. These actions have helped target species, including Canada geese, mallard ducks, muskrat, white-tailed deer, bald eagles, and several species of song birds.

Ray Entz, a biologist for the Kalispel Tribe and manager of the Pend Oreille Wetlands project, said the project shows that environmental restoration doesn't happen in a hurry.

"It was an old floodplain farm when we started," he said. "We removed the dike at one end and restored the wetlands. It took more than six years for us to see the plant and animal communities, and the diversity of species, return. But they did return, and it is a beautiful place today."

And there was a surprise: "Recently, we've been seeing leopard frogs on the project," Entz said. "They've been absent for 20 years, and now they're back. I don't think it's cause and effect as a result of the project, but it is interesting."

The Kootenai Tribe of Idaho

Overview:

The Kootenai Tribe of Idaho is one of six semi-nomadic bands whose traditional homeland included present-day northern Idaho, northwestern Montana, and southeastern British Columbia. The Kootenai were affiliated socially with the neighboring Flathead, Kalispel, and Pend Oreille tribes.

The Kootenai Tribe was not included in the 1855 council near present-day Missoula that resulted in the Treaty of Hellgate, which established the Flathead Reservation in Montana (see entry for Confederated Salish and Kootenai Tribes). However, Kootenai traditional lands were ceded to the federal government in the treaty, apparently by another band acting without permission of the Kootenais.

Despite repeated requests, a Kootenai reservation was not established. In September 1974, the tribe declared war on the United States in an attempt to force federal recognition and declaration of a reservation. During the war, tribal members collected a toll on Highway 95, the main north-south artery through the area, where it crosses the tribe's aboriginal land.

The war lasted three days and attracted national media attention. It also resulted in the federal government granting 12.5 acres to the tribe the following month, October 1974. The war prompted the Bureau of Indian Affairs to officially recognize the tribe and also led to federal assistance for housing, health care, and road paving on tribal land.

In 1986, the tribe built the Kootenai River Inn, a hotel and restaurant complex, in Bonners Ferry. In 1993, the tribe expanded the hotel and added a casino.

The tribe is the principle researcher in the effort to save Kootenai River white sturgeon, an endangered species that has cultural significance for the tribe.

Reservation:

There is no official reservation. In 1974, the federal government provided 12.5 acres west of Bonners Ferry along the Kootenai River for the tribe. An additional 2,200 acres in the same area have been allotted to tribal members.

Headquarters:

Kootenai Tribe of Idaho
County Road 38 - A
P.O. Box 1269
Bonners Ferry, ID 83805
Phone: (208) 267-3519
Fax: (208) 267-2960
Website: None

Authority:

Executive order of October 1974. A tribal constitution was approved by the Bureau of Indian Affairs on June 16, 1947. The constitution established a tribal council as the governing body of the tribe.

Traditional Language:

The Kootenai language is an isolate, unrelated to any other known language, although it may have evolved from southern interior Salish dialects spoken by nearby tribes.

Enrollment:

128

Governance (2005):

Tribal Council (2005):
Gary Aitken Sr., chair
Kym Cooper, vice chair
Bernadine BoyChief, secretary
Mildred Aitken
Jennifer Porter
Velma Bahe
Raymond Abraham
Dixie Abraham, alternate
Dianne David, alternate.

Tribal Enterprises:

- Kootenai River Inn, Bonners Ferry (restaurant, hotel, casino, gift shop, spa)
- The tribal government employs 32

Newspaper:

None

Focus Project

Kootenai Tribe Is Working to Recover Dwindling Sturgeon Population

In Bonners Ferry, Idaho, the Kootenai Tribe is racing against the extinction clock to save a unique white sturgeon population that has inhabited the Kootenai River for millenia but that has not reproduced in sustainable numbers in at least 30 years. Sturgeon can live to be 100, but the Kootenai population is aging, and unless more young fish live to spawning age, the species likely will be extinct in as few as 20 years.

The U.S. Fish and Wildlife Service listed Kootenai River white sturgeon as an endangered species on September 6, 1994. Four years earlier, the tribe initiated the Kootenai River White Sturgeon Study and Conservation Aquaculture Project to preserve the genetic variability of the population, begin rebuilding natural age class structure with hatchery-reared fish, and prevent extinction while measures are implemented to restore the natural production of fish. Consistent with the project's breeding plan and the Fish and Wildlife Service's recovery plan, the tribe has been successfully incubating, hatching, raising, and releasing sturgeon using the eggs and sperm of adult fish taken from the river and later returned. Subsequent monitoring shows the juveniles are surviving. But sturgeon don't reach spawning maturity until about age 20. Meanwhile, mature fish have spawned naturally in the Kootenai, but the eggs or the resulting juveniles don't appear to be surviving in numbers sufficient to rebuild the population.

Many changes to the natural ecosystem have occurred over the past decades, but one of the most significant changes was the construction and operation of Libby Dam, which altered the historic flow pattern in the lower Kootenai River, reducing the annual spring flows by half. The spring flows apparently were important for sturgeon spawning and recruitment, as successful recruitment has not been recorded since 1974 — one year before the dam became fully operational. Other changes to the ecosystem include diking and diversions resulting in the loss of riparian, slough, and side-channel habitat, as well as the loss of productivity.

This juvenile sturgeon will be raised in captivity until it is able to survive on its own and then released into the Kootenai River.

Susan Ireland, fish and wildlife program manager for the tribe, said the goal of the aquaculture project is to protect the sturgeon from extinction until suitable habitat conditions are re-established in the Kootenai River ecosystem so that sturgeon survival can improve beyond the egg/larval stage and natural recruitment of juvenile fish

Focus Project

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into the population can be restored. The program is designed to produce four to 12 separate sturgeon families per year and up to 100 adults per family that survive to breeding age. The work is being coordinated with U.S. federal and state fish and wildlife agencies, and also with counterpart agencies in British Columbia, as Kootenai River sturgeon migrate back and forth across the border.

