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1995 (Preliminary Draft)

CONFEDERATED TRIBES

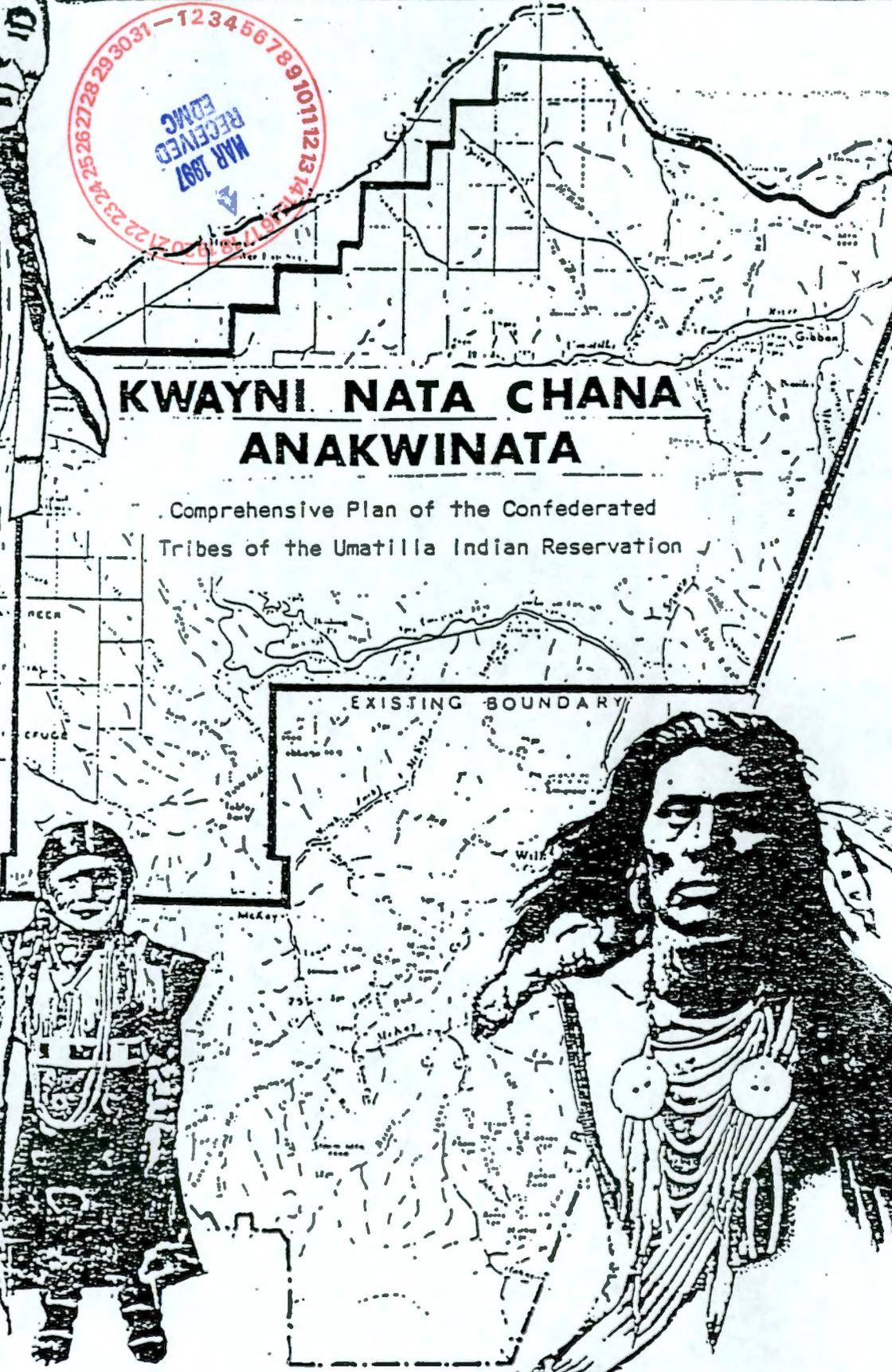
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OF THE UMATILLA INDIAN RESERVATION IN OREG



# KWAYNI NATA CHANA ANAKWINATA

Comprehensive Plan of the Confederated Tribes of the Umatilla Indian Reservation



PREPARED BY THE TRIBAL DEVELOPMENT OFF

## A SUMMARY OF THE SITUATION

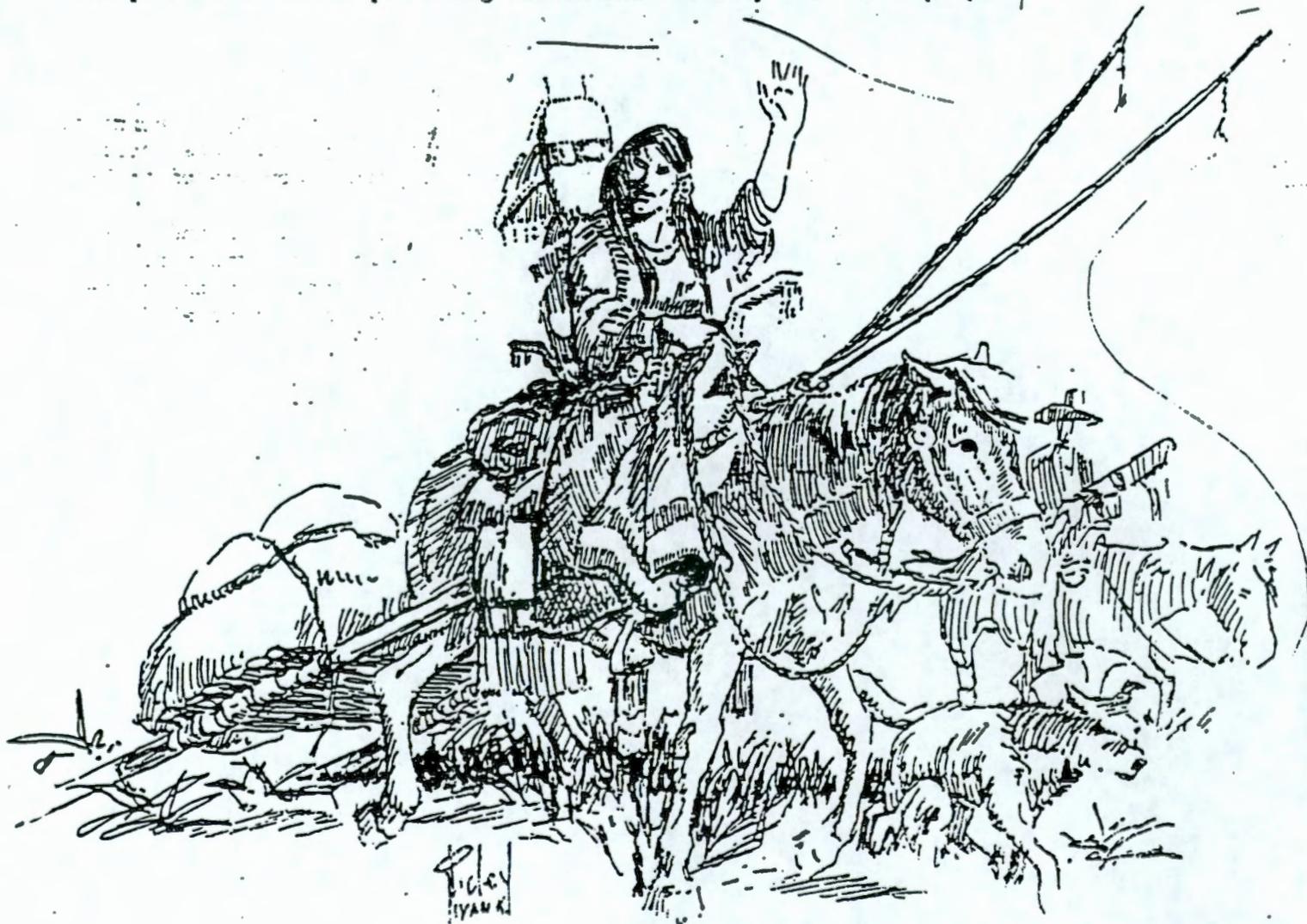
## Introduction

History is often disregarded in today's fast-moving, technological society. But for the remaining Indian Tribes in the United States history is a reality and still greatly affects the lives of the people on the reservations. The treaty and subsequent acts of Congress in the middle 1800's have all impacted Indian economics, politics, social structure, and the individual lives of the Indians themselves.

The Confederated Tribes of the Umatilla Indian Reservation entered into the Treaty of 1855 near Walla Walla, Washington on June 9, 1855. The Treaty was subsequently ratified by Congress on March 8, 1859.

The three Tribes, Cayuse, Walla Walla, and Umatilla were a part of the larger culture of Shahaptian speaking people of South eastern Washington, Northeast Oregon, and Western Idaho. These people have maintained the cultural and social traditions on the Umatilla and Warm Springs Reservations of Oregon, the Nez Perce Tribe of Idaho and the Yakima and Colville Reservations of Washington. All of these tribes are related to one another by blood and marriage, linguistics, traditions, history, and religion.

The three tribes of the Umatilla were very influential within the region in economics and politics of the Shahaptian culture due to their geographical setting which was between the Pacific Coast and Great Plains trade networks. The horse was believed to have come to the Shahaptian people via the Cayuse who attained the horse through the Shoshoneans in the early 1700's through visions of one of the tribesmen. By the time the Lewis and Clark Expedition had contacted the tribes in 1806, the Cayuse, Walla Walla, and Umatilla were firmly entrenched within their region as a sovereign/military and political forces providing wealth and security for their people.



