

The Confederated Tribes of the Grand Ronde Community of Oregon



Grand Ronde Tribal

HISTORY

Curriculum Unit

FOURTH GRADE LEVEL



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The Confederated Tribes of the Grand Ronde Community of Oregon

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April 29, 2014

Dear Oregon Educators,

It is a great honor to announce our new Grand Ronde Tribal History curriculum. This unit has been a long time in the making. This was a tribal wide effort to answer the call from teachers for historically accurate and culturally relevant classroom ready curriculum about The Confederated Tribes of Grand Ronde.

The curriculum is the first of its kind in that it is a tribe specific Oregon curriculum designed by Native American educators and aligned to the Oregon Social Sciences Academic Content Standards and Common Core Standards. It has been pilot tested at the Willamina School District and Pleasant Hill Elementary School during the 2013-2014 school year and is now ready for release. It is a 15 lesson fourth grade unit.

There is a variety of creative learning opportunities for students throughout the curriculum including vocabulary building, critical thinking, discussion, research, journaling, non-fiction reading, comparison and contrasting, individual, and cooperative learning. Each of the lessons provide for differentiation of student learning styles.

The Tribe believes that by making the dedication of creating and providing this information we will reinforce our own position in the community as a partner, an assist students and teachers across Oregon in understanding how diverse Oregon really is.

I would encourage educators to view the free curriculum by visiting the Confederated Tribes of Grand Ronde website at: www.grandronde.org or call 1-800-422-0232 Ext. 2275 for more information.

Thank you for all you do on behalf of Oregon students. Together we can ensure that each and every child has the opportunity to learn and grow from Oregon's history.

Sincerely,

Reyn Leno
Tribal Council Chairman



Introduction

Welcome to the Grand Ronde Tribal History curriculum unit. We are thankful that you are taking the time to learn and teach this curriculum to your class. This unit has truly been a journey. It began as a pilot project in the fall of 2013 that was brought about by the need in Oregon schools for historically accurate and culturally relevant curriculum about Oregon Native Americans and as a response to countless requests from Oregon teachers for classroom-ready materials on Native Americans.

The process of creating the curriculum was a Tribal wide effort. It involved the Tribe's Education Department, Tribal Library, Land and Culture Department, Public Affairs, and other Tribal staff. The project would not have been possible without the support and direction of the Tribal Council. As the creation was taking place the Willamina School District agreed to serve as a partner in the project and allow their fourth grade teachers to pilot it during the 2013-2014 academic year. It was also piloted by one teacher from the Pleasant Hill School District.

Once teachers began implementing the curriculum, feedback was received regarding the effectiveness of lesson delivery and revisions were made accordingly. The teachers allowed Tribal staff to visit during the lessons to observe how students responded to the curriculum design and worked after school to brainstorm new strategies for the lessons and provide insight from the classroom teacher perspective. It was incredibly beneficial to have five different teachers providing suggestions including a special education teacher and Grand Ronde Tribal member teacher. A major strategy that developed from the teacher input was allowing for differentiation in each of the lessons to accommodate diverse student learning styles.

The curriculum includes 15 lessons that feature the pre-termination time period, the five largest tribes of the Confederated Tribes of Grand Ronde, laws and treaties, housing, transportation, fishing and hunting, stories and oral history, plants, basketry and gathering, clothing, language, termination, restoration, and sovereignty and tribal government today. It also includes a glossary, maps, teacher resources, and a special edition CD created by multiple Native American music award winning flutist and Grand Ronde Tribal member Jan Looking Wolf Reibach. Each lesson plan has a logo titled "Telling Our Story" that was created specifically for the curriculum by Grand Ronde Tribal member artist Brian Krehbiel.

Technology was integrated into the curriculum by designing a lesson around iPad use in the classroom and providing PowerPoint presentations and videos for lesson delivery. Lessons include activities such as a pre and post assessment, vocabulary, matching, journaling, non-fiction reading, comparison and contrast, presentations, worksheets, scavenger hunts, picture notes, drawing and art based projects, picture identification, word search, and an introduction to Chinuk Wawa language.

A specific insert in the curriculum was the Native American resource list developed by Tribal Librarian Marion Mercier. It provides teachers and students expanded opportunities to dive deeper and research both The Confederated Tribes of Grand Ronde and other Oregon tribes. It includes lists of books at various reading levels, including Young Adult Non-fiction, Young Adult Fiction, Elementary Non-fiction, Elementary Fiction, and Elementary Picture Books – Fiction and Non-fiction. Books on the list are available in the Confederated Tribes of Grand Ronde's Tribal Library collection. The resource list also includes reference to Grand Ronde Tribes, Coastal Tribes of Oregon, Tribes East of the Cascades and the Columbia River areas, Oregon Tribes: general, videos, researched material including dissertations and theses, music, basketry curriculum materials, Tribal Newsletters, and websites.

A few guidelines for teaching the curriculum include keeping a general focus on the fact that the Confederated Tribes of Grand Ronde consists of not just one, but over 30 different tribes and bands that lived in much of Western Oregon, parts of Northern California, and Southern Washington that have existed since time immemorial. The Confederated Tribes of Grand Ronde are still here today and include a membership of over 5000 people.

In order to supplement and enhance the curriculum we do recommend you invite guest speakers including Grand Ronde Tribal Elders to your classroom to share their insight. We also recommend that you contact the Education Department, Culture Department, or Tribal Library at the Tribe for any questions or help with additional resources. We extend an invitation for you and your students to visit our Tribal facilities in Grand Ronde for a field trip as well.

Lastly, previewing all lessons ahead of time, reviewing the Tribe's website, Restoration video, and researching other resources about the Tribe provided in this curriculum will be extremely helpful in teaching the lessons effectively.

Our hope is that you will teach the history of our people to students with a kind heart and share accurate knowledge that can be passed down for generations to come.

Hayu Masi,

(many thanks)

April Campbell, Kathy Cole, and Trinity Minahan

Grand Ronde Tribal History Curriculum Writers



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Smoke Signals newspaper and the Confederated Tribes of Grand Ronde Public Relations Staff

The Confederated Tribes of Grand Ronde Tribal Council for their support and allocation of tribal resources to make this curriculum possible.

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Curriculum Lesson Plan Logo designed by
Confederated Tribes of Grand Ronde member Brian Krehbiel



Other Contributors

Administration for Native American Grant through the Esther Martinez Act

Indians In Oregon Today curriculum

Mission Mill Museum *Facing Statehood* curriculum

Northwest Indian Language Institute

Oregon Historical Society

Spirit Mountain Community Fund

State of Washington Office of Superintendent of Public Instruction Indian Education Office
Since Time Immemorial: Tribal Sovereignty in Washington State curriculum

Specific Curriculum References

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Curriculum Project
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Historical Society Press.
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The design for the lesson plans is called **“Telling Our Story”**. It was created by Confederated Tribes of Grand Ronde member Brian Krehbiel. It includes a blue jay, flicker, coyote, and eagle.

The tail of the flicker is holding up the world. There are two faces - a man and a girl.

There are three faces of coyote – he is a changer and so it shows the changes that he makes.

The big face is of a spiritual leader beside the blue jay. The outline is of the sun.





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Lesson 1

Pre-Termination



Lesson Goals/Objectives:

1. Describe the presence and history of Grand Ronde Indians since time immemorial (Pre-European contact).
2. Give insight as to the timeline of events from Pre-European contact to restoration of Grand Ronde Indians.

Oregon Common Core State Standard(s) Met:

- 4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.
- 4.W.2 Write informative/explanatory texts to examine a topic and convey ideas and information clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge 4.6: Create and evaluate timelines that show relationships among people, events, and movements in Oregon history.
3. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Pre-Termination - Lesson 1

Oregon Common Core State Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.2 Write informative/explanatory texts to examine a topic and convey ideas and information clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.6: Create and evaluate timelines that show relationships among people, events, and movements in Oregon history.

3. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

Lesson Goals/Objectives:

1. Describe the presence and history of Grand Ronde Indians since time immemorial (Pre-European contact).

2. Give insight as to the timeline of events from Pre-European contact to restoration of Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

■ Pre/Post Assessment for all students

■ Pre/Post Assessment ANSWER KEY

■ Butcher Paper and Sticky Notes or Labels for time line activity – Set this up ahead of time in a designated area of the classroom. It will be used throughout the unit to mark significant events. It can simply have a line drawn across it. Then as events occur throughout the unit they can be placed on the time line with sticky notes or labels by the students.

■ Laptop/Desktop Computer and Projector

LESSON PLAN

- Document camera
- TV and DVD Player (optional – only if showing Standing Strong DVD on TV)
- Vocabulary Sheet
- PowerPoint Lesson1 Presentation
- *Standing Strong* Western Oregon Tribes Video DVD or use link from CTGR website:
<http://www.grandronde.org/video/standing-strong---the-tribal-nations-of-western-oregon/>
- Journals
- Pocket folders (optional)
- Lesson 1 Optional Worksheet
- Lesson 1 Option Worksheet ANSWER KEY

Anticipatory Set: Ask if students have heard of the Confederated Tribes of Grand Ronde. Explain that for the next few weeks, they will be learning about Grand Ronde Tribal History.

Lesson Steps:

1. Hand out the journals and pocket folders and explain how they will be used throughout the unit (journals for writing activities and pocket folders for storing unit materials).
2. Pass out the Pre/Post Assessment to students and have them complete it.
3. Briefly point out the time line and tell how it will be used throughout the unit.
4. Place the vocabulary sheet on the document camera and review the words/definitions or hand out individual vocabulary sheets to students and review aloud.
5. Open PowerPoint Presentation – Prompt students for questions/clarification/input as you read through the slides – Some ideas for the **timeline** include: starting with time immemorial on the far left (you can cut out pictures from the PowerPoint slides and paste them onto the timeline or use sticky notes). Then as events/dates occur, add them to the timeline throughout the lesson and unit.
6. *Standing Strong* Western Oregon Tribes Video – use video link from website or DVD
7. Have students journal about the lesson and video following the CCSS 4.W.2: Write informative/explanatory texts to examine a topic and convey ideas and information clearly.
8. Close with telling students the next lesson will be about the 1855 time period, the removal of Tribes, and Reservation life.

LESSON PLAN

Differentiation: The PowerPoint Presentation can be printed as a handout for students to read, follow along, or take notes.

Early Finisher Activities: Students can complete the lesson 1 optional worksheet or draw in their journal about anything from the lesson.

Assessment: Pre/Post Assessment, student journal entry, student participation, etc.

Notes/Other: Jan Michael Looking Wolf's audio tracks can be played as background music while students are writing in their journals.

Attachments:

Pre/Post Assessment for all students

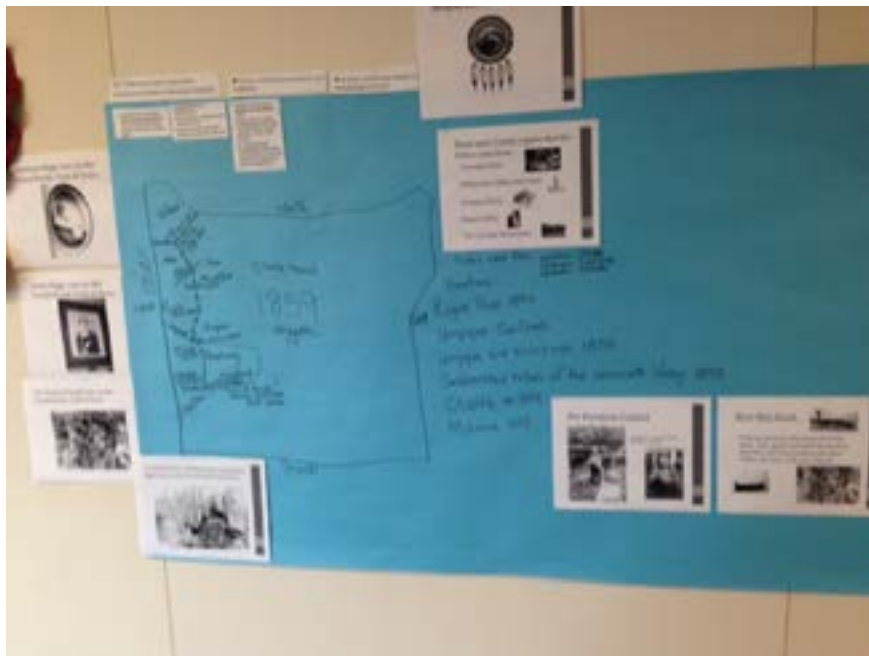
Pre/Post Assessment ANSWER KEY

Vocabulary Sheet

PowerPoint Presentation

Standing Strong Western Oregon Tribes DVD or web link:

<http://www.grandronde.org/video/standing-strong---the-tribal-nations-of-western-oregon/>



Example of a time line to be displayed in classroom throughout unit:



Lesson 1 Pre-Termination

Vocabulary

cultural

indigenous

regions

time immemorial

treaties

tribe/tribal

Definitions:

cultural: the way a group of people lives; the customs and life ways a group of people exhibit

indigenous: native peoples having long term historical and cultural ties, originating to a specific place and originating within a particular territory

regions: land areas defined by geographical, geological or environmental characteristics

time immemorial: a phrase referring to people, tribes living since the beginning – beyond memory or record, usually used in reference to the time in which Indigenous people have lived within their lands

treaties: Legal agreement(s) between two or more sovereign nations. Treaties may be ratified or unratified, meaning, confirmed and binding by all parties to the agreement, or not confirmed. Treaties are normally negotiated between the Federal government and one or more tribes. Under the U.S. Constitution treaties are considered part of the supreme law of the land.

tribe/tribal: refers to a group of indigenous people that share similar culture, social, political and/or economic characteristics – tribes are sovereign nations and are able to sign treaties and possess rights to land and resources



Grand Ronde Tribal History Unit

Pre/Post Assessment

1. What is a Native American/American Indian?

- a. anyone that lives in America
- b. refers to an indigenous person of any global place – an enrolled member, member, or descendent of a Tribe – also known as Indian
- c. a person from South America
- d. all of the above

2. How long have tribes been in America?

- a. since 1960
- b. since 1795
- c. since time immemorial (Pre-European contact)
- d. since 1895

3. What was the Grand Ronde Trail of Tears?

4. Name at least three of the five Principle tribes of the Confederated Tribes of Grand Ronde that make up the feathers in the tribal logo.



5. How many treaties did the Confederated Tribes of Grand Ronde have?

- a. seven
- b. two
- c. three
- d. ten

6. Name one reason Indians made treaties.

7. What type of housing did Grand Ronde Indians live in?

- a. cloth teepees
- b. brick houses
- c. clay huts
- d. plankhouses or mat houses

8. What was the only form of transportation used by the Grand Ronde Indians long ago?

- a. canoes or by foot
- b. cars
- c. planes
- d. trains

9. What clothing was worn by Grand Ronde Indians long ago?

- a. colored feathers with gold and silver end pieces
- b. natural sources such as plant materials, tree bark, or animal skins
- c. denim, rayon, rubber or silk cloth
- d. leather coats and pants

10. Name at least two animals Grand Ronde Indians hunted.

11. The first common language of the Grand Ronde reservation was not English but a Native language called _____.

- a. Spanish
- b. Chinuk Wawa
- c. Cayuse
- d. Walla Walla

12. What occurred when the 1954 Western Oregon Termination Act was signed into law?

- a. Grand Ronde Indians were granted many acres of land
- b. Grand Ronde Indians regained trust with the federal government
- c. Grand Ronde lost all their treaty rights and land
- d. none of the above

13. What was Restoration and why was it important?

14. Why did Grand Ronde Indians tell stories to their people?

- a. to teach a lesson
- b. to share history and culture
- c. to pass down ways and traditions generation to generation
- d. all of the above

15. What is sovereignty?

- a. a stereotype of native people
- b. the termination of native people
- c. clothing used by native people
- d. the authority of a tribe to govern itself – having independent power; free



Grand Ronde Tribal History Unit

Pre/Post Assessment – **ANSWER KEY**

1. What is a Native American/American Indian?

- a. anyone that lives in America
- b. refers to an indigenous person of any global place – an enrolled member, member, or descendent of a Tribe – also known as Indian
- c. a person from South America
- d. all of the above

2. How long have tribes been in America?

- a. since 1960
- b. since 1795
- c. since time immemorial (Pre-European contact)
- d. since 1895

3. What was the Grand Ronde Trail of Tears?

Native people were gathered up near Ft. Lane, at the base of Table Rock (near present day Medford) and forced to march during the winter months beginning February 23 through March 25, 1856, to the Grand Ronde Indian Reservation. The march was over 30 days long. During this march 8 people died and 8 babies were born.

4. Name at least three of the five Principle tribes of the Confederated Tribes of Grand Ronde that make up the feathers in the tribal logo.

Molalla
Kalapuya
Umpqua
Chasta Costa
Rogue River



5. How many treaties did the Confederated Tribes of Grand Ronde have?

- a. seven
- b. two
- c. three
- d. ten

6. Name one reason Indians made treaties.

Reserve portions of their land, creating a reservation

Maintain the right to decide their own government

Maintain the right to determine how their own land is used.

Maintain hunting, fishing, and gathering rights.

Identify and define the rights of both nations.

Deal with non-Indians on an equal basis.

Establish the borders for their nations.

Be able to trade with other tribes and non-Indians.

Build friendship between nations.

7. What type of housing did Grand Ronde Indians live in?

- a. cloth teepees
- b. brick houses
- c. clay huts
- d. plankhouses or mat houses

8. What was the only form of transportation used by the Grand Ronde Indians long ago?

a. canoes or by foot

b. cars

c. planes

d. trains

9. What clothing was worn by Grand Ronde Indians long ago?

a. colored feathers with gold and silver end pieces

b. natural sources such as plant materials, tree bark, or animal skins

c. denim, rayon, rubber or silk cloth

d. leather coats and pants

10. Name at least two animals Grand Ronde Indians hunted.

Bear

Duck

Coyote

Elk

Grasshopper

Rabbit

Raccoon

Rattlesnake

Squirrel

Wildcat

11. The first common language of the Grand Ronde reservation was not English but a Native language called _____.

- a. Spanish
- b. Chinuk Wawa**
- c. Cayuse
- d. Walla Walla

12. What occurred when the 1954 Western Oregon Termination Act was signed into law?

- a. Grand Ronde Indians were granted many acres of land
- b. Grand Ronde Indians regained trust with the federal government
- c. Grand Ronde lost all their treaty rights and land**
- d. none of the above

13. What was Restoration and why was it important?

Restoration was a collaborative effort between Grand Ronde Indians and the local community to restore the Confederated Tribes of Grand Ronde. On November 22, 1983, House Resolution 3885 became law, effectively restoring the Confederated Tribes of Grand Ronde to federal recognition status.

14. Why did Grand Ronde Indians tell stories to their people?

- a. to teach a lesson
- b. to share history and culture
- c. to pass down ways and traditions generation to generation
- d. all of the above**

15. What is sovereignty?

- a. a stereotype of native people
- b. the termination of native people
- c. clothing used by native people
- d. the authority of a tribe to govern itself – having independent power; free

Ntsayka Ikanum – Our Story

Click here for
audio



[1]

What is a Tribe?

A group of indigenous people that share similar cultural, social, political and/or economic characteristics.

What is a Band?

A group of native people joined in a common purpose; to unite as a group – the band is usually a smaller part of a tribe.

What is a Native

American/American Indian?

refers to an indigenous person of any global place - an enrolled member, member, or descendent of a Tribe – also known as Indian

[2]

Check For Understanding

What is a Tribe?

- a. A group of people in South America.
- b. A group of indigenous people that share similar cultural, social, political and/or economic characteristics.
- c. A type of food.
- d. None of the above.

[3]

Who are the Confederated Tribes of Grand Ronde?



► The Ancestors of the Confederated Tribes of the Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial before white settlers arrived.

► More than 30 Tribes and Bands were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing 7 treaties from 1853-1855.

[4]

The Tribes were here since time immemorial (before European contact).

- ▶ At least 14,500 years based on oral traditions
- ▶ At least 14,300 years based on archaeological record

[5]

There were 5 main regions that the Tribes came from:

Columbia River



Willamette Valley and Coast



Umpqua Basin



Rogue Valley



The Cascade Mountains



[6]

Check for Understanding

What were the 5 main regions that the Tribes came from?



[7]

Original Tribal Areas

Tribes were from:
Western Oregon
Northern California
Northern Nevada



[8]

How they lived...



Prior to removal, they lived off of the land – fish, game and plant foods were plentiful, and they traded with other Tribes and later, with non-Indians.



[9]

Pre-European Contact



Clothing was made from animal skin, fibers, and shells.

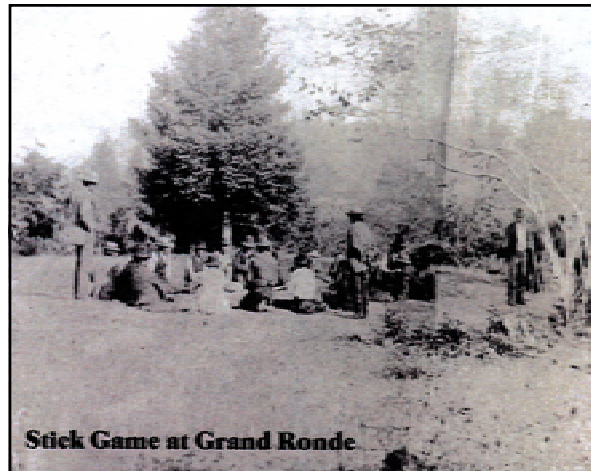


[10]

There were many (over 100) native languages spoken throughout Oregon



[11]



Stick Game at Grand Ronde

[12]

European Contact



- The first non-native explorers and traders arrived here in the mid to late 1700s by ship.
- 1805 – Lewis and Clark.
- 1812 - Hudson Bay Co. brought European goods, other Tribes, and traders.
- Conflicts included language barriers, low resistance to disease, land takeover, value differences, food depletion, and dependency on European goods.
- Marriage to traders became common.

13

Compare/Contrast

- **Lewis & Clark Expedition** (American led expedition) – First contact with Native people of Western Oregon – 1805.
- Funded by the U.S. Government.
- Established Ft. Clatsop on the Columbia River.
- Interacted with Chinookan people up and down the river.
- **Hudson Bay Company** (British-led expedition) – 1812.
- Hudson Bay Co. began establishing itself on the Columbia River in 1812 with the seizure of Ft. Clatsop.
- Ft. Vancouver was established in the 1820s and served as a center for western fur trade and a port of colonization.

14

Sickness

- Native Americans had never been exposed to the diseases brought by the early explorers, trappers, missionaries, and settlers.
- Some of the most deadly diseases were smallpox, influenza, and malaria.
- Sadly, neither Western nor Native medicinal practices could stop the devastation.
- Massive population loss occurred – upwards of a 97% decline.

15

Standing Strong Western Oregon Tribes Video

- DVD or click on link:
<http://www.grandronde.org/video/standing-strong---the-tribal-nations-of-western-oregon/>

16

Journaling About Today's Lesson

{ 17 }

Name: _____

Date: _____



Ntsayka Ikanum – Our History

Who are the Confederated Tribes of Grand Ronde?



The Ancestors of the Confederated Tribes of the Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial before white settlers arrived. More than 30 Tribes and Bands were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing 7 treaties from 1853-1855.

The tribes were here since time immemorial (before European contact). This translates to at least 14,500 years based on oral traditions and at least 14,300 years based on archaeological record.

There were five main regions tribes originated, which included the Columbia River, Willamette Valley and Coast, Umpqua Basin, Rogue Valley, and the Cascade Mountains. These regions now reside in Western Oregon, Northern California, and Northern Nevada.

Prior to being removed, they used the lands around them – fishing, hunting, and collecting a variety of plant foods. These natural resources were not only used to live but also used to trade with other tribes and later, with non-Indians.

The clothing worn by Grand Ronde Indians was made from natural sources such as plant materials, shells, tree bark, or animal skins.

During this time, there were over 100 native languages spoken throughout Oregon.

The first non-native explorers and traders arrived in this area in the mid to late 1700s by ship. In 1805 Lewis and Clark reached this area; and in 1812 the Hudson Bay Company arrived. They brought European goods, other tribes, and traders. Conflicts included language barriers, low resistance to disease, land takeover, value differences, food depletion, and dependency on European goods. Marriage to traders became common.

Native Americans had never been exposed to the diseases brought by the early explorers, trappers, missionaries, and settlers. Some of the most deadly diseases were smallpox, influenza, and malaria. Sadly, neither Western nor Native medicinal practices could stop the devastation. Massive population loss occurred – upwards of a 97% decline.

Name: _____

Date: _____

Questions

1. The Ancestors of the Confederated Tribes of the Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial before white settlers arrived. (circle true or false)

TRUE

FALSE

2. How many tribes and bands were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing 7 treaties from 1853-1855? (circle one)

- a. Less than 20
- b. More than 45
- c. 15
- d. More than 30

3. What clothing was worn by Grand Ronde Indians long ago? (circle one)

- a. colored feathers with gold and silver end pieces
- b. natural sources such as plant materials, shells, tree bark, or animal skins
- c. denim, rayon, rubber, or silk cloth
- d. leather coats and pants

4. When did the first non-native explorers and traders arrive here? (circle one)

- a. 1600s
- b. 1900s
- c. 1700s
- d. 1800s

5. Native Americans adapted well to the diseases brought by the early explorers, trappers, missionaries, and settlers. (circle true or false)

TRUE

FALSE

6. Some of the most deadly diseases were: (circle one)

- a. smallpox, influenza, and malaria
- b. polio and botulism
- c. cancer
- d. cholera and whooping cough

7. What happened to the Native Americans when the Europeans arrived?

Name: _____

Date: _____

Questions – ANSWER KEY

1. The Ancestors of the Confederated Tribes of the Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial before white settlers arrived. (circle true or false)

TRUE FALSE
2. How many tribes and bands were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing 7 treaties from 1853-1855? (circle one)

a. Less than 20
b. More than 45
c. 15
d. More than 30
3. What clothing was worn by Grand Ronde Indians long ago? (circle one)

a. colored feathers with gold and silver end pieces
b. natural sources such as plant materials, shells, tree bark, or animal skins
c. denim, rayon, rubber, or silk cloth
d. leather coats and pants
4. When did the first non-native explorers and traders arrive here? (circle one)

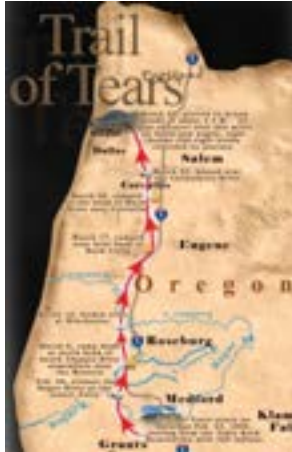
a. 1600s
b. 1900s
c. 1700s
d. 1800s
5. Native Americans adapted well to the diseases brought by the early explorers, trappers, missionaries, and settlers. (circle true or false)

TRUE FALSE
6. Some of the most deadly diseases were: (circle one)

a. smallpox, influenza, and malaria
b. polio and botulism
c. cancer
d. cholera and whooping cough
7. What happened to the Native Americans when the Europeans arrived?
They had conflicts such as language barriers, low resistance to disease, value differences, food depletion, and dependency on European goods. Many died from diseases such as smallpox, influenza, and malaria. There was a 97% decline in their population.

Lesson 2

Pre-Termination



Lesson Goals/Objectives:

1. Describe the presence and history of Grand Ronde Indians since time immemorial (Pre-European contact)
2. Give insight as to the timeline of events from Pre-European contact to the Grand Ronde Indians' restoration.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge: 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.
3. Social Sciences Historical Knowledge: 4.11: Identify conflicts involving use of land, natural resources, economy, and competition for scarce resources, different political views, boundary disputes, and cultural differences within Oregon and between different geographic areas.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Pre-Termination - Lesson 2

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge: 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

3. Social Sciences Historical Knowledge: 4.11: Identify conflicts involving use of land, natural resources, economy, and competition for scarce resources, different political views, boundary disputes, and cultural differences within Oregon and between different geographic areas.

Lesson Goals/Objectives:

1. Describe the presence and history of Grand Ronde Indians since time immemorial (Pre-European contact).

2. Give insight as to the timeline of events from Pre-European contact to the Grand Ronde Indians' restoration.

Materials Needed/Preparation/Equipment:

- Laptop/Computer and Projector
- PowerPoint Presentation
- Journals
- Two Pocket Folders (optional)
- Vocabulary Sheet
- Document Camera/Overhead Projector (optional)
- Blank BINGO Cards

LESSON PLAN

- BINGO card for students to cut out squares
- BINGO card and definitions for TEACHER USE (cut up pictures/definitions and place into a coffee can or similar canister)
- Plastic round tokens or similar for students to use for marking the BINGO cards (so they are reusable)
- BINGO prizes for winners

Anticipatory Set: Review a few highlights from previous lesson and explain that this lesson will be about the 1855 time period, the removal of Tribes, and Reservation life. Let students know that they will have a chance to play BINGO!

Lesson Steps:

1. Review vocabulary words with students on a document camera
2. PowerPoint Presentation (recap previous lesson)
3. Discussion Questions/Journaling
4. PowerPoint continued including brief time line activity
5. BINGO – Model for students on a document camera using the BINGO card for students to cut out squares sheet how to cut out each square and paste it onto their blank BINGO card (mixing the squares/pictures up so that it does not look the same as the example card – each student's card should be different)
6. Hand out (or have students help hand out) blank BINGO cards, scissors, and glue sticks to students and have them get started assembling their card.
7. Once students have their BINGO cards assembled, then explain that you will show the picture or definition and students must find the match to that on their BINGO card/mark it with the plastic round token (or with a pencil if you are only playing it once).
8. Play BINGO!
9. Show the last slide of PowerPoint - closing

Differentiation: The PowerPoint Presentation can be printed as a handout for students to read, follow along, or take notes.

LESSON PLAN

Early Finisher Activities: Students can draw in their journal about anything from the lesson. Students can also choose a day to read about in the Trail of Tears 1856 Diary of Indian Agent George Ambrose Edited by Stephen Dow Beckham.

Assessment: Student journal entry, student participation, etc.

Notes/Other: Students can work with a partner during BINGO (share a BINGO card).

Attachments:

PowerPoint Presentation

Vocabulary Sheet

Blank BINGO cards

BINGO card for students to cut out squares

BINGO card and definitions for TEACHER USE (cut up pictures/definitions and place into a coffee can or similar canister)

Primary Source Article: *Trail of Tears 1856 Diary of Indian Agent George Ambrose* edited by Stephen Dow Beckham

Lesson 2 Pre-Termination



Vocabulary

native

reservation

termination

Definitions:

native: refers to an indigenous person of any global place - an enrolled member, member, or descendent of a Tribe – also known as Indian

reservation: a place that land is held for special use – for tribes, land held in trust by the federal government for Native American tribes to live on or provide resources to fund their activities

termination: the end or conclusion of – this is in reference to the policy of the United States to terminate all of the tribes; also referred to as liquidation

Ntsayka Ikanum – Our Story

LESSON 2



[1]

REVIEW OF PREVIOUS LESSON

What is a Tribe?

A group of indigenous people that share similar cultural, social, political, and/or economic characteristics.

What is a Band?

A group of native people joined in a common purpose; to unite as a group – the band is usually a smaller part of a tribe.

What is a Native American/American Indian?

refers to an indigenous person of any global place - an enrolled member, member, or descendent of a Tribe – also known as Indian

[2]

Check for understanding:

What is a Tribe?

- a. A group of people in South America.
- b. A group of indigenous people that share similar cultural, social, political, and/or economic characteristics.
- c. A type of food.
- d. None of the above.

[3]

Who are the Confederated Tribes of Grand Ronde?



► The Ancestors of the Confederated Tribes of the Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial before white settlers arrived.

► More than 30 Tribes and Bands were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing 7 treaties from 1853-1855.

[4]

How long have Tribes been in Oregon?

The Tribes were here since time immemorial (before European contact).

- ▶ At least 14,500 years based on oral traditions
- ▶ At least 14,300 years based on archaeological record

[5]

Discussion Question:
What changes occurred
because of European contact?

[6]

The Removal of Tribes

Pre-Termination Lesson 2

[7]

Removal of Tribes 1855-1857

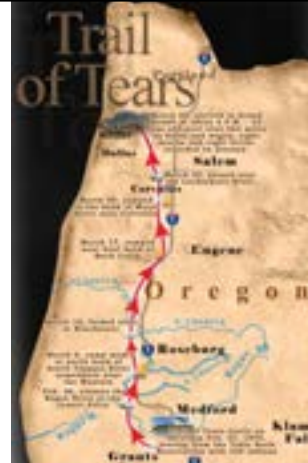
- Tribes were relocated to the Grand Ronde Indian Reservation.
- A reservation is land held for special use, in this case a place for Indians.
- The Grand Ronde Indians were taken by horse, wagon, and steam boat, but mostly by foot.
- The most memorable of these relocations is what the Tribal community today calls "Grand Ronde's Trail of Tears."

[8]

Grand Ronde's Trail of Tears

- Native people were gathered up near Ft. Lane, at the base of Table Rock (near present day Medford) and forced to march during the winter months beginning February 23 through March 25, 1856, to the Grand Ronde Indian Reservation.
- The march was over 30 days long.
- During this march 8 people died and 8 babies were born, so the military officers supervising the march were able to state that "they had arrived with the number of people they had left with."

[9]



[10]

Photo of Table Rock



[11]

Gertrude Mercier and Martha Jane Sands (left to right) were on the Grand Ronde Trail of Tears



[12]

The Hudson Family was on the Grand Ronde Trail of Tears



[13]

Solomon Riggs was on the Grand Ronde Trail of Tears



[14]

Jenny Riggs was on the Grand Ronde Trail of Tears



[15]

Discussion Questions/Journaling

- What would it be like to be taken from your home permanently and forced to go to a reservation?
- How would you react to being told that you could not leave the reservation or talk with any of your family or friends outside of the reservation?
- What changes did these Native Americans have to make?

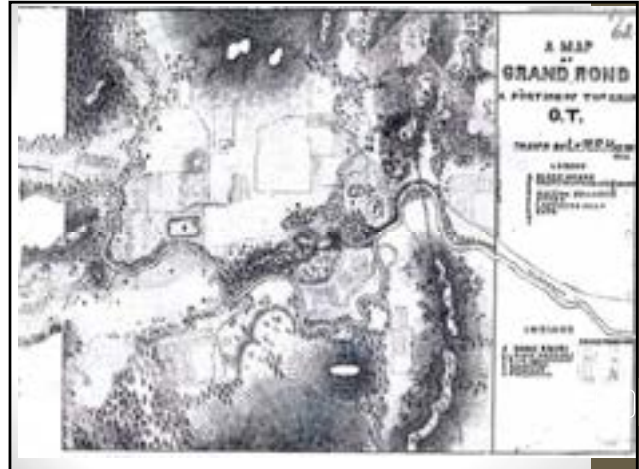
[16]

The Grand Ronde Reservation

- The Reservation was begun by treaty arrangements in 1854 and 1855 and established by Executive Order on June 30, 1857.
- The original Reservation contained more than 60,000 acres.
- The Reservation was located on the eastern side of the coast range on the headwaters of the South Yamhill River, about 60 miles southwest of Portland and about 25 miles from the ocean.



[17]



Early Reservation



- Ft. Yamhill was established and manned by the U.S. Army.
- The soldiers were responsible for keeping Indians on the Reservation and white settlers off the Reservation.
- It contained about 30 Tribes and bands.

[19]

Reservation Life



- There were few jobs at the Reservation; Indians were paid ½ wages.
- Many people left the Reservation to work in agriculture.
- Many men worked in logging.
- Others worked in hops and bean fields.
- Others worked in canneries.



Reservation Life



- Tribal members adapted to the changing times.
- Many intertribal marriages took place.
- Tribal people now have relations at nearly all Reservations in Oregon.



Reservation Life



- Tribal people participate in traditional activities.



[22]

BINGO

[23]

Closing: The next lesson will...

- Discuss the 5 principle Tribes that make up the Confederated Tribes of Grand Ronde and review Grand Ronde's early Tribal Leaders.

[24]

BINGO!

YOUR NAME: _____

BINGO!

NATIVE AMERICAN		1812 Hudson Bay Company arrives	More than 60,000 acres	
				GRAND RONDE'S TRAIL OF TEARS
1850 Oregon Donation Land Act	BAND	FREE SPACE!	1805 Lewis and Clark arrive	
TRIBE		1857 Grand Ronde Reservation established by Executive Order		TABLE ROCK
				Ntsayka Ikanum

BINGO!

YOUR NAME: _____

NATIVE AMERICAN		1812 Hudson Bay Company arrives	More than 60,000 acres	
				GRAND RONDE'S TRAIL OF TEARS
1850 Oregon Donation Land Act	BAND	FREE SPACE!	1805 Lewis and Clark arrive	
TRIBE		1857 Grand Ronde Reservation established by Executive Order		TABLE ROCK
				Ntsayka Ikanum

BINGO!

INSTRUCTIONS FOR TEACHER: Cut out each slip below and place in a coffee can or similar canister. Mix them up and draw out each slip containing a definition, one at a time. Read the definition and have the class as a whole say the correct vocabulary word that matches the definition or indicate the correct photo (on the BINGO card). Explain that students need to get 5 across to get a BINGO.


SLIPS WITH DEFINITIONS FOR TEACHER:

ANSWERS







DEFINITIONS

NATIVE AMERICAN	refers to an indigenous person of any global place - an enrolled member, member, or descendent of a Tribe – also known as Indian
TRIBE	refers to a group of indigenous people that share similar culture, social, political and/or economic characteristics – tribes are sovereign nations and are able to sign treaties and possess rights to land and resources
BAND	A group of native people joined in a common purpose; to unite as a group – the band is usually a smaller part of a tribe.
	A picture of a Native American baby in a cradleboard handcrafted by a female Native American.
	A picture of a cedar plank house.





BINGO!

	<p>A picture of a canoe used for travel and trade by Grand Ronde Indians.</p>
<p>1805 Lewis and Clark arrive</p>	<p>An American-led expedition resulting in first contact with the native people of Western Oregon. Established Ft. Clatsop on the Columbia River.</p>
<p>1812 Hudson Bay Company arrives</p>	<p>A British-led expedition that seized Ft. Clatsop on the Columbia River to establish its presence.</p>
<p>1850 Oregon Donation Land Act</p>	<p>A law intended to promote homestead settlements in Oregon that brought thousands of settlers to native-owned and inhabited lands.</p>
<p>TABLE ROCK</p>	<p>Near present day Medford – a place where Grand Ronde people were gathered up to be forced to march on foot to the Grand Ronde Indian Reservation.</p>
<p>GRAND RONDE’S TRAIL OF TEARS</p>	<p>Native people were gathered up near Ft. Lane, at the base of Table Rock (near present day Medford) and forced to march during the winter months beginning February 23 through March 25, 1856, to the Grand Ronde Indian Reservation. It was a 32-day march.</p>
<p>1857 Grand Ronde Reservation established by Executive Order</p>	<p>Begun by treaty arrangements in 1854 and 1855, it was established by a directive from the President of the United States.</p>

BINGO!

<p>More than 60,000 acres</p>	<p>Size of the original Grand Ronde Reservation.</p>
	<p>A picture of Ft. Yamhill established and manned by the U.S. Army during the early Reservation time period. The soldiers were responsible for keeping Indians on the Reservation and white settlers off the Reservation.</p>
	<p>A picture of the Hudson Family which were on the Grand Ronde Trail of Tears.</p>
	<p>A picture of Native American children standing on an old growth log. Many Grand Ronde men worked in logging during the Reservation time period.</p>
	<p>A picture of Stick Game (a traditional game) at Grand Ronde during the early Reservation time period.</p>
	<p>A picture of the Grand Ronde Band during the Reservation time period.</p>
	<p>The Confederated Tribes of Grand Ronde logo.</p>

BINGO!

	<p>A map of the Grand Ronde Trail of Tears.</p>
	<p>Solomon Riggs – Umpqua Chief that was on the Grand Ronde Trail of Tears</p>
	<p>Jenny Riggs was on the Grand Ronde Trail of Tears</p>
	<p>Gertrude Mercier and Martha Jane Sands (left to right) were on the Grand Ronde Trail of Tears</p>
<p>Ntsayka Ikanum</p>	<p>Means “Our Story” in Chinuk Wawa</p>

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SOUTHERN OREGON HERITAGE

VOL. 2, No. 1 • THE MAGAZINE OF THE SOUTHERN OREGON HISTORICAL SOCIETY • Summer 1996

WHEN RANGERS RANGED

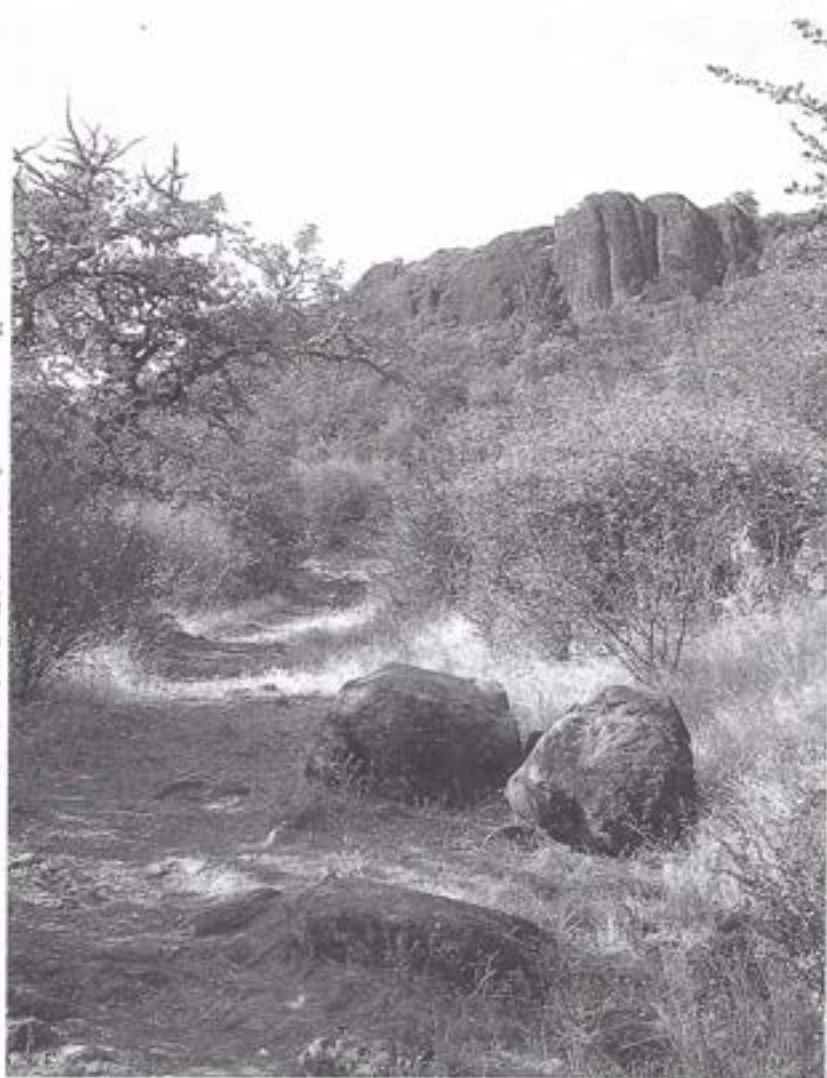
BY HORSEBACK, SNOWSHOES,
OR ON FOOT, THIS MEDFORD
RANGER'S LIFE TRACKS THE
BEGINNINGS OF THE U.S.
FOREST SERVICE

DIARY OF INDIAN AGENT GEORGE AMBROSE

REMOVALS FROM TABLE ROCK—
A "TRAIL OF TEARS?"

"GOING PLACES"

NEW EXHIBIT EXPLORES LOCAL
HISTORY FROM FUR TRAPPERS
TO THE FREEWAY



TRAIL of TEARS

**1856 Diary of Indian
Agent George Ambrose**

Edited by Stephen Dow Beckham

Undisturbed for centuries, the Indians of the Rogue River Valley faced a dizzying onslaught of changes and calamities between the 1820s and the 1850s. In less than thirty years the spread of Euro-American settlement, new diseases, ecological disruptions accompanying the gold rush, and failures of federal Indian policy swept through their villages with disastrous consequences. Because they resisted trespass and sought to defend their people, they were labeled "rogues" or "rascals." Their own names—Latgawa ["people of the uplands"], Dagelma ["people along the river"], and Shasta—were largely lost in the rush of events. To the victors who drove them from their lands, they were "savages" and "rogues."

The tragedies that befell the Indians of the Rogue River Valley attained a crescendo in the years from 1846 to 1856. In that decade, overland emigrants poured through Indian homelands via the Applegate Trail. The discovery of gold on Jackson Creek in early 1852 unleashed a flood of newcomers. Miners as well as pioneer settlers filing for lands under the Oregon Donation Land Act of 1850 scrambled for the resources of the valley and the corridors of its tributary streams. The federal government did too little and acted too late to check the calamity.

Settlement and the gold rush unleashed ecological disaster and robbed the Indians of the means to survive. Settlers split rails to fence their fields and erect cabins; they suppressed the Indian fire ecology which was essential in the harvest of tarweed seeds and maintenance

of an open forest understory productive of food for deer and elk. Settlers' hogs rooted out camas lilies and gobbled down acorns, further depleting traditional food resources of the Indians. The miners turned over gravel bars in their quest for placer deposits and sent a flood of mud cascading downstream with terrible impact on the runs of salmon and eel as well as hindering the ability of the Indians to fish for trout and harvest freshwater mussels. The settlers used firearms to kill deer, elk, and bear, while the territorial legislature made it illegal for an Indian to possess a gun or purchase ammunition. A place of abundance was transformed into a land of starvation.

Not until 1853 did the Bureau of Indian Affairs negotiate treaties with the Indians in the Rogue River Valley. By that date the levels of distrust and ill-will were so high on both sides that the treaties and creation of the Table Rock Reservation seemed but a lull in the storm. The lands reserved for the Indians were but a fraction of their territory and lacked many of the resources they needed to survive. The token garrison of soldiers at Fort Lane (near the Rogue River, below the Table Rocks) proved inadequate to stop trespassers, to confine the Indians to residency on the reservation, or to stop the machinations of self-styled "exterminators" who murdered and massacred Indians and then repeatedly provoked them to retaliate.

Above: "Beaver Teeth" Lower Table Rock. During the removals of 1856, Indian Agent George Ambrose was responsible for escorting the Indians on Table Rock Reservation to the Grand Ronde Reservation, thereby ending millennia of Indian occupancy in the Rogue River Valley.

These events were made worse by the spread of measles, influenza, and other new diseases. Lacking resistance to these ailments, the Indians sickened and died by the dozens. Some villages were entirely wiped out. Forced removal to the Table Rock Reservation in the waning months of 1853 only concentrated the sick and the well in unfavorable circumstances.

An attack of October, 1855, by "exterminators" from the Jacksonville mining camps precipitated the Rogue River Indian War of 1855 and 1856, and caused the flight of many able-bodied Indians west into the canyon of the Rogue River.

As the war slowed with the onset of winter snows and bitter cold, Indian agent George Ambrose collected the Indians who had remained on Table Rock and others scattered from throughout the valley, and planned their removal. The 1853 treaties provided only that the Table Rock Reservation would serve temporarily as a holding place for the Indians. In accord with the national policy of removal and relocation, Ambrose set in place Superintendent Joel Palmer's larger scheme, to colonize all of the Indians of western Oregon on the Grand Ronde and Siletz reservations.

Born in Pickaway County, Ohio, in 1823, George H. Ambrose and his wife, Ellen Frances, had emigrated overland to Oregon in 1850. Sensing the opportunities of the Rogue River region, they filed upon a Donation Land Claim and settled in 1852 in Jackson County.

S. H. Culver was removed as agent because of charges regarding his abuse of agency assets. Ambrose then took over administration of the Rogue Valley Indian Agency. Ambrose believed all was under control and declared so in the fall of 1853, in a series of letters signed "A Miner" in the *Oregon Statesmen*. His optimism was dashed by the massacre of twenty-three Indian women, men, and children at the mouth of Butte Creek on October 8, 1855, by volunteers led by J. A. Lupton.

In February, 1856, Ambrose directed the removal of the surviving Indians of the Rogue River Valley. His diary, a chronicle of the journey northward via the Applegate Trail, is terse and typical of the day, revealing no emotion regarding the suffering and dislocation of those he led. Ambrose readily admitted in his account that the wagons to haul the aged and ill were inadequate for the task. His diary dryly tallied the deaths of eight people and the births of eight children during the journey.

The snow, mud, shortages of food, and constant fear experienced by the refugees were made brief note of by Ambrose. Pursued for days by Timeleon Love, a self-styled executioner of Indians, the agent had difficulty staying off Love's designs. The Indians may have feared that Ambrose was leading them to slaughter. Love's dogged pursuit of their party and the inadequate military escort must have caused alarm and anxiety.

The Ambrose diary hints at the dimensions of suffering and tragedy endured by the Indians of southwestern Oregon in the 1856 removals to the new reservations. Similar forced marches northward befell the natives of the Umpqua and Willamette valleys as well as several bands brought along the coastal trail from Port Orford to Siletz during the summer. "It almost makes me shed tears to listen to them as they totter along," observed Lt. E. O. C. Ord who witnessed one of these removals.

The Ambrose diary, which follows, documents the closing chapter on countless millennia of Indian tenure in the Rogue River Valley. Left behind were the bones of parents, grandparents, and ancestors, ages-old villages and fisheries, and a way of life

well-tuned to the rhythms of a beautiful land.

-The Indian refugees departed the Table Rock Reservation to take the Applegate Trail west via the Rogue River and then north to the Willamette Valley.-

February 23d Saturday

The weather still continues pleasant. It was found necessary to have more teams than at first contemplated. I accordingly proceeded to Jacksonville for that purpose, and also to provide some articles, such as clothing and blankets to add to the comfort of the Indians, although the weather is sett [sic] down as pleasant. It certainly would be regarded as such, especially at this season of the year, however the nights are quite frosty and the mornings cool, sufficiently so, to render it necessary that they should be provided with Tents, Blankets, shoes & such necessities as would tend to promote their comfort while on their journey which being procured the day was spent in distributing the articles among them. Also two additional teams were secured to convey the sick, aged and infirm. Our teams now number eight which I fear will not be sufficient. Thirty four Indians are disabled from traveling by reason of Sickness aside from the aged & infirm, who will as a matter of course have to be hauled.

February 24th Sunday

Remained in camp a fine and beautiful day too, our first idle day spent in camp.

February 25th Monday

A heavy frost last night, on consequence of some Indian horses straying off during the night we were unable to get our early start. About Eleven o'clock we all got under way. Our rout[e] lay immediately down the [Rogue] River on the South bank of said stream, a level & good road. We traveled today a distance of eight miles, encamped on a small stream [Foots Creek] near its outlet [sic] in Rogue River.

February 26th Tuesday

Frosty and cool. All things being arranged we took up our line of March which shall lay immediately down Rogue River. In about five miles we arrived at Jewett Ferry which occupied several hours in crossing which being done we encamped for the night, it being the only camp we could reach before nightfall.

[Several men constructed ferries to serve travelers in this vicinity in the early 1850s. In 1853 Derbin's Ferry crossed immediately downstream from the mouth of Evans Creek; Evans' Ferry came next; and Joel Perkins' Ferry was situated near present day Grants Pass (Applegate 1853). Thomas D. Jewett, a claimant against the Indians for damages to his property in 1853, probably operated the ferry mentioned by Ambrose.]

February 27th Wednesday

The weather continues cool & frosty. Our rout[e] still lay down [the north bank of] Rogue River, over rough rocky ground. We marched today a distance of ten miles and camped at Patterson's old Ranch, good water but not much grass.

[At this point the refugee Indians turned north on the

Applegate Trail in the vicinity of present day Grants Pass to ascend the slopes of Sexton Mountain.]

February 28th Thursday

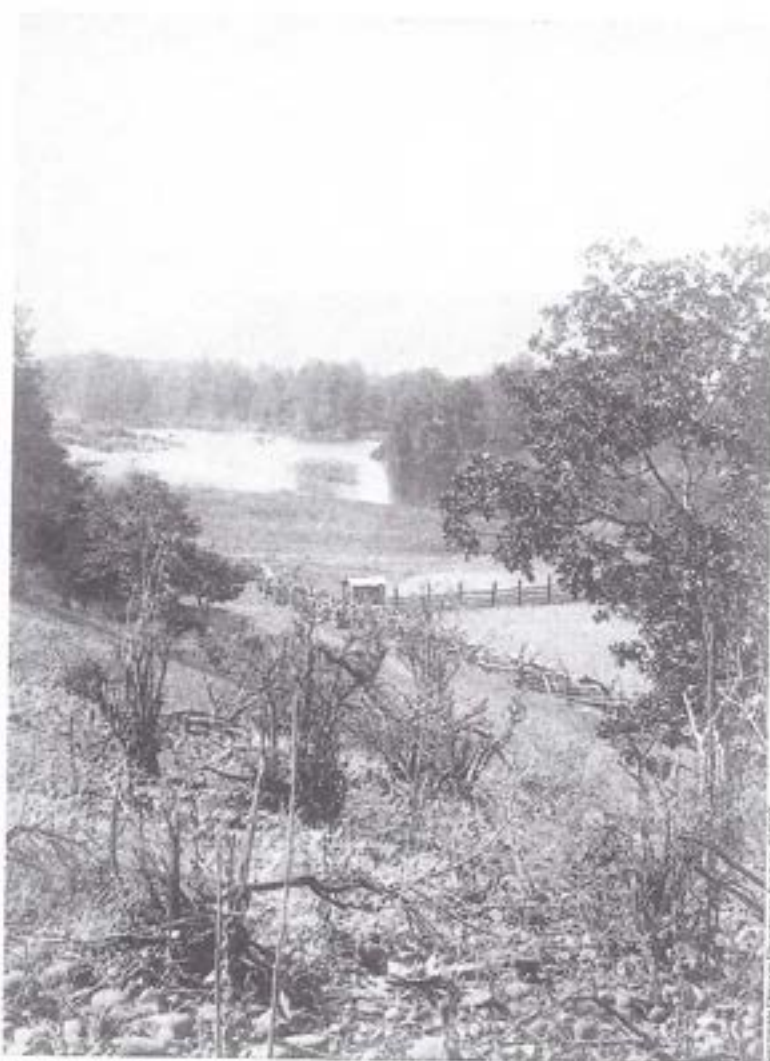
Frosty & cool again this morning. While about preparing to leave camp some person killed an Indian who had wandered off some distance from camp in search of his horse which had strayed off during the night, which caused some considerable excitement among the Indians as it went to prove the statement previously made by some evil disposed persons, to wit: that they would be killed by the way. We learned this morning that a party of evil disposed persons have gone in advance of us, as is supposed to annoy us, or kill some friendly Indians. A messenger was immediately dispatched to Capt. [Andrew J.] Smith at Fort Lane for an additional force to escort us to or thro[ugh] the Canyon if it should be found necessary. We also learned that an individual by the name of Timeleon Love was the person who killed the Indian this morning and that he composes of the party that had just passed. We drove today a distance of eleven miles and encamped on the west bank of Jump Off Jo[e] Creek where we will most probably remain till the arrival of Capt. Smith. [Born in Kentucky in 1827, Love arrived in Oregon in 1852 and filed for a Donation Land Claim in Josephine County.]

February 29th Friday

We remained in camp all day, quite a pleasant day. Capt. Smith arrived about two o'clock. Today we had another Indian to die the first by disease on the road, although many are very sick, however there are no new cases of sickness occurring.

March 1st Saturday

Quite a pleasant spring like morning. Everything being in readiness by times we took up our line of march over a rough hilly mountainous country, and the roads were truly in a horrible condition. I omitted to mention that on Thursday last we took a Northward direction and left the Rogue River to the South of us which brought us among some rough hills, between the Umpqua and Rogue River. After passing the Grave [C]reek Hills we learned that Mr. Love and some others were awaiting us at the house, intending



This peaceful photo of neatly fenced farm land and Lower Table Rock (seen from across the Rogue River) hides the turmoil and tragedy created for the Rogue Indians and settlers by the surveying, fencing and settlement of "unclaimed" lands. Dated 1899.

to kill an Indian. Upon going to the house I found it to be a fact, talked with the gentlemen, told them the consequences, went back & requested Capt. Smith to arrest Mr. Love and turn him over to the civil authorities. We passed the house however without any difficulty and encamped on a small stream [Coyote Creek] two miles North of Grave Creek. We drove today a distance of eight miles. We are now in the midst of an hostile Indian Country & not entirely free from danger.

March 2d Sunday

Clear & frosty. Upon consultation it was deemed best to move forward, as we went in an enemys country & neither forage nor grass could be had for our animals. We found the roads horrible as we traveled on, after traveling hard all day we made a distance of twelve miles & encamped for the night on the West bank of Cow Creek one mile above the crossing.

March 3d Monday

The mornings still continue quite cool & frosty, our rout[e] lay almost directly North over somewhat better ground than for two days previous. Our cattle was jaded considerable by our continuous marches, without forage or grass, neither of which could be procured. We drove a distance of seven miles & encamped just within the mouth of the canyon.

[The refugees now faced the difficult descent of Canyon Creek, a dozen miles of boulders, steep sidehills, and fords.]

March 4th Tuesday

The weather still continues fine for the season, during the night our cattle deserted us passing thru the canyon & crossing South Umpqua a distance of twelve miles. Some few of them took the other end of the road, finding it impossible to collect the cattle in time to move. I took the Indians in advance & went through the canyon before night in order to obtain supplies [in Canyonville] of which we were getting quite short. In passing through I found some heavy obstructions the high waters during the fore part of the winter had thrown in large drift logs & a slide from the mountain had filled up the channel of the creek, all of which required to be removed before wagons could pass which was accordingly done by Lieut. Underwood who sent a detachment in

advance for that purpose, the persons who were sent in search of the missing cattle, returned with all but four head.

March 5th Wednesday

The Indians remained in camp today at the mouth of Canyon creek awaiting the arrival of the wagons about three or four o'clock in the evening they made their appearance. The cattle very much jaded & tired as no forage could be had. I secured the best pasture I could find & turned them in that. An Indian girl died this evening. We were now a distance of eleven miles from our camp of the evening of the third being occupied two days in making it. Mr. Love who still continues to follow us was arrested & put under guard.

March 6th Thursday

This morning the cattle were collected together preparatory to making a start, and of the cattle still missing I sent a man back through the canyon in search of those that went in that direction. Towards noon three were discovered in the hills on the North side of the South Umpqua & brought up to camp this evening. Good road this morning until we reached South Umpqua, which stream we ascertained we could ford with the wagons. The foot passengers were all ferried whilst the teams were crossing & ready to resume their march. Here we ascended a considerable hill & passing thru some oak knowles [sic] come to a very narrow pass around the spur of a mountain which projected down to the waters edge, and around which a road had been dug out of the rock wide enough for wagons to pass, emerging from here we came out in full view of an open prairie, found the road good. We traveled today a distance of eight miles, & camped on the North bank of South Umpqua near [William] Weavers." [William and Anna Weaver and their family resided a few miles south of Myrtle Creek. Married in 1831 in Tennessee, the Weavers traveled overland to Oregon in 1850.]

March 7th Friday

The weather still continued cool & frosty of nights and pleasant thru the day. Our road today hilly & in places quite rocky. An Indian woman died this morning & the number of sick increasing. It was found necessary to hire or buy another team. I soon procured one & continued our march. We drove today a distance of ten miles & encamped in Round Prairie on the South Umpqua yet.

March 8th Saturday

From camp this morning we had a good road for about two miles. Here we commenced ascending a mountain [Roberts Mountain] on the summit of which a wagon upset & broke out a tongue which caused considerable delay. After fixing a temporary arrangement we were enabled to go down the mountain a distance of four miles and encamped on Roberts creek. About two oclock in the afternoon in order to repair our wagon before proceeding further which was accordingly done before night. Traveled today a distance of Eight miles.

March Sunday 9th

Quite a pleasant day, but owing to our proximity to the hostile Indians, it was deemed advisable to continue our march, which was accordingly done. Mr. Cain who had been sent in search of the missing cattle returned. He stated that he had found the cattle in the evening of the sixth and corralled [sic] them on the south side of the canyon, that during the night he believes they were stolen by



Above: Acorn basket and cradleboard from Society collections. Takelma Indian women carried young children in cradleboards such as that on the right. Indian Agent Ambrose recorded eight births during the march from Table Rock to Grand Ronde Reservation.

the Indians, as hostile Indians were seen in that vicinity, & appearances went to show that they had taken them. Our road still continues down the South Umpqua River over a broken uneven country. The roads growing worse as we went North. We traveled today a distance of Eight miles & encamped on the bank of a little muddy branch about two miles north of Roseburg.

March 10th Monday

A very fine morning indeed, we got an early start this morning found the roads very bad. In about two miles we arrived at Winchester [s]ituated on the south bank of the Umpqua. Here we had to ferry the river, which occupied us about three hours. We then ascended a considerable hill and traveled over a rough prairie Country, very muddy roads. We found a very pleasant camp about four miles North of Winchester on Camas Swail Creek, a distance of Seven miles. This morning a writ [writ] of Habeas [habeas] Corpus was served on Lieut. Underwood to show cause why he detained & held in custody unlawfully the person of Timeleon Love, to which he made a return that he held him by the authority of a legal Indian Agent & according to law & that said Love was held only to be turned over to the civil authorities according to law. Lieut. [William Babcock] Hazen was left at Winchester in charge of the guard & to turn the prisoner over to the proper officers of the law.

March 11th Tuesday

This morning the teams were got up quite early and preparations were made for starting. I then proceeded to Judge [Matthew P.] Deady's and caused a writ to be issued for the arrest of Timeleon Love for the murder of a friendly Indian on the 28th day of February last. Before the service of the warrant Mr. Love had effected his escape. We found the roads in a horrible condition and grass quite scarce. The teams drove but three miles today & encamped for the purpose of attending the trial.

March 12th Wednesday

Cloudy & threatening rain, we had some trouble in finding our

cattle. We however succeeded in getting them together about ten o'clock. After traveling through a canyon about one and a half miles we arrived at Calapooia Creek. Our rout[e] lay directly up the creek for two & a half miles over hilly but prairie Country when we crossed the stream on a bridge at [Dorsey] Bakers. For the remainder of the day our rout[e] lay northward & over some steep hills. About four miles from the mills we struck camp at what is called [O]akland. Two deaths occur[r]ed today since we camped—one man & one woman. [Dr. Dorsey Syng Baker founded the original townsite of Oakland before selling out his investments and becoming a prominent banker and railroad builder in Walla Walla, Washington. Oakland moved in 1872 to a new site on the Oregon & California Railroad.]

March 13th Thursday,

This morning we had quite a shower of rain rendering it quite unpleasant traveling. After burying the dead we took up our line of march over a rough hilly & uneven country. Our cattle traveled brisk today. About two o'clock we struck camp on the bank of a small stream by the name of Elk Creek near Jesse Applegates. The day was quite cool with frequent showers rendering it unpleasant traveling. We however traveled about twelve miles. [Jesse and Cynthia Ann Applegate, emigrants of 1843, took up this Donation Land Claim at Yoncalla in 1849. Jesse's brothers, Charles and Lindsay, and their families settled nearby.]

March 14th Friday

Cloudy & show[er]y. By keeping our cattle in pasture we were able to get an early start. Our rout[e] lay down Elk creek thru a rough canyon which we found quite muddy. We crossed Elk & Pass creek & several other streams. After crossing Pass Creek our road lay immediately up the creek & bounded by high mountains on either side. We drove eight miles today & camped at the foot of the Calapooia Mountains. [Ambrose took the Indian refugees northward via the Trappers' Trail, the overland route between Oregon and California. The travelers entered the upper Siuslaw watershed near Lorane, Oregon.]

March 15th Saturday

Cloudy. This morning our cattle were missing and upon search we ascertained they had crossed the mountain pursuit was immediately made & they were found about ten miles from camp [on Pass Creek]. They were

bro[ugh]t back and we were ready to start by two o'clock. From camp we commenced our ascent up the mountain at first quite gradual. After ascending some distance we arrived at the Summit. We then followed the ridge of the mountain some distance before we commenced the descent. The road was quite dry over the mountain and till we were near the base, when we found some very heavy mud. The last team arrived in camp after traveling a distance of eight miles. One woman died today.

March 16th Sunday

Cloudy with occasional sunshine. Remained in camp all day to rest. Nothing occurred worthy of relation.

March 17th Monday

This morning we took up our line of march in northward direction. The roads were quite hilly and places very muddy. This morning while crossing a small stream a teamster broke a wagon tongue which delayed us an hour to repair after which we proceeded without any further difficulty for the remainder of the day. We encamped tonight on the west bank of Rock Creek, a distance of thirteen miles from when we started. Arrived in camp by four o'clock.

March 18th Tuesday

Cloudy & threatening rain. During the night an Indian died which detained us a short time to bury. However by nine o'clock we were in readiness to start. We traveled over a level flat country in places quite muddy. The greatest difficulty we experience is in obtaining grass for our cattle, which we find to be exceedingly scarce. We drove today a distance of twelve miles, camped in an oak grove near the claim of Mr. Smith.

March 19th Wednesday

Cloudy & threatening rain, quite show[er]y thru the day. We continued our march down Long Tom [River] & passed over some very muddy roads. We traveled today a distance of fourteen miles & encamped on the bank of Long Tom at Starrs Point [Monroe, OR.]. [Several members of the Starr family settled in this vicinity. Starrs Point post office, established in 1852, became Monroe in 1874.]

March 20th

The weather still continues cloudy and threaten-



Indians of the Rogue Valley wore burden baskets with a tumpline around their forehead. They used these baskets to carry roots, seeds, berries and firewood.

ing rain. We secured a good pasture last night for our cattle & this morning quite early were underway. Our rout[e] lay immediately down Long Tom over a level Prairie Country. In consequence of the recent rains our wagons drag[g]ed along heavily all day. We drove a distance of fifteen miles and encamped on the bank of Marys River, at the Ferry [at Corvallis, OR.], a very hard days drive but no camp could be found short of this.

March 21st Friday

Clear & pleasant. This morning we were two or three hours in ferrying the river, for two or three miles we found the roads very muddy. About three miles North from Corvallis our road improved very much, becoming rolling & dry. We traveled today a distance of twelve miles and encamped near the claim of Mr. Rude.

March 22d. Saturday

Cloudy weather again. This morning for several miles our road was in excellent condition. We then found some very bad road and Sloughy Prairie to cross over after which we arrived at the South Luckymute, which we crossed on a bridge. Still continuing our course Northward in a few miles we arrived at Little Luckymute which we also crossed on a bridge & passed upon the North bank of the stream a short distance and encamped near a little oak grove. Traveled twelve miles.

March 23d. Sunday

Remained in camp all day quite a pleasant weather.

March 24th Monday

Got an early start this morning and had an excellent road. We drove a distance of fifteen miles & encamped near Mr. [James M.] Frederick's. [James M. and Clarissa L. Frederick settled their Donation Land Claim in Polk County in 1849.]

March 25th Tuesday

Clear & pleasant. We got an early start this morning and after driving hard all day reached the [Grand Ronde] reservation about four o'clock in the evening after driving a distance of sixteen miles. So ends my journey & journal. After a period of thirty three days in which time we traveled a distance of two hundred & Sixty three miles. Started with three hundred and twenty-five Indians. Eight deaths and eight births, leaving the number the same as when started.

Dr. Beckham is Pamplin Professor of History, Lewis & Clark College. His book, *Requiem For a People: The Rogue Indians and the Frontiersmen*, was reprinted in paperback by Oregon State University Press in 1996. Beckham was named "Oregon Professor of the Year" in 1994 and received the distinguished teaching award of the American Historical Association in 1995.

Right: Soldiers at Fort Lane, located at the base of the Table Rock Reservation, were outfitted in uniforms left over from the Mexican War and fired muzzleloading rifles. It is likely that George Ambrose carried something like these brass and leather powder flasks, bullet mold and shot pouch.

ENDNOTES

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Lesson 3

Five Principal Tribes



Lesson Goals/Objectives:

1. Explain the 5 largest Tribes that make up the feathers of the CTGR logo as well as that CTGR is made up of over 30 other Tribes and Bands.
2. Learn about each of the 5 largest Tribes, some of their leaders, how they lived, adapted to and interacted with their environment.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge 4.2: Explain how key individuals and events influenced early growth and changes in Oregon.
3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: The Five Principal Tribes – Lesson 3

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

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3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

Lesson Goals/Objectives:

1. Explain the 5 largest Tribes that make up the feathers of the CTGR logo as well as that CTGR is made up of over 30 other Tribes and Bands.
2. Learn about each of the 5 largest Tribes, some of their leaders, how they lived, adapted to and interacted with their environment.

Materials Needed/Preparation/Equipment:

- Vocabulary Sheet
- Document Camera (optional)
- Confederated Tribes of Grand Ronde (CTGR) Logo
- PowerPoint Presentation
- Laptop or Desktop Computer and Projector
- Copies of PowerPoint Presentation (optional)
- Picture Cards of 5 Tribes (preferably laminated ahead of time – 5 sets for 5 groups)

LESSON PLAN

- Picture Cards of 5 Tribes ANSWER KEY
- Picture Notes (for students to take notes during the PowerPoint presentation)
- Worksheet on 5 Tribes
- Tribes and Bands Relocated to Grand Ronde sheet

Anticipatory Set: Show a picture of the Tribe's logo on the document camera and ask if anyone has ever seen it before or knows what the feathers in the logo represent.

Lesson Steps:

1. Place vocabulary sheet on the document camera. Review words and definitions with students. Optional – pass out a vocabulary sheet to each student so they can review it at their desks as the teacher reads them aloud
2. Set up PowerPoint Presentation (laptop, projector, etc.).
3. Pass out Picture Notes to students. Explain that they will enable students to draw or take notes during the presentation.
4. Begin by discussing each PowerPoint slide. *There are teacher notes available at the bottom of some of the PowerPoint slides that will be helpful throughout the presentation. Explain that there will be an activity following the PowerPoint in which students will get to match photos with each tribe. Have Tribes and Bands Relocated to Grand Ronde Sheet available to show on document camera (Slide 3 of PowerPoint).
5. Have students turn to their neighbor (think, pair and share) after each Tribe is discussed in the PowerPoint Presentation and tell them one fact about that Tribe. Seek clarity/questions/feedback.
6. At the end of the PowerPoint Presentation, break students into five groups.
7. Hand out prepared, laminated picture cards and tribe name labels to each group or pass out a picture card and tribe names packet to each group and have them cut them out. Then have students match up the Tribe names, pictures, and picture labels as a group.
8. Walk around the room with your Picture Cards of 5 Tribes ANSWER KEY in case you need to refer back to it if students have questions on which pictures go with each tribe label.
9. Optional - Hand out the Worksheet on 5 Tribes. Tell students to fill out the worksheet on the 5 largest Tribes individually. They may seek help from group members to complete answers.

LESSON PLAN

10. Have students report back to the whole class what they learned about each tribe by calling on individual students.

11. Place the Tribes and Bands Relocated to Grand Ronde sheet on the document camera and explain that although only 5 of the largest tribes were studied today, there were more than 30 tribes and bands relocated to Grand Ronde. Name the band and tribes shown on the sheet.

12. Prompt students to write down any questions or additional thoughts they have about this lesson in their journal.

Differentiation: Students can use a copy of the PowerPoint slides while watching the presentation if that is preferred. They can also use it to help them during the group activity. Students can work independently to complete the worksheet rather than during the group activity.

Early Finisher Activities: Students can write down what they learned about the lesson in their journal, as well as any questions, or they can draw their thoughts or pictures about the lesson.

Assessment: Seek feedback from students on the lesson, review journal entries and worksheets.

Notes/Other: This lesson can be extended if teacher wishes to do a research paper. Students can choose a CTGR Tribe to research. The group activity could also be extended into a presentation for the class, writing down characteristics of each Tribe on poster board.

Attachments:

Vocabulary Sheet

Confederated Tribes of Grand Ronde (CTGR) Logo

PowerPoint Presentation

Picture Cards of 5 Tribes (preferably laminated ahead of time – 5 sets for 5 groups)

Picture Cards of 5 Tribes ANSWER KEY

Picture Notes (for students to take notes during the PowerPoint presentation)

Worksheet on 5 Tribes

Tribes and Bands Relocated to Grand Ronde sheet

Lesson 3 Five Principal Tribes



Vocabulary

Chasta Costa

Kalapuya

Molalla

Rogue River

Tribal Logo

Umpqua

Definitions:

Chasta Costa: one of the five principal tribes of the Confederated Tribes of Grand Ronde – they occupied parts of southern Oregon concentrated around the Rogue River – they are Athapaskan language speaking peoples that live alongside the Rogue and Illinois rivers.

Kalapuya: one of the five principal tribes of the Confederated Tribes of Grand Ronde, there are 19 Kalapuya tribes that historically existed in the Willamette and the Umpqua Valleys

Molalla: one of the five principal tribes of the Confederated Tribes of Grand Ronde – There are Northern, Santiam (central) and Southern Molallas – they occupied the Cascades and parts of the Willamette Valley

Rogue River: one of the five largest tribes of the Confederated Tribes of Grand Ronde – they occupied parts of southern Oregon concentrated around the Rogue River – they are Takelma language speaking peoples that live alongside the Rogue River.

Tribal Logo: visual, graphic emblem that represents in this unit the Confederated Tribes of Grand Ronde

Umpqua: one of the five principal tribes of the Confederated Tribes of Grand Ronde – they occupied the Umpqua river basin

The 5 Principal Tribes of the Confederated Tribes of Grand Ronde



[1]

Logo Design



- The Tribal logo was designed by Grand Ronde Tribal Member, **Roger Harrison** – son of renown Grand Ronde Tribal leader and past Tribal Council member Kathryn Harrison.



[2]

The 5 Feathers



- The five feathers in the CTGR logo represent **5 largest Tribes** who relocated to Grand Ronde.
- However, **more than 30 Tribes and Bands** were gathered from Western Oregon, Southwestern Washington, and Northern California and removed to the Reservation after signing seven treaties from 1853-1855

[3]



The 5 Feathers/Tribes

- Molalla
- Kalapuya
- Umpqua
- Chasta Costa
- Rogue River

[4]

Molalla



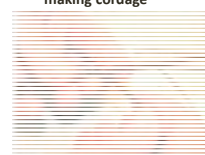
- The **Northern Molallas** from the Northern Cascades in Oregon had a legendary birthplace near Mt. Hood.
- In the winter, they had villages from Mt. Hood to present day Oregon City and just east of Salem to the foot of Mt. Jefferson.
- Lived in mud, cedar and hemlock bark homes.
- Used dugout canoes and were also using horses by the early 1800s.
- The **Southern Molallas** were part of the Tribes and Bands of the Umpqua Basin.
- Estimated at 500 in number
- Hunted larger game (elk, deer, bear).
- Mastered the bow and arrow.
- Had hand-made rope traps to catch deer in small passes along the trails. Ropes were made out of cedar cordage, dogbane, or stinging nettle (see next slide for examples).

[5]

dogbane



making cordage



stinging nettle



[6]

TREATY WITH THE MOLALA, 1855



[7]

The Molalla – continued...



1870 photo of Molalla Indians at camp near Dickey Prairie

[8]

Molalla Kate

Remarkable woman of the Molalla Tribe; proficient in making baskets, stringing bead necklaces and baking bread, among many other skills.



[9]

Henry Yelkis, Molalla Chief in Grand Ronde near the turn of the century

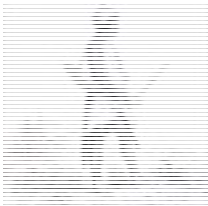


[10]

Kalapuya



► Once estimated to number 20,000 – Artist Alfred Agate



[11]

TREATY WITH CONFEDERATED
TRIBES OF THE WILLAMETTE VALLEY, 1855



[12]

Camas






Camas has often been referred to as "the sweet potato of the West."


[13]

Kalapuya - A Hunting and Gathering Culture

- Lived in permanent winter homes and traveled throughout the Willamette Valley during the warmer months harvesting, hunting, fishing and trading.
- Traded regularly with their Molalla neighbors, as well as other tribes.
- They burned to make open pasture and to make the habitat more conducive to elk, deer, camas, tarweed and hazelnuts.
- When they burned the land they burned the grasshoppers. The women gathered up the grasshoppers for eating.

[14]

Kalapuya Chief Joseph Shangaretta




[15]



John Hudson Jr. (Mose),
early 1900s



Joseph Hutchins (Chief Alquema), Treaty Negotiator,
1851, Artist – George Gibbs



View of the Upper Willamette Valley as it
appeared before heavy European settlement, 1857

[16]

Chief Halo Kalapuya Chief



[17]

Chief Chafan Kalapuya Chief



• Artist: Eugene De Girardin

[18]

Umpqua



- Once numbered about 3,200 people.
- Lived in Southwestern Oregon's Umpqua Valley near Roseburg territory, stretching from north of the river and national forest.
- They were seasonal gatherers and migrated to different parts of the Southwest Oregon valley at different times of the year, depending on local custom and available resources.

[19]



[20]



Umpqua Chief
General Jackson,
April 1856, Artist – Eugene De
Girardin



LaRose Quenell (center), daughter of
Chief Louis Nepissing with daughter
Alice and son Fabian

[21]

Umpqua Chief Solomon Riggs



[22]

Umpqua continued...



- During the fall they would burn prairies, which kept the area rich in wild blackberries, other plant foods and would also attract needed game.
- Umpqua hunters used yew wood bows, as well as snared and pitfall traps, to catch smaller game.
- Camas and acorns were also part of the Umpqua diet.
- Each spring the Umpqua Band would follow migrating Chinook upriver to areas such as Narrow Falls, Rock Creek, and high mountain plateaus.
- Dried and smoked fish, as well as fish head soup, were some of the traditional Umpqua delicacies.
- They believed in living harmoniously with their environment.

[23]

TREATY WITH THE UMPQUA AND KALAPUYA. 1854



[24]

Chasta Costa



- They were from the middle of Rogue River, one mile below the mouth of Applegate Creek to the headwaters of Jump-Off-Jo Creek; their boundary went to the summit of the main ridge of the Siskiyou Mountains.
- Athabascan-speaking Tribe.
- They were related to the Takelma by marriage.

[25]

TREATY WITH THE CHASTA, ETC., 1854



[26]



- ▣ Athabascan Villages – J. Owen Dorsey 1884
- ▣ Villages at just about every bend in the river

[27]

Chasta Costa continued...

- Chasta Costas moved around from the coast to the mountains and valley to find what they needed to survive. They fished and hunted for food in each of these areas.
- They also participated in gathering. An example is the gathering of roots, tubers, berries, nuts, and acorns.
- They had naming ceremonies – an event in which an infant, youth, or adult is given a name or names.
- Line dancing/Nedash/Feather dancing.
- Engaged in warfare, primarily for status and acquiring slaves.

[28]

Modern day Feather Dancers wearing similar regalia to that of the Chasta



Photo is of Smith River Rancheria Tribe (Tolowa), in Eugene, OR 2001, David Lewis photographer

[29]

More modern day Feather Dancers



Photo is of Smith River Rancheria Tribe of Tolowa, in Eugene, OR 2001, David Lewis photographer

[30]

Chasta Costa continued...

- Rich tradition in basket making.
- **Basket hats** were common attire for women.
- Used strings of dentalium shells as a form of currency, as did other Tribes throughout the Northwest.