During the 11 years between 1992 and 2003, the conservation aquaculture program has released over 40,000 juvenile sturgeon between 1 and 4 years of age. Subsequent studies showed that survival was about 60 percent for the first year in the river and 90 percent after that. The studies also showed that most of the fish in the river were bred in the hatchery. The recent capture of 659 juvenile fish by The Idaho Department of Fish and Game showed that only 39 were of wild origin.

In light of the low number of wild juvenile fish and the decline in the wild adult population, the tribe and its partners in the recovery effort decided to revise the breeding program. The new program, issued in March, calls for spawning more fish and releasing more families, representing 3,000 - 4,500 fish per family annually — about double the previous amount — and releasing them at smaller sizes and younger ages. This is appropriate, Ireland said, because the next generation of fish will be almost entirely of hatchery origin. Producing more families and releasing larger numbers of fish per family should ensure that genetic diversity of the species is maintained and that sufficient numbers of fish survive the 20 or more years to spawning maturity, she said. The revised program also calls for releasing fish at more locations to take advantage of suitable habitat.

“We’re taking an adaptive approach so that we can modify the plan as necessary, based on the analysis of data,” Ireland said. “We are in a race against extinction.”

The Nez Perce Tribe

Overview:

The Nez Perce call themselves Nimi'ipuu, which means the "real people" or "we the people." Other tribes referred to the Nimi'ipuu as "people under the tule" because their primary dwellings were longhouses covered with tule mats, or as "Khouse eaters" because their diet and medicines included a root known as khouse. The name "Nez Perce" is a misnomer. French Canadian fur trappers saw Indians with pierced noses among the Nimi'ipuu and assumed the practice was common with them, but it was not.

Historically, the Nimi'ipuu occupied a territory that encompassed much of the land drained by the Snake River in present-day north central Idaho, northeastern Oregon, and southeastern Washington. Communities clustered around family and extended kin groups and linked together into bands that identified with specific river drainages. Each settlement followed a variety of leaders who organized groups for specific purposes such as hunting, warfare, or religious rituals. Villages grouped together during the winter, but when spring came the people dispersed to gather roots and berries or to hunt for large game in the mountains.

The first recorded contact between the Nez Perce and Europeans was in the fall of 1805 when the Lewis and Clark expedition encountered a group of young boys playing near a camas-bulb field at Musselshell, near the Clearwater River in present-day Weippe, Idaho. The explorers were exhausted and near starvation from their difficult journey across the Bitterroot Mountains. The Nez Perce gave them food and shelter.

In 1855, the newly appointed governor of Washington Territory, Isaac I. Stevens, negotiated a treaty with the tribe that created a 7.5-million-acre reservation that was closed to non-Indians. While Christian Nez Perces such as the leader Halalhot'suut ("Lawyer") accepted the new treaty and welcomed the protection of the reservation, others rejected it and refused to be bound by a paper agreement. Hostilities between Indians and non-Indians increased over time, particularly after gold was discovered on Nez Perce land in the 1860s. The hostilities led to war in 1877 — really a series of running gun battles that culminated a short distance south of present-day Havre in eastern Montana. Following the war, most of the tribe resettled on the reservation, which had been reduced in size through an 1863 treaty. Chief Joseph, one of the leaders of the war, and his most loyal followers were not allowed to return to Idaho and instead were resettled on the Colville Reservation in eastern Washington.

In 1893, the Nez Perce were pressured into signing an agreement in which all unallotted land was declared "surplus" and sold to the federal government for homesteading. Although the reservation was opened by the federal government for settlement, and the tribal ownership of lands was reduced dramatically, the 1863 reservation boundaries remain as the Nez Perce Reservation.

Today, the tribe has about 3,600 enrolled members and operates businesses that include forest products and two casinos.

Reservation:

750,000 acres near Lapwai, Idaho

Headquarters:

Nez Perce Tribe
P.O. Box 305
Lapwai, ID 83540
Phone: (208) 843-2253
Fax: (208) 843-7354
Website: www.nezperce.org

Authority:

Treaties of 1855 and 1863; 1948 tribal constitution

Traditional Language:

Sahaptin

Enrollment:

3,636

Governance (2005):

Nine-member tribal council

Tribal Employment:

Tribal government: 807
Gaming enterprises: 253
Nimi'ipuu Health Clinic: 103
Nez Perce Tribal Housing Authority: 24

Enterprises:

- Clearwater River Casino, on Highway 12 east of Lewiston
- It'se-Ye-Ye Casino, Kamiah
- Nez Perce Forest Products Enterprise
- Nez Perce Express convenience store, Lewiston
- Aht'wy Plaza RV Park, Lewiston

Newspaper:

Ta'c Tito'oqan
(208) 843-7375

Focus Project

Hatchery Aims to Increase Idaho Salmon Populations

With a state-of-the-art hatchery, the Nez Perce Tribe is working to rebuild Chinook and coho salmon populations in Idaho. The hatchery utilizes the supplementation technique, which means that salmon will be incubated at a central facility and reared there until they are juveniles, and then released into streams to rebuild runs that spawn in the wild.

The hatchery includes an incubation and rearing facility, a facility for rearing juvenile fish and holding adult fish, two satellite acclimation facilities for spring Chinook and one for fall Chinook, and two "early-fall Chinook" acclimation sites. Juvenile spring Chinook are released into Meadow, Lolo, and Newsome creeks. All are tributaries of the Clearwater River. Fall Chinook juveniles are released into the South Fork Clearwater and Selway rivers. The program includes rigorous monitoring and evaluation of the creeks and rivers to determine the success of the releases over time.

