

# Through History: The Confederated Tribes of the Colville Reservation

This governing body here protects this land now - Lucy Covington  
Employment & Education Division  
Youth Development





# Disclaimer:

· The Colville Confederated Tribe's Employment and Education Program, in partnership with select Indian Education programs residing on the Colville Reservation, Colville Tribal departments, including history and archaeology, and the tribal language department, have been given the opportunity through the OSPI grant to compile and publish introductory content pertaining to the Colville Confederated Tribes.

· The intent of this book is to help provide local educators with introductory resources to begin building a better understanding of the local tribes. It also serves to begin contributing to the Washington State Tribes, "Since Time Immemorial", curriculum collaboration, as well as begin to connect with other Colville Tribal departments to develop further content in relation to their various branches of specialty.

· The content available has been drawn from various sources and contributors; we've simply helped to compile a variety of resources into a simplified location to begin and promote continual engagement with a variety of available content.

· How we've introduced the content is also intentionally to provide both a common thread woven throughout the Colville Tribe's people of the plateau, and to also honor the uniqueness of various regions among the 12 Tribes.

· This book cannot be copied or duplicated or altered without the written consent of the Youth Development Program at the Confederated Tribes of the Colville Reservation.



Cooper, Taylor. *Huckleberry's*. 2019

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Vaughn, Nanette. Decoration. 2023



# Primary Objectives

1. Provide introductory content pertaining to the Colville Confederated Tribes' culture, history and way of life.
2. Introduce a framework for local educators and tribal departments to continue building contributions with the Colville Confederated Tribes.
3. Equip local tribal members, community member and educators with available resources.
4. Develop and understand the Colville Confederated Tribes unique contributions throughout the development of the State of Washington.

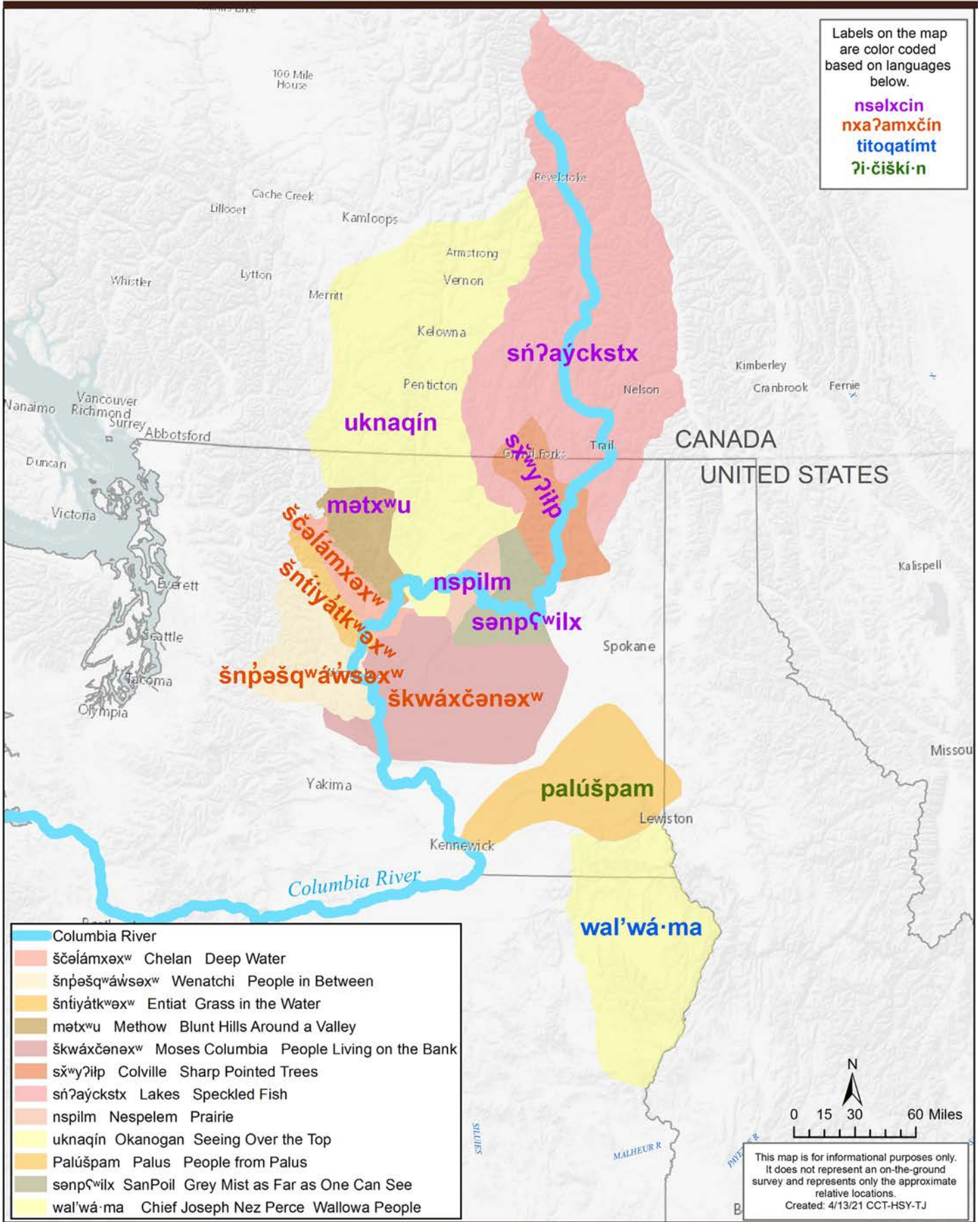


Vaughn, Nanette. Buffalo Lake. 2019





# Confederated Tribes of The Colville Reservation Traditional Territories



# Timeline

1811 Fort Okanogan established to serve the fur trade company.

1830 Outside practices influence plateau societies, as an example the religious beliefs of the fur trade groups. Another influence was the teachings received via Spokane Tribes Spokane Garry from his visits to the Anglican Red River Colony in Canada.

1846 International boundary with Canada defined.

1853 Washington State Territory created.

1855 Governor Issac Stevens negotiated the Point Elliott Treaty, Yakima Treaty, and Hell Gate Treaty.

1858-1859 Coeur d'Alene and Spokane War.

1872 April 4th Presidential Executive Order established the Colville Indian Reservation for the tribes and bands who were not parties to any treaty.

1879 April 19th First Executive Order for Moses-Columbia Reservation.

1805 First outsiders to enter plateau country.

1820 Trading Post established at Kettle Falls by the Hudson Bay company.

1835 Increased Euro- American and Euro-Canadian influence.

1850 Euro-Americans begin to occupy the American Northwest. WA Gov. Issac Stevens is assigned by the United States Government to oversee concentrating Indigenous people onto reservations.

1855 Indigenous people reluctantly begin to sign treaties in the plateau region.

1855-1856 Dissatisfaction with decisions led to dissension resulting in the Yakima War

1860s Agricultural and gold mining activities stepped up in the area.

July 2, 1872 Reducing reservation size.



# Timeline

1880 March 6 Second Executive Order for Moses-Columbia Reservation

1885 Chief Moses invited Chief Joseph to live on the Colville Reservation.

1889 November 21st Chief Skolaskin sent down to Alcatraz.

1892 North Half of the reservation put into public domain after individual Indians allotted land.

1905 Mclaughlin Agreement ceded the South half for 80-acre allotment to each Indian.

1906 Allotment Act.

1924 Congress passed the Indian Citizenship Act giving Indians the right to vote.

1934 Indian Reorganization Act (IRA) passed by Congress which recognized tribal governments and incorporated the constitutional form of governance.

• 1883 February 23rd Reservation lands not designated as allotments under the agreement were restored to public domain. Those who did not wish to move to the Colville Reservation were able to take allotments and remain on the Moses Reservation.

• 1887 Congress passed the Dawes Act also known as the General Allotment Act giving the Indians on reservations allotted land for each head of household.

• 1889 Washington State Enabling Act

• 1890s Railroads built into area.

• 1892 North half of the reservation sold for \$1.5 million to the United States. Hunting and fishing rights retained.

• 1898 Reservation opened to mineral claims. Over 12,000 mining leases filed.

• 1916 Presidential proclamation opened the South half to settlement.

• 1933 Beginning of Coulee Dam Construction

• 1934 Allotment policy terminated.

# Timeline

1935 IRA rejected by referendum vote on the reservation. Opposed by the older leaders and chiefs

1938 Revised Constitution ratified by 30% of the eligible Indian voters. From this the Colville Business Council was established as the governing body of the Colville Tribes. The 14-member tribal council serves 2-year terms with 7 members elected in June and seated in July of each year.

1942 Grand Coulee Dam construction completed

1952 House concurrent resolution 108. End reservation and tribal sovereignty, integrating Native Americans into mainstream American society.

1954 BIA issues a regulation requiring land into trust.

1957 July 24th Public Law 84-772 was approved and restored approximately 1.3 million acres of indisposed land to tribal status and held in trust.

1961 July 12th CBC submits termination plan as required by P.L. 772.

1970s Witnessed the rebirth of the Colville Tribes with the advent of pro-Indian legislation and monies; "Self-determination."

1936 majority of 24% of eligible Indian voters in favor of a Constitution and by-laws. However, the government could not accept it since the tribes had excluded itself from the IRA. Extreme polarization developed on the reservation between the pro-and-con- factions.

1940 June 14th Ceremony of Tears Kettle Falls.

1950s Indian Relocation Era. it was veiled under the relocation of Natives into urban areas, but there was an earlier relocation that occurred in the 1830's.

1953 Passed Public Law 280 which permitted Washington State to assume civil jurisdiction over Indian reservations.

1955 Termination of the Colville Reservation is proposed, public law 772. Resolution 1955-33 planning for termination within five years after unclaimed homestead lands are restored.

1957 Dalles Dam built.

1960s/70s Termination eras. "Assimilation"

1965 July 22 Termination Bill, S. 143 passes Senate.



# Timeline

1971 Council elections give the anti-terminations a 9 to 5 majority.

1974 February 12th Boldt Decision established

1976 Congress passed the Indian Health Care improvement Act.

1980s The socioeconomic growth of the reservation continued despite declining timber revenues and federal dollars. Several new industries and enterprises started by the Tribes; sawmill, marina, houseboats, bingo, trading post stores, credit, post office, pole plant, contract logging, and several other projects were in the planning stages.

2012 The Land Buy-Back Program for Tribal Nations (Buy-Back Program or the Program) implemented the land consolidation component of the Cobell v Salazar Settlement Agreement which provided a \$1.9 billion Trust Land Consolidation Fund to purchase fractional interests in trust or restricted land from willing sellers at fair market value.

2015 ki/lut vs yes/no Resolution passed

2022 Lakes Tribe wins Canadian Supreme Court Case on hunting rights in aboriginal territory.

• 1970 President Nixon's special message on self determination. Council's first order of business was a motion to remove the BIA Superintendent and a vote to stop termination 7-6.

• 1972 Council began working to get retro cession of state jurisdiction to tribal control.

• 1975 Congress passed the Indian self-Determination and Education Assistance Act.

• 1978 Congress passed the Indian Child Welfare Act.

• 1989 Centennial Accord established/ implemented.

• 1999 Millennium Agreement created to reaffirm the Centennial Accord

• 2015 Wenatchee Tribe wins Supreme Court Case on fishing rights in aboriginal territory.

• 2015 Senate Bill 5433 - Since Time Immemorial Curriculum required to be implemented in Washington State Schools.

• 2022 Biden Native Language Revitalization Act. A 10 year- National Plan to revitalize languages.

# Section I: Plateau Culture Area

## Tribal Groups

Presently, there is 574 Federally Recognized Tribes in the United States, and in the State of Washington, there are currently 29 Federally Recognized Tribes. These tribes exist in a nation-to-nation relationship with the United States government. This status has evolved uniquely in each region across the country.

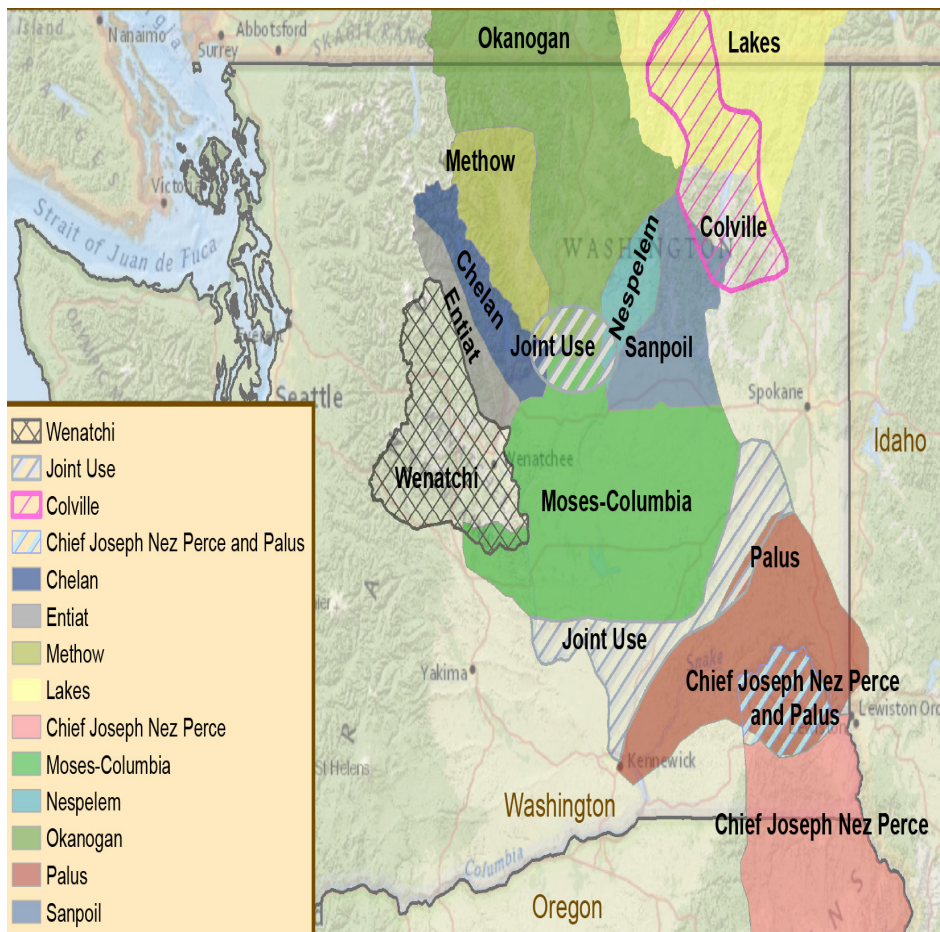
The indigenous people of

the Plateau Culture Area are located in the Northwest Region of the United States. Although the Tribes are a part of this area, they are not all alike and live in tribal groups. These groups differed in size and were often divided even further into various tribal bands or subdivisions. Washington State categorized the tribes into three groups: Pacific Coast,

Puget Sound, and Columbia River.

Tribes across the state of Washington can also be categorized into major language families - Coast Salish, Interior Salish, Sahaptin, Makah, Quileute, Lushootseed, Quinault,- yet within these foundational language groups there are variations of dialects spoken.

## Ancestral Territories



The traditional territories of the Colville Confederated Tribes extend across Eastern Washington and into portions of British Columbia, Oregon, and Idaho. This expanse covered approximately 39 million acres as the homeland of the Lakes, Colville, Okanogan, Moses-Columbia, Wenatchee, Entiat, Chelan, Methow, Nespelem, Sanpoil, Chief Joseph Band of Nez Perce, and Palus Indians.

Each of these Tribes inhabited different areas within the Plateau Region. The people in this region being semi-nomadic, meaning they moved around during the various seasons and needed shelters that were easy to take down and set up. They generally lived in a tule-mat tipi or a tule-mat lodge. Some of the Tribes also lived in winter pit houses. In more modern days, tule-mat tipis have been replaced by canvas or hide coverings.

Colville Confederated Tribes Traditional Territory (Compilation data for traditional territories is comprised from multiple sources and vintages). History & Archaeology.



Traditional use areas were sometimes shared with other tribes with permission from the host tribe. Constituent tribes of the Colville Confederated Tribes belong to what anthropologists call the Plateau Culture Area based on similarities in language and culture. While culturally distinct and diverse, there is a great deal of shared general social and cultural practices and teachings.