Man measuring dentalium string using arm tattoos. Edward Curtis Photographer

[31]



Basket Hat



Chief John, Takelma warrior and leader that fought against settler incursions and retired to the Grand Ronde Reservation



Dentalium Shells, a form of currency

[32]

Dentalium Necklace



[33]

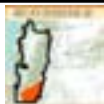
Chief Henry, Chasta Costa Chief



Artist Eugene De Girardin

[34]

Rogue River



- Independent bands of Takelma consisted of about 80 to 100 members each.
- They occupied the rugged interior around Table Rocks and the Cascades, in the area of present day Jacksonville.
- Other Takelma communities clustered around the northern banks of the Rogue River centered in the Siskiyou National Forest; Cow Creek near Canyonville; and within the southwestern valley towards California.
- Takelma culture put a high value on wealth and beauty.
- They had pride in the abundance of dentalium shells.
- Takelma men wore buckskin shirts and pants or leggings, and hats made of bear skin or deer scalp. Deerskin blankets were also occasionally worn.

[35]

TREATY WITH THE ROGUE RIVER, 1853
TREATY WITH THE ROGUE RIVER, 1854



[36]



Table Rocks stand in the heart of Rogue Country, just north of present day Medford. This area served as a temporary Reservation during the Rogue River War era. Lower Table Rock next to the river is the site where Toquahear and other chiefs negotiated treaties with U.S. officials.



Chief Toquahear, also known as "Sam" – portrait sketched at Oregon's Grand Ronde Agency when he arrived in 1856. Artist – Eugene De Girardin.

[37]

Rogue River continued...

- Knee-length buckskin dresses with white grass tassels and Chasta-made basket hats were worn by the women.
- Acorns and salmon were the most important foods for Takelma people of the Cascade foothills.
- Women gathered acorns, dug for camas bulbs, and collected hazel shoots, spruce roots, grasses and ferns to weave cradle boards, storage baskets and boiling pots.

[38]

- Acorns being processed in the traditional way using a basalt mortar and pestle.



Black oak – young acorns

[39]

Acorns



Photos courtesy of Greg Archuleta, CTGR Member

[40]

- Facial charcoal tattoos in the form of three downward stripes on the chin were common for the women. Men used tattoo markings on their left arms to measure dentalium and display wealth.



41

Rogue River continued...

- Their strategies and determination in warfare were so advanced that seasoned US military who fought in the Rogue Wars found themselves unprepared.
- Tying back their hair and wearing white face paint was the traditional Takelma sign for battle.
- Takelma women played a role in warfare. They joined in war dances and accompanied warriors into battle to mind slaves and cook meals.
- Their flint-tipped arrows were sometimes dipped in rattlesnake blood.
- They held their bows horizontal when shooting, often with the next arrow to be fired clenched between their teeth.
- They had tenacity in battle and utilized guerrilla warfare.

42

Group Activity

- Divide into groups and match the pictures with the Tribes.
- Discuss each Tribe and their similarities and differences with the other Tribes.
- Optional - Fill out worksheet individually or as a group.

43

Closing

- We've learned a lot today about the 5 largest Tribes of the Confederated Tribes of Grand Ronde.
- Over the next couple weeks we will be learning more about Grand Ronde history including how they traveled, their language, how they lived, what they ate, and how they hunted and fished.

44



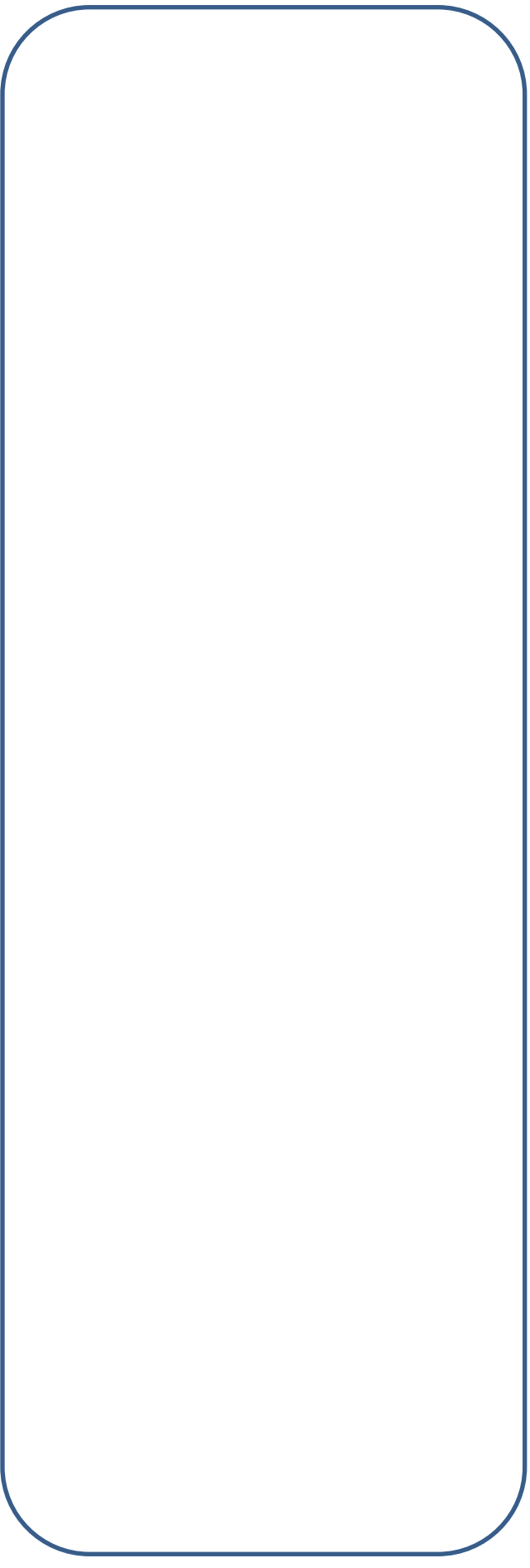
The Molalla

The Kalapuya

The Umpqua

The Chasta Costa

The Rogue River



GROUP ACTIVITY INSTRUCTIONS: Cut the following Tribe names, pictures and picture labels separately for the matching exercise.

TRIBE NAMES:

Molalla

Kalapuya

Umpqua

Chasta Costa

Rogue River

PICTURES AND PICTURE LABELS:



Henry Yelkis, Chief



1870 photo of camp near Dickey Prairie



John Hudson Jr. (Mose), Early 1900s



**View of the Upper
Willamette Valley as
it appeared before
heavy European
settlement, 1857**



**Joseph Hutchins
(Chief Alquema), Treaty Negotiator in 1851 – Artist
George Gibbs**



Chief Joseph Shangaretta



**Chief General Jackson, 1856
Artist: Eugene De Girardin**



LaRose Quenell (center), daughter of Chief Louis Nepissing (also known by Napesa, Settesin, Nepissank) with daughter Alice and son Fabian



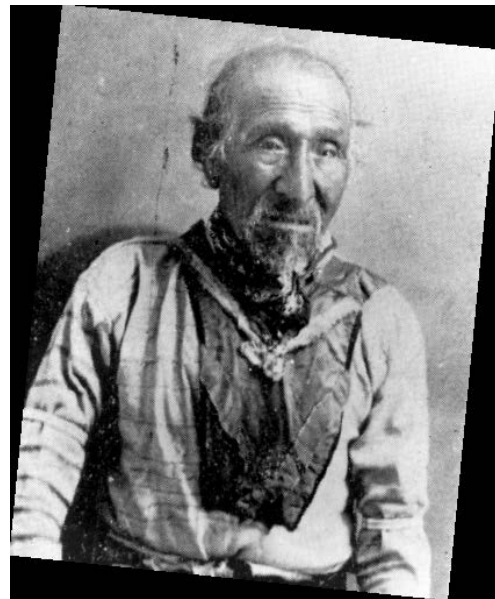
Chief Solomon Riggs



Chief Halo



Chief Chafan – Artist: Eugene De Girardin



Chief John



Map of Athabascan Villages



Chief Henry – Artist: Eugene De Girardin



Table Rock



Chief Toquahear also known as "Sam" – portrait sketched at Oregon's Grand Ronde Agency when he arrived in 1856 - Artist Eugene De Girardin.



Facial charcoal tattoos in the form of three downward stripes on the chin were common for the women. Men used tattoo markings on their left arms to measure dentalium and display wealth

Answer Key

The Molalla



Molalla Kate



Henry Yelkis, Molalla Chief



1870 photo of Molalla Indians at camp near Dickey Prairie - MOLALLA

The Kalapuya



John Hudson Jr. (Mose), Early 1900s



Chief Halo Yoncalla Kalapuya Chief



View of the Upper Willamette Valley as it appeared before heavy European Settlement, 1857



Kalapuya Chief Chafan of the Champoeg Band of Kalapuya people



Joseph Hutchins (Chief Alquema), Treaty Negotiator in 1851



Kalapuya Chief Joseph Shangaretta

The Umpqua



Umpqua Chief General Jackson, 1856



Chief Solomon Riggs



Umpqua Tribe - LaRose Quenell (center), daughter of Chief Louis Nepissing (also known by Napesa, Settesin, Nepissank) with daughter Alice and son Fabian

Rogue River



Table Rock – stands in the heart of Rogue Country just north of present day Medford.

It served as a temporary reservation during the Rogue River War era and is the site where Toquahear and other chiefs negotiated treaties with U.S. officials



Chief Toquahear also known as “Sam” – portrait sketched at Oregon’s Grand Ronde Agency when he arrived in 1856 by artist Eugene De Girardin.



Facial charcoal tattoos in the form of three downward stripes on the chin were common for the women. Men used tattoo markings on their left arms to measure dentalium and display wealth



Tribes and Bands Relocated to Grand Ronde

Tualatin Kalapuya
Marysville Kalapuya
Muddy Creek Kalapuya
Long Tom Kalapuya
Yamhill Kalapuya
Luckiamute Kalapuya
Calapooia Kalapuya
Mohawk Kalapuya
Winnefella Kalapuya
Santiam Kalapuya
Tekopa Kalapuya
Chafan Kalapuya
Yoncalla Kalapuya
Umpqua
Cow Creek Umpqua
Thomas Band Chinook (Oregon City)
Williams Band Chinook (Oregon City)
Johns Band Chinook (Oregon City)
Clackamas Chinook (Oregon City)
Santiam Molalla
Southern Molalla
Applegate Creek Bands of the Rogue River
Rogue River
Quilsieton Band of the Chasta
Nahelta Band of the Chasta
Cow-nan-ti-co Band of Scotons
Sa-cher-i-ton Band of Scotons
Na-al-ye bands of Scotons
Graves Creek Band of Umpquas
Shasta
Salmon River Tillamook
Nehalem Band of Tillamook
Nestucka Band of Tillamook



Name: _____

Write a sentence about one thing you learned about each of the largest Tribes of the Confederated Tribes of Grand Ronde:

Umpqua

Molalla

Rogue River

Kalapuya

Chasta Costa

Lesson 4

Laws and Treaties



Lesson Goals/Objectives:

1. Become familiar with the Grand Ronde treaties, their geographic location specific to Oregon, and their effect on CTGR and other Natives.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

2. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon government affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Laws and Treaties – Lesson 4

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.
2. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon government affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

Lesson Goals/Objective(s):

1. Become familiar with the Grand Ronde treaties, their geographic location specific to Oregon, and their effect on CTGR and other Natives.

Materials Needed/Preparation/Equipment:

- **Laws and Treaties Lesson Introduction (for teacher use only) – to review prior to lesson**
- **Vocabulary sheet**
- **Teacher Version Grand Ronde Treaties Map**
- **Student Version Grand Ronde Treaties Map**
- **Example Completed Student Map**
- **Treaty Rectangles for students to outline, cut out and paste to map**
- **Worksheet Laws and Treaties (optional)**
- **ANSWER KEY Laws and Treaties worksheet (optional)**
- **Grand Ronde Treaties (optional primary resource supplements) – TREATY WITH THE CHASTA, ETC. 1854, TREATY WITH THE MOLALA, 1855, TREATY WITH THE KALAPUYA, ETC. 1855, TREATY WITH ROGUE RIVER, 1853, TREATY WITH THE ROGUE RIVER, 1854, TREATY WITH THE UMPQUA-COW CREEK BAND, 1853, AND TREATY WITH THE UMPQUA AND KALAPUYA, 1854**

LESSON PLAN

■ **White Board/Chalk Board, Dry erase markers or chalk**

■ **Document Camera**

■ **Scissors, glue sticks, colored pencils (for teacher and students)**

Anticipatory Set: Write the word treaty on the whiteboard. Ask the students if they have seen this word before and/or know what it means. Give definition and discuss (from the laws and treaties handout reviewed prior to lesson). Repeat with the word law.

Lesson Steps:

1. Place lesson vocabulary sheet on document camera and/or pass out individual vocabulary sheets to students – review each vocabulary word and meaning aloud.
2. Write a compare/contrast chart on the white board or overhead that shows why the government made treaties and why Indians made treaties.
3. Explain to students that they will be doing a coloring activity, so it's very important to listen to the directions and watch as you model.
4. Place the example completed student version map on the document camera and explain that this is what the student's finished product will look like. Discuss the different geographical areas in Oregon where the treaties existed.
5. Then place the treaty rectangles for students to outline, color, cut and paste onto the student version Grand Ronde treaties map. Model for students by outlining the rectangles with a different color on each one (use the example completed student version map to refer back to).
6. Show students how to cut and paste onto the student version Grand Ronde treaties map.
7. Leave the completed map on the document camera. Pass out the student version Grand Ronde Treaties map, treaty rectangles for students to outline, cut out, and paste, along with colored pencils, glue sticks, and scissors to students so they can color in the specific treaty areas. Students can fully color in the treaty rectangles or outline them (teacher's discretion).
8. Students should work individually to complete.
9. Walk throughout the classroom to see how students are doing on their maps and answer questions.
10. Optional: Worksheet – Laws and Treaties

LESSON PLAN

Differentiation: Critical Thinking Activity/Discussion Questions – Ask students, “What do you think would be most important to include in a treaty?”

“What would it be like to be told that your treaty no longer means anything/doesn’t exist anymore?”

Early Finisher Activities: Students can complete the Worksheet – Laws and Treaties and/or review the actual treaties (primary source documents)

Assessment: Completed colored student version Grand Ronde Treaties map, student participation

Notes/Other:

- There is **overlap of the treaties** that is shown on the teacher version ceded lands map. An example of this is the Treaty with the Umpqua and Kalapuya, 1854 overlaps with the Treaty with the Molalla, 1855. It is at the teacher’s discretion to choose whether it is appropriate to model the overlapping with students by drawing lines of a different color in the areas where overlap exists.

- To expand the lesson, divide the class in half (U.S. Government and Indians) or in groups and have them create a treaty based on certain criteria. Decide what rights they will be given in the treaty, how much land they will have, where they will live, etc. Use the Compare/Contrast chart available in this lesson’s Laws and Treaties Handout for teachers. Students can take part in a role play as a simulation of the treaty process.

► **ArcGIS can be downloaded for free onto an iPhone, iPad, or similar device – Search: Ceded Lands and one can view our specific treaty maps**

- **Ceded Lands: Umpqua**
- **Ceded Lands: Chasta**
- **Ceded Lands: Cow Creek**
- **Ceded Lands: Molallas**
- **Rogue River Tribes**
- **Lands Ceded by the Confederated Tribes of Grand Ronde**

LESSON PLAN

Attachments:

Laws and Treaties Lesson Introduction (for teacher use only)

Vocabulary Worksheet

Teacher Version Grand Ronde Treaties Map

Student Version Grand Ronde Treaties Map

Example Completed Student Map

Treaty Rectangles for students to outline, cut out and paste to map

Worksheet Laws and Treaties (optional)

ANSWER KEY Laws and Treaties (optional)

Grand Ronde Treaties (optional primary resource supplements) - TREATY WITH THE CHASTA, ETC. 1854, TREATY WITH THE MOLALA, 1855, TREATY WITH THE KALAPUYA, ETC. 1855, TREATY WITH ROGUE RIVER, 1853, TREATY WITH THE ROGUE RIVER, 1854, TREATY WITH THE UMPQUA-COW CREEK BAND, 1853, AND TREATY WITH THE UMPQUA AND KALAPUYA, 1854

Lesson 4 Laws and Treaties



Vocabulary

Grand Ronde treaties

law

sovereignty

treaty

Definitions:

Grand Ronde treaties: Agreements with the United States that transfer or cede land to the federal government and give tribes a reservation and some resources in exchange. The treaties of Grand Ronde were recognized under Tribal Resolution 034-03 include the Treaty with the Umpqua-Cow Creek Band 1853, treaty with the Rogue River 1853, Treaty with the Rogue River 1854, Treaty with the Chasta 1854, Treaty with the Umpqua and Kalapuya, 1854, Treaty with the Kalapuya etc. 1855, and Treaty with the Molala 1855. Treaties were ratified by the federal government after being agreed to by the tribal leaders.

law: an individual rule as part of a system

sovereignty: the act of having independent power, political, social and economic, or being free

treaty: Legal agreement(s) between two or more sovereign nations. Treaties may be ratified or unratified, meaning, confirmed and binding by all parties to the agreement, or not confirmed. Treaties are normally negotiated between the Federal government and one or more tribes. Under the U.S. Constitution treaties are considered part of the supreme law of the land.



Laws and Treaties Lesson Introduction (for Teacher Reading and Preparation Prior to the Lesson)



***Treaties** are legal agreements between nations. Both nations agree or promise to follow what is written in the agreement.

The Confederated Tribes of Grand Ronde Treaties include:

- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Chasta 1854
- Treaty with the Umpqua and Kalapuya, 1854
- Treaty with the Kalapuya 1855
- Treaty with the Molala 1855

In order for the U.S. government to work with the Oregon tribes it was agreed that a special relationship was needed to get the tribal treaties between the U.S. government, a sovereign nation relationship that still exists today. Tribes are known as a nation within a nation because the tribes are within the United States. Approximately 800 treaties were signed between Indians and non-Indian nationals by 1871. Over 500 of these treaties have been signed with the United States. Other treaties were made with Great Britain, France, and Spain. These treaties were written documents outlining the basic rights of each of the nations.

(Oregon Department of Education, *Indians In Oregon Today*, Floy Pepper, 2006 Revision, 24)

***Sovereignty** means having independent power; free; having the right to self-government. Tribes are sovereign nations.

***Laws** were created and changed throughout history and had a detrimental effect on tribes, especially the Confederated Tribes of Grand Ronde and the 1954 Western Oregon Termination Act. Cultural customs, traditions, and languages were lost, and family units destroyed.

Review color version of the Grand Ronde Treaties Map

Compare/Contrast Chart

(reformatted from the *Indians In Oregon Today* curriculum)

The Indians made treaties to:	The U.S. made treaties to:
Reserve portions of their land, creating a reservation.	Get land from the Indians (for settlers-surplus land).
Maintain the right to decide their own government.	Keep the peace.
Maintain the right to determine how their own land is used.	Be able to trade with tribes.
Maintain hunting, fishing, and gathering rights.	Set up reservations.
Identify and define the rights of both nations.	End wars.
Deal with non-Indians on an equal basis.	
Establish the borders for their nations.	
Be able to trade with other tribes and non-Indians.	
Build friendship between nations.	

The treaties were written to help Indians keep certain rights. It is not correct to say that Indians were “given” these rights when they signed a treaty. Rather, Indians retained the rights they already had. Getting land from the Indians was the most important goal of the U.S. government. The government wanted the land to sell or to give to the settlers. The Indians wanted to preserve the land in order to keep their usual way of life (Oregon Department of Education, *Indians In Oregon Today*, Floy Pepper, 2006 Revision, 24).

Treaties and Executive Order of 1857

The Indians of the Western Oregon, parts of Northern California, and Southern Washington negotiated treaties with Anson Dart and the Willamette Valley Treaty Commission in 1851 that would have created reservations in their ancestral lands. During these negotiations Chief Alquema told the Commissioners:

“We understand fully what you mean and that it may be better for us, but our minds are made up.” Placing his finger on the place on the map which designated the fork in the Santiam River, he said “We wish to reserve this piece of land. We do not wish to leave this. We would rather be shot on it than be removed.”

These Treaties were not ratified by Congress and a new Indian Agent named Joel Palmer was sent to renegotiate the treaties. Between 1853 and 1855 seven new treaties were negotiated and signed by Tribes in western Oregon and ratified by Congress ceding their title to the land from the Coast Range to the Cascade Range and relocating them to a future but as yet unestablished Reservation.

Beginning in 1856 the United States government relocated over 25 different Tribes and Bands to the Grand Ronde Agency in the Yamhill Valley next to the Coast Reservation. The Yamhill Valley was already prepared with agricultural fields and could sustain over 2000 Indians while the Coast Reservation was not ready for this. In the 1870s Tillamook Tribes from the Coast that had not been party to the treaties were removed to the Salmon River encampment, some of the Tillamook relocated to Grand Ronde and married into the Tribe.

The Grand Ronde encampment was officially designated as a reservation under an Executive Order by President James Buchanan on June 30, 1857. This EO effectively separated the Grand Ronde Reservation from the adjacent Coast Reservation. The Executive Order took the lands ‘embraced in townships 5 and 6 south, of range 8 west and parts of townships 5 and 6, of range 7 west, Willamette District, Oregon’ into the reservation boundaries. The center of the Reservation was about 60 miles SW of Portland and 25 miles from the Pacific Ocean. Today the Reservation sits in approximately the same area, but is substantially less than it was when the EO was signed in 1857.

Grand Ronde Reservation History

Joel Palmer’s establishment of the Grand Ronde Reservation was reluctantly accepted by our ancestors whose chiefs and headmen were brought to the Reservation to see the land before their removal. The removal was vehemently opposed by White settlers in the region who did not want any Indians in the Willamette Valley. On January 8, 1856, a petition was sent from Oregon citizens to then President Franklin Pierce opposing the purchase of the land and colonization of the “thousands” of Indians in the Willamette Valley. So strong was the opposition that Joel Palmer was forced to organize civilian protection and request the presence of United States troops. On April 11, 1856, Joel Palmer wrote the Commissioner of Indian Affairs:

“The threatening attitude of the community led me to apprehend a general and combined attack upon the camp of friendly Indians, located the Grand Ronde, and the slaughtering or driving into hostile positions all who might be residing in the valley. I accordingly deemed it necessary to organize a force of armed citizens and place them on the eastern line of the reservation, cutting off all communication between settlements and the Indians. And whilst engaged in this line, to construct a fence from mountain to mountain, as a line of demarcation, across which no one could pass. This I have attempted putting into operation and have good reason to believe will be successful. It will require a force of about sixty men, and to remain until relieved by the promised Company of United States Troops.”

The creation of the Reservation in conjunction with the Donation Land Act created land and jurisdiction disputes from the onset of the Reservation. The US Army set about purchasing all of the land in the Grand Ronde valley to create the Reservation. Some settlers sold their land and farms, while others opposed it. The existence of these claims has made it difficult to accurately record the exact acreage contained within the Reservation during this time, but the area was at least 60,000 acres and may have been as large as 69,000.

Allotment

After the initial relocation to the Reservation most of the Indian Tribes and Bands camped together in areas delineated by language and familial bonds. Each encampment elected leaders to take part in the Reservation government and farmed in plots that were communally owned.

On February 8, 1887, the General Allotment Act also known as the Dawes Act was passed into law. This law separated the communally owned lands into 270 allotments. These allotments were approved on April 29, 1891; by July of the following year 265 patents to men, women, and children were transmitted to the Agent at the Grand Ronde Agency. Several of the allotments had been inadvertently placed on areas outside of the Reservation and one person had been overlooked entirely.

The patents issued were intended to be moved from trust status into fee status after a 25-year period. What actually occurred is that most were patented and moved into fee status far faster and began to be sold off.

Two of the most vocal proponents of the allotment act were the Honorable Thomas H. Tongue of Hillsboro, Oregon, and Frank C. Armstrong, Special Agent at the Grand Ronde Agency. They advocated for the allotment to occur and that future generations would not need new allotments, but could purchase them from their elders and those that were infirm that resided at the Reservation. Armstrong in particular wanted the land that was not allotted to be sold off as surplus. He indicated to policy

makers that the Indians at the Grand Ronde Reservation were in full agreement on this issue, but no documentation has ever been located to support his claim.

Early 20th Century Land Negotiations

With the recommendations made by Frank C. Armstrong, United States Indian Inspector James McLaughlin began negotiations with the Confederated Tribes of Grand Ronde to purchase the “surplus” land. On June 27, 1901, McLaughlin and the Tribe negotiated the sale of 25,791 acres. The Tribe requested approximately \$2 per acre. After negotiations the final price was a fraction over \$1.10 per acre.

In Docket No. 238 before the Indian Claims Commission, the Kalapuya and Grand Ronde Community filed a claim to recover the value of the land ceded under the McLaughlin Agreement. This claim was based on the principle that the payment had been an unconscionable consideration. The claim never was fully presented and was ultimately dismissed.

After failing to regain the lands lost under the McLaughlin Agreement the Confederated Tribes of Grand Ronde accepted the provisions of the Indian Reorganization Act (“IRA”) in 1936. Afterwards the Tribe utilized the IRA money to purchase six ranch properties and one building site totaling 536.99 acres. Twenty-two assignments were made and managed by the Grand Ronde Business Committee. These assignments were to provide subsistence and farming sites for Tribal people. The IRA act also allowed the Tribe to draft its first constitution and seat its first official tribal council, previously the leadership had been either through the Indian Agent or hereditary chiefs acting through a type of Legislature process.

Chemawa

During the period after relocation to the Reservation, many children were sent to the Chemawa Indian Boarding School. Many children were forced to attend, further separating the community from its traditional values and teachings, and indoctrinating the children into the major society. There was also a Catholic boarding school called St. Michaels in Grand Ronde that was used extensively as well.

Termination

On August 13, 1954, Public Law 588, Western Oregon Termination Act was signed into law by President Dwight D. Eisenhower. During Termination many Tribal members were unaware of the exact nature of the Act. Additionally many were not allowed to vote on the Termination or were misled about its actual intention. This Act effectively terminated the Tribe’s federal recognition and removed all obligations that had been negotiated through treaties between the United States government and the Confederated Tribes of Grand Ronde.

During the next few years the Confederated Tribe of Grand Ronde was required to submit Termination rolls. Simultaneously, the Bureau of Indian Affairs was

terminating its services to the Tribe. This Act was firmly established by proclamation by the Secretary of Interior Fred A. Seaton on August 13, 1956.

The Tribe was left with only the 2.5-acre Tribal Cemetery in holding, which eventually became the land base used to seek restoration.

Relocation

In 1956 the Indian Relocation Act forced many Tribal people from their homes with the intention of allowing them to find jobs in metropolitan areas. This, in addition to the Termination, further impacted the Confederated Tribes of Grand Ronde as many Tribal members were forced to leave the Reservation to look for work.

Restoration

The first meeting was organized by Margaret Provost in Grand Ronde at the old Grand Ronde Bank. She was surprised when so many people showed up to the meeting. It actually had to be moved to the field in the back of the bank rather than inside. The community of Grand Ronde worked very hard speaking before Congress and other federal and state agencies with the goal of restoring the Tribe. Grand Ronde Tribal Member Marvin Kimsey speaking before the House Interior and Insular Affairs Committee on October 18, 1983:

“The successful passage of H.R. 1885 will restore the identity to the Confederated Tribes of Grand Ronde as an Indian Tribe. It will correct injustices against the tribe, from the first land cession to the final injustice of termination in 1954.”

On November 22, 1983, President Ronald Reagan signed Public Law 98-165, also known as the Grand Ronde Restoration Act. Thirty years of work by Tribal members was fruitful in getting the federal government to recognize that the Confederated Tribes of Grand Ronde were unjustly terminated in 1954.

The Restoration Act rescinded most of the provisions of the Termination Act; but the Tribe was forced to give up hunting and fishing and they had to wait for the reestablishment of a reservation. Enormous pressure from sport fishing and hunting lobbies forced the Tribe to accept the loss of these rights to become restored.

The next move of the Tribe was to develop a Reservation Plan that would restore the land base of the Confederated Tribes of Grand Ronde. Kathryn Harrison stated, when speaking before House Committee on Interior and Insular Affairs on April 12, 1988:

“With the passage of this bill, the outlook for the Confederated Tribes is brighter and broader than ever before in our history. With our own land,

our People see a new day, a new light, and a new life before us. It has been a difficult and powerful journey from Termination back to our rightful place in the Family of Indian Nations.”

On September 9, 1988, President Ronald Reagan signed Public Law 100-425, also known as the Grand Ronde Reservation Act into law. This Act reestablished the Reservation (9,811.32 acres) for the Confederated Tribes of the Grand Ronde Community of Oregon.

Optional Read Aloud to Class:

The Indians Hear a Treaty Speech in 1855 **Santiam Kalapuya**

The Americans (troops) arrived. They spoke as follows, “qa’ yaquts! (chief’s name - modern spelling is Kia-kuts). Now we will give you quantities of money, (and) all sorts of things. So then you will not be poor. All your tribespeople will be just like Americans. You will be given everything – (property such as) cattle, horses, wagons, blankets, breeches, hats, coats, overcoats, quantities of flour, sugar, coffee. You will be given food for five years. The Americans will watch over you. They will make your fences. They will plough your land. They will fence your land. They will make your houses. They will build a hammer house (blacksmith shop). A man will come who knows how to make all sorts of things (a blacksmith). He will fix your wagon for you if it should break. He will make the handle of your ground breaker (your plow). He will just fix it (at cost). The great headman (the government of the United States – symbolized in the President) will pay for it. Whatever you may desire, he will make it.

“A trading house (a store) will be built. You may obtain (there) whatever you wish. An iron house (a blacksmith shop) will be erected, to repair what has gotten spoiled. Whatever sort of iron thing you may want, you will not have to pay for it. There will be erected a paper (book) house (i.e., a school building). Your children will speak (read from) the paper (book). That is the way they will do like Americans. Twenty acres (will be given to) each person (Indian), and as long as you remain on the place, then it will be your own place. The great headman (the United States and its President) will give it to you to be your own place. After twenty years the (last) payment for your place will cease, and then no one will (be necessary to) watch over you. You will take care of your own heart (you will then be no longer a government ward). That is how you will be (then) just like an American...”

(Mission Mill Museum, *Facing Statehood – Curriculum Guide*, Tracy Miller-Prien, 2009, 10)

Jo Hutchins’ Speech to Superintendent Meacham, Grand Ronde, 1869 **Santiam Kalapuya**

“I am watching your eye. I am watching your tongue. I am thinking all the time. Perhaps you are making fools of us. We don’t want to be made fools. I have heard tyees (chiefs) talk like you do now. They go back home and send us something a white man don’t want. We are not dogs. We have hearts. We may be blind. We do not see the things the treaty promised. Maybe they got lost on the way. The President is a long way off. He can’t hear us. Our words get lost in the wind before they get there. Maybe his ear is small. Maybe your ears are small. They look big. Our ears are large. We hear everything.

“Some things we don’t like. We have been a long time in the mud. Sometimes we sink down. Some white men help us up. Some white men stand on our heads. We want a schoolhouse build on the ground of the Santiam people. Then our children can have some sense. We want an Indian to work in the blacksmith shop. We don’t like halfbreeds. They are not Indians. They are not white men. Their hearts are divided. We want some harness. We want some ploughs. We want a sawmill. What is a mill good for that has no dam? That old mill is not good; it won’t saw boards.

“We want a church. Some of these people are Catholics. Some of them are like Mr. Parish, a Methodist. Some got no religion. Maybe they don’t need religion.

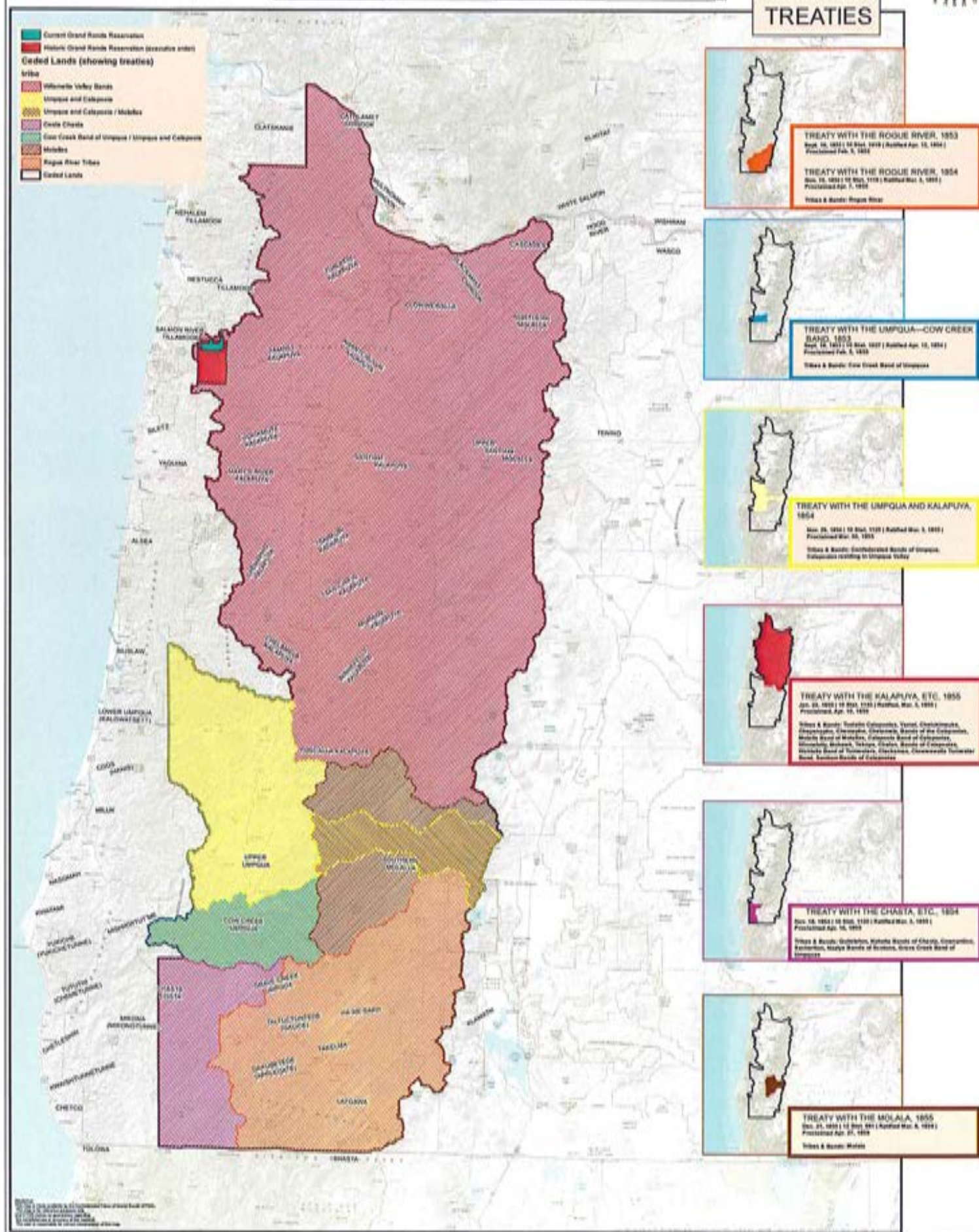
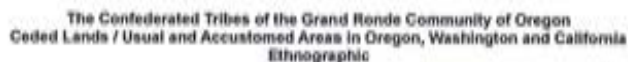
“Some people thing Indians got no sense. We don’t want any blankets. We have had a heap of blankets. Some of them have been like sail-cloth muslin. The old people have got no sense; they want blankets. The treaty said we, every man, have his land, he have a paper for his land. We don’t see the paper. We see the land. We want it divided. When we have land all in one place, some Indians put his horses in the field; another Indian turn them out. Then they go to law. One man says another man got the best ground. They go to law about that. We want the land marked out. Every man builds his own house. We want some apples. Mark out the land, then we plant some trees, by-and-by we have some apples.

“Maybe you don’t like my talk. I talk straight. I am not a coward. I am chief of the Santiams. You hear me now. We see your eyes; look straight. Maybe you are a good man. We will find out. Sochala-tyee (Saxali tyee)-God sees you. He sees us. All these people hear me talk. Some of them are scared. I am not afraid. Alta-kup-et (Alta kepit)-I am done.”

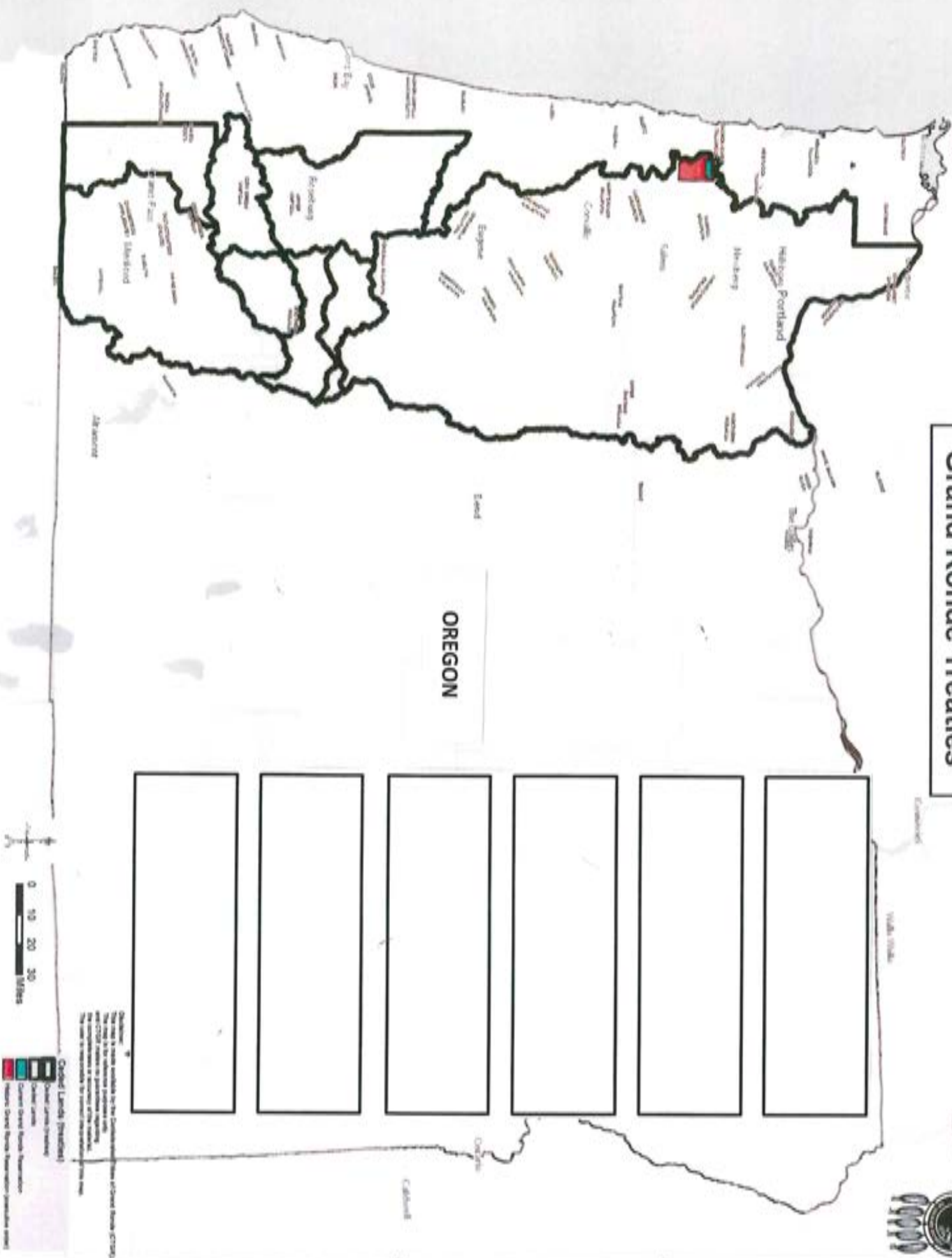
(Mission Mill Museum, *Facing Statehood – Curriculum Guide*, Tracy Miller-Prien, 2009, 10)

Quote from Chief Justice John Marshall (1832)

“When the United States gave peace, did they not also receive it? Were not both parties desirous of it? If we consult the history of the day, does it not inform us that the United States were at least as anxious to obtain it as the Indians?...This relation (in a treaty between the United States and an Indian tribe) was that of a nation claiming and receiving the protection of one more powerful: not that of individuals abandoning their national character, and submitting as subjects to a master” (Indian Tribes as Sovereign Governments, 1988).”



Grand Ronde Treaties



TREATY WITH THE ROGUE RIVER, 1853

TREATY WITH THE ROGUE RIVER, 1854

**TREATY WITH THE UMPQUA – COW
CREEK BAND, 1853**

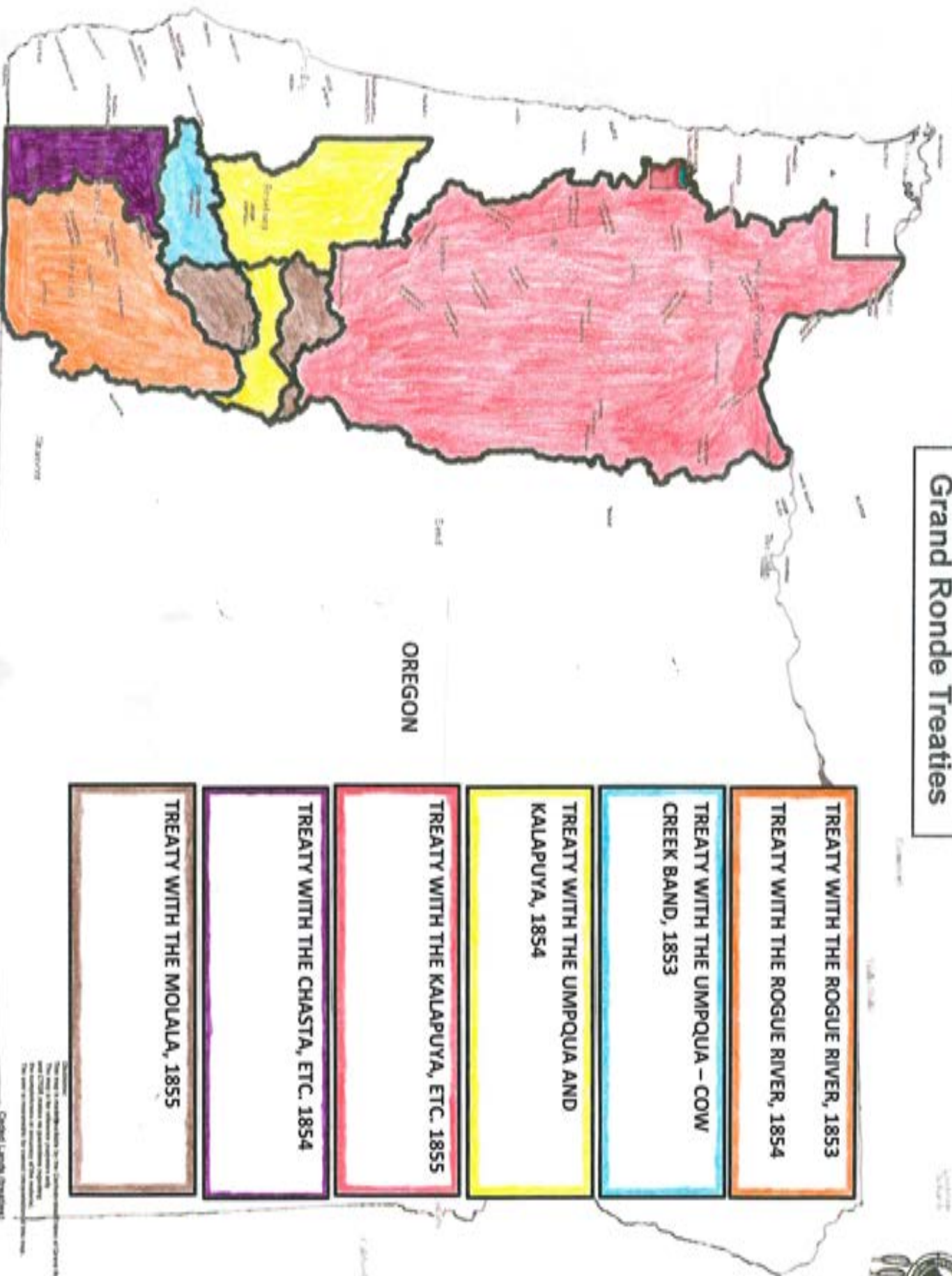
**TREATY WITH THE UMPQUA AND
KALAPUYA, 1854**

TREATY WITH THE KALAPUYA, ETC. 1855

TREATY WITH THE CHASTA, ETC. 1854

TREATY WITH THE MOLALA, 1855

Grand Ronde Treaties



TREATY WITH THE ROGUE RIVER, 1853

TREATY WITH THE ROGUE RIVER, 1854

TREATY WITH THE UMPQUA – COW CREEK BAND, 1853

TREATY WITH THE UMPQUA AND KALAPUYA, 1854

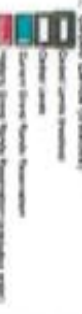
TREATY WITH THE KALAPUYA, ETC. 1855

TREATY WITH THE CHASTA, ETC. 1854

TREATY WITH THE MOLALA, 1855

This map is a simplification of the Grand Ronde Treaties. The actual boundaries of the treaties are more complex than shown on this map. The map is intended to provide a general overview of the treaties.

CHIEF LANDS (TREATIES)



Name: _____



Laws and Treaties

FAST FACTS

Laws were created and changed throughout history and had a detrimental effect on tribes, especially the Confederated Tribes of Grand Ronde and the 1954 Western Oregon Termination Act. Cultural customs, traditions, and languages were lost, and family units destroyed.

Treaties are legal agreements between nations. Both nations agree or promise to follow what is written in the agreement.



Chief Alqueema, Treaty Negotiator, 1851

The Confederated Tribes of Grand Ronde have 7 Treaties. They include:

- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Chasta 1854
- Treaty with the Umpqua and Kalapuya, 1854
- Treaty with the Kalapuya etc. 1855
- Treaty with the Molala 1855

In order for the U.S. government to work with the Oregon tribes it was agreed that a special relationship was needed to get the tribal treaties between the U.S. government, a **sovereign** nation relationship that still exists today. Sovereign or sovereignty means having independent power; free; having the right to self-government. Tribes are sovereign nations.

Tribes are known as a nation within a nation because the tribes are within the United States. Approximately 800 treaties were signed between Indians and non-Indian nationals by 1871. Over 500 of these treaties have been signed with the United States.

Name: _____

Compare/Contrast Chart

(reformatted from the *Indians In Oregon Today* curriculum)



The Indians made treaties to:	The U.S. made treaties to:
Reserve portions of their land, creating a reservation.	Get land from the Indians (for settlers-surplus land).
Maintain the right to decide their own government.	Keep the peace.
Maintain the right to determine how their own land is used.	Be able to trade with tribes.
Maintain hunting, fishing, and gathering rights.	Set up reservations.
Identify and define the rights of both nations.	End wars.
Deal with non-Indians on an equal basis.	
Establish the borders for their nations.	
Be able to trade with other tribes and non-Indians.	
Build friendship between nations.	

The treaties were written to help Indians keep certain rights. Getting land from the Indians was the most important goal of the U.S. government. The government wanted the land to sell or to give to the settlers. The Indians wanted to preserve the land in order to keep their usual way of life (Oregon Department of Education, *Indians In Oregon Today*, Floy Pepper, 2006 Revision, 24).



Name: _____

- 1. The Indians made treaties to maintain the right to decide their own government. (circle one)**

TRUE

FALSE

- 2. The United States made treaties to deal with non-Indians on an equal basis. (circle one)**

TRUE

FALSE

- 3. Laws were: (circle one letter)**

- a. Rules that stayed the same
- b. Created and changed throughout history and had a detrimental effect on tribes
- c. People who lived throughout the United States
- d. Houses that were situated all over the United States

- 4. Treaties were: (circle one letter)**

- a. A type of plant that grew throughout the northwest
- b. Various kinds of cultural customs
- c. Legal agreements between nations. Both nations agree or promise to follow what is written in the agreement
- d. A particular kind of religion

- 5. Sovereignty means: (circle one letter)**

- a. Being told what to do
- b. Under government control
- c. Reporting to another tribe on a yearly basis
- d. Having independent power; free; having the right to self-government

- 6. Approximately _____ treaties were signed between Indians and non-Indian nationals by 1871. Over 500 of these treaties have been signed with the United States.**

- a. 150
- b. 800
- c. 1000
- d. 490

- 7. The Confederated Tribes of Grand Ronde have _____ treaties.**

- a. 10
- b. 19
- c. 2
- d. 7

ANSWER KEY

1. The Indians made treaties to maintain the right to decide their own government.(circle one)

TRUE

FALSE

2. The United States made treaties to deal with non-Indians on an equal basis.(circle one)

TRUE

FALSE

3. Laws were: (circle one letter)

- a. Rules that stayed the same
- b. Created and changed throughout history and had a detrimental effect on tribes**
- c. People who lived throughout the United States
- d. Houses that were situated all over the United States

4. Treaties were: (circle one letter)

- a. A type of plant that grew throughout the northwest
- b. Various kinds of cultural customs
- c. Legal agreements between nations. Both nations agree or promise to follow what is written in the agreement**
- d. A particular kind of religion

5. Sovereignty means: (circle one letter)

- a. Being told what to do
- b. Under government control
- c. Reporting to another tribe on a yearly basis
- d. Having independent power; free; having the right to self-government**

6. Approximately _____ treaties were signed between Indians and non-Indian nationals by 1871. Over 500 of these treaties have been signed with the United States.

- a. 150
- b. 800**
- c. 1000
- d. 490

7. The Confederated Tribes of Grand Ronde have _____ treaties.

- a. 10
- b. 19
- c. 2
- d. 7**

TREATY WITH THE CHASTA, ETC., 1854.

Nov. 18, 1854. | 10 Stats., 1122. | Ratified Mar. 3, 1855. |
Proclaimed Apr. 10, 1855.

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Margin Notes
Preamble.
Cession to the United States.
Removal to Table Rock reserve.
Payment for said cession.
Provision in case of removal from said reserve.
Stipulations for all Indians on said reserve.
Survey and allotment of said reserve.
Annuities not to be taken for debt.
Conduct of said tribes.

Articles of a convention and agreement made and concluded at the council-ground, opposite the mouth of Applegate Creek, on Rogue River, in the Territory of Oregon, on the eighteenth day of November, one thousand eight hundred and fifty-four, by Joel Palmer, superintendent of Indian affairs, on the part of the United States, and the chiefs and head-men of the Quil-si-eton and Na-hel-ta bands, of the Chasta tribe of Indians, the Cow-nan-ti-co, Sa-cher-i-ton, and Na-al-ye bands of Scotons, and the Grave Creek band of Umpquas, to wit, Jes-tul-tut, or Little Chief, Ko-ne-che-quot, or Bill, Se-sel-che-tel, or Salmon Fisher, Kul-ki-am-i-na, or Bush-head, Te-po-kon-ta, or Sam, and Jo, they being duly authorized thereto by said united bands.

ARTICLE 1.

The aforesaid united bands cede to the United States all their country, bounded as follows:

Commencing at a point in the middle of Rogue River, one mile below the mouth of Applegate Creek; thence northerly, on the western boundary of the country heretofore purchased of the Rogue River tribe by the United States, to the

head-waters of Jump-Off-Jo Creek; thence westerly to the extreme northeastern limit of the country purchased of the Cow Creek band of Umpquas; thence along that boundary to its extreme southwestern limit; thence due west to a point from which a line running due south would cross Rogue River, midway between the mouth of Grave Creek and the great bend of Rogue River; thence south to the southern boundary of Oregon; thence east along said boundary to the summit of the main ridge of the Siskiyou Mountains, or until this line reaches the boundary of the country purchased of the Rogue River tribe; thence northerly along the western boundary of said purchase to the place of beginning.

ARTICLE 2.

The said united bands agree that as soon after the ratification of this convention as practicable, they will remove to such portion of the Table Rock reserve as may be assigned them by the superintendent of Indian affairs or agent, or to whatsoever other reserve the President of the United States may at any time hereafter direct.

ARTICLE 3.

In consideration of and payment for the country herein ceded, the United States agree to pay to the said united bands the sum

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of two thousand dollars annually for fifteen years, from and after the first day of September, one thousand eight hundred and fifty-five, which annuities shall be added to those secured to the Rogue River tribe by the treaty of the 10th September, 1853, and the amount shared by the members of the united bands and of the Rogue River tribe, jointly and alike; said annuities to be expended for the use and benefit of said bands and tribe in such manner as the President may from time to time prescribe; for provisions, clothing, and merchandise; for buildings, opening and fencing farms, breaking land, providing stock, agricultural implements, tools, seeds, and such other objects as will in his judgment promote the comfort and advance the prosperity and civilization of said Indians. The United States also agree to appropriate the additional sum of five thousand dollars, for the payment of the claims of persons whose property has been stolen or destroyed by any of the said united bands of Indians since the first day of January, 1849; such claims to be audited and adjusted in such manner as the President may prescribe.

ARTICLE 4.

When said united bands shall be required to remove to the Table Rock reserve or elsewhere, as the President may direct, the further sum of six thousand five hundred dollars shall be expended by the United States for provisions to aid in their subsistence during the first year they shall reside thereon; for the erecting

of necessary buildings, and the breaking and fencing of fifty acres of land, and providing seed to plant the same, for their use and benefit, in common with the other Indians on the reserve.

ARTICLE 5.

The United States engage that the following provisions, for the use and benefit of all Indians residing on the reserve, shall be made:

An experienced farmer shall be employed to aid and instruct the Indians in agriculture for the term of fifteen years.

Two blacksmith-shops shall be erected at convenient points on the reserve, and furnished with tools and the necessary stock, and skillful smiths employed for the same for five years.

A hospital shall be erected, and proper provision made for medical purposes, and the care of the sick for ten years.

School-houses shall be erected, and qualified teachers employed to instruct children on the reserve, and books and stationery furnished for fifteen years.

All of which provisions shall be controlled by such laws, rules, or regulations as Congress may enact or the President prescribe.

ARTICLE 6.

The President may, from time to time, at his discretion, direct the surveying of a part or all of the agricultural lands on said reserve, divide the same into small farms of from twenty to eighty acres, according to the number of persons in a family, and assign them to such Indians as are willing to avail themselves of the privilege and locate thereon as a permanent home, and to grant them a patent therefore under such laws and regulations as may hereafter be enacted or prescribed.

ARTICLE 7.

The annuities of the Indians shall not be taken to pay the debts of individuals.

ARTICLE 8.

The said united bands acknowledge themselves subject to the Government of the United States, and engage to live in amity with the citizens thereof, and commit no depredations on the property of said citizens; and should any Indian or Indians violate this pledge, and the fact be satisfactorily proven, the property shall be returned, or if not returned, or if injured or destroyed, compensation may be made therefor out of their annuities. They also pledge themselves to live peaceably with one another, and with other Indians, to abstain from war and private acts of revenge, and to submit all matters of difference between themselves and Indians of other tribes and bands to the decision of the United States or the agent, and to abide thereby.

It is also agreed that if any individual shall be found guilty of bringing liquor into their country, or drinking the same, his or her annuity may be withheld during the pleasure of the President.

ARTICLE 9.

This convention shall be obligatory on the contracting parties from and after its ratification by the President and Senate of the United States.

In testimony whereof, Joel Palmer, superintendent aforesaid, and the undersigned chiefs and headmen of said united bands, have hereunto set their hands and seals at the place and on the day and year herein written.

(Signed in duplicate)

Joel Palmer, Superintendent. [L. S.]

Jes-tul-tut, or Little Chief, his x mark. [L. S.]

Ko-ne-che-quot, or Bill, his x mark. [L. S.]

Se-sel-chetl, or Salmon Fisher, his x mark. [L. S.]

Bas-ta-shin, his x mark, [L. S.]

For Kul-ke-am-ina, or Bushland.

Te-po-kon-ta, or Sam, his x mark, [L. S.]

Jo (Chief of Grave Creeks), his x mark. [L. S.]

Executed in presence of us—

Edward R. Geary, Secretary.

John Flett, Interpreter.

Cris. Taylor.

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TREATY WITH THE KALAPUYA, ETC., 1855.

Jan. 22, 1855. | 10 Stats., 1143. | Ratified, Mar. 3, 1855. | Proclaimed, Apr. 10, 1855.

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington: Government Printing Office, 1904.

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Margin Notes:

Cession to the United States.

Temporary reservation.

Protection.

Removal to a home to be assigned.

Payment to said Indians.

How expended.

Further payment.

How expended.

Provision if any refuse to sign this treaty.

Provision if any claim to territory north of the Columbia is established.

Physician, etc.

Reservation and home may be surveyed and allotted.

Annuities not to be taken for debt.

Stipulations as to conduct of said Indians.

Intemperance.

Roads may be constructed.

Treaty, when obligatory.

Articles of agreement and convention made and concluded at Dayton, Oregon Territory, by Joel Palmer, superintendent of Indian affairs, on the part of the United States, and the following-named chiefs of the confederated bands of Indians residing in the Willamette Valley, they being duly authorized thereto by their respective bands, to-wit: Ki-a-kuts, Le Medecin, and Yat-Skaw, or Dave, chiefs of the Tualatin band of Calapooias; Shap-h, or William, Shel-ke-ah, or David, and Cha-ah, or Jesse, chiefs of the Yam Hill band; Dabo, or Jim, Sco-la-quit, or John, and Yah-kow or Kompetine, chiefs of the Cheluk-i-ma-uke band; Ah-mo, or George, Himpher, or Hubbard, and Oh-no, or Tim, chiefs of the Chepen-a-pho or Marysville band; Ma-mah-mo, or Charley Peter, Cha-che-clue, or Tom, and Quineflat, or Ben, chiefs of the Chem-a-pho or Maddy band; Luck-a-ma-foo, or Antoine, and Hoo-til, or Charley, chief of the Che-lam-e-la or Long Tom band, all of the Calapooias; Qui-a-qua-ty, Yalkus, and Kow-ka-ma, or Long Hair, chiefs of the Mo-lal-la band of Mo-lal-las; Kiles, or Jim, and Kow-ah-tough, or John, chiefs of the Calapooia band of Calapooias; Anta-quil-al-la, or John, and Mequah, of the Winnefelly and Mohawk bands; Yack-a-tee, or Sam, To-phor, or Jim Brown, and Hal-la-be, or Doctor,

of the Tekopa band; Pulk-tah, of the Chafan band of the Calapooia tribe; Tum-walth and O-ban-a-hah, chiefs of the Wah-lal-la band of Tum-waters; Watch-a-no, Te-ap-i-nick, and Wal-lah-pi-coto, chiefs of the Clack-a-mas tribe; Lallak and Cuck-a-man-na, or David, of the Clow-we-wal-la or Willamette Tum-water band; Tow-ye-col-la, or Louis; Yelk-ma, or Jo, La-ham, or Tom, Joseph Sanegertta, Pullican, Te-na, or Kiles, Pul-kup-li-ma, or John, Sallaf, or Silas, Hoip-ke-nek, or Jack, Yepta, and Sat-invoise or James, chiefs and head-men o the Santiam bands of Calapooias.

ARTICLE 1.

The above-named confederated bands of Indians cede to the United States all their right, title, and claim to all and every part of the country included in the following boundaries, to wit:

Commencing in the middle of the main channel of the Columbia River, opposite the mouth of the first creek emptying into said river from the south below Oak Point, thence south to the first standard parallel north of the base-line in the Government survey, thence west to the summit of the Coast Range of mountains, thence southerly along the summit of said range to the Calapooia Mountains, thence easterly along the summit of said mountains to the summit of the Cascade Mountains, thence along said summit northerly, to the middle of the Columbia River, at the Cascade Falls, and thence down the middle of said river to the place of beginning.

Provided, however, That said bands be permitted to remain within the limits of the country ceded, and on such temporary reserves as may be made for them by the superintendent of Indian affairs, until a suitable district of country shall be designated for their permanent home, and proper improvements made thereon: And provided, That the United States make proper provision for the security of their persons and property from the hostile attacks of Indians of other tribes and bands. At which time, or when thereafter directed by the superintendent of Indian affairs, or agent, said confederated bands engage peaceably, and without expense to the United States other than that provided for in this treaty, to vacate the country hereby ceded, and remove to the district which shall be designated for their permanent occupancy.

ARTICLE 2.

In consideration of, and payment for the country herein described, the United States agree to pay to the bands and tribes of

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Indians claiming territory and residing in said country, the several sums of money following, to wit:

Ten thousand dollars per annum for the first five years, commencing on the first day of September, 1855.

Eight thousand dollars per annum for the term of five years next succeeding the first five. Six thousand five hundred dollars per annum for the term of five years next succeeding the second five.

Five thousand five hundred dollars per annum for the term of five years next succeeding

the third five.

All of which several sums of money shall be expended for the use and benefit of the confederated bands, under the direction of the President of the United States, who may, from time to time, at his discretion, determine what proportion thereof shall be expended for such objects as in his judgment will promote their well-being, and advance them in civilization, for their moral improvement and education, for buildings, opening and fencing farms, breaking land, providing stock, agricultural implements, seeds, &c.; for clothing, provisions, and tools; for medical purposes; providing mechanics and farmers, and for arms and ammunition.

The United States agree to pay said Indians the additional sum of fifty thousand dollars, a portion wherefore shall be expended for such articles as the superintendent of Indian affairs shall furnish the Indians, as soon as practicable after the signing of this treaty; and in providing, after the ratification thereof, and while the Indians shall reside on the temporary reserves that may be assigned them, horses, oxen, and other stock, wagons, agricultural implements, clothing, and provisions, as the President may direct; and for erecting on the tract that may be selected as their permanent homes, mills, shops, school-houses, a hospital, and other necessary buildings, and making improvements; for seeds, stock, and farming operations thereon; for paying for the permanent improvements of settlers, should any such be on said tract at the time of its selection; to pay the expenses of the removal of the Indians thereto, and in providing for their subsistence thereon for the first year after their removal. *Provided, however,* That if any band or bands of Indians, residing on or claiming any portion or portions of the country described in article first, shall not accede to the terms of this treaty, then the bands becoming parties hereunto agree to receive such part of the several annual and other payments herein named, as a consideration for the entire country described as aforesaid, as shall be in the proportion that their aggregate number may bear to the whole number of Indians residing in and claiming the entire country aforesaid, as consideration and payment in full for the tracts in said country claimed by them. *And, provided,* Any of the bands becoming parties to this treaty establish a legitimate claim to any portion of the country north of the Columbia River, that the amount to which they may be entitled as a consideration for such country, in any treaties hereafter entered into with the United States, shall be added to the annuities herein provided for.

ARTICLE 3.

In addition to the considerations specified, the United States agree to provide for the employment, for the term of five years from and after the removal of said Indians to their permanent reserve, of a physician, a school-teacher, a blacksmith, and a superintendent of farming operations.

ARTICLE 4.

The President may, from time to time, at his discretion, cause the whole, or such portion as he may think proper, of the tract that may hereafter be set apart as the permanent home of these Indians, to be surveyed into lots, and assign them to such Indians of the confederated bands as may wish to enjoy the privilege, and locate thereon permanently; to

a single person, over twenty-one years of

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age, twenty acres; to a family of two persons, forty acres; to a family of three, and not exceeding five persons, fifty acres; to a family of six persons, and not exceeding ten, eighty acres; and to each family over ten in number, twenty acres for each additional three members. And the President may provide such rules and regulations as will secure to the family, in case of the death of the head thereof, the possession and enjoyment of such permanent home, and the improvements thereon; and he may, at any time, at his discretion, after such person or family has made location on the land assigned as a permanent home, issue a patent to such person or family, for such assigned land, conditioned that the tract shall not be aliened or leased for a longer time than two years, and shall be exempt from levy, sale, or forfeiture; which conditions shall continue in force until a State constitution, embracing such lands within its boundaries, shall have been formed, and the legislature of the State shall remove the restrictions: *Provided, however,* That no state legislature shall remove the restrictions herein provided for, without the consent of Congress. And if any such family shall, at any time neglect or refuse to occupy or till a portion of the land assigned, and on which they have located, or shall rove from place to place, the President may, if the patent shall have been issued, revoke the same; or, if not issued, cancel the assignment; and may also withhold from such person or family their proportion of the annuities or other moneys due them, until they shall have returned the such permanent home, and resume the pursuits of industry; and in default of their return, the tract may be declared abandoned, and thereafter assigned to some other person or family of the Indians residing on the reserve.

ARTICLE 5.

The annuities of the Indians shall not be taken to pay the debts of individuals.

ARTICLE 6.

The confederated bands acknowledge their dependence on the government of the United States, and promise to be friendly with all the citizens thereof, and pledge themselves to commit no depredations on the property of such citizens. And should any one or more of the Indians violate this pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of their annuities. Nor will they make war on any other band or tribe of Indians, except in self-defence, but will submit all matters of difference between them and other Indians to the Government of the United States, or its agent, for decision, and abide thereby. And if any of said Indians commit any depredations on any other Indians, the same rule shall prevail as that prescribed in this article in case of depredations against citizens. Said Indians further engage to submit to and observe all laws, rules, and regulations which may be prescribed by the United States for the government of said Indians.

ARTICLE 7.

In order to prevent the evils of intemperance among said Indians, it is hereby provided that any one of them who shall drink liquor, or procure it for other Indians to drink, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 8.

The said confederated bands agree that when a permanent reserve shall be assigned them, all roads, highways, and railroads, demanded at any time by the public convenience, shall have the right of way therein, a just compensation being made therefor.

ARTICLE 9.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof the said Joel Palmer, on the part of the United States as aforesaid, and the undersigned chiefs of the said confederated

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bands, have hereunto set their hands and seals this fourth day of January, eighteen hundred and fifty-five, at Dayton, in Oregon Territory.

Joel Palmer, superintendent of Indian Affairs. [L. S.]
Ki-ac-kuts, first chief, his x mark. [L. S.]
Le Medecin or Doctor, second chief, his x mark. [L. S.]
Yats-kow, or Dave, third chief, his x mark. [L. S.]
Shap-h, or William, first chief, his x mark. [L. S.]
Shel-ke-ah, or David, second chief, his x mark. [L. S.]
Che-ah, or Jesse, third chief, his x mark. [L. S.]
Dabo, or Jim, first chief, his x mark. [L. S.]
Sco-la-quit, or John, second chief, his x mark. [L. S.]
Yah-kow, or Kompetine, third chief, his x mark. [L. S.]
Ah-mo, or George, first chief, his x mark. [L. S.]
Hinc-phor, or Hubbard, second chief, his x mark. [L. S.]
Oh-no, or Tim, third chief, his x mark. [L. S.]
Ma-mah-mo, or Charley Peter, first chief, his x mark. [L. S.]
Cha-che-clue, or Tom, second chief, his x mark. [L. S.]
Quineflat, or Ben, third chief, his x mark. [L. S.]
Luck-a-moo-foo, or Antoine, first chief, his x mark. [L. S.]
Hoo-til, or Charley, second chief, his x mark. [L. S.]

Executed in the presence of us——

Edward R. Geary, secretary.

John Flett, interpreter.

George Dorsey.

Phillip A. Decker.

Lorenzo Palmer.

We, the chiefs of the Molalla band of Molallas, and of the Calapooia band of Calapooias, give our assent unto and agree to the provisions of the foregoing treaty.
In testimony whereof we have hereunto set our hands and seals, at Dayton, this ninth day of January, eighteen hundred and fifty-five.

Quia-quaty, first chief, his x mark. [L. S.]
Yalkus, second chief, his x mark. [L. S.]
Kaw-ka-ma, or Long Hair, third chief, his x mark. [L. S.]
Kiles, or Jim, first chief, his x mark. [L. S.]
Kowah-tough, or John, second chief, his x mark. [L. S.]

Executed in the presence of us——
Edward R. Geary, secretary.
Cris. Taylor, assistant secretary.
John Flett, interpreter.
Phillip A. Decker.
Lorenzo Palmer.

We, the chiefs and headmen of the Nin-ne-felly, Mohawk, Chapen, and Te-co-pa bands of Calapooias, Wal-lal-lah band of Tum-waters, and the Clockamus tribe of Indians, being duly authorized by our respective bands, give our assent unto, and agree to the provisions of the foregoing treaty.

In testimony whereof we have hereunto set our hands and seals, at Dayton, Oregon Territory, this tenth day of January, eighteen hundred and fifty-five.

An-ta, first chief, his x mark. [L. S.]
Quil-al-la, or John, second chief, his x mark. [L. S.]
Me-quah, or Dick, his x mark. [L. S.]
Yack-a-tee, or Sam, first chief, his x mark. [L. S.]
To-phor, or Jim Brown, second chief, his x mark. [L. S.]
Hal-la-le, or Doctor, his x mark. [L. S.]
Pulk-tah, second chief, his x mark. [L. S.]
Tum-walth, first chief, his x mark. [L. S.]
O-ban-a-hah, second chief, his x mark. [L. S.]
Watch-a-no, first chief, his x mark. [L. S.]
Te-ap-i-nick, second chief, his x mark. [L. S.]
Wal-lah-pi-cate, third chief, his x mark. [L. S.]

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Executed in the presence of us——
Cris. Taylor, assistant secretary.
Andrew Smith.
John Flett, interpreter.

We, the chiefs and headmen of the Clow-we-wal-la, or Willamette Tum-water band of Indians, being assembled in council, give our assent unto, and agree to the provisions of the foregoing treaty.

In testimony whereof we have hereunto set our hands and seals, at Linn city, Oregon Territory, this nineteenth day of January, eighteen hundred and fifty-five.

Lal-bick, or John, his x mark. [L. S.]

Cuck-a-man-na, or David, his x mark. [L. S.]

Executed in the presence of us——

Cris. Taylor, assistant secretary.

John Flett, interpreter.

We, the chiefs and headmen of the Santam bands of Calapooia Indians, being duly authorized by our respective bands, give our assent unto, and agree to the provisions of the foregoing treaty.

In testimony whereof we have hereunto set our hands and seals, at Dayton, Oregon Territory, this twenty-second day of January, eighteen hundred and fifty-five.

Tow-ye-colla, or Louis, first chief, his x mark. [L. S.]

La-ham, or Tom, third chief, his x mark. [L. S.]

Senegertta, his x mark. [L. S.]

Pul-i-can, his x mark. [L. S.]

Te-na, or Kiles, his x mark. [L. S.]

Pul-kup-ti-ma, or John, his x mark. [L. S.]

Sal-laf, or Silas, his x mark. [L. S.]

Hoip-ke-nek, or Jack, his x mark. [L. S.]

Yep-tah, his x mark. [L. S.]

Satinvose, or James, his x mark. [L. S.]

Executed in the presence of us——

Edward R. Geary, secretary.

Cris. Taylor.

Andrew Smith.

John Flett, interpreter.

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TREATY WITH THE MOLALA, 1855.

Dec. 21, 1855. | 12 Stat., 981. | Ratified Mar. 8, 1859. | Proclaimed Apr. 27, 1859.

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington: Government Printing Office, 1904.

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Margin Notes:

[Cession of lands to the United States.](#)

[Boundaries.](#)

[Payments, etc., by the United States.](#)

[Privileges of former treaties secured.](#)

[Flouring and saw mill.](#)

[Smith's and tin shop, etc.](#)

[Manual-labor schools.](#)

[Carpenter and joiner.](#)

[Additional farmer.](#)

[Indians to remove to reservation.](#)

[Expense of removal to be borne by the United States.](#)

[Rations to be furnished the Indians.](#)

[Appropriation to extinguish title, etc., of white settlers to lands in Grand Round Valley.](#)

[Articles of convention and agreement entered into this 21st day of December, 1855, between Joel Palmer, superintendent of Indian affairs, acting for and in behalf of the United States, and the chiefs and head-men of the Mo-lal-la-las or Molel tribe of Indians, they being authorized by their respective bands in council assembled.](#)

ARTICLE 1.

[The above-named tribe of Indians hereby cede to the United States all their right, title, interest and claim to all that part of Oregon Territory situated and bounded as hereinafter described, the same being claimed by them. To wit: Beginning at Scott's Peak, being the northeastern termination of the purchase made of the Umpaquah, and Calapooias of Umpaquah Valley on the 29th day of November, 1854; thence running southerly on the eastern boundary line of that purchase and the purchase of the Cow Creeks, on the 19th day of September, 1853, and the tract purchased of the Scotens, Chestas and Grave Creeks, on the *nineteenth* \[eighteenth\] day of November, 1854, to the boundary of the Rogue River purchase made on the tenth day of September, 1853; thence along the northern boundary of that purchase to the summit of the Cascade Mountains; thence northerly along the summit of said mountains to a point due east of Scott's Peak; thence west to the place of beginning.](#)

ARTICLE 2.

In consideration of the cession and relinquishment herein made, the United States agree to make the following provisions for said Indians and pay the sums of money as follows:

1st. To secure to the members of said tribe all the rights and privileges guaranteed by treaty to the Umpaquah and Calapooias, of the Umpaquah Valley, jointly with said tribes, they hereby agreeing to confederate with those bands.

2d. To erect and keep in repair and furnish suitable persons to attend the same for the term of ten years, the benefits of which to be shared alike by all the bands confederated, one flouring-mill and one saw-mill.

3d. To furnish iron, steel, and other materials for supplying the smith's shop and tin-shop stipulated in the treaty of 29th November, 1854, and pay for the services of the necessary mechanics for that service for five years in addition to the time specified by that treaty.

4th. To establish a manual-labor school, employ and pay teachers, furnish all necessary materials and subsistence for pupils, of sufficient capacity to accommodate all the children belonging to said confederate bands, of suitable age and condition to attend said school.

5th. To employ and pay for the services of a carpenter and joiner for the term of ten years to aid in erecting buildings and making furniture for said Indians, and to furnish tools for use in said service.

[*741]

6th. To employ and pay for the services of an additional farmer for the term of five years.

ARTICLE 3.

In consequence of the existence of hostilities between the whites and a portion of the Indian tribes in Southern Oregon and Northern California, and the proximity of the Umpaquah reservation to the mining district, and the consequent fluctuating and transient population, and the frequent commission by whites and Indians of petty offences, calculated to disturb the peace and harmony of the settlement, it is hereby agreed, the Umpaquahs and Calapooias agreeing, that the bands thus confederated shall immediately remove to a tract of land selected on the head-waters of the Yamhill River adjoining the coast reservation, thereon to remain until the proper improvements are made upon that reservation, for the accommodation of said confederate bands, in accordance with the provisions of this and the treaty of 29th November, 1854, and when so made, to remove to said coast reservation, or such other point as may, by direction of the President of the United States, be designated for the permanent residence of said Indians.

ARTICLE 4.

For the purpose of carrying out in good faith the objects expressed in the preceding article, it is hereby agreed on the part of the United States, that the entire expense attending the removal of the bands named, including transportation and subsistence, and the erection of temporary buildings at the encampment designated, as well as medical attendance on the sick, shall be paid by the United States.

ARTICLE 5.

It is further agreed that rations, according to the Army regulations, shall be furnished the members of the said confederated bands, and distributed to the heads of families, from the time of their arrival at the encampment on the head-waters of Yamhill River until six months after their arrival at the point selected as their permanent residence.

ARTICLE 6.

For the purpose of insuring the means of subsistence for said Indians, the United States engage to appropriate the sum of twelve thousand dollars for the extinguishment of title and the payment of improvements made thereon by white settlers to lands in the Grand Round Valley, the point of encampment referred to, to be used as wheat-farms, or other purposes, for the benefit of said Indians, and for the erection of buildings upon the reservation, opening farms, purchasing of teams, tools and stock; the expenditure of which amounts, and the direction of all the provisions of this convention, shall be in accordance with the spirit and meaning of the treaty of 29th November, 1854, with the Umpaquah and Calapooia tribes aforesaid.

In witness whereof, we, the several parties, hereto set our hands and seals, the day and date before written.

Joel Palmer, [L. S.]

Superintendent Indian Affairs.

Steencoggy, his x mark. [L. S.]

Lattchie, his x mark. [L. S.]

Dugings, his x mark. [L. S.]

Counisnase, his x mark. [L. S.]

Done in presence of the undersigned witnesses——

C. M. Walker,

T. R. Magruder,

John Flett, interpreter.

We, the chiefs and headmen of the Umpaquah and Calapooia tribes, treated with in the Umpaquah Valley, on the 29th day of November, 1854, referred to in the foregoing treaty, to the provisions of this treaty, this day in convention, accede to all the terms therein expressed.

[*742]

In witness whereof, we do severally hereto set our names and seals, the day and date written in the foregoing treaty.

Louis la Pe Cinque, his x mark. [L. S.]

Peter, his x mark. [L. S.]

Tom, his x mark. [L. S.]

Billy, his x mark. [L. S.]

Nessick, his x mark. [L. S.]

George, his x mark. [L. S.]

Bogus, his x mark. [L. S.]

Cars, his x mark. [L. S.]

Done in the presence of the undersigned witnesses——

C. M. Walker,

T. R. Magruder,

John Flett, interpreter.

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TREATY WITH THE ROGUE RIVER, 1853.

Sept. 10, 1853. | 10 Stats., 1018. Ratified Apr. 12, 1854. |
Proclaimed Feb. 5, 1855.

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Margin Notes
Cession of lands in Oregon.
Indians to occupy a portion of the ceded land temporarily.
Permanent home to be selected.
Payment for said cession.
Buildings to be erected.
Additional payments on removal.
Protection of travelers.
Redress for individual grievances.
Restitution of stolen property.
Guaranty for property stolen from Indians.
Farms may be established.

Page 603

Whereas a treaty was made and entered into at Table Rock, near Rogue River, in the Territory of Oregon, this 10th day of September, A. D. 1853, by and between Joel Palmer, superintendent of Indian affairs, and Samuel H. Culver, Indian agent, on the part of the United States; and Jo-aps-er-ka-har, principal chief, Sam To-qua-he-ar, and Jim Ana-cha-a-rah, subordinate chiefs, and others, head-men of the bands of the Rogue River tribe of Indians, on the part of said tribe.

ARTICLE 1.

The Rogue River tribe of Indians do hereby cede and relinquish, for the considerations hereinafter specified, to the United States, all their right, title, interest, and claim to all the lands lying in that part of the Territory of Oregon,

and bounded by lines designated as follows, to wit:

Commencing at a point one mile below the mouth of Applegate Creek, on the south side of Rogue River, running thence southerly to the highlands dividing the waters of Applegate Creek from those of Althouse Creek, thence along said highlands to the summit of the Siskiyou range of mountains, thence easterly to Pilot Rock, thence northeasterly to the summit of the Cascade range, thence northerly along the said Cascade range to Pitt's Peak, continuing northerly to Rogue River, thence westerly to the head-waters of Jump-off-jo Creek, thence down said creek to the intersection of the same with a line due north from the place of beginning, thence to the place of beginning.

ARTICLE 2.

It is agreed on the part of the United States that the aforesaid tribe shall be allowed to occupy temporarily that portion of the above-described tract of territory bounded as follows, to wit: Commencing on the north side of Rogue River, at the mouth of Evan's Creek; thence up said creek to the upper end of a small prairie bearing in a northwesterly direction from Table Mountain, or Upper Table Rock, thence through the gap to the south side of the cliff of the said mountain, thence in a line to Rogue River, striking the southern base of Lower Table Rock, thence down said river to the place of beginning. It being understood that this described tract of land shall be deemed and considered an Indian reserve, until a suitable selection shall be made by the direction of the President of the United States for their permanent residence and buildings erected thereon, and provision made for their removal.

ARTICLE 3.