The main incubation and rearing facility, located adjacent to the Clearwater at Cherrylane, Idaho, mimics the natural environment for rearing juvenile fish. The facility has S-shaped concrete raceways with camouflage paint on the sides and rocks and sunken logs on the floors. There is a natural insect population, and the tribe plans to plant trees and shrubs along the sides, again to mimic the natural environment. Water flow and temperature through the raceways also are controlled to mimic natural seasonal conditions. As well, to mimic natural conditions, there is no protection from predators.

Beginning early in the 20th century, dams decimated salmon and steelhead runs in the Clearwater River and it tributaries. Over time, efforts to restore naturally spawning spring Chinook created small, scattered populations, and fall Chinook recolonized the lower river to a limited extent by 1987. The impacts of downstream dams on the Snake River, ocean conditions, predators, and other factors continued to limit the abundance of the runs.

Teepees at the hatchery on its dedication day in 2002 remind visitors of the importance of salmon to the tribal culture.

The tribe is hoping the hatchery will boost the abundance of salmon over time. The hatchery program responds to important needs, including restoring salmon as an integral component of the ecosystem and a vital resource to the Nez Perce people, and also developing hatchery supplementation technology that can aid in restoring salmon runs in Columbia River Basin watersheds.

The Shoshone Bannock Tribes of the Fort Hall Reservation

Overview:

The Shoshone-Bannock Tribes, whose reservation is along the Snake River near the southeastern Idaho city of Pocatello, trace their ancestry to nomadic bands who inhabited a vast aboriginal area, including present-day southern Idaho and parts of eastern Oregon, California, Nevada, Utah, Montana, and Wyoming. The aboriginal territory includes the salmon-bearing headwaters of the Salmon River and other Snake and Columbia river tributaries to the dry plains of the Central Basin and Great Basin.

The Northern Shoshone consisted of the Shoshone bands that lived in the Salmon River, Weiser, Boise, Bruneau, Raft River, Snake River, and southern Idaho areas. Some of the Shoshone bands ranged into northern Utah. The Bannocks, culturally similar to the Shoshone, but with distinct language differences, also ranged in vast areas, such as the prairies and mountains of Idaho and beyond, often utilizing the same areas as the Shoshones.

In 1867, an executive order established the Fort Hall Indian Reservation and the Fort Bridger Treaty of 1868 was signed by the Shoshone and Bannock headmen. The treaty stipulated a separate reservation for the Bannock but was never enacted, and they remained on the Fort Hall Reservation. In a separate action, the 1875 executive order confirmed the unratified treaty of September 24, 1868, which established the Lemhi Reserve for the Bannock, Sheepeater, and Shoshone bands. This reservation was approximately 100 acres and was "surrendered" in 1907 when all reservation inhabitants were forced to move to the Fort Hall Reservation. As various bands of the Shoshone and Bannocks throughout the different regions were displaced, they were all sent to the Fort Hall Reservation.

In the more than 100 years since the signing of the Fort Bridger Treaty, the Eastern Shoshones and the Shoshone-Bannocks have preserved most of their traditional lands and also their traditional ceremonies. The tribes operate businesses, including a gaming facility, a restaurant, a grocery store, and a clothing store.

Reservation:

The Fort Hall Indian Reservation, homeland of the Shoshone-Bannock Tribes, is located in the southeastern part of Idaho. The cities of Pocatello and Blackfoot are on the southern and northern ends of the reservation, respectively. The Snake River borders the western side of the reservation. The terrain of the Fort Hall Reservation ranges from high mountains to rich riverine wetland areas that sustain a vast array of natural resources.

The 1867 executive order proclaimed 1.8 million acres for the reservation. However, in 1872 a survey error substantially reduced the original reservation by several thousand acres to 1.2 million acres. After a series of cessations of the original reservation boundaries, the current reservation comprises approximately 544,000 acres. Communities including Lava Hot Springs, McCammon, Inkom, and Pocatello all lie within ceded lands.

Today, descendents of the Lemhi, Boise Valley, Bruneau, Weiser, and other bands of Shoshone and Bannock all reside on the reservation but continue to return to their aboriginal areas to visit, hunt, fish, and gather on their aboriginal lands.

Headquarters:

P.O. Box 306 Pima Drive
Fort Hall, ID - 83203
Phone: (208) 238-3700
Fax: (208) 237-0797
Website: www.shoshonebannocktribes.com

Authority:

Fort Bridger Treaty of 1868; executive order of 1867 establishing the Fort Hall Reservation. The Shoshone-Bannock Tribes, Inc., became a federally chartered corporation under the Indian Re-organization Act on April 17, 1937. The Shoshone-Bannock Tribal Constitution and by-laws were adopted by the tribes and approved by the secretary of the Department of the Interior on April 30, 1936.

Traditional Language:

The Shoshone and Bannock languages belong to two different linguistic groups, although both belong to the Uto aztecan linguistic families. The Shoshone language is distinct from the Bannock language, which is related to the language spoken by Northern Paiutes.

Enrollment:

Approximately 4,800

Governance:

Seven-member Fort Hall Business Council

Tribal Enterprises:

- The Trading Post, grocery store
- The Clothes Horse, art jewelry, clothing
- The Oregon Trail Restaurant
- TP Gas and Truck Stop
- Bannock Peak Truck Stop
- Shoshone-Bannock Gaming Facility
- Shoshone-Bannock Tribal Museum
- Sho-Ban News, official tribal newspaper

Newspaper:

Sho-Ban News
(208) 478-3700
www.shobannews.com

Focus Project

Habitat Enhancement Benefits Spawning Salmon and Steelhead

In their traditional salmon-fishing areas in the headwaters of the Salmon River, the Shoshone-Bannock Tribes are working to improve fish spawning and rearing habitat and, over time, restore culturally important salmon and steelhead runs and tribal fisheries.