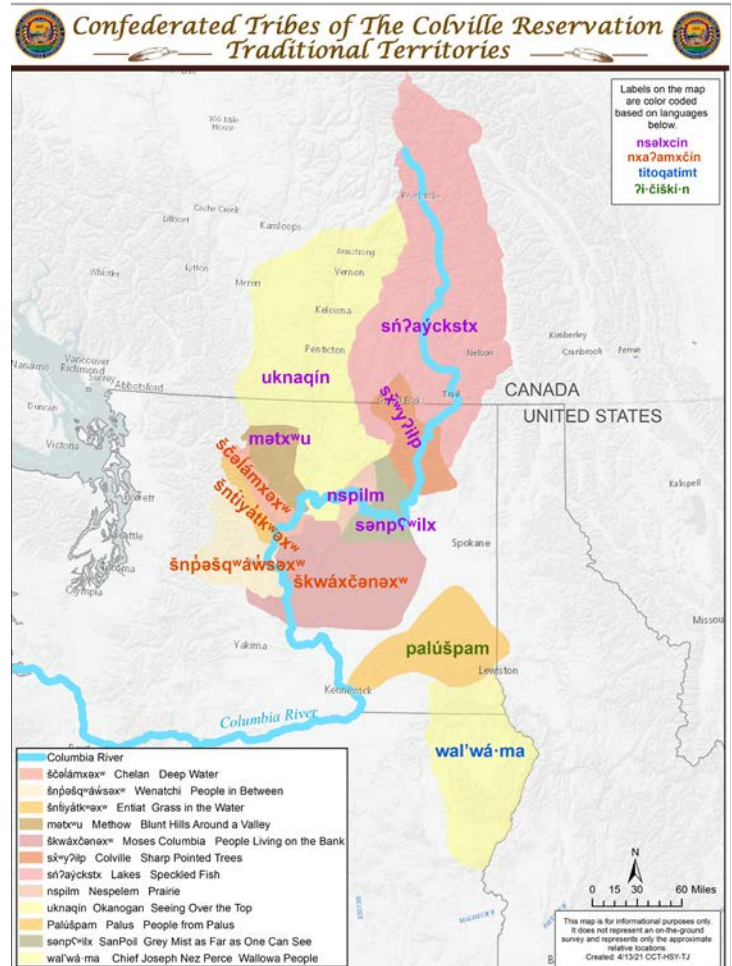
# Language Groups

Although the twelve tribes could be categorized into twelve different land bases, they fit within four major language families: nsəlxcin, nxaʔamxčín, titoqatimt, and palúšpam.

The nsəlxcin dialect is the Southern Okanogan dialect spoken by six of the twelve Confederated Tribes of the Colville Reservation: Okanogan, Colville, Lakes, San Poil, Nespelem, and Methow. The nxaʔamxčín dialect, also known as the Moses-Columbia dialect, is a sister dialect to the nsəlxcin language, meaning there are some similarities between the two in the structure, phonetics, and vocabulary. Four of the twelve Confederated Tribes of the Colville Reservation speak this dialect: Moses-Columbia, Chelan, Wenatchi, and Entitat. The Nez Perce (wal'wáma) people, which means "Joseph Band" speak in a titoqatimt dialect of the Sahaptin language. The Palus (palúšpam) people, which means "People from Palouse" speak in a palúšpam dialect of the sahapitin language.

The Colville Language Program is located at the Lucy Covington Building in Nespelem, WA, and offers services within the communities and local school districts.

Curriculum Modules, books, videos, and tools can be located on the Language Program's webpage in each of the dialects. Currently, the palúšpam dialect is under revitalization and will have a curriculum ready in the future.



# Language Greetings

## Okanogan

Hello ..... way  
 Good Morning ..... ʒast ʔkʷəkʷast  
 Good Afternoon ..... ʒast snʷakʷqin  
 Good Evening ..... ʒast sklaxʷ  
 My Name is ..... iskʷist  
 What do you want ..... stimʷ anʒminkʷ?  
 I don't understand .lut kn tə nsuxʷna?  
 Yes ..... kiwa  
 No ..... lut  
 Thank You..... limlmt

## Moses Columbia

Hello ..... ʔil ʒəst  
 Good Morning ..... ʒəst ʔikʷkʷáast  
 Good Afternoon ..... ʒəst ʔʔanxʷ  
 Good Evening ..... ʒəst ʒháʔʔ  
 My Name is ..... iʒćqʷhćút  
 What do you want ..... ʒtam inʒmánkʷ?  
 I don't understand ..... lut čmiʒtún  
 Yes ..... ʔa  
 No ..... lut  
 Thank You..... lámlamt

way ʔil ʒəst

ii aw ʔehé

## Palus

Hello ..... ii aw  
 Good Morning ..... šiʔiʒ skʷipa  
 Good Afternoon ..... šiʔiʒ páčway  
 Good Evening ..... šiʔiʒ kʷláawit  
 My Name is ..... inaʒ waníkša  
 What do you want..... túnam átqixša?  
 I don't understand ..... čawš ášukʷaša  
 Yes ..... ii  
 No ..... čaw  
 Thank You..... kʷaʔanam

## Nez Perce

Hello ..... ʔehé  
 Good Morning ..... taʔc méywi  
 Good Afternoon ..... taʔc haláʒp  
 Good Evening ..... taʔc kuléwit  
 My Name is ..... ʔi-nim we-s weʔní-kt  
 What do you want.. ʔitúne ʔewéwluqse  
 I don't understand ... wétu miscúkwece  
 Yes ..... ʔehé  
 No ..... wétu  
 Thank You..... qeʔciyéwew



# Colville Tribes Seasonal Round

In the Plateau Culture Region, different Indigenous groups lived in various language subdivisions, which resulted in the seasonal descriptions and timing of the seasonal shift taking on slight variations. Time would also be measured by these described transitions in the annual seasonal round. As an example, what we now describe as October, would be described in various ways. These descriptions were interpreted as the time of pine moss gathering or the time of the fall hunt. The present-day description of November would be described as the time when leaves yellowed and died; this would indicate preparations for winter. Winter months were known in variations such as the time when snow

falls, transitions to a blizzard, becomes frozen and with cold winds. March would break from this winter as the time of the buttercups or flowers blooms. These seasonal names would continue throughout each season, sometimes in broad terms such as blooming season or specific such as bitterroot time, sunflower time, high-water time, serviceberry time, and time of the summer or fall salmon run. Although some of the language groups would offer a different emphasis for the seasonal names, the people of the Plateau Region participated in all of these seasonally identified food-gathering activities.

The seasonal round preparation and food gathering then influenced the activities

and time of social gathering, ceremony, and celebration of each of the Tribes. Each region had its unique ways to express its spiritual and social lives through these activities, but being in such a similar shared land region, the comparisons are more similar than drastically different.

It would be common for the Indigenous people in the Plateau Region to celebrate the foods that were first to return each year, during the time of their return. The honoring of the foods would be celebrated in social gatherings, such as small family groups or hosted in larger community groups, named the First Foods or also known as the First Roots Ceremony, the First Salmon Ceremony, and the First Berries.





Vaughn, Nanette.  
*Chokecherry's*. 2023

# Culture Regions & the Seasonal Round

The Indigenous people of Washington State lived in three geographical cultural regions. These cultural regions are described as the Coastal, Puget Sound, and the Plateau.

The physical uniqueness of the natural environment influenced seasonal cycle variations. The tribes living within these repeated environmental patterns were described as following along a seasonal round. The seasonal round influenced the food resources available and the Tribe's activities during that time of the year. These activities varied from region to region relating to these weather patterns and natural resources. Abiding within the seasons, tribes were directly connected to the land in navigating their lives throughout the year.

The weather changed significantly within each season in the Plateau Region. The resources available during winter, spring, summer, and fall depended greatly on preparations made within the previous seasons. The preparation to respond in step with the annual changes of

the season produced what is described as the seasonal round.

Throughout each of the seasons- spring, summer, fall, and winter - tribal members engaged in subsistence activities throughout their territory. They engaged in many activities necessary for the construction of housing materials, tools, cooking, and eating vessels. Much of the traditional knowledge necessary to carry out these activities is still being passed down through traditional/cultural mechanisms from generation to generation.

An examination of the seasonal movement of the Confederated Tribes of the Colville Reservation to acquire necessary resources demonstrates the ancient and traditional knowledge of the environment. The knowledge, much of it compartmentalized by gender, specialized occupation, and leadership roles, enabled tribal members to live secure, yet complex lives in their aboriginal territory.



# Winter

Storytelling is one of the main ways of teaching the young ones all of the customs and traditions, the roles of each family member, and how the infrastructure works. Many of the stories are told from the Animal People's perspective. Long ago, before humans walked on the earth, Animal People walked, talked, and lived as we do today. The stories are the Creator's teachings to the Animal People so they may prepare the earth for humans and help them live on the land. Stories are only to be told when the first snow falls to when the snow melts on the mountain. Teachings of storytelling vary from tribes. Making new items from new materials that were gathered during the year was a means of taking up a lot of idle time when it was too cold to be outside. All of the new roots, barks, skins, tules, and anything else that was gathered were made into something else.

Ceremonial winter dances occur annually to pray and give thanks for another year. From the first snow to the last snow melt on top of the mountain, are when these dances will take place at family long houses. A long time ago, ancestors informed the people every year,

the winter time is the most powerful season because the spirits have awoken. Prayers for loved ones, healing, a good year, food, water, and animals are often spoken of to keep the people strong and healthy. Healing of those who needed help from some kind of sickness, injuries, or whatever else might have happened is taken care of at this time. Offerings or giveaways happen during the dances to repay the spirits for helping the people and give thanks for the year.

Singing is also considered another form of prayer, especially during winter dances. Each tribe and family has their songs that are either passed down or acquired through a vision quest.

This time was also used to make things, mostly for the young. This would give them pride in them selves and help them to look forward to the upcoming time to be able to use their new tools, or whatever they received.

After the last full moon marks the ending of another year and is when the Confederated Tribes of the Colville Reservation would know that the sun will start to bring warmer weather.

# Spring

Root gathering for the Confederated Tribes was a joyest occasion. Women and children gather celery, bitterroot, camas, black camas, chocolate tips, potatoes, and sunflowers, for the First Roots Feast. Some of the Tribes wore basket hats that were passed down from generation to generation to gather roots and throughout the entire process, until the conclusion of the First Foods Feast.

To make digging expeditions more enjoyable, tribes would gather and have small

celebrations. During these times, people would gamble, trade goods, and have horse races. Gambling consisted of stickgames and dice games. The trading was for foods, baskets, bags, and other items not of this area.

Throughout the years, colonialism has serverly impacted Native foods in a variety of ways. Barbed fences, wheat fields, logging, cows, dams, and the introduction of contemporary tools are a few examples that have resulted in the depletion of Indigenous

foods across Indian Country. Food sovereignty is important for tribal nations and defined by the National Congress of American Indians as "the ability of tribal nations to implement self-determination definitions, cultivate/access nutritious, and culturally essential food produced through ecologically sustainable practices." Indigenous foods have historically been better because they do not contain preservatives or cow meat. Indigenous foods have medicinal uses as well, such as

immune boosters, remedies for common illnesses/injuries, and in some contexts help with cancer.

Naming ceremonies are typically done in the Spring time as they're significant to native culture because they reinforce the connection to the

ancestors, families, and deeds of the individual. Most names are given or received from ancestors or based on deeds/characteristics of those recovering the name. Some may have multiple names throughout their lifetime to recognize personal achievement earned

of signify the aging process of the individual. Memorials also occur during this time. This is a way of remembering loved ones who have passed on and served as a means to allow tribal members to participate in the seasonal life cycle.

## Summer

The Confederated Tribes of the Colville Reservation partake in a First Berry Feast to honor the berries: serviceberry, foamberry, huckleberry, and chokecherry. The berries are picked throughout the year and were used during different events, such as food feasts, ceremonies, funerals, and gatherings. Berries are often gathered in baskets, dried, and/or taken into ice caves and retrieved for later use. Small berries like foamberry were not picked into baskets because they were small and soft. Instead, tule mats were used (in later times cloth).

An important and valuable trade good item were baskets. Prized by neighboring tribes, many inquired about wool blankets made from a variety of materials such as mountain goats and coiled cedar. The materials were tightly woven together using a variety of materials like

hemp, antelope brush, sagebrush, or western clematis. Dried fibers of these materials were rubbed together between the palms of the hands until they eventually turned into cords. Starting from the bottom up, baskets were either round or flat and would occasionally come with a lid. To die the cords/yarn, plants were used to create different shades of red, green, white, black, yellow, and brown. Huckleberries, snowberries, Oregon grapefruit, blueberry juice, horsetail roots, bear grass, chokecherries, blackberries, and alder bark were utilized to achieve these colors. These baskets were used to boil water, carry food/tools, store feathers, and could be attributed to a specific family through their designs and craftsmanship.



Vaughn, Nanette. *Brandon, Pino Camas*. 2023  
©Colville Confederated Tribes- YDP



# Fall

During other parts of the year, the Confederated Tribes of the Colville Reservation hunted large and small game and gathered extensive varieties of plants, berries, and herbs.

Many of the Tribes used the ancient fisheries located on or near the aboriginal territories for centuries, relying on it for their necessary supply of annual fish. For a majority of the year, the Tribes lived along the banks of the river in pit houses and tipis, using dip nets, traps, scaffolds, and a variety of other tools to harvest salmon to eat and preserve for the winter season. The salmon was so abundant

that the Tribes could have fish year round. They knew the waters so well, the people had specific locations on the river in which the salmon was plentiful and the waters weren't too harsh. At tribal villages, which were located to take advantage of the large fisheries, salmon chiefs directed fishing operations. Fish were so abundant that the Tribe permitted extensive use of fish by visitors, making sure that all friendly visitors shared equally in the catch. Great quantities of salmon were smoked, dried, and prepared for winter use.

All of the Confederated Tribes of the Colville Reservation used hunting as a main source of

food throughout the fall and winter seasons. Mostly done by men, the big game was and still is utilized in a variety of ways. Animals like deer, elk, and moose, were cut, dried, and stored for the winter. Hides were used to make blankets, tipis, and moccasins, to protect the people from the bitter cold. Horns were used for tools such as knife handles, diggers, and stickgame sets. Bone marrow was also seen as a delicacy and used as a source of nutrients and to fight against certain illnesses such as arthritis.



Vaughn, Nanette. *Bitterroot flowers*. 2023



# TRADITIONAL FOODS

Before European colonization, the traditional homeland of Confederated Tribes of the Colville Reservation were diverse and immense. These areas were rich with wild game, fruits, root vegetables, seeds, and fresh clean water. Each of our twelve tribes has its traditional handed-down teachings of how to gather, conserve, and respect their traditional foods.

Although many of our tribes were displaced through the course of their history, our tribes continue to gather at many of their ancestral gathering places. Today this requires traveling off-reservation to different areas to harvest foods and other cultural resources when they are seasonally ready. Our tribes actively managed these lands by burning over areas, rotating where they gathered, bringing back the peelings and other unused parts of a plant back to its origination, always leaving seeds and rhizomes in their place and most importantly teaching our people to never waste these resources.



Vaughn, Nanette. *Meghan Frances holding Camas*. 2018

Many of our tribes continue to practice protocols for harvesting, preparing, serving, and eating foods. Our tribes still have their First Food Ceremonies to give thanks for their traditional foods, the sacredness of water, and the wealth of our lands. Many songs, stories, and traditional teaching are brought out at these ceremonial times to teach our people the importance of taking care of our lands, our plants, our fish and game animals, and the water. Each of our cultures, which are now primarily based on the language families of nsəlxcin, nxaʔamxcin, and ti-toqatimt, have different ways of honoring our traditional foods-and these traditions contin-

ue today.

nsəlxcin - When tribes who speak the nsəlxcin language have a root or berry feast they will serve the traditional foods and place them on the table in a certain order. This order was told through a traditional story where four foods accepted the position of the yilmix<sup>w</sup>um or chief or



Vaughn, Nanette. *Head start first foods feast*. 2018



a ceremonial dinner member tribes who speak the nselxcin language, it is important to have fish (ntytyix)), bitter root (sp'iłəm), serviceberries (siiya?), and deer meat (słā?cínm) served in this order. Any other foods that are brought are placed in the order they become ready. The order for these additional foods is Indian potatoes (sk<sup>w</sup>ink<sup>w</sup>inəm), camas (c'əx<sup>w</sup>l'usa), Indian carrots (słúkwəm), black camas (ʔitx<sup>w</sup>a?), moss (sq<sup>w</sup>ilip), foam berries (sx<sup>w</sup>usəm), choke cherries (łəx<sup>w</sup>łə?x<sup>w</sup>), and huckleberries (stəxatq).