## THE DISCIPLINES



The people maintained their power and sovereignty through individual and group discipline. The disciplines were social, physical, and spiritual training of a person from birth to death. The roles of every person was common knowledge and these roles were strictly adhered to in order to maintain dominance over groups considered to be inferior, especially over slaves within the bands.

Social discipline, responsibilities and roles of men, women, children and elders were maintained through a sense of awareness of who one was. Extended family relationships were known by all as well as where one's people were from, their number, character, and dependability in certain situations. The language was most crucial in this regard. It was the base for all training of the band and vehicle for disseminating traditions, history, and culture of the people. As an example there is no word in the dialects which corresponds to "Cousin."

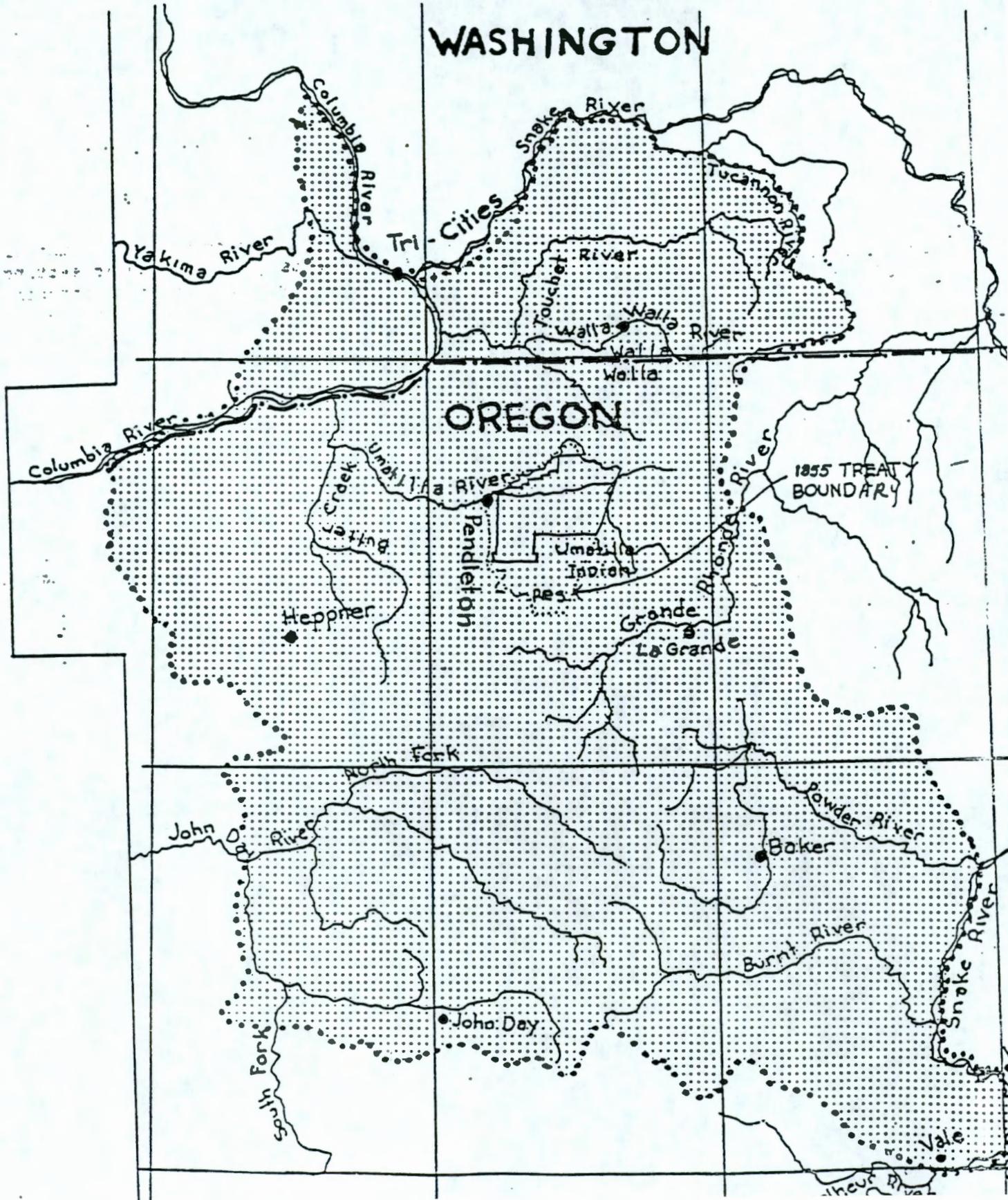
The relations were either brother or sister, grandmother or grandfather, mother or father. The individual therefore, had strength and power of his extended family to depend on in times of crisis, counsel of headmen and chiefs, advice and wisdom of the elders, and military prowess of one's brothers.

Physical and spiritual discipline went hand in hand. Children and adults were expected to be physically fit and able to withstand pain and hardship of the elements. In the spiritual sense there were visions, dreams, spirit beings were all about the country and if these supernatural powers determined that a person was worthy and willing to do good for the people, then the spirit or "Weye-a-Kin" would enter the person's body to guide and help the people. However, if the person was not worthy the opposite could happen with disastrous affects on the people. Stories abound where men and women have been known to change the weather, or to make prophesies, and predict hardship or good times through dreams. The supernatural and spirits could be seen, heard, and felt through the strongest members of the band. Thus, the Indian world view was complete and all of creation was as one in the eyes of the people.

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INDIAN CLAIMS COMMISSION - DOCKET No. 264  
CAYUSE, UMATILLA & WALLA WALLA TRIBES

### CEDED LANDS BY TREATY - 1855



## THE ECONOMY AND WARFARE

*The Economy and Warfare*

The horse was the key to expansion of the Shahaptian culture. Mobility of the horse brought the people into contact with other Indian cultures in Montana, Canada, California, Nevada, and the Pacific Northwest. The region was rich with food, materials for shelter, water, fish, game, and food and medicinal herbs. The geographic setting placed the people in the prime situation of being the middlemen of the trade between the Great Plains and rich Pacific Coast cultures. The people were in essence the wholesalers and retailers between the two cultures.

Because of the wealth of the people, it became necessary for the people of the Tribes to develop and maintain strong military traditions to defend it's people, resources, and territory from numerous enemies to the South and East. The majority of warfare was carried on with the Shoshonean speaking people, who were themselves powerful and numerous. These people constantly raided the Shahaptians for women, children, horses, and property. In retaliation, the Tribes also raided the Shoshoneans for the same purposes. The Cayuse absorbed the majority of the onslaughts since their territory was the first to be penetrated from the East and SouthEast. Historians often relate that the Cayuse were the "Fiercest of Warriors" on the Columbia Plateau. Warfare was also carried on for the glorification of tribal warriors as well as for the economic benefits of accumulated property, slaves, and horses.



## TRIBAL AFFAIRS

## Tribal Affairs

Most of the headmen and chiefs were well trained in the disciplines and this was known by their followers as well as by the rest of the Shahaptian Nations. The leaders were well trained in oration, delivering powerful presentations. They were decisive when they believed that a consensus among their followers had been arrived at. If there was no consensus powerful orations between the headmen and chiefs might soon swing the people on issues or problems of the day.

On the other hand, if an individual disagreed with the decision of the band, he did not nor was he forced to comply with the decision. Many of the Tribes' men were known to have fought in most of the great wars of the Northwest with other tribes. That is, they, being warriors felt obliged to fight for their hosts. Many of these warriors may have left their home village for one reason or another. One of those reasons may have been disagreement with his home village. Overall decisions of the tribe were arrived at by consensus of the people. Individuals who disagreed were allowed that right. Headmen and chiefs regulated trade, warfare, and discipline within his band. These values and attitudes were a decisive factor during initial contacts with the immigrants. In fact, they are a key even today, old values still exist or have been modified by each and every Indian individual.



## THE EXTERNAL FORCES

Initial contacts with the Anglo/Saxons were strictly economic in nature. The Indian Nations viewed the goods and supplies as a welcome addition to their already thriving economy. As a result of trading activity, Fort Nez Perce (later named Fort Walla Walla, 1835), was established in 1830 by the Northwest Fur Company at the confluence of the Walla Walla and Columbia River. However, the Indians wanted to limit the whites to trade only. There were disagreements with trappers and traders within the country. Indian regulation of trade was enforced by the headmen and chiefs. The Northwest Fur employees eventually abided by the rules set down by the Indians simply because of the control the Indians exerted over their neighbors and for locational and business purposes. As an example, the Cayuse would not allow the Fur Company to trade with their enemies to the South unless the company guaranteed them that they would not sell guns to the Shoshoneans, while they, themselves purchased the same. Tarriffs were levied against the Trading Post for incoming and outgoing goods by the leaders of the bands whose forts occupied their lands. When Fort Walla Walla burned in 1843, the warriors went to guard against looters.

The currency of the day in Oregon territory was the beaver pelt and horse in trade with non-Indians. The Tribes in return needed the trading posts for the continuation of their own affluence and influence within the region. However, by the mid 1840's the economics of trading pelts began to decline and with decline the Tribes began to lose more and more of the wealth they had attained. Traders at Fort Walla Walla began to favor trade with bands they felt the most dependable and in so doing recognized certain chiefs and headmen as speakers for the rest of the nations. Soon the Tribes were venturing to far off posts in California to trade for weapons and other goods from other fur companies.



## MISSIONARY ERA



Contacts with the trading posts had initially introduced the Indian Nations to concepts of Christianity. This was done through British Protestants and French-Canadian trappers who were for the most part Catholic. The trappers were much impressed by the Native Religion in the area and found it to be compatible with Christianity.

Protestant Missionaries had been in contact with Indians and some of the headmen in the region. Specifically the American Board of Foreign Missions in 1835, promised to locate Missions in Cayuse and Nez Perce territories. Knowing that the Indians were business minded, compensation for land in the Walla Walla Valley was guaranteed as well as farming implements and teachers.