The tribes initiated the Salmon River Habitat Enhancement project in 1984 to improve Chinook salmon and steelhead runs in traditional tribal fishing areas. The goal is to increase adult salmon and steelhead escapement back to the Salmon River by improving survival of eggs and juvenile fish primarily through habitat improvements. The project has sponsored major habitat enhancements in three Salmon River tributaries: 1) Bear Valley Creek, a tributary of the Middle Fork Salmon River, 2) the Yankee Fork of the Salmon River, and 3) the East Fork of the Salmon River. Improving spawning and rearing habitat for salmon and steelhead also will benefit resident fish and wildlife by decreasing fine sediment in the water and by enhancing riparian habitat.

For many years, the tribes have been working to improve anadromous fish runs in traditional fishing areas like the upper Salmon River Basin, where the tribes have treaty-reserved fishing rights. Bear Valley Creek, pictured above, supports wild stocks of Chinook salmon and steelhead and is an important traditional fishing area for the tribes.

Counts of Chinook salmon redds in the drainage exceeded 1,000 per year in the middle 1950s but decreased to fewer than 10 from 1994 - 1996 (the low was three in 1995). While many factors contributed to this decline, one of the primary culprits was dredge mining in the 1950s. Dredge mining released an estimated 380,000 cubic meters of fine materials into the creek over 25 years and severely degraded spawning and rearing habitat for fish.

These men are collecting samples of invertebrate organisms in Bear Valley Creek, a tributary of the Middle Fork Salmon River.

Through the project, high cut banks were regraded to create a new floodplain along 2.5 kilometers of the stream, eliminating these banks as a source of sediment in the creek. The new floodplain was revegetated, and the resulting vegetative cover should effectively eliminate the floodplain as a major source of sediment. The stream channel was not modified, and the tribe expects that natural processes will allow the stream to reach its own dynamic equilibrium within the new floodplain.

The Shoshone-Paiute Tribes of the Duck Valley Reservation

Overview:

The Duck Valley Reservation, on the border of southern Idaho and northern Nevada, is home to Western Shoshone Indians, who are descendants of the Newe people, and also to Northern Paiutes, who descended from Numa people. Separate bands of the Shoshone and Paiute tribes were placed together on what is now the Duck Valley Reservation.

The reservation was established by executive order on April 6, 1877. Shoshone Indians were the first inhabitants; the first Paiutes were about 60 people who were ordered onto the reservation in 1885. The entire reservation is held in trust status by the United States for the tribe and never was allotted to tribal members.

The 1877 executive order, and subsequent executive orders, created a permanent ranching and farming homeland for the tribe while still allowing off-reservation activities including established fishing patterns from Mary's Creek to the Bruneau, Snake, and Malad rivers. Partly because of its geographic isolation, the tribes were the first in the state of Nevada to push for more independence from the Bureau of Indian Affairs. Following the Indian Self-Determination Act of 1973 the tribe took on a number of duties previously performed by the federal government such as health, housing, and education.

The Shoshone-Paiute Tribes have specific rights to their off-reservation resources and an interest in the operation of several hydroelectric projects, although ranching and tourism continue to be major sources of livelihood for the tribe. Farming and ranching also are important economic activities, if limited by the low rainfall and scarce water supply in the high desert of the reservation. Wildhorse Dam was completed on the East Fork Owyhee River about 30 miles south of the reservation in 1937. The dam is owned and operated by the federal Bureau of Indian Affairs. The reservoir, which provides water for the Duck Valley Irrigation Project, was intended to provide irrigation for farms on the reservation. Over time, Wildhorse Reservoir became a popular destination for fishing and water recreation. The tribes are fighting recreational and development interests for access to water. The conflict has not been resolved.

The tribes manage fisheries and camping facilities on the reservation and derive income from the sale of permits. The tribes opened a grocery store — the only one within about 100 miles — and a gas station at Owyhee in January 2005.

Reservation:

The 289,819-acre reservation is geographically diverse, ranging from the Owyhee River Valley in the north to high desert plateaus and mountains to the south. It was established by executive orders of April 1877, May 1886, and July 1910. The border of Idaho and Nevada splits the reservation about evenly in half, with 144,274 acres in Elko County, Nevada, and 145,515 acres in Owyhee County, Idaho. The reservation is in one of the most remote and sparsely populated areas of the lower 48 states. The tribal headquarters are at Owyhee, Nevada, 96 miles north of Elko, and 143 miles south of Boise.

Headquarters:

Shoshone Paiute Tribes of the Duck Valley Reservation
P.O. Box 219
Owyhee, Nevada, 89832
Phone: (775) 757-3761
Fax: (775) 757-2219
Website: none

Authority:

Tribal constitution and by-laws approved by the Bureau of Indian Affairs in April 1936, amended in May 1966.

Traditional Languages:

Shoshone and Paiute

Enrollment:

1,932

Governance:

Seven-member tribal council

Tribal Enterprises:

- The tribe employs about 200
- Tammen Temeeh Kahni grocery store, Owyhee
- Employee rental housing
- Tribal ranch
- Income from permits for hunting, fishing, and recreation on the reservation

Newspaper:

Sho-Pai News
(775) 757-2921

Focus Project

Fishery Restoration Has Economic and Biological Benefits

In one of the most remote places in the Northwest, near the border of Idaho and Nevada in the far southern reaches of the Columbia River Basin, the Shoshone-Paiute Tribes are working to build and maintain a fishery for the benefit of tribal members and for non-tribal recreational fishing. Rainbow trout take the place today of salmon that once spawned in tributaries of the Owyhee River, but were obliterated by the construction of dams downstream on the Owyhee and Snake rivers.

Before the dams, salmon were one of the single most important resources to the tribes, who have occupied the Owyhee, Bruneau, Snake, Boise, Payette, and Weiser river basins for thousands of years. The tribes dried salmon for storage and later subsistence, as well as for trade with other tribes and with non-Indian settlers.