Vaughn, Nanette. Pit cooked moss. 2018

have an order of how to serve traditional foods. Nez Perce tribes will place their foods in the order in which they become ready: water (ku-s), fish (nacox), deer meat (nukt), bitter root (i'tá-n), white camas (qeqí't), sunflowers (pa-sx), Indian potatoes (capcláy), black camas (qem'es), Indian carrots(cawlí'tx), moss (hó·pop),



serviceberries (kik-eye), foam berries (sxusem), choke cherries (tim's), and then huckleberries (cemlí'tx).



Vaughn, Nanette. Root digging tool and basket. 2018



Vaughn, Nanette. Head start Salmon. 2018

nxa?amxčínəm - Tribes that belong to the nxa?amxcin speaking tribes almost have the same order as nselxcin. It is also important for nxa?amxcfnam people to serve fish (ntítiyáx), bitter root (špáłəm), serviceberries (šyáya?), and deer meat (šłā?cínəm). However, the order how they place the remaining traditional foods is slightly different: camas (c'əx<sup>w</sup>l'úša?), Indian potatoes (škwəńk<sup>w</sup>ínəm), sunflowers (šmúk<sup>w</sup>a?xn), huckleberries (šwəńá?x), Indian carrots (štúkwəm), moss (šxxkákšt), wild celery (łáq<sup>w</sup>a?), black camas (ʔitx<sup>w</sup>a?), and choke cherries (pqálx).

titoqatimt - Nez Perce-speaking tribes also



Caudell, Justus. Camas roots. 5 June 2017



# Natural Land Boundaries

The Plateau Region, also described as the Columbia Plateau, is a region found between the Cascade Mountain Range and the Rocky Mountain Range. Within this region are a series of elevated plains and two major river drainage systems named the Fraser (Located in British

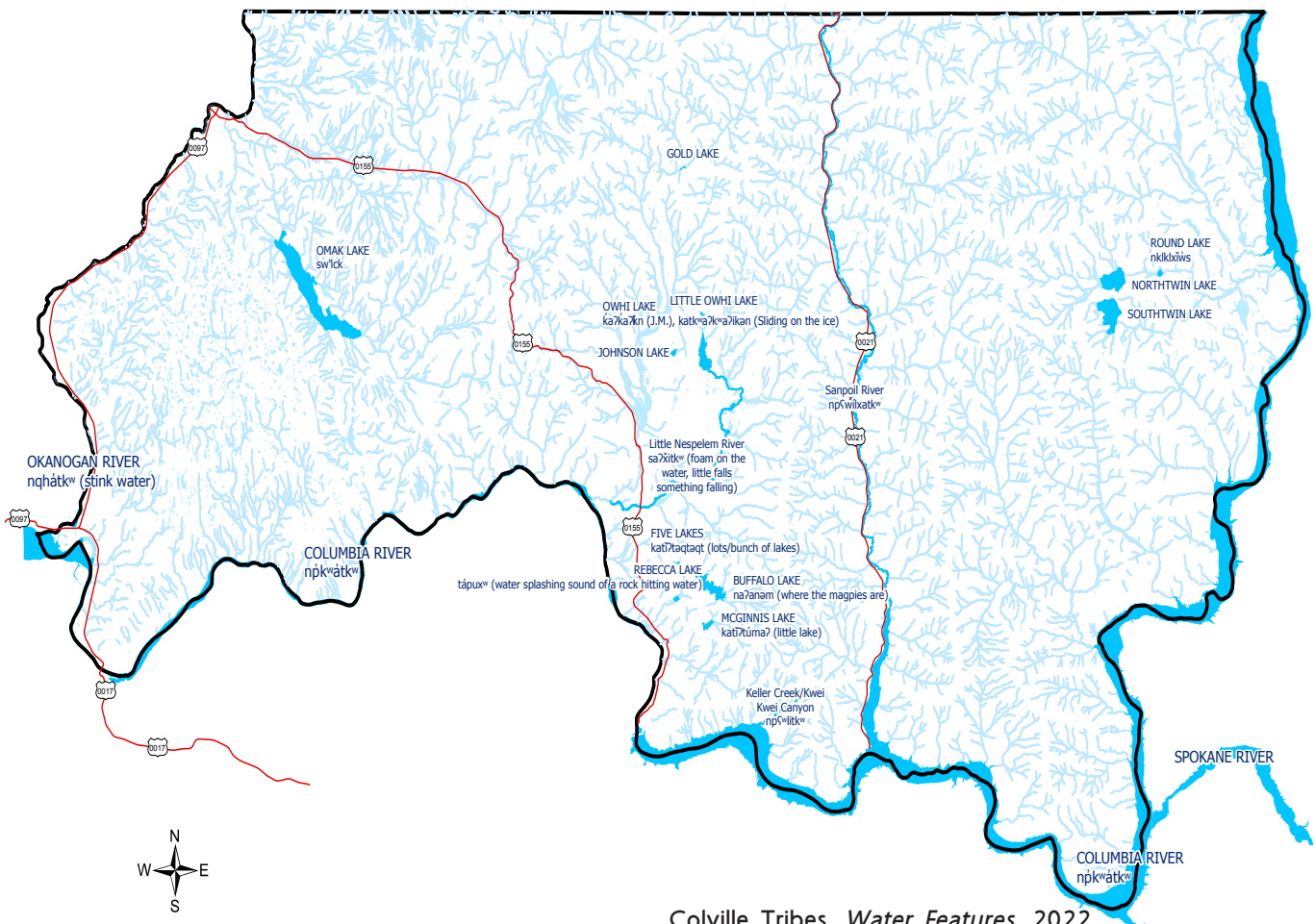
Columbia, Canada) and the Columbia, (residing south in the United States). The aboriginal territories of the Colville Confederated Tribes expanded 39 million acres from Canada, Washington, Idaho, and Oregon, which also centered around the Columbia River.

# Waterways

The Confederated Tribes of the Colville Reservation includes 18 major bodies of water that contributed as a major source of sustenance. The Columbia River salmon run, along with other waterways such as the San Poil and Okanogan Rivers provided an abundant of fish.

Two of the major trade hubs along the Columbia River for the Plateau Tribes and surrounding regional tribes, were located south at the Celilo Falls and North at the Kettle Falls during the major salmon run. Other bodies of water like Omak Lake, Gold

Lake, Owhi Lake, Little Owhi Lake, Little Nespelem River, Rebecca Lake, Buffalo Lake, McGinnis Lake, and Keller Creek have significant meaning to tribes whose aboriginal territories included them.



Colville Tribes. *Water Features*. 2022



# Ceremony of Tears

Since time immemorial the Confederated Tribes of the Colville Reservation used ancient fisheries for centuries, relying on it for their necessary supply of annual fish. Fish were so abundant that the Tribes' permitted extensive use of fish by visitors, making sure that all friendly visitors shared equally in the catch. Great quantities of salmon were smoked, dried, and prepared for winter use. Even after sharing with thousands of their neighbors, the Tribes had an

ample fish to provide extensive trading opportunities. In 1933, Franklin D. Roosevelt created the New Deal, which was a series of programs, public works projects, and financial reforms, from 1933 to 1939, that included the Grand Coulee Dam. However, construction of the Grand Coulee Dam had detrimental affects for the Colville Reservation. Due to high rising waters, the ancient fishing spot, Kettle Falls, was slowly covered, along with ancestral burial

sites and entire communities. For many generations, tribes gathered here to fish, trade, and socialize. On June 14, 1940, tribes throughout the Northwest gathered at Kettle Falls for a three-day "Ceremony of Tears" to mourn the loss of the fishing grounds. Six Colville Tribal Chiefs were in attendance and within a year, Kettle Falls would be 90 feet below the surface which is now called Lake Roosevelt.

# Dam Construction Timeline

1929-33 Rock Island Dam.

1934-37 Bonneville Dam.

1933-42 Grand Coulee Dam.

1941-54 McNary Dam.

1946-55 Chief Joseph Dam.

1950-61 Priest Rapids Dam.

1952-60 Dalles

Dam.

1956 818,227 acres of indisposed surplus lands return to Colville Tribes

1956-61 Rocky Reach Dam.

1955-62 Ice Harbor Dam.

1959-63 Wanapum Dam.

1964-68 Keenleyside Dam.

1964-73 Mica Dam.

1964-84 Revelstoke Dam.

1967 Wells Dam.

1961-69 Lower Monumental Dam.

1965-75 Lower Granite Dam.

1963-70 Little Goose Dam.



Campobasso, Michelle. Chief Joseph Dam. 2017







# Columbia River Treaty

The Columbia River Treaty (CRT) between Canada and the United States focuses on power production and flood control benefits in both countries. The Confederated Tribes of the Colville Reservation is advocating a third major criteria to be included: Ecosystem Based Functions. This takes into account fish, wildlife, habitat, water quality, and health of the river. The Tribe has also proposed restoring fish passage and the re-introduction of salmon and other species above Chief Joseph and Grand Coulee Dams.

The Upper Columbia River in both countries produced annual runs of one to three million salmon and steel head and provided habitat for lamprey, sturgeon and other species. They were also a source of food for many other wildlife species that depended upon these annual runs, including species in the Pacific Ocean. These resources are critical to the cultures, religion, spiritual, subsistence, economy and the physical and behavioral health of our tribal members from each of the twelve tribes that now reside on the Colville Reservation.

Reservoir Operations/Flow Regime Impacts to the Confederated Tribes of the Colville Reservation:

All Upper Columbia River (UCR) fish populations are adversely affected by the construction and operation of the Federal Columbia River Power System (FCRPS). UCR

populations include both Endangered Species Act (ESA)- listed populations of UCR spring Chinook (endangered), UCR steelhead (threatened), non ESA-listed summer/fall chinook and sockeye, and Species At Risk Act (SARA) listed white sturgeon.

Flow, spill, water quality (temperature and total dissolved gas (TDG) and predation all affect survival of juvenile emigrants, returning migrants, and potentially hatchery production at Chief Joseph Hatchery (CJH). Ultimately, these impact the abundance of natural and hatchery origin adults returning to spawning grounds and to Confederated Tribes of the Colville Reservation ceremonial and subsistence fisheries.

If CRT negotiations result in flood control or power production strategies that require more extensive draw down of Lake Roosevelt and subsequent inflow for refill, this could impact: juvenile spring emigration which could result in greater travel time and reduced survival; extremely high TDG in Rufus Woods Reservoir; exceed of Washington State Water Quality Criteria; existing Habitat Conservation Plans; the Confederated Tribes of the Colville Reservation access to limited fishing sites below CJD; and, high TDG levels requires our hatchery to switch to use of ground water resources that could impact the imprinting and development of homing fidelity of fish released from CJH.



Campobasso, Michelle. *Chief Joseph Dam*. 2017



# Fish Passage & Reintroduction

## Fish Passage and Reintroduction of Salmon Upriver of Chief Joseph and Grand Coulee Dams.

The present Colville reservation borders two sides of the Columbia River and the Okanogan River on the third side, which is a major tributary of the Columbia. The Confederated Tribes of the Colville Reservation owns aquatic lands to the mid-point of each of these rivers. Both the Chief Joseph Dam and the Grand Coulee Dams are partially located on the reservation.

These dams did not include fish ladders and therefore salmon cannot pass to the Upper Columbia River. One of the largest and most ancient fisheries on the Columbia River was at Kettle Falls. For thousands of years, Indigenous people from as far as the Great Plains, Canada, and Western Tribes would gather here each year, to harvest millions of salmon, enough to last the entire year. Historical estimates state around a thousand people would attend every year. Tribes and families would socialize, trade, gamble and reunite. The last gathering, before the back waters due to the construction efforts of Grand Coulee Dam inundated the site, was in 1940. Known as the Ceremony of Tears, tribes

celebrated and mourned a way of life that was ending after thousands of generations. Historical articles claim there were 3-5,000 people in attendance with 2-300 lodges at the site.

Our Tribes have lived without salmon for over 80 years now. Without salmon, it is difficult for tribal Elders to pass down their traditional knowledge about fish harvesting, processing, preparing and conservation of this important food resource. It is often difficult to obtain sufficient salmon to sustain our culture, religion, the health of our people, and our traditional language associated with a resource that we have lived with for thousands of years.

The Upper Columbia United Tribes (UCUT) developed a draft plan, "Upper Columbia River Basin Fish Passage and Reintroduction— Phase 1." The plan calls for a phased approach to study and implement reintroduction of anadromous (upstream running) fish, such as salmon, steelhead, and eels to areas where fish have historically migrated, but which are now blocked by dams.



Colville, Fish & Wildlife. *Fish*. 2019

# Fish Accords

In May of 2008, the Confederated Tribes of the Colville Reservation entered into the 2008 Columbia Basin Fish Accords Memorandum of Agreement (2008 Accords) with the three federal agencies (Action Agencies) responsible for operation and management of the fourteen federal dams and reservoir projects in the Federal Columbia River Power System (FCRPS). The 2008 Accords committed \$223.5 million over ten years to the Confederated Tribes of the Colville Reservation for implementation of a variety of activities that support the protection and recovery of salmon and steelhead, resident fish, and wildlife. In addition to helping the FCRPS Action Agencies meet their mitigation obligations arising under various federal laws including the Endangered Species Act and Northwest Power Act, the 2008 Accords partially address the direct and indirect effects of construction, inundation, operation, and maintenance of the FCRPS.

In addition to supporting over 145 full-time and seasonal jobs, the 2008 Accords helped to fund, among other important projects:

- The state-of-the-art \$50 million Chief Joseph Hatchery facility completed in May of 2013 designed to release up to 2.9 million spring, summer, and fall Chinook juveniles annually
- The Confederated Tribes of the Colville Reservation Selective Harvest Program supports

the Chief Joseph Hatchery broodstock collection efforts, allowing the release of natural-origin salmon while supporting ceremonial and subsistence salmon harvest for the Colville membership.

- Protection and restoration of habitat for ESA-listed salmon and steelhead in the Okanogan and Methow River Basins.
- White Sturgeon, redband rainbow trout, kokanee, and burbot enhancement in Lake Roosevelt and Lake Rufus Woods reservoirs.
- The Colville Tribal Trout Hatchery that produces fish for distribution to waters throughout the Colville Reservation
- Colville Tribal Wildlife Mitigation Lands operations and maintenance.

## 2018 Accords Extension

On October 3, 2018, the 2008 Accords Parties entered into a four-year extension of the 2008 Accords that continue the partnership between the Confederated Tribes of the Colville Reservation and the FCRPS Action Agencies, built on the important accomplishments realized during the 2008 Accords, and committed \$68.8 million for implementation of projects that benefit fish and wildlife affected by the FCRPS. Given the benefits of this mitigation work, we feel it is important that BPA continue to fund work into the future.



Campobasso, Michelle. Fish release. 2023



# 12 Chiefs

12 Chief information and images came from Colville Tribes History and Archaeology Program.

Before the establishment of the Colville Reservation and contemporary governmental structure, the tribes in the region were smaller and their social affairs were generally governed by their chiefs, and leaders within their tribes. Women also played a significant role in providing council and leadership, holding equal influence. Decisions were made on behalf of the Tribe as a whole and were seen as a more democratic model of decision-making.

Chief manhood was typically passed down to the Chief's eldest son; however, if the Chief did not have a son it would be passed down to the eldest daughter's husband. In some cases, individuals were appointed to Chief status based on the deeds and characteristics demonstrated.