For and in consideration of the cession and relinquishment contained in article 1st, the United States agree to pay to the aforesaid tribe the sum of sixty thousand dollars, fifteen thousand of which sum to be retained, (according to the stipulations of article 4th of a "treaty of peace made and entered into on the 8th day of September, 1853,^a between Gen'l Jo. Lane, commanding forces of Oregon Territory, and Jo., principal chief, Sam and Jim, subordinate chiefs, on the part of the Rogue River tribe of Indians,") by the superintendent of Indian affairs, to pay for the property of the whites destroyed by them during the late war, the amount of property so destroyed to be estimated by three disinterested commissioners, to be appointed by the superintendent of Indian affairs, or otherwise, as the President may direct. Five thousand dollars to be expended in the purchase of agricultural implements, blankets, clothing, and such other goods as may be deemed by the superintendent, or agent most conducive to the comfort and necessities of said tribe, on or before the 1st day of September, 1854; and for the payment of such permanent improvements as may have been made by land claimants on the aforesaid reserve, the value of which to be ascertained by three persons appointed by the said superintendent.

^a **This agreement is unratified and a copy of the original agreement on file in the Indian Office (Oregon, 1844-1858, Ore. Sup. L., 323) has been included in the Appendix, post, p. 1049.**

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The remaining forty thousand dollars to be paid in sixteen equal annual instalments, of two thousand five hundred dollars each, (commencing on or about the 1st day of September, 1854,) in blankets, clothing, farming-utensils, stock, and such other articles as may be deemed most conducive to the interests of said tribe.

ARTICLE 4.

It is further agreed that there shall be erected, at the expense of the United States, one dwelling-house for each of the three principal chiefs of the aforesaid tribe, the cost of which shall not exceed five hundred dollars each, the aforesaid buildings to be erected as soon after the ratification of this treaty as possible. And when the tribe may be removed to another reserve, buildings and other improvements shall be made on such reserve of equal value to those which may be relinquished; and upon such removal, in addition to the before-mentioned sixty thousand dollars, the United States agree to pay the further sum of fifteen thousand dollars, in five equal annual instalments, commencing at the expiration of the before-named instalments.

ARTICLE 5.

The said tribe of Indians further agree to give safe-conduct to all persons who may be authorized to pass through their reserve, and to protect, in their person and property, all agents or other persons sent by the United States to reside among them; they further agree not to molest or interrupt any white person passing through their reserve.

ARTICLE 6.

That the friendship which is now established between the United States and the Rogue River tribe of Indians shall not be interrupted by the misconduct of individuals, it is hereby agreed that for injuries done by individuals no private revenge or retaliation shall take place; but instead thereof, complaint shall be made by the party injured to the Indian agent; and it shall be the duty of the chiefs of the said tribe, that upon complaint being made as aforesaid, to deliver up the person or persons against whom the complaint is made, to the end that he or they may be punished agreeably to the laws of the United States; and in like manner if any violation, robbery, or murder shall be committed on any Indian or Indians belonging to said tribe, the person or persons so offending shall be tried, and if found guilty, shall be punished according to the laws of the United States. And it is agreed that the chiefs of the said tribe shall, to the

utmost of their power, exert themselves to recover horses or other property, which has or may be stolen or taken from any citizen or citizens of the United States, by any individual of said tribe; and the property so recovered shall be forthwith delivered to the Indian agent or other person authorized to receive the same, that it may be restored to the proper owner.

And the United States hereby guarantee to any Indian or Indians of the said tribe a full indemnification for any horses or other property which may be stolen from them by any citizens of the United States: *Provided*, That the property stolen or taken cannot be recovered, and that sufficient proof is produced that it was actually stolen or taken by a citizen of the United States. And the chiefs and head-men of the said tribe engage, on the requisition or demand of the President of the United States, superintendent of Indian affairs, or Indian agent, to deliver up any white person or persons resident among them.

ARTICLE 7.

It is agreed between the United States and the Rogue River tribe of Indians, that, should it at any time hereafter be considered by the United States as a proper policy to establish farms among and for the benefit of said Indians, it shall be discretionary with the President, by and with the advice and consent of the Senate, to change the annuities herein provided for, or any part thereof, into a fund for that purpose.

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ARTICLE 8.

This treaty shall take effect and be obligatory on the contracting parties as soon as the same shall have been ratified by the President of the United States by and with the advice and consent of the Senate.

In testimony whereof the said Joel Palmer and Samuel H. Culver, on the part of the United States, and the chiefs and headmen of the Rogue River Indians aforesaid, have hereunto set their hands and seals, the day and year aforesaid.

Joel Palmer, [L. S.]
Superintendent Indian Affairs.

Samuel H. Culver, [L. S.]
Indian Agent.

Jo, his x mark, [L. S.]

Aps-er-ka-har,

Sam, his x mark, [L. S.]

To-qua-he-ar, [L. S.]

Jim, his x mark, [L. S.]

Ana-chah-a-rah, John, his x mark, [L. S.]

Lympe, his x mark, [L. S.]

Signed in presence of—

J. W. Nesmith, Interpreter,

R. B. Metcalf,

John, his x mark,

J. D. Mason, Secretary,

T. T. Tierney.

Witness,

Joseph Lane,

August V. Kautz.

We the undersigned principal chief, subordinate chiefs and headmen of the bands of the Rogue River tribe of Indians, parties to the treaty concluded at Table Rock, near Rogue River, in the Territory of Oregon, on the 10th day of September, A. D. 1853, having had fully explained to us the amendment made to the same by the Senate of the United States, on the 12th day of April, 1854, do hereby accept and consent to the said amendment to the treaty aforesaid, and agree that the same shall be considered as a part thereof.

In testimony whereof we have hereunto set our hands and affixed our seals, this 11th day of November, A. D. 1854.

Aps-so-ka-hah, Horse-rider, or Jo, his x mark. [L. S.]

Ko-ko-ha-wah, Wealthy, or Sam, his x mark. [L. S.]

Te-cum-tom, Elk Killer, or John, his x mark. [L. S.]

Chol-cul-tah, Joquah Trader, or George, his x mark. [L. S.]

Executed in presence of—

Edward H. Geary, Secretary

Cris. Taylor,

John Flett,

R. B. Metcalf, Interpreter,

Joel Palmer, Superintendent.

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TREATY WITH THE ROGUE RIVER, 1854.

Nov. 15, 1854. | 10 Stats., 1119. | Ratified Mar. 3, 1855. |
Proclaimed Apr. 7, 1855.

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Margin Notes
Other Indians may be settled on the Table Rock Reserve.
Ante, p. 603.
Annuities.
Roads may be made.
Payment and stipulations in consideration of the foregoing article.
Provision in case of removal from said reservation.
Provision in case treaty is not ratified or no Indians are removed to said reserve.

Page 654

Articles of an agreement entered into and concluded this fifteenth day of November, one thousand eight hundred and fifty-four, between Joel Palmer, superintendent of Indian affairs, on the part of the United States, and the chiefs and headmen of the Rogue River tribe of Indians, on the part of said tribe.

ARTICLE 1.

It is agreed on the part of said tribe, that the Table Rock reserve, described in the treaty of the 10th September, 1853, between the United States and the Rogue River tribe, shall be possessed and occupied jointly by said tribe and such other tribes and bands of Indians as the United States shall agree with by treaty stipulations, or the President of the United States shall direct, to reside thereupon, the place of residence of each tribe, part of tribe, or band on said reserve, to be designated by the superintendent of Indian affairs or Indian agent; that the tribes and bands hereafter to be settled on said reserve shall enjoy equal rights and privileges with the Rogue River tribe; and that the annuities paid to the Indians now residing, or hereafter to reside on said reserve, shall be shared by all alike, from and after said residence thereon:

Provided, That the annuity of the Rogue River tribe, as agreed on in the treaty of the 10th September, 1853, shall not be diminished or in any way impaired thereby. It is also agreed, that the United States shall have the right to make such roads, highways, and railroads through said reserve as the public good may from time to time require, a just compensation being made therefor.

ARTICLE 2.

In consideration of the foregoing stipulations, it is agreed on the part of the United States to pay to the Rogue River tribe, as soon as practicable after the signing of this agreement, two thousand one hundred and fifty dollars, in the following articles: twelve horses. one beef, two yokes of oxen, with yokes and chains, one wagon, one hundred men's coats, fifty pairs of pantaloons, and fifty hickory shirts; also, that in the treaties to be made with other tribes and bands, here-after to be located on said reserve, that provision shall be made for the erection of two smith-shops; for tools, iron, and blacksmiths for the same; for opening farms and employing farmers; for a hospital, medicines, and a physician; and for one or more schools; the uses and benefits of all which shall be secured to said Rogue River tribe, equally with the tribes and bands treated with; all the improvements made, and schools, hospital, and shops erected, to be conducted in accordance with such laws, rules, and regulations as the Congress or the President of the United States may prescribe.

ARTICLE 3.

It is further agreed, that when at any time hereafter the Indians residing on this reserve shall be removed to another reserve, or shall be elsewhere provided for, that the fifteen thousand dollars thereafter to be paid to said Rogue River tribe, as specified in the treaty of the 10th September, 1853, shall be shared alike by the members of all the tribes and bands that are, or hereafter shall be located on the said Table Rock reserve.

ARTICLE 4.

It is also further provided that in the event that this agreement shall not be ratified by the President and Senate of the United States, or that no other tribe or band shall be located on said reserve, the two thousand one hundred and fifty dollars stipulated in article second of this agreement to be paid said Rogue River tribe, shall be deducted from their annuities hereafter to be paid said Indians.

In testimony whereof, the said Joel Palmer, superintendent as a fore-said, and the undersigned chiefs and headmen of the Rogue River Tribe of Indians, have hereunto set their hands and seals, at Even's

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Creek, on the Table Rock Reserve, on the day and year herein before written.

Joel Palmer, superintendent [L. S.]

Ap-sa-ka-hah, or Joe, first chief, his x mark, [L. S.]

Ko-ko-ha-wah, or Sam, second chief, his x mark, [L. S.]

Sambo, third chief, his x mark, [L. S.]

Te-cum-tum, or John, fourth chief, his x mark, [L. S.]

Te-wah-hait, or Elijah, his x mark, [L. S.]

Cho-cul-tah, or George, his x mark, [L. S.]

Telum-whah, or Bill, his x mark, [L. S.]

Hart-tish, or Applegate John, his x mark, [L. S.]

Qua-chis, or Jake, his x mark, [L. S.]

Tom, his x mark, [L. S.]

Henry, his x mark, [L. S.]

Jim, his x mark, [L. S.]

Executed in presence of—

Edward R. Geary, secretary.

Cris. Taylor,

John Flett, interpreter.

R. B. Metcalfe.

TREATY WITH THE UMPQUA AND KALAPUYA, 1854.

Nov. 29, 1854. | 10 stats., 1125. | Ratified Mar. 3, 1855. |
Proclaimed Mar. 30, 1855.

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Margin Notes
Cession to the United States.
Reservation for a residence.
Removal from said reserve if it should become expedient.
Removal from the ceded lands.
Payment for said cession.
Payment for expense of removal.
Survey and allotment of the reserve.
Power of future States over restrictions limited.
Blacksmith's shop, etc.
Annuities not to be taken for debt.
Submission and conduct of Indians.
Provision against intemperance.
Roads, etc., may be constructed.
Merchandise to be part payment of annuities.

Page 657

Articles of agreement and convention made and concluded at Calapooia Creek, Douglas County, Oregon Territory, this twenty-ninth day of November, one thousand eight hundred and fifty-four, by Joel Palmer, superintendent of Indian affairs, on the part of the United States, and the following-named chiefs and heads of the confederated bands of the Umpqua tribe of Indians, and of the Calapooias residing in Umpqua Valley, to wit: Napesa, or Louis, head chief; Peter, or Injice; Tas-yah, or General Jackson; Bogus; Nessick; Et-na-ma or William, Cheen-len-ten or George, Nas-yah or John, Absaquil or Chenook, Jo, and Tom, they being assembled in council with their respective bands.

ARTICLE 1.

The confederated bands of Umpqua and Calapooia Indians cede to the United States all their country included within the following limits, to wit: Commencing at the northwest corner of the country purchased of the Galeese Creek and Illinois River Indians on the 18th day of November, 1854, and running thence east to the boundary of the Cow Creek purchase, thence northerly along said boundary to its northeastern extremity; thence east to the main ridge of the Cascade Mountains; thence northerly to the main falls of the North Umpqua River; thence to Scott's Peak, bearing easterly from the head-waters of Calapooia Creek; thence northerly to the connection of the Calapooia Mountains with the Cascade range; thence westerly along the summit of the Calapooia Mountains to a point whence a due south line would cross Umpqua River at the head of tide-water; thence on that line to the dividing ridge between the waters of Umpqua and Coose Rivers; thence along that ridge, and the divide between Coquille and Umpqua Rivers, to the western boundary of the country purchased of the Galeese Creek Indians, or of the Cow Creek Indians, as the case may be, and thence to the place of beginning. Provided, however, That so much of the lands as are embraced within the following limits, shall be held by said confederated bands, and such other bands as may be designated to reside thereupon, as an Indian reservation.

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To wit: Commencing at a point three miles due south of the mouth of a small creek emptying into the Umpqua River, near the western boundary of John Churchill's land-claim, at the lower end of Cole's Valley; thence north to the middle of the channel of Umpqua River; thence up said river to a point due south of the highest peak of the ridge, immediately west of Allan Hubbard's land-claim; thence to said peak, thence along the summit of the ridge dividing the waters, to its termination at or near the mouth of Little Canyon Creek; thence, crossing the Umpqua River in a westerly direction to the high-lands opposite the mouth of said creek; thence following the divide until it reaches a point whence a line drawn to the place of beginning will run three miles south of the extreme southern bend in the Umpqua River between these two points: and thence to the place of beginning. And should the President at any time believe it demanded by the public good and promotive of the best interests of said Indians to be located elsewhere, the said Indians agree peaceably, and without additional expense to the Government of the United States, to remove to such reserve as may be selected; provided that a delegation of three or more of the principal men of said bands selected by them, shall concur with the authorized agent or agents of the United States in the selection of said new reserve. And when said removal shall take place, the particular tracts then actually occupied by said Indians. on the reserve herein described, according to the provisions of this treaty, and those occupied by Indians of other bands that may be located thereon, shall be sold by order of the President of the United States, and the proceeds of such sales expended in permanent improvements on the new reserve, for the use and benefit of the holders of said tracts respectively.

ARTICLE 2.

The confederated bands agree that as soon after the United States shall make the necessary provision for fulfilling the stipulations of this treaty as they conveniently can, and not to exceed one year after such provision is made, they will vacate the ceded territory and remove to the lands herein reserved for them.

ARTICLE 3.

In consideration of and payment for the country herein ceded, the United States agree to pay the said confederated bands the several sums of money following, to wit: First, three thousand dollars per annum for the term of five years, commencing on the first day of September, 1855. Second, two thousand three hundred dollars per annum for the term of five years next succeeding the first five. Third, one thousand seven hundred dollars per annum for the term of five years next succeeding the second five years. Fourth, one thousand dollars per annum for the term of five years next succeeding the third five years.

All of which several sums of money shall be expended for the use and benefit of the confederated bands, under the direction of the President of the United States, who may from time to time, at his discretion, determine what proportion shall be expended for such beneficial objects as in his judgment will be calculated to advance them in civilization; for their moral improvement and education; for buildings, opening farms, fencing, breaking land, providing stock, agricultural implements, seeds, &c.; for clothing, provisions, and merchandise; for iron, steel, and ammunition; for mechanics and tools, and for medical purposes.

ARTICLE 4.

In order to enable the said Indians to remove to their new home, and subsist themselves for one year thereafter, (and which they agree to do without further expense to the United States,) and to provide for the breaking up and fencing of fifty acres of land, and the erection of buildings on the reserve, the purchase of teams, farming utensils, tools, &c., and for other purposes necessary to their comfort and subsistence, they shall receive from the United States the further

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sum of ten thousand dollars, to be paid out and expended under the direction of the President, and in such manner as he shall approve.

ARTICLE 5.

The President may from time to time, at his discretion, cause the whole or such portion of the land hereby reserved as he may think proper, or of such other land as may be selected in lieu thereof, as provided for in the first article, to be surveyed into lots, and assigned to such Indian or Indians of said confederated bands as are willing to avail themselves of the privilege, and who will locate

thereon as a permanent home, if a single person over twenty-one years of age, twenty acres; to each family of two persons, forty acres; to each family of three and not exceeding five persons, sixty acres; to each family of six and not exceeding ten persons, eighty acres; and to each family over ten in number, forty acres for each additional five members. And the President may provide such rules and regulations as will secure to the family, in case of the death of the head thereof, the possession and enjoyment of such permanent home, and the improvements thereon; and he may at any time, at his discretion, after such person or family has made location on the land assigned for a permanent home, issue a patent to such person or family for such assigned land, conditioned that the tract shall not be aliened or leased for a longer term than two years, and shall be exempt from levy, sale, or forfeiture, which conditions shall continue in force until a State constitution, embracing such lands within its boundaries, shall have been formed, and the legislature of the State shall remove the restrictions. And if any such family shall at any time neglect or refuse to occupy or till a portion of the land assigned, and on which they have located, or shall rove from place to place, the President may, if the patent shall have been issued, revoke the same, or, if not issued, cancel the assignment, and may also withhold from such person or family their proportion of the annuities or other moneys due them, until they shall have returned to such permanent home, and resume the pursuits of industry; and in default of their return, the tract may be declared abandoned and thereafter assigned to some other person or family of the Indians residing on the reserve.

No State legislature shall remove the restrictions herein provided for, without the consent of Congress.

ARTICLE 6.

The United States agree to erect for said Indians a good blacksmith-shop, furnish it with tools, and keep it in repair for ten years, and provide a competent blacksmith for the same period; to erect suitable buildings for a hospital, supply medicines, and provide an experienced physician for fifteen years; to provide a competent farmer to instruct the Indians in agriculture for ten years; and to erect a school-house, and provide books, stationery, and a properly qualified teacher for twenty years.

ARTICLE 7.

The annuities of the Indians shall not be taken to pay the debts of individuals.

ARTICLE 8.

The said confederated bands acknowledge their dependence on the Government of the United States, and promise to be friendly with all the citizens thereof, and pledge themselves to commit no depredations on the property of such citizens. And should any one or more of the Indians violate this pledge, and the fact be satisfactorily proven before the agent, the property shall be returned, or in default thereof, or if injured or destroyed, compensation may be

made by the Government out of their annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and other Indians to the Government of the United States or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians, the same rule shall prevail as that prescribed in this article in case of any depredations against citizens. Said Indians further engage

Page 660

to submit to, and observe all laws, rules, and regulations which may be prescribed by the United States for the government of said Indians.

ARTICLE 9.

It is hereby provided, in order to prevent the evils of intemperance among said Indians, that any one of them who shall be guilty of bringing liquor into their reserve, or shall drink liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 10.

The said confederate bands agree, that all the necessary roads, highways, and railroads which may be constructed as the country improves, the lines of which may run through the reservation of said Indians, shall have the right of way therein, a just compensation being made therefor.

ARTICLE 11.

The merchandise distributed to the members of the said confederate bands at the negotiation of this treaty shall be considered as in part payment of the annuities herein provided.

ARTICLE 12.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Joel Palmer, on the part of the United States as aforesaid, and the undersigned chiefs and heads of the said confederated bands of Umpquas and Calapooias, have hereunto set their hands and seals, at the place and on the day and year heretofore written.

Joel Palmer, superintendent. [L. S.]

Na-pe-sa, or Louis, his x mark. [L. S.]

Injice, or Peter, his x mark. [L. S.]

Tas-yah, or General Jackson, his x mark. [L. S.]

Bogus, his x mark. [L. S.]

Nessick, his x mark. [L. S.]

Et-na-ma, or William, his x mark. [L. S.]

Cheen-len-ten, or George, his x mark. [L. S.]

Nas-yah, or John, his x mark. [L. S.]

Absaquil, or Chenook, his x mark. [L. S.]

Jo, his x mark. [L. S.]

Tom, his x mark. [L. S.]

Executed in the presence of us—

Edward R. Geary, secretary.

Cris. Taylor.

John Flett, interpreter.

TREATY WITH THE UMPQUA—COW CREEK BAND, 1853.

Sept. 19, 1853. | 10 Stats., 1027. | Ratified Apr. 12, 1854. | Proclaimed Feb. 5, 1855.

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler.

Washington: Government Printing Office, 1904.

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Margin Notes:

Cession of land.

Temporary occupation of part of said cession.

Permanent homes to be selected.

Payment for said cession.

Houses to be erected.

Protection to travelers.

Redress for private grievances.

Restitution of stolen property.

Indemnification for property stolen from Indians.

Farms may be established.

Stipulations of a treaty made and entered into on Cow Creek, Umpqua Valley, in the Territory of Oregon, this 19th day of September, A. D. 1853, by and between Joel Palmer, superintendent of Indian Affairs, on the part of the United States, and Quin-ti-oo-san, or Bighead, principal chief, and My-n-e-letta, or Jackson; and Tom, son of Quin-ti-oo-san, subordinate chiefs, on the part of the Cow Creek band of Umpqua tribe of Indians.

ARTICLE 1.

The Cow Creek band of Indians do hereby cede and relinquish, for the consideration hereinafter specified, to the United States, all their right, title, interest, and claim to all the lands lying in that part of the Territory of Oregon bounded by lines designated as follows, to wit:

Commencing on the north bank of the south fork of Umpqua River, at the termination of the highlands, dividing the waters of Myrtle Creek from those of Day's Creek, thence running easterly along the summit of said range to the headwaters of Day's Creek, thence southerly, crossing the Umpqua River to the headwaters of Cow Creek, thence to the dividing ridge between Cow Creek and Grave Creek, thence southwesterly along the said divide to its junction with the ridge dividing the waters of Cow Creek from those of Rogue River, thence westerly and northerly around on said ridge to its connection with the spur terminating opposite the mouth of Myrtle Creek, thence along said spur to a point on the same northwest of the eastern line of Isaac Baily's land-claim, thence southeast to Umpqua River, thence up said river to place of beginning.

ARTICLE 2.

It is agreed on the part of the United States that the aforesaid tribe shall be allowed to occupy temporarily that portion of the above-described tract of territory bounded as follows, to wit: Commencing on the south side of Cow Creek, at the mouth of Council Creek, opposite Wm. H. Riddle's land-claim, thence up said creek to the summit of Cañon Mountain, thence westerly along said summit two miles, thence northerly to Cow Creek, at a point on the same one mile above the falls; thence down said creek to place of beginning. It being understood that this last-described tract of land shall be deemed and considered an Indian reserve until a suitable selection shall be made by the direction of the President of the United States for their permanent residence, and buildings erected thereon and other improvements made of equal value of those upon the above reserve at the time of removal.

ARTICLE 3.

For and in consideration of the cession and relinquishment contained in article first, the United States agree to pay to the aforesaid band of Indians, the sum of twelve thousand dollars, in manner to wit: one thousand dollars to be expended in the purchase of twenty blankets, eighteen pairs pants, eighteen pairs shoes, eighteen hickory shirts, eighteen hats or caps, three coats, three vests, three pairs socks, three neckhandkerchiefs, forty cotton flags, one hundred and twenty yards prints, one hundred yards domestic, one gross buttons, two lbs, thread, ten papers needles, and such other goods and provisions as may be deemed by the superintendent or agent most conducive to the comfort and necessities of said Indians, on or before the first day of October, A. D. 1854. The remaining eleven thousand dollars to be paid in twenty equal annual instalments of five hundred and fifty dollars each, commencing on or about the first day of October, 1854, in blankets, clothing, provisions, stock, farming-implements, or such other articles, and in such manner as the President of the United States may deem best for the interests of said tribe.

ARTICLE 4.

In addition to the aforesaid twelve thousand dollars there shall be erected for the use of said tribe, at the expense of the United States, two dwelling-houses, the cost of which shall not exceed

[*607]

two hundred dollars each, and a field of five acres fenced and ploughed, and suitable seed furnished for planting the same.

ARTICLE 5.

The said band of Indians agree to give safe conduct to all persons passing through their reserve, and to protect in their person and property all agents or other persons sent by authority of the United States to reside among them.

ARTICLE 6.

That the friendship which is now established between the United States and the Cow Creek band of Indians, shall not be interrupted by the misconduct of individuals, it is hereby agreed that for injuries done, no private revenge or retaliation shall take place; but instead thereof complaint shall be made by the party injured to the Indian agent; and it shall be the duty of the chiefs of said band of Indians, upon complaint being made as aforesaid, to deliver up the person against whom the complaint is made, to the end that he may be punished, agreeably to the laws of the United States; and in like manner if any violation, robbery, or murder shall be committed on any Indian belonging to said band, the person so offending shall be tried, and if found guilty, shall be punished according to the laws of the United States. And it is further agreed that the chiefs shall, to the utmost of their ability, exert themselves to recover horses or other property which has or may hereafter be stolen from any citizen of the United States, by any individual of said tribe, and deliver the same to the agent or other person authorized to receive it; and the United States hereby guarantee to any Indian or Indians of said band, a full indemnification for any horses or other property which may be stolen or taken from them by any citizen of the United States, provided, the property stolen cannot be recovered, and that sufficient proof is produced that it was actually stolen or taken by a citizen of the U. S. And the chiefs further agree, that upon the requisition of the President of the U. S., superintendent of Indian affairs, or Indian agent, to deliver up any person resident among them.

ARTICLE 7.

It is agreed between the United States and the Cow Creek band of the Umpqua tribe of Indians, that, should it at any time hereafter be considered by the United States as a proper policy to establish farms among and for the benefit of said Indians, it shall be discretionary with the President, by and with the advice and consent of the Senate, to change the annuities herein provided for, or any part thereof, into a fund for that purpose.

ARTICLE 8.

This treaty shall take effect and be obligatory on the contracting parties as soon as the same shall be ratified by the President of the United States, by and with the advice and consent of the Senate. In testimony whereof the said Joel Palmer, Superintendent of Indian Affairs, on the part of the United States, and chiefs of the Cow Creek band of Umpqua Indians, before named, have hereunto set their hands and seals, the day and year aforesaid.

Joel Palmer, [L. S.]
Superintendent Indian Affairs, O. T.
Bighead, Quin-ti-oo-san, his x mark, [L. S.]
Jackson, My-n-e-letta, his x mark, [L. S.]
Tom, son of Quin-ti-oo-san, his x mark, [L. S.]
Tom, Tal-sa-pe-er, his x mark, [L. S.]

Signed in presence of—

J. B. Nichols,
E. Catching,

Interpreters.
Theodore Tierney,
Secretary.
John D. Bown,
W. Starr,
Witnesses.

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Lesson 5

Housing



Lesson Goals/Objectives:

1. Create awareness among students of the housing that the Grand Ronde Indians lived in.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Housing – Lesson 5

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

Lesson Goals/Objectives:

1. Create awareness among students of the housing that Grand Ronde Indians lived in.

Materials Needed/Preparation/Equipment:

- Document Camera or Overhead projector
- Vocabulary Sheet
- Housing Read-Aloud page
- Pictures/Drawings of different kinds of houses
- Finished plankhouse example
- How to build a plankhouse packet
- Colored pencils
- Blank paper (8 ½ x 11) for drawing

Anticipatory Set: Ask students what kind of houses they think the Grand Ronde Indians lived in.

Lesson Steps:

1. Place vocabulary sheet on document camera and/or pass out vocabulary sheet to each student – review as a class

LESSON PLAN

2. Teacher will pass out the Housing Read-Aloud page to each student and keep one for himself/herself.
3. Read aloud the handout to the class asking for volunteers throughout the reading process or have students work with a partner or assigned reading groups to read. Ask students to summarize what the main idea of the text was aloud or have them tell someone near them and then report back to the class (think, pair, and share).
4. Show pictures of different kinds of houses on the document camera/overhead projector (photos and drawings). Read the label of what kind of house/description the picture shows. Explain that students will get a chance to draw their own plankhouse or longhouse.
5. Pass out blank 8 ½ x 11 white paper to students (at least one page each)
6. Place the first page of the How to build a plankhouse packet on the document camera/overhead projector.
7. Students can then draw what is on the overhead on their page. Repeat all the way through the last page of the packet. Students should have a completed plankhouse drawing. They can use colored pencils if they choose to.
8. Place the example of the finished plankhouse on the overhead/document camera or somewhere students can easily see to draw ideas from.

Differentiation: Students can discuss the different types of houses with a partner or in a group setting.

Early Finisher Activities: Students can journal about what they learned about housing or draw another type of house.

Assessment: Completed plankhouse drawing, student participation

Notes/Other: Students can also build their own plankhouse or longhouse out of popsicle sticks or natural materials and glue as a classroom activity.

Here are some examples:



LESSON PLAN

Attachments: Vocabulary sheet, Housing Read-Aloud page, Pictures/Drawings of different kinds of houses, Finished plankhouse example, and How to build a plankhouse packet

Lesson 5 Housing

Vocabulary



generations

dwellings

ranking

plankhouse

Definitions:

generation: a population (in this unit: Native Americans) that experience the same significant events within a given period of time, usually about 20 years

dwelling: home or residence, plankhouse, brush house, mat house or longhouse

ranking: a position of achievement, age, or status, sometimes related to a particular family who holds political power

plankhouse: a house made of cedar planks from a western red cedar tree for Oregon, for Northern California some are made from Redwood

Housing Read-Aloud page

Native people lived in different styles of houses depending on where they were located and what time of year it was. For most western Oregon tribes, they would have a winter home and summer dwellings. The winter home was more permanent and it would be very large. Many generations would be housed under the same roof. The homes were usually made of cedar planks. The houses were divided into smaller family areas using woven matts made of plant material. Sleeping platforms would be along the outer walls with fire pits in the middle of the house. The fire would warm the house and also provide some lighting. Cattail and tule matts were used as mattresses as well as for sitting on the floor. They also used the matts along the walls to block the winter winds. The ground was the floor of the house, although when they could they would line the floors with clay that was slightly polished. Many houses on the Columbia River were very large, 60 to 100 feet long, suitable for multiple family generations. Other tribes had smaller houses, grouped in villages along rivers.



Your rank in the family determined where you lived in the house. The most important or eldest person lived the furthest back in the house. The lowest ranking members would live up front. Some tribes, those in the south would have the men and women live in separate houses.

Native people spent their spring and summer time gathering things to store for the winter. They would gather basket making material, berries, salmon, lamprey, etc. They would travel to the places where the plants or food sources were. Their summer homes were less permanent structures, they were built to easily take down and put back up. They were made of wood frames with cattail or tule mats or sometimes just the boughs of trees when nothing more was needed, placed on top of these wood frames. They would build a fire outside and build their houses around the fire. The tribes could easily take the houses apart and move them by canoe to other locations. The houses were only tied together with woven ropes around the retaining beams.

Today The Confederated Tribes of Grand Ronde has a plankhouse named achaf-hammi, which means "house made of cedar" in the Tualatin Kalapuya language. It was built to represent our ancestors from the North and also our ancestors from the South. This house is not lived in on a daily basis. It is used for cultural ceremonies, such as weddings, funerals and also for educational purposes. It is one of our most treasured possessions and it is something we are really proud of.

Longhouse

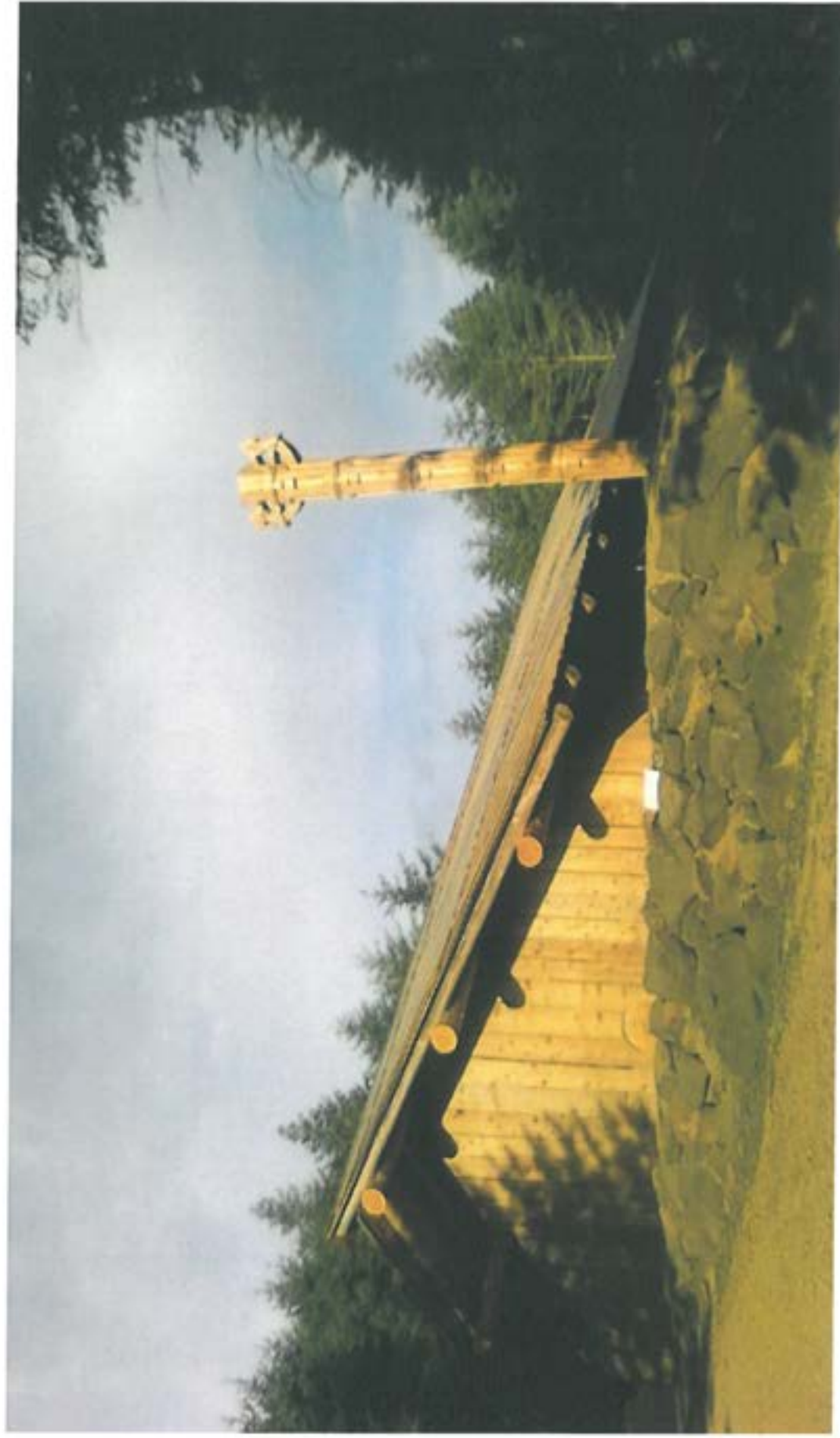


Grand Ronde's Plankhouse during a ceremony

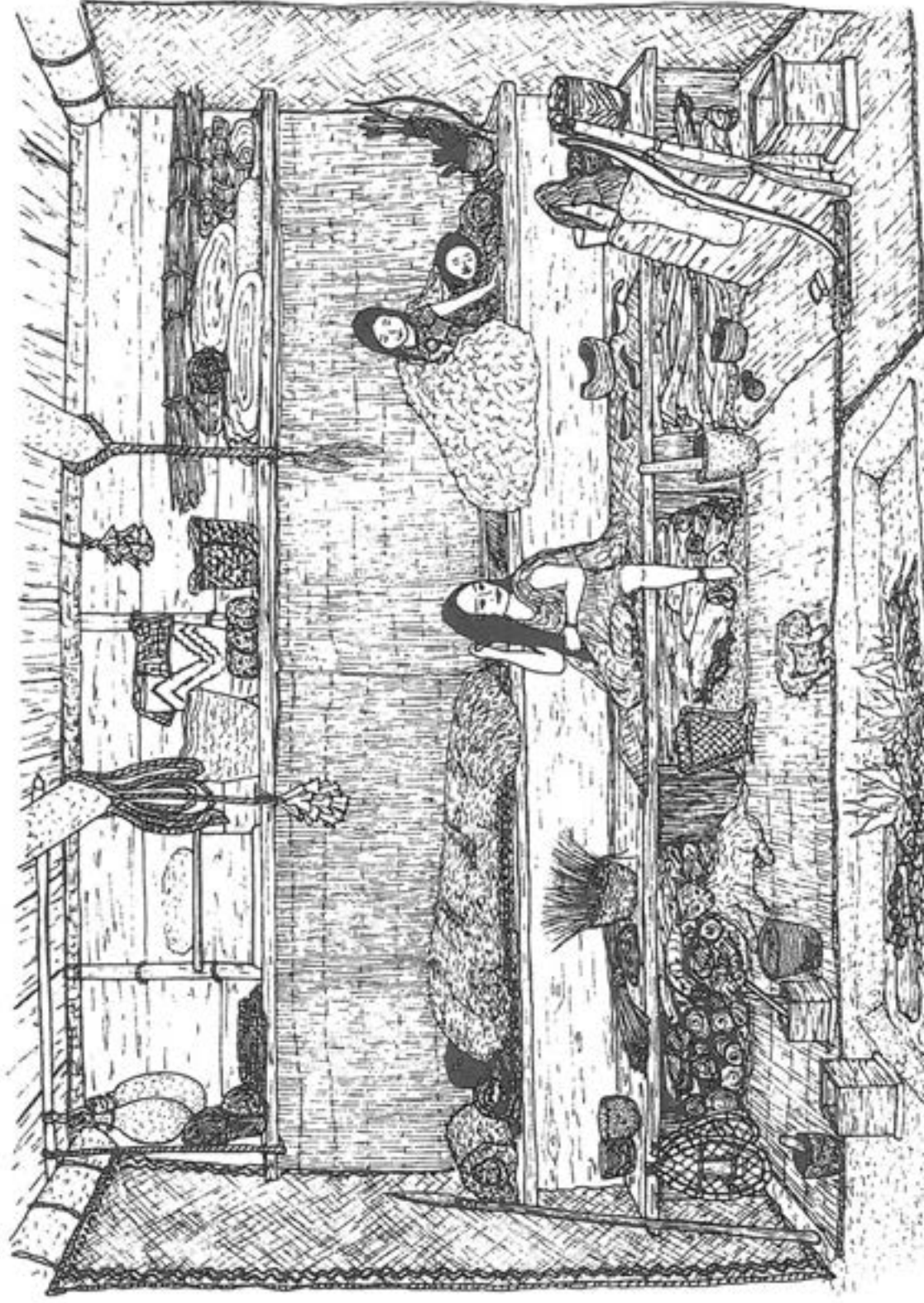




Achf-hammi



Grand Ronde's Plankhouse



Picture from Bohnert, Heidi (2009) The People of Cascadia- Pacific Northwest Native American History. pg 72.

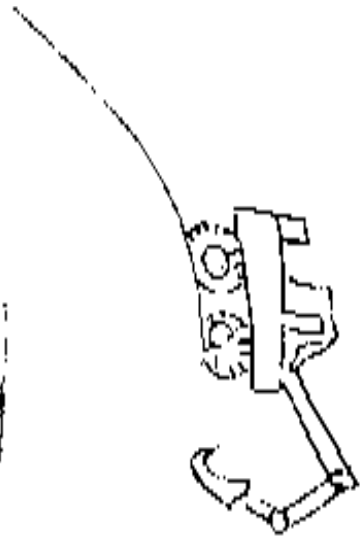
shawash tilixam miḥayt kʰapa kʰalakwati-stik haws anqati, alaxti hayú tilixam kʰapa ixt haws. nsayka
munk-nim ukuk haws "yutqat-haws."

The inside of a plankhouse.





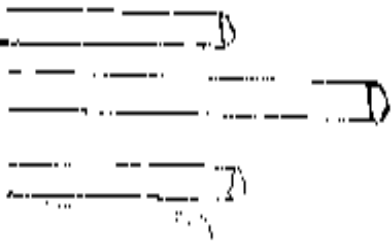
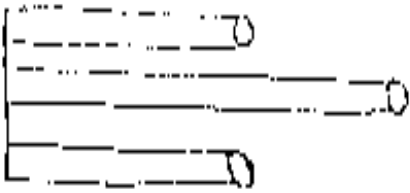
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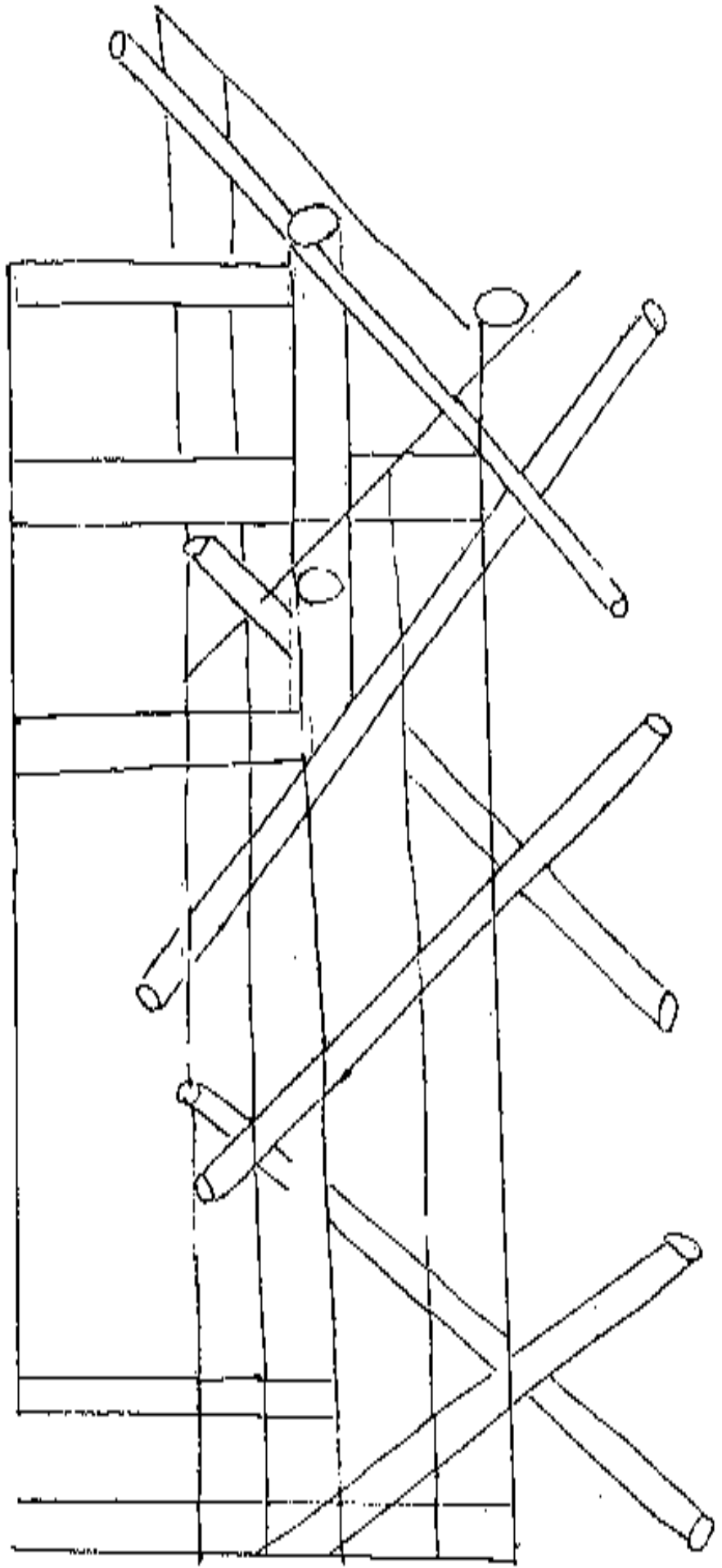
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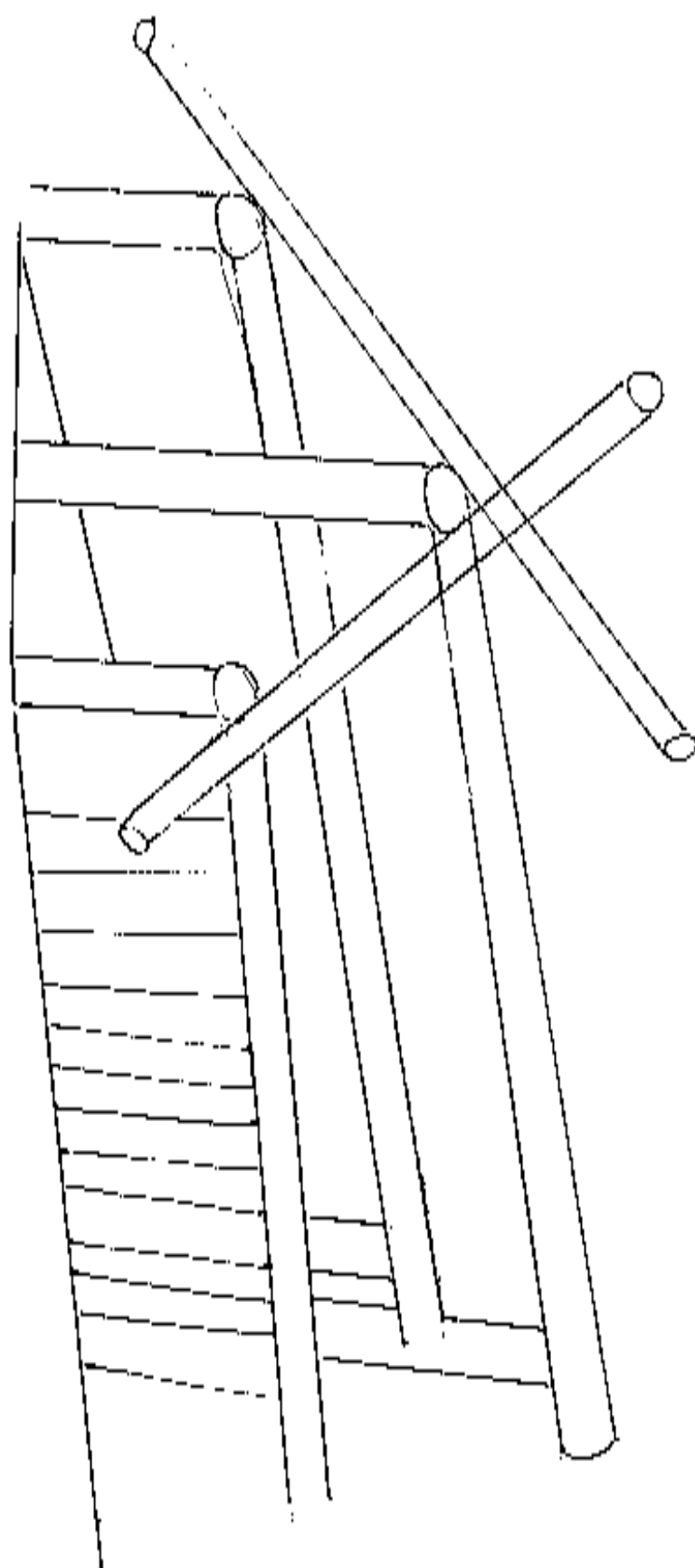


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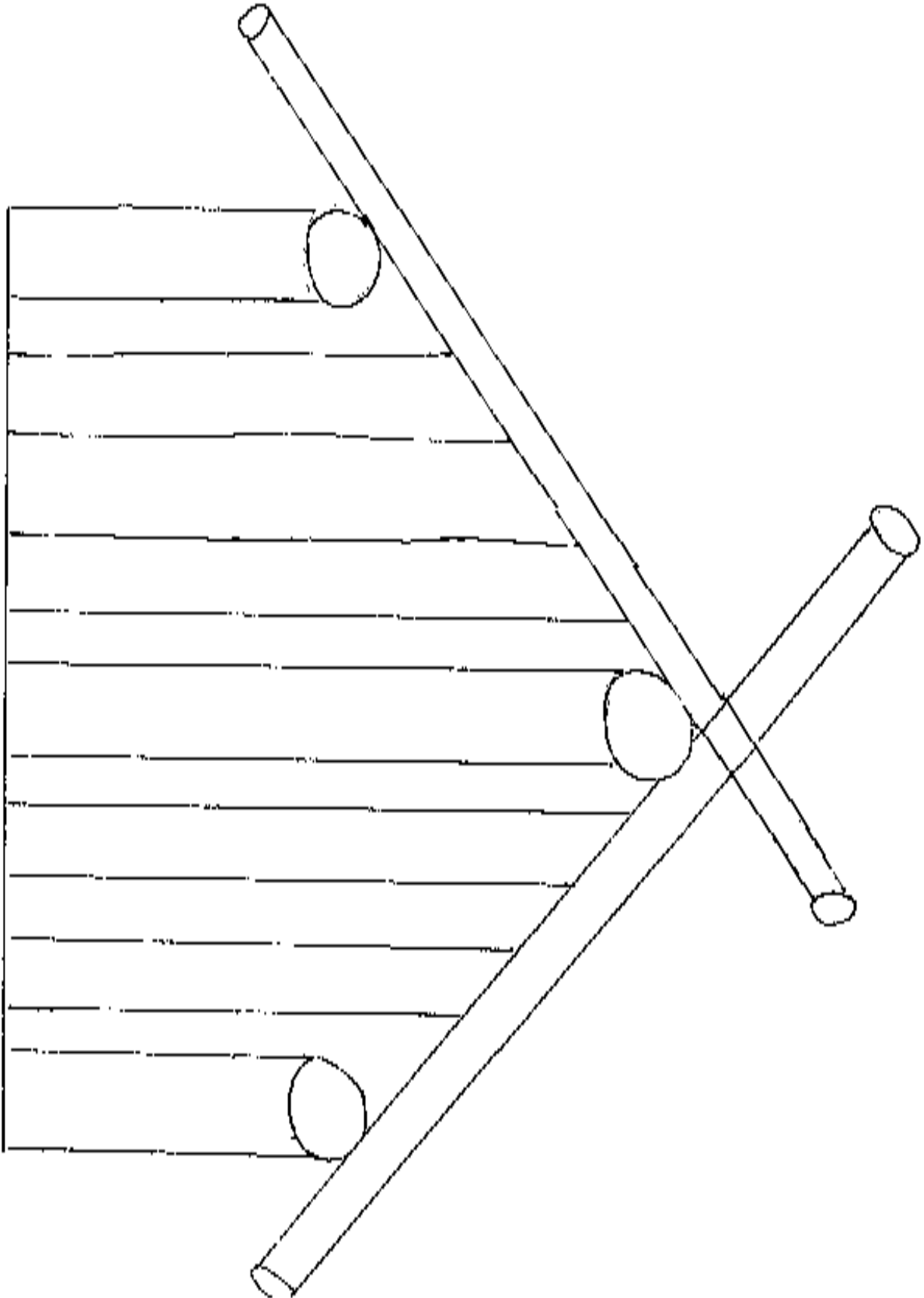
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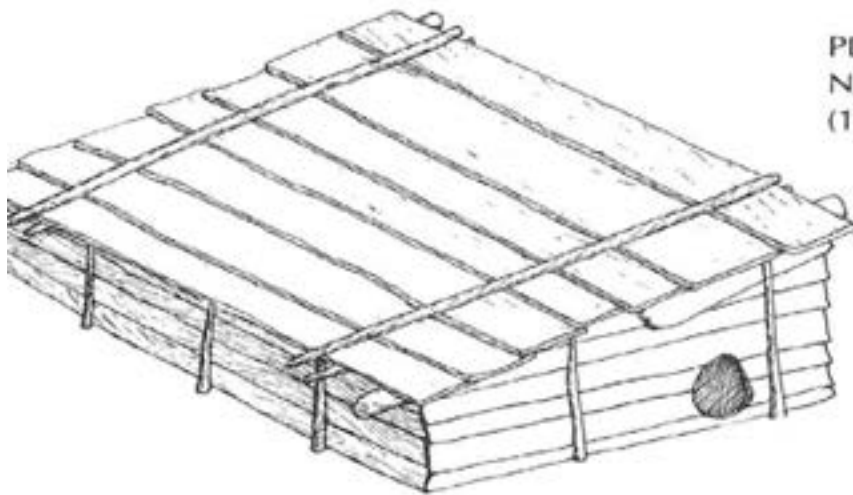
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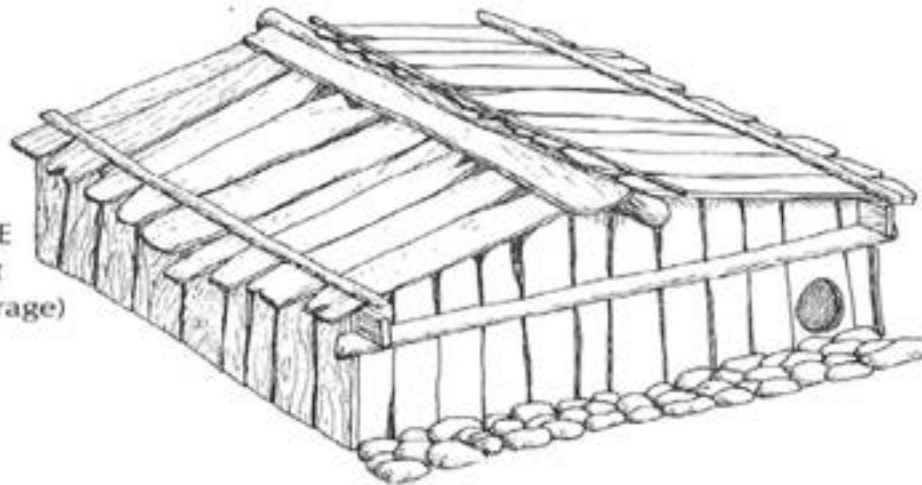
Western Oregon Winter Dwellings



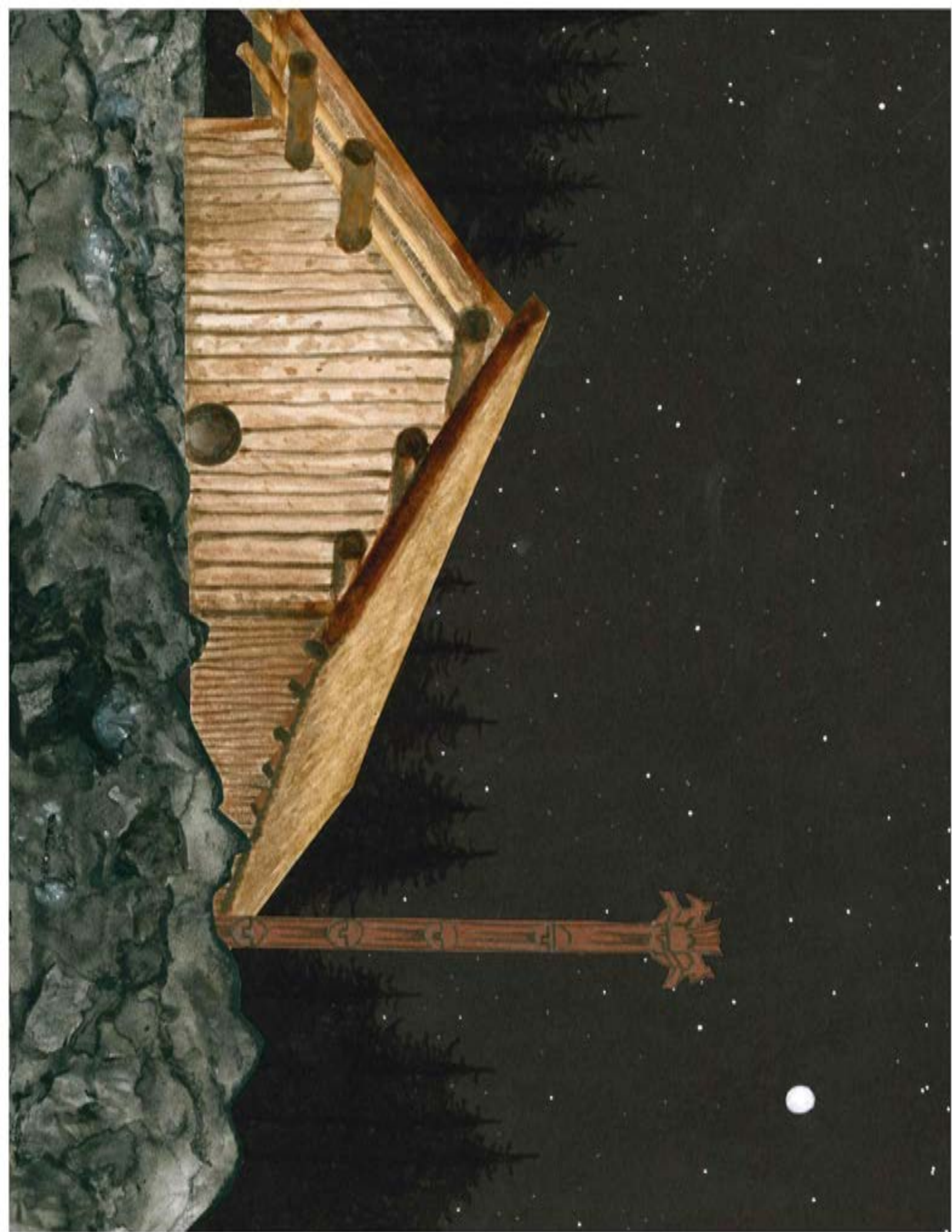
Oregon Indians – Culture, History, & Current Affairs, An Atlas and Introduction (Zucker, Hummel & Hogfoss – drawings by Faun Rae Hosey)



PLANK HOUSE
Northern coast
(16' × 40' average)

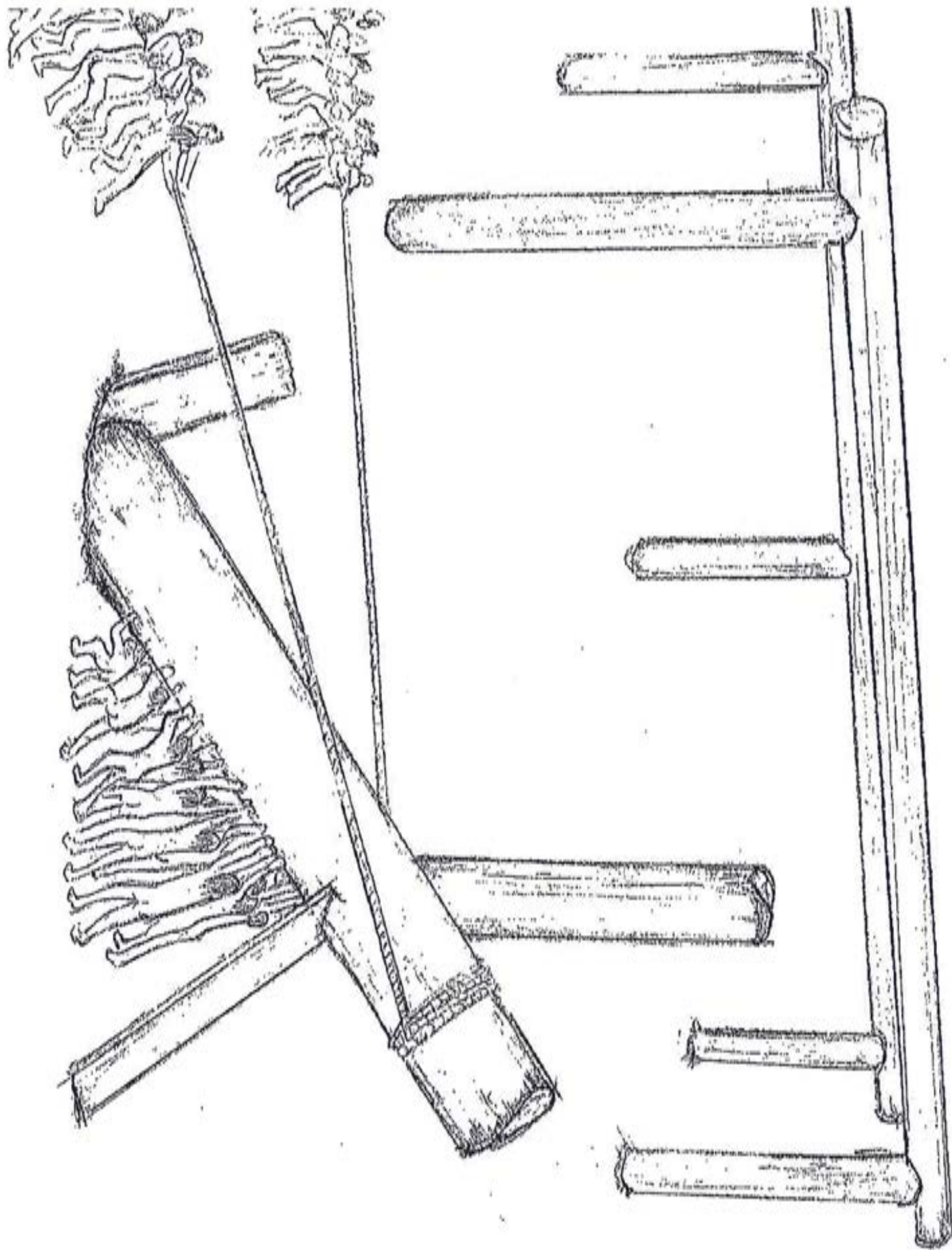


PLANK HOUSE
Southern Coast
(18' × 18' average)









Lesson 6

Transportation



Lesson Goals/Objectives:

1. Create awareness among students regarding the transportation methods used by the Grand Ronde people.

Oregon Common Core Standard(s) Met:

4.RI.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Transportation – Lesson 6

Oregon Common Core Standard(s) Met:

4.RI.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

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2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

Lesson Goals/Objectives:

1. Create awareness among students regarding the transportation methods used by Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Document Camera/Overhead projector (smart equipped where overhead specific paper not needed)
- Vocabulary sheet
- Transportation Read-Aloud page
- Pictures of different kinds of canoes (to be used as overheads)
- Canoe book (*What is in a Canoe*)
- Pictures of canoes of the Grand Ronde collection
- Crayola Model Magic or similar (for making a canoe)

Anticipatory Set: Ask students how they think Grand Ronde Indians were able to travel.

LESSON PLAN

Lesson Steps (What are the Teacher and the Students going to do for each part of the lesson):

1. Review vocabulary sheet on the document camera and/or pass out a vocabulary sheet to each student to review – review as a class
2. Place Transportation Read-Aloud page on the document camera and/or give each student a copy of the Read-Aloud - Teacher will read aloud the handout on Transportation to the class or have students work in reading groups
3. Show pictures/discuss the different kinds of canoes on the document camera/overhead projector.
4. Teacher will read the label of what kind of canoe the picture shows.
5. Divide the students into groups of five. Pass out one of the Canoe books (*What is in a Canoe*) book per group. The group will assign one person to be the designated book holder to make the book visible to the entire group by holding up the book and turning the pages when necessary. The teacher can then read the book aloud to the class asking for volunteers from readers along the way.
6. Show pictures of canoes from our Grand Ronde collection on the overhead projector. Read any labels that appear on the pictures.
7. Pass out the Crayola Model Magic or similar to students. Have them make a canoe model of their choice.

Differentiation: Students can take turns reading each page of the Canoe book within each group. Students can also draw a canoe of their choice on blank paper if the Crayola Model Magic or similar is not available.

Early Finisher Activities: Students can write or draw in their journal about what it would be like to travel via canoe.

Assessment: Student participation

Notes/Other: Willamette Heritage Center video of the Grand Ronde Canoe Journey exhibit

<https://www.youtube.com/watch?v=2xP0FetCbzM>

LESSON PLAN

Students can discuss within their group what it would be like to travel via canoe.

Attachments: Transportation Read-Aloud page, Canoe book (*What is in a Canoe*), Pictures of different kinds of canoes (to be used as overheads), Pictures of canoes of the Grand Ronde collection

Completed canoe samples:



Lesson 6 Transportation

Vocabulary



bailer

canoe

mats

transportation

Definitions:

bailer: a tool used for getting water out of the canoe if water came in over the sides - they were carved from wood or bark

canoe: A narrow wooden structure similar to a boat with pointed ends, propelled by paddles – the only form of transportation Native people long ago had besides on foot. They were the most efficient method of travel. There are several styles of canoes, from Chinookan western style with a nose to shallow river canoes. The Chinookan canoes are meant for deeper and swifter water and the river canoes are meant for shallower and slower waters.

mats: woven from cattail or tule - would be used inside the canoe to either sit or kneel on – they were also used to cover the canoe once it was on land. They would line the inside of plankhouses, to separate quarters for families or for sleeping or sitting on.

transportation: a way of moving people or carrying goods

Transportation Read-Aloud page

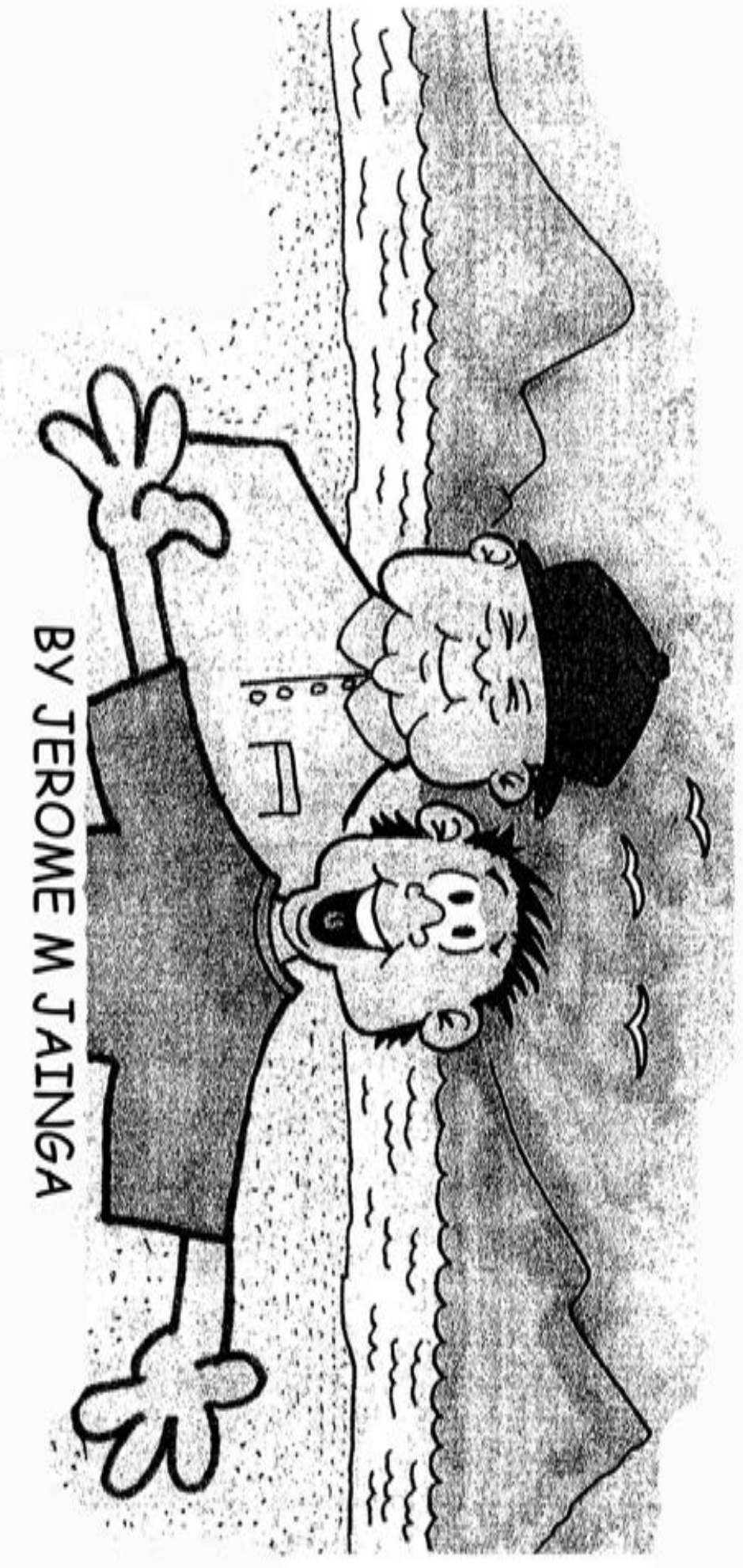


The only form of transportation for the Native people long ago was on foot or on the water by canoe. There were many foot paths throughout Oregon to get from one place to another. But if you were going quite a ways it might be faster to go by canoe. The Canoes were hollowed out by fire and then carved out of cedar trees. Then they were steamed open using water and hot rocks. The Canoes were used for travel, fishing, and gathering or for use when trading. There were canoes of all sizes and shapes depending on where you came from or what you were using them for. For example, an ocean going canoe would be bigger with a bigger nose and higher sides than a river going canoe would be.

There were many sizes and shapes of the paddles as well. The shape and size of your paddle would also be determined by where you came from and which canoe you were using. Natives from different tribes have different patterns for their paddles and the size and shape of the paddle also changes if you are using an ocean going canoe or a river canoe. The paddles would be carved from hard wood (ash) that wouldn't be prone to breaking.

Every canoe would have a bailer on board. The bailer would be used for getting water out of the canoe if some water came in over the sides. These bailers would be carved from wood or bark. Mats from cattail or tule would be used inside the canoe to either sit or kneel on. The mats would also be used to cover the canoe once it was on land.

The traditions with canoes are being brought back in Native Communities today. Every year The Confederated Tribes of Grand Ronde are part of the canoe journey. Members of our tribe travel by canoe to the next closest tribe. At the new tribe the canoes are welcomed and fed with singing and dancing to follow. Everyone camps for the night and then the canoes travel to the next tribe, with the tribe that has hosted the previous evening joining the group. That pattern is continued until we reach the final destination. Each year the destination changes so that each tribe will hopefully have the chance to host the event.

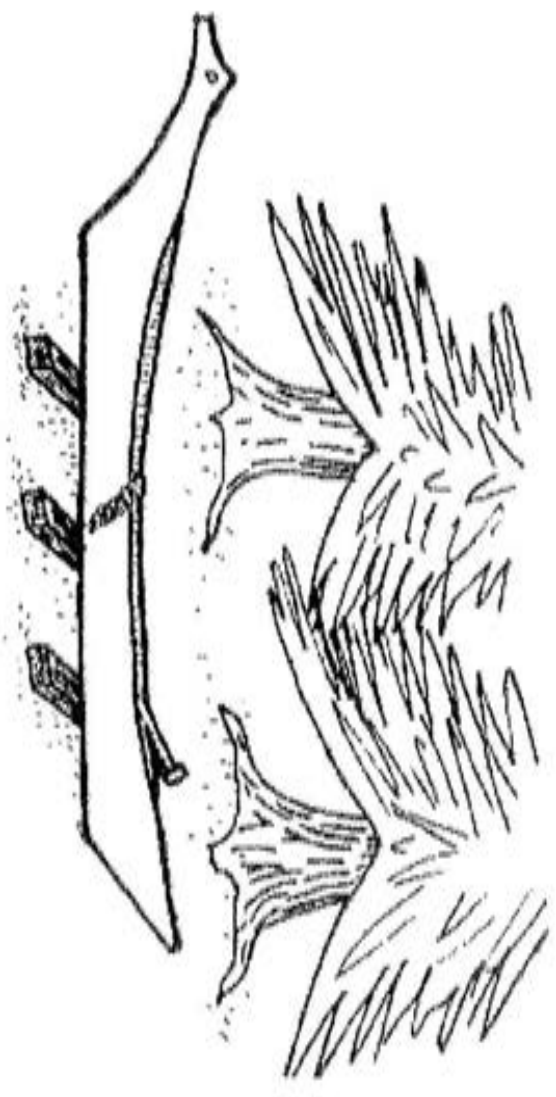


BY JEROME M JAINGA

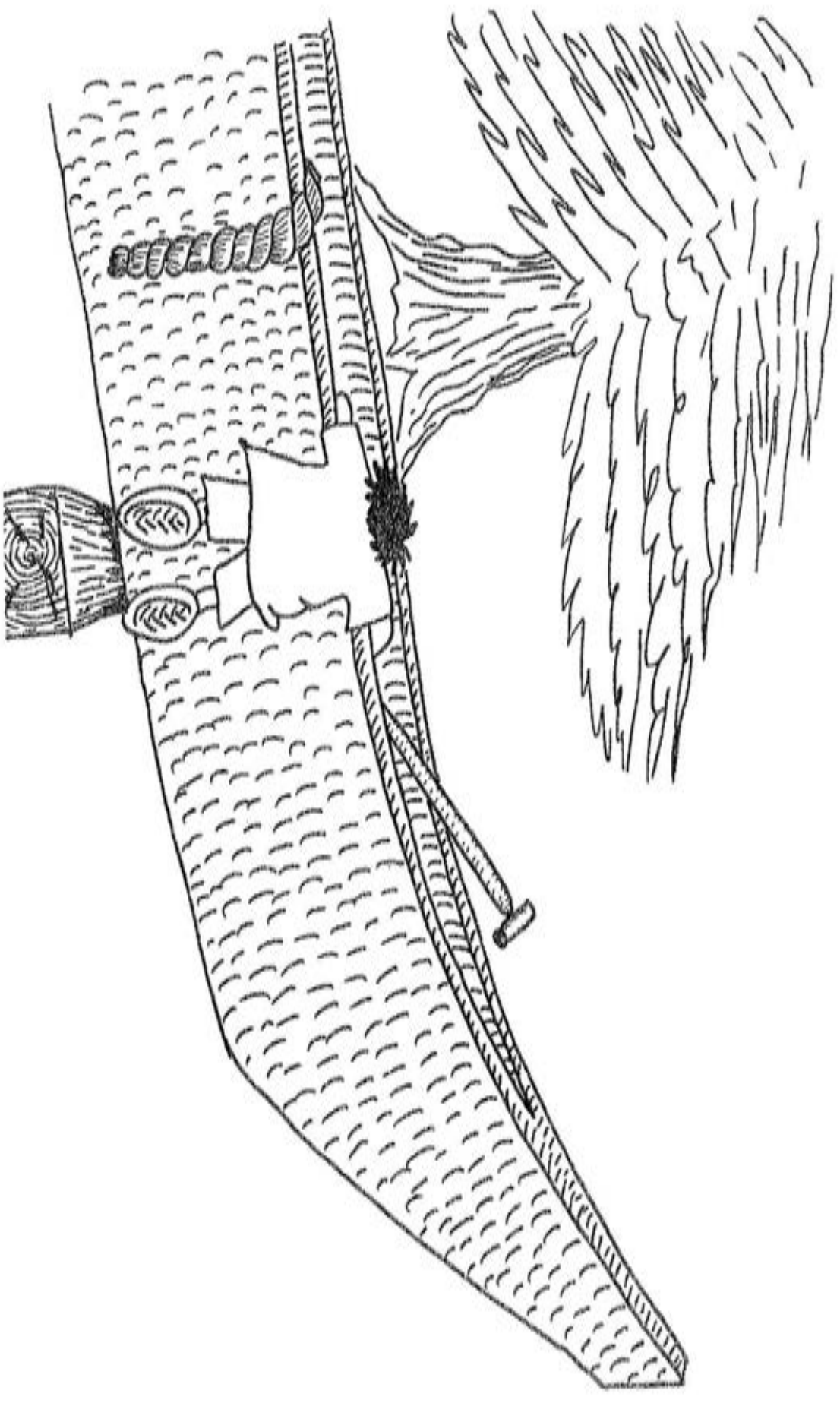
ILLUSTRATED BY JEFFREY NOEL JAINGA



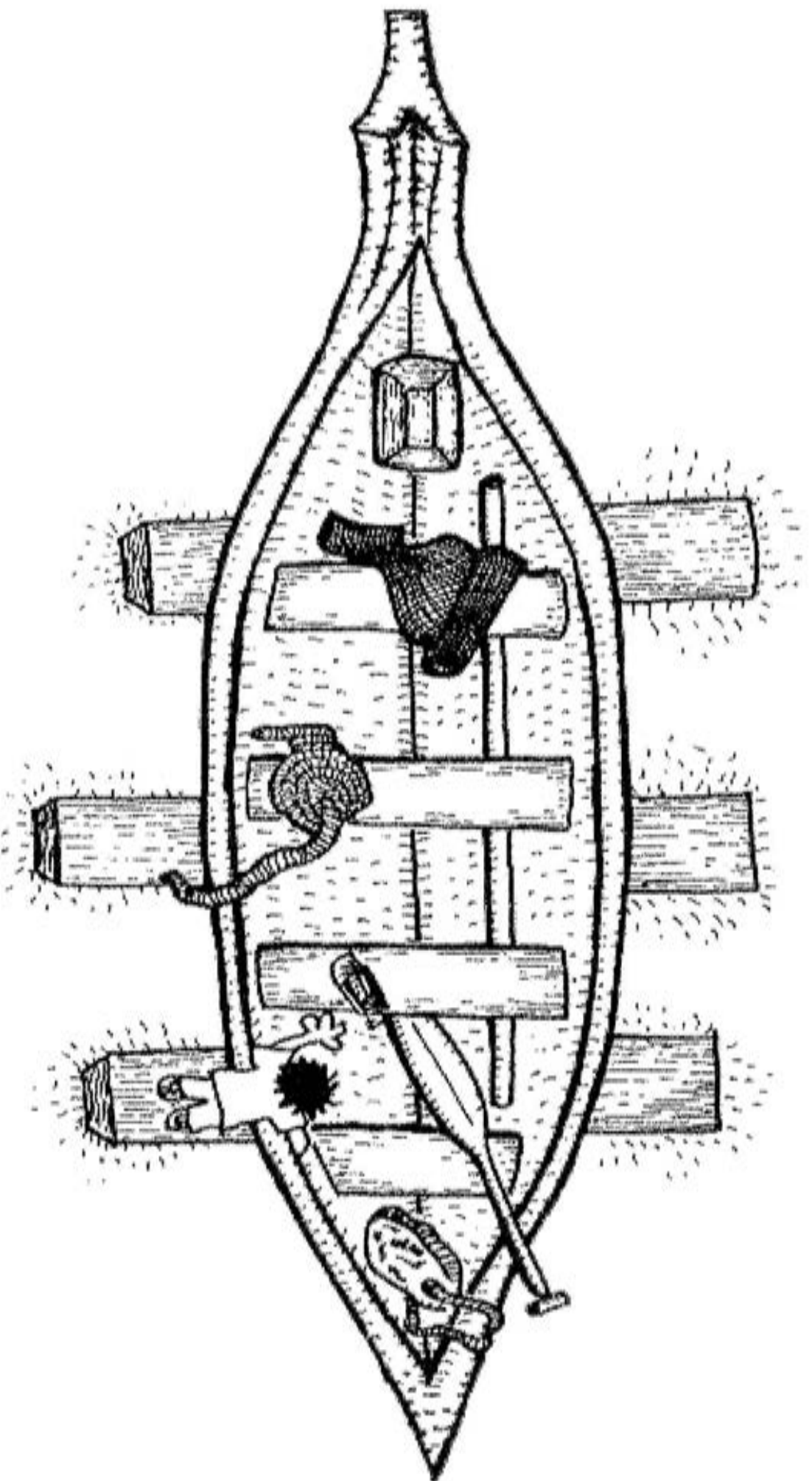
One day my Grandfather and I went to the beach. There was so much to see!



"A canoe, a canoe", I said. My Grandfather told me a lot about canoes.