The primary focus for fishery restoration is Lake Billy Shaw, one of three man-made lakes on the Duck Valley Reservation of the Shoshone-Paiute Tribes. The reservation straddles the Idaho/Nevada border. Lake Billy Shaw is a 430-acre impoundment behind Billy Shaw Dam, which was completed on the Owyhee River in Nevada in 1998. Its construction was funded by the Bonneville Power Administration through the Northwest Power and Conservation Council's Columbia River Basin Fish and Wildlife Program.

Lake Billy Shaw provides a sustenance fishery for tribal members as partial mitigation for the loss of anadromous fish on the reservation. The lake also provides a recreational and sport fishery for the general public, and it is a source of revenue for the tribes through fees for fishing and camping.

Clayton Thomas, a member of the Shoshone-Paiute Tribes, holds a 27-inch, 8.5-pound rainbow trout from Lake Billy Shaw.

In addition to planting fish in the reservoir, the tribes are planting native trees and shrubs along the riparian areas of the inlet canals and shoreline of the lake to help ensure that water quality is sufficient for trout survival and growth. Fish screens have been installed to prevent entrance of non-game and non-native fish into the lake, and to keep fish from migrating out of the lake. The entire lake has been fenced to exclude livestock and assure water quality.

The Spokane Tribe of Indians

Overview:

The Spokane Indians are an Interior Salish group whose traditional land base encompassed some 3 million acres in the Spokane River Basin and adjacent areas of northeastern Washington. Historically, the Spokanes were divided into three distinct bands. One band lived along the lower Spokane River near its confluence with the Columbia, another band lived in the middle reaches of the river as far upriver as the mouth of Hangman Creek (within the present-day city limits of Spokane), and the upper band lived from Hangman Creek east about as far as Post Falls, Idaho. The word "Spokane" generally is accepted as meaning "Sun People" or "Children of the Sun."

The Spokane River was a prodigious salmon producer, and the Spokanes relied heavily on salmon in their diet. Salmon were the main source of protein for the Spokane people and a focal point of their cultural and religious heritage. The Spokanes also traded salmon to other tribes. Fishing techniques varied. The Lower Spokanes primarily fished with nets while the Middle and Upper Spokanes relied on spears and traps.

The Spokane Reservation was established by executive order in January 1881. The reservation was acceptable to the Lower Spokanes as most of it was in their historical territory, but it was not acceptable to the Middle or Upper bands. These bands wanted payment for the lands they were giving up. There were other disputes, as well. Many of the Spokanes had converted to Christianity; the Lower Spokanes predominately were Presbyterians, and the Middle and Upper Spokanes mostly were Catholics. Forcing them together on the same reservation invited conflicts among the Christian sects and those who did not convert. In short, the Middle and Upper Spokanes preferred to remain in their homelands and did not want to move in with the lower-river band.

The Middle and Upper Spokanes held out for six years but in 1887, fearing they would lose all claims to their homelands, the two bands agreed to move onto a reservation — the Spokane Reservation, the Coeur d'Alene Reservation or another. Congress did not ratify the agreement for five years. Ultimately, most of the Upper Spokanes moved onto the Coeur d'Alene Reservation, and most of the Middle Spokanes moved to the Spokane Reservation.

The construction of hydroelectric dams took a heavy toll on the traditional lifestyle and culture of the Spokane Tribe. Long Lake Dam, located on the Spokane River about 30 miles northwest of Spokane, was completed in 1915 by the Washington Water Power Company. The 213-foot-tall dam created a 24-mile reservoir and flooded an important and historic fishery and trading venue for the tribe. The dam ended salmon migration to the middle and upper reaches of the Spokane River. Grand Coulee Dam, completed on the Columbia in 1941 downriver from the mouth of the Spokane, also had no facilities for salmon passage.

In 1940, with Lake Roosevelt filling behind Grand Coulee, Congress authorized the acquisition of tribal and allotted lands along the river to an elevation of 1,310 feet above sea level — the absolute highest the reservoir could rise (normal operating full pool is 1,290 feet). The tribe and the federal government argued over whether and how much compensation the tribe deserved for this loss. The matter was not settled until 1977, when a federal commission approved a $6.7 million settlement. More recently, bills have been introduced in Congress to compensate the tribe for hydropower that has been generated at Grand Coulee over time as the result of the reservoir extending over tribal land. Bills were introduced in the House and Senate again in 2005.

Over time, tribal business enterprises were started and grew steadily. Today the tribe operates casinos at Two Rivers Resort on Lake Roosevelt, where the tribe also has a marina and a recreational vehicle park, and at Chewelah. The tribe also has commercial timber, farming, and grazing operations. The tribal headquarters are at Wellpinit.

Reservation:

154,898 acres in northeastern Washington lying east of the Columbia River and north of the Spokane River

Headquarters:

Spokane Tribe of Indians
P.O. Box 100
Wellpinit, WA 99040
Phone: (509) 458-6500
Fax: (509) 458-6575
Website: www.spokanetribe.com

Authority:

Executive order of January 1881; tribal constitution of 1951, amended in 1972 to create the five-person Spokane Business Council

Traditional Language:

A variation of the interior Salish dialect spoken by neighboring tribes in eastern Washington and northern Idaho

Enrollment:

2,416

Governance:

Five-member tribal council

Tribal Enterprises:

- Casinos at Two Rivers Resort on Lake Roosevelt and at Chewelah, Washington
- Marina at Two Rivers
- RV park at Two Rivers
- Forest products
- Farming and ranching
- Spokane Tribal College, Wellpinit, chartered by the tribal council in 1994. The college is accredited through the Salish Kootenai College in Pablo, Montana, on the Flathead Reservation of the Confederated Salish and Kootenai Tribes.