The Indians viewed the proposed mission as a new path to gaining knowledge of the whitemen's systems, satisfaction of learning about Christianity and of course the receiving of new spirit powers, guns, ammunition and increased trade. The Reverend Whitman and Spalding arrived in 1836. Spalding was assigned to the Nez Perce while Whitman went to the Cayuse.

In 1838, two priests, Father Blanchet and Demers of the Diocese of Quebec arrived at Fort Walla Walla to estimate the possibilities of beginning a Catholic Mission in the territory. The following year Father Demers returned to Fort Walla Walla to administer the faith to the French-Canadians and Indian populations. St. Anne's Mission on the Umatilla River was established in 1847.

The Protestants and Catholics soon began vying for as many converts as possible accusing each other of leading their followers to hell. By the early 1840's the people began to recognize the differences in value and attitudes of the Missionaries. While working was glorified by the whites, the Indians believed work to be fit for women and slaves. As an example the Indians wondered why Whitman was always trying to "Make the work for his wife easier." Why did he always take her on trips rather than leaving her at home? Why did Whitman have an Indian house on the Mission and why were they never invited into his house? Most important of all, was the payment for land and resources which Whitman refused to pay.

## IMMIGRATIONS

By 1842, heavy immigrations of settlers were moving over the peoples' territory from present day Weiser, Idaho to Arlington, Oregon. Estimates from 1842 to 1849 indicate 12,287 immigrants moved through tribal home lands.

Indians views of the immigration were mixed. The tribesmen viewed the immigrants as poor people moving through the country. Their horses and cattle were as exhausted as the immigrants themselves. The immigrants were often dirty and hungry. Both races, for the most part, viewed each other as inferior people.

The Indians had obtained seed from the Whitman Mission to raise their own crops. One to four acre plots were fenced for the purposes of raising wheat, potatoes, barley and other foods. Those foods along with horses were traded to the immigrants as they entered the territory for goods, supplies, weapons, and ammunition.

Many of the immigrants broke off from the main body of settlers to rest and recuperate at the Whitman Mission. This greatly disturbed the people for they had increasing conflicts with Whitman and did not approve of the immigrants stopping off in their country.

In 1847, Whitman and his followers were killed by the Walla Walla Valley band of Cayuse along with some of their Walla Walla, Umatilla, and Nez Perce allies. The reasons are many and varied but include; non-payment for property taken by the Mission, increasing immigrations, fear of Whitman himself whom the Indians felt was poisoning them, and by constant outbreaks of diseases which had reduced the tribes by half.

Women and children were taken from the Mission as slaves. Whitman being a doctor was killed for presumably poisoning "his Indian children" while non-Indians recovered from their diseases. Whitman's wealth was on the increase due to trade with the immigrants and was thus a competitor. Also little known to the non-Indian was the practice of killing medicine men for failure to cure. These values and attitudes set the stage for the so-called Cayuse War of 1847-1850.

Actually, the War consisted of minor skirmishes with Cayuse led war parties against the territorial militia. The war parties were represented by most interior tribesmen who felt compelled to turn the immigrations back. Most headmen and chiefs of the Shahaptian people condemned the killing of Whitman including major bands of the Cayuse. A few bands of Tenino, Palouse, Nez Perce, Walla Walla and Umatillas' sided with the Walla Walla Valley band of Cayuses. Hostile Indians tried to persuade other tribes to enter into the conflict but the majority of them refused.

The war ended when five Cayuses, who felt their actions were justified, were convicted of killing Whitman and were hanged in Oregon City in 1850. All throughout the war the non-hostile Indians remained apprehensive of increased troop movements through their country and suffered depredations from the Oregon militia. In short the Cayuse War had settled nothing.

## THE TREATY 1850-1859

As immigrations began to increase, the Shahaptian peoples began to hear rumors that government representatives were plotting to steal the homelands. The Donation Land Act of 1850 and territorial approval of settlers in the Shahaptian lands without regard to the Tribal consent made for a pressure-packed situation. Indians knew of the intentions of the Americans and favored the British representatives of the Hudson's Bay Company, who constantly spread rumors about the Americans.

The American government was encouraging its citizens to move to the Oregon Territory without first extinguishing claims the Indians had to their lands and by depriving the Indians of their usual and accustomed means of livelihood.

In 1851 the Tribes invited the Americans to build an Agency called "Uvilla" near present day Echo, Oregon. However, they became disappointed in the first Superintendent since he engaged in illegal trading activities with whiskey-peddling and horse thievery with other unscrupulous whites.

By 1852 the Tribes were planning to rid themselves of the intruders once again. These plans were agreed upon by Kamiakin of the more numerous Yakimas as well as most of the Interior Tribes who had heard the rumors to displace them. Word was sent out by runners contacting tribes in Northern California, Shoshone and Bannocks in Southern Idaho, and Flatheads of Montana. The Yakimas sent runners as far west as the lands of the Misquallies of the Puget Sound.

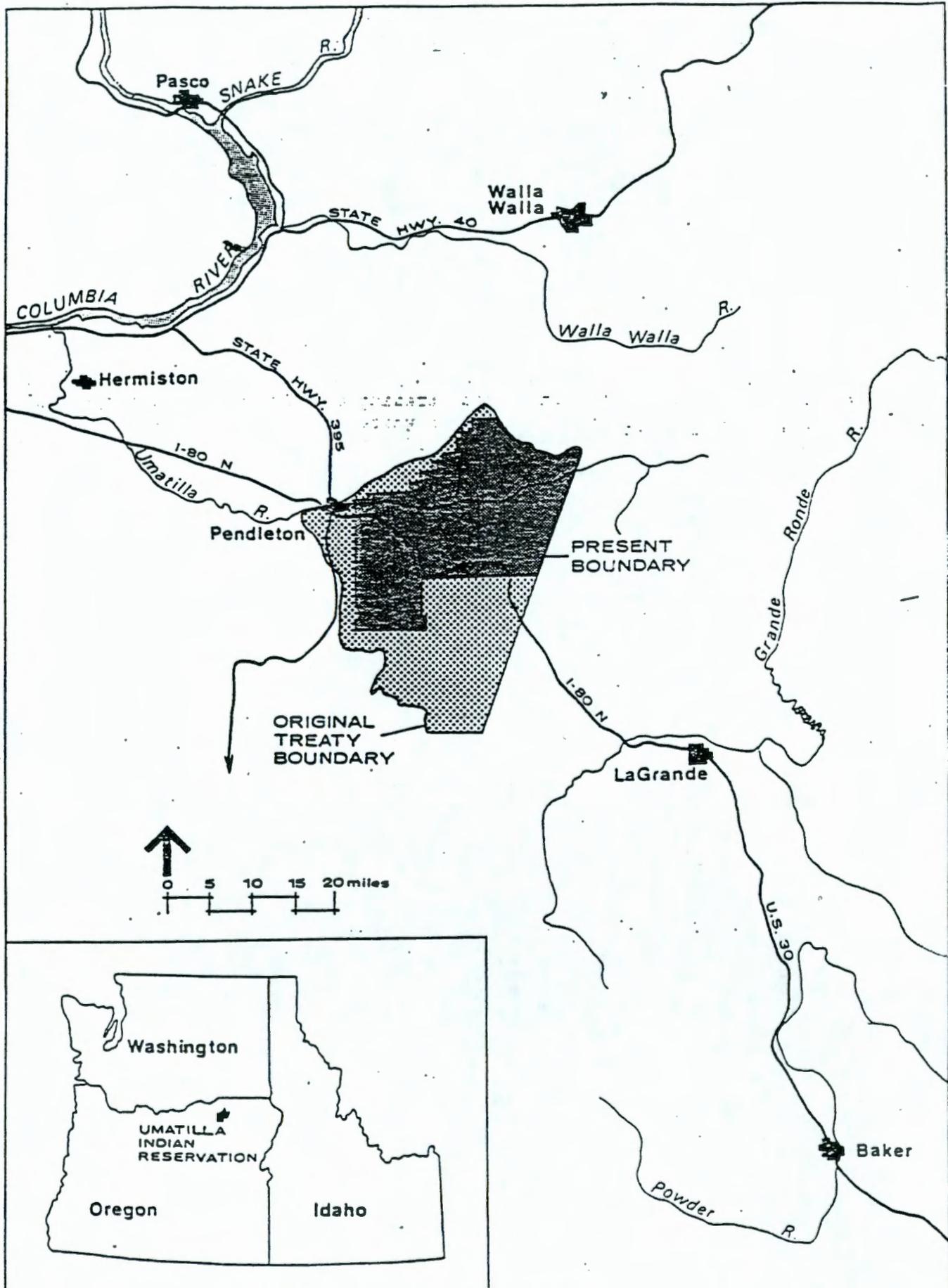
By 1854, Governor Palmer of Oregon had convinced the Indian Department that no further settlements were to be established east of the Cascades until the Indians there could be moved to Reservations by Treaty.

Many of the Shahaptians were at the Treaty Council in 1855. However, most of the Indians of the region were not. Most were attending to their summer business in the mountains or in Buffalo country. Those present, were to sign the Treaty but reluctantly so. Some of the headmen signed with the idea of giving them more time to prepare to war. Those not present at the treaty did not feel bound by the treaty signing and this would cause much conflict in the future. In the fall of 1855 hostilities broke out with the Yakimas under Kamiakin and Owhi with a company of militia from the Dalles who were soundly defeated at Toppenish Creek.