## uknaqin



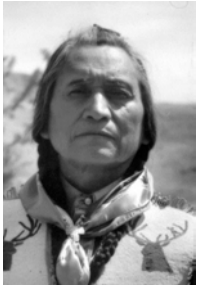
### Seeing over the top (Okanogan)

The Okanogan traditional territory is comprised of the drainage systems of the Okanogan and Chewuch rivers, as well as the Sinlahekin Valley. It extends from Okanogan Lake and the Similkameen Valley in British Columbia, Canada, southward to the mouth of the Okanogan River. During the winter, people lived in large villages, staying in tulecovered long-houses or subterranean pithouses. During these cold months, people would rely on stored food. If food was scarce, men would go on long trips in search of game. Once the weather warmed, bear hunting, including grizzly hunting, became a priority. These months were also used for gathering bitterroot, camas, and other plant foods. During the summer months, the Okanogan traveled to Keller and other locations to fish for steelhead trout. After that, they moved to Oroville, Kettle Falls, or some other salmon fishing camp. Following this, deer hunts were common during the fall months before settling in the winter camps.

The southern territories of the Okanogan fell within the boundaries of the Moses Columbia Reservation and the northwestern portions of the Colville Reservation. When the Moses-Columbia Reservation was dissolved and the North Half of the Colville Reservation was returned to public domain, the Okanogan living in these areas were forced to take allotments or move onto the southern half of the Colville Reservation. In Canada, the Okanogan are currently split among seven bands: Lower Similkameen, Upper Similkameen, Osoyoos, Penticton, Westbank First Nation, Okanogan, and Upper Nicola. Although forced onto Reserves, these bands have never negotiated treaties with the Canadian government and hold that their land was taken illegally.



## sənpɔ̃ˈilx



### Grey mist as far as one can see (San Poil)

The Sanpoil territory centers around the Sanpoil River Valley, extending north to the boundary of the current Colville Reservation. The Sanpoil also had villages along the Columbia River, from the Hells Canyon area in the west to the Rodgers' Bar area in the east. The Sanpoil traveled south to hunt in the Big Bend area as well. During the winter months, the largest Sanpoil village could be found at Whitestone where approximately 300 people lived in 30 or 40 foot long, narrow, tule mat covered structures with rounded ends or semi-subterranean circular earth lodges. During the summer, the Sanpoil moved to the fertile fishing areas at the mouth of the Sanpoil River. Here, they lived in smaller, temporary structures such as tipis.

With the creation of the Colville Reservation, the Sanpoil were allowed to remain in their homeland. Unfortunately, they were now forced to share this land with other tribes, some of which the Sanpoils, including Chief Skolaskin, considered their enemies. The US military was able to keep the peace, partly by arresting Skolaskin as a political prisoner and imprisoning him at Alcatraz for three years. Skolaskin was granted release after promising not to cause trouble against any Indian Agent or other tribes.

## ʃnɔ̃pəʃqˈáwsəxˈw



### People in between (Wenatchee)

The Wenatchi people originally lived west of the Columbia River, in the Wenatchee River Valley. Wenatchi villages were positioned along the Wenatchee River up past the present location of Leavenworth. A large summer village sat at the mouth of Icicle Creek. At least 200 Wenatchi lived at this location throughout the summer, but this population soared to several thousand at the peak of the salmon fishing season when visitors from neighboring villages and tribes came to take advantage of this site's outstanding fishing.

One of the signers of the Yakima Treaty of 1855 was a Wenatchi member (Tecolecun). This treaty also provided for a Wenatchi Reservation around the Wenatchi fishing locations, but unbeknownst to the Wenatchi, the Federal government never recognized the boundaries of this agreement. The Wenatchi were encouraged to move to the Moses-Columbia Reservation, but most Wenatchi filed for homesteads while waiting for their promised reservation to be formalized. Taxes and fees imposed on these homesteads, however, forced many of the Wenatchi to move to the Colville Reservation.

## palúʃpam



### Palouse People (Palouse)

The Palus territory extended from the confluence of the Snake and Clearwater Rivers in the east to the confluence of the Snake and Columbia Rivers in the west. It encompassed the Palouse River Valley up to Rock Lake in the north and stayed north of the Touchet River Valley in the south. The Palus villages, consisting of mat lodges and semi subterranean houses, were positioned at premier salmon fishing locations. However, the Palus also gathered root crops intensively and supplemented their diet by hunting antelope, deer, and waterfowl. Euro-American observers prior to 1850 noted the Palus' aptitude for

agriculture. At this time, the Palus were raising cattle and growing wheat, corn, and potatoes.

The Palus also proved to be strong warriors and fought bravely against Euro-American encroachment. Nonetheless, as many as three Palus members signed the Yakima Treaty of 1855 (Kamiakin, Skloom, and Koo-lat-toose), thus agreeing to move the Palus to the Yakima Reservation. Most Palus refused, but Euro-American pressures eventually scattered Palus families onto the Yakima, Warm Springs, Nez Perce, Umatilla, Spokane, Coeur d'Alene, and Colville Reservations.



### People living on the bank (Moses-Columbia)

The traditional territory of the Moses-Columbia consisted of approximately 4.3 million acres. This area is roughly bordered on the north and west by the Columbia River. It extends south to the Pot-holes area and east towards the Ritzville area. The largest winter camp of the Moses-Columbia was located at the mouth of Rock Island Creek as it enters the Columbia River. This location was home to 300 or more people who enjoyed the protection the site offered against the cold winter winds. During the summer months, many of these residents moved to other gathering, fishing, and hunting locations.

Chief Moses served as the lead representative for a confederacy of tribes consisting of the Moses-Columbia, Wenatchi, Entiat, and Chelan. In this capacity, Moses attempted to negotiate the creation of a reservation in the Moses-Columbia homelands. This proposal was rejected, but Moses was able to settle an agreement to establish a reservation extending from the northern half of the Chelan lands north through Methow and Okanogan territory to the Canadian border. Many of the Moses-Columbia, including Chief Moses himself, never relocated to this reservation. Instead, many settled on the Colville Reservation. Mining interests led to the dissolution of the Moses-Columbia Reservation within a few years of its creation, forcing those living there to take allotments or relocate to the Colville Reservation.

For more information visit  
[www.colvilletribes.com](http://www.colvilletribes.com) page  
 A Brief History.



### Joseph Band, Wallowa People (Nez Perce)

The majority of Nez Perce villages concentrated on the banks of the middle Snake and Clearwater Rivers, as well as the northern portion of the Salmon River. The Nez Perce territory, however, was bounded on the east by the Bitterroot Range and on the west by the Blue Mountains. In the north, the North Fork of the Clearwater River roughly marked the Nez Perce's northern extent and the southern borders could be found near the headwaters of the Middle Fork of the Salmon River and the headwaters of other Salmon River tributaries. The Nez Perce used a diverse subsistence strategy, mixing in seasonal salmon fishing and plant gathering with year-round game hunting. Upon the reintroduction of the horse, the Nez Perce made annual trips to Montana to hunt bison. The Nez Perce usually resided in mat-covered longhouses, with tipis used temporarily during seasonal excursions.

In 1885, Chief Joseph and approximately 150 members of his band arrived at the Colville Reservation and were allowed to settle near Nespelem. Unfortunately, this land had little room for animal grazing and Chief Joseph's people had to deal with miners encroaching on this property. In 1889, the US Government offered Chief Joseph's people the opportunity to take allotments on the Nez Perce Reservation at Lapwai, but Chief Joseph refused, hoping to return to Wallowa. Chief Joseph visited Wallowa in 1899 and 1900. He was greeted warmly, but told that he would not be allowed to live there again.

Vaughn, Nanette. *Root diggers* Art. 2020







### Prairie (Nespelem)

The Nespelem territory starts north at the headwaters of the Nespelem River and heading south of the Columbia River.

Most of the Nespelem villages lined the Columbia River. The easternmost of these could be found near the Grand Coulee, while the Nespelem's western limit was near the Kartar Valley. The largest of the Nespelem villages was located on the lower Nespelem River, extending from the falls to the river's mouth. This village was occupied throughout the year, but had its highest population during the winter months. Most of the residents of this village stayed in semi-subterranean houses. During the summer months, the Nespelem moved to better fishing locations. One large camp was established within a mile downriver from their winter village. This camp, situated along the Columbia River's north bank, was home to approximately 100 people during the prime salmon fishing months of June, July, and August.

The majority of the Nespelem traditional territory was encompassed within the boundaries of the Colville Reservation, including all of their village sites. Although the Nespelem were allowed to keep their homeland, they had to adjust to the influx of other displaced tribal members sent to live on the Colville Reservation. Possibly more traumatic was the opening of the Reservation to mining in 1898. This led to the arrival of many miners at Nespelem and the creation of a new mining town at Park City.



### Grass in the Water (Entiat)

The Entiat lived in the Entiat River Valley. The Entiat probably had a smaller population than neighboring tribes, as Entiat sites are fewer and generally smaller. In 1841, Lieutenant Robert Johnson was sent by the United States to explore the Upper Columbia River. During this expedition, he visited an Entiat village that was home to approximately 20 individuals living in mat lodges during the summer and pit houses during the winter. Johnson also noted that residents of this village subsisted mainly on salmon. He also recalled that the Entiat he met valued their horses immensely.

By 1881, the US Army had forced the Entiat onto the 1879 Moses-Columbia Reservation. With this Reservation's dissolution, the Entiat were given the choice of moving to the Colville Reservation or accepting allotments. Many of the Entiat took this opportunity to claim real estate along Lake Chelan, while others decided to move to the Colville Reservation.

### Blunt hills around a valley (Methow)



The Methow originally lived in and around the Methow River Valley. Historic information about the Methow is lacking, mainly because early historians or ethnographers confused the Methow with other nearby tribes. David

Thompson, however, briefly visited the Methow during his travels down the Columbia River in 1811. He described the Methow people that he met as being very friendly. He was especially taken by the shell bead adornment that the Methow women wore at the time of his visit.

Methow lands fell within the boundaries of the 1879 Moses-Columbia Reservation. With the signing of the Columbia Treaty in 1883 and this Reservation's subsequent dissolution in the following year, many of the Methow moved to the Colville Reservation.





### Sharp pointed trees (Colville)

The Colville lived around the Columbia River from the mouth of the Spokane River in the south. The northern extent of their territory went past Christina Lake in British Columbia. In the east, the Colville occupied the Colville River Valley, and in the west their boundaries extended to the Frosty Meadows area. Colville winter houses were domed mat structures with rounded ends built on unexcavated ground. The Colville diet depended mostly on fish, the majority of which was caught at Kettle Falls.

The Colville had some of the earliest consistent interaction with Euro-Americans in the Northwest. David Thompson's expedition met with the Colville in 1811. In 1825, the Hudson's Bay Company established Fort Colville near Kettle Falls as a fur trading post. In 1859, the US military built another fort nearby after the British left the area. The military presence here lasted until 1882.

The creation of the Colville Reservation cut the Colvilles' territory in half. When the North Half was returned to public domain, the Colvilles lost another quarter of their territory, including possession of Kettle Falls.

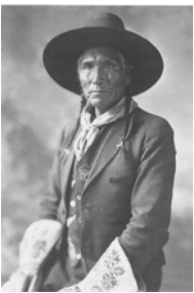


### Speckled fish (Lakes)

The Lakes territory centered around the upper Columbia River, possibly reaching as far north as the "Big Bend" of the Columbia, north of Revelstoke, British Columbia. The Lakes territory also extended east to Trout Lake and the western edge of Kootenay Lake. The southern limit of the Lakes' land is found near Northport, though many also fished at Kettle Falls. Lakes tribal members were highly mobile, relying heavily on canoes for transportation, rather than walking or using horses. They also depend-

ed on hunting game, especially deer and bear, with less emphasis on gathering and fishing.

After the creation of the United States- Canadian border, most of the Lakes members stayed around Kettle Falls. Many of the Lakes found themselves living on the Colville Reservation upon its creation. This changed, however, when the North Half was returned to public domain, forcing the Lakes people in this area to move south or take allotments. In Canada, many Lakes people live in the Slocan Valley, although the Canadian government refuses to officially recognize them as a band.



### Deep Water (Chelan)

The homeland of the Chelan centered around the shoreline of Lake Chelan and down the Chelan River to the Columbia River. At the time of the arrival of the Euro-Americans, the Chelan had several permanent villages with populations of 100 people or more. Most of these were on the northeastern shore of Lake Chelan, although Wapato Lake and Dry Lake also were home to Chelan villages, as were certain locations along the Columbia River. In the summer months, some of the villages with large meadows nearby attracted larger populations as other members of the Chelan brought their horses to graze and race.

The northern portion of the Chelan lands also fell within the boundaries of the 1879 Moses-Columbia Reservation. With this Reservation's dissolution, the Chelan were given the choice of moving to the Colville Reservation or accepting allotments. Many of the Chelan did not like the idea of moving from their homeland, however, they also did not want to be restricted to allotments, rejecting the idea of private land ownership. Therefore, many of the Chelan chose not to sign up for an allotment and refused to move from their homeland. Eventually though, the intrusion of Euro-Americans forced the Chelan (sometimes at gunpoint) to accept one of these offers.



# Section 2: The Colville Tribes

## Development of the Colville Tribes Confederacy

Up until the mid 1850s, the Indigenous people of these 12 Tribes occupied territories extending across what is now known as Eastern Washington, portions of British Columbia, Oregon, and Idaho. An established practice for many of the tribes was to fish and trade goods with each other in the Kettle Falls area. During the early 1800s, life began to change for them with the gradual introduction of settlers in the region. By the early 1820s, settlers learned that the indigenous people excelled in trapping and stalking game for the large fur trade. During this time a man named Simpson set up a fort at Kettle Falls. The new post was named Fort Colville after a leading member of a committee of directors in London. Andrew Wedderburn Colville was in the rum and molasses business and had never set foot in America. He simply helped to advance Simpson to a position of leadership in the region.

Fort Colville became a very active location for the fur trade. The fur that the indigenous people in the area would commonly trade were: beaver, brown and black bear, grizzly, muskrat, fisher, fox, lynx, martin, mink, otter, raccoon, wolverine, badger, and wolf.

Over time the word "Colville" became a word used as a designation by governing officials for the Indigenous people in the area. Between 1830 - 1835, Euro-American and Euro-Canadian influence increased in the area which along with the fur trade, included those of protestant and catholic religious influence. By 1846 an international boundary with Canada was defined and then near the 1850s, Euro-Americans began to increasingly occupy the American Northwest. During this time Washington Governor Isaac Stevens was assigned by the United States Government to oversee concentrating Indigenous people onto reservations. By 1855, Indigenous people reluctantly began to sign treaties

in the plateau region. Between 1855-1856, dissatisfaction with decisions led to dissension resulting in the Yakima war, then a couple of years later followed the Coeur d' Alene and Spokane war and in 1877 the Nez Perce war.

On April 9th, 1872, the original Colville Indian Reservation was established by a Presidential Executive Order. This original area of land was twice as large as the present-day reservation size. On July 1872, approximately three months later, it was exchanged for the present-day reservation. In 1879, the Moses-Columbia reservation, under the leadership of Chief Moses, was set aside to oversee the Moses-Columbia Tribe and included the Chelan, Entiat, and Wenatchi. Due to pressure on these tribes, they agreed to move to the Colville Indian Reservation. Still to this day, various tribes among the Colville Confederacy are seeking to negotiate their treaty rights.

Several years later in 1892, the territory known as the north half of the reservation, which became desirable for settlement and its resources from non-indigenous people, was ceded to the United States Government by an act of Congress. This further diminished the size of the reservation.

The current Colville reservation encompasses 1.4 million acres of land, consisting of tribally owned lands held in federal trust status for the Colville Confederated Tribes, land owned by individual Colville tribal members (most of which is also held in federal trust status), and land owned by other tribal or non-tribal entities. The Colville tribes also has 9,166 acres of off-reservation management areas.

The Colville Reservation is the homeland of an estimated 7692 residents in north-central Washington. The diverse landscape of the area provides numerous opportunities for socioeconomic development. Lakes and streams

offer outdoors-recreational pursuits for both the visitors and the residents of the Reservation. The Tribe intends to preserve the land and traditions of the Indian People. At the same time, self-

sufficiency and sovereignty will be advocated as the Tribe utilizes the many resources available to improve the Reservation.