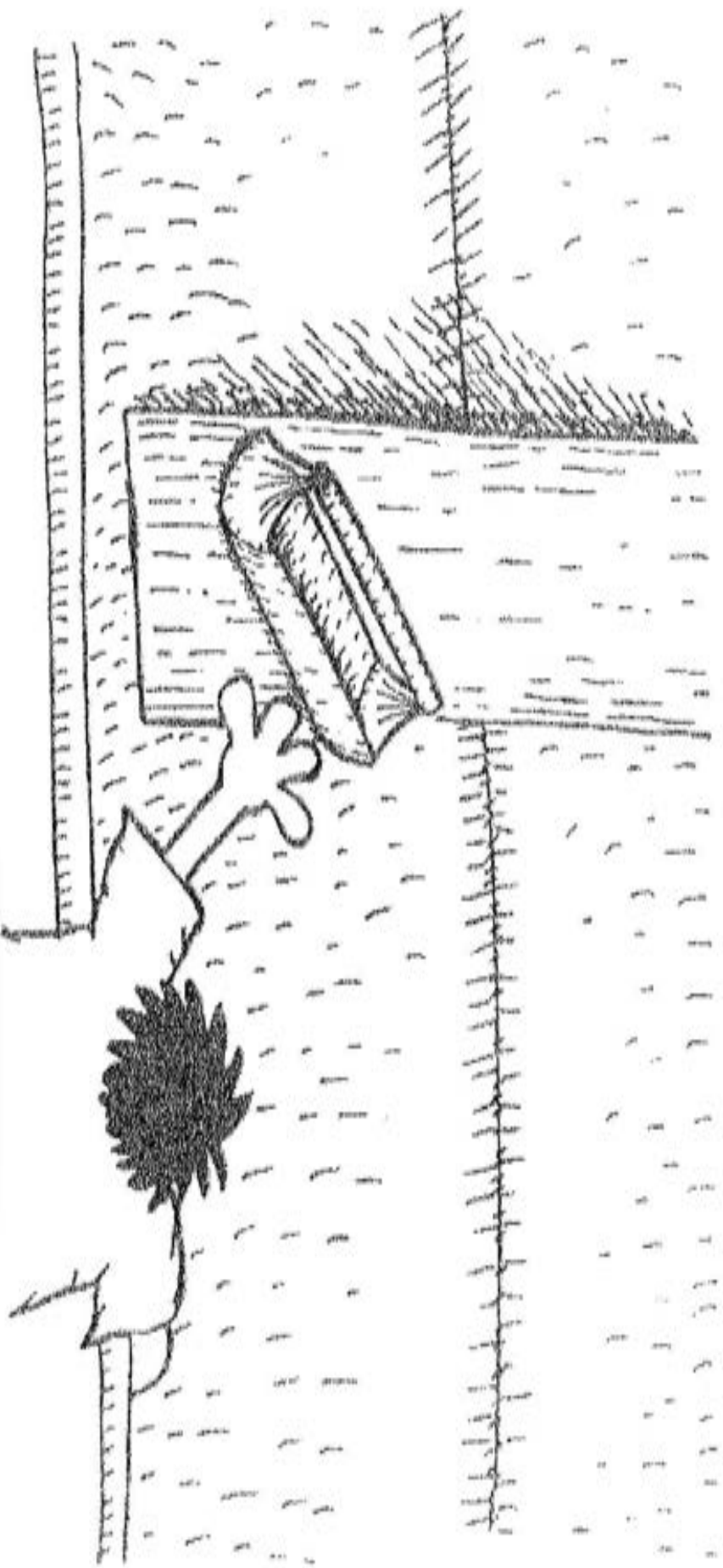


I ran hard to the canoe to see what was inside.



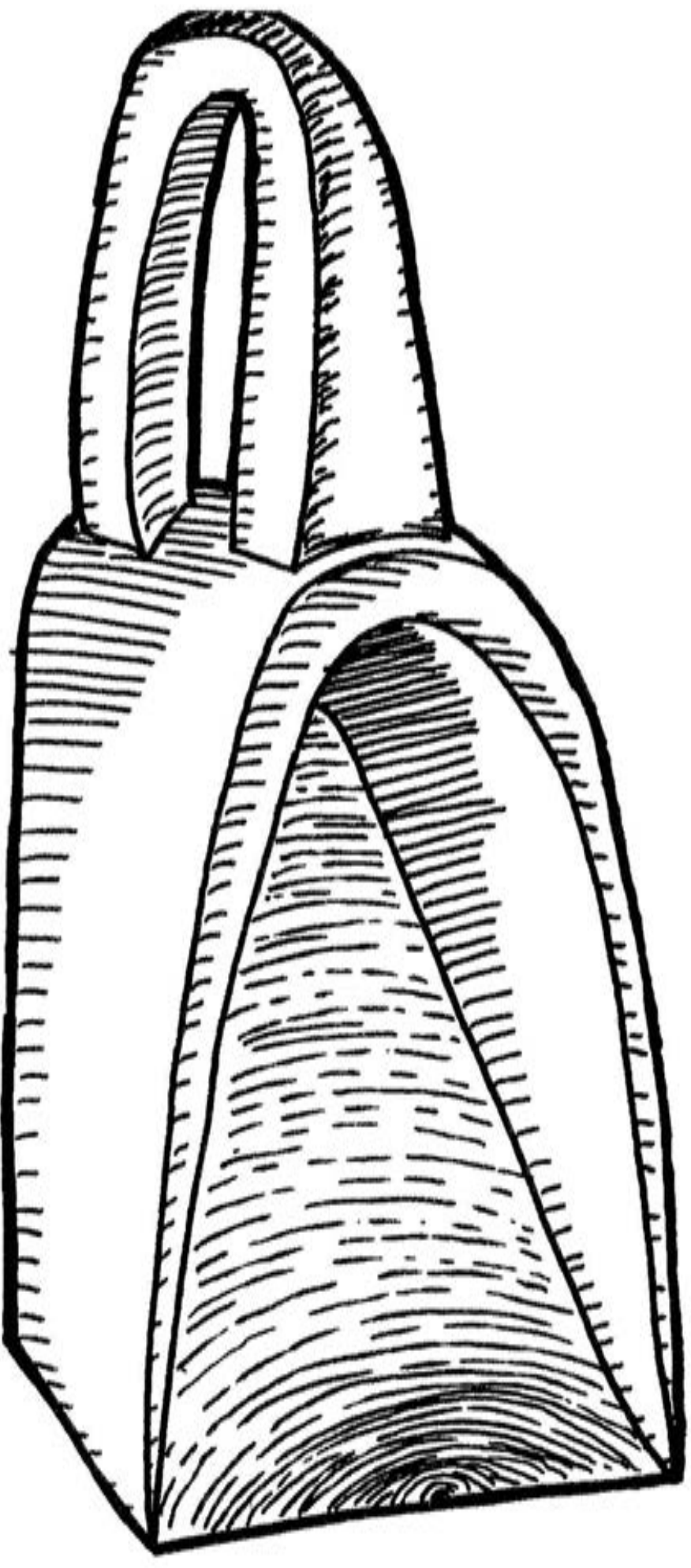
What's in a canoe?

Looks like a cup that has a handle on the end.



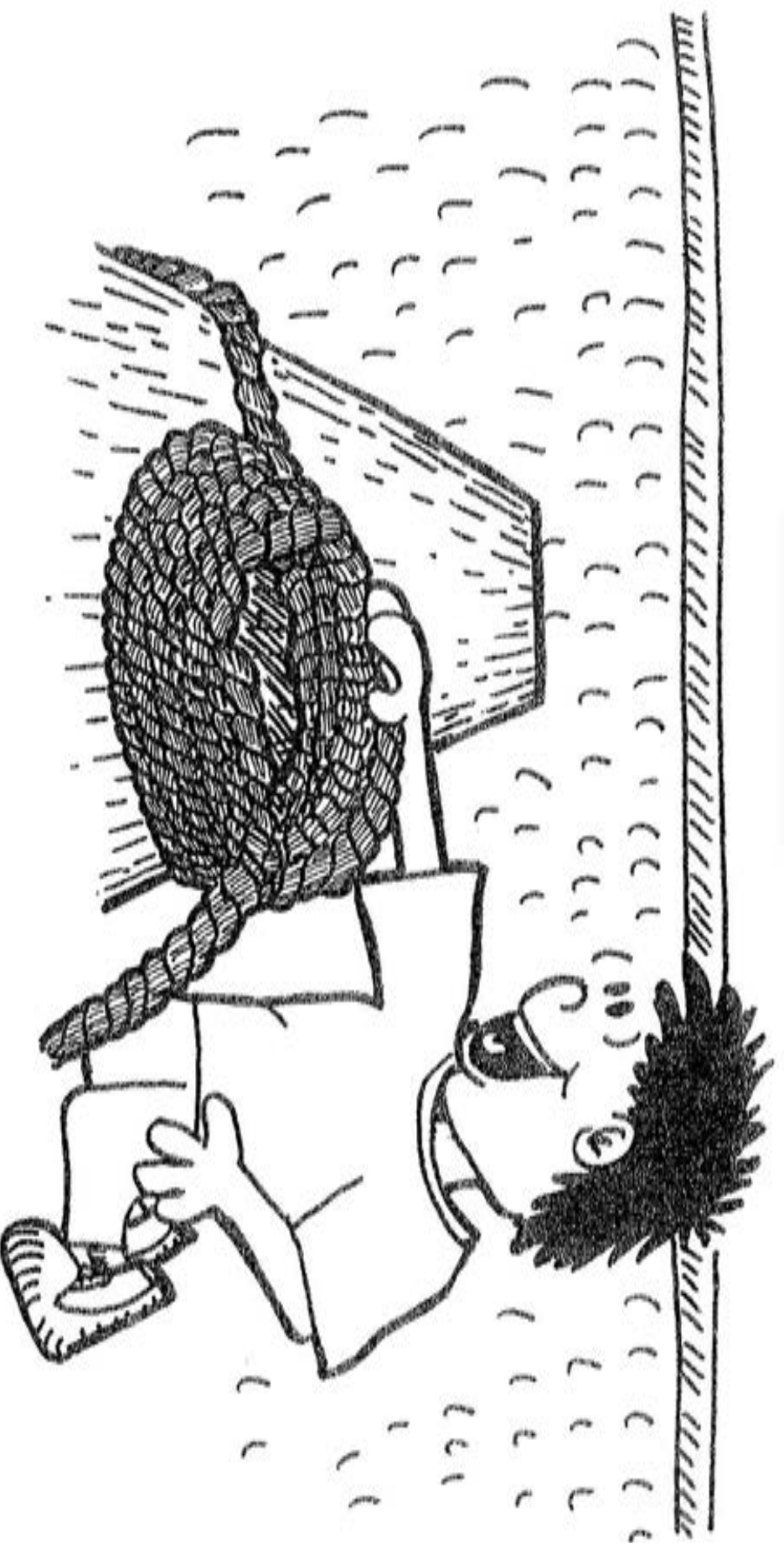
"That's a bailer," Grandfather told me. "That's the way they get rid of water when water comes into the canoe."

What's in a canoe?



A bailer.

Another thing is in the canoe that I know very well.



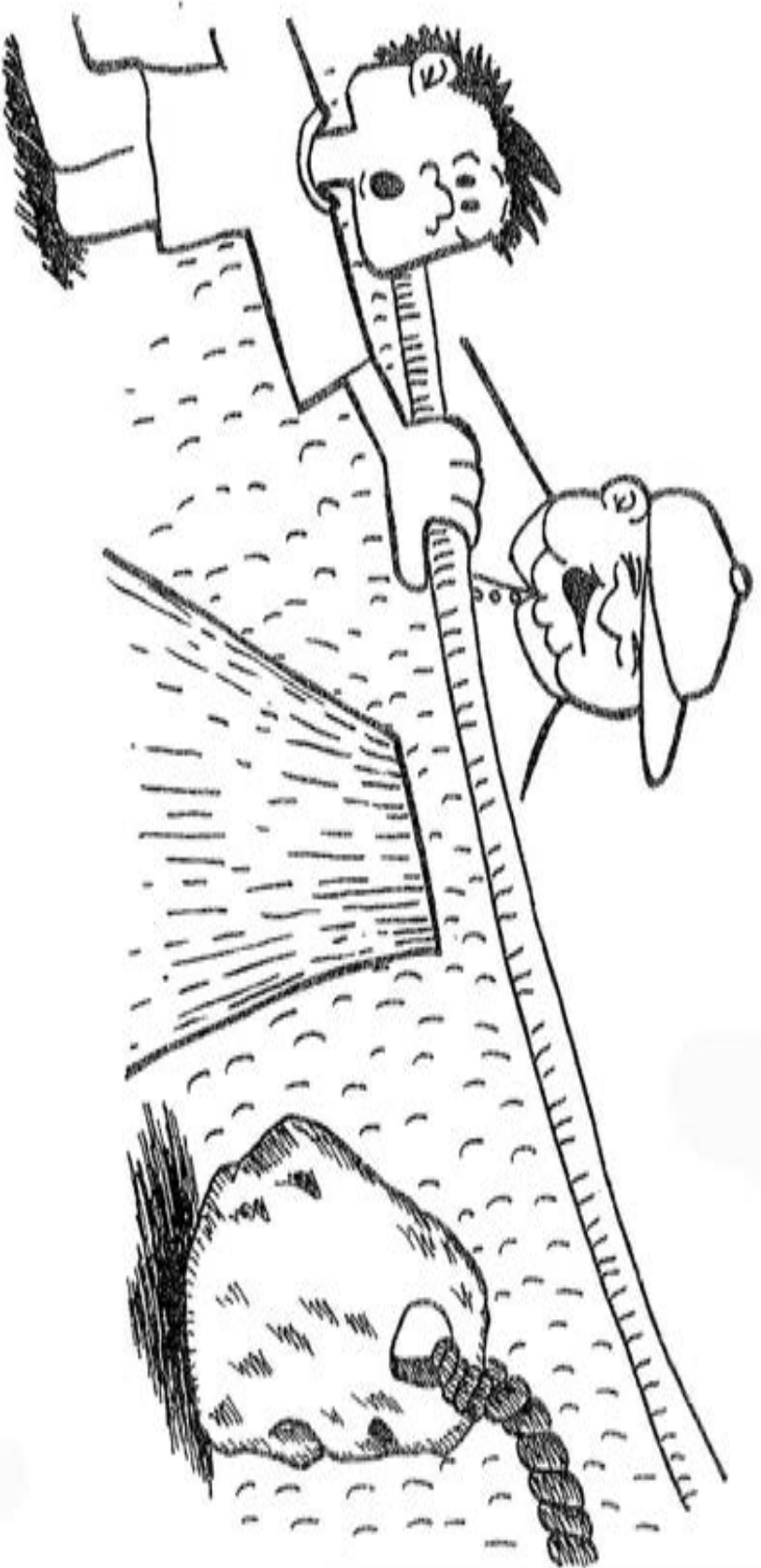
"A rope, right? A long time ago you showed me a different rope.
It was cedar bark rope."

What's in a canoe?



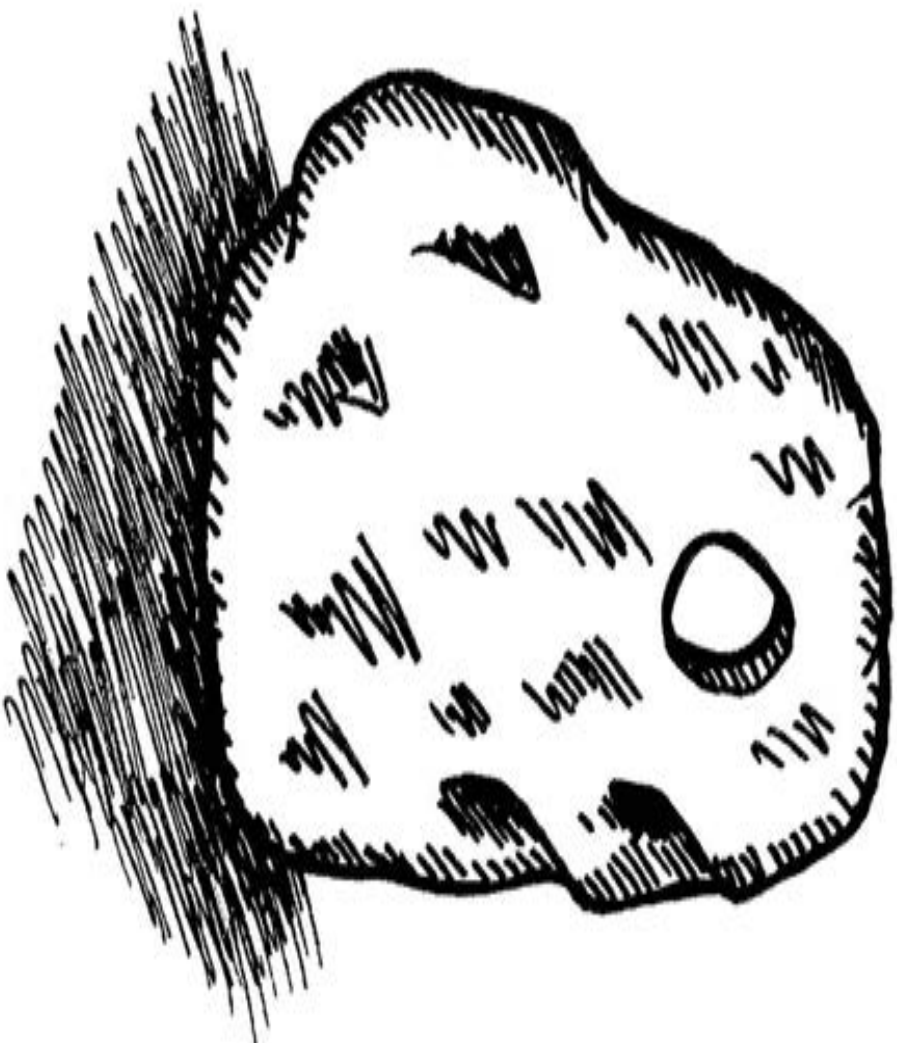
A cedar bark rope.

Then again I looked in the canoe. Now I see a big stone that has a tiny hole.

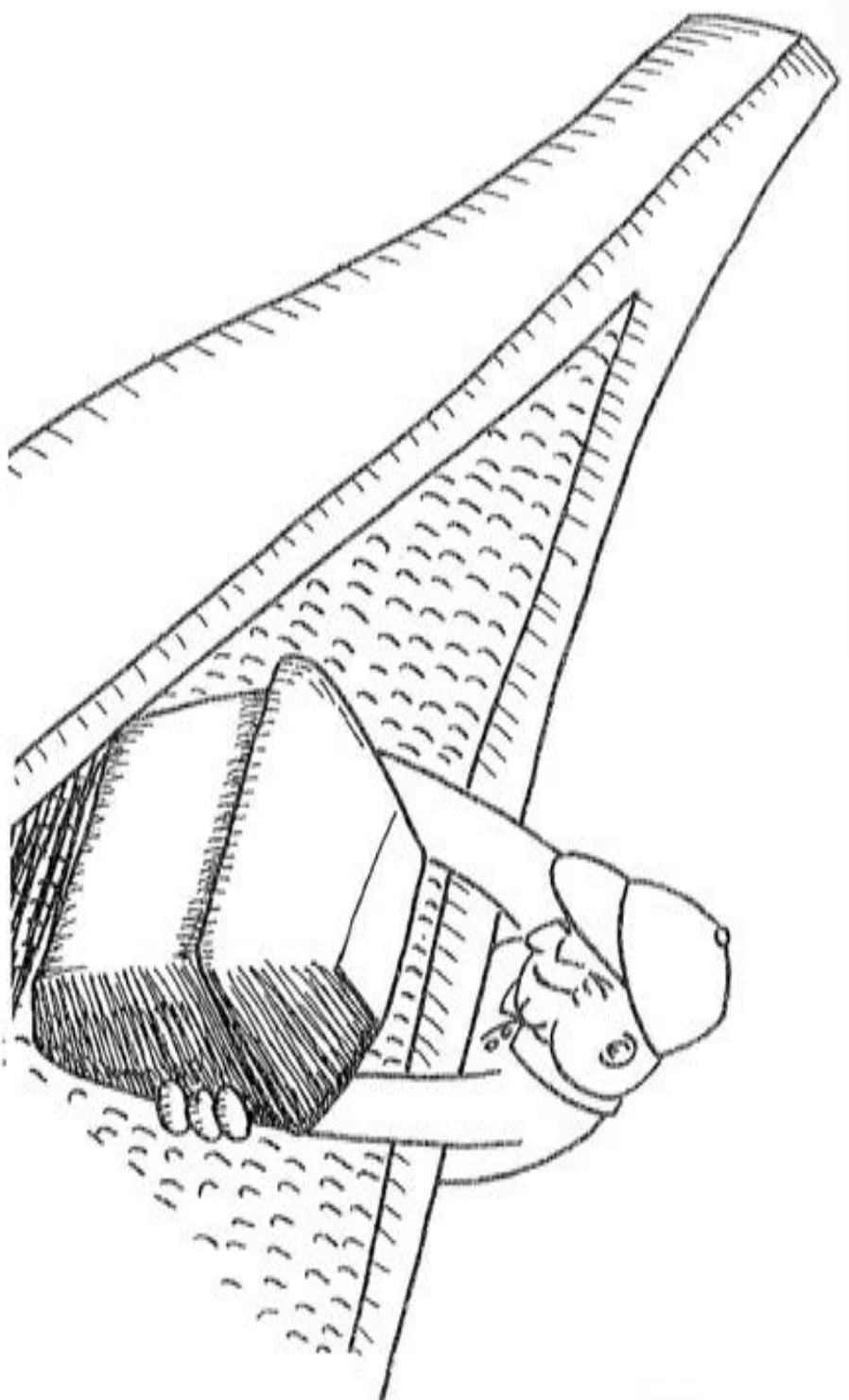


"That's an anchor," Grandfather said. "That's the way we stop the canoe in the water."

What's in the canoe?

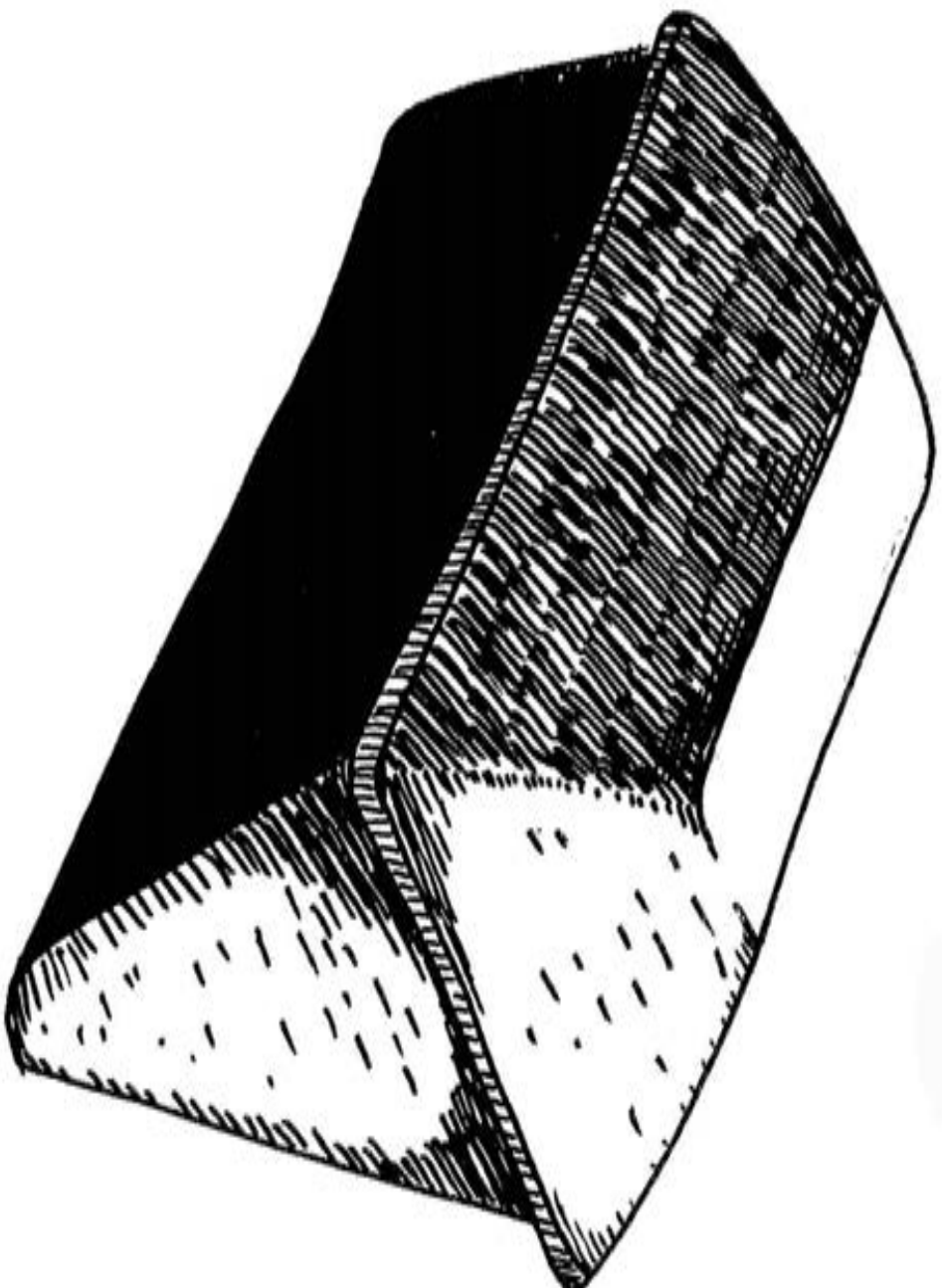


An anchor.

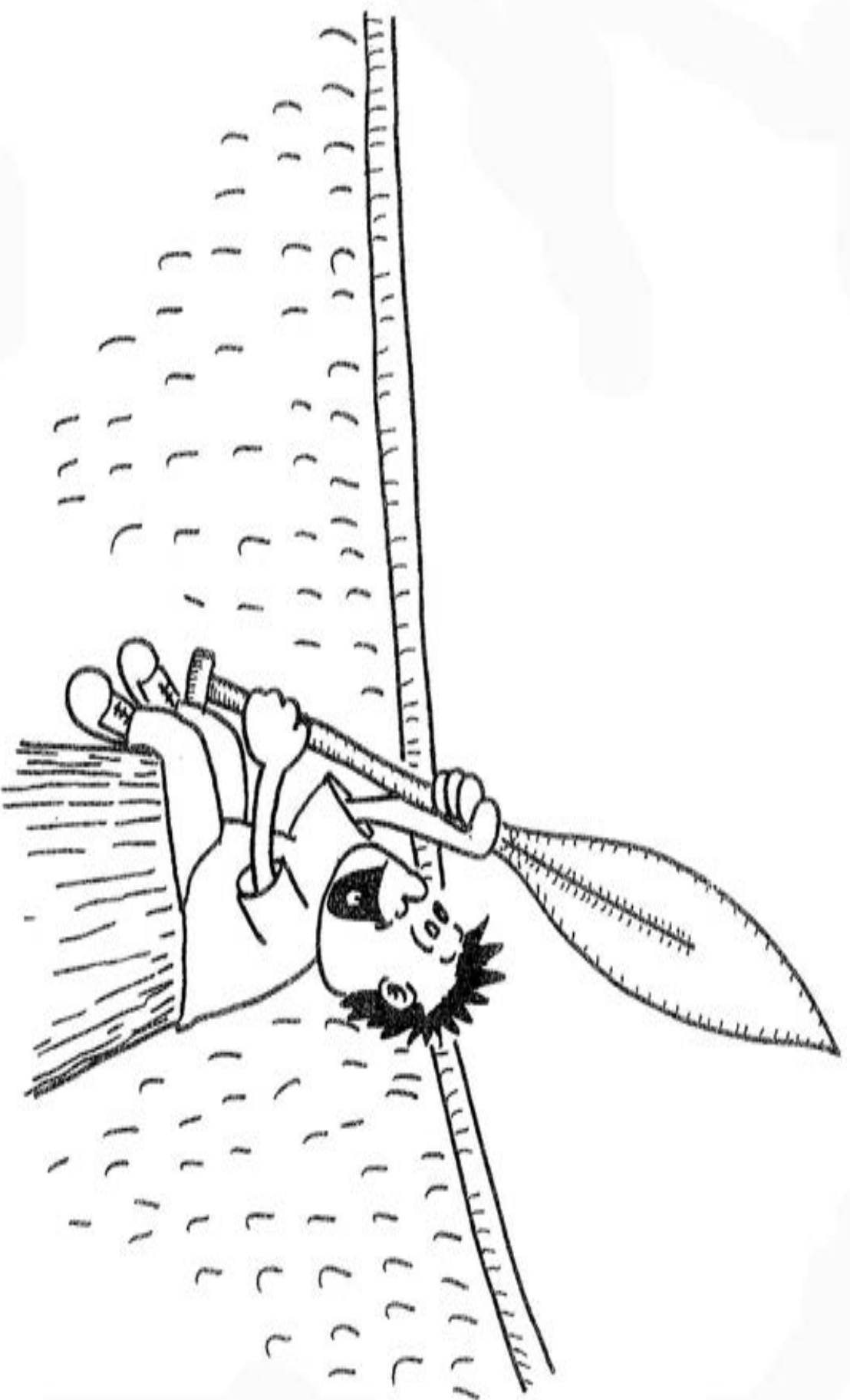


Then again I looked in the canoe. There was a triangular box. I said, "What is that?" Grandfather said, "Long ago they put their nice things in that box."

What's in a canoe?

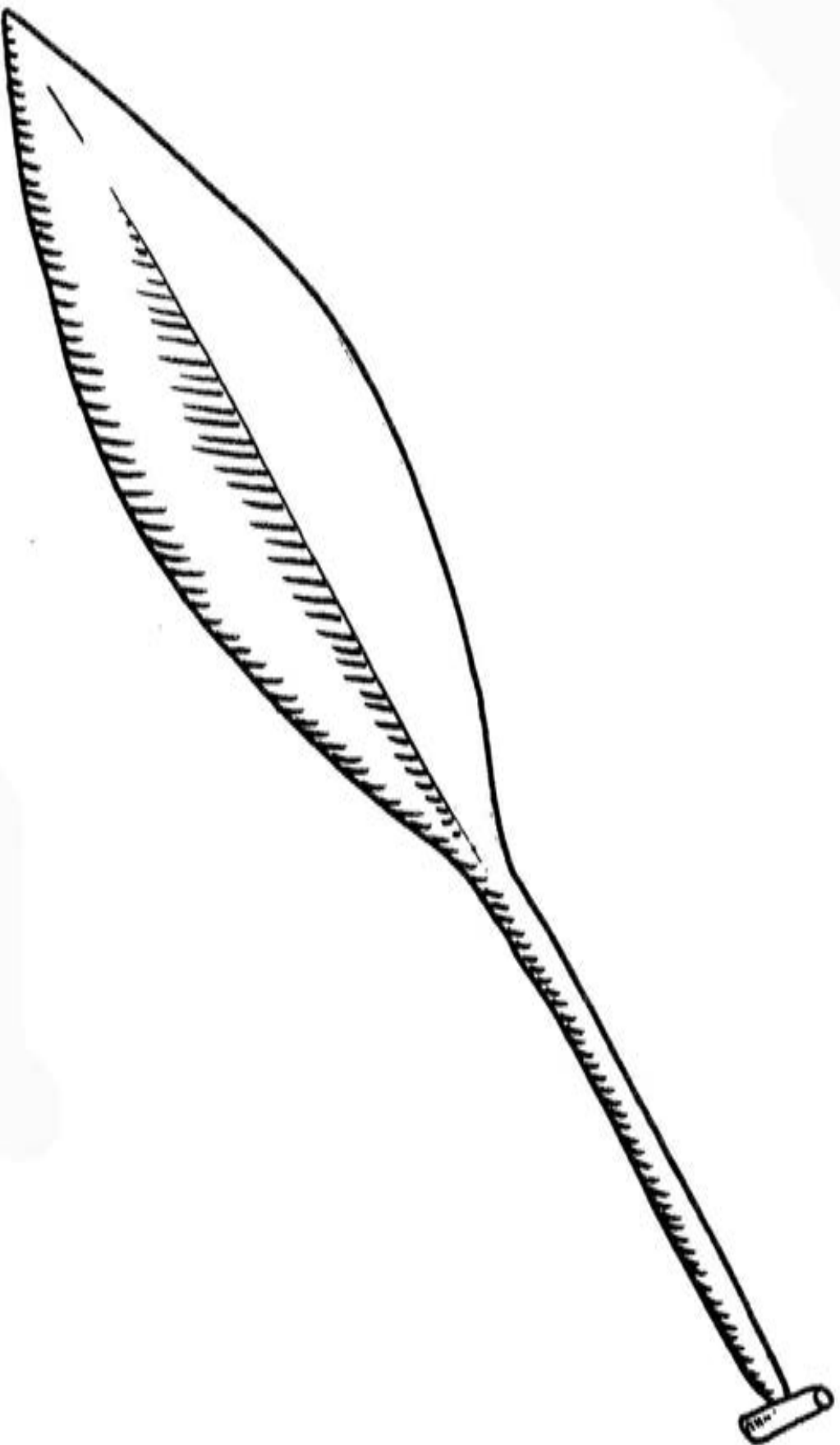


A box.



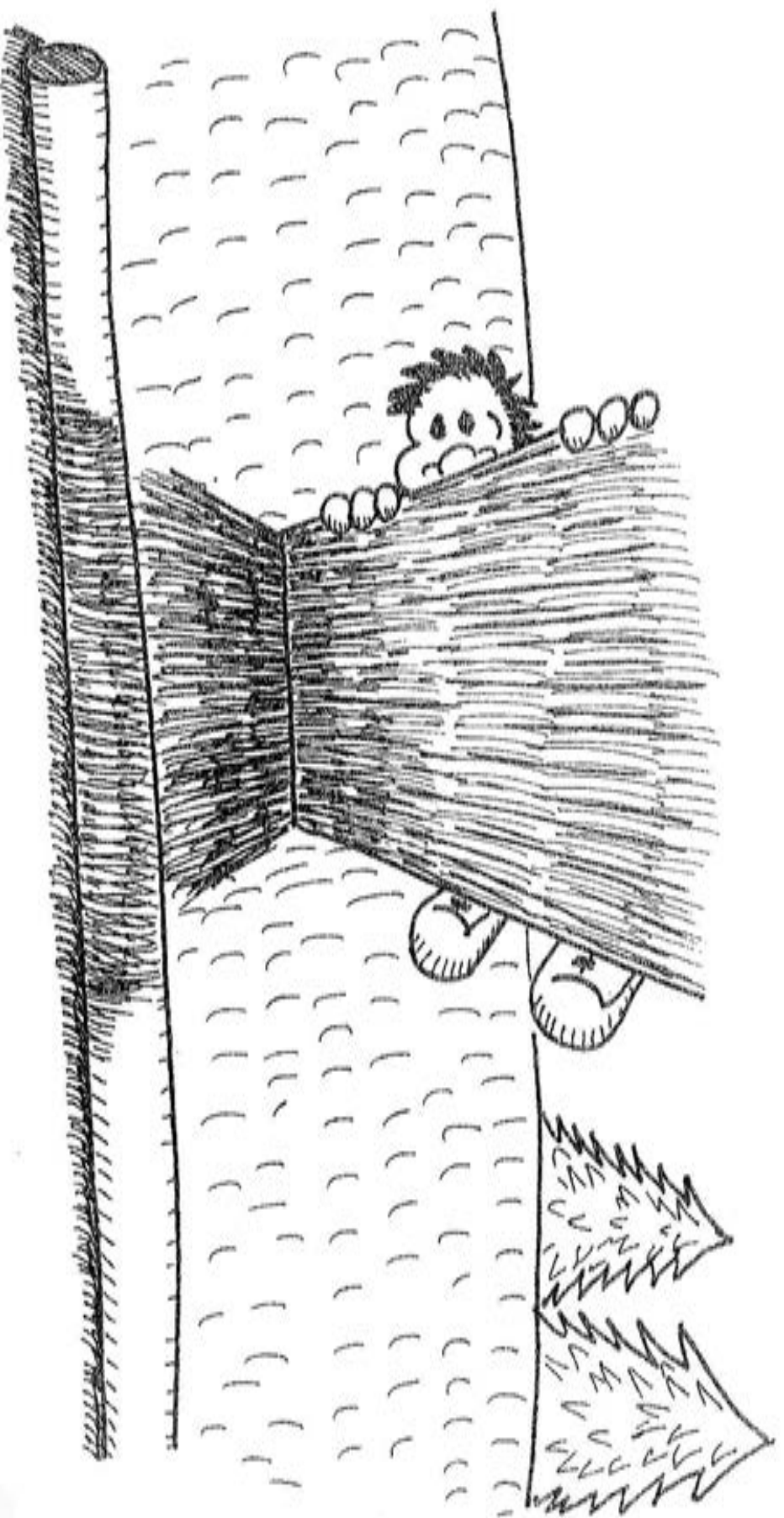
In the stern there was a paddle. I thought, "I would be so happy if I could paddle!"

What's in a canoe?



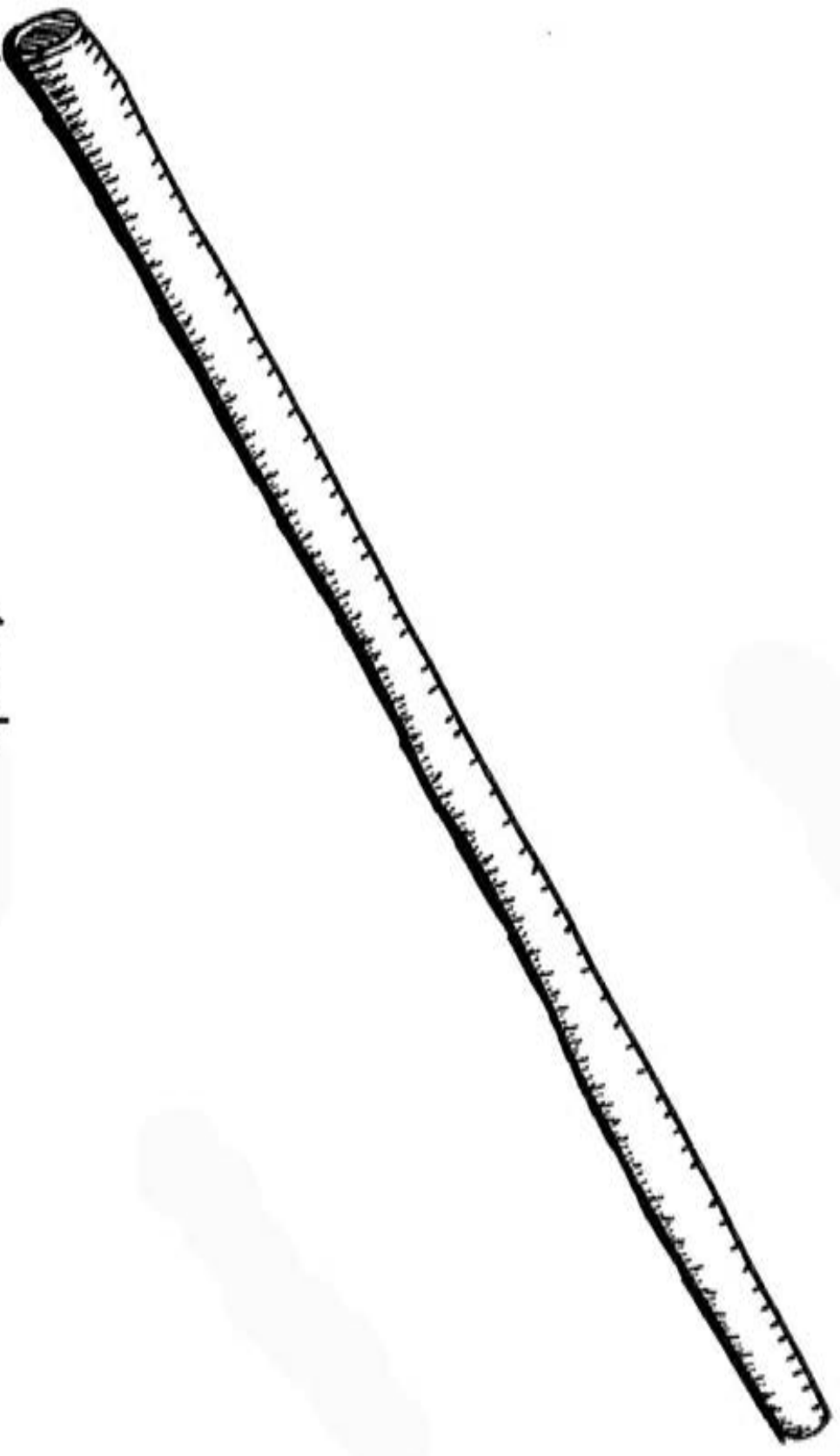
A paddle.

On the floor there is a long pole. Grandfather said,



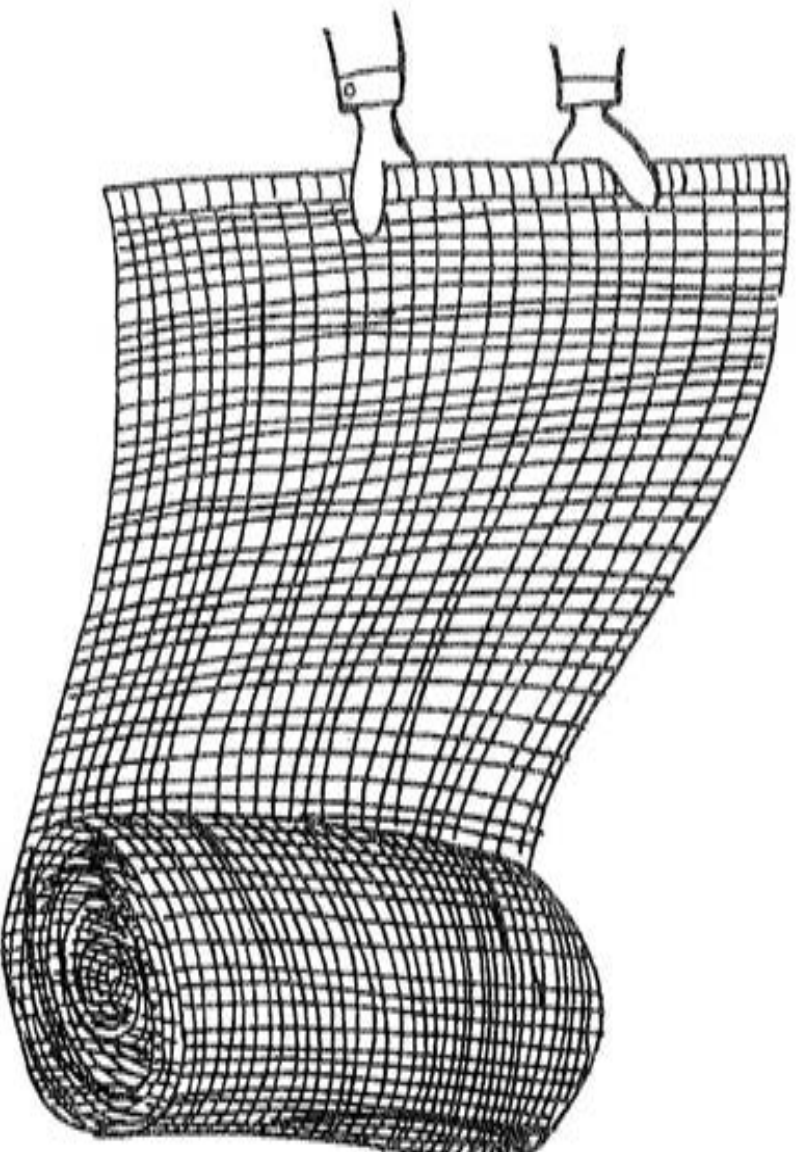
"If you want to operate the canoe in the rapids,
you had better have a pole."

What's in a canoe?



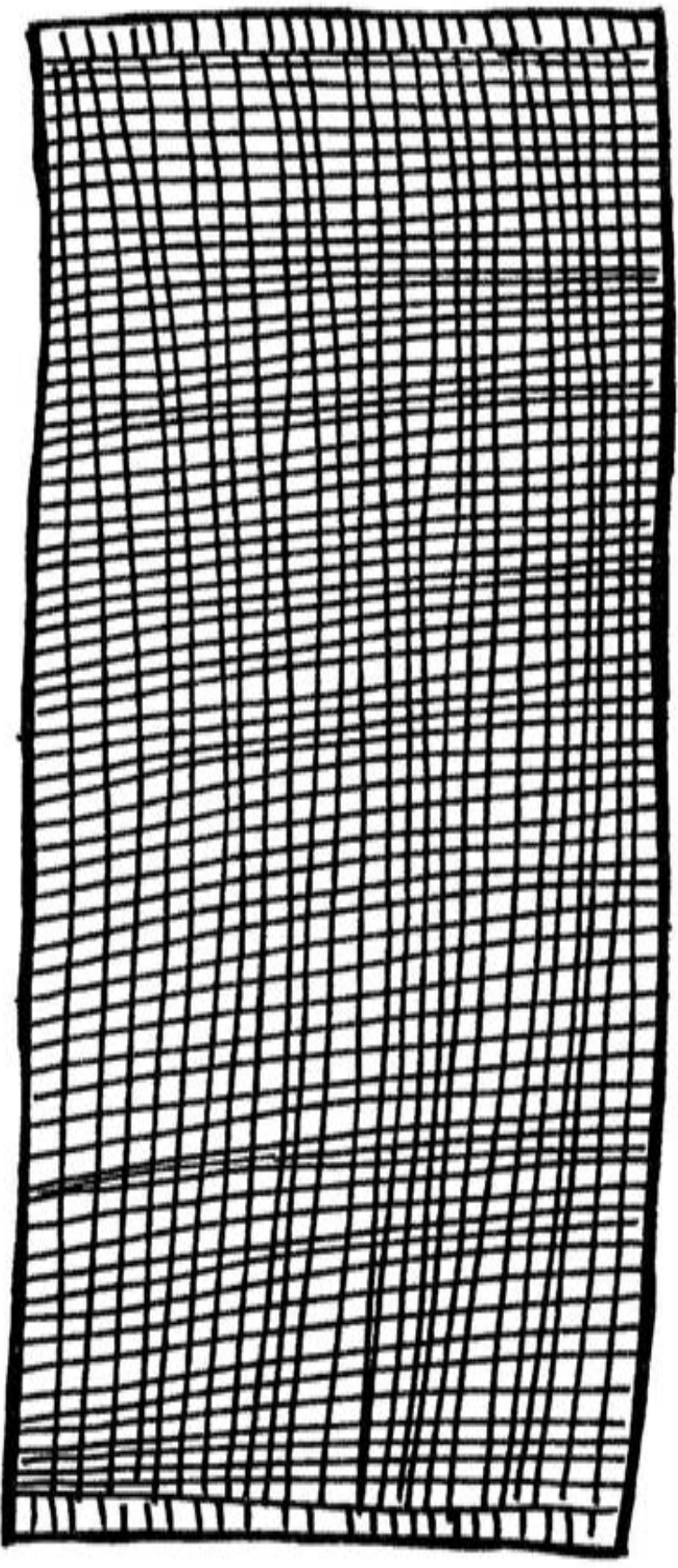
A pole.

Something sits up front in the canoe folded up.



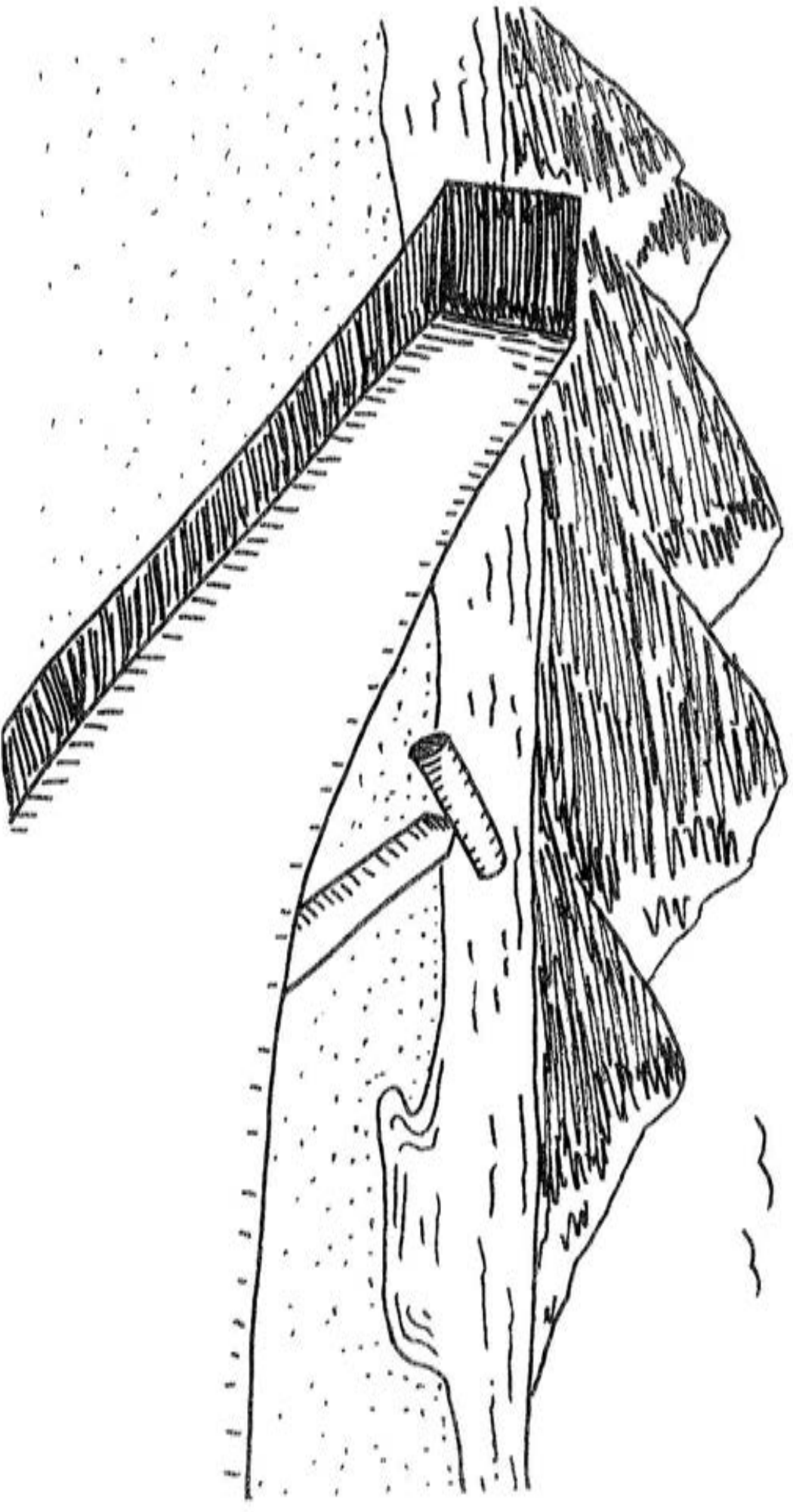
Then Grandfather flattened it on the ground. Grandfather said,
"This is a cedar bark mat. If we cover the canoe with this, nothing
will be damaged."

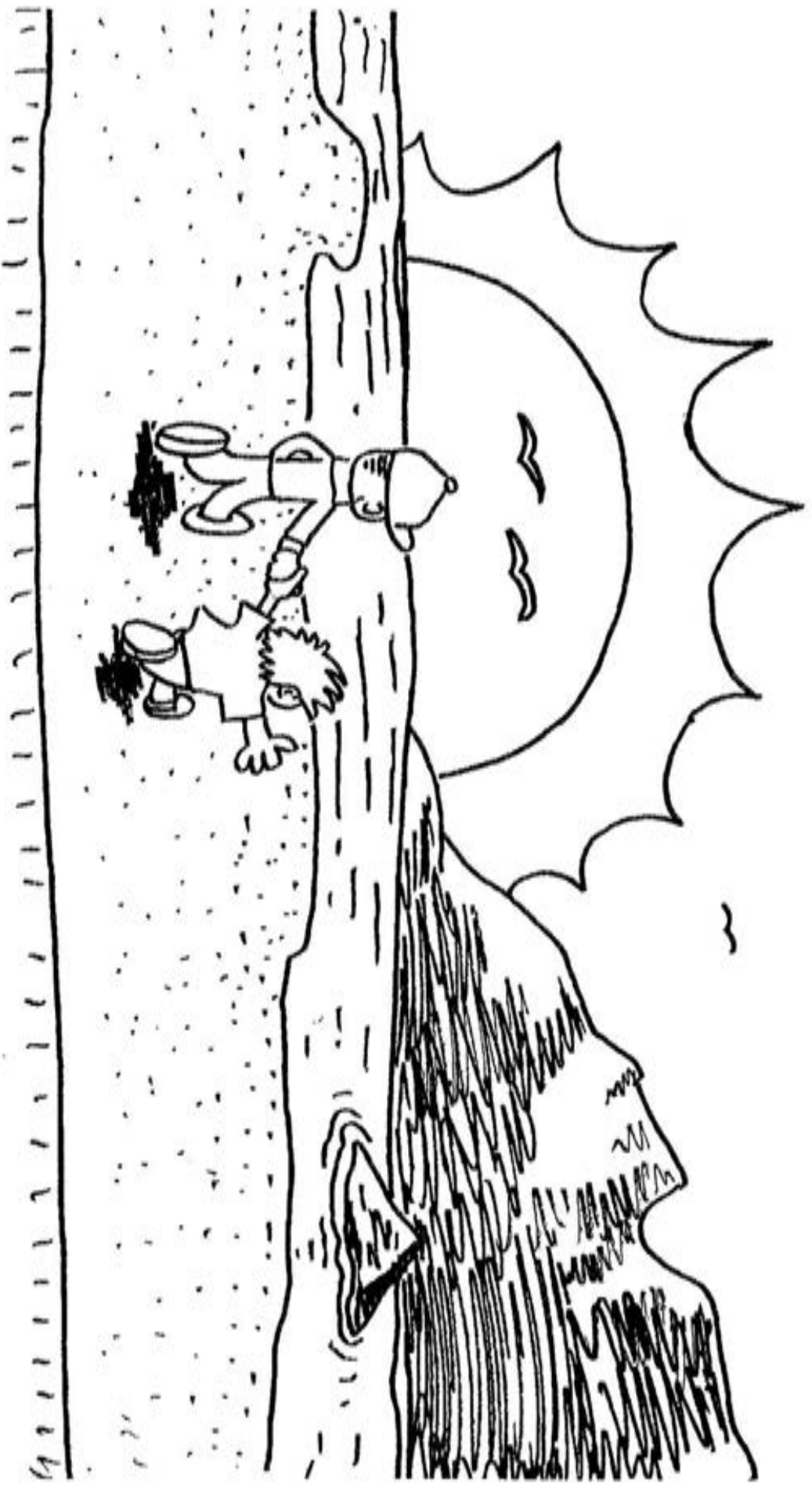
What's in a canoe?



A cedar bark mat.

I'm really happy when we're together, my Grandfather and I.
I really like canoes.



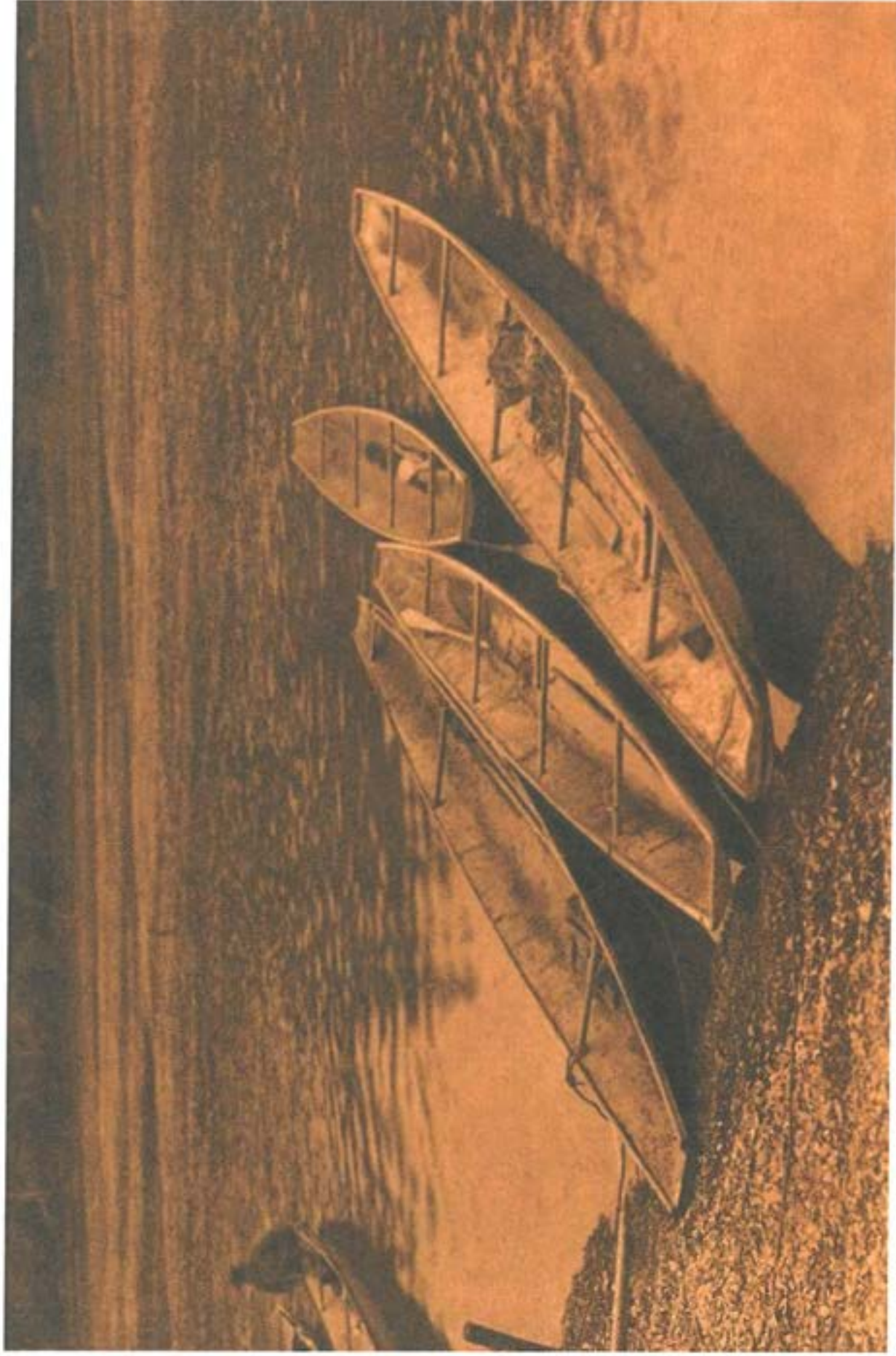


Hopefully soon I too will have a canoe.

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This book was developed by the Northwest Native American Curriculum Project, sponsored by The Evergreen Center for Educational Improvement at The Evergreen State College and the Office of Indian Education at the Office of the Superintendent of Public Instruction. The project was partially funded by the Washington State Higher Education Coordinating Board. Special thanks to the Boeing Company for providing the funds to print this story.

Shovel nose canoe



River canoe



Carving canoes



West coast canoe



Carving new canoes



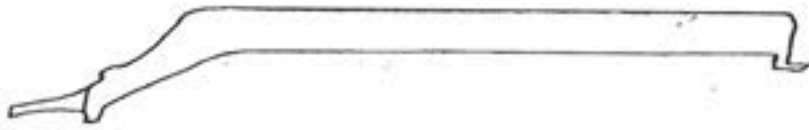


Shovel nosed canoe in the water.

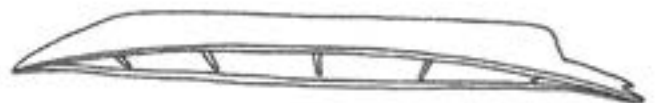
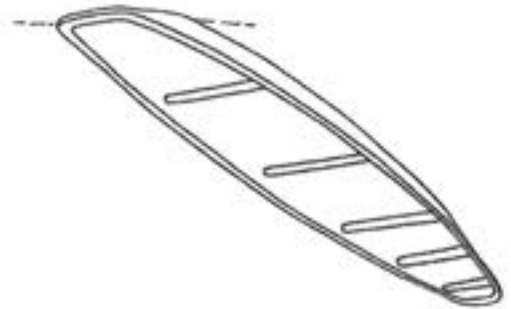
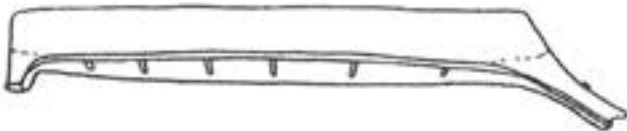
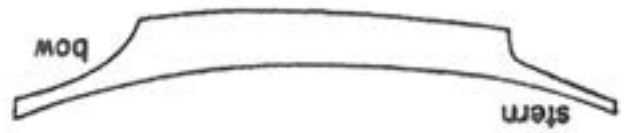
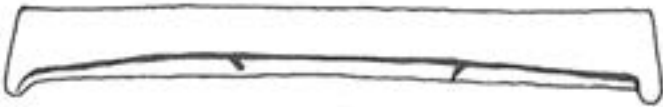




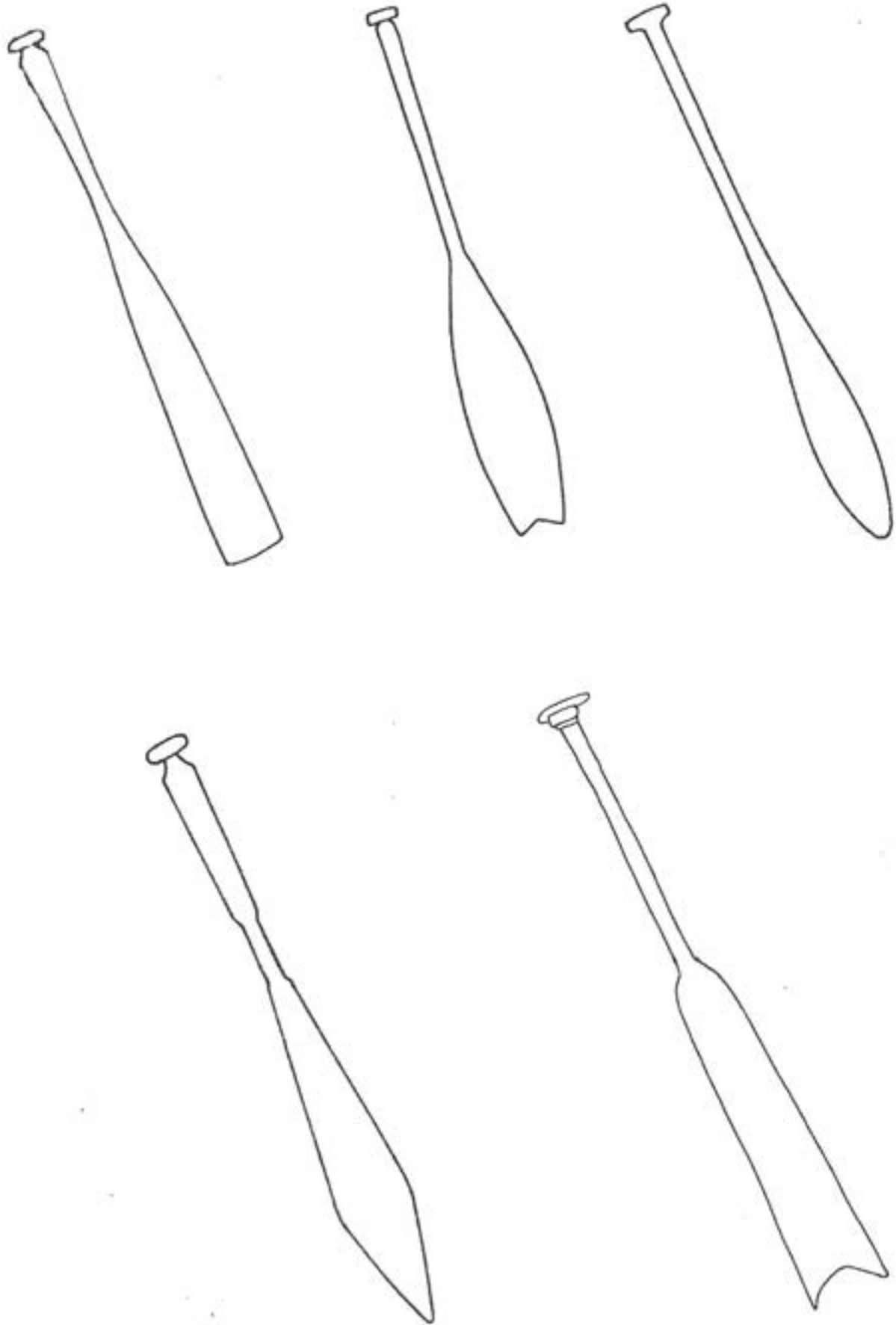
Types of canoes.



1 - Ketchikan style canoe



Types of Paddles



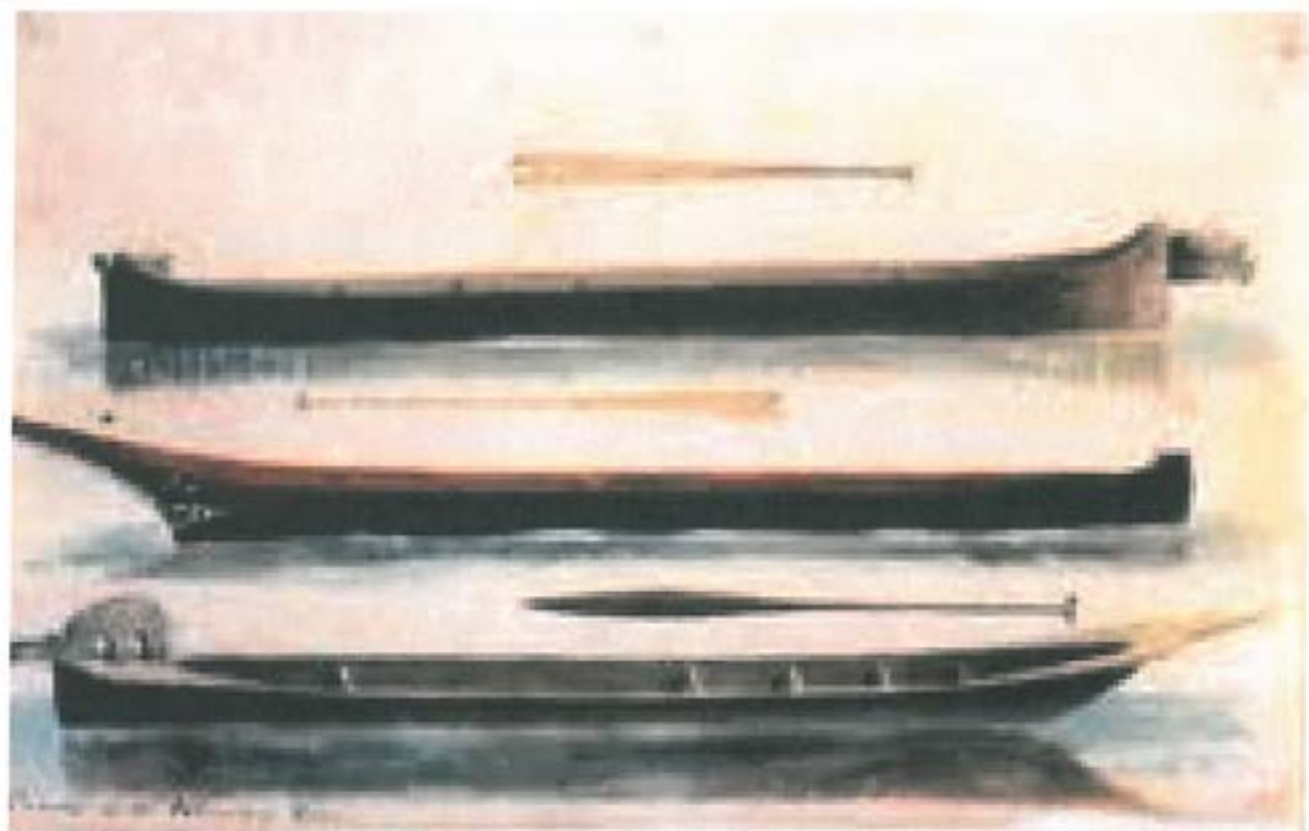


Grand Ronde's Ocean going Canoe.



Angela
on 06

Grand Ronde's Ocean going Canoe.







Shovel nosed canoe carved by Grand Ronde Tribal Members

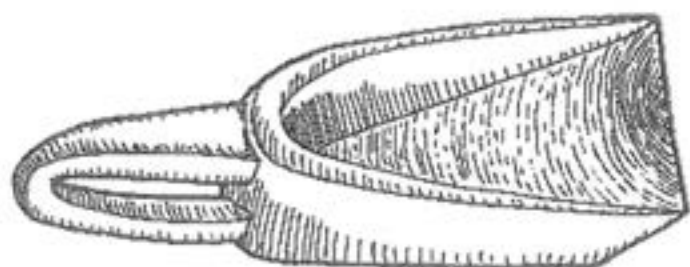
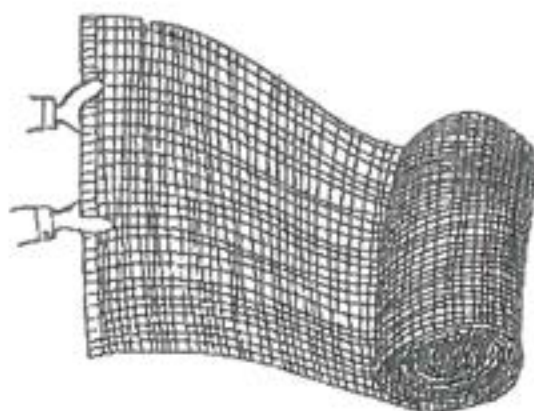
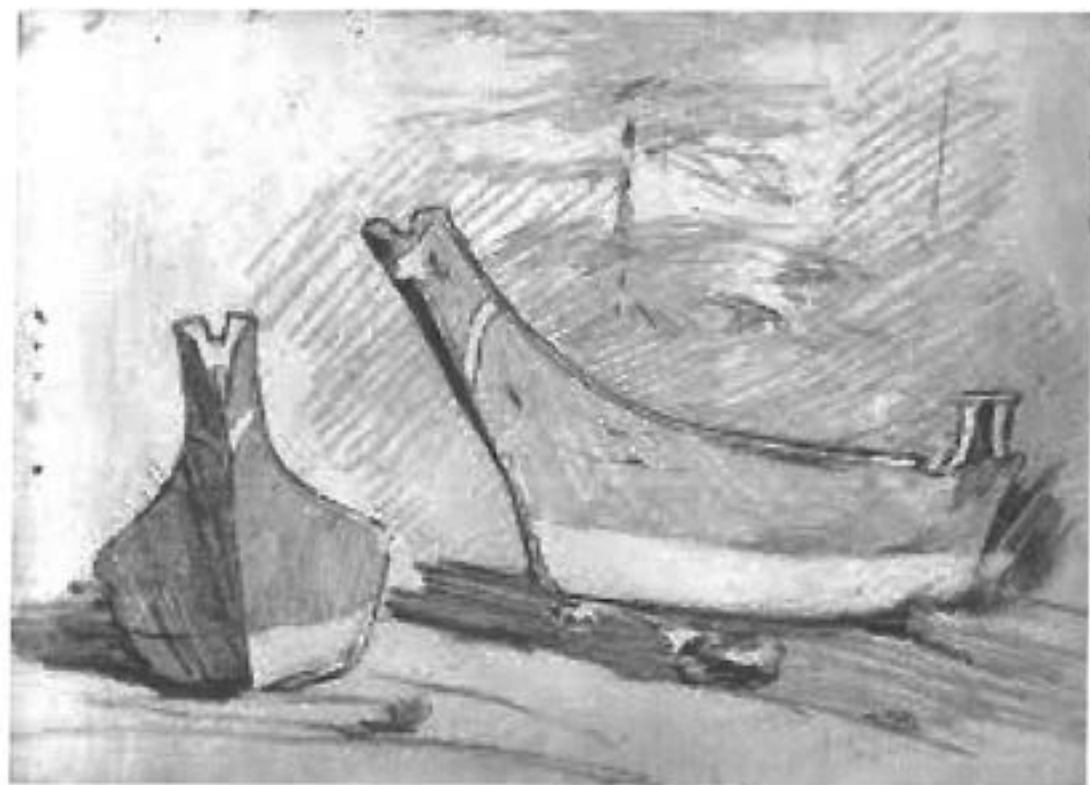
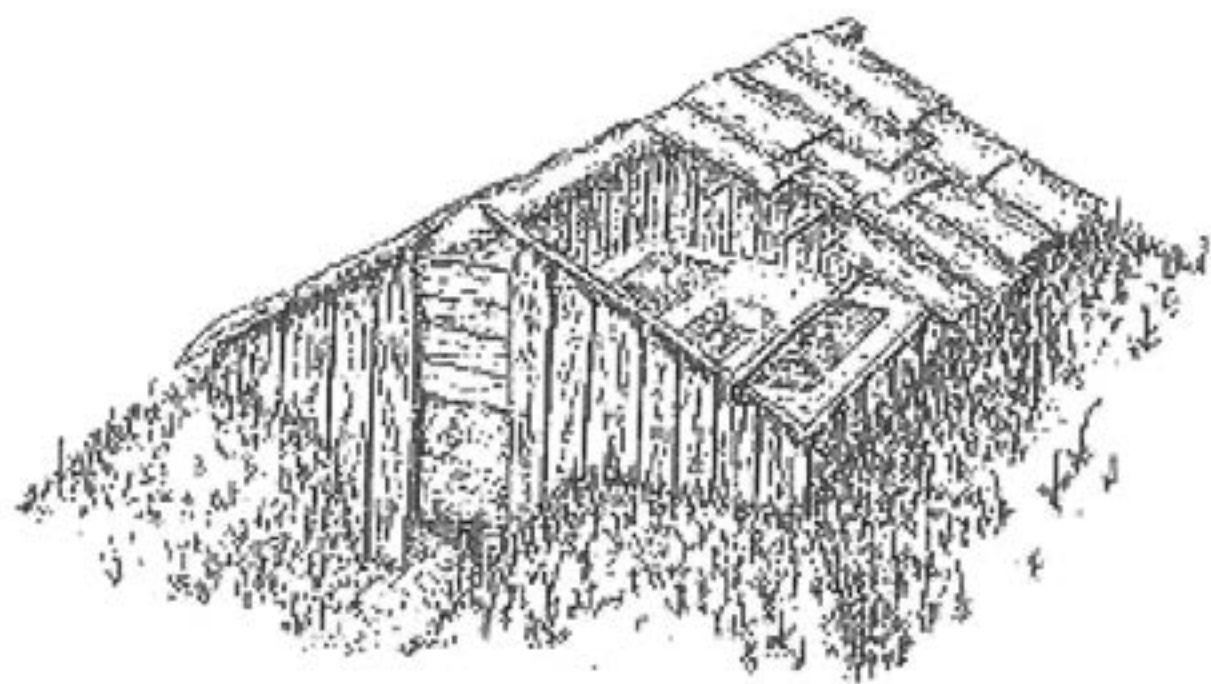


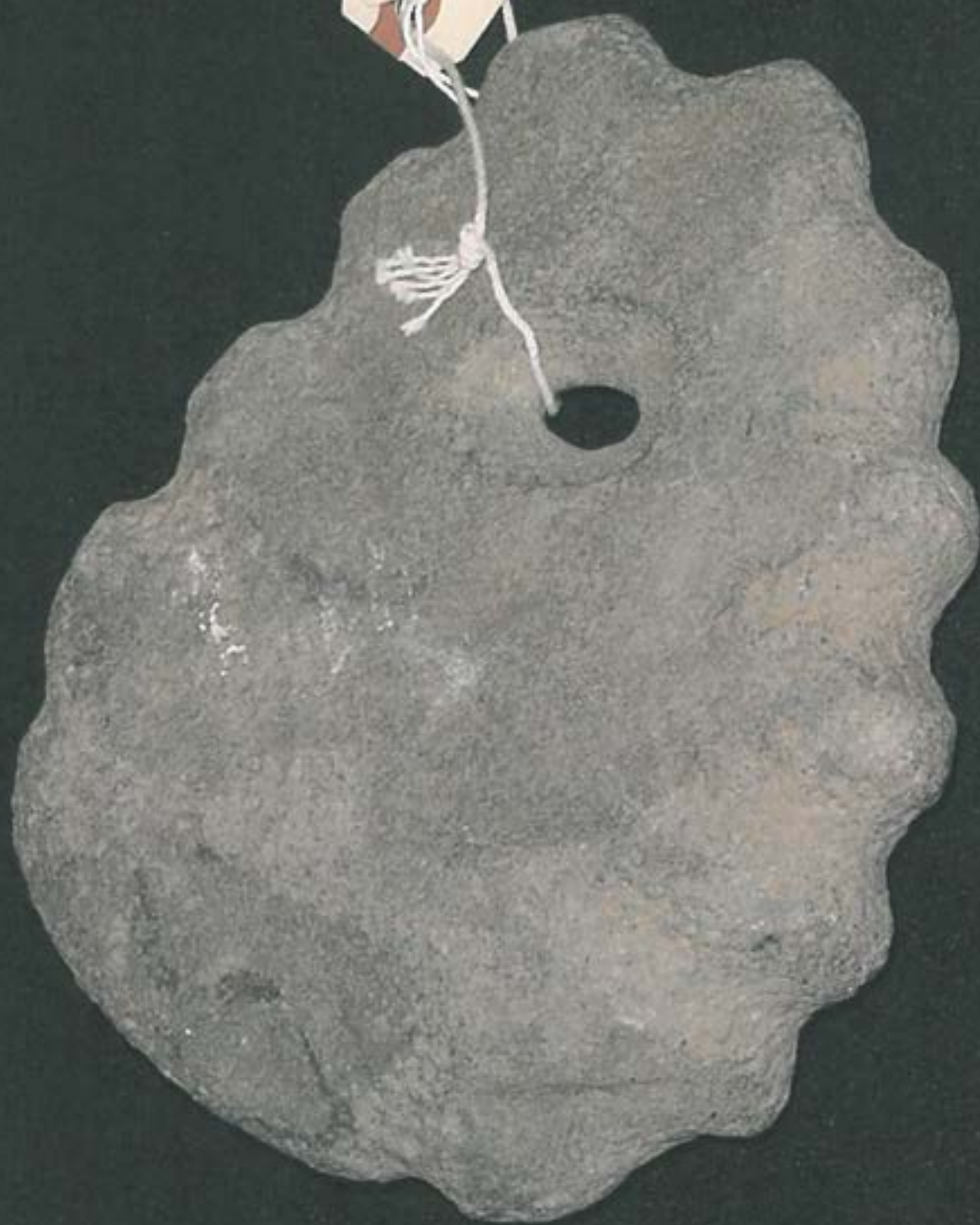
FIG. 10.