Yakima runners informed the Tribesmen of the Eastern Plateau and Peo Peo Mox Mox of the Walla Wallas' promptly gathered his warriors, Cayuses, Umatillas, Teninos' and Palouses to fight in the Walla Walla Valley. There they intended to kill Governor Stevens on his return from treaty negotiations with the Blackfeet. Battles were fought in the Yakima Valley, the Walla Walla Valley, and carried on to the Dalles where the Tenino raided and harassed troops.

Friendly Indians of the region were constantly harassed and mistreated by the Oregon militia. Governor Stevens and Palmer were forced to ask the United States Government to assist since they feared that the friendly Indians would soon join with the hostiles. By 1856 many Nez Perce headmen were nearly ready to join the war against the whites having heard and witnessed a massacre of friendly Cayuse men, women and children in the Grande Ronde Valley.

By 1858 the materially superior forces of the Americans had prevailed and most of the warring tribes were at peace. Because of the prolonged war the Indians were impoverished and greatly reduced in number. To make matters worse the Shoshoneans began to take advantage of the war-weakened Shahaptians of the region by constantly raiding for slaves and stock.



Map 1. Location of the Umatilla Indian Reservation.

SOURCE: CH.M-Hill. p. 23.

## Going to the Reservation

On March 8, 1859, the Congress ratified the Treaty of June 9, 1855. G.H. Abbot was given orders by the Indian Department and forced by the settlers under threat of hanging Indians, to move the Cayuses, Umatillas and Walla Wallas to their Reservation. By this time many settlers had moved into the Walla Walla Valley and there were constant conflicts between the two peoples.

Small bands of the Confederated Tribes, who were not present at the Treaty Council, refused to move to the Umatilla Reservation. Some wished to remain in their ancestral home lands of the Grande Ronde and Walla Walla Valleys. Still more traveled to the White Bluffs of Washington to be near the Prophet Smohalla. Smohalla of the Wanapums had many followers in the Shahaptian Nation who believed that through his religion there would be a return to the good days. Consequently, all of the Indians who refused to go onto the Reservations were branded as renegades by the whites and especially, Smohalla.

As for the Indians on the Reservation, there were problems with ever increasing immigration both east and west. Whiskey peddling, horse stealing and other deprivations by the outsiders were beginning to cause the Superintendent of the Umatilla Agency many headaches. When whiskey peddlers were caught on the Reservation and brought to court it was found that there were no clauses under U.S. law to punish offenders. This decision only served to increase the whiskey traffic.

However, there was a brighter side to the Reservation's scene. Many of the people were raising gardens along the Umatilla in one to five acre lots. Trade continued with the non-Indians. As usual the people had many horses which was still the heart of their economy.

Leadership on the Reservation was constantly challenged by the agents assigned in the early 1860's. The agents were charged with educating and civilizing the Indians. Conflicts arose when the agents did not use the Chiefs and Headmen or when the agent directly supervised the People without their consent. Some of the elders have stated that this was done purposely, since the Treaty called for annual payments to the Chiefs of the Tribes and that the government representative did not want to pay up. In fact, very little of supplies, money, and other materials arrived at the Reservation. It is believed, that most goods and supplies never did get to the Reservation.

Public meetings were held in La Grande, Pendleton, and Walla Walla by the late 1860's, to remove the Indians from the Umatilla Reservation. The settlers had discovered that Indian lands were capable of producing wheat. Roads and Trails were utilized by the whites to constantly encroach on reservation lands. The settlers were in hopes of pushing the people into another war, the objective being, to extinguish the Reservation.

By the early 1870's the Umatilla Reservation headmen and chiefs were nearly ready to move to the Wallowa Valley with Young Joseph. The Wallowa Nez Perces were being pressured to move to the Idaho Reservation. Joseph and the Umatilla headmen felt that if the government could arrange the ceding of the Reservation to the government then they could move to the more remote Wallowa Valley. These hopes were not to be, however, as the Wallawas were forced into war by 1877.

## Civilizing The Indians

By the 1870's many government and non-government policies had been developed to subdue and eradicate the power of Indian Nations. Policies had their beginnings in the European setting and were transferred to dealings with the Indians through neo-colonial policy of Britain, France, Spain and the newly established American governments.

Treaties were entered into for the purpose of physically controlling the Nations and for extinguishing the claims of Indians for their territory.

The Federal Government forced Indians into the reservation whereby the ceded

Indian territories (Public Domain) were auctioned at Public sale usually to land speculators and the railroads.

Indian Agents on the reservations were ordered to "educate and civilize" the Indians, which meant missionaries, schools, farming, and the allotment of lands. By 1890, Indian Treaty Lands in the United States had been reduced by half. The Umatilla Reservation, through the Allotment or Dawes Act of 1887, was reduced from 245,699 acres to 158,000 acres. More importantly was the fact that many "forced" fee patents were issued to the individuals who were described as being "competent" by the agent and his "committee from town." Much of the 87,699 acres taken away from the original Reservation was bought by speculators and the timber or sheep industries. Land within the "diminished boundaries" were often purchased or swindled from the Indians holding fee patents.

Civilizing the Tribesmen was carried out through the missionaries and government teachers who basically told their followers that their ways of the Dreamer Faith were heathenous and inferior. Social discipline of the Tribes fell apart by the way of whiskey and decisions of the Indian Agents over that of the headmen and Chiefs.

### *The Twentieth Century*

Four decades after establishment of the Reservation a number of Congressional Acts were passed. The Acts for the most part were land based, punitive actions on the part of Congress to correct the failing Allotment Act of 1887. In the private world of the Indians, the acts were viewed as further attempts by the whites to break reservation lands up and invite further incursions by non-Indians.

In 1891, the Leasing Act and subsequent amendments were implemented on the Umatilla. The passage of the Lease Act promptly placed the non-Indians in a situation whereby they could approach Indians on a one to one basis for control of Indian resources. Once firmly entrenched it became difficult for the Indians, and sometimes the Indian Agent, to remove or cancel leases.

As a result of the allotment or Dawes Act of 1887, Congress passed an Act on July 1, 1902 for the sale of 70,000 acres of timber and range land not allotted. (Surplus Treaty Boundary Lands)

The Burke Act of May, 1906 authorized the Secretary of Interior to issue fee patents to Indians deemed "competent." This too, expanded the market for sale of Indian lands.

Heirship Acts from 1902 to 1916 further authorized the Secretary to sell lands of Indians deemed competent or incompetent. Money received was held for a 25 year period.

Transactions with Public and Semi-Public agencies were conducted during the early 1900's. Many of these transactions were based upon Article 10 of the 1855 Treaty which specified creation of roads, easements, and rights of way for "public projects" always required more and more land, their complaints usually fell on the agent who was powerless to stop the actions of the Federal, State, City and County governments. The people often referred to Governor Steven's claim at the Treaty Council that the Oregon Trail was to be re-routed to the south of the Reservation.

The Restoration Act of 1939 returned 14,140 acres of land to the Confederated Tribes. The 14,000 acres was returned to trust status through a series of Congressional actions aimed at improving the lot of Reservation Indians. The Miriam Report of 1928 was a comprehensive study of post congressional Acts and their impacts upon the Indian communities. The result of the study indicated mismanagement of Indian Affairs by Congress and recommended change in policy, and as a result of the 1928 Miriam Report the Indian Reorganization Act of 1934 was offered

to the Umatilla Confederation as a reform of the Federal Government's Indian Policy. The Reorganization Act objectives were to:

- 1) End the allotment of Reservation land.
- 2) Extend the trust period of lands allotted.
- 3) Restore unsold, surplus lands to tribal ownership.
- 4) Ending all sales of Indian lands to non-Indians except in special situations.
- 5) Acquiring lands on or off the Reservation for Indian use.
- 6) Ensuring good management practices on Indian forest and range.
- 7) Establishing new reservations or enlarging existing reservations as necessary.
- 8) Establishing the right of tribes to incorporate.
- 9) Allocating funds for loans and to cover the cost of incorporating.

### *Organizing The Tribes*

The Tribal Council voted by a 2 to 1 margin not to accept the provisions of the Indian Reorganization Act. Tribal elders recall that farmers, ranchers, and merchants in the area vigorously opposed the Indian Reorganization Act. They claimed that the concept of I.R.A.; was communistic and would further erode the powers of the Council. Some of the tribal members who were proponents of the I.R.A. indicated that they felt the outsiders feared passage of the Act by the Council and that outside, economic success depended upon the leasing systems of the Bureau of Indian Affairs. Elders believe that many of the Council and members were pressured and threatened by their "renters" to vote against reform. By the 1940's the Tribal Council found itself in a dilemma due to the lack of authority to control outside interests, especially with regards to lands passing out of Indian ownership. Another concern of the Council was poor management and conservation practices of the non-Indian farmers and ranchers. Erosion of farm lands, poor logging practices in the forests and overgrazing being primary concerns. In short, the tribes were told they lacked the authority to deal with their situation.

The tribes had available to them the following sovereign powers recognized by Congress.

- 1) The right to choose a form of self government;
- 2) The right to specify the conditions of tribal membership;
- 3) The right to regulate the domestic relations of its members;
- 4) The right to promulgate rules of inheritance;
- 5) The right to administer justice;

- 6) The right to regulate real estate;
- 7) The right to levy taxes;

Beginning in 1947 a committee of tribal members were authorized by the Tribal Council to begin researching ways in which the Tribes could attain more "authority" over their affairs. The Committee sought Bureau of Indian Affairs assistance. By 1949 a Constitution and By-Laws was adopted by a majority vote of the Council with 9 votes being the "decisive factor." The establishment of the Constitution and By-Laws as the operating charter, effectively brought to an end the power of the headmen and recognized chiefs in the Tribal Council. The new leaders of the Tribes would be the Board of Trustees. The nine vote factor was new to the Council in that most of the decisions of the people usually showed a clear consensus either favoring or disfavoring past issues. It was reminiscent of the Treaty signing where many of the Shahaptians did not feel obligated to settle on the Reservation because they had not agreed to sign a Treaty with the U.S. Government. Clearly there was a lack of Tribal consensus but in the eyes of the government the "majority vote prevailed" and the Constitution and By-Laws was endorsed by the Secretary of the Interior in 1954 (Official Rolls).