Newspaper:

Rawhide Press
(509) 258-9373
rawhide@spokanetribe.com

Focus Project

Kokanee and Trout Substitute for Salmon and Steelhead Lost to Grand Coulee Dam

In Lake Roosevelt behind Grand Coulee Dam, the Spokane Tribe is working to restore and enhance the fishery that was destroyed by construction of the dam, completed in 1941.

Rather than salmon and steelhead, eliminated after 1939 as the dam rose, the fishery today focuses on hatchery-reared rainbow trout and kokanee, which are land-locked sockeye salmon.

Historically, the Columbia, Spokane, and San Poil rivers, which drain into the Columbia in the area that now is Lake Roosevelt, produced large numbers of salmon, steelhead, kokanee, and trout. Through construction and operation of a hatchery and related facilities, the Spokane Tribe is providing a sport fishery as partial mitigation for the fish losses caused by the dam.

The Spokane Tribal Hatchery was completed in 1991 at Metamooteles Springs, formerly known as Galbraith Springs, on the Spokane Indian Reservation. The hatchery is operated by the tribe. Another hatchery, farther north at Sherman Creek, was completed in 1992 and is operated by the Washington Department of Fish and Wildlife.

The two hatcheries operate in a complementary fashion. Kokanee and rainbow trout eggs are incubated at the Spokane Tribal Hatchery, and the resulting fry are reared there before being released into Lake Roosevelt or transferred to the Lake Roosevelt Rainbow Trout and Kokanee Net Pen Rearing facility or to the Sherman Creek Hatchery. Separately, the Lake Roosevelt Fisheries Evaluation Program assesses the performance of hatchery-produced fish, the effects of the hatchery releases on other aquatic organisms in the lake, and implications for management of the hatcheries and net pens.

Fish culturist Jayne Abrahamson works with fish eggs at the Spokane Tribal Hatchery.

The current Spokane Tribal Hatchery annual production goal is 500,000 kokanee yearlings, 1.3 million kokanee fingerlings, and 550,000 rainbow trout fingerlings. The fish production is having an impact. Since 1988, the principle sport fishery in the lake has shifted from walleye to rainbow trout and kokanee. At the same time, naturally spawning kokanee runs have been established and restored in Lake Roosevelt tributaries. Angler use, harvest rates for kokanee and rainbow trout, and the economic value of the fishery all have increased substantially.

The project is funded by the Bonneville Power Administration through the Northwest Power and Conservation Council's Columbia River Basin Fish and Wildlife Program.

Canadian First Nations

Canadian Columbia River Tribes (First Nations)

Overview

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. 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 downriver, 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. The international border is a political boundary, and 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 Nation Tribal Council

Tribal Address:
Shuswap Nation Tribal Council
355 Yellowhead Highway, Room 304
Kamloops, BC V2H 1H1
Phone: (250) 828-9789
Fax: (250) 374-6331
Website: www.shuswapnation.org

The Shuswap, or Secwepemc, historically inhabited the area around the headwaters of the Columbia River and northwest to the Fraser River and its upper tributaries. The Shuswap Nation includes 17 separate bands, each with its own chief and council.

Only one of the 17 bands is located within the Columbia River Basin — the Shuswap Indian Band. The Shuswap Band has its office in Invermere, a city at the northern end of Lake Windermere in the headwaters area of the Columbia (Phone: 250-342-6361). The Shuswap Nation has its office in Kamloops, which is on the Thompson River, a Fraser tributary.

Ktunaxa Nation Council

Tribal Address:
No. 7468 Mission Road
Cranbrook, B.C. V1C 7E5
Phone: (250) 489-2464
Fax: (250) 489-5760
Website: www.ktunaxa.org

The Ktunaxa (pronounced, too-NAKH-ha) people historically inhabited the upper and middle Kootenay River and areas to the south into present-day Montana and Idaho, and also the Upper Columbia River area. 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

Tribal Address: Okanagan Nation Alliance
3255C Shannon Lake Road
Westbank, B.C. V4T 1V4
Phone: (250) 707-0095
Fax: (250) 707-0166
Website: www.syilx.org

The Okanagan Nation Alliance includes affiliated bands and tribes (collectively, the "Syilx" people in the traditional language) that historically lived along the Okanagan River and its tributaries in British Columbia, and also the Kettle watershed and portions of the Kootenay and Columbia watersheds. The seven member bands of the Okanagan Nation Alliance are the Lower Similkameen Indian Band, Okanagan Indian Band, Osoyoos Indian Band, Penticton Indian Band, Upper Nicola Indian Band, Upper Similkameen Indian Band, and Westbank First Nation. The Okanagan River flows from a chain of headwater 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. Roughly two-thirds of the Okanagan Basin is in Brithsh Columbia. The tribal office is in Westbank, B.C., near Kelowna.

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, Okanagan, 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.

While there is no Sinixt office, reserve or official leader, some people who claim Sinixt heritage maintain an address and website for inquires.

Contact: Sinixt Nation
RRI G C-2
Winlaw, B.C., Canada, V0G 2J0
Website: www.sinixt.kics.bc.ca

Canadian Columbia River Intertribal Fisheries Commission

Contact: Bill Green, executive director
Tribal Address: Canadian Columbia River Intertribal Fisheries Commission
No. 7468 Mission Road
Cranbrook, B.C. V1C 7E5
Phone: (250) 417-3474
Fax: (250) 417-3475
E-mail: ccrifc@cyberlink.bc.ca

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 First Nations. The Canadian CRITFC shares office space with the Ktunaxa/Kinbasket Tribal Council in Cranbrook.