## North Half Allotments

An 1892 act of Congress removed the north half of the reservation, north of township 34 (now known as the Old North Half), from tribal control, with allotments made to Indians then living on it, and the rest opened up for settlement by others. In 1891, the Tribes had entered into an agreement with the federal government

to vacate the Old North Half, in exchange for \$1.5 million (\$1 per acre) and continued hunting and fishing rights, but the 1892 act was based only loosely on that agreement. The government did not complete payments for the land for 14 years. But the tribes retained their hunting and fishing rights to their former reservation land

(superior to those of non-members). As was customary then in reservation allotments, individual Indians living on the Old North Half who refused to move to the remaining south half were allotted only 80 acres of land, rather than the 160 acres they would have received within the Southern reservation boundaries

## South Half Allotments

In 1916, President Woodrow Wilson approved a proclamation opening lands within the diminished Colville Indian Reservation. The proclamation states that all the non-mineral, unallotted and unreserved lands within the diminished Colville Indian Reservation, in the state of Washington, classified as irrigable lands, grazing lands, or arid lands shall be disposed of under the general provisions of the homestead laws of the United States and of the said Act of Congress, and shall be opened to settlement and entry and settled upon, occupied, and entered only in the manner herein prescribed: Provided, that all lands classified as timber or

mineral, all lands designated for irrigation by the government, and all lands within the following townships and parts of townships shall not be disposed of under this proclamation: Townships 31, 32, 33, and 34 north, range 35 east; township 30 north, range 31 east; township 31 north, range 30 east; north half of township 31 north, range 28 east; townships 32, 33, and 34 north, range 28 east; south half and south half of north half of township 33 north, range 27 east; and fractional part north and east of Lake Omak of township 32 north, range 27 east.



Vaughn, Nanette. Reservation. 2023



# Government

Before the reservation was formed, tribes in the region were smaller and their social affairs were generally governed by their chiefs, and leaders within their tribes. Women also played a significant role in providing council and leadership, holding equal influence. Decisions were made on behalf of the tribe as a whole and were seen as a more democratic model of decision-making.

When the reservation was formed a system came about where a council of chiefs from each of the tribes provided leadership representation. This council of chiefs met regularly to deliberate on the affairs of the tribes. In 1938, a constitution was adopted that allowed for the confederacy to establish a business council where representatives could be voted in on behalf of the Tribes.

During this time, the governing affairs were under the jurisdiction of the federal government through a federal department called the Bureau of Indian Affairs, a department which held the lands and interests of the tribes in federal trust status.

The Confederated Tribes of the Colville Indian Reservation are governed by the Colville Business Council, from its administrative

headquarters located at the Lucy Covington Government, the Colville Business Council oversees a diverse, multi-million dollar administration that employs from 900 to 1300 individuals in permanent, part-time and seasonal positions.

The Confederated Tribes operates on a yearly budget which is financed primarily from revenues generated from the sale of the Tribes' timber products and from other sources including federal, state, and private contributions.

In addition, the Confederated Tribes have chartered its corporation, the Colville Tribal Federal Corporation (CTFC), formally known as the Colville Tribal Enterprise Corporation, which oversees several enterprise divisions including a gaming division and three casinos. The Corporation employs several hundred permanent and part-time employees. The workforce is composed primarily of Colville tribal members and non-tribal members from the communities where the enterprises are located.

The Confederated Tribes strives to protect and enhance the quality of life for Colville tribal members and at the same time, govern as a sovereign nation.



Vaughn, Nanette. Fountain, 2023

# Termination Era

Renowned advocate for Colville Tribal rights, Lucy Covington, fought hard and diligently for her people against termination.

Former Colville Business Council member Lucy Friedlander Covington was born in Nespelem, WA to Louis T. Friedlander and Nellie Moses, granddaughter of Chief Moses, in 1910. She attended school in Nespelem until transferring to Haskell Institute in Lawrence, Kansas, where she graduated from high school. Lucy graduated in 1931 and moved back to her home where she enrolled in classes at Kinman Business University in Spokane, WA. While working as a cook in the Civilian Conservation Corps Indian Division on the Colville Reservation during the Great Depression she met her husband, John Covington. They got married three years later in 1936.

Congress passed the termination bill in 1953 which provided legislation for “terminating” federal recognition of tribes. Due to financial issues, the Colville Reservation experienced high unemployment and the prospect of termination seemed to be a prevalent decision at the time. Lucy’s brother George Friedlander had a position on the Colville Business Council and grew increasingly concerned about the idea of terminating the tribe. Due to health concerns, George’s doctor encouraged him to step down from the business council. Therefore, he asked his sister Lucy to run for his position on the council.

In 1954, she was elected to the council, paving the way for the next fight of her life. Lucy emerged as one of the strongest, most consistent anti-terminators in 1956. Ten years later, Lucy testified at a Congressional hearing on termination. She wanted to express the importance of the land and how it should be deemed necessary for her people to have a place to call home.

Later on, she gathered momentum among other Colville Business Council representatives and Colville Tribal members, as she organized a plethora of anti-termination candidates for the 1968 tribal elections. Lucy swept away the

competition and was re-elected to the business council.

During her time spent on council, Lucy often spent her own money as she worked endlessly against termination. Drawing upon resources from her family’s ranch, she funded her trips to Washington D.C., gaining respect from members of Congress for her determination and commitment to the people of the Confederated Tribes of the Colville Reservation. Lucy proposed new government ideas to educate tribes on economic planning and resource development to become more self-sustaining. She also promoted higher education for tribal members by allocating more funding so members could have an opportunity to go to school.

Lucy expressed the importance of the land and their ancestry. “Termination is something no Indian should ever dream about... It’s giving up all your Indian heritage... It’s giving your eagle feather away” (Encyclopedia Britannica video). She also had an opportunity to mentor future Colville Tribal leaders, including Mel Tonasket, in guiding them to listen and learn in their political careers, reminding them of their own Indigenous identity and responsibilities to the Tribe.

In 1971, the anti-termination majority won the business council. Lucy would personally oversee the resolution nullifying further consideration of termination. Though the decision was made within her Tribe, she stayed on to protect the Tribe from any further attempts after leaving the council. Congress also reversed its position on termination, focusing on the Indian Self-Determination and Education Assistance Act in 1975.

Lucy passed in 1982 and in 2015 after the burning of the previous government center, the business council had a unanimous vote to name the new center after her. The building’s exterior architectural elements resemble a weaved basket pattern, symbolizing a traditional craft of the Confederated Tribes of Colville; it features a three-story atrium lobby with a direct view of Moses Mountain.




# EXECUTIVE ORDER

- July 2, 1872 -

Executive Mansion,  
Washington,  
July 2, 1872

It is hereby ordered that the tract of country, referred to in the within letter of the Commissioner of Indian Affairs as having been set apart for the Indians therein named by Executive order of April 9, 1872 be restored to the public domain, and that in lieu thereof the country, bounded on the east and south by the Columbia River, on the west by the Okanagan River, and on the north by the British possessions, be, and the same is hereby, set apart as a reservation for said Indians, and for such other Indians as the Department of the Interior may see fit to locate thereon.

  
A. A. Crawford





Lucy F. Covington shown here in 1960s

The Government Center is named for former Colville Business Council Member Lucy Covington, who championed rights and authority of the Colville Tribes during the “Termination” Era in the 1950s and 1960s, lobbying in Washington DC to prevent Termination.

Today, the tribes are governed by the Colville Business Council, from its administrative headquarters located at the Lucy Covington Building in Nespelem. The Colville Business Council oversees a multi-million dollar administration that employs 800-1300 individuals in permanent, part-time, and seasonal positions. In addition, the Confederated Tribes had chartered its own corporation, the Colville Tribe Federal Corporation (CTFC), which oversees several enterprise divisions including a gaming division and three casinos.

*Vaughn, Nanette. Decoration. 2023*



*Vaughn, Nanette. Fountain Seasons. 2019*



# Colville Tribes Today

Batten, Abe. Drone Government. 2018



The hub of the Tribes' government operations is the Lucy F. Covington Government Center in Nespelem, Washington. The 153,000 square-foot building is a three-story civic center which is the office location of more than 65 tribal community programs, consisting of two primary wings connected in the middle by a glass walkway. The building's exterior architectural elements resemble a weaved basket pattern, symbolizing a traditional craft of

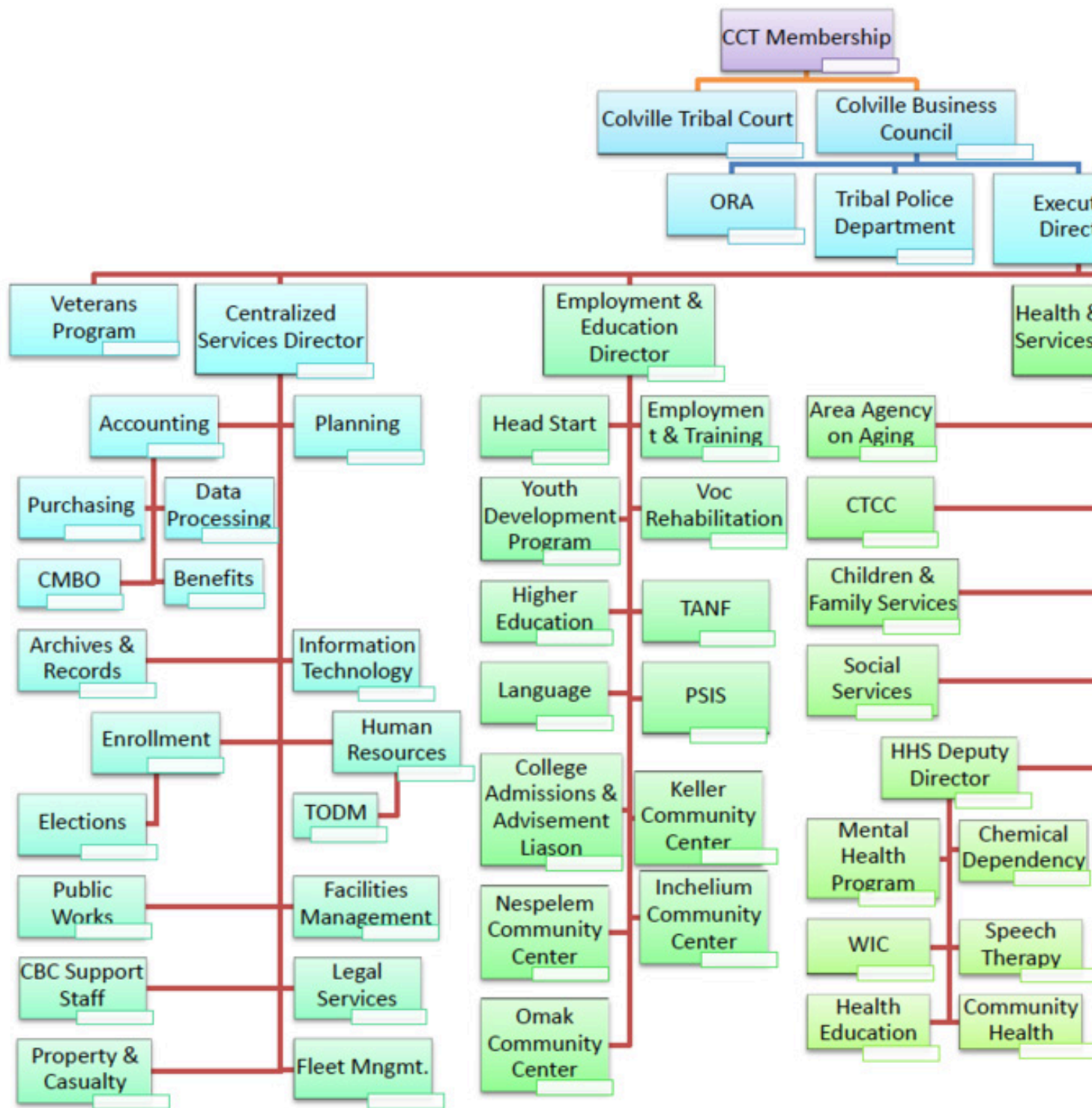
the Confederated Tribes of Colville; it features a three-story atrium lobby with a direct view of Moses Mountain. The marbled floor design signifies the Columbia River, an important cultural symbol to the Tribes.

The Center opened in 2015 and houses the Colville Business Council Chambers, offices of the Bureau of Indian Affairs offices on the third floor, and various programs and offices throughout the building.



Batten, Abe. Drone Government Parking. 2018

# Colville Reservation Organization

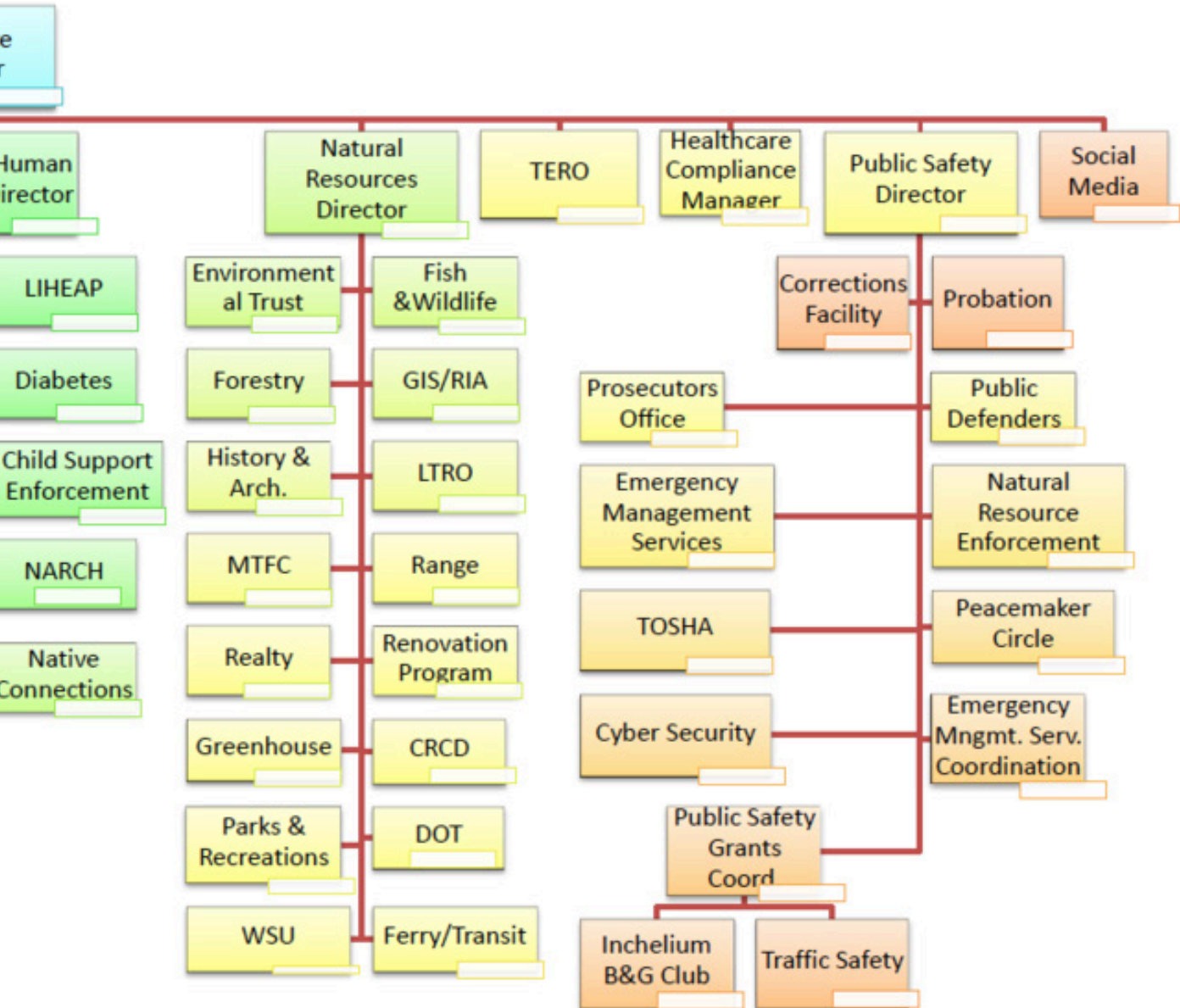




# Organizational Chart

The government of the Confederated Tribes of the Colville Reservation is large and multi-faceted, employing approximately 1,544 people in dozens of programs and departments which have

been developed to provide a wide range of services to the Tribes and its members. The organizational structure of the Tribal Government is depicted on the chart below.