In 1950 the first Board of Trustees began to identify ways in which they could improve the Reservation and attend to the needs of the people. Financing for most tribal projects were attained through timber sales and other smaller sources in income. The needs of the community increased with additional concerns being; education, standard housing, and health care. The concept of economic development was established through Tribal resolutions aimed at resource management in timber, range and farming. The Board apparently was not willing to hinder any enrollee from bettering his or her economic situation. As an example, the Board of Trustees ratified a resolution pertaining to land purchases. Enrollees of the Tribe were given first preference while the corporate Tribe received second preference. In short the Boards's policy was based on individual preference for enterprise, especially if it related to utilization of tribal natural resources.

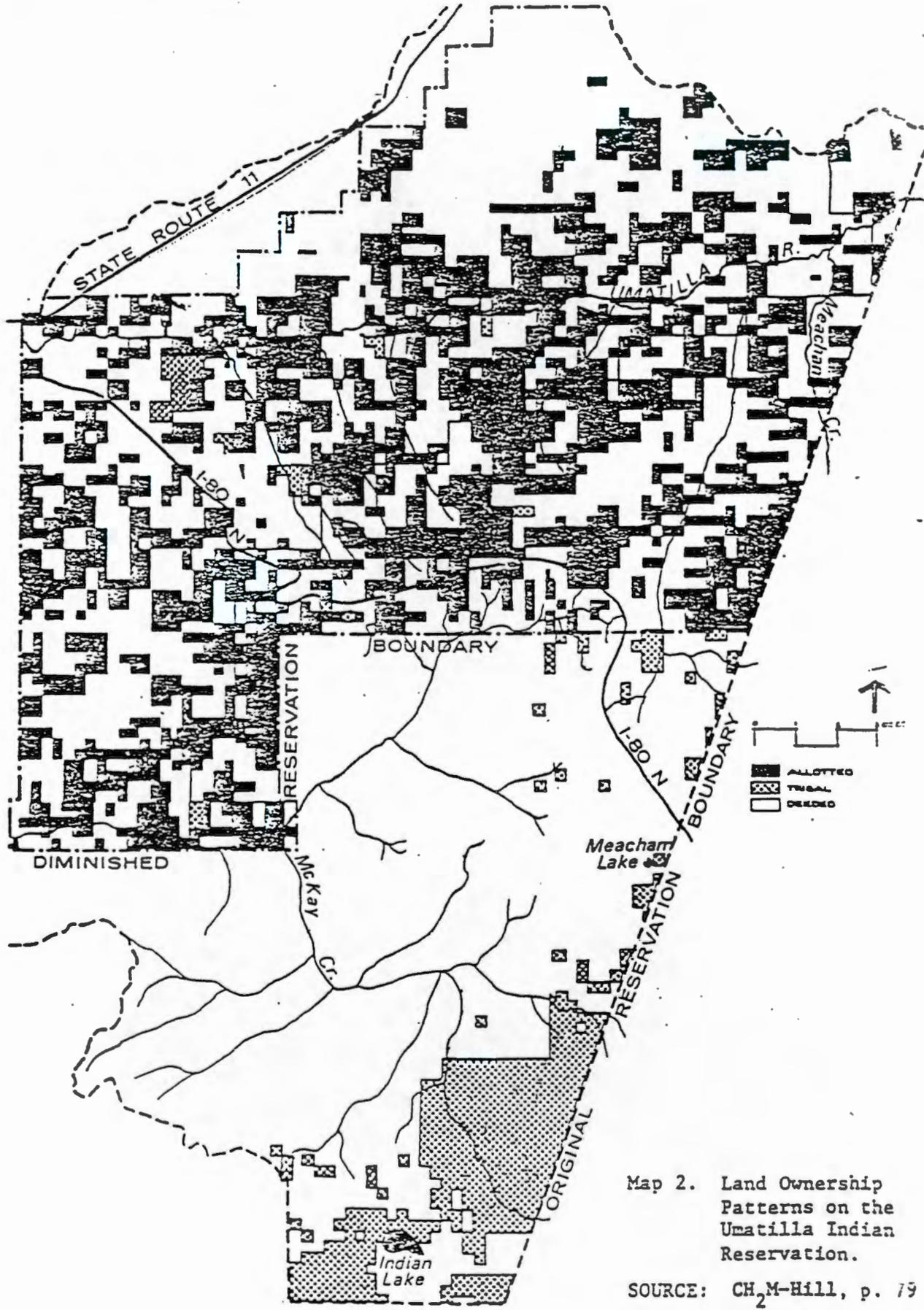
In 1954, the Congress enacted House Concurrent Resolution 108, known as the Termination Bill. This new threat to Tribal survival was vigorously opposed by the Umatilla Confederation. Accompanying the Termination Bill, was the notorious Public Law 83-280. It's purpose was to place the people under the state and county governments for Criminal and Civil Jurisdiction. Also, the maintenance of roads systems were turned over to the State and County Highway Departments which further alienated more trust land from the allottees.

\* Public Law 280 was viewed by the Federal and State government as the initial in-road to terminating the Reservation. Even though the reservation was not terminated P.L. 280 was never repealed and is still a controversial item today.

The newly organized Confederated Tribe's Board of Trustees felt strongly inclined to develop it's natural resources and to address the issue of becoming economically self-sufficient. The work began very early and was culminated in 1969.

In 1951 the Umatilla Tribes directed its attorney to file a claim for lands ceded to the U.S. Government at the signing of the treaty of June 9, 1855. The lands (3,599,00 acres) were located in southeastern Washington and northeastern Oregon. Also included in the claim was the Tribe's position that an erroneous survey had resulted in establishment of the Reservation Treaty Boundary. The tribes contended that approximately 17,000 acres had been excluded from the Reservation; and damages from the loss of fish and eel runs in the Umatilla River were also to be addressed in the courts. "Claims in the latter two cases were not tried;" the value of these two smaller claims were eventually to be valued at \$150,000. Board Members also were considering another suit aimed at restoring lands lost through the Allotment Act. The Indian Claims Commission issued its final judgement on February 11, 1966 in favor of the Confederated Tribes on docket 264, dockets 264-A and 264-B were settled out of court for the previously

\*Public Law 280 was retroceded on January 2, 1981.



Map 2. Land Ownership Patterns on the Umatilla Indian Reservation.

SOURCE: CH<sub>2</sub>M-Hill, p. 79

mentioned \$150,000.

In September of 1967 the Board of Trustees Program Planning Committee adopted a preliminary plan for the development of the Reservation human and natural resources. At the same time issue groups were meeting on and off the Reservation. Some of them had intentions of lobbying against the Board of Trustees plan in favor of full per capita payments. Some were meeting to support plans for the Reservation development and partial per capita payments. The Board's preliminary plans in 1967 included:

- |   |            |
|---|------------|
| 1) \$500. per capita distribution   | \$650,000. |
| 2) Voluntary withdrawl plan   | \$445,428. |
| 3) Economic development & feasibility studies   | \$ 10,000. |
| 4) Remodel building No. 6   | \$ 16,000. |
| 5) Tribal well at Celebration Grounds   | \$ 15,000. |
| 6) Development of recreation on proposed damsite  | \$250,000. |
| 7) Land Consolidation   | \$250,000. |
| 8) Agriculture and Fara Enterprise  | \$ 75,000. |
| 9) New home construction & home repair  | \$100,000. |
| 10) Livestock program   | \$ 15,000. |
| 11) General funding of credit loan funds  | \$100,000. |
| 12) Retained pending further studies and determination of amount available (further land claims). | \$278,572. |

On December 11, 1967 and March 30, 1968 Tribal members attended General Council meetings and overwhelmingly voted for the abandonment of the previous Board's programming plans and partial per capita payments. The votes were so overwhelming that it merits some discussion about the General Council.

In 1953 the Tribe received \$4,198,000. from the United States for the loss of fishing sites at Celilo, Oregon. All enrollees realized approximately \$3,494.61 in per capita payments. Also 47% of the Umatilla enrollees lived off of the Reservation. These people were repeatedly described by Federal and pro-per capita tribal officials as being for the most part "capable of handling their own affairs." It was from this group that the pro-per capita faction on the Reservation would draw their support when referendum and General Council votes would eventually constitute 56% pro-per capita and 15% favoring programming.

In August of 1968, a recall of the Board of Trustees occurred for one reason. That reason, of course, was that the majority of the Board members were in favor of programming the judgement funds. It is probably the only time in tribal history that an "issue group" did persuade the General Council to elect from its membership a Board of Trustees for one singular purpose--to get the per capita.

Realizing this, the anti-per capita faction, largely based on the reservation began lobbying and fund raising campaigns to send their representatives back to Washington, D.C. The purpose was to present the minority view to program the monies and to also implement a long range plan, elements of which were identified by the E.D.A. funded Ernst & Ernst report.

The majority of the new Board of Trustees proposed full per capita payments with the exception of \$200,000. reserved for scholarships. There was a small minority of anti-per capita members on the Board at that time. Eventually, the anti-per capita factions would sponsor Raymond Burke and William Minthorn to Washington, D.C. to represent the minority view.

On October 29, 1969 a hearing was held before the sub-committee on Indian Affairs. This hearing was attended by three members of the Board of Trustees and the Tribal Attorney. Also in attendance were Assistant Secretary, Harrison Loesch; of the Interior and Senator Quentin Burdick (N.D.) & Senator Gordon Allott (Colorado).