Focus Project

Canadian and U.S. Tribes Take Steps Toward an International Sockeye Salmon Restoration

Before there was a border between Washington and British Columbia, sockeye salmon grew up in the chain of lakes that form the headwaters of the Okanagan River. Over time, a border was established, the river acquired a name with two spellings — Okanagan in British Columbia and Okanogan in Washington — and the salmon runs steadily declined, largely from the impact of the chain of hydroelectric dams in the United States between the headwaters and the Pacific Ocean. At one time, lakes in the Okanagan Basin accounted for more than 41 percent of the lake-rearing habitat accessible to sockeye salmon in the Columbia River Basin.

Today, biologists from both countries are working on an experimental project to reintroduce sockeye into Skaha Lake, one of the natural impoundments formed by the Okanagan River in the headwaters region of south-central British Columbia. Skaha Lake is immediately south of the city of Penticton and north of Osoyoos Lake, which is split by the international border. Sockeye salmon once spawned in the upper reaches of the river, but McIntyre Dam, an irrigation diversion completed in 1954, now blocks fish from entering. The dam is the end of the road for anadromous fish in the Okanagan Basin. If the current work determines that the sockeye reintroduction likely would be successful, fish passage would be built at the dam.

Currently, the only sockeye population is found in Osoyoos Lake, the lake that is split by the international border, and suitable rearing conditions only exist in the northern one-third of the lake. The abundance of that population has declined significantly over the last 50 years.

Research now is under way through the Northwest Power and Conservation Council's Columbia River Basin Fish and Wildlife Program into the feasibility of reintroducing sockeye into Okanagan Lake, which has a large potential rearing capacity for sockeye. However, it is difficult to assess the risks and benefits of reintroducing the species into Okanagan Lake, as there is the potential for interactions there between sockeye and other fish populations.

Fish and wildlife agencies and Indian tribes from both sides of the border decided on an alternative: reintroduce sockeye into Skaha Lake as an experiment. Knowledge gained from the Skaha experiment would be useful in determining whether it would be feasible to reintroduce sockeye into Okanagan Lake in the future.

Okanagan Nation Fisheries Alliance biologist Howie Wright and fisheries technician Trina Paul collect mature sockeye in the Okanagan River in British Columbia to use as broodstock in the production program.

On the American side of the border, the Skaha Lake project is being managed by the Colville Confederated Tribes. In Canada, the project is being managed by the Okanagan Nation Alliance. The Okanagan Nation Alliance, in coordination with Fisheries and Oceans Canada, and the British Columbia Ministry of Water, Land and Air Protection, has nearly completed the three-year risk assessment project. The project has four objectives:

1) assessing the risk of fish diseases that may be tramsmitted by sockeye;

2) assessing the risk that non-native species such as walleye might populate the lake if fish passage is provided for salmon;

3) conducting an inventory of existing habitat and opportunities for habitat enhancement; and

4) developing a sockeye lifecycle model for an increased understanding of sockeye, kokanee, and mysis shrimp interactions.

Focus Project

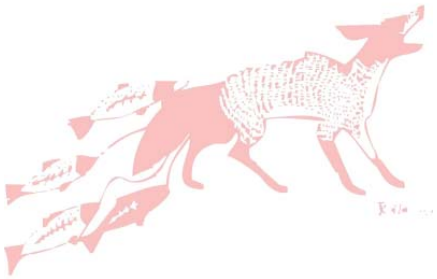
Canadian and U.S. Tribes Take Steps Toward an International Sockeye Salmon Restoration

Results to date indicate that risks are lower than anticipated. Spawning habitat upstream of McIntyre Dam could support 9,000 pairs of adult sockeye, and access to Skaha Lake would result in a three-fold increase in rearing habitat.

The next step is to provide fish passage at McIntyre Dam and install a fish diversion screen on the irrigation canal intake. A proposal to begin that work was submitted by the tribes for funding in 2003, but it was rejected, for now, because of Bonneville's decision to reduce its fish and wildlife funding this year in response to its financial crisis.

Meanwhile, the tribes are going ahead with an evaluation of strategies to reintroduce sockeye into Skaha Lake. These include strategies to provide access so that fish could recolonize historic habitat.

Tribal Associations



Canadian Columbia River Intertribal Fisheries Commission

Overview:

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, and Shuswap First Nations. The Canadian CRITFC shares office space with the Ktunaxa/Kinbasket Tribal Council in Cranbrook.

Headquarters:

Contact: Bill Green, executive director
Tribal Address:
Canadian Columbia River Intertribal Fisheries Commission
No. 7468 Mission Road
Cranbrook, B.C. V1C 7E5
Phone: (250) 417-3474
Fax: (250) 417-3475
E-mail: ccrifc@cyberlink.bc.ca

Columbia River Inter-Tribal Fish Commission

Overview:

The Columbia River Inter-Tribal Fish Commission (CRITFC) is the technical support and coordinating agency for fishery management policies of the four Columbia River treaty tribes. These tribes include: The Confederated Tribes of the Warm Springs Reservation of Oregon, the Confederated Tribes and Bands of the Yakama Nation, the Confederated Tribes of the Umatilla Indian Reservation, and the Nez Perce Tribe. Membership is composed of the fish and wildlife committees of these tribes.

CRITFC, formed in 1977, employs biologists, other scientists, public information specialists, policy analysts, and administrators who work in fisheries research and analyses, advocacy, planning and coordination, harvest control, and law enforcement. CRITFC is based in Portland, while its fisheries enforcement program is located in Hood River, Oregon.

Headquarters:

Columbia River Inter-Tribal Fish Commission
729 NE Oregon St., Suite. 200
Portland, Oregon 97232
Phone: (503) 238-0667
Fax: (503) 235-4228
Website: www.critfc.org

Focus Project Steelhead Kelt Reconditioning Project

Steelhead trout, considered part of the salmon family and currently a listed population under the Endangered Species Act, are unique from other anadromous fish in this respect: They have the ability to spawn more than once. Fish managers for the Columbia River Inter-Tribal Fish Commission hope that this characteristic, called iteroparity, can be encouraged to enhance steelhead populations and restore an important life history pattern in the Columbia River Basin. The Kelt Reconditioning Project, sponsored by CRITFC, is providing valuable research to support this premise.