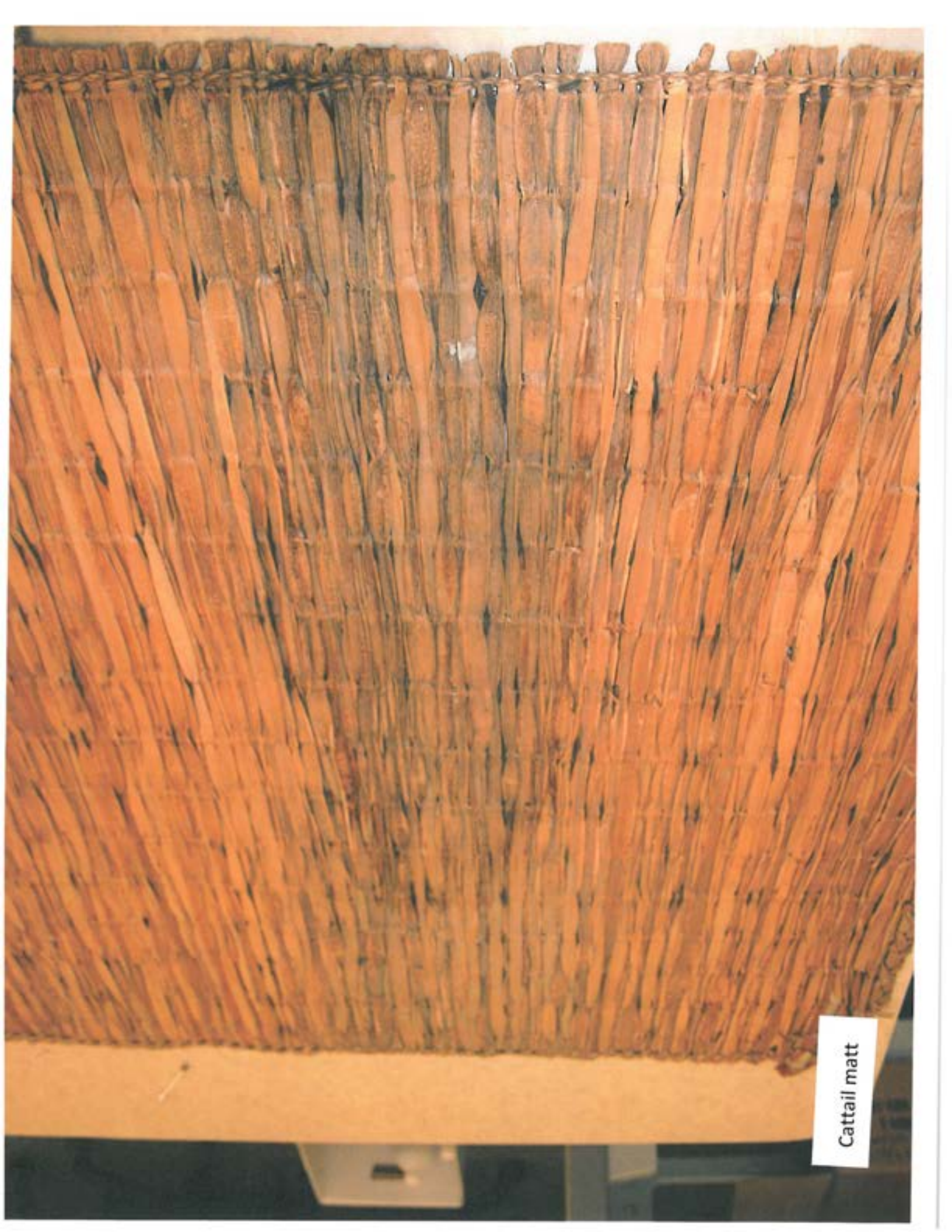


Cattail Matt



Anchor

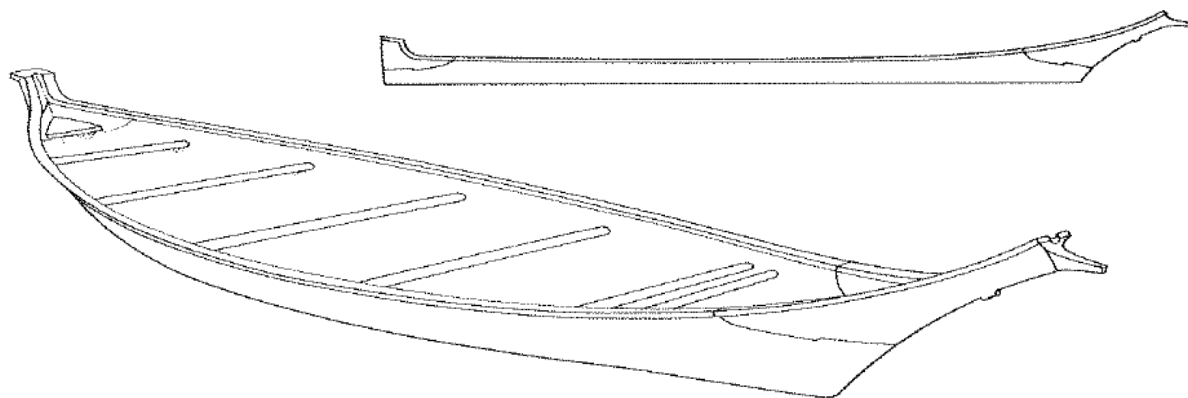




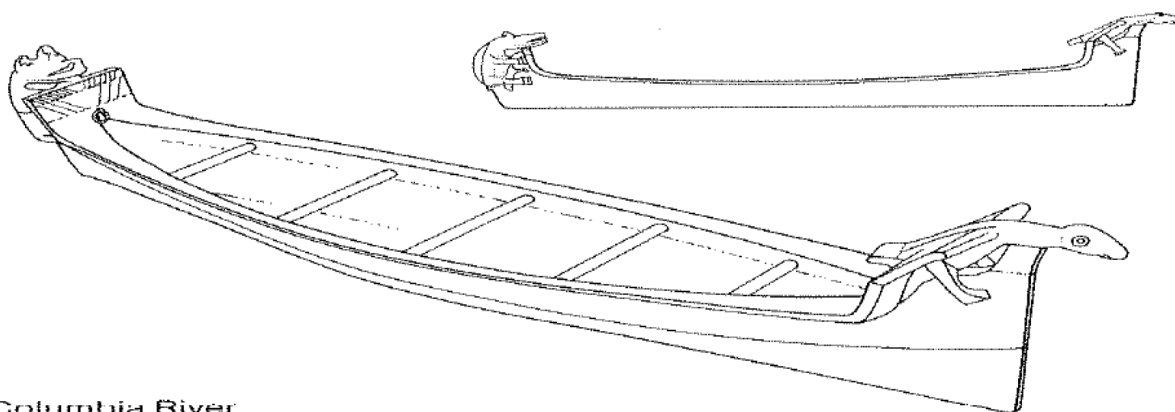
Cattail matt

Net

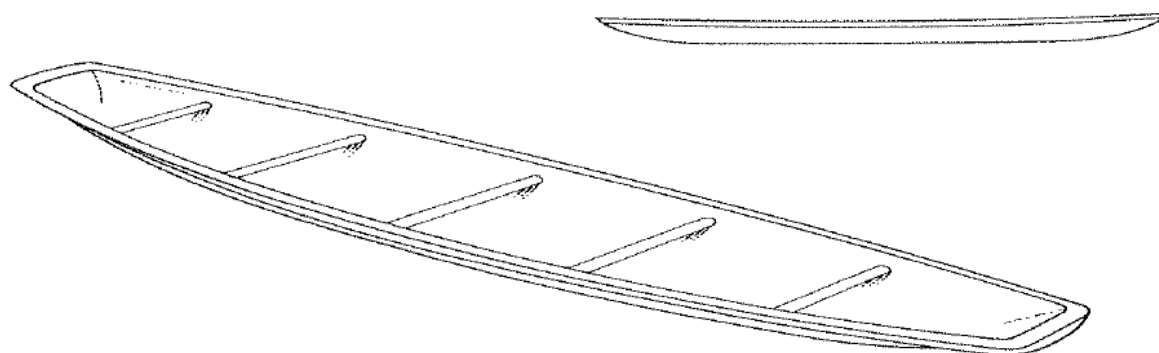




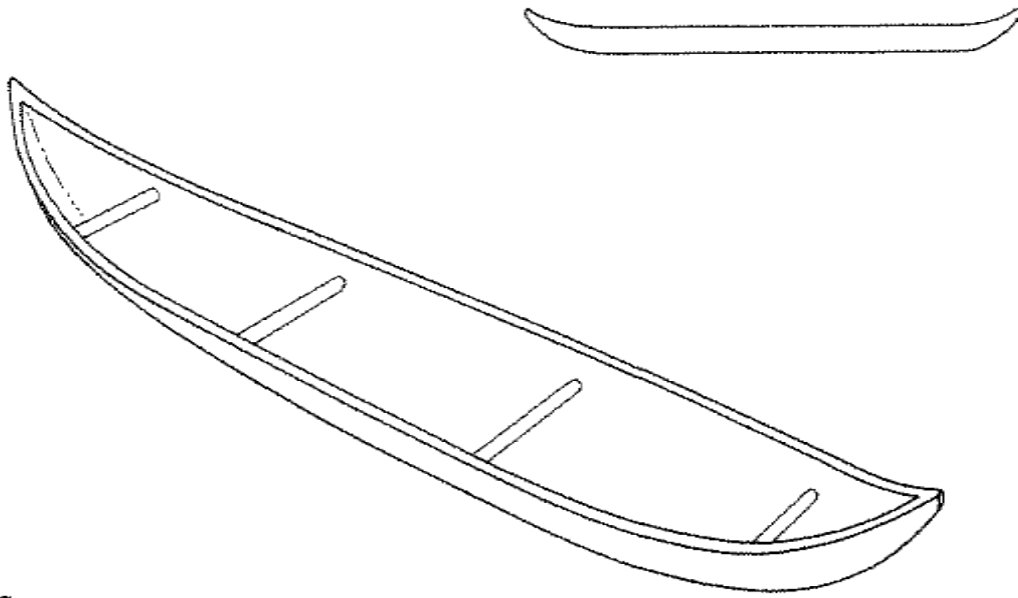
Westcoast



Columbia River



Shovelnose



Spoon

Source: Handbook of North American Indians by William C. Sturtevant Volume 7 Northwest Coast
Smithsonian Washington, 1990

Lesson 7

Fishing and Hunting



Lesson Goals/Objectives:

1. Learn the ways in which Grand Ronde Indians lived and subsisted by fishing and hunting.

Oregon Common Core State Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Fishing and Hunting – Lesson 7

Oregon Common Core State Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

Lesson Goals/Objectives:

1. Learn the ways in which Grand Ronde Indians lived and subsisted by fishing and hunting.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- Document camera/overhead projector (optional)
- PowerPoint Presentation
- Laptop and Projector
- Animal Tracks and Photos Identification Worksheet, Answers
- Journal

Anticipatory Set: Ask the following questions. “Have you ever wondered what it would be like to not have grocery stores to purchase food? What would you have to do to survive?”

Lesson Steps:

1. Review vocabulary words with students (place on document camera/overhead) and/or pass out the vocabulary sheet to each student.
2. Begin PowerPoint Presentation.

LESSON PLAN

3. At the end of the presentation, hand out Animal Tracks and Photos Worksheet. Have students work individually or with a group to complete it.

4. Request students write a page in their journal about what they learned today (specifically tied to the objectives of this lesson, how the Grand Ronde people survived through their subsistence way of living (fishing and hunting) and becoming familiar with specific animals hunted and fish caught.

Differentiation: Print out PowerPoint Presentation. Request students alternate reading in groups and discussing the presentation, then present a few items that they learned.

Early Finisher Activities: Students can draw different animals hunted or fished by the Grand Ronde people.

Assessment: Seek feedback from students during the class discussion, review journal entries and worksheets.

Notes/Other: A supplemental resource to this lesson is the YouTube Video of Celilo “See Through the Water” – available at:

<http://www.indian-ed.org/curriculum/elementary-school-curriculum/wa-celilo-falls-dalles-dam/>

Attachments:

Vocabulary Sheet

PowerPoint Presentation

Animal Tracks and Photos Identification Worksheet, Answers

Lesson 7 Fishing and Hunting

Vocabulary



arrowhead

Celilo Falls

fishing

hunting

Definitions:

arrowhead: a small projectile point, these points were often made from obsidian, chert, silicates and would be tied to the end of an arrow shaft; it would be used as a tool to hunt animals, birds and fish

Celilo Falls: tribal fishing area on the Columbia River, just east of the Cascade Mountains, on what is today the border between Oregon and Washington, the Dalles area of the Columbia, with large falls which salmon would have to jump over to spawn - tribes would net or spear them as they jumped to make the falls - the area was inundated, flooded, in 1954 by the Dalles dam

fishing: the act of catching fish to eat for survival purposes, fishing occurred with hooks, spears, arrows, rakes, nets, weirs, and traps

hunting: the act of hunting animals for food to eat for survival purposes, hunting was usually with traps, spears or arrows



Fishing & Hunting

A subsistence way of living

[1]

Fishing



- Most of the Tribes and Bands that were relocated to the Grand Ronde Reservation fished at local rivers around their ancestral homelands.
- They excelled at knowing when the fish runs were, and in constructing equipment to make fishing easier.
- Even after the treaties and relocation to the reservation, Tribal members would obtain special permits to return to the Willamette Falls and the mouth of the Salmon River to fish for salmon, lampreys and other fish. Fishing is still an important part of the culture of Grand Ronde today.

[2]

Fishing Technology

- Before contact with settlers the indigenous inhabitants of western Oregon had to manufacture their own tools for fishing. Material, such as wild iris and dogbane, had to be woven into cordage or string and then again woven into nets.
- The nets would be weighted down with rocks to ensure that they reached the bottom of waterways to catch fish.
- Fish were caught with dip nets. Leisters or fish spears would be used in shallower waters to catch fish. Hooks were manufactured out of bone and assorted woods, and baskets could be made to catch fish along with fish weirs.

[3]

- The use of plant, animal and stone were commonly used every day in preparation of tools for fishing, manufacture of tools for fishing and processing of fish.

[4]

Grand Ronde People Fishing



[5]

Fishing at Celilo Falls



[6]

Lamprey and Salmon



Lamprey



Salmon

[7]

Bone and twine fishhooks



[8]

Fishnet Shuttle



[9]

Bone Fish Hook



[10]

Stone Canoe Anchor



[11]

Notched Fish Net Weight



[12]

Fish Club



[13]

Traditional Fishing Tools

- gaff, net, leister (from left to right)



[14]

Harpoon tip



[15]

Hunting



- The Tribes and Bands that were relocated to the Grand Ronde Reservation relied on hunting animals such as deer, elk, ducks, geese, and even smaller animals such as rabbits and raccoons.
- They used bow and arrow and occasionally fire to drive game into areas where hunters were gathered.
- Today Tribal members still hunt and have Ceremonial Hunting Rights to go after deer, elk and bear for cultural and ceremonial purposes.

[16]

- They subsisted on the seasonal fish runs at Bear Creek and other nearby waters as well as deer and small game that lived in the areas.
- They used bows for hunting and warfare. According to one account, they may have sometimes poisoned the tips with the livers of rattlesnake bitten deer or antelope.



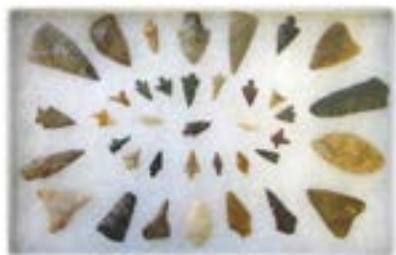
[17]

Arrowheads



[18]

More arrowheads



[19]

Grand Ronde Tribal Deer Hunters



[20]

Quiver



[21]

Arrow used for hunting



[22]

Bows used for hunting



[23]

Discussion/Critical Thinking Questions

- What do you think it would have been like to have to hunt or fish for your food rather than just buy it at a store?
- How would different seasons affect fishing or hunting?
- How long do you think it would take to fish or hunt?
- What would it be like to have your family dependent on you to catch fish or kill game so they could eat?

[24]

Using animal tracks to hunt

- Tracks help the hunter to see what kind of animal it is, where it has been, and where it is going.
- Each animal has a unique track that has distinguished size and marks. Once the hunter learns what each track looks like, he or she can be more successful at hunting.
- A hunter must look at the tracks as well as the individual manner of walking.



[25]

Animal Track Identification



Deer



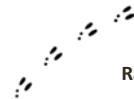
Elk



Coyote



Duck



Rabbit



Raccoon

[26]

Animal Track Identification



Bear



Squirrel



Rattlesnake

[27]

Animal Tracks and Photos Identification Worksheet

[28]

Name: _____

Animal Tracks and Photos Identification Worksheet

Select from Below for each Track and Photo			
Bear	Duck	Lamprey	Salmon
Coyote	Elk	Rabbit	Squirrel
Deer	Elk Photo	Raccoon	Wildcat
Deer Photo	Grasshopper	Rattlesnake	



1 _____



2 _____

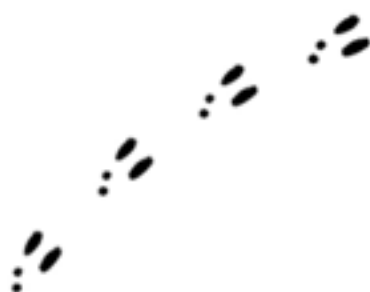
Name: _____



3 _____



4 _____



5 _____

Name: _____



6 _____



7 _____



8 _____

Name: _____



9 _____



10 _____



11 _____

Name: _____



12 _____



13 _____



14 _____

Name: _____



15 _____

Animal Tracks and Photos

Identification Worksheet Answers

Number	Answer
1	Deer
2	Elk
3	Coyote
4	Duck
5	Rabbit
6	Raccoon
7	Bear
8	Squirrel
9	Salmon
10	Lamprey
11	Deer Photo
12	Elk Photo
13	Grasshopper
14	Wildcat
15	Rattlesnake

Kalapuya Texts

13. Hunting, fishing, foods

1. The Tualatins hunted half way in the mountains (between) *pa''fan* (the Tillamook country along the coast and) the Tualatin mountains, (and) at *lu'ku*

mountain (a mountain near Sauvie's Island) they used to hunt (too). They hunted at *ma'asq* (a prairie at Lafayette). Perhaps if they crossed to the Yamhill country a man who hunted (there) might get killed.⁴¹ (2) (Beyond) half the mountain at *pa'asq*, if they (the people of that village) should cross over (that mountain) to Clatskanie country, perhaps a *sa'asq* (villager) would be killed. If a Clatskanie should cross over, possibly the Clatskanie would be killed (by a Tualatin). They looked for elk, blacktailed deer, whitetailed deer, (3) female blacktailed deer, buck deer (?), grizzly, cinnamon bear, —brown bear, panther, large wild cat, coon, (4) wild dog (a myth being), beaver, otter, rabbit, coyote, wolf, grey squirrel, woodrat, (5) prairie ground squirrel, small dark brown wood squirrel, chipmunk, pheasant, grouse, wild pigeon, gopher, mole, (6) field rat, —(an animal with black-red fur), —(perhaps hedgehog or porcupine). They trapped beaver, polecat, skunk, otter, mink. All sorts of things were living in the country.

2. The Tualatins baited with grasshoppers, they caught trout on a line. They started belowstream, they went on upstream. At the creek mouth they fixed rush baskets, trout baskets. They went for (small) suckers, they caught them (by hand), and —suckers too. (2) The Clackamas Indians did not want (the Tualatins) to use seines, to get salmon at Oregon City Falls. They did not want them to spear salmon. The Clackamas did not want the Tualatins to go to Oregon City Falls.

3. The Tualatins drank water (and did not drink alcoholic drinks). They ate meat, they boiled it, they drank its water (soup). They roasted meat, they put it on a spit. They dried salmon, they ate it, they boiled it, they drank its water

(soup). (2) They dried it, they ate it in the wintertime. They brought it from far away at Oregon City Falls, (or) at *wa'qas-is* (a place on the Columbia below Vancouver), dried pounded salmon that had been ground, its name was dried pounded salmon. Salmon (was) cooked fresh on the fire, sturgeon they boiled, they put it on a spit, they dried it, they ate it in wintertime, they drank its water (soup). They ate eels, they roasted fresh eels on the spit, they dried them, they ate them in the winter.

4. Hunters looked for elk, they killed elk, they boiled its meat, they roasted it, they smoke dried it (on a dry frame), they stored it for wintertime, to eat it then. They hunted cinnamon bear, they killed it. (When) a hunter killed one cinnamon bear, they (the people) came together, they steamed on (hot) rocks (in a ground oven) all its parts like that. (2) They assembled, it was eaten up. When it was cooked, perhaps as many as twenty people would eat, they ate it all up (then and there). What was left over they took to their women (and) their children. They boiled beaver. Again they would gather together to eat it, they would eat it all up (there). (3) What was left they took to their wives (and) to their children. When one man killed a seal,⁴² they would boil it (too), they would gather together, again it would be eaten (at once). What was left they took to their wives (and) their children. When one man killed a panther, they would again gather together, they would boil it, it would be eaten. What was left over they took back to their wives (and) their children.

5. They ate salmon, small salmon, dog salmon, red salmon (caught in December), suckers, trout, (2) whale (?), wild geese, swan, —geese (small with black

wing tip), —geese (having black wings), pheasant, grouse, pigeon, rabbit, (3) squirrel, wild cat, raccoon, black tailed deer, black tailed buck deer, buck deer, crabs, mussels, quail, wild duck, —duck (small and big belled).

6. They ate meat, they boiled it, they drank its water (soup). They roasted meat, they put it on a spit. They dried salmon, they ate it, they boiled it, they drank its water

21. Blind people made arrow points

The people used to say long ago that the blind persons made the arrow points. A blind person could do nothing, he could only make arrow points. He would do that all the time. That is what they used to say.

23. Elk pitfalls

And also long ago when they killed elk, the people would dig a hole in the ground there on their (the elks') trail. They would dig a very deep hole in the ground. And then they would place small sticks on top of it, (1) and they would put leaves (as camouflage) on top of the small sticks, there on the elk's trail. And then the people would go away. Sometimes they would dig perhaps two holes. Then when they would go along, (2) now then they scared the elks, and they (the elks) would go along on their trail. Now then some of the people would run along behind (the elks), and the elks would go (fall) into where that hole (pitfall) was in the ground. (3) Now then they would kill the elks (in) there (by clubbing). That is the way they did long ago it is said. When they killed them, then they took them out. And now there was a lot of meat for them. They took it back to their homes.

8. Sharing meat

When a man went hunting, (and) when he killed a deer, then when he brought it back, (and) he had gotten back home, then he shared small pieces of the meat around among the people. They always did like that so they say.

10. The good old days

This countryside is not good now. Long, long ago it was good country (had better hunting and food gathering). They were all Indians who lived in this countryside. Everything was good. No one labored (at hard labor for wages). Only a man went hunting, he hunted all the time. (1) Women always used to dig camas, and they gathered tarweed seeds. Such things were all we ate. They gathered acorns, they picked hazelnuts, they picked berries, they dried blackberries.³

11 Eating grasshoppers and caterpillars

3. Trout fishing

Long ago when people fished, they made it of a person's (head) hair (a tuft of hair on the end of a rolled white inner bark of willow fishline). They fished with it. When it bit the hair it got hung on to it by its teeth, and then they pulled it out (of the stream). That is how they did when they fished, so it is said.

Lesson 8

Stories



Lesson Goals/Objectives:

1. Create awareness among students of the importance of stories to Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

4.W.3 Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Stories/Oral History – Lesson 8

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

4.W.3 Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

Lesson Goals/Objectives:

1. Create awareness among students of the importance of stories to Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Stories Read-Aloud page
- Vocabulary Sheet
- *Coyote and the Turkey Buzzard* book
- *Coyote and the Turkey Buzzard* character page with fill-in-the-blank for students
- *Coyote and the Turkey Buzzard* characters answer key
- *Coyote and the Turkey Buzzard* questions sheet for students
- Document camera/overhead projector (with ability to read non-overhead style pages)

Anticipatory Set: The teacher will ask students what they think the importance of a story is.

Lesson Steps:

1. Review vocabulary sheet with students (use document camera or pass out individual vocabulary sheets to students)
2. Preview the story before reading it or sharing with students. Background on story:

LESSON PLAN

This story was provided by a Grand Ronde Elder in 1929 to Melville Jacobs and published in *Kalapuya Text* in 1945 (University of Washington Press).

3. Teacher will explain that today students will be learning about the importance of stories to Grand Ronde Indians.

4. Teacher will pass out the Stories Read-Aloud page to each student and keep one for himself/herself. The teacher will then read aloud the handout to the class.

5. Once the Read-Aloud is complete, ask students discussion questions:

1. Why were stories important to Grand Ronde Indians?

2. Do you think it's important that stories are passed down to the next generation and if so why?

6. Pass out the *Coyote and the Turkey Buzzard* character fill-in-the-blank page to students. Explain that they will need to watch and listen to the story, as they will be filling in the characters as the teacher reads the story from the overhead.

7. Place the first page of the *Coyote and the Turkey Buzzard* book on the overhead projector and begin reading. Once the first character that is on the character fill-in-the blank page appears, give students a cue that this is the first one to find and write down.

8. Once the story is complete, pass out the *Coyote and the Turkey Buzzard* question sheet

9. Have students write their own fiction story in their journal.

Differentiation: Students can be split into reading groups and given copies of the *Coyote and the Turkey Buzzard* book to read as a group. They can also fill out the *Coyote and the Turkey Buzzard* character page as a group.

Early Finisher Activities: Students can draw illustrations for their fiction story.

Assessment: *Coyote and the Turkey Buzzard* character fill-in-the-blank page, journal, student participation

Notes/Other: For follow up to this lesson, students can present or display their stories and/or create and display illustrations.

- This lesson is a great opportunity to invite a Tribal Elder or member into the classroom to share a traditional story. However, it should be during the winter time only (first frost to the first sounds of frogs).

LESSON PLAN

Attachments:

Stories Read-Aloud page

Vocabulary sheet

Coyote and the Turkey Buzzard book

Coyote and the Turkey Buzzard fill-in-the-blank page

Coyote and the Turkey Buzzard answer key

Coyote and the Turkey Buzzard question sheet

Lesson 8 Stories



Vocabulary

consequence

Elder

stories

traditions/traditional

Definitions:

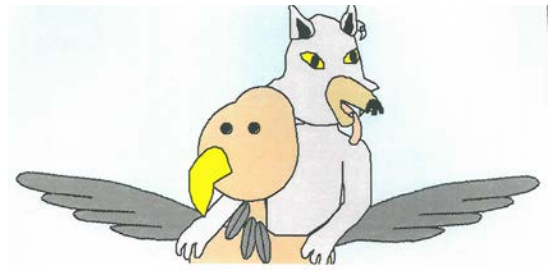
consequence: a result of some behavior which can be positive or negative

Elder: Tribal member(s) of older age valued for his or her wisdom

stories: messages given to share to teach others the proper way to live – a way to share history and culture and pass down traditions of the tribe, historical accounts of what occurred in tribal history

traditions/traditional: a way of life, parts of the culture, that are passed down to each generation

Stories Read-Aloud



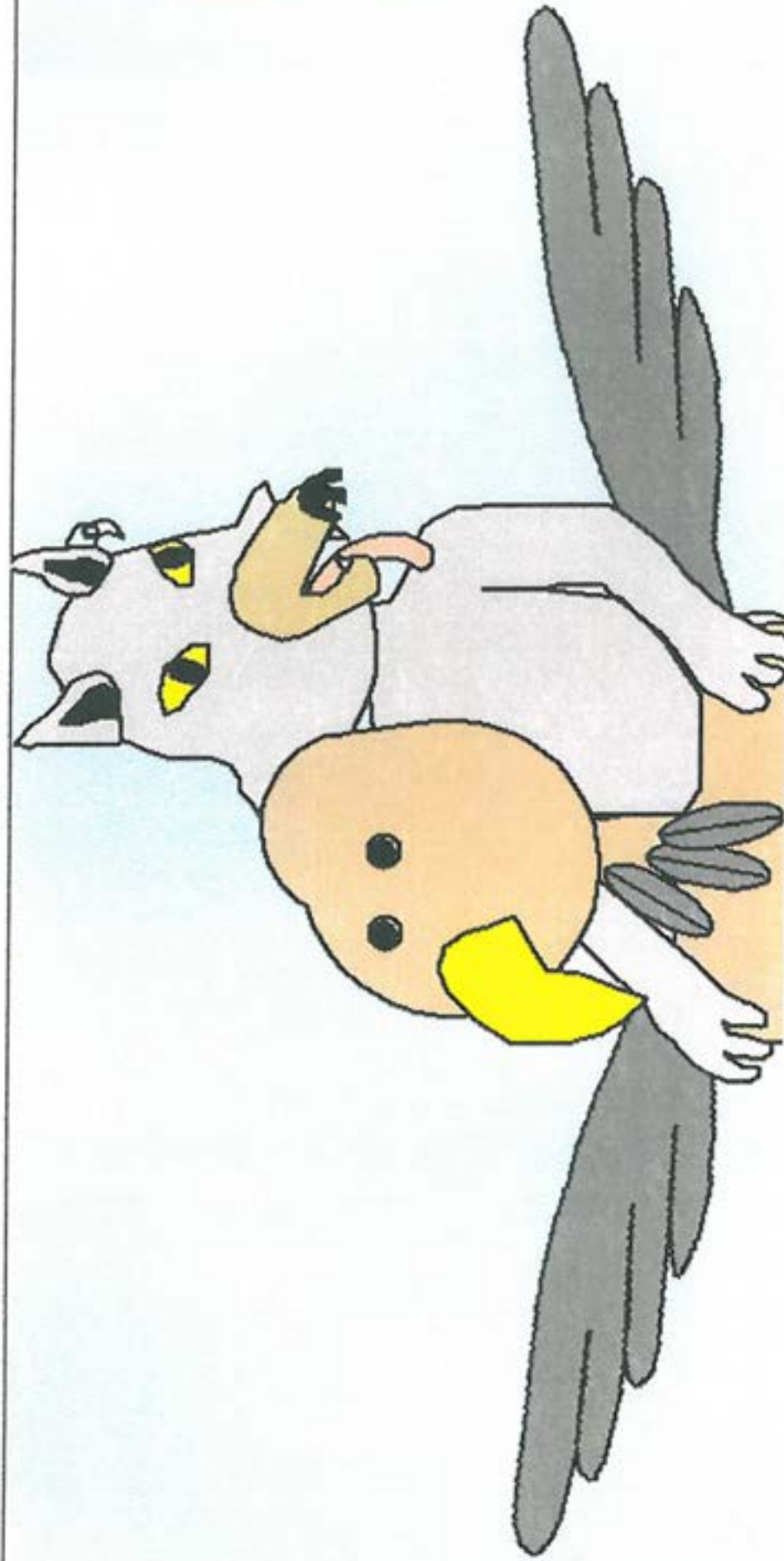
The story of Coyote and Turkey Buzzard

Long ago our Native language was not written down. It was passed down from generation to generation by word of mouth. Stories were told in the winter when we were indoors most of the day. It was considered bad luck to tell stories outside of winter time. Traditional stories were told by the Elders and they were repeated again and again with the exact words. That is how the stories were passed on from generation to generation.

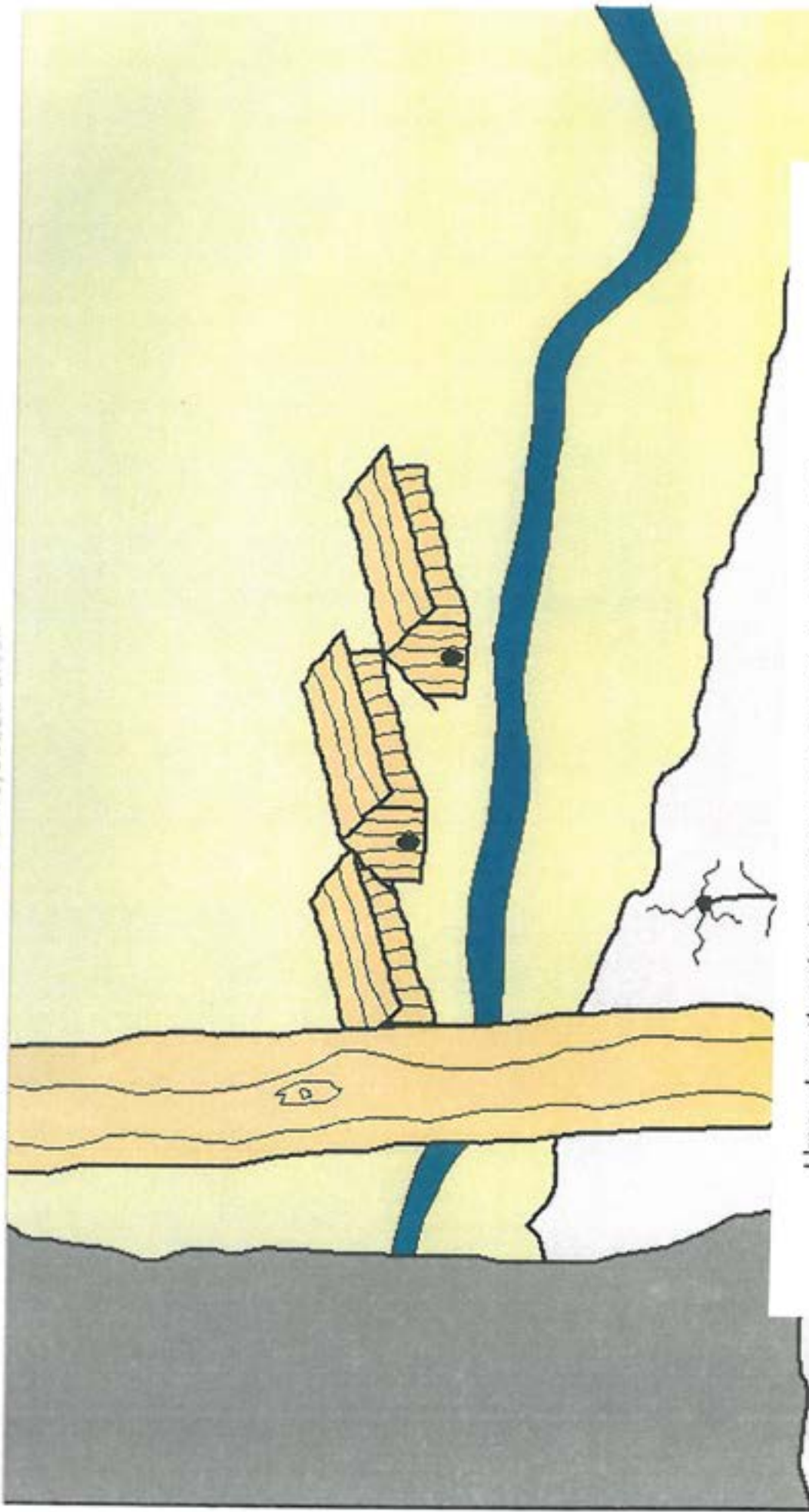
Each tribe might have their own stories depending on the history of their tribe. A lot of the stories were told in order to teach a lesson about the proper way to live. For example: you might have a story about a child not listening to their Elders and then something happening to that child as a consequence. But stories were also told to share history and culture and as a way to pass down the traditions of the tribe. The story of *Coyote and Turkey Buzzard* is a story from Grand Ronde and it has been around for many years.



The story of Coyote and Turkey Buzzard

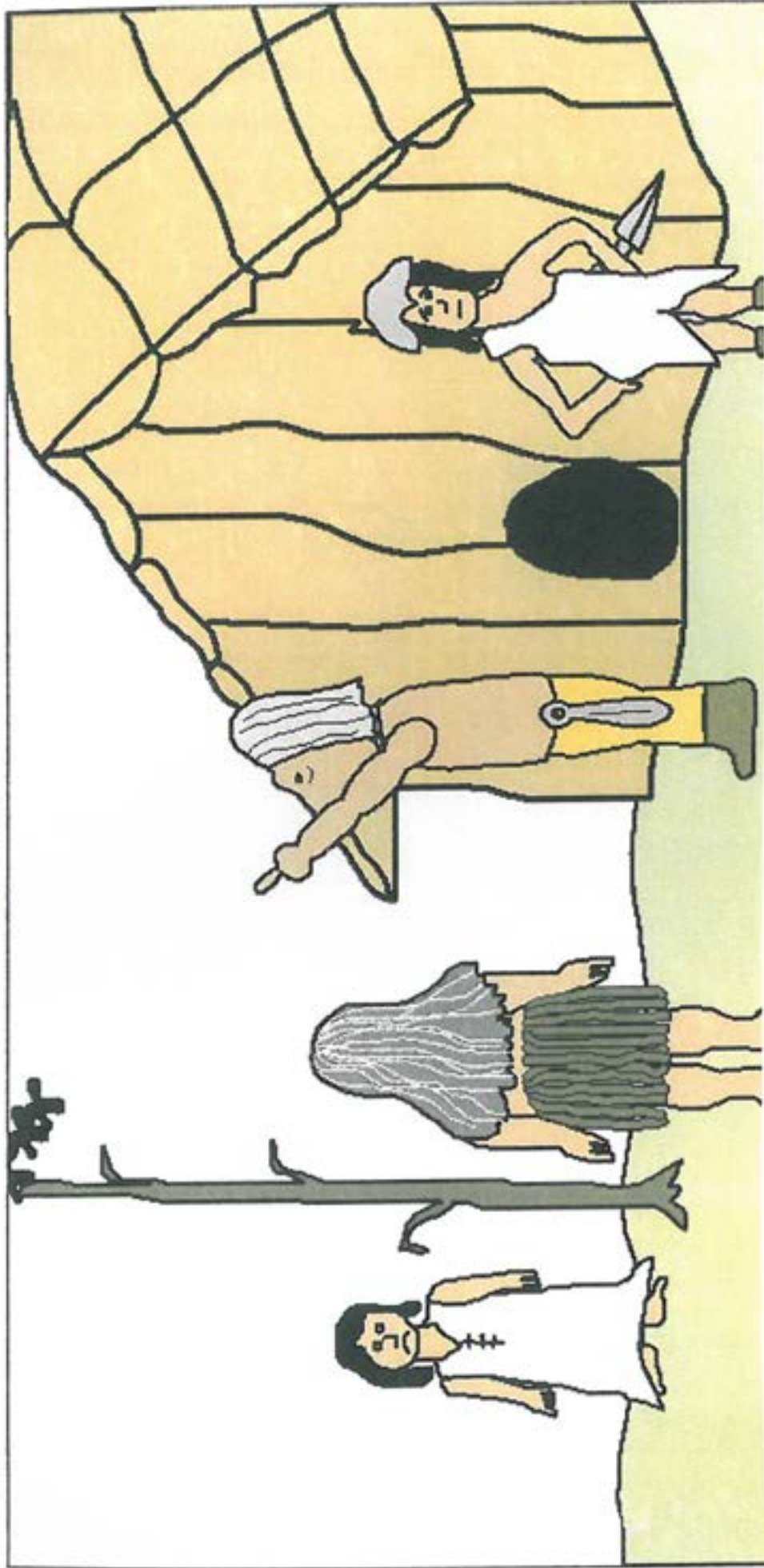


TurkeyBuzzard.osx



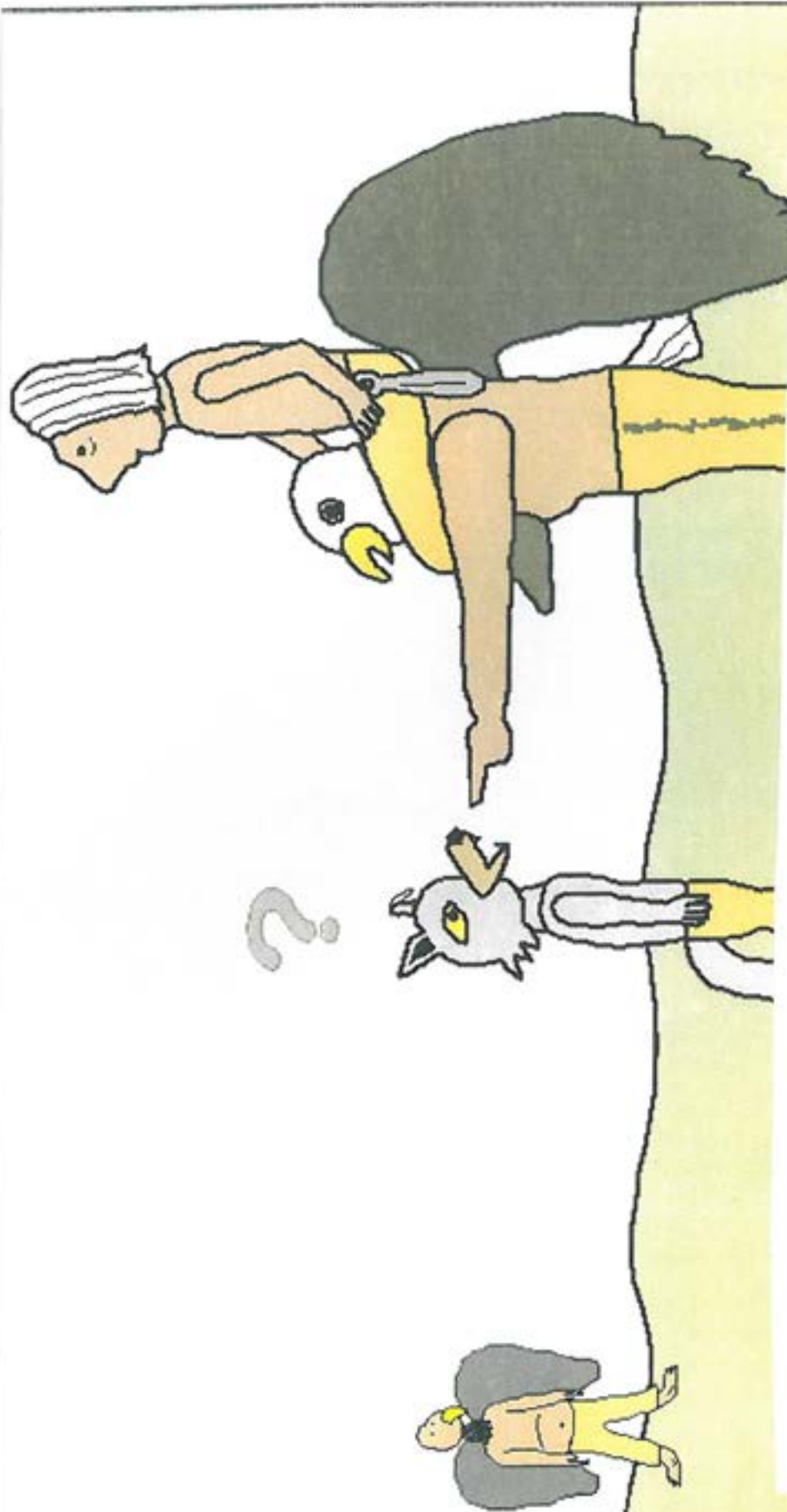
I know how that the big sickness came to this land. A big sickness was coming here.





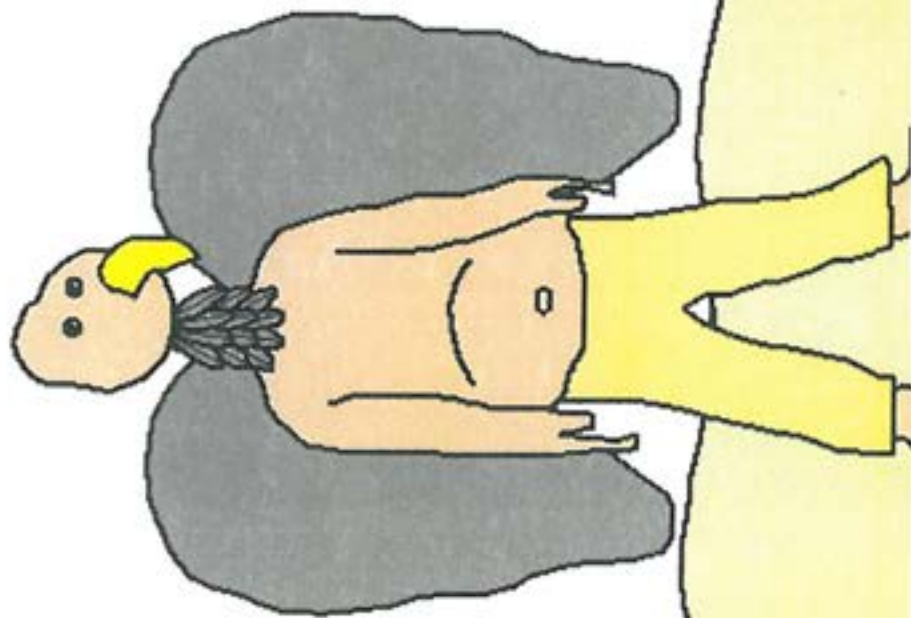
Then all of the people were SCARED, very scared , and they said, "We'll go up. The birds will carry us up. Then we won't get that sickness."





Then Coyote said, "Who will carry ME?" They said to him, "oh, your brother, Turkey Buzzard, he will carry you."





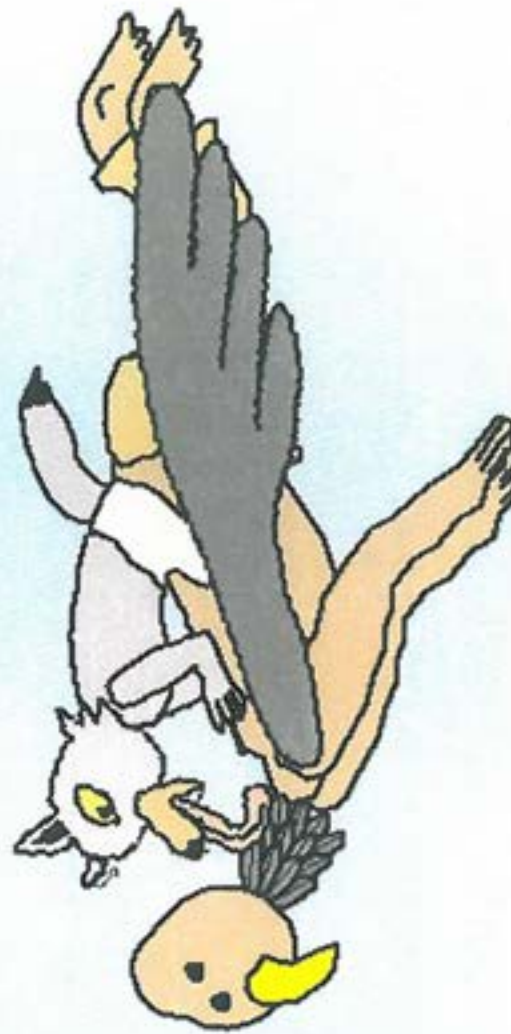
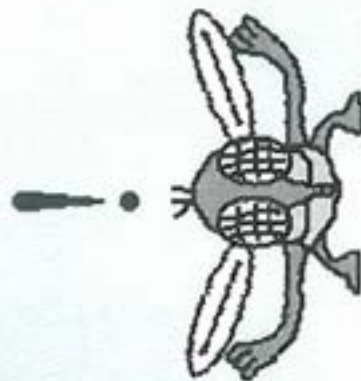
Then he said to Turkey Buzzard, "Brother, carry me up."





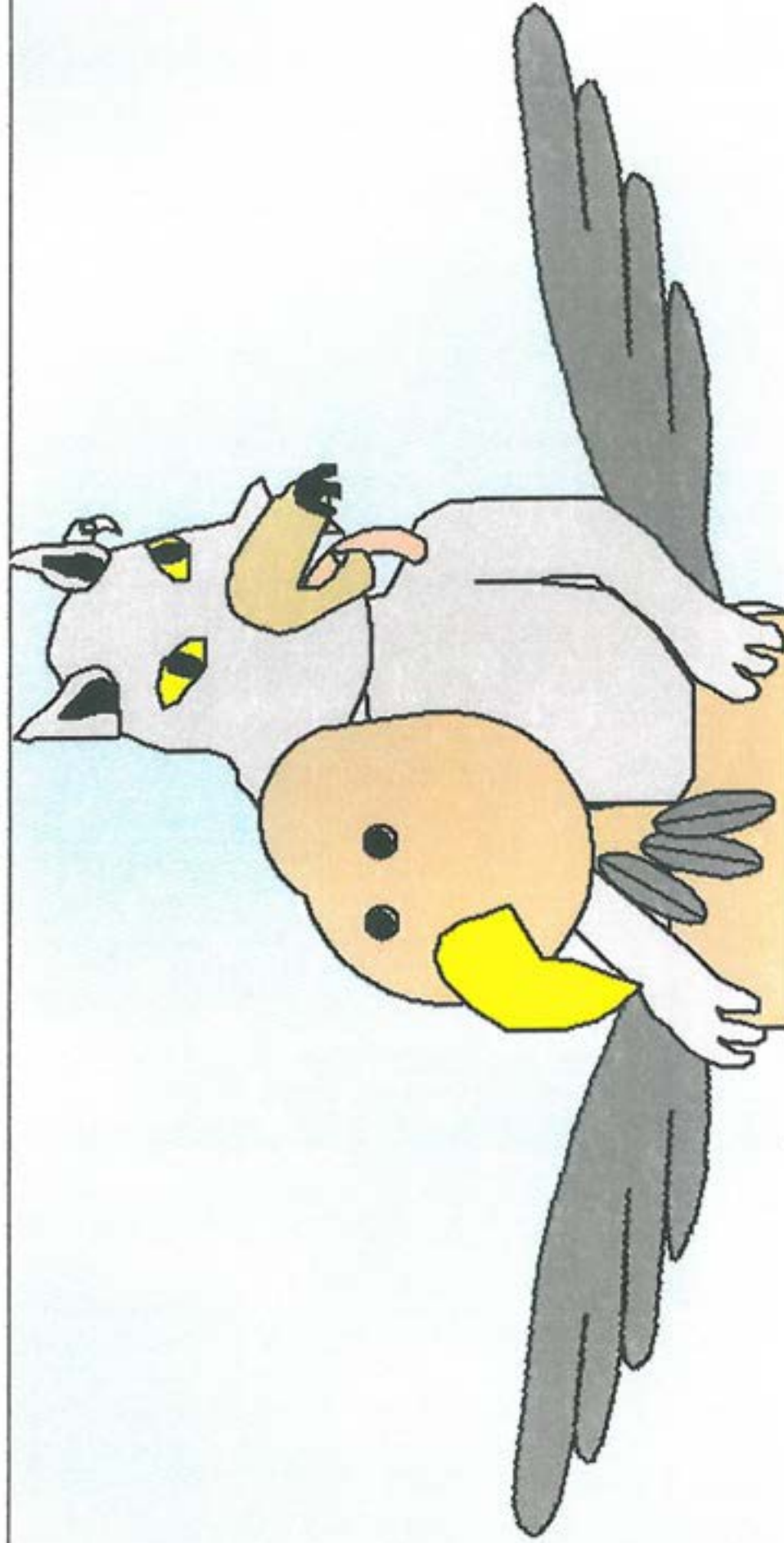
Then turkey buzzard carried him. Then they were going. Then, oh my! Coyote had smelled the turkey buzzard's neck.





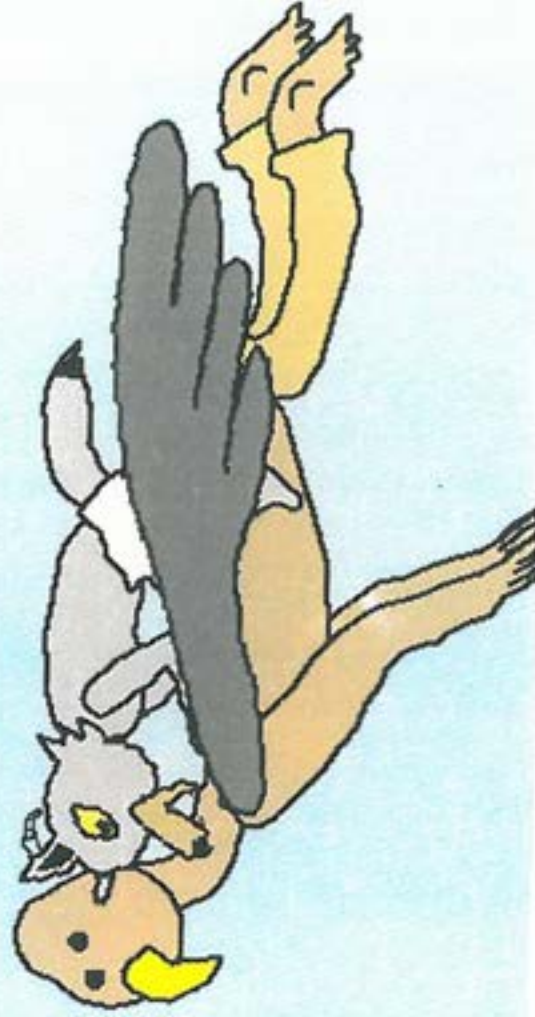
Then he smelled it again, finally he licked his neck. Then a blow fly came. Then he said, "He's eating his brother, he's eating his brother!"





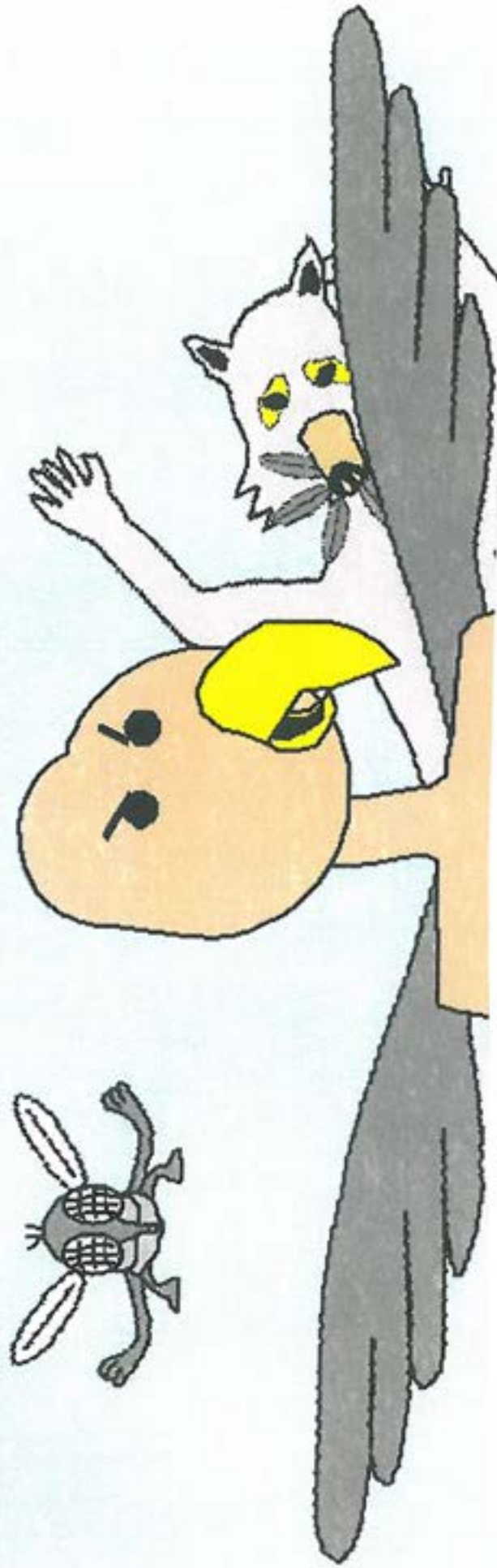
Then the turkey buzzard said, "What did he say?" He said, "Look out for your brother! Look out for your brother!"





Then they were going. Then he licked his head, he's gnawing on his head. Then again the blow fly came. "He's eating his brother! He's eating his brother!"





Then the turkey buzzard understood what the blow fly was saying. "He's really eating my neck." Then he dropped him.





Then Coyote fell. Then he became scared. "What will happen to me now? What will happen to me now?"





"I'm a bird's feather! Then he really became a feather. He landed on the ground."





Then again he became a person. Now he saw the big sickness. He said, "What will happen to me now? I know! I will become a big sickness."





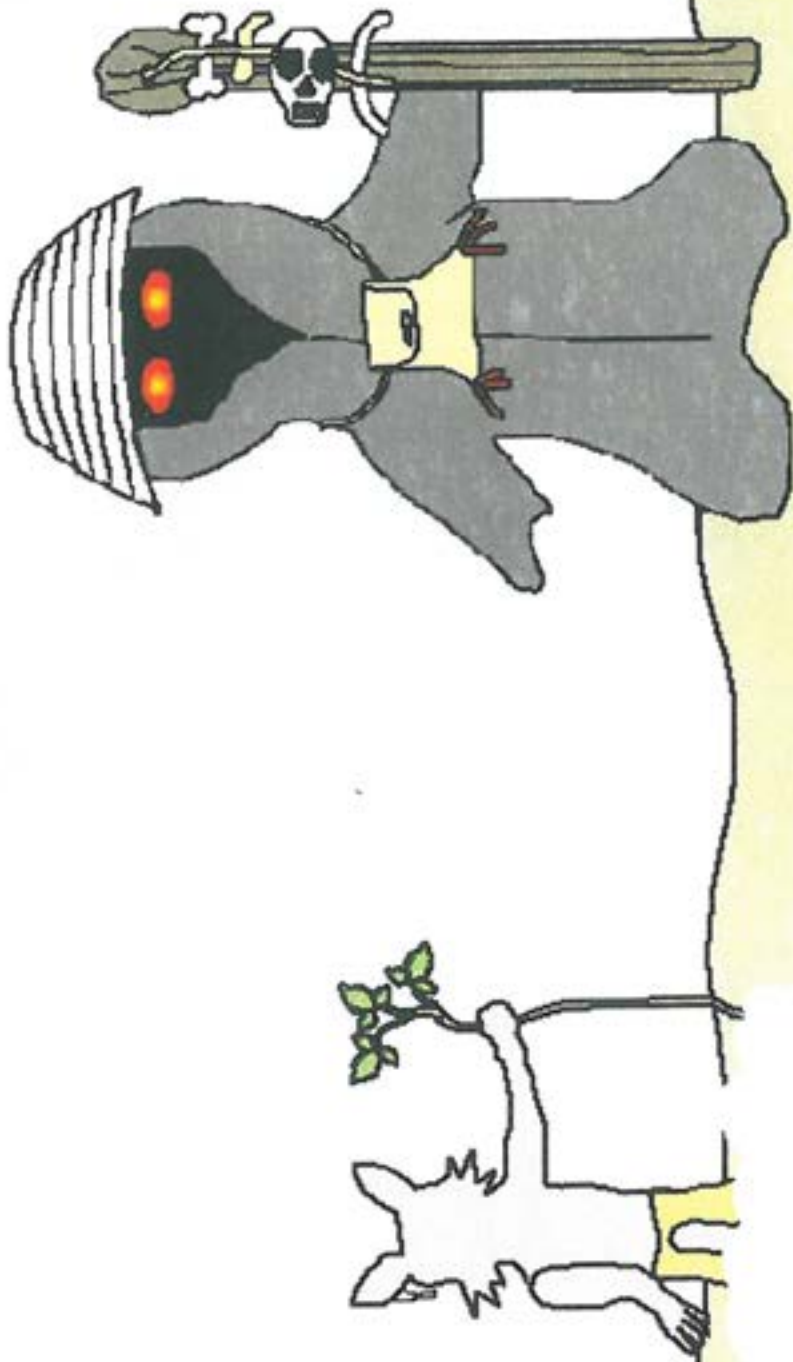
Now he got a berry stick for his power stick. Then Coyote got all the grasshoppers and he put them in his mouth.





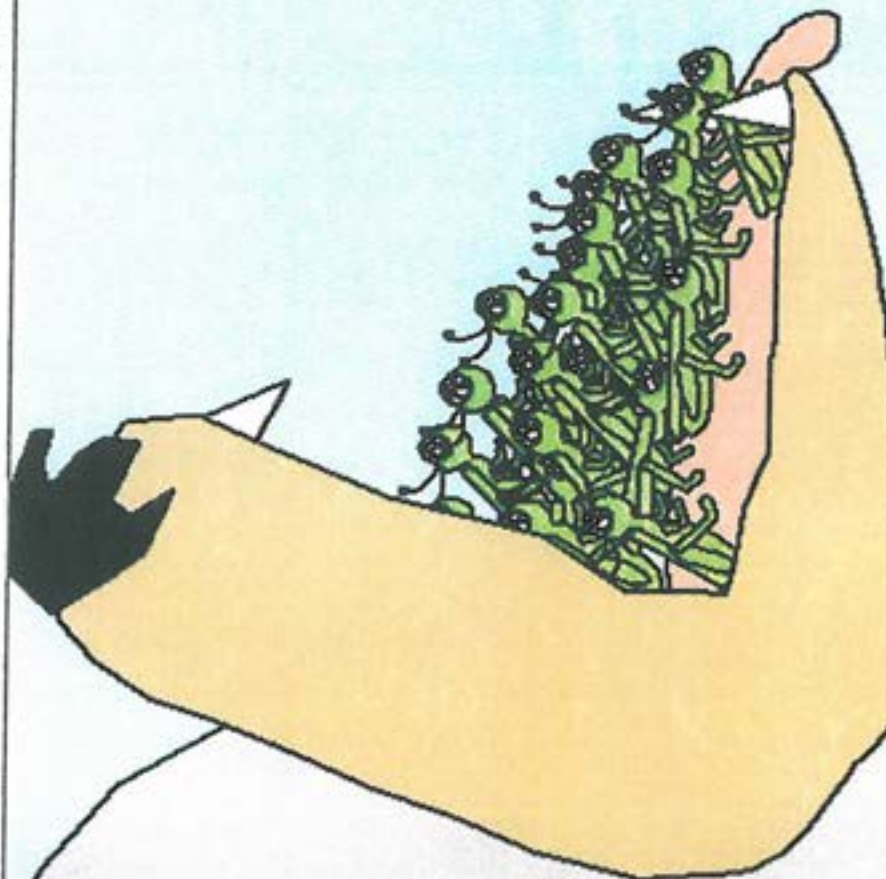
Then he went and got some tree bark. He burned it and tied the fire under his feet.





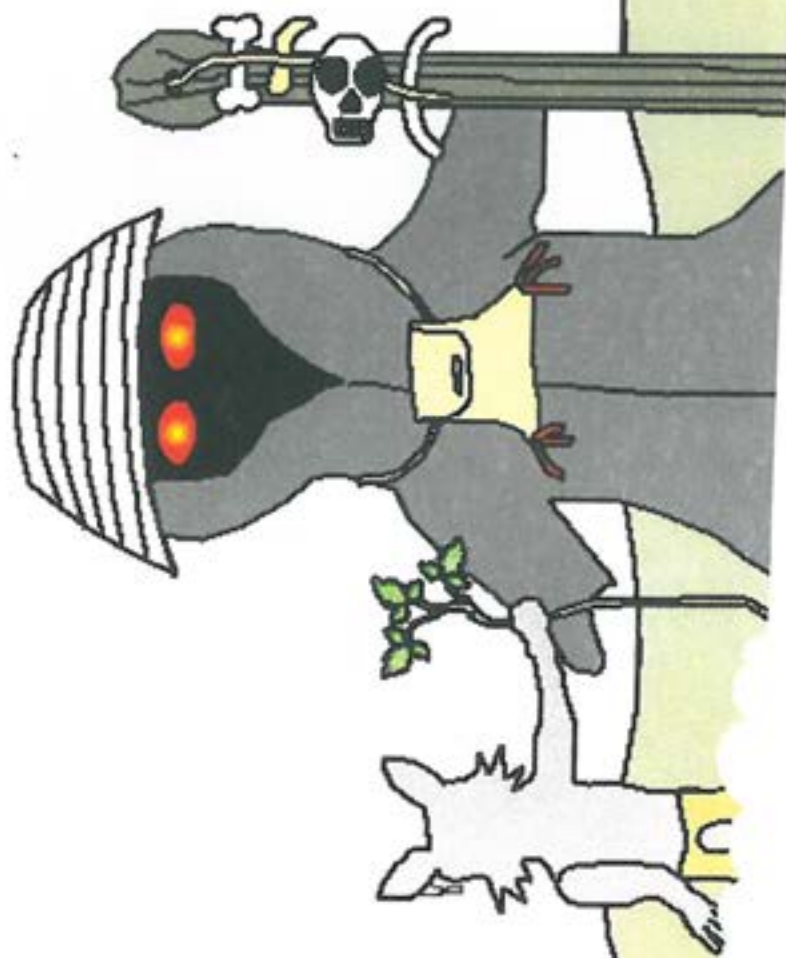
Then he and the other sickness met. Then Coyote said, "Everyone isn't dead where you come from? Then he also said, "I am the big sickness here, I'm really strong here. I killed all of the people.





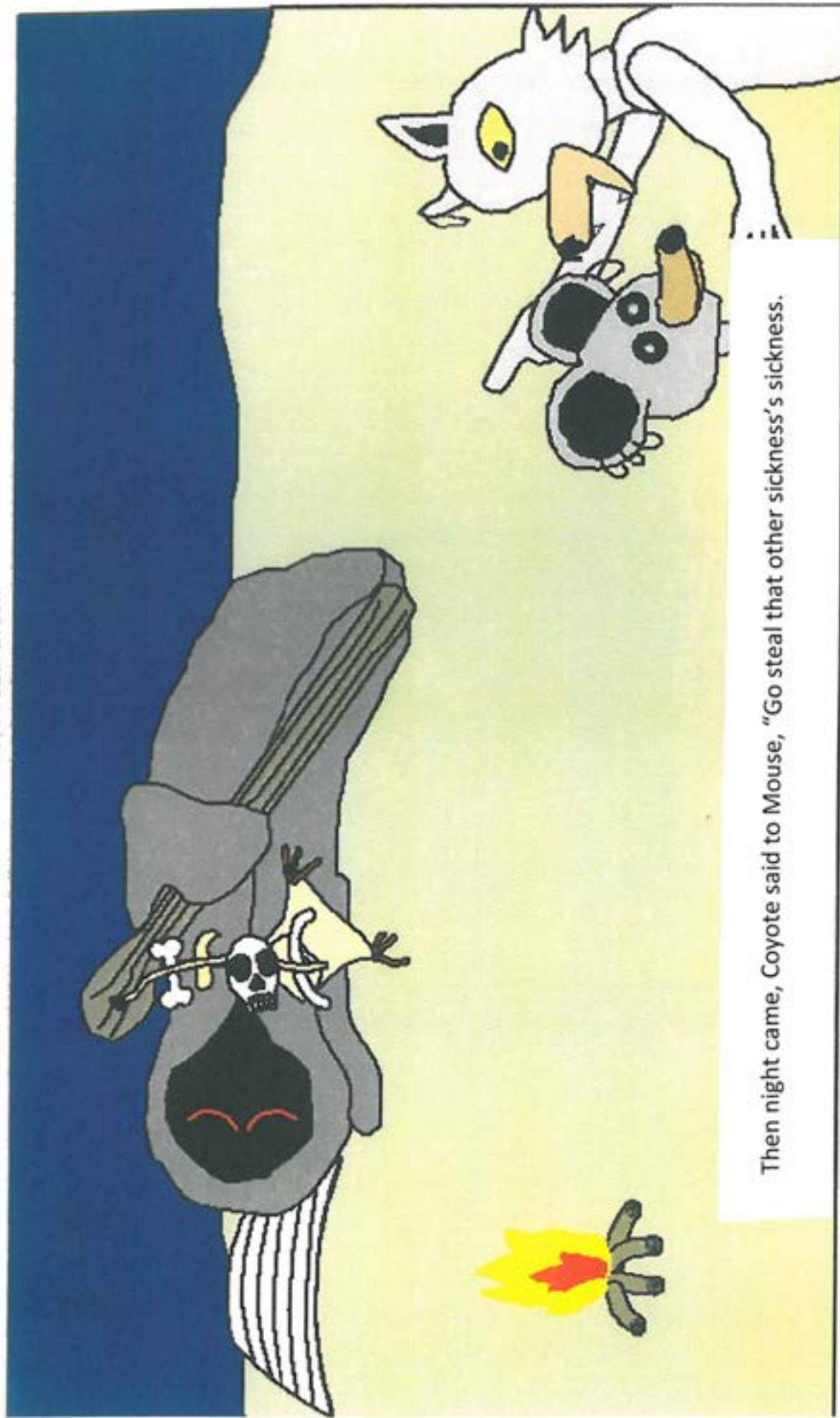
I ate all of the people. Look in my mouth." Then the other sickness looked in his mouth. The grasshoppers were shaking in his mouth. "He is telling the truth!" Then he became afraid!





Then Coyote said, "We should stay together here tonight." They stayed over there.





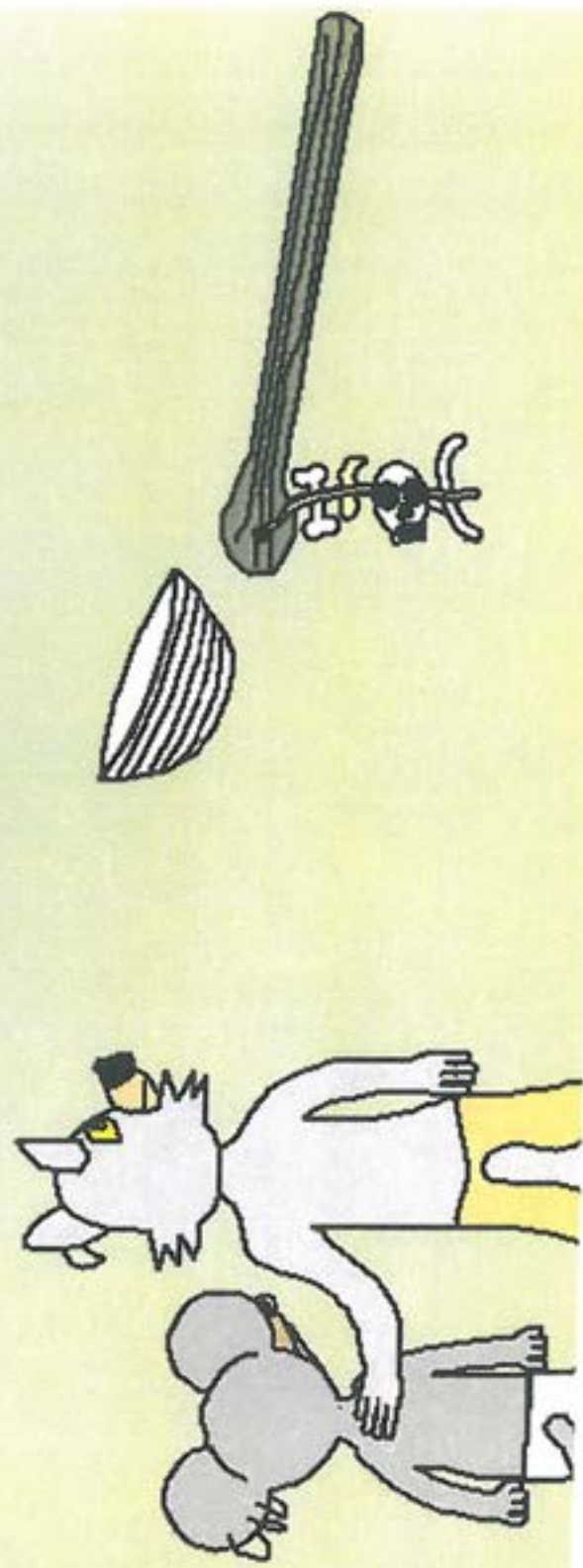
Then night came, Coyote said to Mouse, "Go steal that other sickness's sickness."





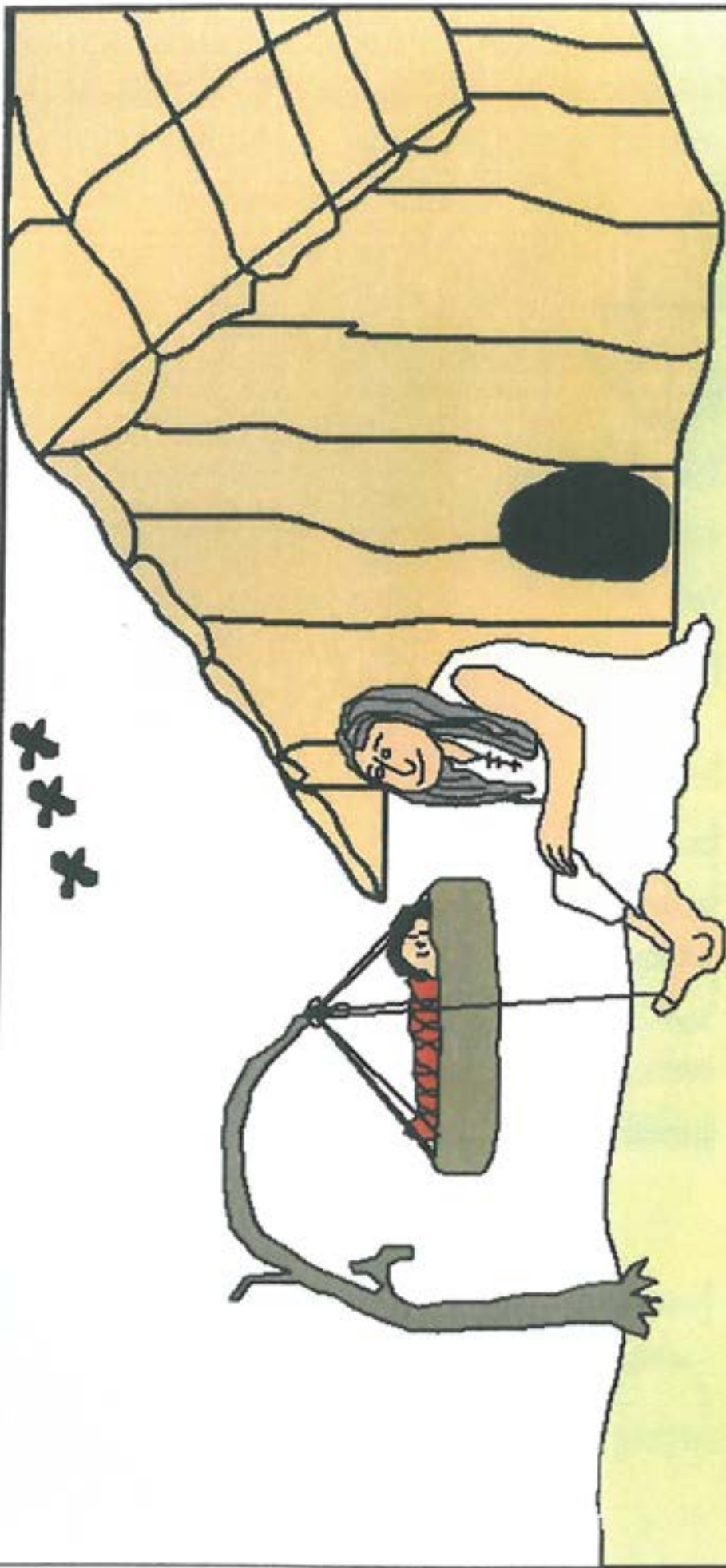
Mouse did as he was told. He made a hole in his bag, all of that big sickness's sickness disappeared.





Then the other sickness went back to where he came from. He was no longer a strong sickness.





Then all the people they lived again on this land.



Questions from the Story, Coyote and Turkey Buzzard.

Name _____

1. Why were the people scared? _____
2. Where did the people go? _____
3. Who carried Coyote? _____
4. What did Coyote do to make himself look powerful? _____

5. Who stole the power from the big sickness? _____





KEY

Coyote



Blow Fly



Mouse



Turkey Buzzard



The Big sickness



Grasshopper

Story Starters for Story Activity

Choose a story starter or think of your own. Be sure to include a life lesson that you will teach in your story.

Once upon a time...

Along time ago...

In the beginning...

In the days of my grandparents...

Victor was a show off. Whatever he knew, he knew better. Whatever you had, he had better. And he could always win an argument by thumping you because he was bigger. However, one day...

Rabbit knew she wasn't supposed to wander off into the woods alone. Her parents and grandparents had warned her many times, but Rabbit was very independent.

Coyote did not like to share. He was only concerned about himself until one day...

My father always said, “Never are you to go down to the creek. Don’t you ever go down there.” I think to myself, “Why is it that I can’t ever go down there?”

Lesson 9

Plants



Lesson Goals/Objectives:

1. Create awareness among students of the plants used by Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.
3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Plants – Lesson 9

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

Lesson Goals/Objectives:

1. Create awareness among students of the plants used by Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Overhead projector (smart equipped where overhead specific paper is not needed)
- Vocabulary Sheet
- Plants Read-Aloud page
- Pictures of different kinds of plants
- Plant identification activity packets (laminated plant pictures and labels)

Anticipatory Set: Teacher will ask students if they can think of a plant that is useful or edible. Students can respond with ideas.

Lesson Steps:

1. Share with the class that today's lesson is all about plants that the Grand Ronde Indians used.
2. Review vocabulary sheet with students (show on document camera and/or provide each student with a vocabulary sheet)

LESSON PLAN

3. Pass out the Plant Read-Aloud page to each student and keep one for a teacher copy. The teacher will then read aloud the handout to the class asking for volunteers throughout the reading process.

4. Teacher will show pictures of different kinds of plants on the overhead projector and read the label that discusses the plant uses. Students can guess uses along the way during this process.

5. Teacher will then split class into 5 groups. Pass out plant identification packets with pictures and labels. Students are to work as a group to match up the pictures with the labels.

6. Teacher will gather up plant identification packets from students and then ask discussion questions:

1. What plants were used for food?

2. What plants were used for other uses and what were those uses?

7. Have students draw or write a paragraph in their journal about the plants used by Grand Ronde Indians.

Differentiation: Students can take notes on the plants and uses as the teacher places the plant pictures on the overhead.

Early Finisher Activities: Students can look up the plants in their identification packet online and do further research. This can be documented in their journals.

Assessment: student participation, journal

Notes/Other: As part of this lesson it may be helpful to have some of the actual plants available for students to see firsthand and touch (examples: acorns, cedar, etc.).

Attachments: Plants Read-Aloud page, pictures of different kinds of plants for overhead, and plant identification packet

Lesson 9 Plants



Vocabulary

cedar bark

cordage

hazel

juncus

maple bark

wapato

Definitions:

cedar bark: The outer layer of the cedar tree, that is harvested in long sections and pounded and softened to be used for making Grand Ronde baskets. Cedar bark was also harvested whole and used to waterproof the roofs of plankhouses. Chinookan people made waterproof clothing from cedar bark and cedar hats of the bark are a significant part of the culture.

cordage: rope, string, typically twined or woven from plants like stinging nettle, dogbane or cedar bark, with cordage can be made netting

hazel: A major plant material for making baskets used in Grand Ronde. The native hazel is the traditional plant, the European hazel is not used.

juncus: a type of rush used for making Grand Ronde baskets

maple bark: the bark of the maple tree – easily is peeled from the trees in strips that are used for making Grand Ronde baskets

wapato: a member of the arrowroot family, the bulb of which is used as a food source to Grand Ronde Indians – wapato would normally grow in swampy lakes or ponds and Indian people would lever the bulbs from the bottom of the swamp where they would float to the surface and be collected in canoes. Also called Indian potato.



Plants



1

Native People used plants for everything. They used the plants as medicine, food, housing, canoes, baskets, clothing and tools. The Native people paid attention to the season and knew when the plants were ready to harvest and they also knew how to care for the plant material once it was harvested or gathered. A lot of the material would have to be stored for a year before they could use them so they also knew how to store them. They also knew how to take care of the earth and would occasionally set fire to the meadows in order to get rid of insects and help the plant grow stronger. The Native people would travel to the known areas where the plants would grow when it was time to gather. Families would go to the same location every year so it was almost like their own personal property.

The list of plants that they used is quite large. But we will learn about some of the most important plants that they depended on. In the other lessons you will learn about how they used plants in housing, canoes and clothing. In this lesson we will teach you about how they used plants in baskets, as cordage and for food. The plants that are included in this lesson are hazel, juncus, cedar bark, maple bark, cedar root, spruce root, stinging nettle, dogbane, camas, acorns, wapato, tarweed and berries.

We will start with the major plants used for baskets in Grand Ronde. These plants are hazel, juncus, cedar bark, maple bark, cedar root and spruce root. Hazel was the number one plant material for making baskets used in Grand Ronde. Juncus, cedar bark, maple bark were also used for making baskets. Spruce roots and cedar roots were used for making water tight baskets because the roots have the ability to swell when water comes into contact with them. Each plant needs to be

prepared after gathering in most cases that means peeling off the bark. Most plants also need to be stored for a year before they can be woven with.