As a result of the hearings in which both sides of the controversy were heard, the sub-committee requested a referendum vote on disbursement of the funds. The anti-per capita faction could be credited with this last delay. They had testified that the General Council had not been fully appraised of the Ernst & Ernst report. Also Senator Burdick put some difficult questions to the pro-per capita faction. Their testimony was not convincing except on the matter of the \$200,000 for the Scholarship monies. Secretary Loesch made it clear that the Department of Interior had supported the previous Board's plan to program the judgement funds.

On November 29, 1969, one month after testimony was given to the Interior Sub-Committee, the General Council voted by referendum on the disbursement of the judgement funds. During the one month interval the Program Planning Committee and the few Board members who were proponents of programming tried to have the Ernst & Ernst report reviewed by the General Council. The majority of the Board of Trustees however dismissed repeated requests for a 60 day review period.

On November 29th, the General Council went to the polls to vote on the following:

#### THE VOTE

Choice No. 1 Disburse all judgement funds for full per capita payments with a set aside of \$200,000. for scholarship purposes and \$450,000. for attorney's fees.

On Reservation 132

Off Reservation 382

Choice No. 2 Distribute \$500. per capita payments. Retain \$1,800,000. for a Commercial Complex, Industrial Complex, Recreational Complex, Multi-Purpose Community Skills Center, Land Purchase Program, and press further claims for lands against the United States.

On Reservation 105

Off Reservation 69

During 1970 the per capita payments came in three separate payments. As for the Board of Trustees, their goal, finally realized, they finally ended up with no tribal staff, and the tribal operating budget was completely exhausted. The General Council meetings, which at one time boasted 200 people per meeting, became inoperative for approximately one year due to a constant lack of quorum. The off-reservation groups who had supported the Board and General Council no longer came to the meetings, wrote letters, or lobbied for further settlements. Claims hearings would show that the tribal rolls had been opened completely disregarding the Articles for Enrollment of the Constitution and By-Laws.

Meanwhile the anti-per capita factions began to sort the pieces of tribal government which were still left intact. They relied heavily on the Program Planning Committee and Board of Trustees to program grants and contracts from the Federal Government. Many of the original projects which the partial per capita Board sought to implement through the Ernst & Ernst report, were again investigated. Many other projects and committees began to evolve into full fledged programs.

On December 17, 1965 a delegation of Board members and Tribal staff made a trip back to Washington to appeal the U.S. Claims Commission decision for two million dollars. It was still the Board's contention that they would sue for the original twenty-three million dollars. This trip was thought to be necessary in order to officially notify the Commission and the Office of the Budget that the Tribe considered their decision as a partial payment and that the Board would continue to press for land and further payments.

By 1970 the issues of Claims and Per Capita payments had been settled. Tribal officials elected to office became heavily dependent upon Non-elected members of the community for help and assistance since tribal coffers had been completely decimated during the 1968 and 1969 administrations. In short the Tribe was broke and completely disorganized. Members of the community quickly grasped on to the unfinished business of the 1967 Board of Trustees' Program Planning Committee.

A loosely knit "Program Planning Committee" with no funds, staff, or officers was to carry much of the Board's responsibilities from 1970-1973. The committee came to depend on the B.I.A. Reservation Programs Officer for assistance. The Reservation Program Officer researched federal and state sources of assistance, identifying possibilities for implementation of programs with Board of Trustees approval. Among the accomplishments of the Planning Committee were;

- 1) Acquisition of an E.D.A. Grant to construct the Community Center.
- 2) Construction of the first phase of Yellow Hawk Clinic.
- 3) Establishment of the Umatilla Reservation Housing Authority and 64 units of U.U.D. financed housing.
- 4) Mission sewer Trunkline.
- 5) Acquisition of H.U.D. and E.D.A. Planning Assistance grants.
- 6) Umatilla Reservation Interim Zoning Ordinance of 1973.

Meanwhile the Board of Trustees was attending to other government functions with a small, dedicated and over worked staff under direction of the Tribal Executive Secretary. Much of the Tribal staff's operating budgets were B.I.A. financed contracts.

The national mood toward the plight of the Indian nations was very receptive. The Johnson and Nixon Administration's sought to assist the nations in their quest for human and economic self sufficiency. Indian Governments were qualified to receive a myriad of federal assistance largely due to the Indian Self Determination and Education Assistance Act of 1974, P.L. 93-638. Consequently, Tribal Government began to absorb many grants and contracts from federal and state governments. However, new demands would be placed upon the tribal government with credibility and accountability being the key issues. Credibility and accountability was demanded by the General Council and by the Federal Bureaucracy. The impact of federal dollars had a tremendous influence, some positive and some negative. The tribal staff grew to address the needs of;

- 1) Housing
- 2) Training & Employment
- 3) Education and Health
- 4) Natural Resource Committees and Enterprises
- 5) Commercial Development
- 6) Management and Government reforms
- 7) Community Facilities

The negative impacts can be attributed to the lack of an adequate means by which to program tribal and federal budgets on the Tribe's behalf. That is, in order to get the necessary dollars, the tribe had to compromise its plans and priorities to become eligible. Another problem which can be attributed to federal funding is the lack of control exerted over the federal agencies themselves. The tribes do not have the time to plan adequately if they are constantly being pressured to comply with this or that form, report, audit or whatever requirements are necessary. At the Tribal level, federal agencies have been known to politic right

along with various issue groups on the Reservations causing further disorganization, creating autonomous tribal groups which become dependent upon the agency. Tribal affairs and leadership in days gone by was carried out through the chiefs and headmen. They were truly leaders and must be credited with negotiating for the survival of the people. Tribal government has many attributes from which to draw from the past. However, caution is needed. Vine Deloria, one of our most prominent Indian writers states:

"The conflict over Indian sovereignty today, originates in part because of the misconceptions held by the Non-Indians with respect to social institutions and nationality and the adoption of that misconception by Indian, political leaders, in some cases, as a means of communicating with and influencing the larger, social and political institutions. North Americans have a tendency to look at the sources of power rather than the proper exercise of it. Thus, concern is focused on whether or not a certain institution has the right to do certain things rather than the wisdom of what it does. American politicians are discarded when they have lost their sources of power (usually financial), not when they have done wrong."

As for the people of the Reservation the disciplines have been partially destroyed. However, they have not been completely eradicated. In the social sense every Indian individual has a responsibility to uphold the values and attitudes of the Tribe. This is an individual responsibility.

Vine Deloria sums it up again in this manner;

"A self-disciplined community that holds itself together and acts with unified vision possesses sufficient sovereignty to confront and resolve any difficulty. Much of the erosion of Indian Sovereignty is not through the passage of laws by Congress taking away powers of self-government, but rather the alienation of Indian citizens who refuse to be bound by Indian Community decisions and values."

While much progress has been made upon the Umatilla Reservation during the 1970's, there is still the need to develop tribal unity, something which has always alluded the Confederated Tribes and the rest of the Shoshone Nations. A strategy must be developed to exercise the sovereign powers of Tribal government. The first step, therefore, is planning.

- 1) PLANNING - is an intent to do something.
- 2) IMPLEMENT - means to put the plan into motion.
- 3) MONITOR - means to watch and safeguard.
- 4) EVALUATION - simply means, did you complete what you set out to do?

Throughout the history of the Confederated Tribes of the Umatilla Indian Reservation, there has been a lack of a defined way of thinking, of progressing to an undivided position based on the consensus of the people as a whole, not just simple majority. There is a great need for Tribesmen to plan for their generation and generations to come. The planning process, through the Comprehensive Plan will help to alleviate this need and provide the "Common ground" by which the Tribe stands. The plan should be understood, arrived at by consensus, and never unduly compromised. This will insure the survival of the culture and community through policies, objectives, and goals developed by the community and implemented and enforced by the Board of Trustees.

Through the Comprehensive Plan, goals and objectives will be developed to address the needs and wants of the people. As an integral part of the Comprehensive Plan, the Overall Economic Development Plan will be a valued tool for obtaining these needs and wants, based on the resources the Tribe has available.

## THE PLAN

The Confederated Tribes of the Umatilla Indian Reservations Comprehensive Plan is the voice of the people expressing what their needs, wants, and policies are. The intent of their plan is to guide the Board of Trustees in making decisions for managing growth, coordinating development, protecting rights, preserving all resources and ultimately addressing their needs. The following needs statement is a result of many resource documents prepared between 1969 to 1979. The needs are stated in simple terms and are ranked according to priority (more detail is found in the appendix.)

## OVERALL PURPOSE

To protect all existing and future tribal rights and promote the interests of the Indians of the Umatilla Indian Reservation.

The above overall purpose is founded in the Constitution and By-Laws. It sets forth the mandate of the people to it's governing body charging the elected officials with general expectations to guide the governmental activities. The elected officials rely upon this statement to address the various issues currently confronting the tribe's and their resources.

- 1) Educate the people to manage their own affairs.
- 2) Management of the natural resources.
- 3) Acquisition of reservation land base.
- 4) Comprehensive health care.
- 5) Employment opportunities.
- 6) Housing
- 7) Community facilities, utilities and transportation.

PART I of the Plan states the Long-Range goals and objectives of the Confederated Tribes of the Umatilla Indian Reservation. Part I also sets forth a framework for Part II; The Annual Planning Process. The Annual Planning Process calls for a Plan of Operation which will comply with the long-range goals and objectives. Evaluation of the Board of Trustees' efforts to implement the plan can be measured by comparing the long-range goals and objectives to each years plan of operation.

## OVERALL GOAL

To strengthen the independence and sovereignty of the Confederated Tribes of the Umatilla Indian Reservation.