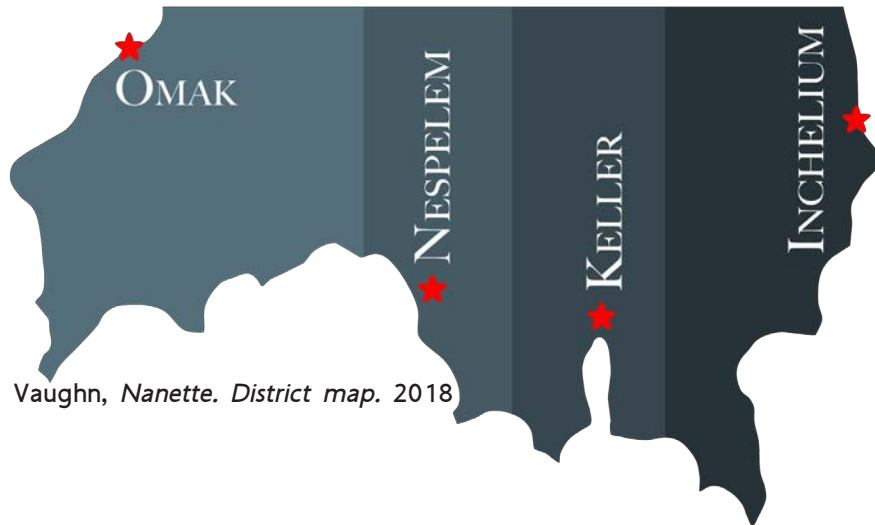
# Colville Business Council

The Colville Business Council (CBC) is comprised of fourteen members representing their constituents in the four voting districts on the Reservation: Inchelium, Keller, Omak and Nespelem (See Voting Districts Map Below). Per the Colville Tribes' Constitution, there are four representatives each from Inchelium, Omak and Nespelem districts and two representatives from the Keller District. Elections are held each year in June for seven of these positions, with the newly-elected Council members sworn in and seated in July.

The Council includes the Law and Justice/Veterans, Management and Budget/Community

Development, Natural Resources, Fisheries, Tribal Government, Education and Employment, Health and Human Services and Culture Committees. These Committees meet during the first and third full weeks of each month to consider proposals for resolutions which may be forwarded to the full Business Council for approval.

The Business Council generally meets twice a month on alternate Thursdays, and on days required by the Colville Constitution, to consider proposals for resolutions forwarded from the CBC's committees, and to discuss other government operation matters as needed.



**Jarred-Michael Erickson**  
Chairman  
Nespelem District Rep.

Vaughn, Nanette. Council Photos. 2022



**Karen Condon**  
Omak District Rep.



**Tyler Zacherle-Boyd**  
Inchelium District Rep.





**Roger L. Finley**  
Inchelium District Rep.



**Sharlene Zacherle**  
Nespelem District Rep.



**Cody Peone**  
Inchelium District Rep.



**Alison Ball**  
Nespelem District Rep.



**Dustin Best**  
Omak District Rep.



**Mel Tonasket**  
Omak District Rep.



**Norma Sanchez**  
Omak District Rep.



**Joseph Somday**  
Keller District Rep.



**Cindy Marchand**  
Inchelium District Rep.



**Andrew Joseph Jr.**  
Nespelem District Rep.



# Lakes Hunting Case

The Lakes territory extended east to Trout Lake, and the western edge of Kootenay Lake. The southern limit of the Lakes' land is found near Northport, though many also fished at Kettle Falls. After the creation of the United States- Canadian border, most of the s̓n̓ʔay̓ckstx members settled further south along the Columbia and Kettle Rivers to Kettle Falls. Many of the s̓n̓ʔay̓ckstx found themselves living in 1860 on the Colville Reservation upon its creation in 1872. However 85 years later, in 1956, the Canadian government officially declared the Sinixt people in Canada extinct.

Despite the unjust declaration of extinction, the Sinixt continued to practice and defend their aboriginal rights in Canada, risking arrest and deportation. In 2010, Sinixt descendant and Colville Tribal member Rick Desautel headed north near Vallican, B.C. without a permit to hunt in the traditional homelands of the Sinixt People and killed an elk.

Rick was soon arrested and taken to court for hunting without a permit. As a representation of the Sinixt people, the intent of the case was to fight for the aboriginal hunting right to hunt in their homelands and to express that the Sinixt people were very much alive. The Canadian government honors Indigenous peoples' right to hunt for ceremonial purposes in their aboriginal territories. The rights were upheld by the lower court but appealed, eventually reaching Canada's highest Supreme Court. Through special exception working with Canada, only a few tribal members were able to travel to Ottawa - including plaintiff Rick Desautel, tribal elder Shelly Boyd and tribal member and documentarian Derrick Lamere. Those three travelers were forced to travel to Canada in mid-September and quarantined for 14 days before traveling from Sinixt Territory in British Columbia across the country, though even then they were unable to sit in on the hearings in the Supreme Court. Following the hearing, approximately 75 tribal members gathered at the sharpening stone near Kettle Falls to pray and sing. Many then traveled to

the Waneta border crossing near Northport to sign again yards from the boundary, looking from traditional lands in the United States at inaccessible traditional lands in Canada. In 2021, Rick was acquitted of violating B.C. law by killing an elk, thus opening international relationships up for Indigenous people to hunt in ancestral homelands across the border.

In collaboration with Warpony Pictures and the Colville Business Council, members of the Sinixt Band worked on a documentary titled "Older Than The Crown" following the Desautel Hunting Case vs the Canadian government. Beginning in August 1989, Sinixt descendants were in Vallican, British Columbia to protest against a road construction company that was building a road over a Sinixt ancestral cemetery. Sinixt ancestors were unearthed and moved to a museum in Victoria when tribal members heard of this injustice. Since the Canadian government officially declared the Sinixt people in Canada extinct, the Canadian government did not wish to contact the Colville Tribe because it conflicted with international jurisdiction. To the Sinixt, hunting on ancestral land is an aboriginal right gifted to them by the creator. A right that has been denied to the Sinixt since 1956. Now with the Desautel Hunting Case, the Sinixt people have a chance to not only bring light to their unjust extinction by the Canadian government but also to abolish the declaration completely.

"The term 'Older Than the Crown' is a reminder to the politicians that Sinixt predate any modern government and that our existence is not a myth... Telling the story of Rick Desautel and his battle with the Canadian government as it unfolded was an incredible experience that I have yet to fully process... Making this film was a way for me to better understand our history and heal those wounds of generational trauma... I hope that this film reflects that spirit and is as inspiring to others on their own path to rediscovery," Director Derrick LaMere.



# Wenatchi Fishing Case

The Wenatchi Tribe is an Interior Salish tribe, speaking a Salish Language, and is distinct from the Sahaptin tribes, including Yakima. The Wenatchi were a tribe with close ties to the Entiat, Chelan, Methow, and Sinkayuse (on the east side of the Columbia River), as well as the Kittitas. “Wenatchapam” was a term used to describe both the Wenatchis living at the forks of the Icicle Creek and Wenatchee River and the abundant fish that was located there. The term “p’squosa” was a word derived from the Salish Language and which was used historically to describe the Wenatchi and their village at the forks of the Icicle and Wenatchee Rivers.

Governor Stevens and those working for him identified the Wenatchi Tribe and territory. Stevens arranged for a small council at Walla Walla in 1855 to obtain a cession of aboriginal territory from all tribes in the region, in return for certain permanent rights and the establishment of small reservations for tribes. Wenatchis were party to the “Treaty with the Yakima” signed June 9, 1855, at Walla Walla. All parties to the 1855 treaty, agreed to cede most of their aboriginal territory to the United States in exchange

for certain rights, including fishing/hunting rights, and the establishment of reservations for their use.

The Treaty called for the establishment of two reservations; the large Yakima Reservation and the small Wenatchapam Fishery Reserve. The Wenatchapam Reservation was subject “to the same provisions and restrictions as other Indian Reservations.” It was also to be located at the forks of the Wenatchi and Icicle Rivers, as Steven’s map indicates. Between the time of the signing of the Treaty and the time of ratification, United States officials repeatedly told the Wenatchis that they were to stay located at the Wenatchapam Fishery.

Recent studies have documented that the Wenatchis continued knowledge of their aboriginal territory is held together by traditional mechanisms. The examination of tribal tradition, among the people of Wenatchi descent on the Colville Reservation, demonstrates that the Wenatchi Tribe continues to be organized at all levels of tribal culture-social, religion, and political. The Tribe carries on the knowledge necessary for traditional subsistence survival, continues a close attachment

to and interrelationship with its aboriginal territory, and is organized by a mutually held ethos, which includes cultural understandings of tribal philosophy, folklore, religious activity, and political structure.

Wenatchis continued to fish on Icicle Creek in 2003, the Yakima Nation obtained a federal injunction against the Wenatchis to prevent them from fishing on their ancestral fishing spot. Colvilles objected in court, arguing they had a right based on the 1894 agreement. The Federal District Court again ruled against the Wenatchis. In 2006 the Colville Tribe appealed to the Ninth Circuit Court; and the decision was reversed and remanded to lower court for trial. The trial took place in May of 2008 and Colville attorneys again argued that the Wenatchis had a right due to the 1894 agreement. This time the court ruled in favor of the Wenatchis. Yakimas appealed to the Ninth Circuit in March 2010, but the court affirmed the lower court ruling on May 27, 2010. Yakima Nation did not appeal to the Supreme Court; the matter was finally settled. After 150 years, the Wenatchis fishing rights to their ancestral fishing grounds were finally affirmed.

# Mel Tonasket



Vaughn, Nanette. Mel. 2023

Mel Tonasket, a longtime member of the Colville Business Council from the Omak District of the Confederated Tribes of the Colville Reservation, served as an elected official at various times since 1970 and has served as Chairman. Along side Lucy Covington, Washington State is recognized for their contributions in leading tribal council's fight against termination; a fight that still continues to this day, for mobilizing national support for major tribal legislation passed in the 1970's during his rein as the President of the National Congress of American Indians (NCAI), being a trailblazer in healthcare policy and for receiving the "Heros of Healthcare" award in 2002 from the Washington Health Foundation.

As First Vice President and President of NCAI, Mel Tonasket was influential in the gathering of support nationwide for major tribal legislation, including Indian Healthcare Improvement Act and the Indian Child Welfare Act. He was also a member of the American Indian Policy Review Commission for two years and represented United States Tribal governments at the World Council of Indigenous Peoples and at the Inter-American Indigenous Conference in Brasilia, Brazil. In April 2017, Representative Joel Kretz recommended and the State House of Representatives passed House Resolution 4644 honoring longtime Colville Tribal Leader Mel Tonasket.

Since 1970, Mel has served as an elected official in various leadership positions for the Confederated Tribes of the Colville Reservation, including Chairman and Vice Chairman:

- Chairman, Finance, Health, Education, Welfare, Legislative Committees
- Traveling Ambassador representing Colville Tribal Council
- Ex-Officio to the Colville Tribal Federal Corporation (CTFC)

Served on the following Advisory Board Committees:

- Indian Education Program, Eastern Washington University, Cheney, WA
- Graduate School of Public Administration, University of Washington, Seattle, WA
- Environmental Studies Program, Universtiy of Washington, Seattle, WA
- Chairman, School Board, Paschal Sherman Indian School, Omak, WA

Served on the following Board of Directors:

- Northwest Renewable Resource Center, Seattle, WA
- United Indians of All Tribes Foundation, Seattle, WA
- Governor's Indian Advisory Council, Olympia, WA
- Washington State Board of Health, 6 years
- Washington State Health Foundation, 4 years
- Blue Ribbon Commission for the new Department of Child and Family Services

Served on the following Commissions appointments by the Governor of the State of Washington

- Blue Ribbon Commission for the new Department of Child and Family Services
- Committee Member of the Public Health Improvement Steering Committee, Department of Health, Olympia, WA

Served on the following Board and Commission appointments by the Colville Business Council

- Chairman of the Colville Tribal Gaming Commission, 6 years
- Colville Tribal Federal Corporation (CTFC), 2 years



# Section 3: Project and Places

## Pasco and the Palouse

### Pasco Economic Project

The Colville Confederated Tribes purchased 184 acres in Pasco as a first step in the creation of the Pasco Economic Development Project. The Pasco Project is a major long-term investment for the Tribes which will result in significant economic benefits to the local community and the region.

Before development can begin, the Tribes must secure federal approval through the Bureau of Indian Affairs for the transfer of the property from fee to trust status. This can be a long and complex process. It is very important that the BIA knows that local government officials and citizens of the area are in support of the project.

In addition to generating revenue for critical Colville Tribal government programs, this Project will help provide economic opportunities, health care, housing and educational services to tribal members, particularly youth and elders. The surrounding communities in Pasco will also benefit through new jobs, new businesses, increased tourism and more revenue to the area.

To establish a good working relationship with the local Pasco entities and school district, the Colville Confederated Tribes participate in local events to create awareness. The Pasco School District has also invited the

Tribe to conduct Faculty and Staff Professional Development training to gain a better understanding of the aboriginal territories of the Palouse Band of the Confederated Tribes of the Colville Reservation.

The Project will be developed on the Tribes' land in northeastern Pasco, along US highway 395, north of US highway 12.

### Palus Revitalization

The palúspam (Palus) territory extends from the confluence of the Snake and Clearwater Rivers in the east to the confluence of the Snake and Columbia Rivers in the west. It encompassed the Palouse River Valley up to Rock Lake in the north and stayed north of the Touchet River Valley in the south.

The palúspam also proved to be strong warriors and fought bravely against Euro-American encroachment. Nonetheless, as many as three palúspam members signed the Yakima Treaty of 1855 (Kamiakin, Skloom, and Koolat-toose), thus agreeing to move the Palus to the Yakima Reservation. Most Palus refused, but Euro-American pressures eventually scattered Palus families onto the Yakima, Warm Springs, Nez Perce, Umatilla, Spokane, Coeur d'Alene and Colville Reservations.

The palúspam people gathered with other native

peoples for activities such as food-gathering, hunting, fishing, feasting, trading, and celebrations that included dancing, sports and gambling. The people were expert horsemen and the term appaloosa is likely a derivation of the term Palouse horse. Hundreds of tribal horses were slaughtered to cripple the tribe during the Indian wars in the latter half of the nineteenth century.

The Colville Language Program is currently working on revitalizing the Palus dialect on the Colville Reservation. A five-year plan for the Palus Language revitalization includes:

- Year 1--establish curriculum base for the Palus Language
- Year 2--implementation of said curriculum to Palus apprentices
- Year 3--certify Palus apprentices as speakers through the Colville Confederated Tribes' 10-month certification process
- Year 4--disperse the certified Palus Language speakers into the community to provide the space for language learning/acquisition within community events (i.e. schools, powwows, memorials, feasts, etc.)
- Year 5--have the language capacity to host language event

# Museums



History & Archaeology. Museum  
Photos. 2017



## List of Places to visit

- Colville Tribal Museum ~ 512 Mead Way, Coulee Dam, WA 9916
- Fort Okanogan Museum ~ 14379 State Route 17 Brewster, WA 98812
- Methow Valley Interpretive Center ~ 210 5th Avenue in Twisp, WA 98856
  - Wanapum Heritage Center ~ 29082 Washington 243, Mattawa, WA 99349
  - Cashmere Museum ~ 600 Cotlets Way, Cashmere, WA 98815
  - Fort Spokane ~ 44150 District Office Ln, Davenport, WA 99122
  - Kettle Falls Historical Center ~ 1188 St. Paul Mission Rd, Kettle Falls, WA 99141
  - Wenatchee Valley Museum ~ 127 S Mission St, Wenatchee, WA 98801
- Grand Coulee Dam Visitor's Center ~ WA-155, Coulee Dam, WA 99116
- Chief Joseph Dam Visitor Center ~ Boat Launch Rd., Bridgeport WA 98813

# Coulee Dam Laser Light Show



The new Grand Coulee Dam Laser light show "One River, Many Voices," began running on May 24, 2014, as a collaborative project which included Colville and Spokane Tribal elders. The purpose of the show is to describe the history of the Grand Coulee Dam.