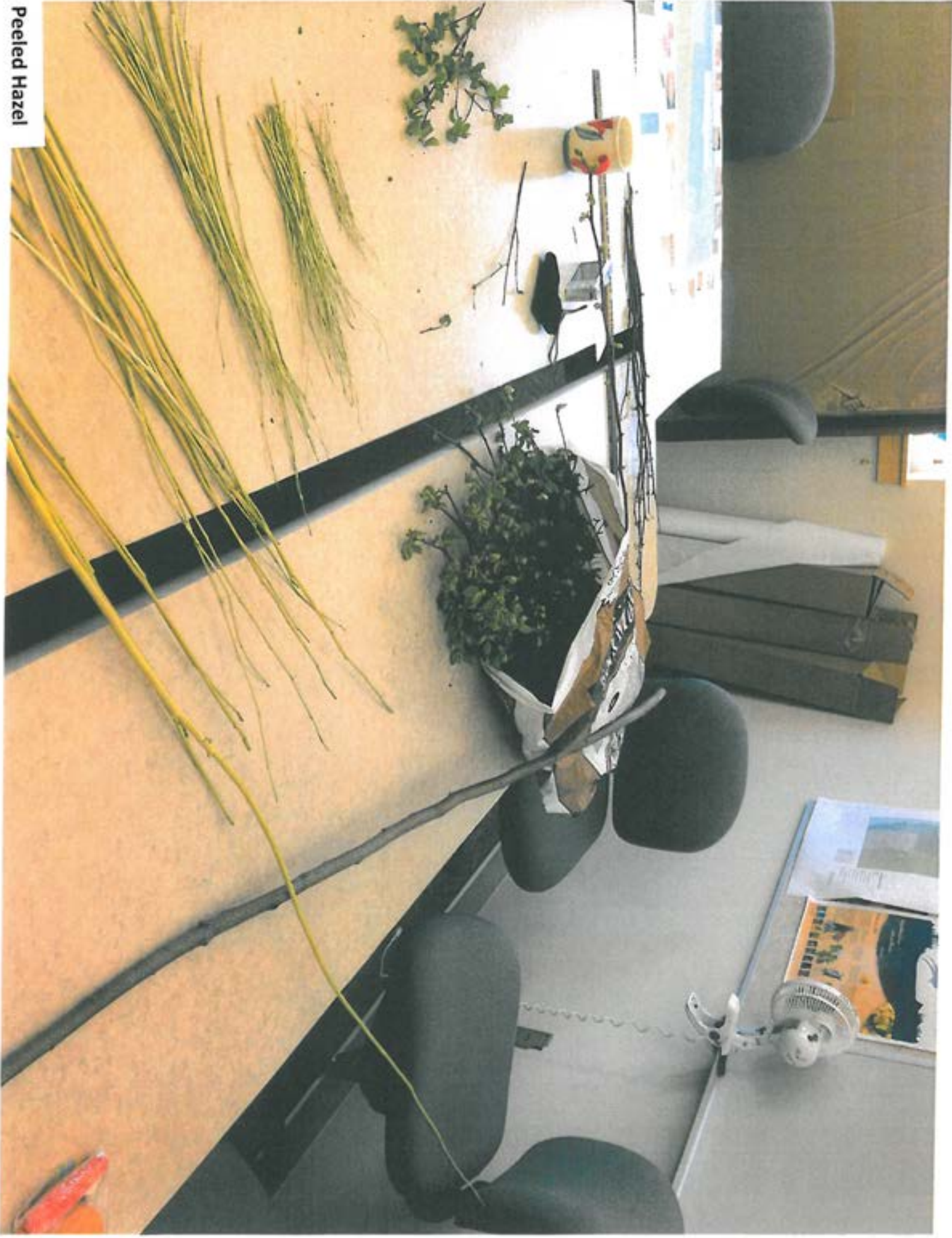
Another use of plants was making cordage. Cordage was used for making rope, string or netting. Two of the major plants for making cordage were the stinging nettle and dogbane. The plants would be harvested in late summer to early fall just after the leaves have fallen off, but before the plants endure much cold weather. The outer fibers would be taken off and the inside fibers would be used for twining or making cordage with.

There are a lot of plants that were important food sources. Some of the plants used for food are camas, acorns, wapato, tarweed and berries. Camas bulbs were dug and then roasted for 3-5 days outdoors in an oven built in the ground. Acorns were gathered, dried, shelled, leached with water and then ground into a powder. They would make a soup with the ground acorns. Wapato was gathered in swampy areas. The Native women would wade in the water and would hold onto the side of a canoe. They would dig the wapato with their feet and the plants would raise to the top of the water. They would then gather them up and put them in the canoe. Wapato were like potatoes. Tarweed seeds would be gathered from the Tarweed plant and would be grinded down and the oil they produced would be used in foods. There were many berries that were used for food. The berries could be eaten right away but they were also dried so that they could be eaten in the winter when there weren't many food sources.

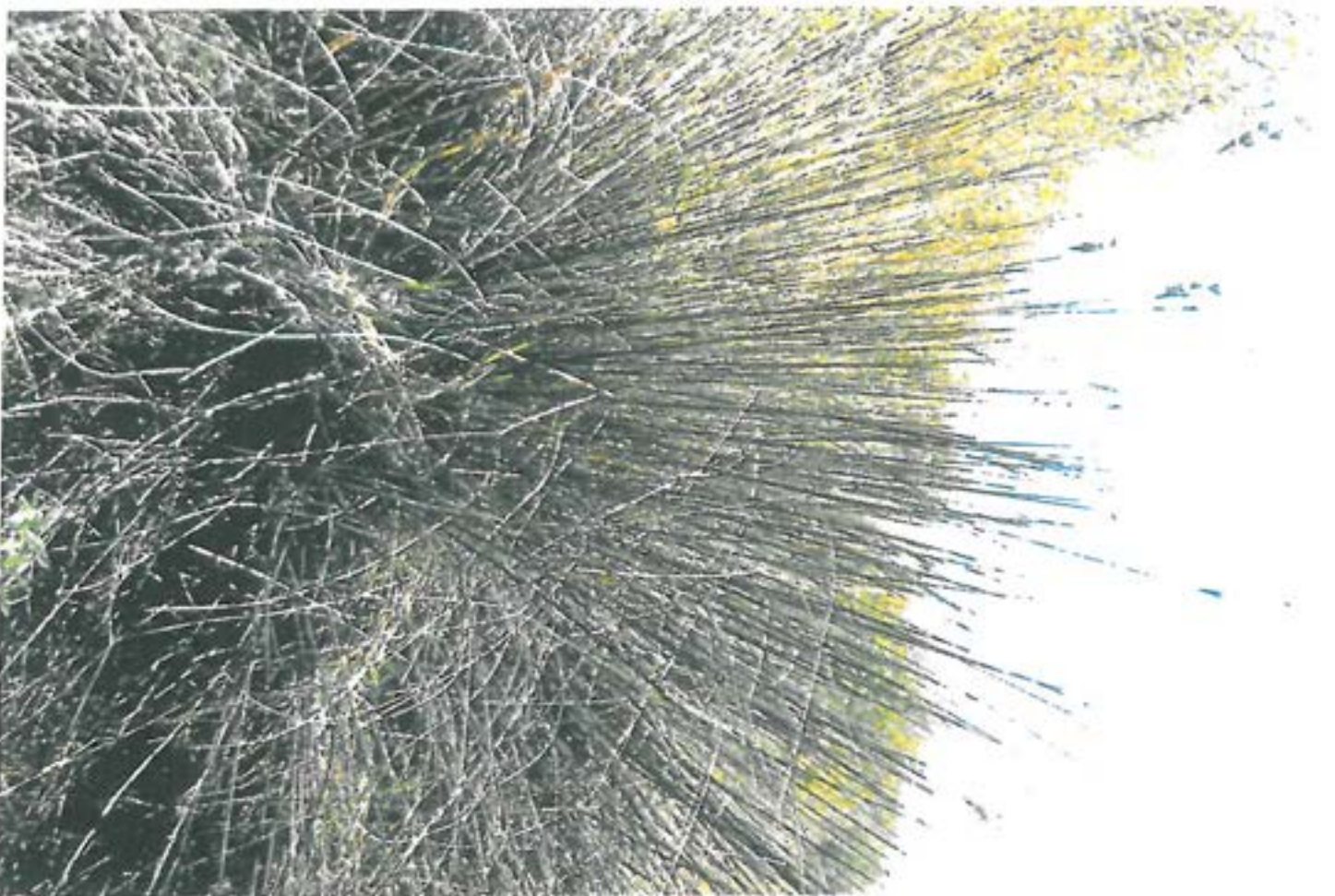


Hazel

Peeled Hazel

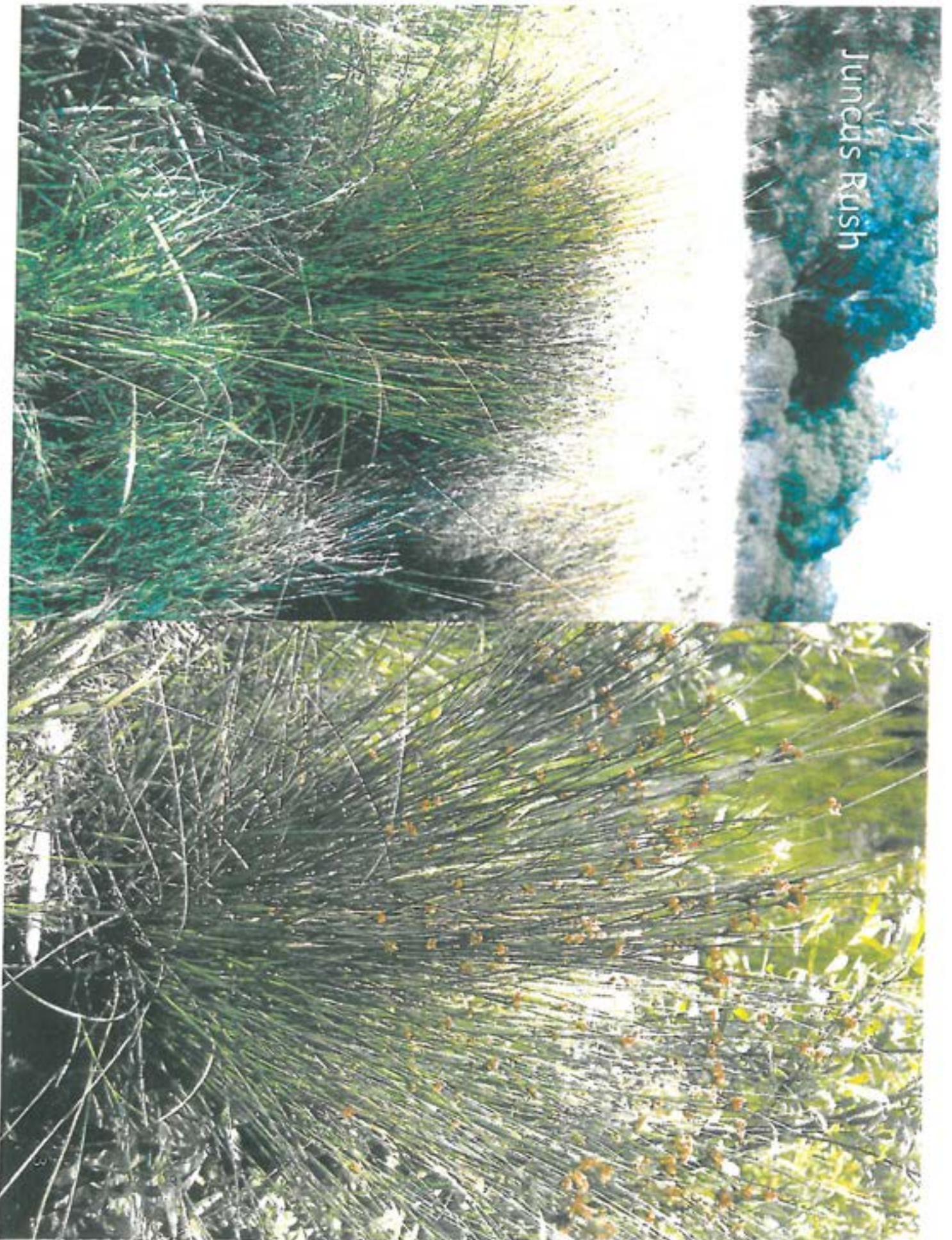






Rushes or *Juncus* species, are smooth round-stemmed plants that look a bit like grasses, but they have no joints or true flat leaves. They have clumps of stems called 'culms' that tend to be round in cross-section and hollow or filled with a soft white spongy pith. They are glossier than grasses and tend to be a darker green when seen in meadows from a distance. They also stand out because livestock tend to eat the grasses and avoid the rush. Rushes also like roadside ditches because that is where water collects.

Juncus Rush



Cedar
Bark



Maidenhair Fern

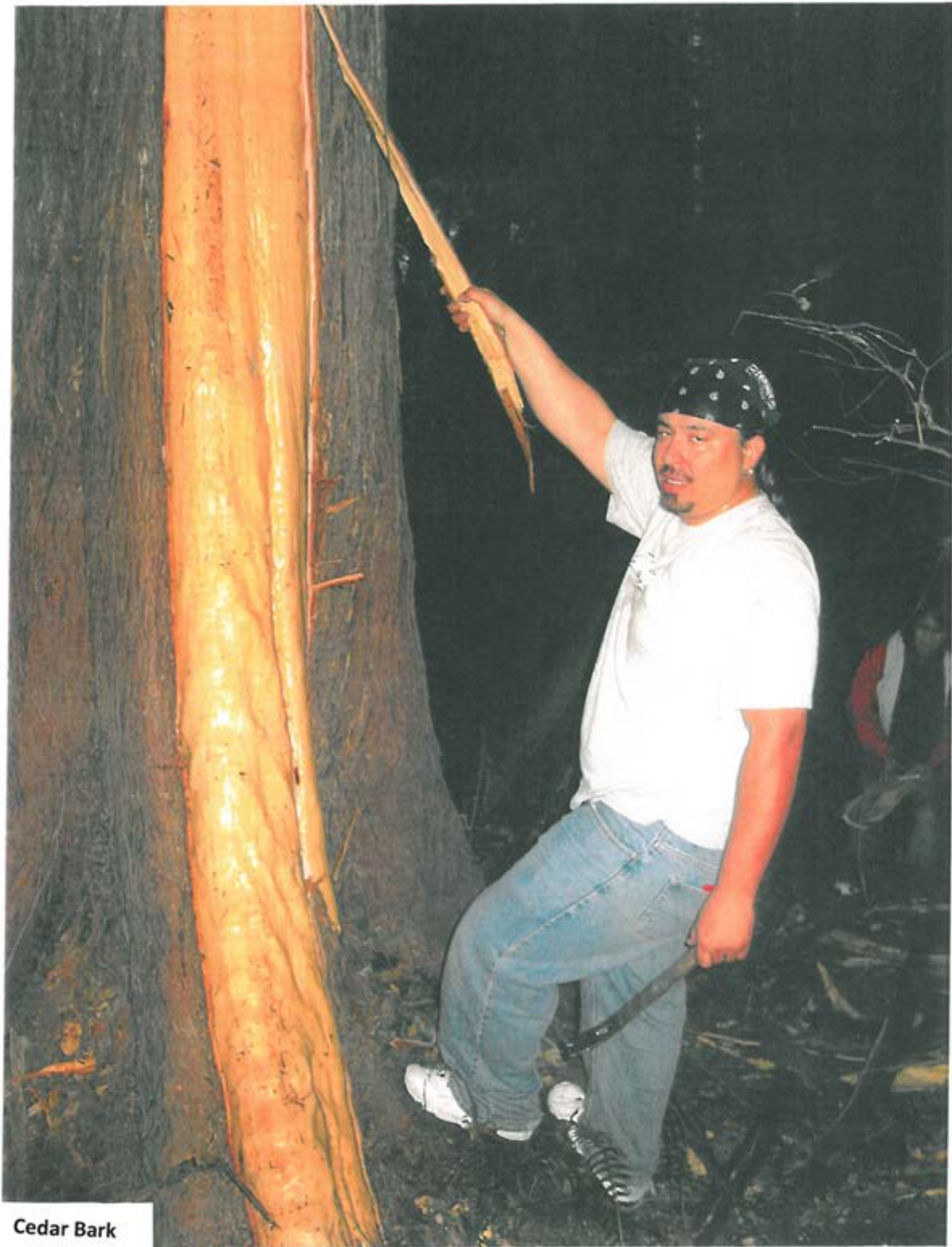


Beargrass





Western Red Cedar



Cedar Bark

Cedar Root



Spruce Root

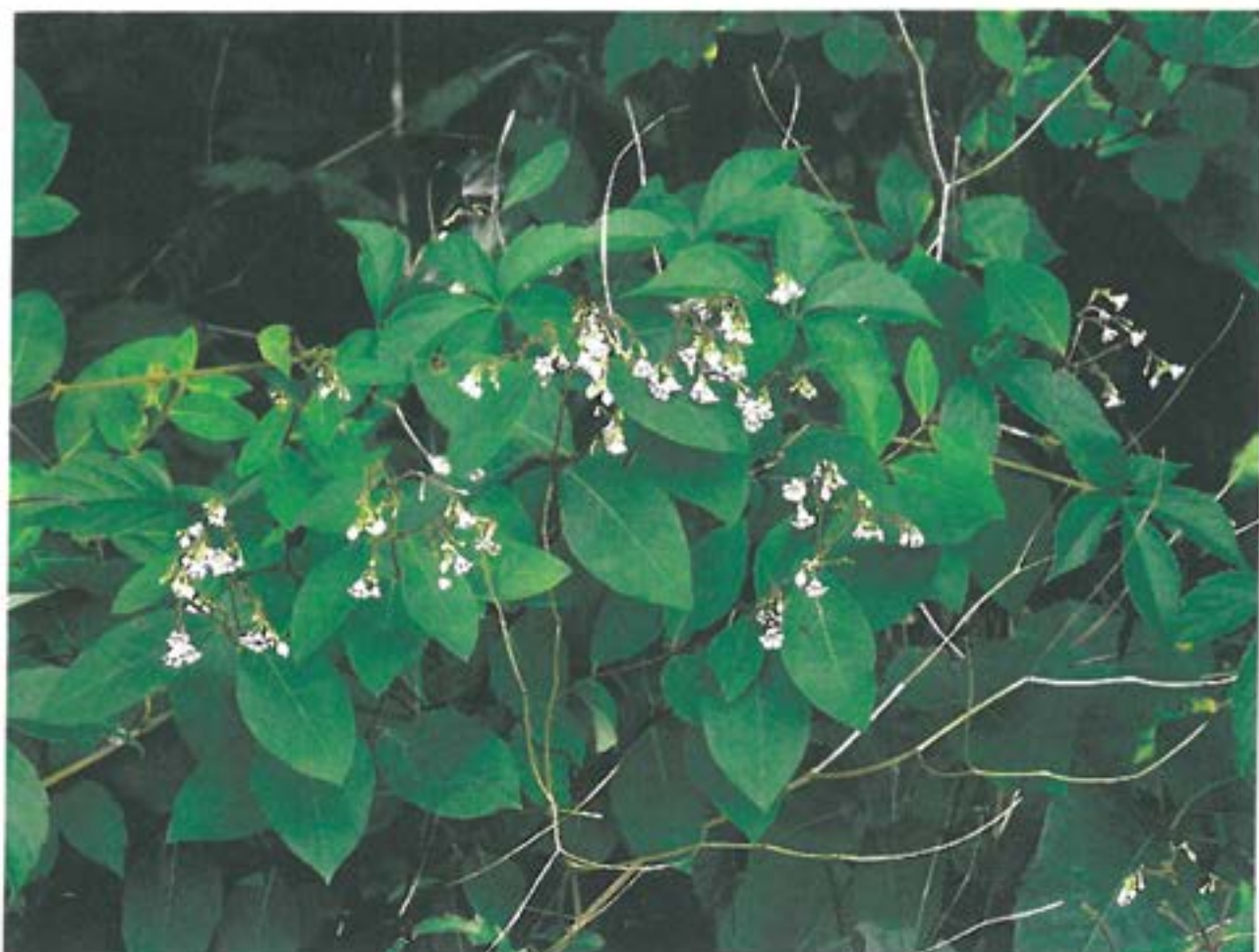




Stinging Nettle



Stinging Nettle



Dogbane

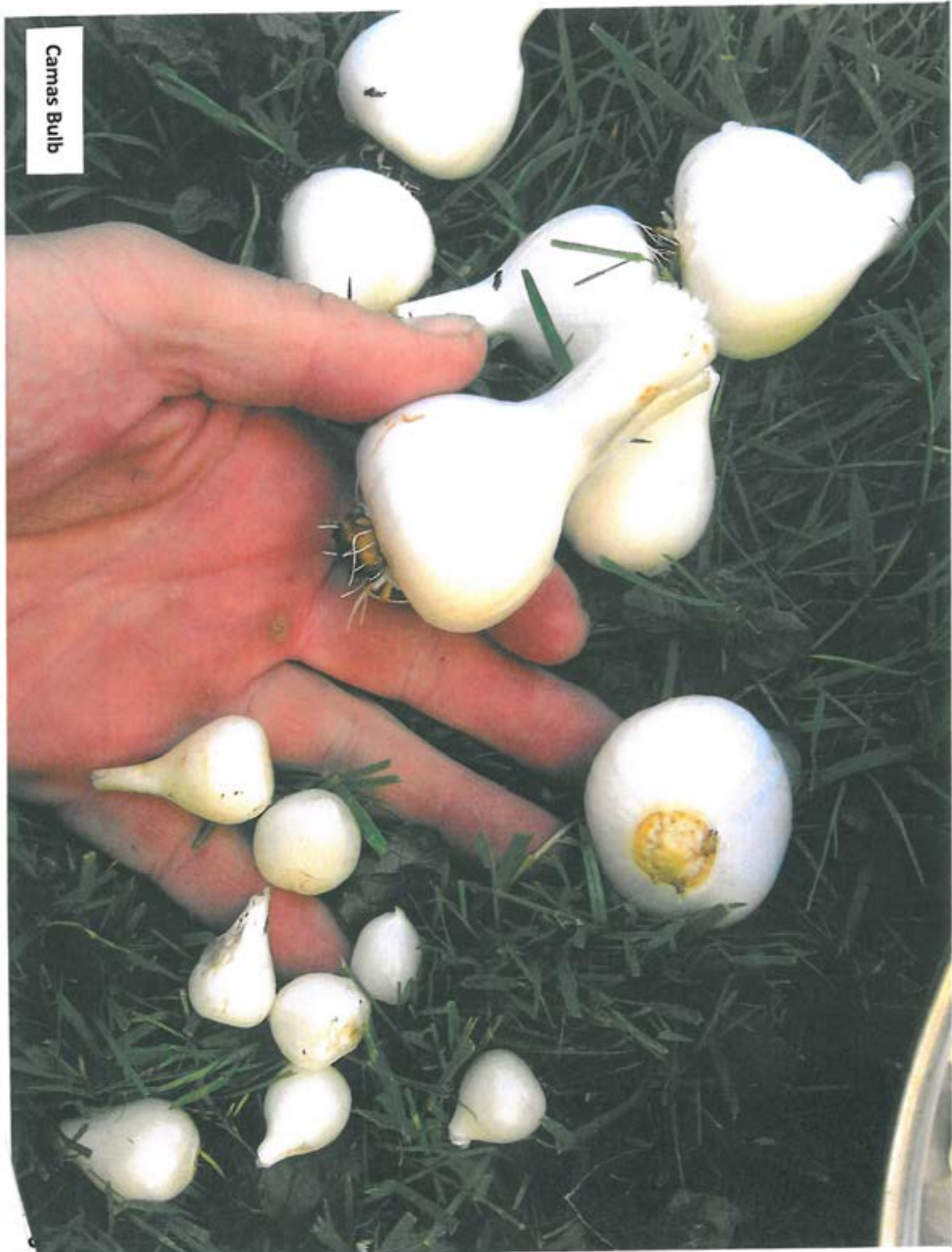
Making Cordage







Camas Bulb





Acorn





Tarweed

Thimbleberry



Salmonberry



Salal Berry



cedar cedar cedar cedar

acorns acorns acorns acorns

tarweed tarweed tarweed tarweed

juncus juncus juncus juncus

hazel hazel hazel hazel

wapato wapato wapato wapato

salal salal salal salal

salmonberry salmonberry

salmon berry salmonberry

stinging nettle stinging nettle

stinging nettle stinging nettle

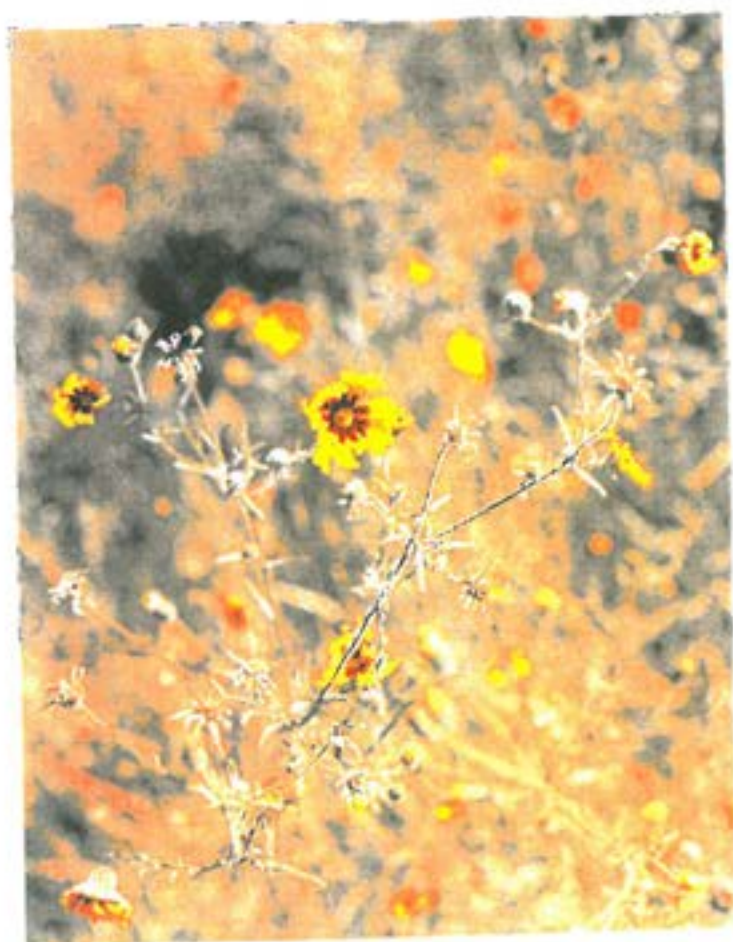
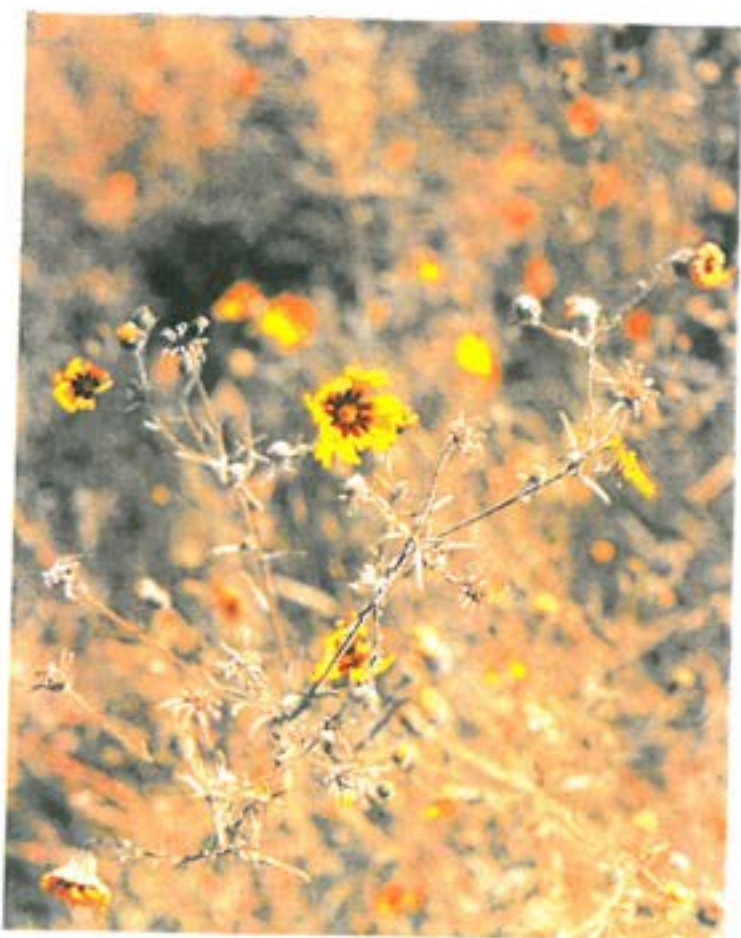
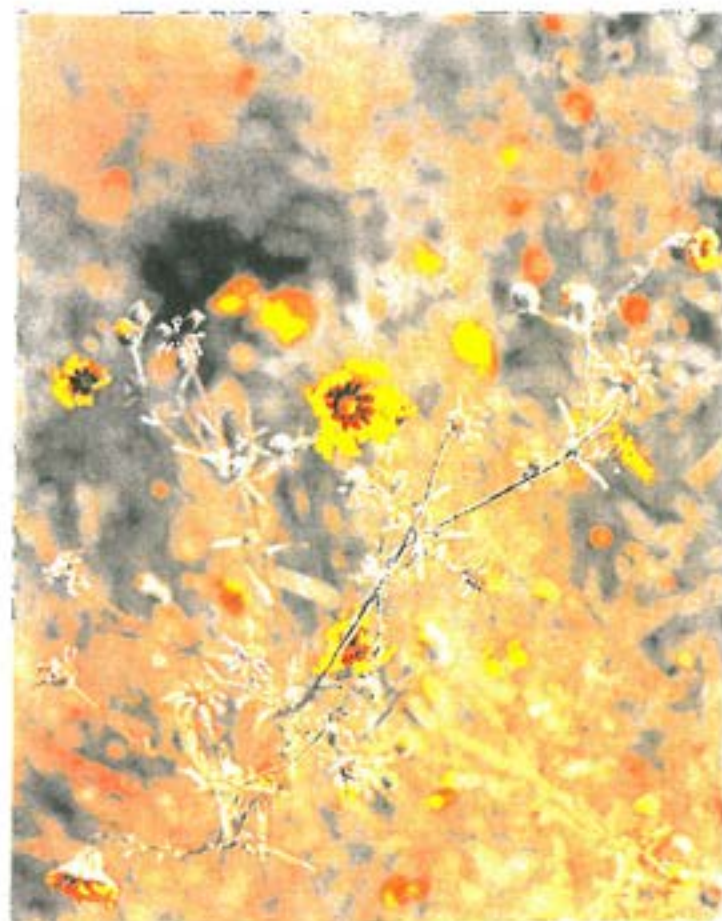
camas camas camas camas

thimbleberry thimbleberry

thimbleberry thimbleberry









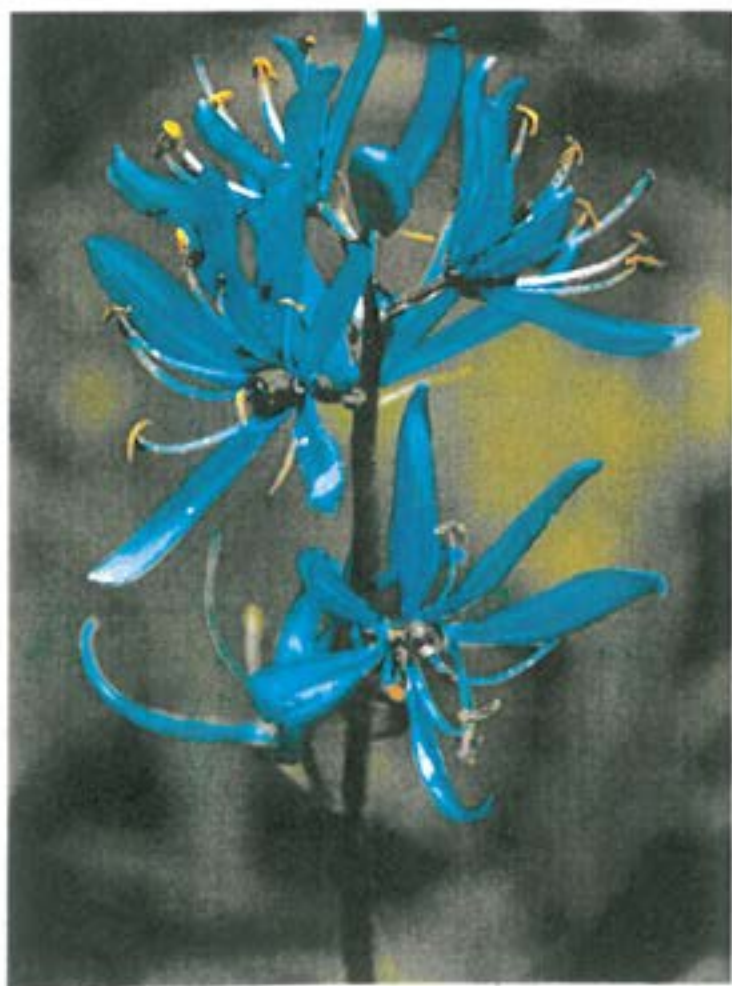








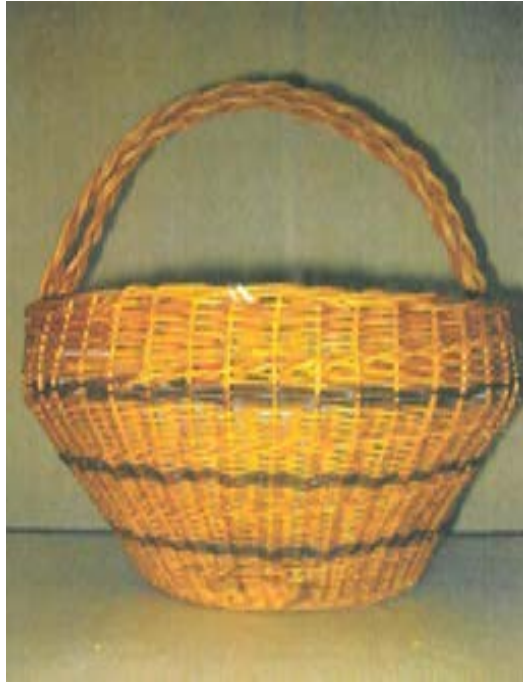






Lesson 10

Basketry



Lesson Goals/Objectives:

1. Create awareness among students of the importance of basketry to Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Basketry – Lesson 10

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

Lesson Goals/Objectives:

1. Create awareness among students of the importance of basketry to Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- Basketry Read-Aloud page
- Basketry pictures to show on overhead or document camera
- Teacher instruction sheet on how to make basket cups
- Cups
- Yarn
- Scissors
- Completed woven basket cup to show as an example to class
- overhead projector/document camera

Anticipatory Set: The teacher will ask students what baskets are used for and then explain that today's lesson will be about basketry.

Lesson Steps:

1. Teacher will pass out the Read-Aloud page on Basketry and then read it asking for volunteers along the way.

LESSON PLAN

2. The teacher will then show and discuss pictures of baskets/materials on the overhead projector/document camera for students to see.
3. The teacher will explain that the students will be doing a basketry activity.
4. Show the class the steps to making a woven cup with by first cutting the strips in the cups.
5. Pass out the cups and have students start cutting the strips.
6. Once strips are cut show students how to weave over and under with the yarn on the cup. Then have students choose which yarn they are using and begin weaving. (see teacher instruction sheet)
7. To close the lesson, ask students what basketry is used for – have students share their baskets with the rest of the class if they would like to.

Differentiation: Students can be placed into designated reading groups for the Basketry Read-Aloud at the beginning of the lesson. They can also work with a partner or in groups to complete the woven cup activity.

Early Finisher Activities: Students can weave a second cup if time allows. They can also write in their journal about the importance of basketry to the Grand Ronde Indians.

Assessment: Completed woven cup, student participation

Notes/Other:

Attachments: Basketry Read-Aloud page, Basketry pictures to show on overhead/document camera, Teacher instruction sheet on how to make basket cups

Example of completed basket cups:





Lesson 10 Basketry

Vocabulary

beargrass

burden baskets

hazel sticks

rushes

Definitions:

beargrass: A type of plant with long, coarse, grasslike leaves and tall white flowers used by Grand Ronde people for making baskets. Bear grass grows in the Cascades and in the Coast Range. The leaves are pulled from near the center of the plant and dried, then rehydrated a year later for weaving.

burden baskets: made with a strap or tumpline that is worn across the forehead - the basket is situated on a person's back and allows native people to keep their hands free while they gathered - if they were cared for, these baskets could last for generations

hazel sticks: come from the native hazel shrub or small tree with broad leaves – bears prominent catkins in spring and round hard-shelled edible nuts in the fall – used by Grand Ronde people for making baskets, not to be confused with the hazel/filbert trees that are not native to this region. The hazels are burned or trimmed down, and then a year later the new growth will be very straight. These are the perfect size and quality for the weavers. The hazel sticks are smoked or heated up over a fire to separate the bark from the stick, they are then peeled of their bark and dried, a year later they are rehydrated for weaving.

rushes: also called Juncus, grass-like plants – plant material that Grand Ronde people would use for making baskets – they are usually in wet fields and prairies in the valley and into the foothills – the Juncus is dried and sits for a year in dry storage and is then rehydrated to make it supple and strong

Basketry Read-Aloud

Everything that the Native People wanted or needed had to be gathered and made by hand. They needed something to store or carry the things that they would gather so they made baskets. They would make baskets out of plant material which would make them light weight but they were strong at the same time. Some of the plant materials used for the baskets included rushes, hazel sticks, beargrass, cedar and spruce roots. They could be made any size or shape. The baskets were easy to carry which was important because they traveled a lot especially in the summer. They could even be made to be watertight so they could be used to cook in. Burden baskets were also made, which were designed with a strap that they would wear on their head and that would keep their hands free while they gathered. If cared for, these baskets could last for generations.



The materials used, and the shape and design of the baskets would indicate which tribe the baskets came from. Each basket maker might also have their own design or style. The basket maker would determine what they would need the basket for and that would help them determine what material they should use as well as what size and shape to make. For example, you would want a solid straight basket if you were gathering berries. This type of basket would help insure that the berries were taken care and wouldn't end up being mashed.

Basket making material was gathered at different times of the year and most material would have to be stored for a year before it could be used to make a basket. A good basket maker was an important person in the tribe. All women made baskets but some women were better at making baskets than others. A young girl would be lucky if a basket maker decided to teach her how to make baskets.

When the Native people were sent to the reservation at Grand Ronde they continued to make baskets. As more European people came through the area, they were interested in the baskets and wanted to buy them. Some of the basket makers then started making baskets to sell or trade. The Native people were poor and selling or trading baskets became a good way for them to make a living. They would even travel to the Portland area in order to sell their baskets.

Today we still have some basket makers at The Confederated Tribes of Grand Ronde. But not all women know how to make baskets. Basket makers are still considered valuable members of the tribe. We offer many classes at the tribe on making baskets and it is one of the traditions that we are trying to preserve and continue.

Some Traditional Twined Hazel Stick Baskets

Pack Basket



Storage or Gathering Basket

Double-Handled Basket

Open-work Twined Hazel
Baskets



Double-handled
Baskets

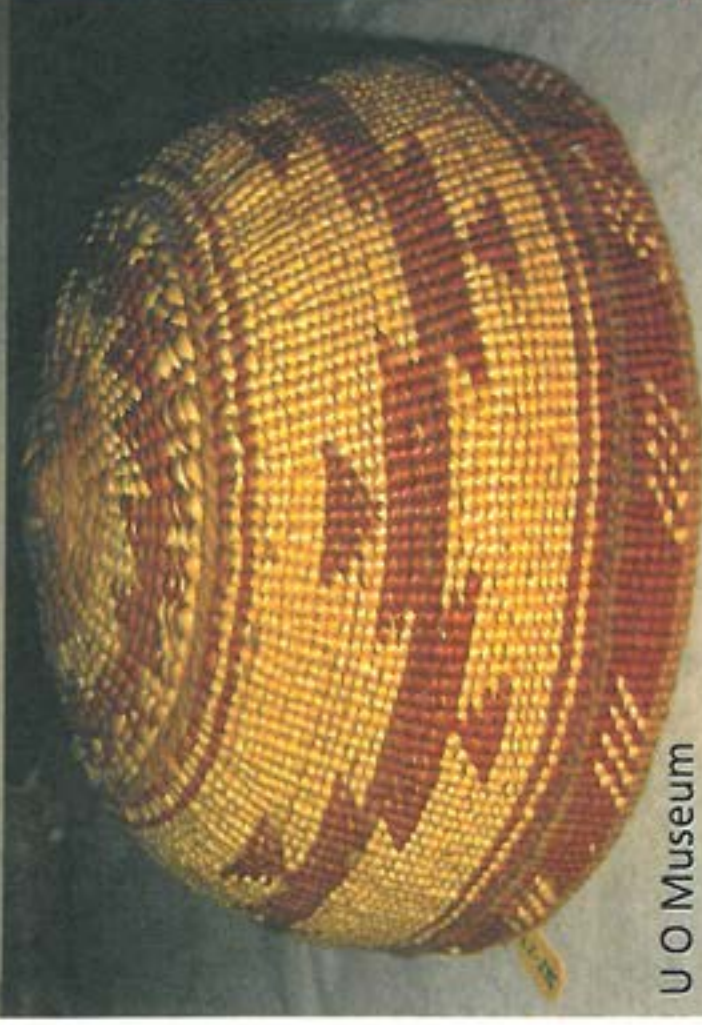
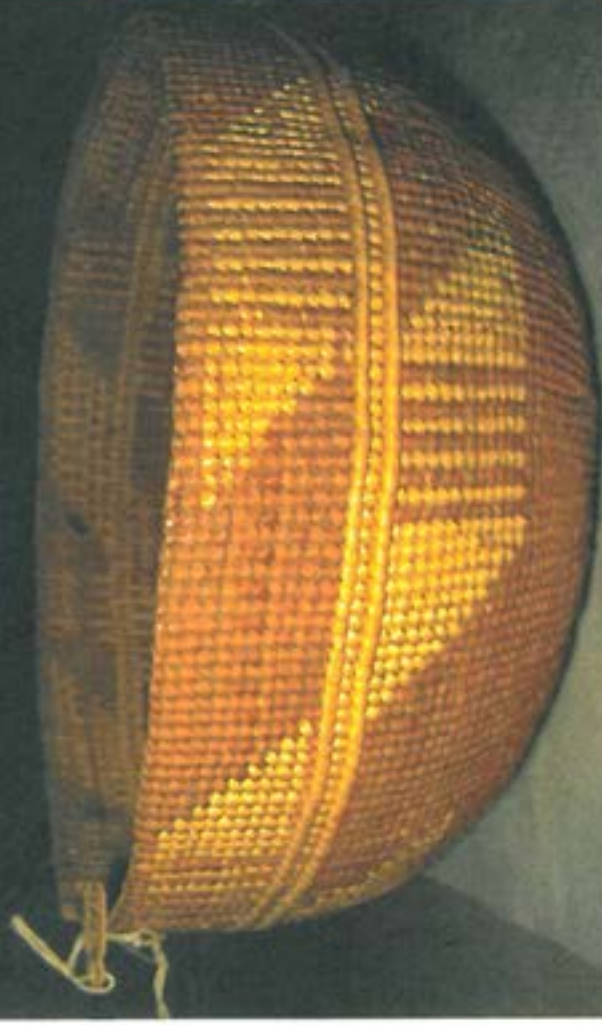
Tray



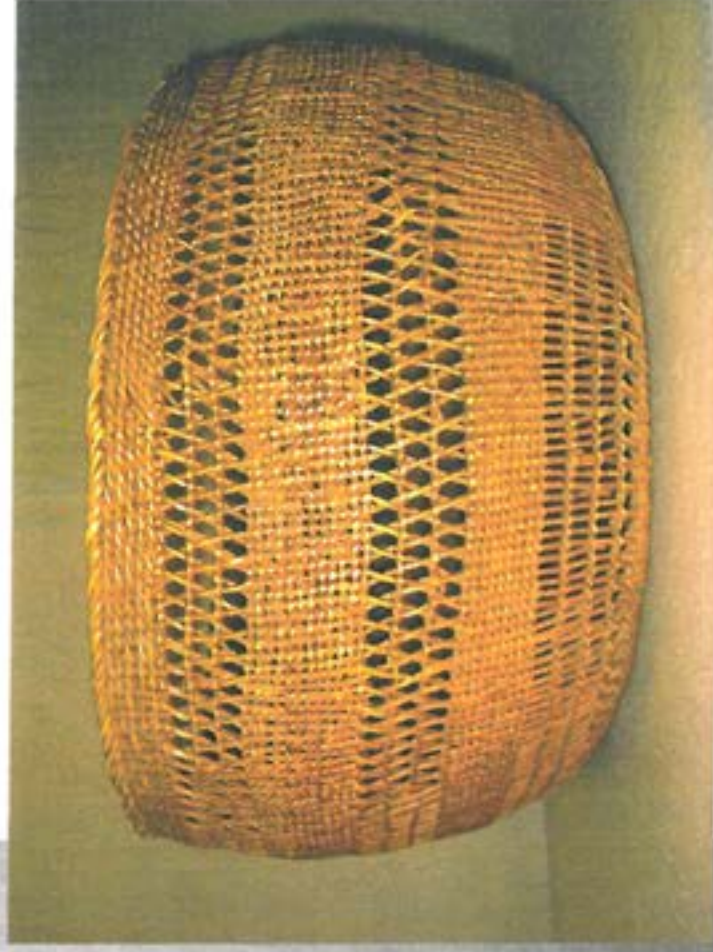
Bowl



Hazel warps are covered by spruce root in cooking baskets and hats



Traditional Oregon Coast
style Baby Basket



Large Storage basket

Sticks may be dyed by soaking them in mineral springs. Iron and sulfur in the water turns them black. Hattie Hudson had a mineral spring behind her house where she used to dye her sticks.

Some sticks were also dyed with red mud.



Openwork Tray



Traditional Oregon Coast
style Baby Basket



Large Storage basket



Laundry Basket



Market Basket



Picnic Baskets

Hazel Baskets are also made in the English styles and techniques.

Fishing Creel

Instructions on how to make a basket cup

1. Take a paper cup and cut slits around the cup about $\frac{1}{4}$ inch thick. The slits should be cut from the top of the cup to about $\frac{1}{4}$ inch from the bottom of the cup. The trick is to cut an odd number of slits in the cup. The slits don't have to be exactly the same size.
2. Take your yarn and put it through one of the slits. You are going to go over one of the slits and then go under the following slit. You will continue this pattern all the way around your cup.
3. You will continue to go over and then under all the way up the sides of the cup.
4. When you get as far up the cup that you want, you can tie the end off on the inside of the cup.

If the students want to get creative they can also alternate the different colors of yarn to make a design.

Lesson 11

Clothing



Lesson Goals/Objectives:

1. Create awareness among students of the significance of clothing and what it was made out of by the Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Clothing – Lesson 11

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.9: Explain the influence of Oregon and the Northwest's physical systems on humans, including Native Americans.

3. Social Sciences Historical Knowledge 4.12: Explain how people in Oregon have modified their environment and how the environment has influenced people's lives.

Lesson Goals/Objectives:

1. Create awareness among students of the significance of clothing and what it was made out of by the Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- Clothing Read-Aloud page
- Clothing pictures to be shown on overhead projector
- Paper Indian dolls
- Paper with cedar hats, skirts, etc.
- Scissors
- Glue or Glue sticks
- Colored pencils
- Overhead projector (with ability to read non-overhead style pages)
- Optional Clothing Worksheet

LESSON PLAN

Anticipatory Set: Share with students this lesson will be all about the clothing that the Grand Ronde Indians wore and its significance.

Lesson Steps:

1. Review vocabulary with students (show on document camera or pass out individual vocabulary sheets to students)
2. Teacher will read the Read-Aloud page on clothing to the class
3. Teacher will then show pictures of clothing on the overhead projector/discuss pictures with class
4. Teacher will pass out Indian dolls – have students cut out a boy and/or a girl Indian doll and put appropriate clothing on each using the paper with pictures of cedar hats, skirts, etc.
5. Students can use colored pencils to decorate his or her doll
6. Students may share their doll and describe the clothing/what it was made out of with the rest of the class if they would like and if time allows.
7. Teacher to end lesson by asking these questions to check for understanding:
 - a. What was the significance of clothing to the Grand Ronde Indians?
 - b. What was clothing made out of?

Differentiation: Students can each be given the Clothing Read-Aloud page so that they can read it individually or in designated reading groups. Optional clothing worksheet is available for students to complete.

Early Finisher Activities: Students can write or draw in their journal about the clothing that was worn by the Grand Ronde Indians and its significance.

Assessment: Completed Indian doll, class participation

Notes/Other: journals for earlier finishers (optional)

Attachments:

Vocabulary sheet

Clothing Read-Aloud page

Paper Indian doll sheet

Paper with cedar hats, skirts, etc.

Lesson 11 Clothing

Vocabulary



cattail skirts

ceremonial regalia

utility belt

wool shawls

Definitions:

cattail skirts: a type of clothing worn by women and woven and sewed from the tall reedlike marsh plant, cattails, with straplike leaves - used in Grand Ronde ceremonies today

ceremonial regalia: formal events like powwows and world renewal in which a specific type of clothing was worn – Grand Ronde people loved to make their clothes worn for ceremonies look special – normally people display their wealth and use decorative beads, dentalium shells and abalone to augment their regalia

utility belt: type of belt worn by men and women around their waist where they would store tools that they needed for the jobs they were performing – tied to the belt would be small pouches made from leather or woven from plant fiber

wool shawls: a type of clothing used in Grand Ronde ceremonies today by women in traditional regalia

Clothing Read Aloud



Long ago, anything that the Native people wanted or needed had to be made from available natural sources. That included any clothing material. In the warm summer months hardly any clothes were worn by the Native people. Men and women wore a utility belt around their waist where they would store tools that they would need for the jobs that they were performing. Women would wear skirts made out of plant materials or bark. During the cold winters some animal skins were worn. But they also used plant material and tree bark to create some clothing.

The bark would be pulled from cedar and maple trees and the outer bark would be split away. The flexible inner layer would be shredded or pounded. The resulting strips of bark would then be soft and could be plaited or woven into fabric like material that was either dense and water tight or soft and comfortable.

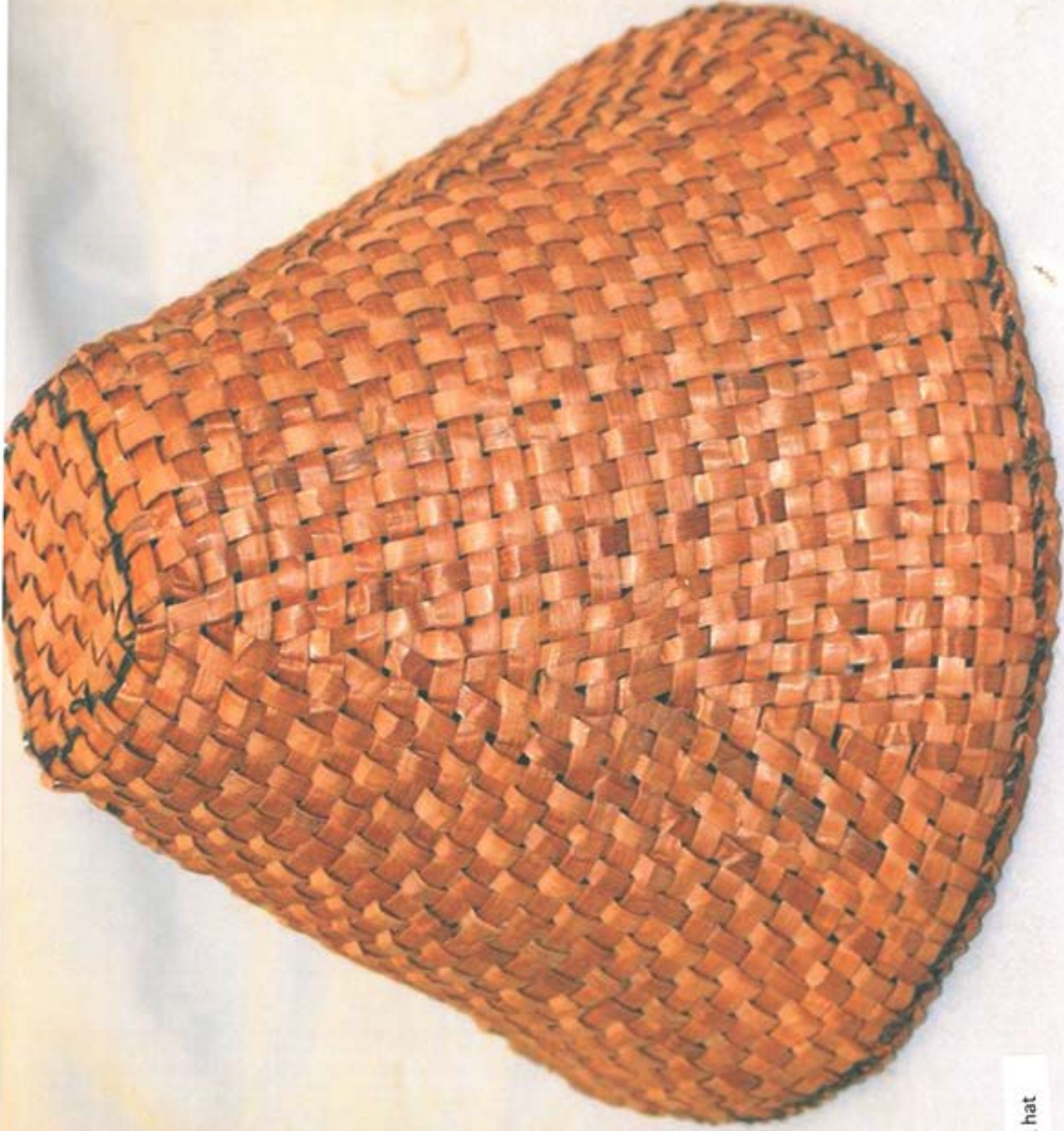
Clothing was really worn for keeping warm or ceremonies. They loved to make their clothes worn for ceremonies look special. They would use bone, shells, feathers and other animal parts. As the European contact increased trading would go on between the two groups and some of the things they would trade would be pieces of clothing. Some of the European clothing would be incorporated into the clothing that they would wear. They would continue to dress it up with shells and things from the past, but now they would include buttons and beads from the visitors.

For ceremonies that we have today, we use things from the past and incorporate things from the present as well. You can see this evident in the picture of our young women. You can see cedar bark head bands and hats, cattail skirts and wool shawls. Shells are adorning the skirts and buttons are on the shawls. You can see a feather on one of the cedar hats and the necklace that you can see is made with seeds. These are the types of clothes that we wore for our ceremonies and special events.

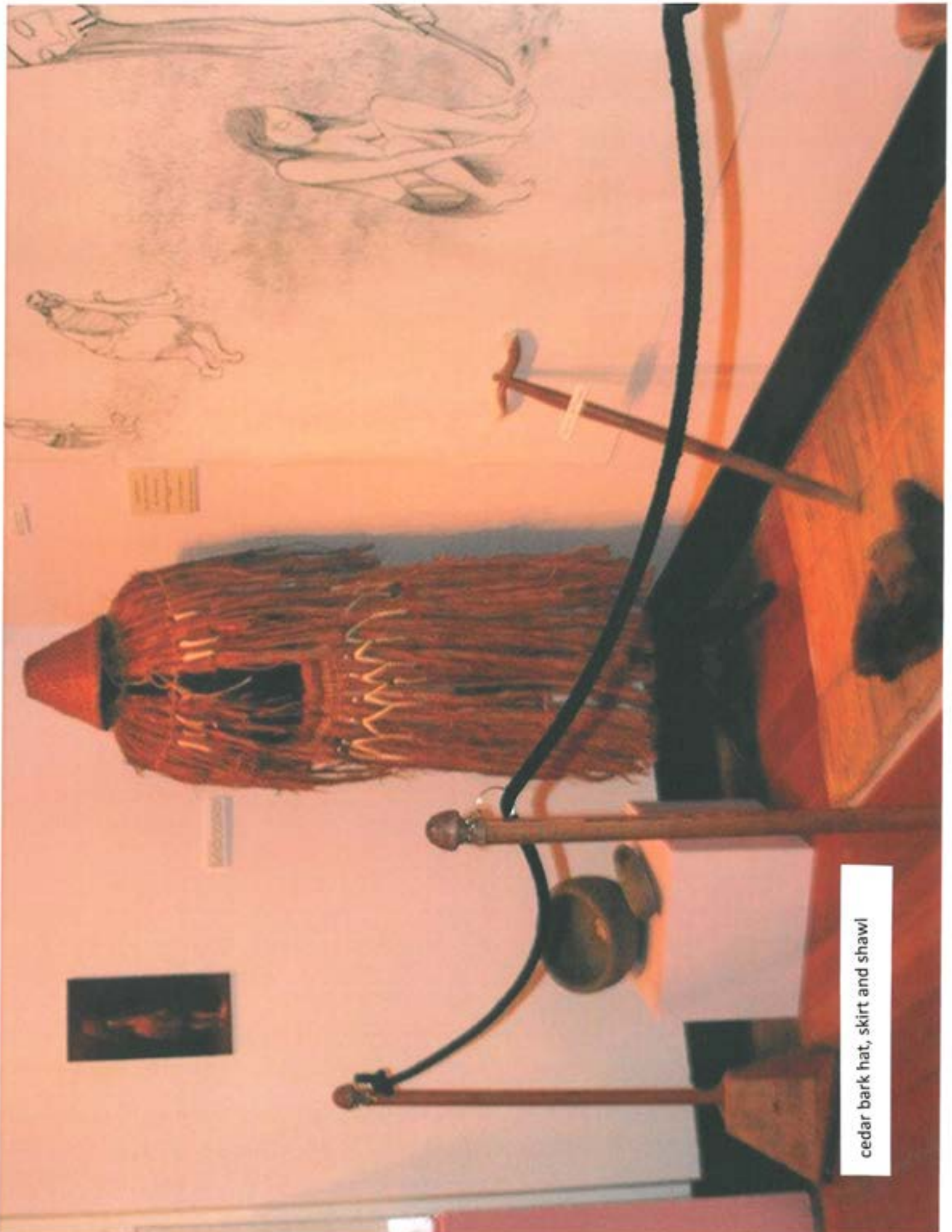
cedar bark skirt



cedar bark hat



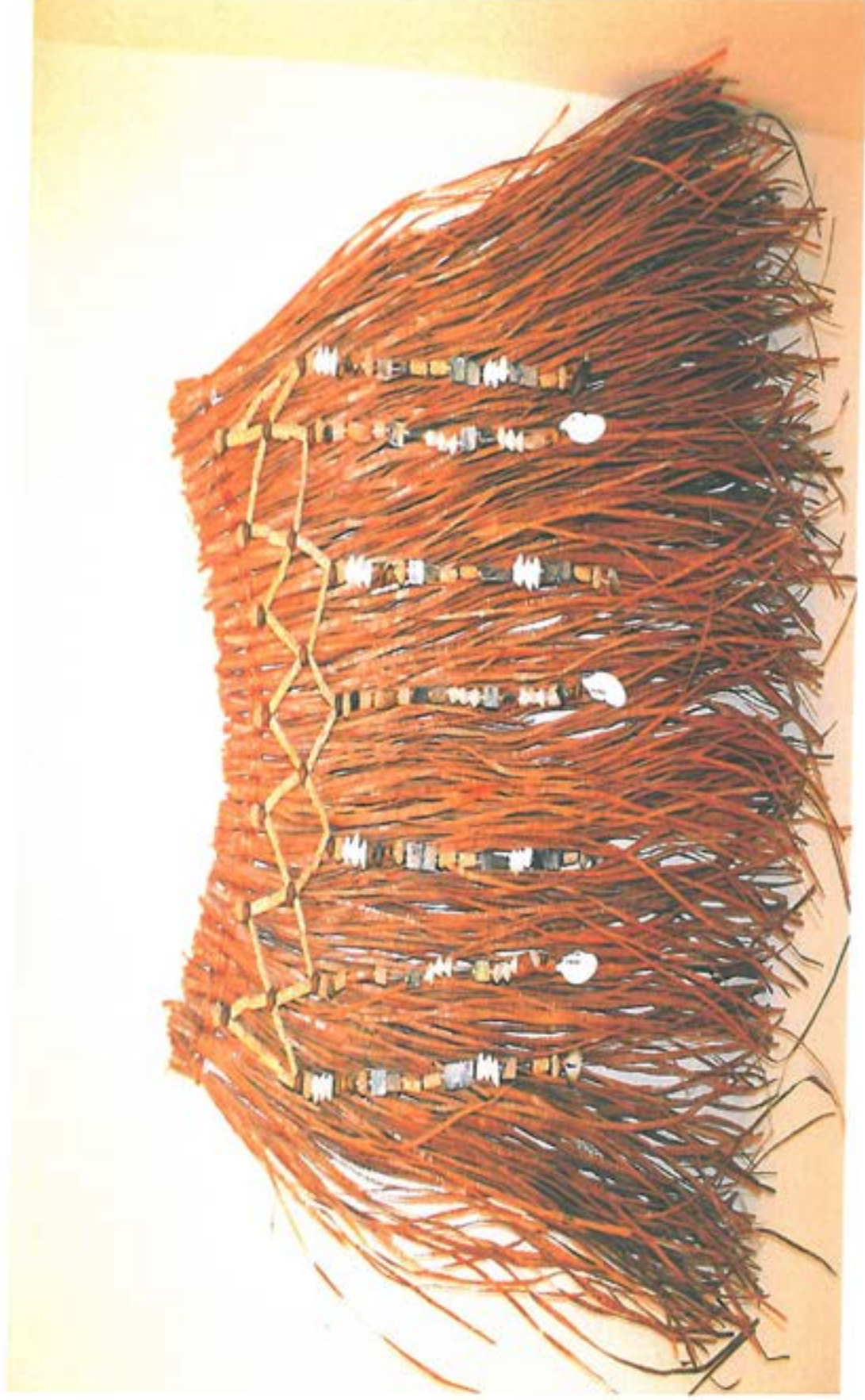
cedar bark hat, skirt and shawl





Leather shirt with beads

Dance skirts



cedar bark skirt with shells

Dance skirts



cattail skirt with shells

Our young ladies





making a maple bark skirt



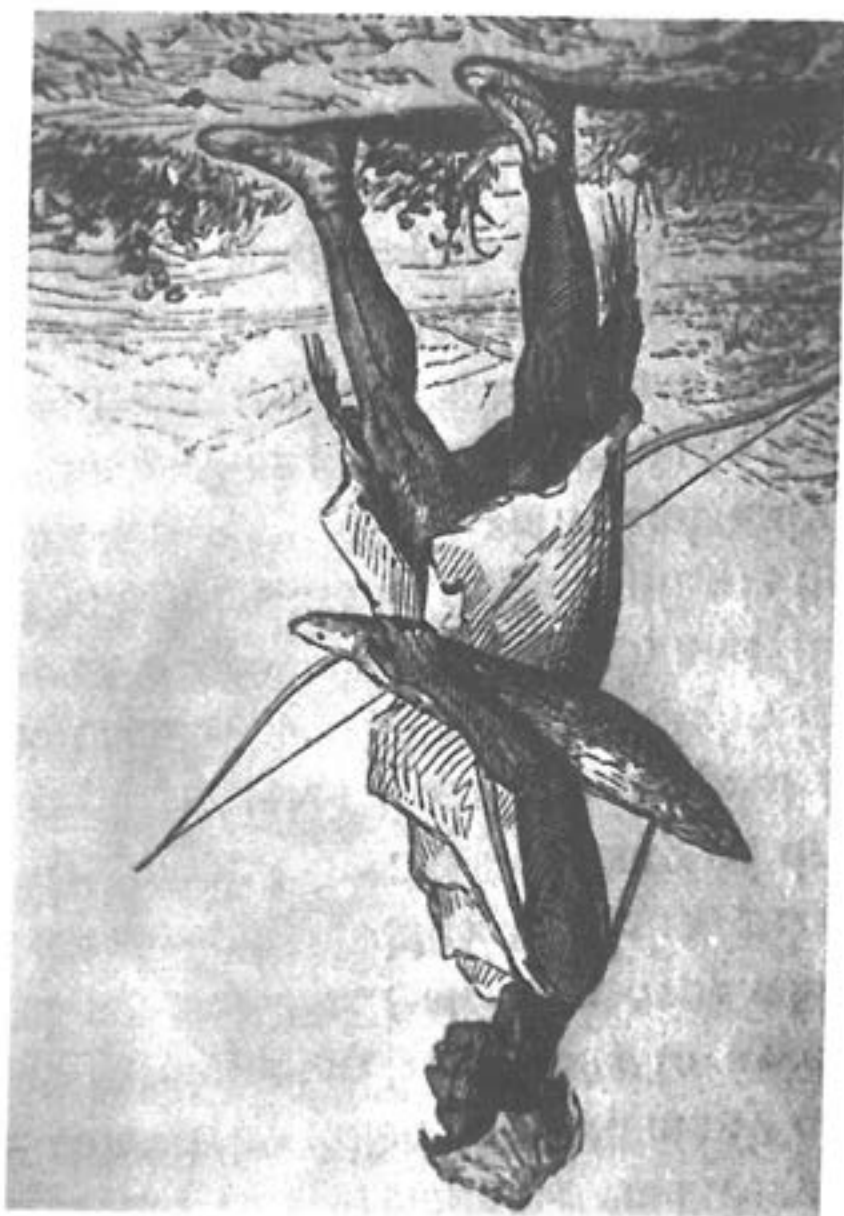
maple bark skirt

cedar bark hat, skirt and shawl, cattail shoes

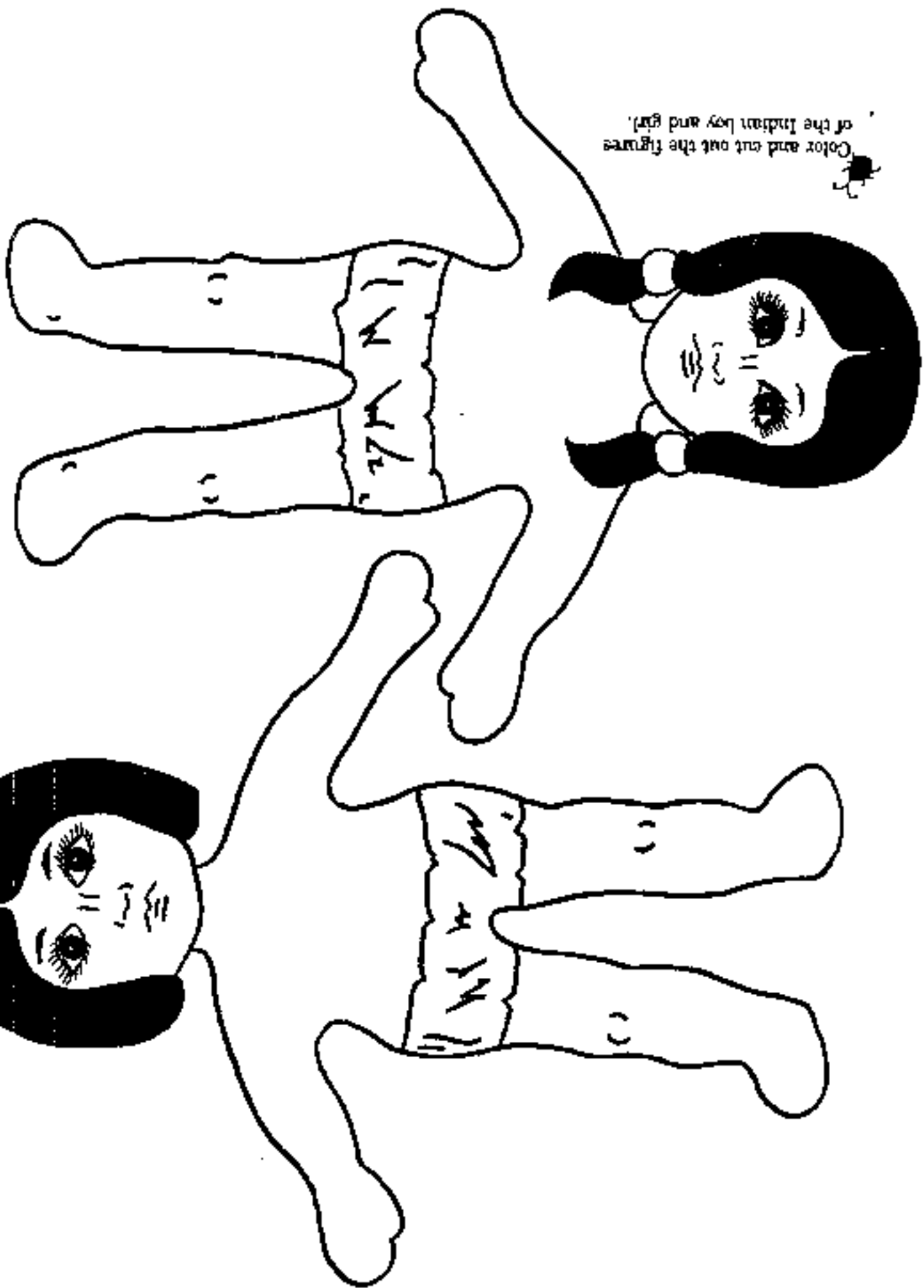


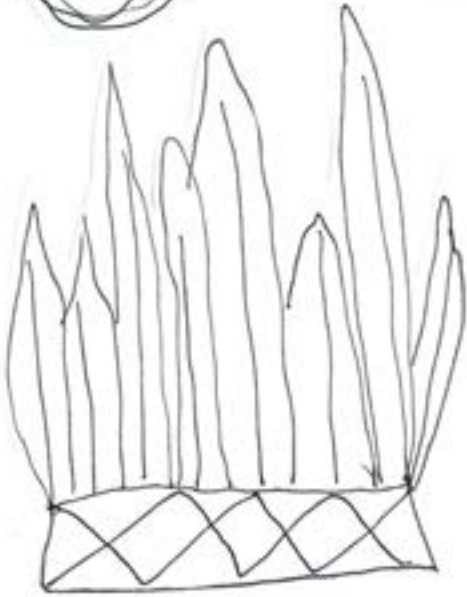
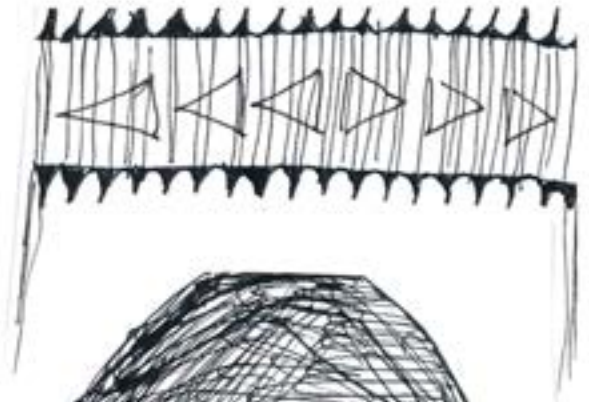
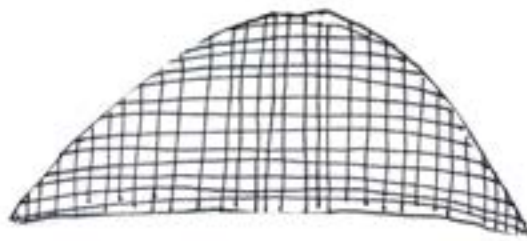
Plate I - Costume of a Callapuya Indian

Wilkes' Expedition, 1838-42

*Introduction*

Color and cut out the figures
of the Indian boy and girl.





Name: _____

Date: _____

Clothing



► **Long ago, anything that the Native people wanted or needed had to be made from available natural sources.** That included any clothing material. In the warm summer months hardly any clothes were worn by the Native people. Men and women wore a utility belt around their waist where they would store tools that they would need for the jobs that they were performing. Women would wear skirts made out of plant materials or bark. During the cold winters some animal skins were worn. But they also used plant material and tree bark to create some clothing.

► **The bark would be pulled from cedar and maple trees and the outer bark would be split away.** The flexible inner layer would be shredded or pounded. The resulting strips of bark would then be soft and could be plaited or woven into fabric like material that was either dense and water tight or soft and comfortable.

► **Clothing was really worn for keeping warm or ceremonies.** They loved to make their clothes worn for ceremonies look special. They would use bone, shells, feathers and other animal parts. As the European contact increased trading would go on between the two groups and some of the things they would trade would be pieces of clothing. Some of the European clothing would be incorporated into the clothing that they would wear. They would continue to dress it up with shells and things from the past, but now they would include buttons and beads from the visitors.

► **For ceremonies that we have today, we use things from the past and incorporate things from the present as well.** You can see this evident in the picture of our young women. You can see cedar bark head bands and hats, cattail skirts and wool shawls. Shells are adorning the skirts and buttons are on the shawls. You can see a feather on one of the cedar hats and the necklace that you can see is made with seeds. These are the types of clothes that we wore for our ceremonies and special events.

Name: _____

Date: _____

Clothing Questions

1. Long ago, anything that the Native people wanted or needed they could get from a store. (circle true or false)

TRUE

FALSE

2. Men and women wore a utility belt around their waist where they would store tools that they would need for the jobs that they were performing. (circle true or false)

TRUE

FALSE

3. What clothing was worn by Grand Ronde Indians long ago? (circle one)

- a. colored feathers with gold and silver end pieces
- b. natural sources such as plant materials, shells, tree bark, or animal skins
- c. denim, rayon, rubber, or silk cloth
- d. leather coats and pants

4. Women would wear skirts made out of _____. (write in answer below)

5. The bark would be pulled from _____ and the outer bark would be split away. (circle one)

- a. douglas fir trees
- b. cedar and maple trees
- c. various plants in the forest
- d. none of the above

6. Clothing was really worn for keeping warm or _____.: (circle one)

- a. to meet traders
- b. prevent disease
- c. both a and b
- d. ceremonies

7. What kind of natural sources did Natives use to make clothing?

Name: _____

Date: _____

Write down the type of clothing next to the picture on each line. Choose from the rectangles below.

leather shirt with beads

maple bark skirt

cedar bark hat, skirt and shawl, cattail shoes

cedar bark hat









Name: _____

Date: _____

Clothing Vocabulary Matching Activity

Cut and paste each vocabulary definition below into the correct rectangle next to the vocabulary word.

utility belt

ceremonial regalia

cattail skirts

wool shawls

one kind of clothing used in Grand
Ronde ceremonies today by women in
traditional regalia

a type of clothing worn at formal events
like powwows and world renewal

a type of clothing worn by women and
woven and sewed from the tall reedlike
marsh plant, cattails, with straplike
leaves

type of belt worn by men and women
around their waist where they would
store tools that they needed for the jobs
they were performing

Name: _____

Date: _____

Clothing Questions – ANSWER KEY

1. Long ago, anything that the Native people wanted or needed they could get from a store. (circle true or false)

TRUE

FALSE

2. Men and women wore a utility belt around their waist where they would store tools that they would need for the jobs that they were performing. (circle true or false)

TRUE

FALSE

3. What clothing was worn by Grand Ronde Indians long ago? (circle one)

- a. colored feathers with gold and silver end pieces
- b. natural sources such as plant materials, shells, tree bark, or animal skins**
- c. denim, rayon, rubber, or silk cloth
- d. leather coats and pants

4. Women would wear skirts made out of _____. (write in answer below)

plant materials or bark

5. The bark would be pulled from _____ and the outer bark would be split away. (circle one)

- a. douglas fir trees
- b. cedar and maple trees**
- c. various plants in the forest
- d. none of the above

6. Clothing was really worn for keeping warm or _____. (circle one)

- a. to meet traders
- b. prevent disease
- c. both a and b
- d. ceremonies**

7. What kind of natural sources did Natives use to make clothing?

Plant materials or tree bark, animal skins or other animal parts, bone, shells, feathers

Name: _____

Date: _____

ANSWER KEY

*Write down the type of clothing next to the picture on each line. Choose from the rectangles below.

leather shirt with beads

maple bark skirt

cedar bark hat, skirt and shawl, cattail shoes

cedar bark hat



Cedar bark hat



leather shirt with beads



Cedar bark hat, skirt and shawl, cattail shoes



Maple bark skirt

Name: _____

Date: _____

Clothing Vocabulary Matching Activity – ANSWER KEY

Cut and paste each vocabulary definition below into the correct rectangle next to the vocabulary word.

utility belt

type of belt worn by men and women around their waist where they would store tools that they needed for the jobs they were performing

ceremonial regalia

a type of clothing worn at formal events like powwows and world renewal

cattail skirts

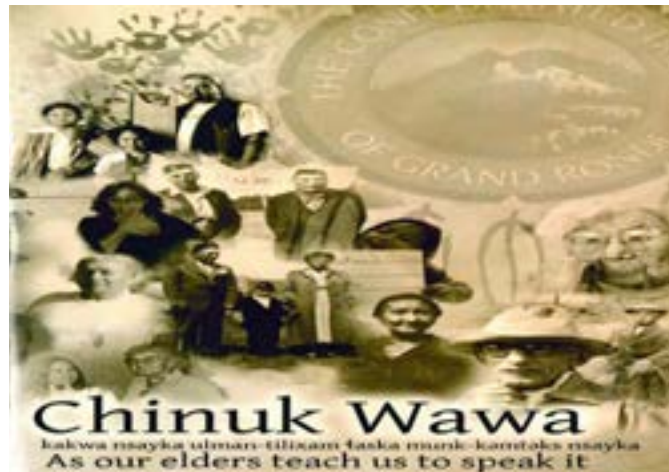
a type of clothing worn by women and woven and sewed from the tall reedlike marsh plant, cattails, with straplike leaves

wool shawls

one kind of clothing used in Grand Ronde ceremonies today by women in traditional regalia

Lesson 12

Language



Lesson Goals/Objectives:

1. Create awareness among students of the history of the Chinuk Wawa language of the Grand Ronde Indians.
2. Expose students to the different sounds of the languages.

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Language – Lesson 12

Oregon Common Core Standard(s) Met:

4.RI.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

Lesson Goals/Objectives:

1. Create awareness among students of the history of the Chinuk Wawa language of the Grand Ronde Indians.
2. Expose students to the different sounds of the languages.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- History of the Chinuk Wawa language Read-Aloud page
- Computer - [Audio/Visual file](#) of Chinuk Wawa numbers (**Preview ahead of time**)
- Smart Board or projector screen and speakers to show the Chinuk Wawa numbers and allow students to hear them
- Chinuk Wawa packet for students that includes:
 - Chinuk Wawa Numbers page
 - Draw the Line from the Number to Word page
 - Count and Write the Word/Animals Pictured page
 - Crossword Puzzle page
- Decks of Cards for Go Fish game (5)
- Language Map

LESSON PLAN

Anticipatory Set: Teacher will read aloud the history of the Chinuk Wawa language to students and explain that this lesson will allow students to learn about the Chinuk Wawa language.

Lesson Steps:

1. Review vocabulary with students (place vocabulary on document camera and/or pass out a vocabulary sheet to each student)
2. Place the Language map on the overhead projector to show students the many native languages that existed in Western Oregon among tribes.
3. Set up Audio/Visual file from computer so that it displays on a white board or projector screen.
4. Pass out the Chinuk Wawa packet to students.
5. Have students turn to the Chinuk Wawa Numbers page in the packet.
6. Play the Audio/Visual file of the Chinuk Wawa numbers. The teacher will say the English version of the numbers aloud to the class. Students can then repeat the Chinuk version of the numbers that is said on the Audio/Visual file. This will allow students to learn how to pronounce numbers in Chinuk Wawa.
7. Have students turn to the Draw a Line from the number to the words handout. Have students complete the handout. Students can work with a partner to complete.
8. Have students turn to the Count and Write the Word/Animals Pictured handout. Have students complete the handout. Students can complete individually or with a partner.
9. Turn to the Crossword Puzzle page in the Chinuk Wawa numbers handout and have students complete.
10. Divide students up into groups of five. Have students take their packets with them to their groups. Have students turn to the Go Fish handout page. Play the audio/visual file so that student can hear while they are playing Go Fish. Pass out the decks of cards (one for each group).