The above overall goal establishes the guide to measure all tribal decisions. The measures should consider the legal, logical, and moral capacities as expected by the tribes. The capacity to exercise independence and sovereignty is essential. All powers to enforce and implement the goals and objectives of this plan are based upon the principles of sovereignty.

## GENERAL COUNCIL

GOAL: To strengthen the independence and sovereignty of the Confederated Tribes of the Umatilla Indian Reservation.

## OBJECTIVES:

- Elect a responsible and objective Board of Trustees.
- Enroll members into the Confederated Tribes.
- Amend, modify, and update the Tribal Constitution and By-Laws, tribal codes, ordinances and laws through established procedures.
- Identify unmet needs and issues of the Reservation community.
- Provide information about culture, history and traditions to guide programs and tribal plans.

## POLICIES:

- Review and make recommendations on the long range goals of the Confederated Tribes of the Umatilla Indian Reservation to the Board of Trustees.
- Review and make recommendations on annual plans of the Board of Trustees.
- Approve an acceptable annual report from the Board of Trustees.
- Review and make recommendations on all tribal ordinances, laws and codes adopted by the Board of Trustees.

## BOARD OF TRUSTEES

GOAL: To protect all existing and future tribal rights and ~~promote the~~ interests of the Indians of the Umatilla Indian Reservation.

## OBJECTIVES:

- Establish Tribal wide policy.
- Direct and coordinate activities of the Tribe, Bureau of Indian Affairs and the Indian Health Service.
- Ensure General Council involvement by conducting public hearings.
- Submit annual reports to the General Council.
- Coordinate the communication with local, state, and federal governments.

## POLICIES:

- Prepare an annual plan of operation.
- Enact and direct enforcement of the Tribal codes, ordinances, and laws.
- The BIA support and assist in the enforcement of codes, ordinances, and laws adopted by the Board of Trustees.
- Conflicts in the BIA policy and tribal policy require resolution through the Board of Trustees.
- The Board of Trustees retains the authority for review and approval of all easements, partions, and road creations on all lands (fee and trust) through the Natural Resources Commission.
- Motions of the General Council be addressed by the Board of Trustees.
- All water and mineral rights are to be retained in the name of the Confederated Tribes of the Umatilla Indian Reservation.
- Land acquisitions of the Tribes must be cost effective.

## BUSINESS MANAGER

GOAL: Ensure that the Overall Goals and Purpose of the CTUIR is achieved.

## OBJECTIVES:

- Manage the utilization of tribal resources.
- Achieve long range tribal goals.
- Assist the Board to establish long range tribal goals and develop an Annual Plan of Operations to achieve those goals.
- Protect tribal assets.
- Administer tribal laws, ordinances, and codes consistent with tribal goals and thereby ensure the public health, welfare, and safety of the residents of the CTUIR.
- Monitor and maintain all public facilities to ensure maximum use of those facilities.
- To properly account for all finances, grants, and contracts.
- To provide for training and upgrading of tribal employees.

## POLICIES:

- Submit an annual report to the Board of Trustees.
- Coordinate all planning, projects, and implementation activities of the CTUIR.
- To comply with granting agencies regulations.
- Enforce personnel policies.
- Utilize the Tribal Comprehensive Plan and the Overall Economic Development Program as the overall long-range strategy of the Tribe.

## ANNUAL PLAN OF OPERATIONS

Each year an annual plan of operation is developed for the approval of the Board of Trustees. The Assistant Business Manager, with assistance from the Tribal Development Office, is principally responsible for development of the plan. The annual plan of operations shall include, at minimum, a detailed description of three year needs and goals for each division and projected cost (Budgets) and revenue for the first year. A separate budget shall be developed for each program, function and business and for the use of Tribal funds and indirect funds.

Tribal members are involved in developing the plan through each of the Tribe's advisory committees and through a series of hearings to review the plan. Final approval of the plan is the responsibility of the Board of Trustees. In approving the plan, the Board will consider the following:

- 1) Tribal membership, general manager and advisory committee recommendations.
- 2) Long-range goals of the Tribes.
- 3) Availability of funds.
- 4) Capability of the Tribes to carry out the work.

Once approved, all subsequent operations must be consistent with the plan.

An important part of each year's plan will be the manner in which the Tribe desires to utilize the programs and services of the BIA agency office. Consequently, the Tribes' planning process must be integrated with that of the Bureau. The Board approves all contracts for and recommended modifications of Bureau programs and services.

NOTE: This process will assist in the preparation of a Tribal indirect cost proposal.

## NATURAL RESOURCES

GOAL: To promote the intergrity of the natural resources of the Confederated Tribes of the Umatilla Indian Reservation.

## OBJECTIVES:

- Conservation of Agriculture, Forests, Range Lands, and minerals within the CTUIR boundaries.
- Protection of Flood Plains, Natural Areas, Recreational Areas, and Cultural Areas to assure these resources for future generations.
- Preserve Historic, Hunting, Fishing, Root-digging, Berry Picking, and Archeological Sites.
- Maintain and improve the quality of the Air, Water and Land Resources of the Reservation.

## POLICIES:

- Minimize Non-Agricultural and Non-Forest uses to maximize resource productivity.
- Establish "Low or No" Density Standards for Flood Plains, Natural, Recreational and Cultural Areas.
- Identify, list, and map Historic and Archeological Sites, and all Treaty Rights to be registered with the Tribal, State, and Federal Governments.
- Establish and enforce standards to maintain and improve the quality of the Air, Water and Land.
- Prepare a Master Land Use Map that:
  1. Conserves Energy.
  2. Guides Public Facilities and Services.
  3. Provides adequate Housing Sites located in proximity to Public Housing Facilities and Services.
  4. Identifies existing and future Parks, Playgrounds, and Natural areas.
  5. Designs a safe and efficient transportation system.
  6. Identifies cultural areas for Hunting, Fishing, Root-digging, Berry-picking, and Historic/Archeological Sites.
  7. Identifies sites suitable for Industrial Development.
  8. Identifies sites suitable for Commercial Development.
- Prepare a map that designates Land Use Zones consistent with the master Land Use Plan.
- Prepare Land Development Codes to establish standards and regulate development and land uses consistent with the Master Land Use and Zoning Map.
- Criteria for change of the Master Land Use Map;
  1. Demonstrated need for:
    - A. Tribal Growth
    - B. Housing
    - C. Employment
    - D. Livability
  2. Environmental, Energy, Economic, and Social consequences.
  3. Retention of Agricultural Land with Class, I, II, III being highest priority;
  4. Compatibility of the proposed change with nearby Land Use Designations;
- The concentration of people and development be directed to the Mission Basin as defined in the Mission Basin Carrying Capacity Estimate, 1978(See Appendix)

**BUSINESS ENTERPRISES**

**GOAL:** To develop profitable enterprises that will diversity and improve the economy of the Reservation.

**OBJECTIVES:**

- Create natural resource based enterprises which join together harvesting, marketing and reproduction of farm, forest, range, water and mineral products.
- Promote Indian private and tribal enterprises that diversify and improve the reservation economy.
- Provide areas suitable for industrial, commercial and residential land uses with adequate water, sewer, transportation, power, police, and fire protection.

**POLICIES:**

- Require feasibility studies for tribal businesses.
- Ensure adequate operating capital.
- The standard for tribal business operations shall be generation of the profit.
- Establish time lines for determination of continuing or dissolving a tribal business.
- Provide technical assistance and referral for private Indian Enterprises.

**HEALTH**

**GOAL:** Provide for the overall health care needs of tribal members.

**OBJECTIVES:**

- Community Health Representatives to act as liasons and communicator between the Indian population and various health facilities for the medical, environmental, and mental health needs of the community.
- Safety and Emergency Services to locate and remedy any unsafe condition or practice found on the reservation and prepare plans to effectively handle any emergency or natural disaster which may occur.
- Environmental Health - monitor and maintain water quality and sanitary facilities.
- Alcohol and Drugs - to provide education and counseling on alcohol and drug related problems for the people of the CTUIR.
- Yellowhawk Clinic (Indian Health Service) - to ensure the finest treatment and out-patient care available and assist the Tribal Health Department with it's operation and education of the Indian people.

**POLICIES:**

- Prepare an annual Plan of Operations.
- Provide Health Care which is preventive as well as curative.
- Maintain a halfway house for follow up on treatment of those in need.
- Provide emergency food (WIC) to those tribal members in need.
- Health care and related services be consistent with cultural values.
- Determine health needs of Tribal members and implement services to meet those needs.

## EDUCATION AND TRAINING

GOAL: Promote the Training and Educational welfare of the Tribes.

## OBJECTIVES:

- Early Childhood Development - to provide for a comprehensive child development program including readiness and basic care.
- Elementary Education - to refine the mathematical, language, reading, and composition skills which will prepare students for higher education, a trade, or career.
- Higher Education - to provide tribal members the opportunities to attain a skill, trade or profession by attending the college or university of the person's choice.
- Training (CETA and Indian Action Team) - provide pre-employment and on-the-job training with the necessary skills for successful employment.
- Adult Education - to provide opportunities for remedial education, and upgrading of skills. Develop a curriculum on Management and Leadership Skills to improve qualities of Leadership and Management for all Tribal employees & members.
- Refine the Education Code.
- Establish and formalize the Scholarship systems.
- Provide Training and on-the-job training slots for returning students and graduates.
- Hire an Education Director.
- Coordinate all Tribal Education Programs.
- Increase parent involvement.

## POLICIES:

- Prepare an annual Plan of Operations.
- Actively participate on local School Boards.
- Promote learning experience through counseling, tutoring, and advocacy within the school systems.
- The school curriculum will incorporate the cultural heritage of the Umatilla Indian Reservation with assistance of the Tribes.
- Adult Education will provide classes aimed at Reservation civic responsibilities and the role of tribal government.
- Promote the employability through on-the-job training and counseling.
- Enforce the Education Code.