It also includes music from the Colville Tribal member Jim Boyd. Jim Boyd, is a former Chairman of the Colville Confederated Tribes of the Colville Reservation and served on the Colville Business Council from 2012 until his passing in 2016. A member of the Sinixt Band, Jim spent his final years fighting for Sinixt recognition in Canada as Chairman of the Tribe. He was also was a re-

nowned musician and won numerous awards for his music, including a Native American Music Association Lifetime Achievement Award (NAMA) in 2014. In 2016, three of his works- Unity, Bridge Creek Road, and video Hell Raisers on Harleys - were nominated for the NAMA awards. That year Jim won NAMA Album of the Year - his eighth NAMA award. Jim had also met poet and novelist Sherman Alexie in 1992 in which they later collaborated in writing the sound track for 1998 film "Smoke Signals," based on Alexie's short story in "The Lone Ranger and Tonto Fistfight in Heaven.

An Online version of the show can be viewed at the YouTube page of Cory Simpson, titled Grand Coulee Dam Laser Light Show – 2014.



# Fuels

**Colville Fuels Omak Travel Plaza** was known as the Tribal Trials Omak Travel Plaza, which originally opened in 2011. The brand name change can be seen at all of our convenience stores and fuel stops. The Omak Travel Plaza is optimized by its location just North of the 12 Tribes Casino on HWY 97. The store hosts a wide variety of beverages and convenient foods. Native American ironwork visually stabilizes the beauty of the landscape, it also shares a fun fantastic photo opportunity.



## Colville Fuels Noisy Waters

Colville Fuels Noisy Waters, which opened in June 2013, is also facing a new brand identity. The fuel stop is along HWY 20 and HWY 395, just off the Kettle Falls Bridge. Colville Fuels is all about competitive growth for the company and that is why we upgraded the entire fuel stop and loaded it with convenient snacks, hot food program and beverages before you hit the river or road!



**Colville Fuels Deep Water** This is our newest commercial gas station and convenience store located south of the Mill Bay Casino. The area by Lake Chelan will be amplified by our convenience store and the cheapest prices on fuel and tobacco. This stop is complete with Champs Chicken, ice cream, coffee, F'real shakes, an eight-tap growler station for beer and tobacco (drive-thru option for tobacco). This store features pictures of some of our historical leaders whom were from these ancestral lands.



## Half-Sun Travel Plaza Moses Lake



The Half-Sun Travel Plaza is another example of the Colville Tribes exercising sovereignty and expanding into its Usual and Accustomed (U&A) territory. Moses Lake, named after Chief Moses, has historical implications and traditional ties to the modern-day Confederated Tribes of the Colville Indian Reservation. This location offers more services to truckers than current convenience stores such as trucker accessories, Diesel Exhaust Fluid (DEF), trucker's showers, trucker's lounge as well

as the traditional convenience store items such as a hot food program, beer, tobacco, grocery and beverages.

# Community Stores

**Nespelem Trading Post-** The Nespelem Trading Post is a well positioned grocery store with fuel, deli, tacos, slushy drinks and fresh food to go! The Trading Post has been the community store since 1970 and has been pleasing the locals, tourists, fishermen and tribal employees for generations. The Trading Post is going forward by upgrading their systems, kitchen and fuel station. The Trading Post is always pleasing their customers by hosting raffle prizes. The entrance to the Colville Indian Agency is welcomed by the Native American iron work at the Trading Post.

**Inchelium Community Store-** This community store just had a face lift; the kitchen is all new, now offering seating for community members to sit and visit. The store has all new systems and a new look but the same friendly service you can find in town. Here, they pride themselves on fresh, warm food and all your needs for home or if you're traveling through town.

**Keller Community Store-** Keller Community Store is the place to shop in Keller. Its convenient shopping for the community members and tourist. With friendly service you can always find what you need when you come here. They always have prepared food, fresh fruits and veggies and the coldest drinks. The fuel stop is a necessity for the area.

# Resort

**Rainbow Beach Resort** is working on a completely different look. This is our recreation spot. Here we have a fuel stop, food, laundry and more! This place has new surveillance, from one end of the property down to the end where our youth camp is. Our cabins have been cleaned up and more was added. Along with the current hot food program, Rainbow Beach Resort is also expanding into the organic arena. We now offer an array of organic beef options for lunch and dinner and are continuously updating our menu. In the near future, we will also add a burrito and pizza program to satisfy customers and tourists.



Bowman, Whitney. Rainbow Beach, 2021



Bowman, Whitney. Rainbow Beach, 2021



Bowman, Whitney. Rainbow Beach, 2021



# Casinos

The Confederated Tribes of the Colville Reservation owns and operates three tribal casinos on or near the Colville Reservation and its aboriginal territories. The name “12 Tribes” is referenced, to honor the 12 bands that make up the Confederated Tribes and is woven through all three properties. All three casinos serve as excellent outposts for visitors interested in exploring the surrounding area and learning about the rich Tribal heritage, as well as enjoying annual events like the famous Omak Stampede.



Colville Casino website images 2023

## 12 Tribes Omak Casino Hotel

The 12 Tribes Omak Casino Hotel features stylish guest rooms or suites designed to relax with an impeccable view of Okanogan Country. There is special attention to every detail, from the large picture windows that showcase the region’s rugged beauty, to the spa-inspired bathrooms. For even deeper relaxation, the Renew Spa melts away a long day of sightseeing by offering a variety of services. 12 Tribes Omak Casino Hotel also offers several food options, Camas Omak restaurant offers casual dining with an upscale flair. This exciting dining destination is named for the wild hyacinth, a beautiful native plant that is both edible and nutritious. Camas serves innovative, contemporary American cuisine with a focus on the bounty of the Pacific Northwest.



Colville Casino website images 2023

## 12 Tribes Coulee Dam Casino

12 Tribes Coulee Dam Casino offers dining and gaming. The Spillway features outdoor seating and impeccable views of the Grand Coulee Dam. The casino is also conveniently located near the Colville Tribal Museum in Coulee Dam. The museum is filled with history collected by the Colville Confederated Tribes. Inside the main room are displays of basketry, beadwork, clothing and tools from this area. A diorama depicts the traditional salmon fishing so important to the area, and a mural above the door shows Kettle Falls before it was inundated by the Grand Coulee Dam. A gift center occupies the ground floor, featuring Native crafts, quilts, books, cards, posters, and much more. Visitors can also learn about the local culture, history and geology by viewing from a large stock of educational videos.

## 12 Tribes Chelan Casino

12 Tribes Lake Chelan Casino in Manson not only features excellent gaming and dining options, it’s also the location of the Amphitheater, the Pacific Northwest’s only outdoor concert venue featuring covered seating. Event attendees can enjoy warm summer nights filled with live music. In a spectacular setting across from beautiful Lake Chelan, the Amphitheater has a capacity of more than 1,600 seats. The amphitheater is large enough to host major market entertainment, but also intimate enough to ensure every seat is a great one. This one-of-a-kind music venue has played host to music greats like Lee Brice, Brett Young, Billy Idol and Chase Rice.



Colville Casino website images 2023

# Colville Tribal Curriculum



Vaughn, Nanette. *Students*. 2023

## Colville Tribal Curriculum:

Looking for ideas on how to implement Colville Tribal Based Sovereignty curriculum? To support State Legislature Senate Bill 5433 and the continuous teaching and learning provided to Washington State students, these “Ready to Go” lessons have been shared by the Confederated Tribes of the Colville Reservation for all educators. All lessons are available online on the Colville Tribes Employment and Education: Curriculum Page @ [https://www.colvilletribes.com/cct\\_curric](https://www.colvilletribes.com/cct_curric)

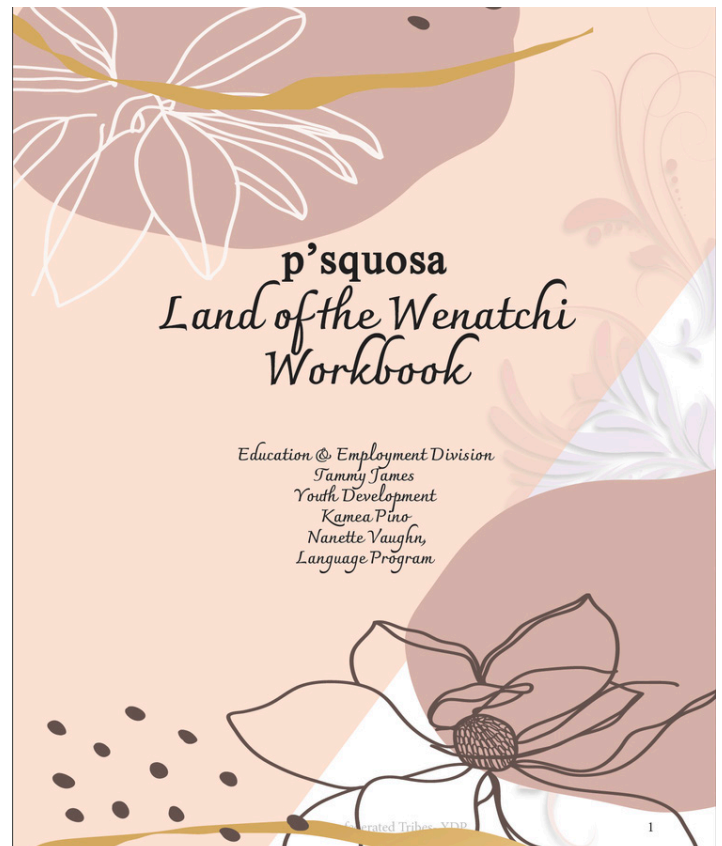
## Since Time Immemorial Curriculum Goals:

1. Establish 10 Colville Tribal based curriculum modules in Tribal Language, History, Culture, and Governance for K-12 Grade levels that meet Washington State Standards
2. Meet with at least one School District per district on the Colville Tribes Reservation and in its aboriginal territories to inform teachers, staff, principals, superintendent on curriculum
3. Establish 1 implementation team per district ensuring progress and implementation of said curriculum
4. Host quarterly meetings with said districts on progress of curriculum

## Current Ready to Go Modules:

5. Colville Tribal Government Grades 4-6 and 8-12 - An in-depth overview of the tribe, students look at the establishment of the Colville Reservation and its governmental structure. Activities include worksheets, mock Business Council elections, and mock Committee Sessions.
6. Thunders Hair - Based on the book “Thunder’s Hair” by Jessie Taken Alive-Rencountre, students learn the importance and significance of hair to Native culture and traditional medicinal plants used since time immemorial. Activities include worksheets, an audio book, and student PowerPoint.

7. Elk and Mouse Story & Rock Story: Grades 4-6 - This curriculum introduces students and teachers to the significance of storytelling to the Colville Confederated Tribes. It is a collection of nxaʔamxćin stories (kʷalmáyaʔtn) that have been transcribed and translated by the Colville Tribal Language Program and elders Pauline Stensgar and Ernie Brooks.
8. Coyote Purpose: Grades 9-12 - Another creation story provided by the Colville



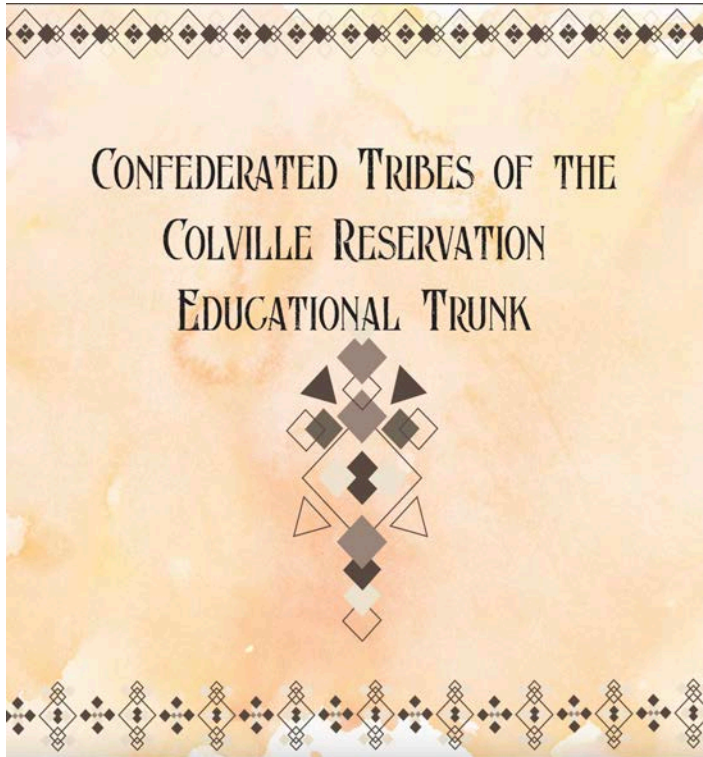


Language Program, students learn the importance of food sovereignty and how it applies to everyday lives. The “Bitterroot lesson” uncovers students’ holistic values to becoming a well-rounded individuals.

- 9. Wenatchee Curriculum Grades 11-12 - First of its kind, Land of the Wenatchee by the Colville Youth Development Program stems from research conducted by historian Richard Hart, author of The Wenatchi

Indians: Guardians of the Valley, and family members of Wenatchi descendant readers are taken through a timeline of Wenachi History, language, culture, and governance.

- 10. Coloring Book: All ages - The Youth Development Coloring Book and stickers incorporate Indigenous artwork specific to the Colville Confederated Tribes while utilizing the Native dialects spoken by the tribe.



### Curriculum Trunks:

The Educational Curriculum Trunk is an introduction to Colville Tribal History and Culture to help provide local educators and students with introductory resources to begin building a better understanding of the local tribes. Lesson plans complete with Washington State Academic Standards serve as guides. Educators will find the Educational Trunk helpful in supporting culturally responsive teaching and learning.

It also serves to begin contributing to the Washington State Tribes, Since Time Immemorial, curriculum collaboration.

This curriculum cannot be copied or duplicated without the written consent of the Youth Development Program at the Confederated Tribes of the Colville Reservation.