Differentiation: Students can work in groups or partners to complete each packet page.

Early Finisher Activities: Students can draw or write in their journal about discussion questions listed under the Notes/Other section of the Lesson Plan

Assessment: Chinuk Wawa packet and student participation/engagement

Notes/Other: Discussion Questions for class:

LESSON PLAN

1. What do you think it would be like to communicate with other tribes or settlers that spoke different languages?
2. What are the major differences that you notice between the Chinuk Wawa language and the English language?
3. Why do you think the Chinuk Wawa language is important to the Grand Ronde people?

Web Link to a Chinuk Wawa book read

aloud: <http://www.grandronde.org/departments/education/elementary-chinuk-language-program/>

Attachments:

- History of the Chinuk Wawa language
- Read-Aloud page and Chinuk Wawa packet
- Chinuk Wawa packet for students
- Language Map

Lesson 12 Language



Vocabulary

band

boarding school

Chinuk Wawa

Columbia River

tribe

Definitions:

band: a group of native people joined in a common purpose; to unite as a group – the band is usually a smaller part of a tribe

boarding school: A school where Native children were sent that was away from the reservation. The native children were forcibly sent to the boarding school and the children lived at the school throughout the year and they only came home on vacations. The children were made to wear clothes like European people and eat food like them as well. They were also not allowed to speak their Native language. In fact, they were punished if they spoke it.

Chinuk Wawa: the common language of the Grand Ronde reservation used by the native peoples to communicate with each other – at Grand Ronde it became a first language in the households of most tribal members – the language was developed previously by Native people along the Columbia River, to communicate with traders, explorers, and settlers. For a time the language was the most common language of communication between all of the peoples in the region, Tribes, settlers, explorers, fur traders in places like Portland and Seattle

Columbia River: A river that flows through Oregon, Washington, and Canada - largest river in the Pacific Northwest region of North America – 1,243 miles long. The river was home to the Chinookan peoples on the lower river and many other tribes on its upper branches. A major salmon fishing river for all of the people.

tribe: refers to a group of indigenous people that share similar culture, social, political and/or economic characteristics – tribes are sovereign nations and are able to sign treaties and possess rights to land and resources

Language Lesson Read-Aloud



There were over 30 bands and tribes of people who were brought to the Reservation at Grand Ronde. Each band and tribe would speak their own language. The first common language of the reservation was not English but a Native language called Chinuk Wawa. Chinuk Wawa was earlier developed by Native people along the Columbia River, to communicate with traders and foreigners. This became the first language that people on the reservation used to communicate with each other. When people got married they usually wouldn't marry someone from their tribe. They would usually marry someone from another tribe who spoke a different language. Most often they would use Chinuk Wawa to communicate. This Chinuk language was spoken in the home and the first language that many children would hear and learn.

When they brought the Native people to the reservation at Grand Ronde, they wanted the Natives to live like the European people. They started forcing the Native people to send their children to boarding school. A boarding school meant that the children lived at the school and they only came home on vacations. The children were made to wear clothes like the European people and eat food like they did as well. They were also not allowed to speak their Native language. In fact, they were punished if they spoke it. However, Chinuk Wawa continued to be used with older people in the community, with the result that Chinuk Wawa survived far longer than the reservation boarding school did.

During termination many Tribal members moved away to find work. The number of Chinuk Wawa speakers continued to decline. In the late 1970's and early 1980's a few elders conducted community classes in Chinuk Wawa, trying to keep it alive. Also at that time, there was a scholar who came through and he recorded elders speaking the language. He also learned to speak it. In 1997 The Confederated Tribes of Grand Ronde hired a language specialist who organized a program to revive Chinuk Wawa. He began teaching community classes and getting more people to speak the language. He worked together with the scholar who had come through earlier, to create curriculum and lessons for these classes. In 2000 they helped start a preschool immersion class at Grand Ronde. An immersion Kindergarten started in 2004. A 1st grade class was added in 2012. You can also take the class at Willamina High School. Many community classes are held in order to get as many people as possible speaking the language.

Chinuk Wawa Language Packet



munk-k'winin kapa chinuk

íxt - - - - - one

makwst - - - - - two

łun - - - - - three

łakit - - - - - four

qwinəm - - - - - five

taxam - - - - - six

sinəmakwst - - - - - seven

stuxtkin - - - - - eight

kwayts - - - - - nine

tałlam - - - - - ten

munk-k'winin k^hapa
chinuk wawa

DRAW A LINE FROM THE
NUMBERS TO THE WORDS.

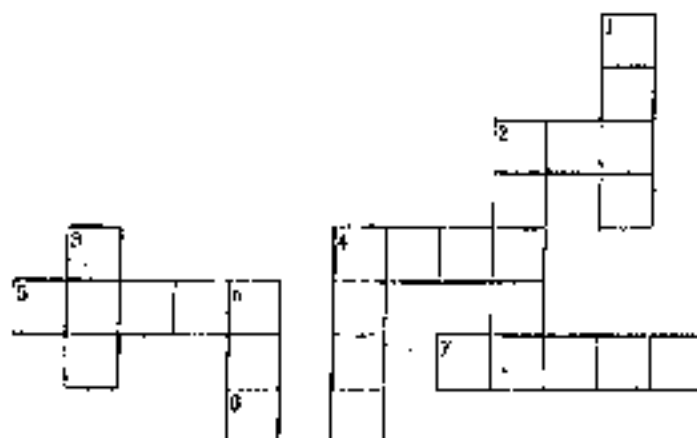


4	taɬlam
9	ixt
3	makwst
6	taxam
10	qwinəm
1	lakit
5	sinəmakwst
8	ɬun
7	kwayts
2	stuxtkin

q^hanchi-hayu



Numbers



Across

2. wdlam
4. lakt
5. stuxtkin
7. sinuakwst
8. ixt

Down

1. kwayts
3. lun
6. inxam
4. qwinam
6. makwst

Go Fish

Do you have? mayka fu?an?

yes ɔret

no wik

go fish datwa p^hish

1. ɔt

2. makwat

3. ɬut

4. lakil

5. qwinam

6. taxam

7. sinomakwat

8. stuxtkin

9. ɬwayts

10. ɬatlam

queen tuchumon

jack man

king layi man

Go Fish Instructions

1. Shuffle cards and deal 5 cards to each player (if only 2 – 3 players, deal 7).
2. Place the rest of the cards face down on the table.
3. Sort your cards into groups of the same number. (don't show)
4. The person to the left of the dealer asks any other player for cards of any one the groups he or she has ("Do you have a ____?"). If the other player has any of the cards, he or she must say, "Yes, I have a ____" and hands the card over. The "requestor" can then go asking the same player for more cards until the player does not have the cards he wants. A player who does not have the cards tells the requestor "No, I don't have a ____". Go Fish!
5. Anyone who collects all four cards of a set puts them down on the table. The winner is the first person to have nothing left but a collection of complete sets. If two people run out of cards together, the player with the most sets wins the game.

Name: _____

Date: _____

Language Lesson Worksheet



There were over 30 bands and tribes of people who were brought to the reservation at Grand Ronde. Each band and tribe would speak their own language. The first common language of the reservation was not English but a Native language called Chinuk Wawa. Chinuk Wawa was earlier developed by Native people along the Columbia River, to communicate with traders and foreigners. This became the first language that people on the reservation used to communicate with each other. When people got married they usually wouldn't marry someone from their tribe. They would usually marry someone from another tribe who spoke a different language. Most often they would use Chinuk Wawa to communicate. This Chinuk language was spoken in the home and the first language that many children would hear and learn.

When they brought the Native people to the reservation at Grand Ronde, they wanted the Natives to live like the European people. They started forcing the Native people to send their children to boarding school. A boarding school meant that the children lived at the school and they only came home on vacations. The children were made to wear clothes like the European people and eat food like they did as well. They were also not allowed to speak their Native language. In fact, they were punished if they spoke it. However, Chinuk Wawa continued to be used with older people in the community, with the result that Chinuk Wawa survived far longer than the reservation boarding school did.

During termination many Tribal members moved away to find work. The number of Chinuk Wawa speakers continued to decline. In the late 1970's and early 1980's a few elders conducted community classes in Chinuk Wawa, trying to keep it alive. Also at that time, there was a scholar who came through and he recorded elders speaking the language. He also learned to speak it. In 1997 The Confederated Tribes of Grand Ronde hired a language specialist who organized a program to revive Chinuk Wawa. He began teaching community classes and getting more people to speak the language. He worked together with the scholar who had come through earlier, to create curriculum and lessons for these classes. In 2000 they helped start a preschool immersion class at Grand Ronde. An immersion Kindergarten started in 2004. A 1st grade class was added in 2012. You can also take the class at Willamina High School. Many community classes are held in order to get as many people as possible speaking the language.

Name: _____

Date: _____

Questions

1. The first common language of the reservation was not English but a Native language called _____.

- a. Walla Walla
- b. Cayuse
- c. Chinuk Wawa
- d. none of the above

2. When they brought the Native people to the reservation at Grand Ronde, they wanted the Natives to live like the European people.

TRUE

FALSE

3. Fill in the blank:

A _____ meant that the children lived at the school and they only came home on vacations.

4. During termination many Tribal members _____.

- a. were able to stay in Grand Ronde to work
- b. worked in factories
- c. both a and b
- d. moved away to find work

5. What do you think it would have been like to be forced to leave your family, not speak your own language and attend a boarding school?

Name: _____

Date: _____

Draw or write the name of the shape of the proper definition next to each vocabulary word.

band

tribe

Chinuk Wawa

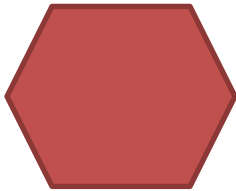
boarding school

Columbia River

Definitions:



refers to a group of indigenous people that share similar culture, political and/or economic characteristics – tribes are sovereign nations and are able to sign treaties and possess rights to land and resources



A _____ where Native children were sent that was away from the reservation. The native children were forcibly sent there and lived at the _____ throughout the year. They only came home on vacations. The children were made to wear clothes like European people and eat food like them as well. They were also not allowed to speak their Native language. In fact, they were punished if they spoke it.



A river that flows through Oregon, Washington, and Canada - largest river in the Pacific Northwest region of North America – 1,243 miles long. The river was home to the Chinookan peoples on the lower river and many other tribes on its upper branches. A major salmon fishing river for all of the people.



a group of native people joined in a common purpose; to unite as a group – is usually a smaller part of a tribe



the common language of the Grand Ronde reservation used by the native peoples to communicate with each other – at Grand Ronde it became a first language in the households of most tribal members – the language was developed previously by Native people along the Columbia River, to communicate with traders, explorers, and settlers. For a time the language was the most common language of communication between all of the peoples in the region, tribes, settlers, explorers, fur traders in places like Portland and Seattle

Questions – ANSWER KEY

1. The first common language of the reservation was not English but a Native language called

_____.

a. Walla Walla

b. Cayuse

c. Chinuk Wawa

d. none of the above

2. When they brought the Native people to the reservation at Grand Ronde, they wanted the Natives to live like the European people.

TRUE

FALSE

3. Fill in the blank:

A _____ meant that the children lived at the school and they only came home on vacations.

boarding school

4. During termination many Tribal members _____.

a. were able to stay in Grand Ronde to work

b. worked in factories

c. both a and b

d. moved away to find work

5. What do you think it would have been like to be forced to leave your family, not speak your own language and attend a boarding school? **(teacher discretion)**

Answer Key:

Draw or write the name of the shape of the proper definition next to each vocabulary word.

band



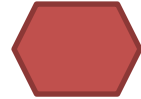
tribe



Chinuk Wawa



boarding school



Columbia River



Lesson 13

Termination



Lesson Goals/Objectives:

1. Become familiar with what termination was and its effects on the Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.2 Write informative/explanatory texts to examine a topic and convey ideas and information clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.2: Explain how key individuals and events influenced the early growth and changes in Oregon.

3. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

4. Social Sciences Historical Knowledge 4.11: Identify conflicts involving use of land, natural resources, economy, and competition for scarce resources, different political views, boundary disputes, and cultural differences within Oregon and between different geographical areas.

5. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon governments affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Termination – Lesson 13

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.2 Write informative/explanatory texts to examine a topic and convey ideas and information clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.
2. Social Sciences Historical Knowledge 4.2: Explain how key individuals and events influenced the early growth and changes in Oregon.
3. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.
4. Social Sciences Historical Knowledge 4.11: Identify conflicts involving use of land, natural resources, economy, and competition for scarce resources, different political views, boundary disputes, and cultural differences within Oregon and between different geographical areas.
5. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon governments affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

Lesson Goals/Objectives:

1. Become familiar with what termination was and its effects on the Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- PowerPoint Presentation
- Laptop or Desktop Computer and Projector/Projector Screen
- Termination Video Link (save to favorites on laptop if possible; check sound/speakers)

LESSON PLAN

<http://www.youtube.com/watch?v=QyvKAjKBLOk>

- Journal
- The Termination Act copy
- Optional Termination Word Search

Anticipatory Set: Ask the class if anyone has heard of Termination or The Termination Act. Read the first two paragraphs of The Termination Act aloud to the class.

Lesson Steps:

1. Review vocabulary (display on document camera and/or pass out vocabulary sheet to students)
2. Begin PowerPoint Presentation.
3. Watch the video on Termination (link embedded in the PowerPoint) - will need speakers turned on

<http://www.youtube.com/watch?v=QyvKAjKBLOk>

4. Engage in class discussion; pose critical thinking questions (in PowerPoint).
5. Request students write information/explanatory text in their journal about what Termination was and its effects on the Grand Ronde people.

Differentiation: Print out PowerPoint Presentation. Request students alternate reading in groups and discussing the presentation, then present a few items that they learned.

Early Finisher Activities: Students can complete the Termination Word Search. Students can also draw a visual depiction of the Termination time period or read The Termination Act.

Assessment: Review the paragraph students completed in their journals, note class participation in discussion.

Notes/Other: Request students write down questions about the lesson on index cards and place them in a box anonymously (no names). Answer the questions in the following days. Students

LESSON PLAN

can also read through The Termination Act in groups and make a poster of the main points from the Act to present to the class.

Attachments: Vocabulary sheet, PowerPoint Presentation, The Termination Act copy

Lesson 13 Termination



Vocabulary

Elder(s)

hearings

law

ratified treaty

termination

Termination Act

treaty

unratified treaty

Definitions:

Elder(s): Tribal member(s) of older age valued for his or her wisdom

hearings: proceedings before a court or Congress or other decision-making body or officer, such as a federal, state or tribal government agency

law: an individual rule as part of a system

ratified treaty: treaties signed and approved by the US government

termination: the end or conclusion of – this is in reference to the policy of the United States to terminate all of the tribes; also referred to as liquidation

Termination Act: refers to a Congressional Act of August 13, 1954, Public Law 588 Western Oregon Indian Termination Act – a bill by which the federal government no longer recognized the western Oregon Tribes and their treaties and liquidated the reservations in western Oregon

treaty: Legal agreement(s) between two or more sovereign nations. Treaties may be ratified or unrati ed, meaning, confirmed and binding by all parties to the agreement, or not confirmed. Treaties are normally negotiated between the Federal government and one or more tribes. Under the U.S. Constitution treaties are considered part of the supreme law of the land.

unratified treaty: treaty not signed or recognized by the US government

Termination 1954



[1]

1954 Western Oregon Indian Termination Act

- On August 13, 1954, Public Law 588, Western Oregon Indian Termination Act was signed into law by President Dwight D. Eisenhower.
- This act effectively terminated the Tribes' federal recognition and removed all obligations that had been negotiated through treaties between the United States government and the Confederated Tribes of Grand Ronde.
- 63 tribes total were terminated in Oregon. More tribes were terminated in Western Oregon than any other region of the U.S.

[2]

Tribal vs. Government Perspectives on Agreement of Termination

Common histories state that Western Oregon Tribes agreed to termination.

However, the Tribes did not agree to termination.

Oral accounts from Grand Ronde Elders stated that the Tribe did not consent.

[3]

Termination Without Consent

- Tribal Elders stated that they had no knowledge of hearings regarding Termination in Washington, D.C.
- No vote about the 1953 termination draft document ever occurred and Indian Superintendent E. Morgan Pryse admitted that there were voices in opposition.

[4]

Termination

- The Tribe lost all its treaty rights and land.
- Tribal members scattered throughout the Northwest.
- Some Tribal members remained in the Grand Ronde area.



[5]

Termination



- “It changed our lives. Things weren’t the same after that.”
- “At the stroke of a pen they wiped us away.”

- Margaret Provost,
Grand Ronde Tribal Elder

[6]

Termination

- Upon termination, the Reservation was closed in 1956 and services were withdrawn.
- Termination caused great hardships for many Oregon Indians including the Grand Ronde.
- The impact of termination is still felt today as many cultural traditions were lost during this time. The close bond of families was broken and relationships damaged.

[7]

Things we didn't lose during Termination

- Some tribal members still practiced fishing rights. The treaties did not address fishing rights and termination did not address fishing rights.
- Tribal members retained fishing and hunting rights during the Termination period.
- Some members did retain their culture and their association with the families that remained in Grand Ronde.
- Some tribal members were able to purchase their property and stay in Grand Ronde.
- The Tribe had the cemetery that remained community property. They had administrative rights over that property.

[8]

Video on Termination

- <http://www.youtube.com/watch?v=QyvKAjKBLOk>

Students: Write down at least two things learned from the video while it is playing.

[9]

Discussion/Critical Thinking Questions

- What did you learn from the video?
- What do you think it would be like to be told you are no longer an Indian?
- How would it feel to have your family scattered, living apart from one another?
- Why do you think the Federal government terminated the Tribes and did they think about the impact it would have before doing so?

[10]

After Termination

- Terminated Indians were literally like new immigrants to America, with no resources, no savings, and little help from the government. The net payoff from the sale of Grand Ronde lands was \$35 per person.
- Most Tribal members were forced to relinquish their allotments as they did not have the funds to buy them from the government.

[11]

Post Termination Era 1956-1983

- In this era, the many cultures and languages of the Grand Ronde Tribe declined. With the loss of the Reservation, the community lost its community center and many became adrift in society.
- Poverty, substance abuse, and all of the associated problems were normal in Tribal families, worse than ever before.
- Some families found ways to preserve their culture and history, others were lost to the Tribe forever.

[12]

Termination

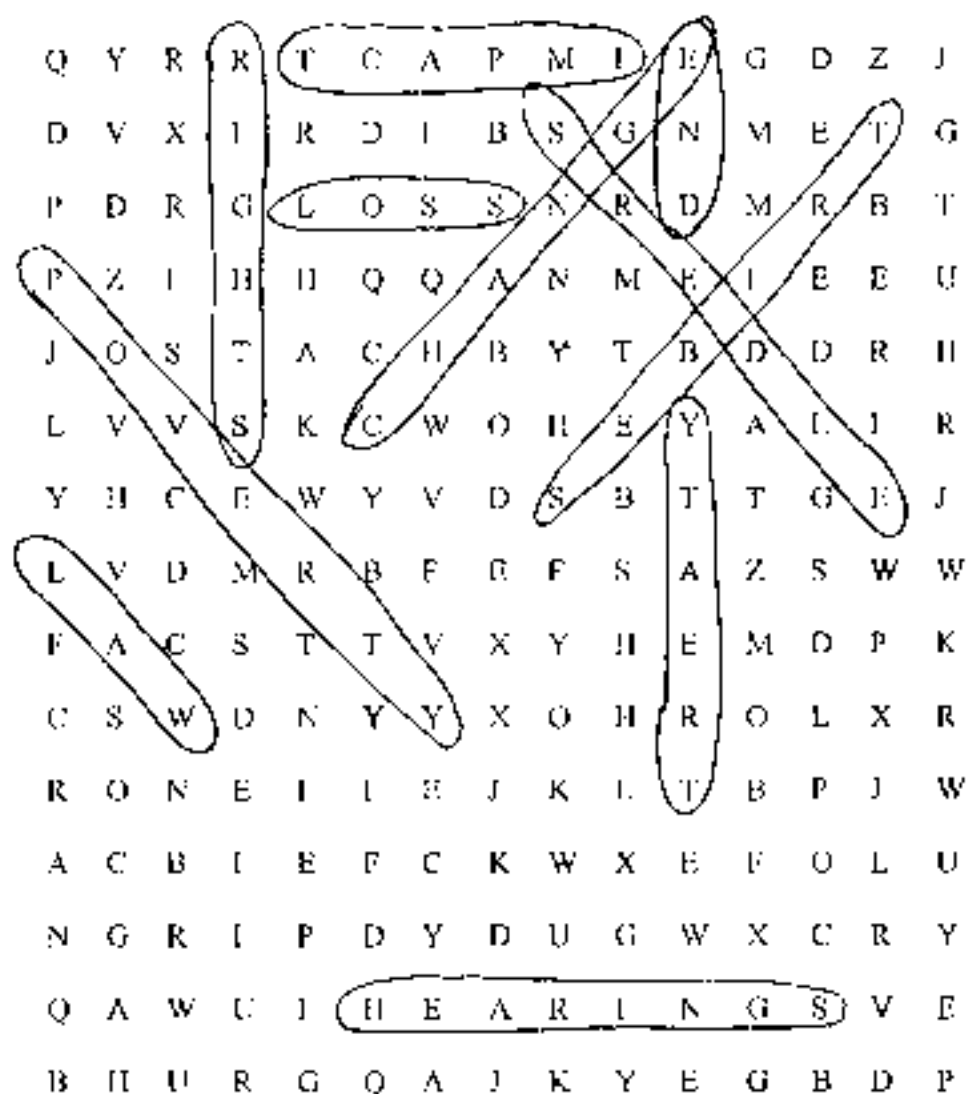
Q Y R R T C A P M I E G D Z J
D V X I R D I B S G N M B T G
P D R G L O S S N R D M R B T
P Z E H H Q Q A N M E I E E U
J O S T A C H B Y T B D D R H
I V V S K C W O H E Y A I I R
Y H C E W Y V D S B T T G E J
L V D M R B F E F S A Z S W W
F A C S T T V X Y H E M D P K
C S W D N Y Y X O H R O L X R
R O N E I I E J K L T B P J W
A C B I E F C K W X E F O L U
N G R I P D Y D G G W X C R Y
Q A W U I H E A R I N G S V E
B H U R G Q A J K Y E G B D P

CHANGE
HEARINGS
LOSS
TREATY

ELDERS
IMPACT
POVERTY
TRIBES

END
LAW
RIGHTS

Termination



- ✓ CHANGE
- ✓ HEARINGS
- ✓ LOSS
- ✓ TREATY

- ✓ ELDERS
- ✓ IMPACT
- ✓ POVERTY
- ✓ TRIBES

✓END
✓LAW
✓RIGHTS

The Termination Act

Public Law 588 | Chapter 733

August 13, 1954 | [S. 2746] 68 Stat. 724

An Act to provide for the termination of Federal supervision over the property of certain tribes and bands of Indians located in western Oregon and the individual members thereof, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the purpose of this Act is to provide for the termination of Federal supervision over the trust and restricted property of certain tribes and bands of Indians located in western Oregon and the individual members thereof, for the disposition of federally owned property acquired or withdrawn for the administration of the affairs of such Indians, and for a termination of Federal services furnished such Indians because of their status as Indians.

SEC. 2.

For the purposes of this Act:

(a) "Tribe" means any of the tribes, bands, groups, or communities of Indians located west of the Cascade Mountains in Oregon, including the following: Confederated Tribes of the Grand Ronde Community, Confederated Tribes of Siletz Indians, Alsea, Applegate Creek, Calapooya, Chaftan, Chempho, Chetco, Chetlesington, Chinook, Clackamas, Clatskanie, Clatsop, Clowwewalla, Coos, Cow Creek, Eucheas, Galic Creek, Grave, Joshua, Karok, Kathlamet, Kusotony, Kwatami or Sixes, Lakmiut, Long Tom Creek, Lower Coquille, Lower Umpqua, Maddy, Mackanotin, Mary's River, Multnomah, Munsel Creek, Naltunnetunne, Nehalem, Nestucca, Northern Molalla, Port Orford, Pudding River, Rogue River, Salmon River, Santiam, Scoton, Shasta, Shasta Costa, Siletz, Siuslaw, Skiloot, Southern Molalla, Takelma, Tillamook, Tolowa, Tualatin, Tututui, Upper Coquille, Upper Umpqua, Willamette Tumwater, Yamhill, Yaquina, and Yoncalla;

(b) "Secretary" means the Secretary of the Interior.

(c) "Lands" means real property, interest therein, or improvements thereon, and includes water rights.

(d) "Tribal property" means any real or personal property, including water rights, or any interest in real or personal property, that belongs to the tribe and either is held by the United States in trust for the tribe or is subject to a restriction against alienation imposed by the United States.

SEC. 3.

Within ninety days after the date of this Act, the Secretary shall publish in the Federal Register (1) a list of those tribes for which membership rolls will be required for the purposes of this Act, and (2) a list of those tribes for which no membership rolls will be required for the purposes of this Act. Each tribe on each list shall have a period of six months from the date of publication of the notice in which to prepare and submit to the Secretary a proposed roll of the members of the tribe living on the date of this Act, which shall be published in the Federal Register. In the absence of applicable law, or eligibility requirements in an approved constitution, bylaws, or membership ordinance, eligibility for enrollment shall be determined under such rules and regulations as the Secretary may prescribe. No person shall be enrolled on more than one tribal roll prepared pursuant to this Act. If a tribe on list one fails to submit such roll within the time specified in this section, the Secretary shall prepare a proposed roll for the tribe, which shall be published in the Federal Register. Any person

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claiming membership rights in the tribe or an interest in its assets, or a representative of the Secretary on behalf of any such person, may, within ninety days from the date of publication of the proposed roll, file an appeal with the Secretary contesting the inclusion or omission of the name of any person on or from such roll. The Secretary shall review such appeals and his decisions thereon shall be final and conclusive. After disposition of all such appeals the roll of the tribe shall be published in the Federal Register and such roll shall be final for the purposes of this Act.

SEC. 4.

Upon publication in the Federal Register of the final roll as provided in section 3 of this Act, the rights or beneficial interests in tribal property of each person whose name appears on the roll shall constitute personal property which may be inherited or bequeathed, but shall not otherwise be subject to alienation or encumbrance before the transfer of title to such tribal property as provided in section 5 of this Act without the approval of the Secretary. Any contract made in violation of this section shall be null and void.

SEC. 5.

(a) Upon request of a tribe, the Secretary is authorized within two years from the date of this Act to transfer to a corporation or other legal entity organized by the tribe in a form satisfactory to the Secretary title to all or any part of the tribal property, real and personal, or to transfer to one or more trustees designated by the tribe and approved by the Secretary, title to all or any part of such property to be held in trust for management or liquidation purposes under such terms and conditions as may be specified by the tribe and approved by the Secretary, or to sell all or any part of such property and make a pro rata distribution of the proceeds of sale among the members of the tribe after deducting, in his discretion, reasonable costs of sale and distribution.

(b) Title to any tribal property that is not transferred in accordance with the provisions of subsection (a) of this section shall be transferred by the Secretary to one or more trustees designated by him for the liquidation and distribution of assets among the members of the tribe under such terms and conditions as the Secretary may prescribe: *Provided*, That the trust agreement shall provide for the termination of the trust not more than three years from the date of such transfer unless the term of the trust is extended by order of a judge of a court of record designated in the trust agreement: *Provided further*, That the trust agreement shall provide that at any time before the sale of tribal property by the trustees the tribe may notify the trustees that it elects to retain such property and to transfer title thereto to a corporation, other legal entity, or trustee in accordance with the provisions of subsection (a) of this section, and that the trustees shall transfer title to such property in accordance with the notice from the tribe if it is approved by the Secretary.

(c) The Secretary shall not approve any form of organization pursuant to subsection (a) of this section that provides for the transfer of stock or an undivided share in corporate assets as compensation for the services of agents or attorneys unless such transfer is based upon an appraisal of tribal assets that is satisfactory to the Secretary.

(d) When approving or disapproving the selection of trustees in accordance with the provisions of subsection (a) of this section, and when designating trustees pursuant to subsection (b) of this section, the Secretary shall give due regard to the laws of the State of Oregon that relate to the selection of trustees.

SEC. 6.

(a) The Secretary is authorized and directed to transfer within two years after the date of this Act to each member of each tribe unrestricted control of funds or other personal property held in trust for such member by the United States.

(b) All restrictions on the sale or encumbrance of trust or restricted land owned by members of the tribes (including allottees, purchasers,

Page 643

heirs, and devisees, either adult or minor) are hereby removed two years after the date of this Act and the patents or deeds under which titles are then held shall pass the titles in fee simple, subject to any valid encumbrance. The titles to all interests in trust or restricted land acquired by members of the tribes by devise or inheritance two years or more after the date of this Act shall vest in such members in fee simple, subject to any valid encumbrance.

(c) Prior to the time provided in subsection (d) of this section for the removal of restrictions on land owned by more than one member of a tribe, the Secretary may—

(1) upon request of any of the owners, partition the land and issue to each owner a patent or deed for his individual share that shall become unrestricted two years from the date of this Act;

(2) upon request of any of the owners and a finding by the Secretary that partition of all or any part of the land is not practicable, cause all or any part of the land to be sold at not less than the appraised value thereof and distribute the proceeds of sale to the owners: *Provided*, That any one or more of the owners may elect before a sale to purchase the other interests in the land at not less than the appraised value thereof, and the purchaser shall receive an unrestricted patent or deed to the land; and

(3) if the whereabouts of none of the owners can be ascertained, cause such lands to be sold and deposit the proceeds of sale in the Treasury of the United States for safekeeping.

SEC. 7.

(a) The Act of June 25, 1910 (36 Stat. 855), the Act of February 14, 1913 (37 Stat. 678), and other Acts amendatory thereto shall not apply to the probate of the trust and restricted property of the members of the tribes who die six months or more after the date of this Act.

(b) The laws of the several States, Territories, possessions, and the District of Columbia with respect to the probate of wills, the determination of heirs, and the administration of decedents' estates shall apply to the individual property of members of the tribes who die six months or more after the date of this Act.

SEC. 8.

The Secretary is authorized, in his discretion, to transfer to any tribe or any member or group of members thereof any federally owned property acquired, withdrawn, or used for the administration of the affairs of the tribes subject to this Act which he deems necessary for Indian use, or to transfer to a public or nonprofit body any such property which he deems necessary for public use and from which members of the tribes will derive benefits.

SEC. 9.

No property distributed under the provisions of this Act shall at the time of distribution be subject to Federal or State income tax. Following any distribution of property made under the provisions of this Act, such property and any income derived therefrom by the individual, corporation, or other legal entity shall be subject to the same taxes, State and Federal, as in the case of non-Indians: *Provided*, That for the purpose of capital gains or losses the base value of the property shall be the value of the property when distributed to the individual, corporation, or other legal entity.

SEC. 10.

Prior to the transfer of title to, or the removal of restrictions from, property in accordance with the provisions of this Act, the Secretary shall protect the rights of members of the tribes who are minors, non compos mentis, or in the opinion of the Secretary in need of assistance in conducting their affairs by causing the appointment of guardians for such members in courts of competent jurisdiction, or by such other means as he may deem adequate.

SEC. 11.

Pending the completion of the property dispositions provided for in this Act, the funds now on deposit, or hereafter deposited in the Treasury of the United States to the credit of a tribe shall be available for advance to the tribe, or for expenditure, for such

Page 644

purposes as may be designated by the governing body of the tribe and approved by the Secretary.

SEC. 12.

The Secretary shall have authority to execute such patents, deeds, assignments, releases, certificates, contracts, and other instruments as may be necessary or appropriate to carry out the provisions of this Act, or to establish a marketable and recordable title to any property disposed of pursuant to this Act.

SEC. 13.

(a) Upon removal of Federal restrictions on the property of each tribe and individual members thereof, the Secretary shall publish in the Federal Register a proclamation declaring that the Federal trust relationship to the affairs of the tribe and its members has terminated. Thereafter individual members of the tribe shall not be entitled to any of the services performed by the United States for Indians because of their status as Indians, all statutes of the United States which affect Indians because of their status as Indians, excluding statutes that specifically refer to the tribe and its members, shall no longer be applicable to the members of the tribe, and the laws of the several States shall apply to the tribe and its members in the same manner as they apply to other citizens or persons within their jurisdiction.

(b) Nothing in this Act shall affect the status of the members of a tribe as citizens of the United States.

(c) Prior to the issuance of a proclamation in accordance with the provisions of this section, the Secretary is authorized to undertake, within the limits of available appropriations, a special program of education and training designed

to help the members of the tribe to earn a livelihood, to conduct their own affairs, and to assume their responsibilities as citizens without special services because of their status as Indians. Such program may include language training, orientation in non-Indian community customs and living standards, vocational training and related subjects, transportation to the place of training or instruction, and subsistence during the course of training or instruction. For the purposes of such program the Secretary is authorized to enter into contracts or agreements with any Federal, State, or local governmental agency, corporation, association, or person. Nothing in this section shall preclude any Federal agency from undertaking any other program for the education and training of Indians with funds appropriated to it.

SEC. 14.

(a) Effective on the date of the proclamation provided for in section 13 of this Act, the corporate charter of the Confederated Tribes of the Grand Ronde Community, Oregon, issued pursuant to the Act of June 18, 1934 (48 Stat. 984), as amended, and ratified by the Community on August 22, 1936, is hereby revoked.

(b) Effective on the date of the proclamation provided for in section 13 of this Act, all powers of the Secretary or other officer of the United States to take, review, or approve any action under the constitution and bylaws of the tribe are hereby terminated. Any powers conferred upon the tribe by such constitution which are inconsistent with the provisions of the Act are hereby terminated. Such termination shall not affect the power of the tribe to take any action under its constitution and bylaws that is consistent with this Act without the participation of the Secretary or other officer of the United States.

SEC. 15.

The Secretary is authorized to set off against any indebtedness payable to the tribe or to the United States by an individual member of the tribe, or payable to the United States by the tribe, any funds payable to such individual or tribe under this Act and to deposit the amount set off to the credit of the tribe or the United States as the case may be.

SEC. 16.

Nothing in this Act shall affect any claim heretofore filed against the United States by any tribe.

Page 645

SEC. 17.

Nothing in this Act shall abrogate any valid lease, permit, license, right-of-way, lien, or other contract heretofore approved. Whenever any such instrument

places in or reserves to the Secretary any powers, duties, or other functions with respect to the property subject thereto, the Secretary may transfer such functions, in whole or in part, to any Federal agency with the consent of such agency.

SEC. 18.

The Secretary is authorized to issue rules and regulations necessary to effectuate the purposes of this Act, and may in his discretion provide for tribal referenda on matters pertaining to management or disposition of tribal assets.

SEC. 19.

All Acts or parts of Acts inconsistent with this Act are hereby repealed insofar as they affect a tribe or its members. The Act of June 18, 1934 (48 Stat. 948), as amended by the Act June 15, 1935 (49 Stat. 378), shall not apply to a tribe and its members after the date of the proclamation provided for in section 13 of this Act.

SEC. 20.

If any provision of this Act, or the application thereof to any person or circumstance, is held invalid, the remainder of the Act and the application of such provision to other persons or circumstances shall not be affected thereby.

Approved, August 13, 1954.

Lesson 14

Restoration



Lesson Goals/Objectives:

1. Become familiar with the Tribe's Restoration and its effects on the Grand Ronde Indians.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.7 Conduct short research projects that build knowledge through investigation of different aspects of a topic.

4.SL.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

2. Social Sciences Historical Knowledge 4.2: Explain how key individuals and events influenced the early growth and changes in Oregon.

3. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

4. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon governments affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Restoration – Lesson 14

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.7 Conduct short research projects that build knowledge through investigation of different aspects of a topic.

4.SL.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.1: Identify and describe historic Native American Indian groups that lived in Oregon prior to contact with Europeans and at the time of early European exploration, including ways these groups adapted to and interacted with the physical environment.

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3. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

4. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon governments affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

Lesson Goals/Objectives:

1. Become familiar with the Tribe's Restoration and its effects on the Grand Ronde Indians.

Materials Needed/Preparation/Equipment:

- Vocabulary sheet
- Computer with speakers and Projector screen (to display video) or TV with DVD Player
- 30 Years of Restoration Video – (6:54-14:25, approx. 7 minutes)
- Video Questions/Notes Worksheet

LESSON PLAN

- iPads or Computer Lab Access reserved for students
- Tribal Website Link (save to favorites on computers ahead of time if possible): <http://www.grandronde.org/culture/#>
- Online Scavenger Hunt worksheet
- Journal
- *Smoke Signals* Newspaper Special Edition article on Restoration
- Grand Ronde Restoration Act copy
- Optional Restoration Word Search

Anticipatory Set: Ask the class if anyone knows what Restoration is or means. Explain that this lesson will be about Restoration of the Tribe and its effects on the Grand Ronde Indians.

Lesson Steps:

1. Begin 30 Years of Restoration Video (play starting at 6:54-14:25, approx. 7 minutes)
2. Request students complete Video Questions/Notes Worksheet as they watch the video.
3. Have students engage in a collaborative discussion with a partner or in a group for a few minutes about Restoration and their idea of what it was, who was involved, key elements that they connected with from the video, etc. Remind students about respectful rules for discussions.
4. Have students finish and submit their Video Questions/Worksheet.
5. Pass out iPads to students or go to the computer lab. Students can share computers if necessary.
6. Instruct students to go to the <http://www.grandronde.org/culture/#> web page and explore Ntsayka Ikanum: Our Story, in the Culture section.
7. Pass out Online Scavenger Hunt worksheet. Request students complete it individually or work with a partner.
8. Close the lesson by asking students what they learned about Restoration and why it is important to the Confederated Tribes of Grand Ronde.

LESSON PLAN

Differentiation: Students can work in groups or with a partner to complete the Online Scavenger Hunt. Also, the teacher can prompt discussion questions about Restoration throughout the lesson. Sample discussion questions:

What did Restoration provide the Tribe?

What was life like before and after Restoration?

What was the date of the Tribe's Restoration?

How did Restoration happen?

What would have happened if termination continued to exist?

Can you name two people involved in the Restoration effort?

Early Finisher Activities: Students can complete the Restoration Word Search. They can also view the Culture videos on the Confederated Tribes of Grand Ronde website (Basket Making, Drum Making, and Beading):

<http://www.grandronde.org/culture/culture-class-videos/>

Assessment: Review the Video Questions/Notes worksheet, Online Scavenger Hunt, and student participation.

Notes/Other: Request students write down questions about the lesson on index cards and place them in a box anonymously (no names) - Answer the questions wrote by students in the following days. Students can also read through the Grand Ronde Restoration Act in groups and make a poster of the main points from the Act to present to the class. Ideas to include on poster: date of restoration, people involved, pictures, effect of restoration on the Tribe.

Alternate Restoration Video:

<http://www.youtube.com/watch?v=J7vJ7Cwlefo>

LESSON PLAN

Attachments:

Vocabulary sheet

Video Questions/Notes Worksheet

Online Scavenger Hunt worksheet

Smoke Signals Newspaper Special Edition article on Restoration

Grand Ronde Restoration Act copy

Lesson 14 Restoration

Vocabulary



fundraising

reservation

Restoration

sovereignty

testimony

The Grand Ronde Restoration Act

unanimous

Definitions:

fundraising: efforts made by the Grand Ronde people to raise money to work toward Restoration – included things like frybread sales, bake sales, jam sales, and powwows

reservation: a place that land is held for special use – for tribes, land held in trust by the federal government for Native American tribes to live on or provide resources to fund their activities

Restoration: To give back or to bring back to a former or original state. The tribal government was restored by the United States government.

sovereignty: the act of having independent power, political, social and economic, or being free

testimony: a formal written or spoken statement – one given in a court of law

The Grand Ronde Restoration Act: After a decade of organizing and getting politicians to help the tribe, Grand Ronde was restored on November 22, 1983 – Public Law 98-165 – After a great deal of negotiations with the local community, local landowners, state and federal agencies, the Tribe developed a Reservation Plan. Following this on September 9th, 1988 Public Law 100-425 also known as the Grand Ronde Reservation Act was passed, restoring 9,811 acres of the original reservation.

unanimous: two or more people fully in agreement and who vote that way



Restoration Lesson Video Questions/Notes Worksheet



1. How did the Grand Ronde people make Restoration happen?

2. Who on behalf of Restoration testified in Washington, D.C.?

3. Who signed the Grand Ronde Restoration Act in 1983?

4. Who was the former congresswoman included in the video?

Notes:



Name: _____ Date: _____



Online Scavenger Hunt
Ntsayka Ikanum: Our Story
<http://www.grandronde.org/culture/#>

1. Name two of the Tribal Elders that speak in the video, “Restoration, It was Unanimous.”

2. Who is the Tribal member that talks in the audio clip titled, “It Started with a Phone Call”?

3. What kind of fundraising efforts did the Tribe do to help with Restoration?

4. When did the Confederated Tribes of Grand Ronde receive its federal recognition status (House Resolution 3885)?

5. Name at least five things that the Confederated Tribes of Grand Ronde people participate in today.



ANSWER KEY



Online Scavenger Hunt Ntsayka Ikanum: Our Story

<http://www.grandronde.org/culture/#>

1. Name two of the Tribal Elders that speak in the video, “Restoration, It was Unanimous.”

Answer: Merle Holmes, Margaret Provost, and Marvin Kimsey

2. Who is the Tribal member that talks in the audio clip titled, “It Started with a Phone Call”?

Answer: Jackie Whisler

3. What kind of fundraising efforts did the Tribe do to help with Restoration?

Answer: frybread fundraising, bake sales, jam sales, powwows

4. When did the Confederated Tribes of Grand Ronde receive its federal recognition status (House Resolution 3885)?

Answer: November 22, 1983

5. Name at least five things that the Confederated Tribes of Grand Ronde people participate in today.

Answer possibilities:

Eeling, Crabbing and Hunting
Habitat Restoration
Willamette National Forest
Huckleberry Restoration
Camas Restoration
Preserving Tribal Cultures
Basket Gallery

Stick Game
Grand Ronde Pow Wows
Agency Creek Round Dance
Spirit Mountain Rodeo
Cultural Exchange
Cultural Education
Canoe Journeys

Restoration

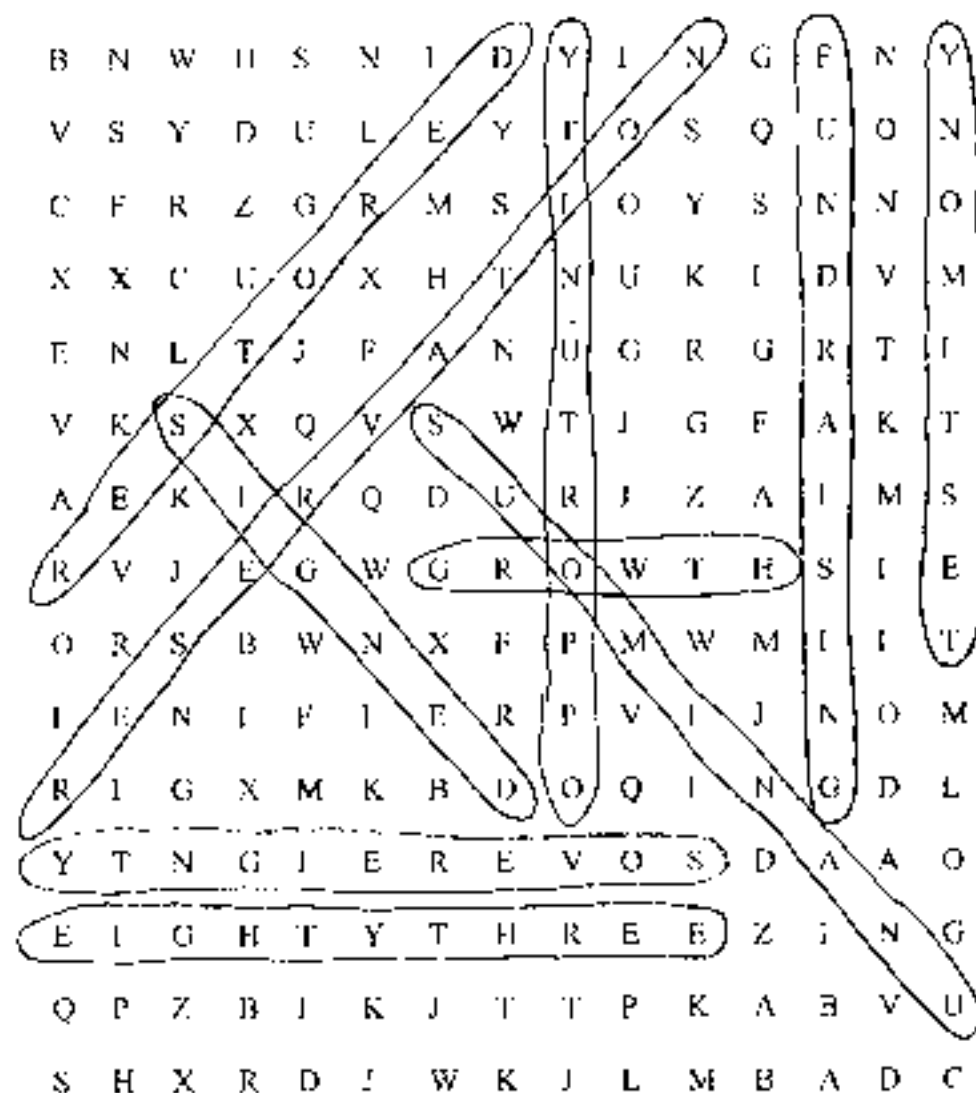
B N W U S N I D Y I N G F N Y
 V S Y D U I E Y T O S Q U O N
 C F R Z G R M S I O Y S N N O
 X X C U O X H T N U K I D V M
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 V K S X Q V S W T J G F A K T
 A E K I R Q D U R J Z A I M S
 R V J E G W G R O W T H S I E
 O R S B W N X F P M W M I I T
 I E N I F I E R P V I J N O M
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 Y T N G I E R E V O S D A A O
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 Q P Z B I K J T T P K A B V U
 S H X R D J W K J L M B A D C

EIGHTYTHREE
 OPPORTUNITY
 SIGNED
 UNANIMOUS

FUNDRAISING
 RESERVATION
 SOVEREIGNTY

GROWTH
 RESTORED
 TESTIMONY

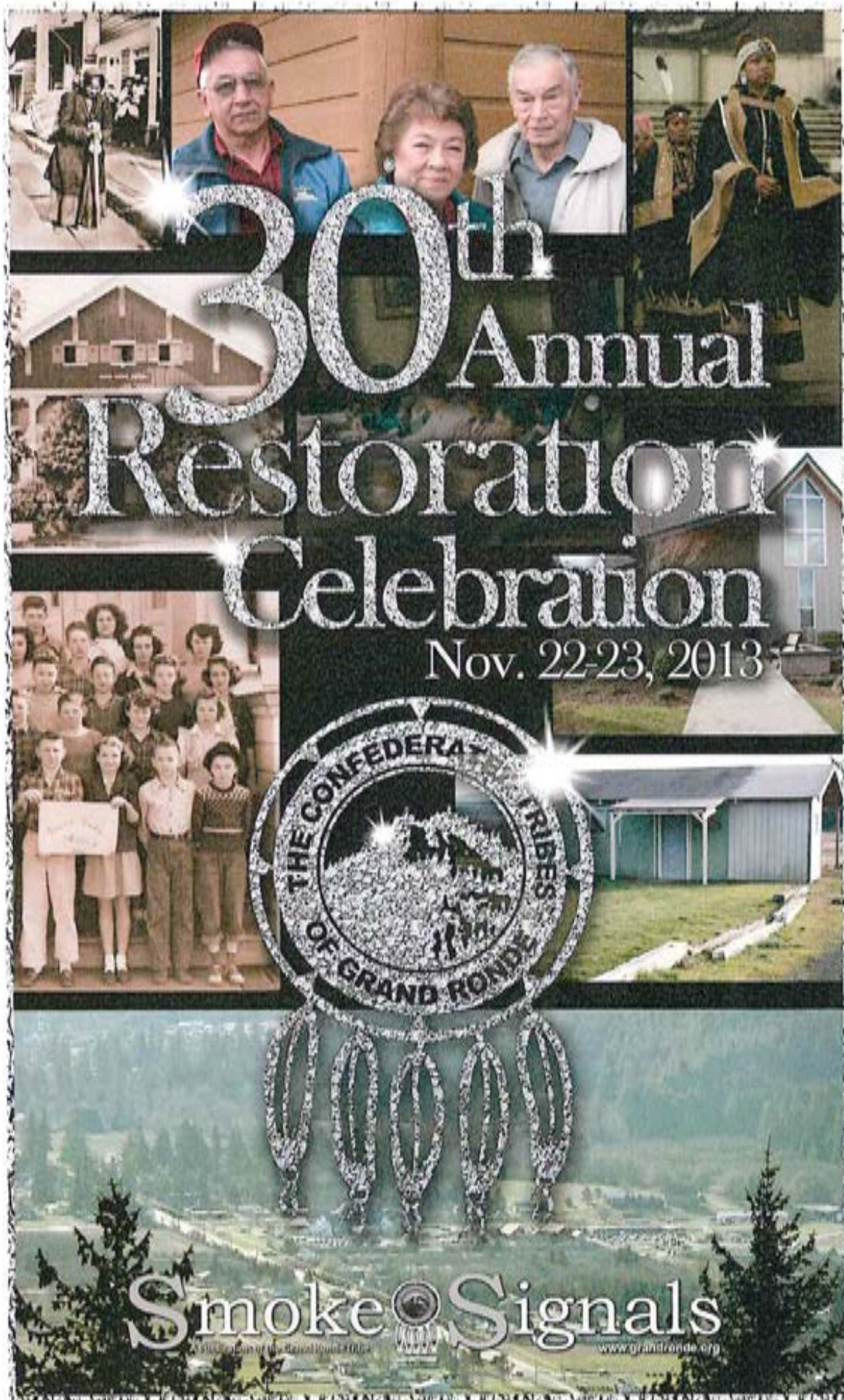
Restoration



- ✓ EIGHTYTHREE
- ✓ OPPORTUNITY
- ✓ SIGNED
- ✓ UNANIMOUS

- ✓ FUNDRAISING
- ✓ RESERVATION
- ✓ SOVEREIGNTY

- ✓ GROWTH
- ✓ RESTORED
- ✓ TESTIMONY



30th Annual Restoration Celebration

Nov. 22-23, 2013



Smoke Signals

www.grandronde.org

30th Restoration commemorative issue

Nov. 22, 2013, marks 30th anniversary of Tribal Restoration Diamond anniversary a time to remember members who made it so

By Dean Rhodes

Smoke Signals editor

Nov. 22, 2013, marks the most important day in modern Grand Ronde history: the 30th anniversary of President Ronald Reagan signing House Resolution 3985, which became Public Law 98-165, the Grand Ronde Restoration Act.

President Reagan's signature officially ended 29 years of the federal government not recognizing what many Grand Ronde Tribal members knew deep in their hearts – that they were Native Americans and the federal government had responsibility to uphold because of that status.

"The fact that the federal government doesn't extend recognition doesn't mean that you're not a Tribe, or not indeed a government," said Don Wharton.

In the late 1970s, Wharton founded Oregon Legal Services' Native American Program, which assisted terminated Oregon Tribes pursuing Restoration.

"The Confederated Tribes of Grand Ronde existed as a Tribe and a government; they just didn't have federal recognition," he said.

At its Diamond Anniversary of Restoration, members of the Confederated Tribes of Grand Ronde have much to celebrate and be thankful for.

Spirit Mountain Casino unveiled in May 2008 its fourth major expansion since opening in 1995. The proceeds from that successful gaming enterprise provide the financial foundation for important educational, health and social benefits for more than 5,200 Tribal members today.

Since the Tribe's 25th Restoration celebration in 2008, the Tribe has participated in the five Gathering of Oregon's First Nations powwows, created and held in late January to remind Oregonians that the state's history did not begin with statehood and that Tribal members have lived in what is now Oregon since time immemorial.

Tribal flags were added to the Walk of Flags area at the state Capitol in Salem in 2009 and Grand Ronde had its ceremonial hunting rights re-authorized by the Oregon Fish and Wildlife Commission in 2009 as well.

Recently, the Tribe has seen the return of its ceded lands at Rattlesnake Butte near Junction City and at Chaholpam on the North Santiam River near Stayton.

Culturally, the Tribe is resurgent. More and more Tribal youth participate in powwows and learn to speak Chinuk Wawa in school. Tribal members young



Photo courtesy of Land and Culture Department
From left, Tribal members Marvin Kinsey, Margaret Provost and Merle Holmes started the Tribe's Restoration effort in the early 1970s.

and old learn traditional crafts, such as basket weaving and making hand drums, through Land and Culture classes. Tribal youth have participated in the annual Canoe Journey experience since 2005 when they first paddled to Elwha in Port Angeles, Wash.

In addition, the Tribe started holding a First Salmon Ceremony in December 2011 and held a First Salmon Ceremony in West Linn in 2013, marking the first time in 130 years Tribal members held such a ceremony on the banks of the Willamette River.

Also, the first Coming of Age ceremony was held in more than 100 years for a young Tribal woman in 2013.

The Tribe constructed a traditional plankhouse – Achukhammi – at the new Ulysses Powwow Grounds near Fort Yamhill State Park, which held a grand opening in September 2010. Plans are under way to build a cultural center/museum to display Tribal artifacts and teach visitors about Grand Ronde history at the former middle school, which the Tribe purchased in 2011.

And there's much to look forward to as Tribal Council and Tribal members seek to improve Tribal services and diversify the Tribe's economy. Just earlier this year, the Tribe became a minority owner in SAM Medical Products in Wilsonville and purchased Shasta Administrative Services in late 2012.

Remembering the Restoration effort, the almost 30 years of Termination and the tortured history of the bands and Tribes that form the foundation of every living Tribal member is appropriate at 30.

Tribes rounded up

In the early 1850s, the ancestors of the Confederated Tribes of Grand Ronde signed seven ratified treaties with the federal government that ceded most of

western Oregon, from the California border to the Columbia River and up the Columbia River Gorge to Mount Hood in return for promises of a reservation.

Members of several Native American Tribes and bands were rounded up by the U.S. Cavalry and walked under armed guard to the Table Rock Reservation near present-day Medford in 1853-55. The area was a temporary gathering place for Native peoples before the 33-day, 205-mile journey north to the Grand Ronde Indian Reservation that occurred in February and March of 1856.

Chief Dogus, late Tribal Elder Nora Kinsey's grandfather, died on the march to Grand Ronde, which occurred during cold and wet conditions. In all, eight Tribal members died and eight were born on what would become the Rogue River Tribe's Trail of Tears.

Grand Ronde ancestors who lived in the Willamette Valley spoke dialects of Molalla, Kalapuyan, Clackamas, Chinook and other languages from neighboring Tribes. Those from the Rogue River Valley spoke dialects of Athabascan, Penutian and Salish. In all, Reservation residents spoke more than 25 different dialects from at least four different language families when they arrived in Grand Ronde.

The only Native language in common was Chinuk Wawa, which became the primary language for most reservation residents. While many of the ancestral languages were spoken for generations after relocation, eventually Chinuk Wawa became the common Native language for the Tribe and today is the recognized Native language for Grand Ronde. (In 2012, the Tribe published a new Chinuk Wawa dictionary, "Chinuk Wawa: As our elders teach us to speak it.")

Despite relocation to the supposed safety of the Grand Ronde Reservation,

the assault on the Tribes' ways of life continued unabated by the influx of white settlers to Oregon.

The 69,100-acre Grand Ronde Reservation granted by President James Buchanan's Executive Order in 1857 survived only until the value of the timber and mineral resources were recognized.

The 1887 General Allotment Act divided 31,000 acres of the reservation – almost half – into 270 allotments of land to Indians at Grand Ronde. The goal was to make farmers out of Indians and the act allowed Tribal members to live on their land tax free while it was held in trust. At the end of 25 years, the land was transferred from trust status to fee status and became taxable in an attempt to allow the Native families to eventually own the land.

However, most of the allotments went out of Indian control with "alarming rapidity," according to the Tribe's 1985 Reservation Plan. "This was true not only at Grand Ronde, but across the nation wherever allotments had been made under the General Allotment Act."

In 1901, following negotiations initiated by federal Indian Inspector James McLaughlin, the federal government declared 25,791 acres "surplus," and purchased it from the Indians for \$1.10 an acre or a per capita of \$72. Much of that land was then sold to local timber interests.

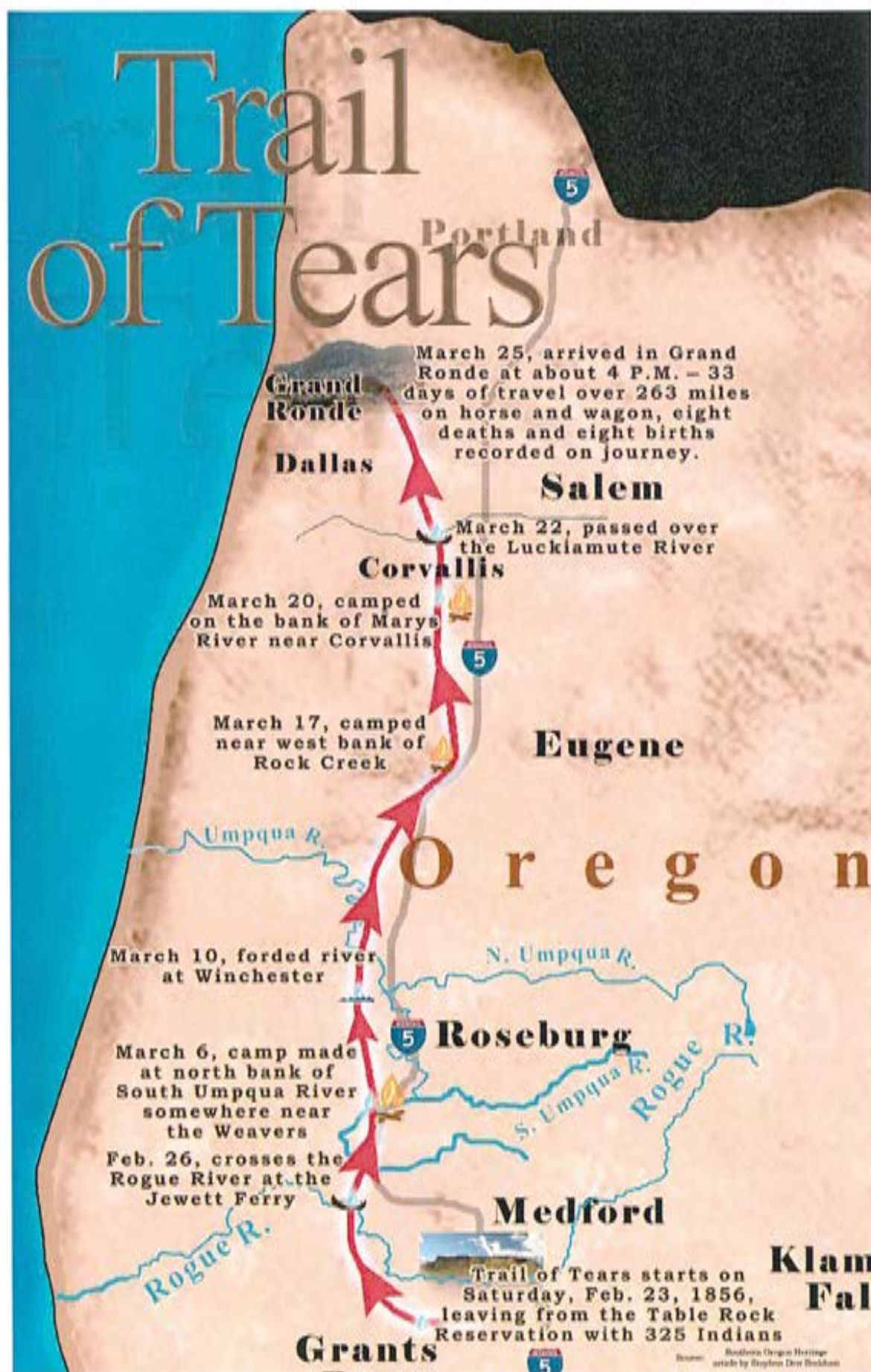
Many of the allotments that remained in Tribal member possession were eventually lost as inalienable tax laws pushed some Tribal members to forfeit their land, while others sold out, raising money to survive. In addition, the Bureau of Indian Affairs would sell Tribal lands and not allow children to inherit the land.

The Indian Reorganization Act of 1930 enabled the Tribe to again purchase land on which to build homes for Tribal members on the reservation. Six ranch properties and one building site totaling 537 acres were purchased by the Tribe with IRA funds.

For those who stayed, life was hard. Tribal Elder Nora Kinsey remembered making baskets to take to McMinnville in a horse-and-buggy to trade for clothes. She remembered long trips to Dallas to purchase groceries, as well as washing clothes in local creeks and catching crawfish and boiling them in tin cans.

Many Tribal members were sent to Indian schools and adopted by non-Native families, threatening the Tribe's heritage

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by disconnecting the youth from their history. However, many who attended Chomawa Indian School in Salem, such as Tribal Elder Kathryn Harrison, report that it was one of the great formative experiences of their still young lives.

In 1954, when the Western Oregon Indian Termination Act was enacted by Congress, the 69,100-acre reservation granted to the Grand Ronde Tribes in 1857 had dwindled to about 400 acres. Congress passed the termination act under its plenary powers and without any vote or consent by the Grand Ronde Tribe.

The federal government pursued Termination because it wanted to free Tribes from any further federal management, which had kept the Grand Ronde Tribe in poverty conditions from the beginnings of the reservation. Ten years later, in 1960, all Tribal land had been sold. Federal services, such as health care, ceased, and all accounts were settled between the Tribe and the federal government.

Tribal members, then numbering 892, each received a one-time check of \$35—a payment that was supposed to replace their identity and pay for their rights under the treaties.

Termination era

Termination came in the name of freeing Indians from reliance on the federal government, allowing them to join the fabric of American life on an equal basis with other Americans, but it also meant that the Grand Ronde people would no longer be acknowledged as Indian people and would have no rights on their reservation lands.

For almost 30 years, Tribal members were virtually a landless people in their own land.

Or, as Elizabeth Furse, former Oregon Congresswoman and director of the Institute for Tribal Government at Portland State University, said, "It was right after the war at a time when the U.S. was trying to save money. The federal government did not want to be in the Indian business."

Termination also had the added consequence of opening vast Indian lands to development by timber and farming interests.

Furse said it was no coincidence that the head of the U.S. Department of the Interior at the time was former Oregon Gov. Douglas McKay, who had many friends in the timber industry who coveted the lumber on Native lands in Oregon, particularly the Ponderosa pine owned by the Klamath Tribe in southern Oregon.

Without federal support systems, the Grand Ronde Tribe languished and many Tribal members moved away in search of jobs. Tribal Elder Dean Mercier moved to Brookings in 1959 to feed his family while Tribal Elder Leon "Chip" Tom moved his family to Colubus as part of a federal relocation program.



Photo courtesy of Kathryn Harrison

An early post-Restoration Tribal Council included, seated from left, Kathryn Harrison, Dean Mercier and Russ Leno, and standing, from left, Frank Harrison, Merle Leno, Darrell Mercier, Mark Mercier, Candy Robertson and Henry Pettie. The Tribal Council met in the dining room of St. Michael's Catholic Church in those early days.

"People had to relocate to survive," recalled Tribal member Margo Mercier.

The relocation program tried to get Native Americans to assimilate into the dominant culture and through several generations of inter-marrying dilute Native blood so much that there were no longer Indians, thereby ending the government's trust relationship and responsibilities.

Within homes and families, individuals worked hard, predominantly in the logging industry, and families helped each other maintain Tribal traditions. Those who remained in the Grand Ronde area fondly recall a tight-knit community.

"We were more or less trying to survive," said Tribal Chairman Reyn Leno. "There was no money in those days. There were hard-working people here. Everybody worked."

Tribal Council member Cheryl A. Kennedy remembered her grandfather, Paulino Johnson, preparing lamprey, collecting berries and weaving baskets, as well as speaking Chinuk Wawa.

Several Tribal members recall Elders speaking Chinuk Wawa not as an educational exercise, but to ensure the younger members of the family didn't know what they were saying.

"We would go around and visit in those days and soon as the old folks got together they would start talking jargon," recalled Tribal Elder Russ Leno. "They would be laughing and pointing at us."

Reyn Leno remembers learning a few words of Chinuk Wawa from his grandmother. Knowing some Chinuk Wawa words was a qualification to eat at the family dinner table.

Annual, well-attended picnics held at the Tribal cemetery on Memorial Day brought Tribal members who had moved away back home at least once a year.

Seeds of Restoration

As the Civil Rights movement for African-Americans reached a crescendo in the mid-1960s and Native Americans started insisting on social justice as

well, President Lyndon Johnson officially spoke out against Termination as a federal policy in 1968. His successor, Richard Nixon, supported Indian self-determination as a federal policy.

The work of Grand Ronde Restoration had the humblest of beginnings. The year was 1972 and Nixon sat in the White House while the Vietnam War continued in southeast Asia.

Tribal members Marvin Kinsey, Margaret Provost and Merle Holmes attended a meeting held by the Association of Urban Indians in Lebanon and were subsequently inspired by other Tribal restoration efforts, such as the Menominee in Wisconsin, which became the first restored Tribe in the nation in 1973.

The trio of Tribal members—now known as a housewife and two truck drivers—didn't know exactly what had to be accomplished to achieve Restoration and there was no ready source of funding for such a time-consuming effort. During the first few years, Tribal Restoration was an after-hours, part-time project.

All that remained of the once-large Grand Ronde Reservation was the Tribal cemetery of approximately 2.5 acres that contained a 24-by-24-foot green shed. In June 1973, the Temporary Council of the Grand Ronde Indians started meeting. The first Treasurer's Report delivered by Vicki Lawrence said the Tribe had a balance of \$2.27 in its bank account.

Between 1975 and 1979, few substantive gains were made, but those four years produced a core group of Marvin Kinsey, Merle Holmes and Margaret Provost, as well as Patti Martin, Vicki Lawrence, Darrell Mercier, Dean Mercier, Russ Leno, Les Hosack and others who began laying the foundation of Tribal Restoration.

It also produced long-lasting alliances with Furse and Wharton of Oregon Legal Service's Native American Program and Congressman Lew Aukofsky, Sen. Mark O. Hatfield and Oregon Gov. Victor Atiyeh.

And a milestone of sorts occurred in 1979 when the first seven acres of new

Tribal property—the front part of the cemetery—were purchased for \$3,250 per acre with money made at Tribal fundraisers. It came with an office building that soon became the nerve center of Restoration efforts.

Also in 1979, the Tribe received a \$60,000 grant from the Administration for Native Americans, which allowed it to hire five full-time employees to work on Restoration.

Tribal Elder Kathryn Harrison returned to Grand Ronde in 1980 with Restoration experience under her belt, having helped the Confederated Tribes of Siletz Indians on the Oregon coast secure federal recognition in 1977.

"The biggest issue we had was money," Harrison recalls. "Every general meeting was a bake sale or a raffle. People were buying things from each other to raise money. The Elders always gave us their full support. I remember Esther LeBonte, she was on Social Security and every month she gave us \$20."

The effort drafted Tribal children, too. Dean Mercier brought in his daughter, Jackie Mercier Colton, who drove in from Amity to help. She, in turn, drafted her children, Mike and Doug Colton, remember picking blackberries at South Lake for making jam that would be used to sell fry bread on the side of the road.

Children also served as waiters and waitresses at pancake feeds at which their parents were cooks.

Former Tribal Council Vice Chair Angie Blackwell, daughter of Candy Robertson, remembers being the dishwasher at many of the fundraising potlucks.

As the 1970s continued, a growing core of Grand Ronde Tribal members worked on Restoration and spent long days and nights in the crowded cemetery office, with neither heat nor plumbing, one phone line and a donated typewriter.

Their work was intent on satisfying the congressional criteria for federal recognition, namely that the Tribe ex-

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erised ongoing governmental functions; proving the Tribe consisted of a community of Indians belonging to a formerly recognized Tribe; and that the Indians still lived in their aboriginal territory, maintaining their customs and language; and were poorer than the surrounding adjacent non-Indian population.

With the help of a \$9,000 grant, Jackie Provost, Margaret's daughter, was hired as secretary and conducted a census of Tribal members, going door-to-door to determine how many Tribal members lived in the Grand Ronde area. In addition, a trailer purchased from Russ Leno for \$50 was set up at the cemetery to help families register.

Meanwhile, Margaret Provost sought the support of other Tribal leaders, attending powwows and cultural events. The Tribes, including the Warm Springs, Siletz, Coos/Siuslaw/Lower Umpqua and Coos Creek, wrote letters of support to Congress and persuaded the Affiliated Tribes of Northwest Indians to allow the Grand Ronde Tribe to join before being federally recognized.

To meet the federal criteria, Tribal members held governmental meetings, powwows and cultural ceremonies. They worked to certify blood quantum, document those who still spoke Chinuk Wawa and collect inmate numbers. In 1980, the first Grand Ronde Royalty was crowned with Queen Jackie Provost and Princesses Margo LaFerty and Jackie Mercier Colton.

Locally, Tribal members dispelled unsubstantiated rumors and overcome opposition from neighboring communities, garnered the support of other Tribes and convinced Congress that Restoration would not be a Pandora's box, opening the way for dilapidated claims.

"There was that doubt," Kathryn Harrison recalls. "People hadn't heard of us. They thought Grand Ronde was in eastern Oregon."

Amidst all this, Tribal members pursued grants for funding and held fundraising activities, such as roadside fry bread stands and selling homemade jam made by Tribal Elders.

To garner community support, they contacted churches, clubs and scores of organizations. Before steady funding arrived, Marvin Kinsey quit his job to devote more time to the effort.

Tribal Elders, such as Ba Duwel, Velma Mercier, Wilson Debb and Esther LaBonte, held bake sales and donated money.

Margaret Provost recalls that every time there was a meeting, there would be a bake sale.

"If things didn't sell, they bought from each other," she says.

A nonprofit corporation was formed, and by June 1982, the Tribe had raised \$250,000 to fund Restoration efforts.

The hours were long and the work tedious enough that sometimes Restoration workers thought about quitting,



Jackie Mercier Colton Whisler

"When things went wrong, I would ask Margaret, 'Whose idea was Restoration anyway?' Harrison recalls.

But Tribal members pressed on.

Restoration testimony

Furse and Wharton represented the Tribe as legislative liaisons. Slowly, momentum built toward a date in Washington, D.C., before Congress.

Meanwhile, an interim Tribal Council was elected, composed of Chairman Marvin Kinsey, co-Chairman Wink Soderberg, Secretary/Treasurer Jackie Colton (Whisler) and members Kathryn Harrison, Merle Holmes, Dean Mercier, Eula Pettie, Jackie Provost and Margaret Provost.

By 1982, Harrison, who had worked on the Siletz Restoration effort, had become lead community organizer, mustering support for federal recognition and convincing opposition groups of the inherent justice of Restoration.

Opposition from fishing and timber organizations was first neutralized and then turned into support. Community concerns about losing land and increasing tax rates were quelled through educational meetings. In the end, the Restoration effort received more than 100 letters of support from community members, business owners, state and county representatives, and Elders of the Tribe.

Restoration leaders, such as Merle Holmes, Dean Mercier and others flew to Washington, D.C., on their own money to meet lawmakers and lobby for Restoration.

Congressman AuCoin, impressed with the Tribe's ability to enlist community support, submitted the Grand Ronde Restoration Bill on Sept. 14, 1983, while Sen. Mark Hatfield did the same in the Senate. Oregon Gov. Vic Atiyeh and assorted Polk and Yamhill county commissioners voiced their support for a restored Grand Ronde Tribe.

In October 1983, Marvin Kinsey, Jackie Colton, Kathryn Harrison and her children, Frank and Karen, along with Furse made their historic trip to Capitol Hill in Washington, D.C.

Karen was a 16-year-old junior at Wilamina High School when she testified. Harrison, now 89, remains proud



Merle Holmes

that three-fifths of those who went to Washington, D.C., to testify on behalf of Tribal Restoration were members of her family.

They all spoke convincingly on behalf of restoring the Grand Ronde Tribe to federal recognition.

"They testified on the issue of justice," Furse recalled. "It was very impressive testimony."

The Restoration Bill passed through the House of Representatives with 57 letters of support and none in opposition. It sailed through the Senate under Hatfield's legislative guidance, receiving approval on the chamber's consent agenda on Nov. 11, 1983.

All that remained was the president's signature. Grand Ronde Tribal members had to wait 11 agonizing days for that to happen.

President Ronald Reagan signed Bill HR 3985 on Nov. 22, 1983. The restored Confederated Tribes of Grand Ronde began with 2,200 members.

"We were elk hunting and we heard the announcement on the radio," Margaret Provost said. "It was very exciting."

Kathryn Harrison drove her car up and down Grand Ronde Road, honking her horn and yelling, "We did it ... we did it!"

A small crowd of Tribal members gathered at the Tribal cemetery and toasted the event with celebratory shouts.

"It was the happiest day of my life," recalls Margo Mercier.

That was 30 years ago. In that time, several of the key players in the Tribal Restoration effort have walked on.

Merle Holmes walked on in May 2004

at the age of 70.

Jackie Mercier Colton Whisler was taken away shortly after the Tribe's 24th Restoration anniversary in December 2007 at the age of 56. Her father, Dean Mercier, walked on July 6, 2011, and Russell Leno walked on Dec. 7, 2010.

Other important participants in the Restoration effort are still with the Tribe, Elders now in their 60s and older: Kathryn Harrison, Margaret Provost, Candy Holcomb, Pat & Tom Martin and Marvin Kinsey, to name a few.

Post-Restoration success

In the almost 11,000 days since Restoration, these Tribal Elders have watched the restored Confederated Tribes of Grand Ronde grow from owning only a 2.5-acre cemetery to obtaining almost 10,000 acres for a reservation to building Tribal Community and Governance centers to opening Spirit Mountain Casino and Spirit Mountain Lodge.

They have watched the Tribe become the largest employer in Polk and Yamhill counties.

They have watched the Tribe build its own Health & Wellness Center that provides medical services to Tribal members and residents of the surrounding community.

They've watched as new Grand Ronde Tribal members have been born, learned their heritage and culture, and matured into proud Native Americans.

They have watched housing built, allowing Tribal members to return to the reservation. They have watched an educational facility go up to teach Chinuk Wawa.

They have watched a new generation of Tribal members take the helm and guide the Confederated Tribes of Grand Ronde toward prosperity, self-sufficiency and control of their collective destiny.

"I think one of the real strengths that the Grand Ronde people have is that we know that our destiny is in our hands," Kennedy said. "We no longer want to be in a position where someone else has the key to whether we survive or not. We will determine our own destiny."

Harrison, who served on Tribal Council for more than 20 years and never lost an election, lost against up the years since Restoration for the Tribe.

"We are living out the dreams of our Elders and our ancestors," Harrison said.

(This article includes previously published information from "Standing Tall: The Lifeway of Kathryn Harrison" by Kristine Olson and the 1983 Grand Ronde Reservation Plan, as well as Smoke Signals articles written by Tribal members Chris Mercier and Angela Sears and longtime staff writer Ron Korten. In addition, it includes information and quotes from interviews conducted with Tribal members and Elders, as well as other key players in the Restoration effort, during the summer and fall of 2008.)

30th Restoration
commemorative issue

BUILDING



Tribal Community Center opens March 1992



Spirit Mountain Casino opens October 1995



Natural Resources Department
opens in August 1997



Grand Meadows
opens September 1997



Health & Wellness Center
opens September 1997



Governance Center opens November 1998



Spirit Mountain Lodge opens December 1998



Elder Housing opens August 2000



Education Building opens August 2002



Grand Ronde Tribal Housing Authority Office opens November 2002



Tribal Library opens April 2003

30th Restoration
commemorative issue

A NATION



West Valley Veterans Memorial dedicated May 2003



Chal Musam Illhi housing development opens June 2003



Grand Ronde Station opens December 2003



Adult Foster Care buildings open July 2006



Elders' Activity Center
opens November 2008



Portland Area Office
purchased November 2009



Grand Ronde Fire Station opens June 2010



Tribal plankhouse opens September 2010



Tribe buys Willamina Middle School in May 2011



"I have the greatest respect for every decision-maker that we've ever had in this Tribe, and every Tribal member that made the decision to put them in place."

Tribal Vice Chair Jack Giffen Jr.

Grand Ronde Post-Restoration Tribal Councils

April 1984-May 1986: Kathryn Harrison, chair; Donn Mercier, vice chair; Candy Robertson, secretary; Frank Harrison, Merle Leno, Russell Leno, Darrell Mercier, Mark Mercier and Henry Petite.

May 1986 - October 1986: Henry Petite, chair; Mark Mercier, vice chair; Kathryn Harrison, secretary; Cheryl A. Kennedy, Merle Leno, Russell Leno, Darrell Mercier, Eula Petite and Candy Robertson.

October 1986 - September 1986: Mark Mercier, chair; Merle Leno, vice chair; Kathryn Harrison, secretary; Cheryl A. Kennedy, Russell Leno, Darrell Mercier, Eula Petite, Henry Petite and Candy Robertson.

September 1986 - September 1987: Mark Mercier, chair; Merle Leno, vice chair; Kathryn Harrison, secretary; Dorothy Greene, Frank Harrison, Bradley Kowing, Russell Leno, Eula Petite and Candy Robertson.

September 1987 - September 1988: Mark Mercier, chair; Merle Leno, vice chair; Kathryn Harrison, secretary; Valerene Groat, Eugene LaBonte, Russell Leno, Ray McKnight, Henry Petite and Candy Robertson.

September 1988 - September 1989: Mark Mercier, chair; Candy Robertson, vice chair; Kathryn Harrison, secretary; Valerene Groat, Merle Holmes, Marvin Kimsey, Russell Leno, Ray McKnight and Henry Petite.

September 1989 (vacancies due to absenteeism): Mark Mercier, chair; Candy Robertson, vice chair; Kathryn Harrison, secretary; Wilmaeene Butler, Valerene Groat, Merle Holmes, Ray McKnight and Rick McKnight.

September 1989 - September 1990: Mark Mercier, chair; Candy Robertson, vice chair; Kathryn Harrison, secretary; Wilmaeene Butler, Valerene Groat, Merle Holmes, Ray McKnight, Rick McKnight and Bob Mercier.

September 1990 - September 1991: Mark Mercier, chair; Kathryn Harrison, vice chair; Valerene Groat, secretary; Larry Brandon, Merle Holmes, Ray McKnight, Rick McKnight, Bob Mercier and Margaret Provost.

September 1991 - October 1991: Mark Mercier, chair; Kathryn Harrison, vice chair; Valerene Groat, secretary; Larry Brandon, Merle Holmes, Ray McKnight, Rick McKnight, Bob Mercier and Margaret Provost.

October 1991 - November 1991: Mark Mercier, chair; Kathryn Harrison, vice chair; Valerene Groat, secretary; Larry Brandon, Merle Holmes, Ray McKnight, Bob Mercier, Margaret Provost and Candy Robertson.

Oct. 30 - Nov. 13, 1991 (vacancy): Mark Mercier, chair; Kathryn Harrison, vice chair; Valerene Groat, secretary; Merle Holmes, Ray McKnight, Bob Mercier, Margaret Provost and Candy Robertson.

November 1991 - September 1992: Mark Mercier, chair; Kathryn Harrison, vice chair; Valerene Groat, secretary; Merle Holmes, Ray McKnight, Bob Mercier, Margaret Provost, Candy Robertson and Leon C. Tom.