The project began in 1999 when CRITFC, in collaboration with the Yakima/Klickitat Fisheries Project, captured wild emigrating kelt steelhead from the Yakima River to test the possibility that "reconditioning" post-spawn fish would improve their ability to spawn again. Post-spawn steelhead, or kelts, are kept in a captive environment and nurtured to encourage their feeding, growth, and redevelopment of reproductive organs. The techniques were initially developed for Atlantic salmon and sea trout.

Although historical rates of iteroparity for Columbia River steelhead are not well documented, from 1956 to 1964 outmigrating steelhead averaged 50 percent of the total upstream runs in the Clackamas River. Current rates for Columbia River Basin steelhead are considerably lower due largely to the high mortality of downstream migrating kelts at dams. Fish passage facilities have never been designed for downstream moving adult steelhead, however large numbers of steelhead are seen every year in the juvenile bypass systems on the mainstem dams. This project is seizing the opportunity to rejuvenate wild fish that would have died so they can contribute again to the spawning run.

The project has investigated a variety of reconditioning and transportation strategies to evaluate a suite of potential steelhead management alternatives. Recently, a collaborative study to measure the reproductive success of reconditioned kelt steelhead has been initiated by CRITFC and cooperating tribes. Using parentage analysis based on DNA-typing, the studies will determine if artificial reconditioning affects reproductive success.

Initial research established that kelt reconditioning not only worked, it substantially bolstered the number of repeat spawners in the Yakima River. During 2000, the Yakama Nation collected 512 wild kelts (38 percent of the subbasin's run that year) for reconditioning at Prosser Hatchery. Kelt rematuration rates in captivity have been 21 percent in 2001, 50 percent in 2002, and 85 percent in 2003.

CRITFC researchers use ultrasound to check for gonad development in a wild steelhead at Prosser, Washington, on the Yakima River as part of a study of the effectiveness of reconditioning steelhead kelts — fish that return from the ocean more than once to spawn.

In addition, the research is giving fish managers a greater understanding of kelt husbandry, food type preference, condition, and rearing environments. Since the project's beginning, 20 to 30 percent of the total annual steelhead migration has been successfully reconditioned, and radio telemetry studies have demonstrated successful spawning migrations and redd construction. In terms of numbers, an additional 100 to 200 reconditioned steelhead females could spawn a second time (a projected 300,000 to 600,000 additional eggs at an estimated 3,000 eggs per female) each year in the Yakima River.

It's still too early to know what the total contribution of reconditioning will be in rebuilding populations of steelhead in the basin. But these early results are encouraging and provide important clues about a life history strategy that may be one key to increasing the number of listed steelhead in the Columbia River Basin.

Upper Columbia United Tribes

Overview:

The Upper Columbia United Tribes (UCUT) organization was formed in the late-1980s by the Coeur d'Alene, Kalispel, Kootenai, and Spokane tribes. The Colville Tribes joined in the mid-1990s. The UCUT's mission is to unite the tribes for the protection, preservation, and enhancement of treaty/executive order rights, sovereignty, culture, fish, water, wildlife, habitat, and other interests and issues of common concern through a structured process of cooperation and coordination for the benefit of all people.

The organization facilitates intertribal efforts to restore fish and wildlife, address declining funding for tribal programs, promote recognition of tribal sovereignty, and speak with a more effective voice for the interests of the tribes whose homelands include the upper Columbia River Basin. In addition to natural resource issues, UCUT supports member tribes' efforts in education and economic development.

Headquarters:

Upper Columbia United Tribes
910 North Washington Avenue, Suite 107
Spokane, Washington 99201
Phone: (509) 838-1057
Fax: (509) 838-1292
Website: www.ucut.org

Upper Snake River Tribes

Overview:

The Upper Snake River Tribes is a compact formed in 2006 by the Shoshone Paiute Tribes, the Shoshone-Bannock Tribes, both of Idaho, and the Burns Paiute Tribe of Oregon. According to its charter, the Upper Snake River Tribes will "protect and nurture all Compacting Tribes' rights, languages, cultures, and traditions in addressing issues related to the Upper Snake River Basin, and protect Treaty rights." Although each Upper Snake River Tribe still maintains and protects its individual rights as a sovereign tribal government, the Compact is envisioned to create a coalition similar to that of the Columbia River Inter-tribal Fish Commission (CRITFC) and the Upper Columbia United Tribes (UCUT).

Headquarters:

The Upper Snake River Tribes organization can be contacted through:

Shoshone-Bannock Tribes
29 Shoshone Drive
P.O. Box 306
Fort Hall, ID 83203
Phone: 208-239-4553
Fax: 208-478-3986

The Northwest Power and Conservation Council

The Northwest Power and Conservation Council was created through the 1980 Northwest Power Act to give the citizens of Idaho, Montana, Oregon, and Washington a stronger voice in managing their shared resources — The electricity generated at, and fish and wildlife affected by, the Columbia River Basin hydropower dams.

The Council is a unique organization that helps the Pacific Northwest make critical decisions that balance the multiple uses of the Columbia River and its tributaries.

Council Members

Idaho
W. Bill Booth
Jim Kempton

Oregon
Joan M. Dukes, Council vice chair
Melinda S. Eden

Montana
Bruce Measure
Rhonda Whiting

Washington
Tom Karier, Council chair
Frank L. Cassidy Jr. "Larry"

Council Document: 2007-06

Northwest Power and Conservation Council

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Portland, Oregon 97204

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