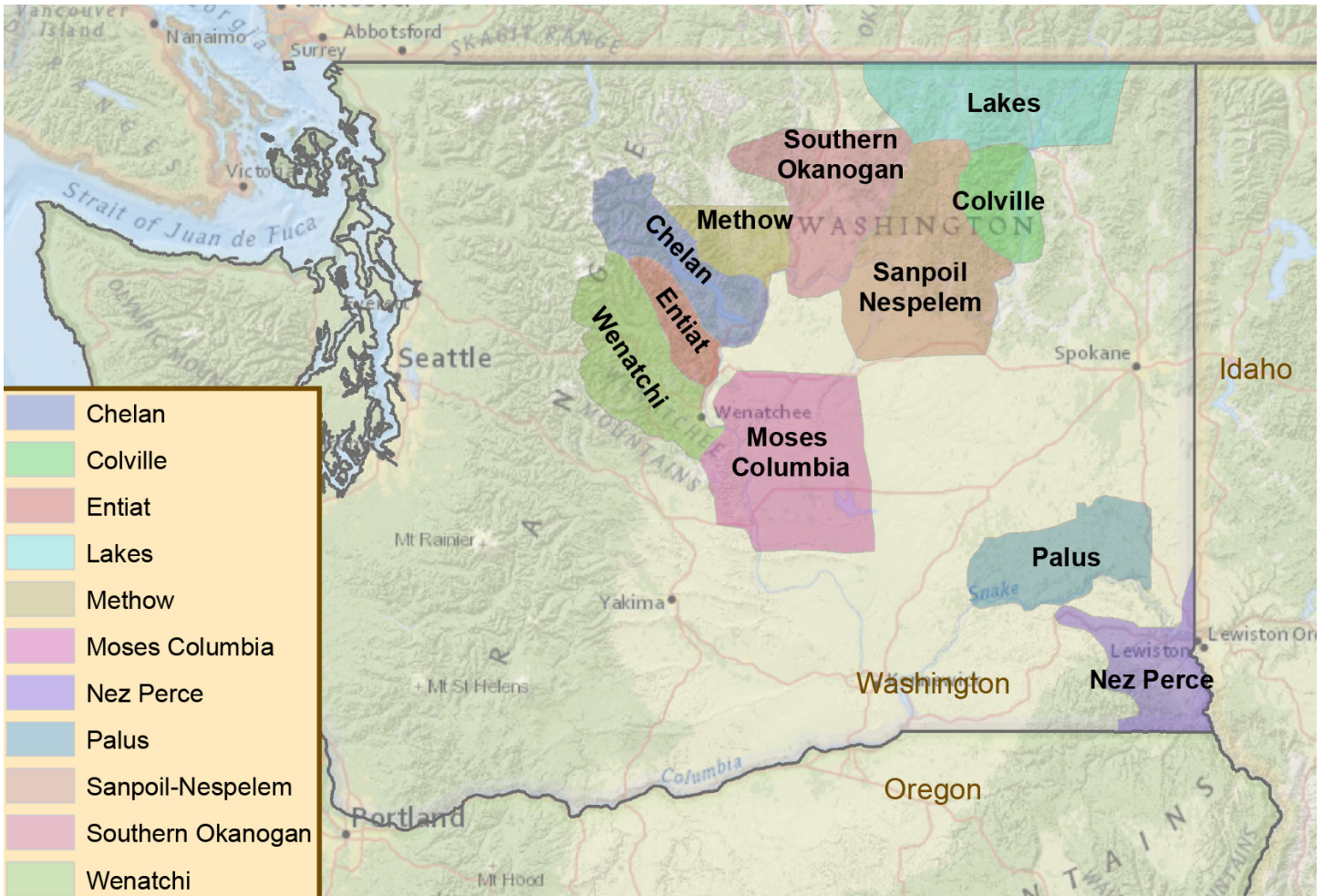


Vaughn, Nanette.  
*Trunk and trunk Photos.*  
2023





# Colville Tribes Maps

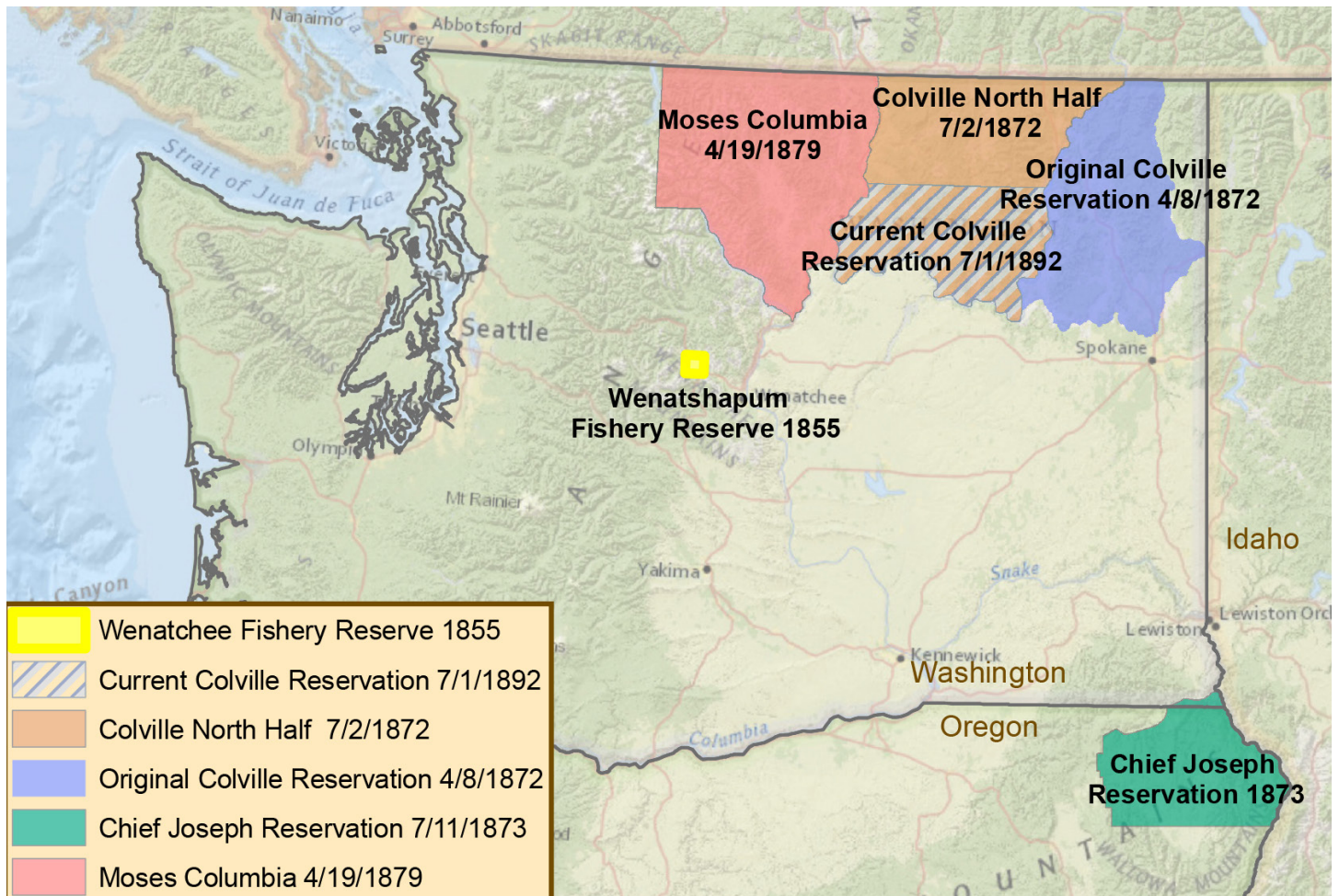


Land Areas Judicially Established by the Indian Claims Commission (4 ICC 151; 12 ICC 301' 18 ICC 1)(exclusive use areas only)





# Colville Tribes Maps



Reservations Established By Presidential Executive Orders April 9, 1872; April 19, 1872; July 2, 1872; March 6 1880 Wenatchi Reservation as Marked by Colonel George Wright 1856



# Books

**Please Note:** This list is a research aide, it is not meant to be definitive or exhaustive.

## Chelan

### **Anastasio, Angelo**

1972 The Southern Plateau: An Ecological Analysis of Intergroup Relations. In Northwest Archaeological Research Notes 6(2):109-229.

### **Anglin, Ron**

1995 Forgotten Trails; Historical Sources of the Columbia's Big Bend Country. Washington State University Press, Pullman.

### **Boas, Franz (editor)**

1917 Folk-tales of the Salish and Sahaptin Tribes. Collected by James A. Teit, Marian K. Gould, Livingston Farrand, and Herbert J. Spinden. Memoirs of the American Folk-Lore Society 11. Lancaster, PA. (Reprinted: 1969, Kraus Reprint, New York).

### **Hackenmiller, Tom**

1995 Wapato Heritage Entiat and Chelan. Point Publishing, Manson, WA.

### **Miller, Jay**

1998 Middle Columbia River Salishans. In Handbook of North American Indians, Volume 12, Plateau, edited by D.E. Walker, Jr., pp 253-270. Series Editor, W. Sturtevant, Smithsonian Institution, Washington, D.C.

### **Palmer, Gary**

1991 Ethnohistorical Report on Columbia, Entiat, Chelan, and Wenatchi Peoples of the Colville confederated Tribes

(Pre-file Testimony, June 18, 1991: U.S. v. Oregon, U.S. District Court, District of Oregon; Civ. No 68-513-MA.

### **Raufer, Sister Maria Hrna**

1966 Black Robes and Indians on the Last Frontier: A Story of Heroism. Bruce Publishing Company, Milwaukee.

### **Ray, Verne, F.**

1936 Native Villages and Groupings of the Columbia Basin. Pacific Northwest Quarterly 27(2):99-152.

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1960 The Columbia Indian Confederacy: A league of Central Plateau Tribes. In Culture in History: Essays in Honor of Paul Radin, edited by ©Colville Confederated Tribes- YDP

Stanley Diamond, pp 771-789. Columbia University Press, New York.

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### **Ruby, Robert H. and John A. Brown**

1965 Half Sun on the Columbia, A Biography of Chief Moses. University of Oklahoma Press, Norman.

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1933 The Salishan Tribes of the Western Plateaus, edited by Franz Boas. Extract from the Forty-fifth Annual Report of the Bureau of American Ethnology, Washington, D.C.

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**Ackerman, Lillian A.**

1996 Ethnographic Overview and Assessment of Federal and Tribal Lands in the Lake Roosevelt Area Concerning the confederated Tribes of the Colville Indian Reservation. Project Report 30, Department of Anthropology, Washington State University, Pullman.

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**Chittenden, Hiram M. and Alfred T. Richardson**

1905 Life, Letters and Travels of Father Pierre-Jean DeSmet, S.J. 1801-1873. 4 volumes, Francis P. Harper, New York.

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**Fulkerson, Cathy**

1988 Predictive Locational Modeling of Aboriginal Sites in the Methow River Area, North Central Washington.

Manuscript on file, Office of Archaeology and Historic Preservation, Olympia.

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**Portman, Sally**

2002 The Smiling County: A History of the Methow Valley. Published by Sun Mountain Resorts at Pack and Paddle Publishing, Port Orchard, Washington.

**Raufer, Sister Maria Hrna**

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**Wilson, Bruce**

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**Moses Columbia Anastasio, Angelo**

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**Bennett, Lee A., Astrida R. Blukis Onat, and Robert Stone**

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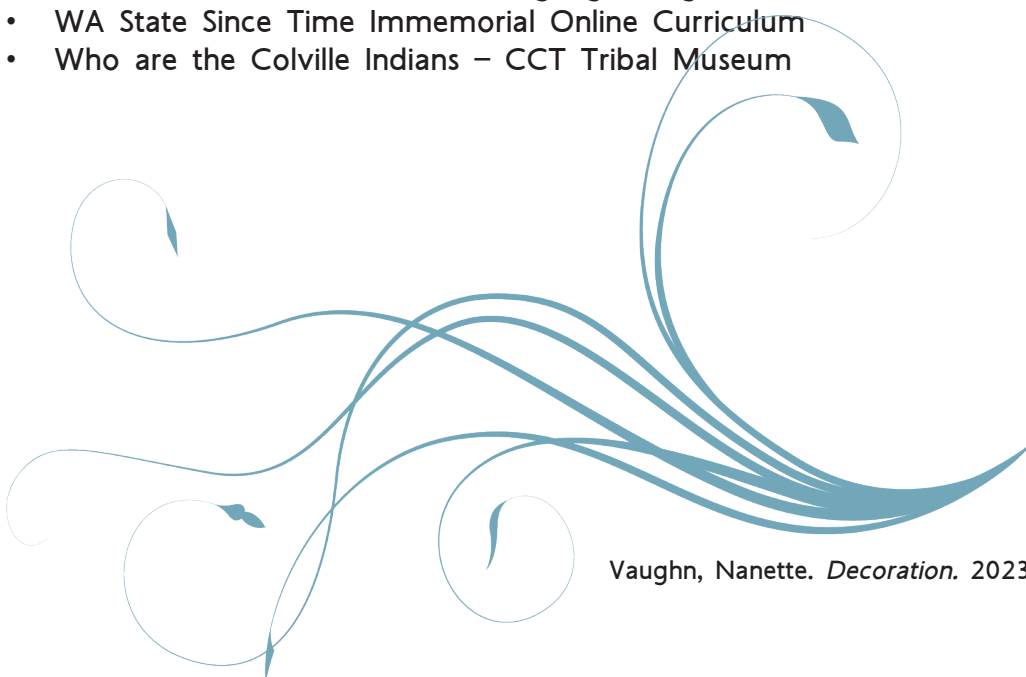
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Vaughn, Nanette. *Decoration*. 2023



# Worksheets

ᑕᑭᑦ ᑭᑦᑭᑦ Teachers!

Thank you in advance for utilizing the Through History: The Confederated Tribes of the Colville Reservation curriculum. In the Through History packet, you will find worksheets that correspond with the workbook for you to use in the classroom. Below are details about the pages.

**Worksheets:**

**Aboriginal Territories:** Following pg 10 Ancestral Territories.

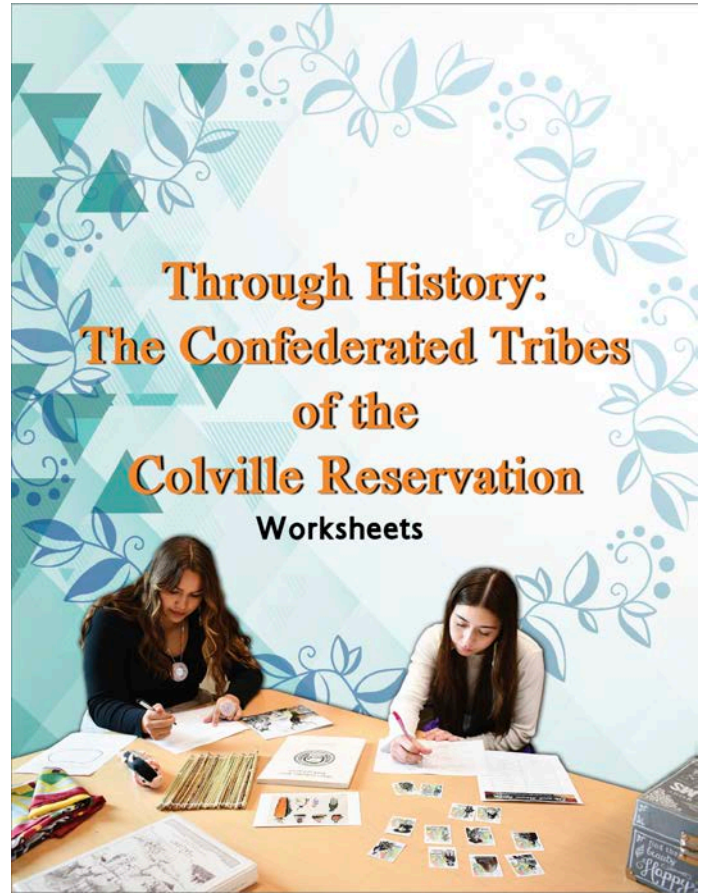
**Dialects:** Following pg 12 Language Greetings

**Seasonal Activities:** Following pg 19 Traditional Foods

**Dam Worksheet:** Following pg 22 Dam Construction Map and Timeline

**nt'it'yáx:** Following pg 25 Fish Accords

**Who am I?:** Following pg 30 Chiefs



Pino, Kamea. *Through History*. 2023

ᑭᑦᑭᑦ ᑭᑦᑭᑦ: **Aboriginal Territories** ᑭᑦᑭᑦ ᑭᑦᑭᑦ

Directions: Write the name of each band that correlates with the letter.

B	
D	
A	
J	
I	
F	
K	
G	
H	
E	
C	
L	

s'zil'k'm--nselexcin  
kaš kahtalman--nxa'amucic  
tiwiyekt--nimipu

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ᑭᑦᑭᑦ ᑭᑦᑭᑦ: **Dam Worksheet** ᑭᑦᑭᑦ ᑭᑦᑭᑦ

Directions: Write the name of each dam that correlates with the letter and the year it was constructed.

B	
D	
A	
J	
M	
F	
K	
G	
H	
E	
C	
L	

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ᑭᑦᑭᑦ ᑭᑦᑭᑦ: **nt'it'yáx** ᑭᑦᑭᑦ ᑭᑦᑭᑦ

Directions: Use the information below to label and describe each stage of the life cycle of a Salmon.

- Smolts: Silver colored smolt swim downstream and continue to grow and prepare to make the trip to the ocean.
- Eggs: Are in the gravel of fresh water and hatch there.
- Fry: Swims out of the gravel.
- Spawning Salmon: stays in the ocean until its ready to spawn (lay eggs).
- Eggs: Hatch into the Alevins.
- Adult Salmon: Grow and mature in the ocean, some migrate to great distances.

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Pino, Kamea. Created *Curriculum Pages*. 2023