## HOUSING

GOAL: Ensure safe and sanitary housing opportunities for all Tribal members.

## OBJECTIVES:

- Remedy unsafe and unsanitary housing conditions.
- Provide dwellings for low income households.
- Maintain existing rental housing facilities.
- Provide housing alternatives with technical assistance in securing home financing and sites.
- Develop and enforce eviction policies.
- Adopt and draft Financial Responsibility Code.

POLICIES:

- Prepare annual Plan of Operation.
- Provide employment opportunities through construction and repair.
- Assist in providing suitable housing sites in proximity to services (both fee and trust lands).
- Ensure that housing development is coordinated and consistent with tribal plans and ordinances.
- Encourage the use of cultural values and designs in all housing projects, tribal and individual.
- Employ ideas and energy saving techniques to the natural environment and the people of the CTUIR.



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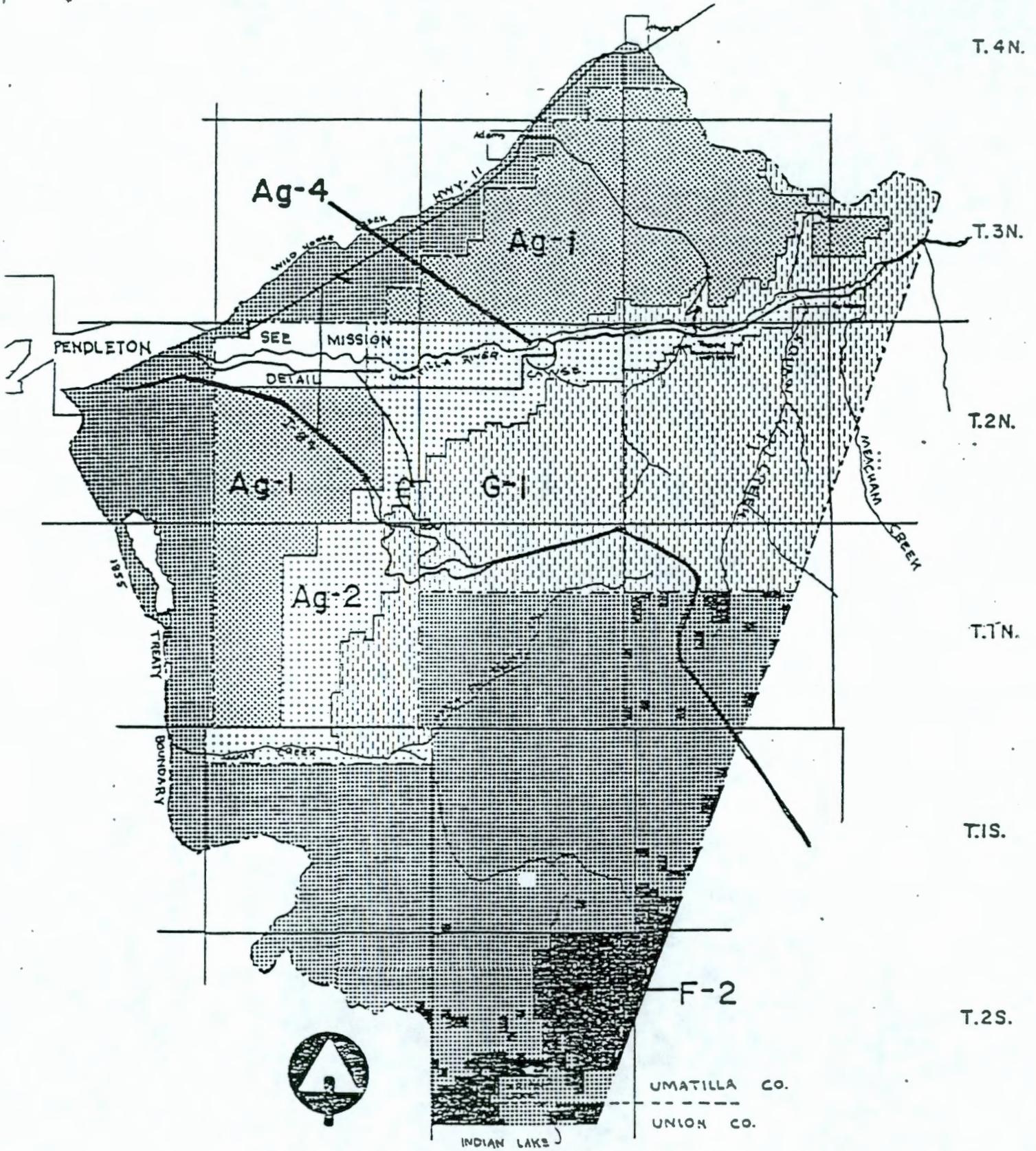
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# LAND USE MAP of the

## UMATILLA INDIAN RESERVATION LAND DEVELOPMENT CODE



CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION  
 DEMOGRAPHIC PROFILE 1980 CENSUS  
 APRIL 17, 1984

(1) Population by Race

White	1,619	63%
Black	0	0
American Indian	946	36.7%
Asian & Pacific Islander	0	
Other Race	<u>7</u>	.3%
TOTAL		2,572

(2) Tribal Enrollment

Total Resident Population	728	
Adult	497	
Minors	231	
Total Non-Res. Population	606	
Adult	524	
Minors	<u>82</u>	
Total enrolled members		1,334

(3) Persons, by Race, by Age

<u>Age</u>	<u>White</u>	<u>Indian &amp; Other</u>
Under 5	105	110
5 to 14	209	225
15 to 59	980	485
60 to 64	88	41
65 yrs +	237	92

(4) Persons by Sex by Age

<u>WHITE</u>	<u>TOTAL</u>	<u>FEMALE</u>	<u>MALE</u>
Under 5	105	31	74
5 to 14	209	123	86
15 to 59	980	508	472
60 to 64	88	40	48
65 yrs +	237	116	121
TOTAL	1,619	818	801

## Indian &amp; Other (.3%)

Under 5	110	60	50
5 to 14	225	131	94
15 to 14	485	271	214
60 to 64	41	14	27
65 yrs +	92	49	43
TOTAL	953	525	428

(5) Total Households all Races

	<u>TOTAL</u>	<u>INDIAN</u>	<u>WHITE</u>
Family	687	212	475
Non Family	131	22	109
TOTAL	818	234	584

(6) Family households by Presence of Own Children  
By Race of Householder by Family Type.

Total Families 687

	<u>w/own Children</u>	<u>w/out own Children</u>
TOTAL:		
-Married Couple	251	341
-Family w/male hsholder/no wife	7	---
-Family w/female hsholder/no husband	73	15

	<u>w/own Children</u>	<u>w/out own Children</u>
White:		
-Married Couple	170	276
-Family w/male hsholder/no wife	7	---
-Family w/female hsholder/no husband	22	---
American Indian & Other		
-Married Couple	81	65
-Family w/male hsholder/no wife	---	---
-Family w/female hsholder/no husband	51	15

-132 Indian families with children- (51) or 39% are female householder with no husband present.

-80 Indian families without children- 15 or 19% are female householder without children.

-212 Total Indian Families- 66 or 31% are female head of households.

(7) Persons 25 years old & over by Race/years of school completed.

		<u>% of Total</u>
TOTAL		
-Elementary (0 to 8 years)	226	14.3
-High School:		
-1 to 3 years	197	12.5
-4 years	701	44.3
-College		
-1 to 3 years	347	21.9
-4 years or more	<u>111</u>	<u>7.0</u>
	1582	100%
White		
-Elementary (0 to 8 years)	107	9.5
-High School:		
-1 to 3 years	92	8.2
-4 years	544	48.2
-College:		
-1 to 3 years	286	25.3
-4 years or more	<u>100</u>	<u>8.8</u>
	1129	100%

## American Indian &amp; Other

-Elementary (0 to 8 years)

-High School:

-1 to 3 years 119 26.3

-4 years 157 34.7

-College:

-1 to 3 years 61 13.4

-4 years or more 11 2.4

453 100%

(8) Person 3 years old & over enrolled in school by enrollment by Race

	<u>Nursery</u>	<u>K-8</u>	<u>H.S.</u>	<u>College</u>	<u>Total</u>
Total	54	398	215	45	712
White	29	186	81	17	313
A.I./Other	25	212	134	28	399

(9) Persons 16 years & over by sex/race/employment

TOTAL	<u>MALE</u>	<u>FEMALE</u>
Armed Forces	---	---
Civilian Labor Force		
-Employed	556	425
-Unemployed	46	20
Not in Labor force	305	517
White		
Armed Forces	---	---
Civilian Labor Force		
-Employed	462	322
-Unemployed	9	6
Not in Labor Force	161	319
A.I./Other		
Armed Forces	---	---
Civilian Labor Force:		
-Employed	94	103
-Unemployed	37	14
Not in Labor Force	144	198

(10) Income by Race

	<u>White</u>	<u>Indian</u>
Less than 5,000	15	13
5,000 to 7,499	43	36
7,500 to 9,999	35	35
10,000 to 14,999	41	64
15,000 to 19,999	42	38
20,000 to 24,999	90	20
25,000 to 34,999	136	--
35,000 to 49,999	17	6
50,000 +	<u>56</u>	<u>--</u>
MEAN	\$26,022	\$13,163

(11) Persons for which poverty status is determined by poverty status in 1979 by Race.

	<u>INCOME IN 1979</u>	
	<u>Above Poverty Level</u>	<u>Below Poverty Level</u>
TOTAL	1943	542
White	1384	154
American Indian & Other	559	388