September 1992 - September 1993: Mark Mercier, chair; Kathryn Harrison, vice chair; Candy Robertson, secretary; Merle Holmes, Andrew Jenness, Ed Larsen, Ray McKnight, Margaret Provost and Leon C. Tom.

September 1993 - September 1994: Mark Mercier, chair; Kathryn Harrison, vice chair; Candy Robertson, secretary; Valerene Groat, Merle Holmes, Andrew Jenness, Ed Larsen, Ray McKnight and Leon C. Tom.

September 1994 - September 1995: Mark Mercier, chair; Kathryn Harrison, vice chair; Ed Larsen, secretary; Valerene Groat, Bob Haller, Andrew Jenness, Eugene LaBonte, Ed Pearsall and Leon C. Tom.

Sept. 20 - Oct. 11, 1995: Mark Mercier, chair; Kathryn Harrison, vice chair; Ed Larsen, secretary; Valerene Groat, Bob Haller, Eugene LaBonte, Ed Pearsall, Margaret Provost and Leon C. Tom.

Oct. 12, 1995 - September 1996: Mark Mercier, chair; Kathryn Harrison, vice chair; Ed Pearsall, secretary; Valerene Groat, Bob Haller, Eugene LaBonte, Ed Larsen, Margaret Provost and Leon C. Tom.

September 1996 - September 1997: Kathryn Harrison, chair; Ed Larsen, vice chair; Ed Pearsall, secretary; Bob Haller, Eugene LaBonte, Reyn Leno, Mark Mercier, Margaret Provost and Leon C. Tom.

September 1997 - September 1998: Kathryn Harrison, chair; Ed Larsen, vice chair; Ed Pearsall, secretary; Valerene Groat, Reyn Leno, Bob Mercier, Mark Mercier, Margaret Provost and Leon C. Tom.

September 1998 - September 1999: Kathryn Harrison, chair; Reyn Leno, vice chair; Ed Pearsall, secretary; Valerene Groat, Bob Haller, Ed Larsen, Bob Mercier, Mark Mercier and Leon C. Tom.

September 1999 - September 2000: Kathryn Harrison, chair; Ed Larsen, vice chair; Ed Pearsall, secretary; Valerene Groat, Bob Haller, Earl F. LaBonte, Reyn Leno, Bob Mercier and June Sell-Shorer.

September 2000 - September 2001: Kathryn Harrison, chair; Ed Larsen, vice chair; Reyn Leno, secretary; Bob Haller, Cheryl A. Kennedy, Earl F. LaBonte, Ed Pearsall, Jan D. Reibach and June Sell-Shorer.

September 2001 - September 2002: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; June Sell-Shorer, secretary; Valerene Groat, Bob Haller, Earl F. LaBonte, Ed Larsen, Ed Pearsall and Jan D. Reibach.

September 2002 - September 2003: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; June Sell-Shorer, secretary; Valerene Groat, Bob Haller, Ed Larsen, Ed Pearsall, Jan D. Reibach and Valerie Robertson.

September 2003 - September 2004: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; June Sell-Shorer, secretary; Jack Giffen Jr., Valerene Groat, Bob Haller, Ed Larsen, Jan D. Reibach and Valerie Robertson.

September 2004 - September 2005: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; June Sell-Shorer, secretary; Angie Blackwell, Jack Giffen Jr., Chris Mercier, Jan D. Reibach, Valerie Robertson and Wesley West.

September 2005 - September 2006: Cheryl A. Kennedy, chair; Angie Blackwell, vice chair; Chris Mercier, secretary; Jack Giffen Jr., Reyn Leno, Jan D. Reibach, Wink Soderberg, Kathleen Tom and Wesley West.

September 2006 - September 2007: Chris Mercier, chair; Angie Blackwell, vice chair; Jack Giffen Jr., secretary; Cheryl A. Kennedy, Reyn Leno, Valerie Shaker, Wink Soderberg, Kathleen Tom and Wesley West.

September 2007 - September 2008: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Jack Giffen Jr., secretary; Chris Mercier, June Sell-Shorer, Steve Bobb Sr., Kathleen Tom, Valerie Shaker and Wink Soderberg.

September 2008 - September 2009: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Jack Giffen Jr., secretary; Chris Mercier, June Sell-Shorer, Steve Bobb Sr., Kathleen Tom, Valerie Shaker and Wink Soderberg.

September 2009 - September 2010: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Kathleen Tom, secretary; Chris Mercier, June Sell-Shorer, Steve Bobb Sr., Valerie Shaker, Wink Soderberg and Toby McClary.

September 2010 - September 2011: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Kathleen Tom, secretary; Chris Mercier, Jack Giffen Jr., Steve Bobb Sr., Valerie Shaker, Wink Soderberg and Toby McClary.

September 2011 - May 2012: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Jack Giffen Jr., secretary; Chris Mercier, Steve Bobb Sr., Valerie Shaker, June Shorer, Kathleen Tom and Toby McClary.

June 2012 - September 2012: Cheryl A. Kennedy, chair; Reyn Leno, vice chair; Jack Giffen Jr., secretary; Chris Mercier, Steve Bobb Sr., June Shorer, Kathleen Tom and Toby McClary.

September 2012 - Sept. 2013: Reyn Leno, chair; Jack Giffen Jr., vice chair; Toby McClary, secretary; Chris Mercier, Steve Bobb Sr., June Shorer, Kathleen Tom, Cheryl A. Kennedy and Jan A. George.

September 2013 - Present: Reyn Leno, chair; Jack Giffen Jr., vice chair; Toby McClary, secretary; June Shorer, Kathleen Tom, Cheryl A. Kennedy, Jan A. George, Ed Pearsall and Denise Harvey.

30th Restoration commemorative issue



Angie Blackwell
2004-07



Steve Bobb Sr.
2017-13



Larry Brandon
1990-91



Wilma Elena Butler
1989-90



Jon A. George
2012-present



Jack Giffen Jr.
2003-09, 2010-present



Dorothy Greene
1986-87



Valerene Groot
1987-93, 93-96, 97-00, 2001-04



Bob Heller
1994-97, 98-04



Frank Harrison
1984-85, 86-87



Kathryn Harrison
1994-2001



Denise Harvey
2013-present



Marie Holmes
1988-94



Andrew Jones
1982-83



Cheryl Kennedy
1981-86, 2000-present



Marvin Kinsey
1988-89



Bradley Kuning
1988-89



Earl LaRonde
1999-02



Eugene LaRonde
1987-88, 94-97



Ed Larsen
1993-2004



Marie Leno
1984-88



Rayn Leno
1990-present



Russell Leno
1984-89



Tobey McClary
2009-present



Ray McKnight
1987-94



Rick McKnight
1989-91



Bob Merlier
1989-92, 95-00



Chris Merlier
2004-13



Darrell Merlier
1984-86



Dean Merlier
1984-85



Mark Merlier
1984-99



Ed Pearse
1994-01, 2013-present



Eula Pettie
1983-87



Henry Pettie
1981-86, 87-89



Margaret Poynt
1980-83, 87-88



Jan Reibach
2000-06



Candy Robertson
1984-86, 91-94



June Shaver
1999-05, 07-10, 11-present



Val (Robertson) Shaker
2002-05, 06-12



Wink Soderberg
2005-11



Leon Yum
1991-99



Kathleen Yum
2007-present



Wesley West
2004-07



Wesley West
2004-07



Wesley West
2004-07



Wesley West
2004-07



Wesley West
2004-07



Wesley West
2004-07



Wesley West
2004-07

Tribal Council Years of Service

30th Restoration commemorative issue

Temporary Grand Ronde Council meets in June 1975 Early Treasurer's Report cites Tribal bank balance of \$2.27

By Dean Rhodes

Smoke Signals editor

The year is 1975. Gerald Ford sits in the White House.

"All in the Family" is the most popular show on TV.

"Love Will Keep Us Together" by the Captain & Tennille tops the pop music charts.

Gas sells for about 50 cents a gallon.

And on June 8, 10 people christened "The Temporary Council of the Grand Ronde Indians" convene. Those in attendance are Chairwoman Margaret Provost, Co-Chairman Merle Holmes, Secretary Patti Martin, Treasurer Vicki Lawrence and Council members Darrell Mercier, Marvin Kinsey, Les Houck, Russell Leno, Verna Larsen and Ken Hudson.

According to minutes kept by Martin, the discussion items are mostly procedural.

Among the decisions made:

- Meetings will be held on Sundays;

- General Council meetings will be held once a month;

- Bylaws of the Siletz Tribal Council will be adopted and revised to meet Grand Ronde needs.

And the next meeting will be held at the Kopper Kitchen in Salem.

The meeting adjourns at 4:01 p.m.

Forty-three people attended the meeting in Grand Ronde, driving from as far away as Tillamook and Portland.

From such humble beginnings, the Restoration of the Grand Ronde Tribe began.

According to Martin's minutes, taken between June 8, 1975, and Feb. 1, 1976, money to fund the effort was indeed scarce.

For instance, the June 17 meeting held at the Kopper Kitchen is fronted by Margaret Provost. She pays \$14.75 for dinner and the meeting room, and will be reimbursed when "the funds come in," the minutes state.

During the Sept. 21, 1975, meeting, Holmes announces he has applied for a \$7,800 grant from the National Indian Lutheran Board. In addition, Tribal members have approached the Small Tribes of Western Washington for admission, which would make the Grand Ronde Tribe eligible for the organization's grants.

Also in September, Kinsey moves to keep the same Tribal Council members on until September 1976 because of all the work they have done and the contacts made. The motion passes.

In October at a meeting held in the conference room at Chemawa Indian School, attendance swells to 57. Provost explains the ultimate goal of the council to newly attend-

ing Tribal members – Restoration. The meeting also includes a potluck meal.

In addition, a show of hands indicates interest in a health survey, which Diana Denham and Patti Martin agree to conduct in the Grand Ronde Library on Oct. 31.

On Dec. 7, Treasurer Vicki Lawrence delivers her first report detailed in the minutes. The amount of \$21.27 was collected at the previous meeting, of which \$15 was dispersed for rental of the church and \$5 used to purchase stamps, leaving a balance of \$2.27.

Holmes reports receiving a letter from Oregon Sen. Bob Packwood.

"Since the Menominees were restored, it looks good for Siletz. We are sure that we could be restored also, because we have as many rights and needs as the others. There is also a chance for state recognition," the minutes say.

The Dec. 15 Tribal Council meeting held at a Bonanza restaurant discusses putting together a Christmas party and spaghetti feed for Indian children in Grand Ronde. Several names are offered regard-

ing who would be the best Santa, but the minutes do not reveal who the eventual Grand Ronde Claus turned out to be. However, the party is slated for 1 p.m. Sunday, Dec. 21.

In January 1976, the Tribe is notified that its admittance into the Small Tribes of Western Washington is denied. An early setback in obtaining funding for the Restoration effort.

"The fact that Chinook Indians are a member, and receiving funds, is very puzzling since Grand Ronde has more than 300 Chinook Indians," the minutes state.

On the positive side, Holmes says he feels confident about receiving a \$7,800 National Indian Lutheran Board grant since ineligible groups were supposed to be notified of such by Jan. 1.

It also is announced that Ray Cross, a Mandan Indian who helped the Menominees obtain Restoration, would be taking over the Grand Ronde's case with the Native American Rights Fund.

The Tribal Council also decides that all meetings should be held

COUNCIL MEETING OF THE GRAND RONDE INDIANS

DATE: DECEMBER 7, 1975

MEMBERS IN ATTENDANCE: Vicki Lawrence
Russ Leno
Merle Holmes
Marvin Kinsey
Darrell Mercier
Patti Martin

MEMBERS NOT IN ATTENDANCE: Les Houck
Margaret Provost
Ken Hudson

MINUTES:

Merle called the meeting to order at 1:20. Roll was called—Margaret Provost, Ken Hudson, and Les Houck were absent.

Treasurer's report was given by Vicki Lawrence. The amount of \$21.27 was collected at the last meeting. \$15.00 was paid to the pastor for the rental of the church. \$1.00 was used for stamps. A balance was left of \$2.27. Merle mentioned the treasurer's report be accepted. Motion seconded.

Merle asked Marvin to give his report on the visitation of the lawyer, James King. He said that probably no government land could be given back. He told the people if they are on this list, they must contact the State Land Board. There is a charge of \$7.50 to get it.

The question was asked, "Is there any hope of doing something to Mr. Feller?" The statute of limitations has run out.

Merle and Marvin attended a meeting of the task force at Siletz. There were some Indians there, but Merle said that if they did anything at all, they were very disappointed. "But who knows?"

We want to have a meeting with Mr. Lowlight and the Public Health in order to use the dental health facilities at Chemawa. Merle said two people who are on the old rolls, and their dependents, will be recognized for this dental program.

Merle had some feelings out about low-income housing in the Grand Ronde area. The rent would be very low, because of the income out this way. Nothing smaller than 2 bedrooms.

Merle said a workshop is being held in Portland concerning the GSA Program. He hoped we will be sub-granted by \$1,000, and have GSA money to use in the Grand Ronde area.

There are a lot of educational grants—the only one being \$2,000. The school must be Federally accredited before they will accept the grant. Marvin Kinsey told the people that if they could get up enough money for a transcription crew, the GSA Program will arrange a contract between the crew and the Forest Service.

The question was asked, "Does anyone know what the cost of heating up to the water system is?" It is an initial cost of \$300.00, and then a monthly charge of \$7.00 + \$0.00.

in Grand Ronde from now on. "The public school is open to use by the public," the minutes state. "There is no cost unless we use the kitchen. The Tribal Business Committee is filling out the necessary forms to see that the first Sunday of every month is scheduled for our meetings."

Monetarily, things are improving. The Tribal checking account stands at \$93 thanks to donations at the Christmas party. (There's no mention of Provost being reimbursed for the Kopper Kitchen expense.)

In February, Holmes appoints Dean Mercier to the remainder of Ken Hudson's term on council until September elections are held. And a Bylaw Committee of Russ Leno, Dean Mercier, Darrell Mercier, Vicki Lawrence and Patti Martin forms to update the Siletz bylaws.

Twenty-eight people attend the Feb. 1 Tribal Council meeting. Most of them list Grand Ronde addresses on the attendance sheet.

Slowly, the Confederated Tribes of Grand Ronde is re-awakening in its traditional homeland as the nation's 200th birthday approaches. ■



Restoration testimony

Testimony of Kathryn Harrison in support of HR 3885 before the House Interior and Insular Affairs Committee, Oct. 18, 1983:



Today, for the first time, I feel at peace with my ancestors, the introduction of this Restoration Bill is a beginning of an ending; a eulogy and a greeting.

I am speaking here today, not only for people back home who are gathered together to celebrate this day, but also for those ancestors who completed our first Trail of Tears 127 years ago. Walking from Table Rock near what is now the city of Medford, Oregon, in a massive military round-up during the wintery month of February 1856. It took them 33 days to reach the present site of Grand Ronde. For those proud people who carried on, persisted, even stood alone to preserve our culture, Termination was not in their plans at all.

Did they make that walk in vain?

If you know anything about Indian people, especially the history of Grand Ronde Indians, a history that's not in the history books, you know we have endured much, but we have endured. With the coming of Termination in 1954, our second Trail of Tears began and is now in its 29th year; our children know of no other way of life. The economic impact was devastating and we became "experts" on poverty; our original reservation

suffer from problems in addition to issues confronting other Tribes. Without resources, we are a minority among recognized Tribes, yet, not considered as equals either in the dominant society.

It has taken a lot of hard work, depressing and discouraging at times, but, there's always been the feeling that, as extensions of our ancestors, this restoration effort is the carrying out of their visions – and so we could always reach back to their strengths and wisdom.

Because of this, we have seen organizations come and go, yet the Grand Ronde Tribe continues. Our roots are there, but we need those roots confirmed by Restoration. We are not only looking at strengthening our culture, we are also interested in working for economic betterment, and so by helping ourselves, we are helping the total community.

Termination of Indian Tribes has been discredited by all of the U.S. presidents since President Nixon, yet my Tribe is still terminated.

But now, Congressman AuCoin knows and understands our plight and has joined us in our long walk toward rejoining the family of Indian Nations. By introducing our Restoration Bill today, he is giving us new hope that there is still "liberty and justice for all" in this United States of America.

Testimony of Frank Harrison in support of HR 3885 before the House Interior and Insular Affairs Committee, Oct. 18, 1983:

Mr. Chairman, members of the Committee:

My name is Frank Harrison, and I am a council member of the Confederated Tribes of Grand Ronde Indians. I want to thank you for allowing me this opportunity to appear before you. I would like to tell you some of the effects of Termination on our Tribe.



As you know, Termination as a policy has been repudiated by the United States Congress since 1968, but my Tribe remains terminated.

The idea behind Termination was for Indian people and Tribes to become self-sufficient by assimilating into the white society; to compete with white people and thus to learn to advance ourselves. The concept was that Termination would have a positive effect on the Grand Ronde Tribe.

The facts, however, show that the opposite has happened. Termination caused a great hardship to our Tribe and our people are still suffering because of it. In 1982, we hired a firm in McMinnville, Oregon, to conduct a socio-economic study of our people. This study shows that the Grand Ronde Indians are lagging behind their white neighbors in health, employment and education. I would like, Mr. Chairman, to read some of the findings of this report.

Twenty-five percent of our Tribal members suffer from chronic health problems. Twenty-four percent are in need of medical attention but cannot afford it. Fifty-one percent have dental care needs which are not

being met.

The tragic irony of this is that not far from Grand Ronde there is the Indian Health Service's facility at Chemawa Indian School. This is a modern and efficient facility, but our people cannot make use of its services because we are terminated and no longer federally recognized Indians. But the greatest loss has been our sense of identity. The loss of federal recognition affected the unity of the Tribe. Some people moved away. I remember going to other Tribes and having Indian people ask me what Tribe I was from, and having them not know Grand Ronde. This happened to me many times when I was growing up and still does today. This would not have happened if our Tribe had been federally recognized perhaps.

In seven ratified treaties, our Tribe ceded to the United States hundreds of thousands of prime acres, making that land available for white settlement; in return the United States agreed to provide health, education and economic development services. The United States agreed to protect our people; the United States recognized our sovereignty. Our Tribe has abided by the laws of Congress and we kept our treaty promises. We never consented to being terminated and yet Termination has unilaterally abrogated many of the promises made to our Tribe by the United States. We ask today that Congress close the gap of 29 years and restore our Tribe to its former status. Thank you.

An excerpt from the testimony of U.S. Rep. Les AuCoin before the Committee on Interior and Insular Affairs in Washington, D.C., on Oct. 18, 1983. In this testimony, AuCoin urged the passage of the Restoration Bill, which he introduced.



Mr. Chairman, members of the Committee:

Thank you for this opportunity to testify in support of this bill. The main thing I want to stress this morning is my complete support for this legislation and what it seeks to do – and that is give the Confederated Tribes of Grand Ronde the tools they need to help themselves.

I'm convinced that Tribal status is crucial to Native American people and is a cornerstone for their collective success. To non-Indians, Tribal status may seem superfluous, unnecessary and perhaps even silly. But to Indian peoples, it is the vessel for their cultural rediscovery, and a source of their cultural identity.

Even though the Tribe was ill-prepared for the realities of Termination and many Indians floundered as unemployment soared, the Grand Rondes maintained an identity, a sense of community that persists today. It is a strong bond which may never be broken.

These Indian people are now ready to accept Restoration of their Tribe as a federally recognized entity. They are not asking for a handout. They are determined people who have earned the dignity of being called by this nation as a Tribe once more.

Road to R

1850s - The Grand Ronde Reservation is established by treaty arrangements and an executive order. More than 30 Tribes and Bands from western Oregon, northern California and southern Washington forcibly relocated to the reservation beginning in February 1856.

1887 - The General Allotment Act, which gave 270 allotments totaling more than 33,000 acres on the reservation to individual Tribal members, became law. This action led to the loss of major portions of the reservation to Indian non-ownership.

Key Tribal Events After Restoration

1984 - First official Tribal Council sworn in office.

Sept. 2, 1988 - The tribe regains 9,811 acres of its original reservation when President Reagan signs the Grand Ronde Restoration Act into law.

1989 - The tribe buys 4.3 acres along Highway 12 to house its National Research Center. It is now the site of Spirit Mountain Casino.

March 1994 - Tribal Community Center completed.

1998 - Tribe purchases 340 acres of additional land along Highway 12 for economic development.

1999 - Tribal membership vote to pursue gaming.

October 1999 - Spirit Mountain Casino opens.

1999 - The Grand Ronde Tribal Housing Authority is established.

continued on next page



Kathryn Harrison, Tribal Elder, now 89, who joined the Restoration effort in the early 1980s and was one of the five Tribal members to testify before Congress in 1983. She also has served on the Tribal Council as chairwoman.



Jackie Whisler, Tribal Elder, passed on, who joined the Restoration effort after being cajoled by her father, Dean Mercier, who asked her when she was going to come over and start helping her people.



Dean Mercier, Tribal Elder, passed on, who joined the Restoration effort in the 1970s and helped recruit his daughter, Jackie Whisler, to the Restoration effort. Along with Holmes and Kimsy, one of the first three Tribal chairmen.



Vic Attiyeh, Oregon governor during part of the Restoration effort who supported the Grand Ronde in regaining federal recognition as a Tribe.



Merle Holmes, Tribal Elder, who passed away in May 2004, was one of the three Tribal members in the early 1970s who started the effort to restore the Grand Ronde Tribe to federal recognition.



Margaret Provost, Tribal Elder, now 83, who was one of the three Tribal members in the early 1970s who started the effort to restore the Grand Ronde Tribe to federal recognition.

1901 - U.S. Inspector James McLaughlin declares a 25,791-acre tract of the reservation "surplus" and sells it for \$1.10 per acre. Much of the land was purchased by local timber interests.

Aug. 13, 1954 - Congress passes the Western Oregon Indian Termination Act, which severs the trust relationship between the federal government and the Tribe. It meant that the Grand Ronde would no longer be acknowledged as Indians, and would have no rights to their reservation lands.

1968 - President Lyndon Johnson speaks against Termination as a federal policy.

Key Pl



30th Restoration commemorative issue

Kimsey recalls the road to Restoration

By Chris Mercier

There I sat at the local Food Bank.

Elder Marvin Kimsey sat before me, leaning back in the chair, calmly flicking cigarette ashes into a coffee can.

He spoke of Restoration. No, not the act of Restoration, Bill 3885, and speaking before Congress. Not the recent celebration at Spirit Mountain Casino. No, none of that.

He spoke of those first Tribal Council meetings that were like pot-lucks and the occasional shouting match that unfurled in a tiny office at the cemetery. To him, Restoration signified a unique struggle that he and a handful of others worked toward long ago.

He talked about Lebanon, nearly 30 years ago. Margaret Provost convinced him and Merle Holmes to come to a meeting held by some Association of Urban Indians.

"God those meetings were awful. They fought, they bickered," he said. "Some of the people, they were Knapuyn, some of them were Sioux. Some not even Indian at all."

But despite the arguing, those people had one thing in common: an idea in hindsight that meant everything, an idea that would put Grand Ronde on the map.

The year was 1972, and the Termination Act had occurred not even 20 years ago. The idea was Restoration. Nobody knew what that meant, how long such a task would take or even if the goal was at all possible. But the idea stuck and 30 years later, Confederated Tribes of Grand Ronde.

If it could have only been that simple.

"You know, we figured it would take two or three years, tops," said Kimsey.

Well, we all know how the road toward Restoration extended a little beyond that projection, as the Tribe never really became 'The Tribe' in the eyes of the federal government until 1983, 11 years after Kimsey, Provost and Holmes first attended that fateful little meeting in Lebanon.

What we don't really know is just what had to be done to achieve Restoration. Paperwork: loads and loads of paperwork. And phone calls, and letters to be written, and surveys, and enrollment numbers, and fact-finding, and people finding, coalition building, you name it — this was grassroots politics.

Names abound — Les AuCoin, Elizabeth Furse, Mark Hatfield, Don Wharton and Dean Mercier. And, yes, most people have a general idea of what happened, what with the visits to Washington, D.C., and all. But only a select few know the whole story, one which really goes beyond the scope of a simple article in a bimonthly publication, and might be better suited for a detailed



Marvin Kimsey

account as a book. At least so said Kimsey.

"It is ... impossible, I mean impossible to tell you everything that went on in Restoration, and what entailed," Kimsey said, shaking his head. "It really is. You just had to be there."

"There were a lot of sacrifices made," he continued. "We weren't always a Tribe with a casino, or a Tribe with timber even."

To be exact, they were a small group of people, with lives, with jobs not really related to a potential Tribe. There was no steady source of funding, no grants and their pooled extra cash amounted to no more than \$37. Not surprisingly for the first few years, the Confederated Tribes of Grand Ronde was an after-hours project: work away from work, unpaid for even Kimsey himself, often questionable.

"I can't say what drives a person to do it," he said. "I don't know who else would have done it, because there wasn't a whole lot of interest. Work 10- to 12-hour days for nothing. Who wants to do that?"

Well enough people wanted to do "that" to make the venture worthwhile. The first few acres of Tribal property were purchased, the cemetery no loss, but coming at least with an office building. Things were cooking. Membership was estimated at more than 600 people, and there was a steady flow of volunteers to keep the ball rolling.

"A lot of people came and went," Kimsey said. "Some were really helpful for one or two months and then they left. And who can blame them? They had their livelihood, their jobs."

Kimsey called the period of 1972

to 1979 a time of "no gains whatsoever." But that time produced the core group of himself, Jackie Whisler, Merle Holmes and Margaret Provost, the four who were to be instrumental in getting the Tribe restored. And that time yielded some of the long-lasting alliances, such as with Elizabeth Furse and Don Wharton of Oregon Legal Services, and with a strong political friend in the form of Congressman Les AuCoin.

Two other key players of note would arrive on the scene, Dean Mercier and Kathryn Harrison. Kimsey and Whisler both can remember the long days and nights spent crowded in the cemetery office, with neither heat nor plumbing, one phone line and a donated typewriter between them. Their first computer was a Commodore 64, which only one person knew how to use. Paper towels substituted for coffee filters.

"Yeah, I can remember during the long winter days, watching Jackie and Kathryn sit at their desks, wearing their coats," chuckled Kimsey.

"Gosh, I can remember those days, too," Whisler said on another occasion. "I left a Coke sitting by my desk one night and when I came back the next morning, it had frozen."

"We lived Restoration," she said. Whisler entered the fray in 1977 while living in Amity. Her father, Dean Mercier, had become involved and phoned her one night, asking when she was going to come over and "start helping her people."

Mercier himself had become involved, somewhat inadvertently, after learning at a Christmas party one night that he had been elected

to Tribal Council.

"I figured if they thought enough of me to vote me in, I'd better start paying attention," Mercier said.

He, like others, had been recruited into the effort by Kimsey, of course. "Mister Restoration," Mercier called him.

Holmes, Kimsey and Mercier were in fact three of the first original Tribal chairmen. A Tribal Council did exist back then, with elections determined not by ballots, but merely by a show of hands at the General Council meetings.

"Back then nobody wanted to be on council," Whisler said. "I think if somebody was angry at somebody else, they would nominate them for council."

Perhaps nobody wanted to be on council because the positions were, like virtually every other one in those days, voluntary (read: unpaid). Council members had to be leaders, not politicians, an aspect not forgotten by the pre-Restoration group, especially Mercier.

"I never turned into a politician," Mercier said. "Though sometimes they tried to force me to. It was tough on the way to Restoration."

Indeed, Mercier's fiery personality didn't always serve his purpose too well. Whisler and her father both remember one of their early meetings with Les AuCoin, when the congressman was unusually tardy.

"He asked us if he was late," Mercier remembered. "I said, 'Oh, about two years late.'"

Whisler growled "Dad!" and gave him a sharp kick in the shin for the lack of diplomacy.

"I can remember AuCoin just looked at my dad and said, 'You're starting out wrong,'" Whisler said, laughing.

Nonetheless, a sense of levity pervaded many of those early meetings. Some even look back on the occasional fistfights that erupted within the confines of Tribal functions with nostalgia, because even an overheard argument that came to blows was a sure sign of clear and effective communication. Nobody doubted another's stance after a bloody nose and row on the floor.

"The meetings were fun back then," Whisler said. "They were informative."

Just what were they doing all those years? What did all those meetings, all those long office hours need? Kimsey presented a paper from his records, a questionnaire and on it written, among others things, "Congressional Criteria for Federal Recognition."

It read:

1. The Tribe has exercised ongoing governmental functions.

2. Tribal group consists of a community of Indians belonging to a formerly recognized Tribe.

30th Restoration commemorative issue

3. The Indians are still located in their aboriginal territory or on the former reservation.

4. They have maintained their customs and language.

5. The Tribal group is poorer than the surrounding adjacent non-Indian population.

"So, there you had it," Kimsey said. "The five or six steps toward Restoration. It seemed so simple, but it wasn't."

And AuCoin was the first person to tell them that.

"When we first dealt with him, he told us about all the work," Kimsey said. "And he told us, 'You've got to do the work. I'm not going to do it for you.'"

They had to hold meetings, to prove governmental functions. They had to hold powwows and other rituals to demonstrate the upkeep of culture. They had to certify the blood quantum of members, document those who still spoke jargon, research families and collect numbers on income. They had to pursue grants for funding. Fry bread stands and peddling homemade (by Tribal Elders) jam were some of the notable fundraising activities.

At one point, Merrier said, the Tribe had an unsigned deal with United and Southwest airlines to provide them with huckleberry jam. That is until they realized the quantity demanded was way beyond their means.

Community support also had to be garnered. They contacted churches, clubs and scores of organizations, and just about anyone who would give support. They went through all manner of tedious bureaucratic work just to fulfill those obligations. Before steady funding arrived, Kimsey had to quit his job just to devote more time to the effort.

"It was like chasing a rainbow," Kimsey said. "It seemed closer, but it wasn't."

But the group got plenty of help from Tribal Elders; either through bake sales or money. Their support was monumental, Kimsey said.

"Ila (Dowd) and Velma (Merrier) helped us," he said. "And Wilson Bobb and Esther LaBonte, they donated money."

"It made you feel pretty good that someone believed in you," he added.

"Sometimes I think the Elders just wanted an excuse to get together," Whisler said. "To them, Restoration hopefully meant their medication was paid for."

But even with all the backing, the goal still seemed unreachable, just always out of grasp. More than once they felt like quitting.

"The hours were long and tedious," Kimsey said. "And there were times I wondered if it was worth it."

"I can remember once I wanted to quit because we didn't get this Association for Native Administration grant," Whisler said. "We thought we had it. But Marvin told me we didn't get it and I cried. It just seemed like this would never



From left, Marvin Kimsey, Jackie Whisler, Frank Harrison, Karen Askins and Kathryn Harrison prepared to testify before the House Interior and Insular Affairs Committee about restoration for the Grand Ronde Tribe on Oct. 18, 1983.

happen."

They got over it, and pressed on, taking solace in the slightest sliver of hope. As Whisler said, the encouragement came sporadically, and when it did, it worked.

"We would be so down sometimes," she said. "But all it took was one phone call from somebody in Salem or D.C., telling us we had to do this or that and it would have us all fired up and working for another week."

The occasional workshop would happen, or a conference out of state, and they would have to decide who would go. Funds were that limited.

"We didn't have enough money, so we just sent one person and they would take notes for all of us," Whisler said.

Ultimately, another ANA grant came their way for \$60,000, enough to fund the whole operation for a year, and enough for the core members to quit and go full-time into Restoration.

"At that time, it was enough for all of us," said Kimsey, smiling.

More help materialized, as Elizabeth Furse, Don Wharton and Oregon Legal Services jumped on board and really got the effort going. In a clear reversal of fortune, at one point Kimsey and the others were actually turning down grants. And slowly but surely, with their newfound aid and finances, they were building up toward a date in D.C. with Congress.

But other obstacles loomed, among them opposition from Oregon Steelheaders and commercial fisheries, who feared that the special fishing rights likely given to a newly restored Tribe might encroach upon their business. Timber organizations worried federal lands loaded with trees of timber might go to Indians for reservation land. Even the Bureau of Indian Affairs proved

difficult.

"Geez, you'd think the BIA would be your friend," said Whisler. "But they demanded so much from us."

Through political maneuvering, they were able to neutralize opposition or turn it into support. With AuCoin gathering support in the House and Hatfield in the Senate, plus the aid of then-Oregon Gov. Vic Atiyeh and assorted Polk and Yamhill county commissioners, the Tribe was only a hearing away from reality.

In 1983, Kimsey, Whisler, Kathryn Harrison and her son, Frank, and her daughter, Karen Askins, along with Elizabeth Furse made the legendary trip to Capitol Hill in Washington, D.C. Neither Kimsey nor Whisler have forgotten that. As funds were still nowhere near the abundance they are now, the intrepid group stayed at the Davis House, not exactly a mission, and pretty far from being a hotel.

"My room, as near as I can tell, was a converted closet," Whisler said. "And I had one towel for the entire week. I had to ask for another."

The big day was truly, well ... big. Whisler wasn't really prepared for what lay ahead. The plan was originally to have Marvin and Frank speak before Congress and aides, with her looking on not uttering a peep. But Furse had other plans, telling Whisler it was imperative that she spoke.

"I freaked out," she said. "I told her there's no way I can speak in front of all those people. I told her I wasn't going to do it."

"She just looked at me and said, 'Jackie!'" Whisler said, imitating Furse with a voice similar to the way a parent might speak to a petulant child.

Later on, while walking down the halls of Congress, Whisler peeked

into a side room, Mike Wallace of "60 Minutes" was conducting an interview with some political bigwig.

"They also met with a senator from Minnesota. She remembered vividly how he explained that some Tribes in Minnesota considered Termination one of the best things that ever happened to them."

"We didn't know what to say," she said. "I just said, 'We can't speak for other Tribes.'"

"They all spoke on behalf of their Tribe. Ronald Reagan signed HR 3885 and it was passed with 57 letters of support and none opposing. And on Nov. 22, 1983, the inception of the Confederated Tribes of Grand Ronde began, 2,200 members in all."

"The truth is, I've no interest in being back there and part of those politics that go on today," Kimsey said. "But I'm glad I was part of Restoration, and like I said, I don't know what would drive a person to do it. But if it had to be done again, I suppose I could muster up the strength."

Whisler reflects rather fondly on it as well.

"As good as we're doing now, when I think back to all the struggles then, it was so much fun," she said. "It was so ... innocent."

If Kimsey himself has any hard feelings, they are well concealed. He just hopes that someday the recognition due to his crew will come, particularly Whisler, who he thought had been largely omitted in appreciation.

"Not enough is said about Jackie," he said. "I can't even begin to tell you how important she was. Whenever we needed, she always got it done."

Reprinted from the Dec. 15, 2001, *Smoke Signals*.

Important Confederated Tri

Sept. 10, 1853: Treaty with the Rogue River Tribes.

Sept. 19, 1853: Treaty with the Umpqua-Cow Creek Band.

Nov. 15, 1854: Treaty with the Rogue River Tribes.

Nov. 18, 1854: Treaty with the Chasta Costa.

Nov. 29, 1854: Treaty with the Umpqua and Kalapuya.

Jan. 22, 1855: Treaty with the Confederated Bands of the Willamette Valley.

Dec. 21, 1855: Treaty with the Molalla.

Feb. 23-March 25, 1856: Trail of Tears from Table Rock Reservation to Grand Ronde.

June 30, 1857: President James Buchanan's Executive Order establishes the 69,100-acre Grand Ronde Reservation.

1862: Father Adrian Croquet opens St. Michael's Church in Grand Ronde.

1870s: Indians from the Salmon and Nestucca rivers join the Grand Ronde Reservation.

1872: Individual Indian families allotted farm and land at Grand Ronde.

1887-89: Dawes General Allotment Act passed by federal government; reservation begins to shrink.

1901: Negotiations begin on sale of surplus, or unallotted, reservation lands. Sale consummated by lump-sum payment of \$28,500, or about \$1.10 per acre or \$72 per capita.

June 18, 1934: Indian Reorganization Act allows Tribe to purchase land for subsistence and farming sites. About 537 acres purchased using IRA funds.

April 4, 1936: Tribe adopts its Constitution and bylaws under the IRA by an 83-13 vote.

June 9, 1953: The 83rd Congress approves House Resolution 108, which establishes a policy of termination of the federal-Tribal relationship with some Tribes.

Aug. 13, 1954: The Western Oregon Indian Termination Act signed.

1956: Federal services to terminated Indian Tribes cease; publication of Termination Roll.

Dec. 22, 1973: The Menominee Tribe of Wisconsin becomes the first Terminated Tribe restored by Congress.

1975: Temporary Council of Grand Ronde Indians starts meeting in Grand Ronde Library and other sites in Grand Ronde and Salem areas.

Nov. 18, 1977: Confederated Tribes of Siletz in western Oregon becomes second Terminated Tribe restored by Congress.

1978: Oregon Legal Services starts its Native American Program.

May 1, 1979: The Tribe, through extensive community fundraising efforts, buys seven acres to add to the 2.5 acres left of its land base – the Tribal cemetery.

1979: Oregon Legal Services' Don Wharton first visits a Grand Ronde Tribal Council meeting held at Willamina Elementary School.

1979: Tribe receives a \$90,000 Administration for Native Americans grant, which allows it to hire five full-time employees to work

gan signs the bill that restores federal recognition to the Confederated Tribes of Grand Ronde.

Feb. 11, 1984: The Tribe holds its first post-Restoration election to elect an Interim Council from 27 candidates.

Oct. 6, 1984: More than 1,000 people attend the first Restoration Celebration held in Grand Ronde. Keynote speaker was U.S. Rep. Les AuCoin.

Nov. 10, 1984: The Tribe OKs a Constitution by a 145-14 vote.

Dec. 4, 1984: The Tribe purchases Grand Ronde Rail Depot for use as Tribal governmental office space.

April 1985: Roger Harrison wins the contest for designing the Tribal logo, which is still in



Photo from Smoke Signals archive

use today.

1980: Kathryn Harrison, who worked on the Siletz Restoration, returns to the Grand Ronde, the Tribe of her father.

1982: Grand Ronde Tribal members make trips to Washington, D.C., to enlist congressional support for the Tribe's Restoration.

Dec. 27, 1982: The Cow Creek Band of Umpqua Tribe in southern Oregon is restored.

Sept. 14, 1983: Congressman Les AuCoin introduces the Grand Ronde Restoration Bill.

Oct. 18, 1983: Five Tribal members – Kathryn, Frank and Karen Harrison, Marvin Kimsey and Jackie Mercier Colton – travel to Washington, D.C., to testify on behalf of Tribal Restoration.

November 1983: The U.S. House of Representatives passes the Grand Ronde Restoration Bill and sends it to the U.S. Senate for consideration.

Nov. 11, 1983: The U.S. Senate passes the Grand Ronde Restoration Bill without amendments by a voice vote. It is sent on Nov. 14 to President Ronald Reagan for his signature.

Nov. 22, 1983: President Rea-

gan signs the bill that restores federal recognition to the Confederated Tribes of Grand Ronde.

Nov. 22, 1985: The Tribe finishes its final draft of the Grand Ronde Reservation Plan and submits it to the U.S. Department of the Interior.

Nov. 14, 1986: The Oregon Department of Fish and Wildlife Commission approves a consent decree with the Tribe regarding fishing and hunting rights on the proposed reservation.

Jan. 12, 1987: The state of Oregon and Tribe enter into a consent decree regarding fishing and hunting rights.

February 1987: Tribal enrollment surpasses the 2,000 mark.

April 1987: The Tribal newsletter, Smoke Signals, is printed on newsprint for the first time.

Aug. 10, 1987: U.S. Rep. Les AuCoin holds a hearing at Grand Ronde Elementary School regarding the Tribe's reservation plan.

Sept. 12, 1987: The Tribe elects Tribal Council, setting the stage for staggered terms with three members up for election every year.

March 14, 1988: A new reserva-

bes of Grand Ronde dates

tion bill is submitted by U.S. Rep. Les AuCoin, calling for a 9,811-acre reservation for the Grand Ronde Tribe.

April 12, 1988: U.S. Sen. Mark Hatfield introduces a similar Grand Ronde Reservation Bill in the Senate.

Sept. 9, 1988: President Ronald Reagan signs the Grand Ronde Reservation Act, restoring 9,811 acres of the original reservation to the Tribe.

Oct. 17, 1988: The National Indian Gaming Regulatory Act becomes law.

Oct. 22, 1988: The Tribe celebrates the re-establishment of the Grand Ronde Reservation; an estimated 300 Tribal members and friends attend.

April 1989: The Tribe opens Nanitch Sahallie, a substance abuse treatment center for Native American youth in Keizer.

April 25, 1989: The Tribe holds its first timber sale from the reservation valued at approximately \$1.3 million.

1989: The Tribe purchases 5.5 acres along Highway 18 for housing the Natural Resources office. It is now the site of Spirit Mountain Casino.

1990: Tribal Court established to uphold the Tribal Constitution and maintain the rights of Tribal members.

Summer 1990: The Tribe receives a \$250,000 Community Development Block Grant to help build a Community Center, which will house most community services.

January 1991: The Tribe moves its offices from the old manor building to a new modular office complex on Grand Ronde Road.

March 1992: Grand Ronde Tribal Council meets in the new Community Center, the first permanent building constructed since Tribal Restoration.

Jan. 1, 1993: The Tribe's Burial Fund Ordinance goes into effect.

July 1993: Gov. Barbara Roberts signs a gaming compact with the Grand Ronde Tribe.

July 1993: The first Veterans Powwow is held at the Grand Ronde Powwow Grounds.

Nov. 22, 1993: The Tribe celebrates the 10th anniversary of Restoration at the Grand Ronde Grade School. Les AuCoin and Don Wharton attended the celebration.

1994: Tribal membership votes to pursue gaming at a General

Council meeting.

January 1994: Tribal membership sits at 3,393 members.

March 1994: The Tribe receives a \$270,000 Indian Community Block Grant to construct a 5,000-gallon steel water storage tank on the ridge north of Highway 18 across from the proposed casino site.

October 1994: Construction begins on the Tribe's casino. John Hancock Insurance Co. approved an \$18.9 million loan for the project.

February 1995: Smoke Signals starts publishing twice monthly.

April 3, 1995: The Tribe signs a management agreement with the U.S. Department of Fish and Wildlife regarding the Nelson's Checkermallow plant.

April 3, 1995: The logo for Spirit Mountain Gaming Inc. — a coyote leaping over Spirit Mountain — is unveiled. It was designed by Sandstrom Design in Portland.

Oct. 16, 1995: An open house provided more than 4,000 Tribal members, business vendors and civic leaders their first look inside Spirit Mountain Casino.

December 1995: The Tribe establishes the Grand Ronde Tribal Housing Authority.

1996: The Timber Trust Fund is established.

May 22, 1996: Gov. John Kitzhaber signs an executive order establishing state-Tribal government-to-government relationships.

July 4, 1996: Phase II of Spirit Mountain Casino opens. The new area includes a new steakhouse and lounge, children's SuperPlay area and banquet rooms.

Aug. 23-24, 1996: The first annual Spirit Mountain Stampede and Rodeo is held at the Grand Ronde Powwow Grounds.

Jan. 10, 1997: Gov. John Kitzhaber signs a new gaming compact with the Tribe that will allow expanded gaming options at Spirit Mountain Casino.

April 1997: Roulette is added as a gaming option at Spirit Mountain Casino with craps tables scheduled to appear in June.

May 1997: Spirit Mountain Community Fund makes its first grant award to the Life Flight Network for \$174,000.

August 1997: The Natural Resources Department moves into a new facility on Hebo Road.

Sept. 8, 1997: The new Health and Wellness Center opens.

Sept. 22, 1997: The first residents move into Grand Meadows, the Tribe's new 37-lot manufactured home park.

December 1997: More than 200 memory bricks are laid outside the new Health and Wellness Clinic.

January 1998: Spirit Mountain Community Fund creates the Hatfield Fellowship to honor Sen. Mark O. Hatfield.

October 1998: Peter Wakeland is selected as the first Hatfield Fellow.

Nov. 6, 1998: The new Governance Center is dedicated.

Nov. 22, 1998: The Tribe celebrates 15 years of Restoration at Grand Ronde Elementary School.

Dec. 21, 1998: The 100-room Spirit Mountain Lodge opens.

1999: Tribal Council passes the Gaming Revenue Allocation Plan, which distributes a percentage of the casino's revenue to Tribal members.

May 1999: The Oregon Tourism Commission says that Spirit Mountain Casino is the state's No. 1 tourist attraction.

June 9, 1999: The Tribe signs an agreement with the U.S. Forest Service about coordinating management of 6,600 acres of national forest lands.

June 10, 1999: Ground is broken on the Elder housing complex, which will have 38 separate two-bedroom apartments.

July 1999: First Elder Honor Day is held.

Sept. 15, 1999: The Tribe submitted a claim to the American Museum of Natural History in New York City asking for return of Tomanowos (The Willamette Meteorite) under the Native American Graves Protection and Repatriation Act.

Jan. 27, 2000: The Tribe signs a memorandum of understanding with Willamette National Forest that guarantees the forest will seek the Tribe's input and consultation on forest management practices.

June 2000: The Tribe signs an agreement with the American Museum of Natural History in New York City that will ensure Tribal access to Tomanowos.

Aug. 1, 2000: The Tribe's first Elder housing development is dedicated.

Nov. 11, 2000: Ground is broken at the Tribal Governance Center for the planned Veterans' Memorial.

December 2000: The National Indian Gaming Commission announces that the Grand Ronde Tribe is recognized for operating a self-regulating Indian casino.

February 2001: Smoke Signals joined the World Wide Web at www.grandronde.org.

April 2001: Spirit Mountain Community Fund eclipses the \$10 million mark in giving.

May 16, 2001: Tribal members make their first visit to Tomanowos at the American Museum of Natural History in New York City to bless the meteorite.

May 23, 2001: Ground is broken for a new education complex.

May 2001: Work begins on new rodeo grounds that will be adjacent to the Tribal Governance Center.

June 2001: Work starts on a 5,200-square-foot expansion of Spirit Mountain Casino, which will provide space for an additional 200 slot machines.

Aug. 1, 2001: The Tribe establishes a Court of Appeals.

Sept. 21, 2001: Ground is broken on a new Tribal member housing development that will include 36 one- through five-bedroom homes.

August 2002: Open house is held in the gymnasium of the Tribe's new Education Complex.

November 2002: The new Grand Ronde Tribal Housing Authority building completed.

April 2003: The Tribal Library opens.

April 4-5, 2003: The first Agency Creek Round Dance is held.

April 2003: The first Tribal Wellness Day is held.

May 13, 2003: Spirit Mountain Community Fund celebrates \$20 million in charitable giving.

May 31, 2003: The West Valley Veteran's Memorial is dedicated on the Tribal campus.

June 26, 2003: The Tribe's new 36-unit housing development Chxi Musam Illihi ("A New Sleeping Place" in Chinuk Wawa) is dedicated.

August 2003: The Hall of Legends, which connects Spirit Mountain Casino with Spirit Mountain Lodge, is remodeled into a walk-through display showcasing the history and culture of the Grand Ronde Tribes.

Nov. 22, 2003: The Tribe celebrates 20 years of Restoration at Spirit Mountain Casino. Singer Crystal Gayle was the headliner at the event.

Dec. 19, 2003: The Tribal convenience store opens off Highway 18 next to Spirit Mountain Casino.

February 2004: The Tribe receives a \$500,000 Indian Com-

munity Development Block grant to widen Grand Ronde Road.

April 2004: Work begins on an expansion of Spirit Mountain Lodge that will add 150 rooms in five stories.

April 2004: Spirit Mountain Community Fund surpasses the \$25 million mark in charitable giving.

Sept. 1, 2004: The Tribe opens a satellite office in Portland.

March 2005: The Tribe opens a satellite office in Eugene.

April 23, 2005: The 163-room expansion of Spirit Mountain Lodge opens.

April 2005: Round Valley becomes the Tribe's independent construction company.

June 15, 2005: Ground is broken at the Chemawa Station site.

June 2005: Ground is broken for a new 72-unit mixed-income development.

Aug. 1, 2005: The Grand Ronde Tribe participates in its first Canoe Journey, the Paddle to Elwha, which lands in Port Angeles, Wash.

Nov. 10, 2005: Spirit Mountain Community Fund tops \$30 million in charitable giving.

April 17, 2006: A 2.2-pound fragment of Tomanowos is repatriated to the Tribe by Willamette University.

July 5, 2006: The Tribe celebrates the opening of three Adult Foster Care buildings on the Tribal campus.

July 15, 2006: A name-giving ceremony is held for Stankiya, the Grand Ronde's homemade canoe. The name means "change" in Chinuk Wawa.

Sept. 1, 2006: Spirit Mountain Casino opens The Peak.

October 2006: New rental units in Chxi Musam Illihi ready for occupation in Grand Ronde.

October 2006: The Tribe starts building a fish weir in Agency Creek.

Feb. 5, 2007: A groundbreaking event is held for the southern expansion project at Spirit Moun-

tain Casino.

May 25, 2007: A groundbreaking event is held for the new Elders' Activity Center.

Aug. 2, 2007: Gov. Ted Kulongoski signs the first state-Tribal Proclamation, which was the first step toward giving Grand Ronde Tribal members increased access to game for ceremonial purposes.

Aug. 24, 2007: Spirit Mountain Casino opens the free-standing PlayWorld Events Center.

Sept. 13, 2007: The Tribe celebrates the 10th anniversary of Spirit Mountain Community Fund, which surpasses the \$40 million mark in charitable giving.

March 2008: More than 600 Tribal artifacts from the Horner Collection are returned to the Tribe.

April 18, 2008: The Oregon Department of Fish and Wildlife Commission awards ceremonial hunting rights to the Grand Ronde Tribe.

May 15, 2008: The fourth major expansion of Spirit Mountain Casino opens, including a new Events Center and the Cedar Plank Buffett.

July 12, 2008: The first powwow is held at the Tribe's new Uyxat Powwow Grounds off Hebo Road near Fort Yamhill State Park.

August 2008: The Tribal Reader Board along Grand Ronde Road becomes operational.

Sept. 15, 2008: The Oregon Department of Motor Vehicles starts accepting Tribal identification cards as proof of legal presence in the United States.

Nov. 1, 2008: The Elders' Activity Center opens.

Nov. 22, 2008: The Tribe celebrates 25 years of Restoration at Spirit Mountain Casino. Events include a concert by Rita Coolidge.

Jan. 30, 2009: The first Gathering of Oregon's First Nations Powwow is held at the Oregon State Fairgrounds in Salem.

May 14, 2009: Tribal flags are added to the Walks of Flags area at the state Capitol in Salem.



Photo from Smoke Signals archive

May 23, 2009: Spirit Mountain Casino opens the Mountain View Sports Bar and Raindrops Nightclub.

July 2009: The Tribe and West Valley Fire District sign an inter-governmental agreement to build a fire station in Grand Ronde.

September 2009: A new baseball field, complete with two dugouts, is constructed on the Tribal campus.

Oct. 2, 2009: The Oregon Fish and Wildlife Commission re-adopts a rule granting ceremonial hunting rights to the Tribe across the Trask Hunting Unit.

Nov. 2, 2009: Completion of the Grand Ronde Road improvement project is marked by a ribbon-cutting ceremony.

Nov. 6, 2009: The Tribe purchases a new 20,000-square-foot building at 4445 S.W. Barbur Blvd. in which to house the Portland satellite office.

January 2010: Spirit Mountain Community Fund joins Facebook, the increasingly popular social media site.

February 2010: The Tribe receives a \$325,000 Indian Community Development Block Grant to double the size of the Tribal Library.

February 2010: Tribal staff move into the new Portland satellite office on Barbur Boulevard.

March 3, 2010: For the first time ever, the Tribe celebrates employees who have reached their 25th year of employment with the Tribe.

June 14, 2010: A Tribal contingent celebrates the 10th anniversary of the Tribe's agreement with the American Museum of Natural History in New York City by holding a ceremony with Tomamowas.

June 25, 2010: Grand opening of the Grand Ronde Fire Station at McPherson and Grand Ronde roads is celebrated.

Sept. 8, 2010: Spirit Mountain Community Fund surpasses the \$50 million mark in charitable giving.

Sept. 17, 2010: Grand opening of the new Tribal plankhouse.

October 2010: The Tribe establishes Twitter and Facebook social media accounts.

Dec. 9, 2010: An open house celebrates the 4,000-square-foot expansion of the Tribal Health and Wellness Center.

Jan. 19, 2011: The Tribe becomes a three-year sponsor of the Portland Rose Festival's Grand Floral Parade.

Jan. 30, 2011: The Tribal plankhouse is christened with a name, "Achaf-hammi," a Tualatin-Kalapuya word meaning "a house built

of cedar planks."

May 2011: The Tribe agrees to buy the soon-to-be vacated middle school facility in Grand Ronde from the Willamina School District.

June 2, 2011: An open house celebrates the expansion of the Tribal Library.

July 2011: After a two-year hiatus because of difficult economic times, Spirit Mountain Stampede returns to the Tribal Rodeo Grounds.

Sept. 10, 2011: The Tribe signs a memorandum of understanding with the Bureau of Land Management and Nature Conservancy regarding the management plan for Table Rocks.

Sept. 23, 2011: The Tribe holds

tional Register of Historic Places.

Feb. 11, 2013: The Tribe becomes a minority owner of SAM Medical Products in Wilsonville.

April 11, 2013: The Tribe mounts the exhibit "We Were Here First ... And We're Here to Stay!" at the Willamette Heritage Center at The Mill in Salem.

April 2013: The Tribe begins an enrollment audit to ensure its enrollment is historically accurate.

April 2013: The Lands Management and Cultural Resources departments are merged into one entity, the new Land and Culture Department.

May 1, 2013: Two new police officers were sworn in to the Grand Ronde Police Department.

May 6, 2013: The Tribe held a



Chinuk Wawa

Photo from Smoke Signals archive

its first-ever Tribal Government Day with the city of Portland.

Dec. 7, 2011: Spirit Mountain Community Fund tops \$55 million in charitable giving.

Dec. 16, 2011: The Tribe holds its first Salmon Celebration.

March 4, 2012: The Tribe celebrates the release of a new Chinuk Wawa dictionary, "Chinuk Wawa: As our elders teach us to speak it."

May 11, 2012: Spirit Mountain Community Fund celebrates its 15th anniversary.

July 11, 2012: The city of Portland formalizes coordination and consultation with Tribal governments.

Nov. 6, 2012: Oregonians reject two measures that would have amended the state Constitution to allow private casinos and would have specifically approved one in Wood Village.

Nov. 16, 2012: Alvin LaChance Jr. and Jake McKnight are sworn in as the first two members of the Grand Ronde Police Department.

Nov. 27, 2012: Two charging stations for electric cars become operational at the Grand Ronde convenience store.

Dec. 26, 2012: The Grand Ronde Rail Depot is named to the Na-

First Salmon Ceremony at the McLean House in West Linn, marking the first time in 130 years Tribal members held such a ceremony on the banks of the Willamette River.

May 2013: The first Tribal students graduated Willamina High School with both high school and college credit for learning their Native language, Chinuk Wawa.

May 29, 2013: Mindy Lane is sworn in as the first female member of the Grand Ronde Police Department.

June 2013: The Tribe acquires the 338-acre Chahalpam property on the North Santiam River southeast of Salem in Marion County and just downstream from Stayton.

June 9, 2013: The Tribe hosted the first-ever four-day Veterans' Summit at Uyxat Powwow Grounds.

Sept. 25-29, 2013: For the first time in more than 100 years, a Coming of Age Ceremony is held for Tribal girls.

Nov. 22-23, 2013: The Tribe celebrates 30 years of Restoration at Spirit Mountain Casino.

30th Restoration commemorative issue

Congressman recalls Tribal Restoration effort

By Dean Rhodes

Smoke Signals editor

Les AuCoin was Oregon's 1st District Congressman between 1975 and 1993, and sponsored the Restoration bills of both the Siletz and Grand Ronde Tribes in the U.S. House of Representatives.

After 1973's Restoration of the Menominee Tribe in Wisconsin, the Siletz and Grand Ronde restorations occurred in 1977 and 1983, respectively. (The Cow Creek Band of Umpqua Tribe of Indians was restored in December 1983.)

AuCoin, who now lives in Bozeman, Mont., was interviewed via telephone on Sept. 10, 2008, about the Grand Ronde Restoration effort. Below is an excerpt of that interview.

Q: You were the congressman during the restoration of the Grand Ronde and Siletz Tribes. Could you talk about the political climate in Oregon in the late 1970s, early '80s regarding restoration of Tribes that were terminated?

A: Hostile.

Q: In what way?

At the restoration proposals came not too many years after the very controversial Belloni and Boldt decisions. This allocated superior fishing rights to the Columbia River Tribes. Though the hostility of the non-Indian community was not monolithic, there was a substantial backlash against the Tribes stemming from those decisions, and it spilled over into the efforts that I undertook along with Sen. (Mark) Hatfield. In restoring the Tribal status of both the Siletz and the Grand Ronde, I think that the argument went something like this:

• One, the Tribal members are American and should be treated like any other American and not have "special rights".

• Two, the argument was that inherent in getting a restoration or getting a reservation is might somehow enhance their ability to assert successfully in court in ways that no one could comprehend or know, but feared, superior hunting and fishing rights.

Together those arguments had a lot of influence, and it made it difficult to do the right thing because those arguments were so easy to demagogue.

Q: Elizabeth Furse said that you actually spilled a lot of political blood on the Siletz Restoration.

At I did. My first term I introduced the legislation, but it hadn't moved yet and my political opponent made exactly those arguments against my proposals for the Siletz; mainly that I was giving superior hunting and fishing rights to the Tribe, even though they didn't claim that they wanted superior hunting and fishing rights. I can remember billboards all over the district put up by my opponent that said, "More Fish, Less AuCoin." It got really nasty. I even had mail from people that had been lifelong friends and sportsmen that were just outrageously opposed to the Tribe's restoration. I just had to talk to them. Anyone who reads Native American history knows about the wars ... the most god-awful thing to happen to Native Americans was the

so-called mainstreaming policy that took place in the 1950s and became yet another of the tragedies that the U.S. government inflicted on the American Indians throughout their history.

Q: What effect did your experiences working on the Siletz Restoration have when the Grand Ronde Tribe approached you about its potential Restoration?

At Well, I did not know that much about the Grand Ronde and my first impression was that the Confederated Tribes might be an organization of convenience rather than a qualified confederation. Therefore, I was probably somewhat suspicious, but that went away with a little bit of research.

The next thing that I said to myself, and I will be honest about this, was, "Oh, great. Now that I have been beaten around like a pinball over the Siletz, I got to do it again with the Grand Ronde." However, that was fleeting and all too human I am afraid.

My memory went back years earlier when I took a Winnebago throughout the streets and went to the smallest of towns; it was a traveling office. We had caseworkers and folks, and we would stop at predetermined times and people would be there to greet and would have questions about Social Security or any other problems they would have with the government, and talk to me and my staff.

I remembered going to this wide spot in the road that they called Grand Ronde and meeting people and looking at the abject poverty. When this proposal came along, I saw it as an opportunity to do something, to overcome that economically bleak picture for the Grand Ronde people.

Q: What was the biggest legislative hurdle from your perspective regarding the Grand Ronde Restoration? Was it Tribal members eliciting community support?

At Yes. The Tribe came to me and Elizabeth (Furse) was consulting with them at the time. I remember Kathryn Harrison and others; I do not think that Mark Mercier was with them at that time. He became chair later. I certainly remember Kathryn and the delegation that came back with Elizabeth. Moreover, they talked to me about what they wanted to do. They seemed to be unimpressed by the strenuous efforts that the Siletz had gone through to get the statements of community support, which were important for Congress. It showed that they had the support from a broader community.

Therefore, I had to be fairly blunt with them. I had to put on a pretty stern countenance. I laid out very clearly what they had to do. Church groups, chambers of commerce, major organizations ... they had to do their homework. They had to tell their story locally. They had to gain political support on the ground and then come back. And once they did, I told them that we could go forward. That is what



Les AuCoin



Congressman Les AuCoin, right, presents Kathryn Harrison and Mark Mercier with a copy of the Grand Ronde Reservation Act in 1988.

it took with Siletz and that is what it took with other Tribal restorations around the country. That is what it would take in their case.

You may hear it from others, but Kathryn, who is a dear friend, told me she was rather shocked about my little political tutorial. They did their jobs fabulously well and they came back with ... an incredible amount of support that outdid the opposition.

Q: You said you were very blunt with the Grand Ronde representatives when they came to you seeking Restoration. Are there any memories or anecdotes that stand out in your mind concerning their effort?

At Their efforts astonished me. They went to some of the most unlikely places to get, and won, endorsements. They had the support of Gordon McPherson, former state representative who was Republican minority leader when I was in the state Legislature as the Democratic House majority leader. One of my arch-enemies on the floor, we had a duel daily on the floor. All of the sudden I see his name up as an endorser. I was thrilled. ... They came back with the most fertile list of church groups and mainstream business groups. It was remarkable. It was a more thorough job if anything than even the Siletz had done and I like to hope that it was due in part to the blunt way that I put it to them, because they sure kicked it into high gear and they really delivered.

Q: How important was it for them to have the Warm Springs on their side as well as Sen. Mark Hatfield?

At Frankly, I do not think that the Warm Springs mattered so much. Having Hatfield supporting them was important because I needed to know ... well the last thing I needed was to fight the fight and get it over to the Senate and have it opposed or have it demagogued by the senior senator for the state. It would have doomed it, but the fact that it wasn't doomed on the Senate side made it pretty clear to me that if I could get it over there that it would become a bill and then it would become a law.

Q: Regarding your legislative legacy as a congressman, two of the early restorations that occurred nationally were in your district. When you look back on your congressional career, where does that stand as far as accomplishments?

At The warmest spot in my heart is the memory of the economic difference Restoration and the establishment of reservations has done for the economic and social well-being of a people who were in dire need and had their lives changed in a very fundamental way. When I lost my race for the Senate in

1992 and, therefore, ended my career, Mark Mercier, the Tribal chair of the Grand Ronde, wrote me this letter that just actually brought tears to my eyes. He said, "This morning I walked out across our land. Land that would not have been ours if it had not been for you, and I think about how far we have come and about how much further we will go, and will come because you believed in us. You took a chance and showed some courage." He thanked me and he said because of my efforts life would never be the same again and would be better for the Grand Ronde people. It really brought tears to my eyes it touched me so much.

It's not often that you can write a piece of legislation and actually see a community of people go from dirt poverty to a place where they are getting good jobs. In many cases incomes from the casino and that the Tribe is earning so much money that they are creating a foundation to help the broader community around them. It is phenomenal, and so I cannot compare it to very many other things. I am a congressman who got a lot done. However, the difference that my legislation made for the Grand Ronde and the Siletz is right up there with the most significant achievements in my memory book.

Q: For Tribal members, when the 50th Restoration comes around and they may read this, what do you think they really need to know about this Restoration on the part of the Grand Ronde? What do you think that they should never forget?

At They should never forget that their Elders dared to dream, dared to believe that they could take on the forces of prejudice in their own community. They risked ridicule in the belief that they had the right to correct a historical wrong in creating an economic and social platform for their descendants to achieve things that they had never had and may not ever achieve themselves. That is what they should remember.

I think that as a non-Indian and as a congressman, my efforts should really be a footnote. I was not the one who ran into prejudice. I was not the one who challenged the status quo. It was the Tribal Elders. Therefore, my work should be seen as a footnote. ... Nevertheless, for the succeeding generations of Tribal members, I hope they will remember first and foremost the courage and tenacity and brilliance of the effort of their Elders to make life better for them.

Reprinted from the Tribe's 25th Restoration special edition.

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Attorney helped terminated Tribes regain recognition

Don Wharton was the founding director of Oregon Legal Service's Native American Program from 1979 to 1983 and assisted the Grand Ronde Tribe during its campaign for Restoration.

Wharton, then a senior attorney in the Boulder, Colo., office of the Native American Rights Fund, recalled the Grand Ronde Restoration effort during a July 23, 2008, phone interview.

Q. How did you become involved with the Grand Ronde Tribe and its Restoration efforts back in the late 1970s?

A. In 1978 in Oregon, Legal Services started a program called the Native American Program and they asked me if I would be the director of that program. I was in Washington, D.C., at the time. I said that I would, so I moved to Portland.

We went around Oregon and assembled a board of directors. That board of directors was taken from various Tribes, both recognized and terminated. We set priorities for what the program was to focus on. Their determination was that the most important thing to focus on was the Restoration of the Tribes that had been terminated.

The Siletz Tribe had been restored, so the other Tribes in Oregon who had been terminated, and there were many, also wanted to seek Restoration. We called around, and there were some that had offices and some that did not. ... We were able to get ahold of the folks at Grand Ronde and they invited us to come out and meet with them. So a young attorney that I had just hired at the office and I drove out to Grand Ronde to meet with them. We met in the cafeteria at the elementary school because they had no offices or buildings of their own. And, as best I can recall, at that meeting were Denn Mercer, Jackie Colton, Marvin Kimsey, Margaret Provost and, I think, Merle Holmes; maybe Kula Petite as well. ... And we said what I have basically told you, that we started a Legal Service's program and that our priority was restoration. Were they interested? They were very interested in doing that.

Q. What were the legal hurdles that the Tribe had to overcome?

A. There was only one way to deal with Termination and that was to get Congress to pass legislation extending recognition to the Tribe unlike those Tribes that had not yet been recognized that could go through the Federal Acknowledgment Program. That was not available to terminated Tribes because Congress had passed legislation terminating their federal government-to-government relationship and the only way that could be restored was by Congress.

Therefore, we had to put together



Don Wharton

a legislative program to go and seek legislation. Now understand that this is not the only problem the Tribes were facing. ... This simply was the priority.

The next time I came out, we met in that little green house in the cemetery. ... that is where they convened an official meeting of the Tribe. You know, the fact that the federal government doesn't extend recognition doesn't mean that you're not a Tribe, or not indeed a government. So the Confederated Tribes of the Grand Ronde existed as a Tribe and a government; they just didn't have federal recognition. Therefore, they convened the meeting of the Tribe and voted. They voted to say that they wanted Restoration and to retain the Native American Program to assist them in that process.

... I think you can fairly say that the little green building out there is the birthplace of Restoration for the Grand Ronde Tribe and the Grand Ronde people.

I think this is very apt because it is so modest, and it represents what things were like then. You know, it was a very modest beginning because the aspirations of that time were equally modest. I can remember Jackie Colton saying, "You know what I want more than anything is for my grandmother to be able to have medicine." You know, that was her goal for the time ... to have the ability to have educational opportunities for their children, to try to figure out some way to create economic opportunities in the community so the young people would not have to move away to find jobs or to progress in their education.

... There was another person that was always around at those meetings and was an enormous amount of support ... Candy Robertson. Candy was always in the background and always organizing things to make sure that the place was open and that the lights were on. Out of all the meetings, Candy was always in the background. She never came out front, but she was always there working hard, as were all of those people.

Q. What were some of the tangible things that hiring the Native American Program's legal services did for the Tribe

that helped them go through this and set up the legislative agenda to get Congress to OK federal recognition?

A. The thing about legislation is that it is political. It wasn't a legal problem in the sense that it was trying to figure out a lawsuit to secure hunting and fishing rights, or something under a treaty. No, this was a political process. Now it certainly has its legal elements. That is, the legislation itself. The legal elements of the legislation have to be drafted and all of this has to be put together, but in the very beginning before you even start writing all that stuff you have to survey the political landscape and start figuring out how to do the advocacy. The advocacy is local; it is not running off to Washington, D.C. It is about going to the local community. To the county commissioner, the local town, the city council, the school boards, to all of those people in the community that have some interest or concern about what happens to their community and then begin building the relationship that you need.

We went to the state, to the Legislature and to the Governor's Office to explain what we were about. When I say we, the Grand Ronde were one Tribe amongst many who were coordinating their efforts here. There were the Grand Ronde, Cow Creek, the Coos, the Lower Umpqua and the Klamath. There were a number of Tribes working together to make this work and going to these places. However, for each Tribe they had to work in their own communities to get this done.

Then they had to convince the most important person in this process, which was their congressperson. Each of them had a different one. In Grand Ronde, it was Les AuCoin. Therefore, they had to go to their congressperson and say, "We want you to assist us in introducing this legislation." Now, we also had to go to the senators. The senators were not going to do anything if the local congressperson did not support us. We had to get the support of our congressperson first.

Well, we went to Les AuCoin, who had supported and accomplished the Siletz Restoration. He did not jump right on board and say, "Yes, I have done this before so let's do it." No, he asked us some very hard questions like: What does the local community think? Where are these people? What is your plan? How is it all going to work? Why do you need in this legislation? Well, we had to get all of this addressed and part of that effort included doing radio shows.

I can remember we needed to go on the local radio station and talk about why the Tribe wanted Restoration, what it meant and what the history was. One of the hardest

things to do was to teach the local people their own history mainly because they believe that they already knew it, and, of course, they did not know a thing about Grand Ronde history. They did not understand what Termination was. They did not even know that the Tribes were in fact governments. There were so many things that they did not know.

We had to begin the education process just to help people understand the horrible inequity Termination was, and why there was the importance of Restoration. We needed to explain why Restoration needed to take place, not just as a moral matter, but also as an ethical matter.

... The first radio show we did, I remember I asked Dean (Merrier), Marvin (Kimsey) and Margaret (Provost). They all had business they were taking care of, so I went to Jackie Colton. Jackie was a very modest, very shy person. ... She was very active in her community and very charming, but the idea of going on the radio was terrifying to her.

But you know what, Jackie bucked up because the one thing that drove all of these people who gave of their own time, who were never paid for this, who donated all of their travel and money to make these things work was that they had focus, and that focus was on the future. That future was the future of their own children, the future of the Tribe and the ability to take care of their elderly, to take care of issues concerning education and housing. I mean, they really focused on that.

This was a dedication to what needed to be done for the future of the Grand Ronde people, for the future of their families, their loved ones and the larger community. So they made those contributions. No one paid them, no one asked them to do this; it was all volunteer.

Q. What was it about the era of the late '70s and early '80s where you started seeing the terminated Tribes in Oregon pursue Restoration? Was there a common theme, an event that maybe encouraged all of the Tribes to do it?

A. There were two things that were going on. As you recall in the '60s there was the civil rights movement. The civil rights movement focused its larger lens on the issue of minority rights. ... What was going on in the '70s is that, as a result of civil rights and a number of other things, President (Richard) Nixon in 1970 issued the very first Indian self-determination statement. So the tenor and the attitude in the government, that is the Executive Branch and in Congress,

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was changing in terms of looking at and seeing what a mess they had made of Indian policy and Indian administration. ... Therefore, the consciousness, if you will, about that issue was changing. People were just simply more aware of the concerns of minority people; particularly for our purposes, of Native people in their own community.

So Congress in 1977 adopted the Restoration Act of the Siletz Tribe. In 1973, the Menominee Tribe was the first Restoration and that seemed to have broken a hold that Termination or that federal assimilation had on that policy. In 1977, with the Siletz being the second Restoration, it was like, "OK, Menominee was not unique, but actually the beginning."

Now that Siletz has been restored, it is important to keep moving." So, the other Tribes said, "Yes, we want this, just like the Menominee and the Siletz have achieved."

Not everyone jumped on board, but we had a much more open atmosphere towards accepting the idea of Restoration. There was still a lot of work to be done and people were getting organized around doing just that. They were doing good on their own. People were paying for themselves. People like Jackie Colton, who would have never gotten on the radio before, got on and explained what it was that was going on and why it was so important. Others had bake sales, trying to help pay for this.

When we had to go back to Washington, D.C., Merle Holmes paid for his own ticket. This was the kind of stuff that was going on. People were seeing that this was important, and it was certainly important to them personally. But more importantly to the future of the community and to the future of the Tribe.

Q. I have read about the Tribe's Restoration that the late '70s was kind of the trending water situation, and then finally when the Tribe received an ANA grant to help, people actually quit their jobs and worked on this effort full time, and it seemed like a dam was broken through. Was that the period where they were going around talking to the community to elicit local support?

A. It is exactly as you suggested in that it wasn't that there was no progress; it's that there was a lot

of groundwork that needed to be done. One of the things that had to be done was what you have just identified. We had to find funding for the Tribe, we had to have more people putting more time and effort into this, and the ANA (Administration for Native Americans) was the place to get it. Well, one of the places. We went all over the place. We went to the Catholic Church. We asked everywhere for help with funding. The ANA was one of the primary focuses.

If they had given us funding in 1978, it wouldn't have made anything go any faster. People simply weren't prepared yet to go there. I mean they, the local community in particular, had to keep hearing this over and over again to become used to it, to be able to come to some level of understanding and acceptance

in their own sense. What they think is going on and whether they fully understand it or not, they have to come to some understanding for their own purposes.

You know, not everybody agreed; there were certainly people who opposed it. Opposition meant that there was just a lot more work to be done with and around these people. And, just as importantly, while I have given you the core of people that were working on this, there were others that had to work in their own communities to spread the word and to recruit greater participation. There is Kathryn Harrison. She was a part of that, and she brought an enormous amount of credibility and focus to this leadership. She was a very important part of coming along and adding to the Restoration effort a little later down the road. She became an icon for the Tribe and its efforts. She continues to be very important part of the history of the Tribe.

Q. Can you talk about how the work was divided up between yourself and Elizabeth Furse as far as working on this effort?

A. Well, we worked very closely together so there really wasn't an awful lot of division. A lot of what was important to moving us forward was Elizabeth had been to law school. She had not graduated, she was not a lawyer, but she understood the law and she was terrific at community organization. She was terrific at talking to people in positions of power in the Legislature, and in other places, Congress, etc. She just had a real touch for that. She knew she had access to or knowledge of an enormous amount

of resources.

For example, when we went back in D.C., we stayed at a Friend's house ... a house where we were able to find a place for all of the Tribes to stay so that it would be less expensive for them. It was our first trip back to D.C. to go and visit the jurisdictional committees in Congress, in the Senate and to talk to the local congressmen and senators about what was going on here. Each Tribe had to talk to their own congressman; they did not really share that many in common. She knew about resources and was very good about getting them together. She was terrific in the community, and she really had a touch for talking to and understanding people.

We had to put together a lot of educational material; this was something I was not particularly good at. She understood media, and she, with a friend of hers, put together a slideshow that talked about Termination. I did a good bit of the writing, but they actually put together the slideshow that would give people a visual to follow and to understand that this was a very difficult story. This is not a story that people intuitively understand. This is a story about what happened to Tribes; we have to be able to overcome people's misconceptions about the way the world was. About how "The West was won." About how the cavalry came in and defeated the Indians, how they began to disappear and how they became the vanishing America, that myth.

We had to start by saying, "No, that's not the way that it was." It's not like telling people a story that they're going to hear for the first time. You have to overcome their misconceptions and turn them around. You have to get them to understand what really went on and why this is important. She was very good at putting together that kind of information and helping people to understand what this was all about.

Particularly the people we needed most to understand: The congressmen and their staff, the people in the state Legislature, the local government, people in positions of relative influence; the churches, folks that you do not usually think of, the Ecumenical Council that had its seat in Portland.

Q. Was there a moment or event that felt like, yes, we finally have accomplished this or yes, this is going to happen?

A. Well, we all believed, certainly I always believed, this was going to happen. It was never a question in my mind, or in our minds, that this was going to happen. It was in our view inevitable. I was just a matter of just when and how. I left to go to work for the Navajo Tribe in 1983, so I left before it was done. It was after that that Elizabeth took over and saw it through to its conclusion.

Q. How did you feel when you heard about it?

A. Well, I was elated, very happy. I knew how much it meant. I knew what it took to get there. I knew how much personal sacrifice and commitment, as well as effort, it took the people of the Tribes, specifically with respect to the Grand Ronde. All of the Tribes individually in their settings, but for Grand Ronde what an enormous effort it took, how much heart it took. I mean endless meetings. I know that you may have talked to the very young people, but the people who were children at the time will tell you that they almost began to hate the Tribe because it took their parents away from them so much just to do all of this.

That is just a little window into the level of commitment and effort it took in the behalf of the community to get this done. The people who were actually there did that, the names I gave you and others, of course, but certainly the names that I gave you were the ones that were most involved through the entire process, and worked the hardest to get this done. Knowing what a sacrifice they made, this was so richly deserved. It was important to them, and to their future. It was terrific.

Q. Is there something that you think Tribal members should know, say 50 years from now, about this effort?

A. I think that this is a story that needs to be told and remembered, so that people understand their own history of where they came from and the roles people played. Not that there is some reason to canonize these people, but to understand that they came from a place where people were committed to something that they had no reason to believe could be done on a rational basis. But they had so much commitment and belief that it had to be done that they were committed to the thing until it was done. As a result of that, it was done. It was their belief and commitment that made it get done, because at every turn they could have easily turned away.

I mean, the first time they went to see the congressman, he basically said, "No, I'm not going to risk my career on this. You have to do all the work." The kind of work he was telling us to do was something that we were not accustomed to doing. They all had to learn how to do it. They all had to take enormous personal risks in terms of who they were and to get out there and do things that they were very uncomfortable doing. But, they understood that it had to be done.

So that story of personal commitment and personal sacrifice, I think, is an important touchstone for understanding who the Grand Ronde people are and where they came from.

Reprinted from the Tribe's 25th Restoration special edition.

30th Restoration commemorative issue

Furse aided Tribe in many ways

By Dean Rhodes
Smoke Signals editor

Elizabeth Furse was an employee of Oregon Legal Service's Native American Program during the early 1980s and instrumental in helping the Grand Ronde Tribe during its Restoration effort.

Afterward, she became a U.S. Congresswoman, succeeding Les AuCoin in the House of Representatives, representing Oregon's 1st Congressional District.

Below are excerpts from a 43-minute interview with Furse conducted Aug. 1, 2008, at her Portland State University office.

Q. Why don't you start and then I will follow up with questions.

A. To understand the Restoration of the Grand Ronde Tribe, you have to understand the context in which it occurred. ... It was in the era of the real hot fishing and hunting rights battle both in Oregon and Washington states. A member of Congress, who was an excellent member, Congressman Les AuCoin, felt that he had really spilled a great deal of political blood on the Siletz (Restoration in 1977). Therefore, when Grand Rondes came to him for this bill, he told us very early on ... that there would be no hunting or fishing rights.

At the time, I was working for Legal Services. I knew enough about legislation to know that it is almost impossible to get a highly controversial bill through the Congress. Any hunting and fishing rights would have been very controversial, to the point that I do not even think the Senate would have appreciated them.

So, what we got was a very strong bill for Grand Ronde with the opportunity to come back two years later to do a reservation bill. Sen. Mark Hatfield, who is probably the pre-eminent supporter of Indian Tribes, he and Sen. Inouye (Daniel Inouye of Hawaii) are probably the two who most supported Indian Tribes.

Sen. Hatfield told us right at the beginning ... he told us very clearly that we would need to get the support of other Tribes in Oregon, especially the Warm Springs nation. At the time, right after the Grand Ronde Restoration there was a thing put together called "New Tribes Money" that meant that if a Tribe became federally recognized, for five years the monies for that Tribe came out of a separate fund other than the BIA.

New Tribes Money was very important, but prior to Grand Ronde, that was not set aside. Specific monies meant that if a Tribe were federally recognized, monies that



Elizabeth Furse

would go to that Tribe would come out of Tribal monies for all Tribes. So, in other words, to get a Tribe newly restored or newly recognized in the state, it meant that Tribes in the state were going to take a financial hit. I do not think people understand that.

Following Sen. Hatfield's advice, Tribal Council and I went to the Warm Springs Council and presented the possibility of a bill. Warm Springs very graciously and enthusiastically supported it despite the fact it would mean a lessening of their Tribal money. When we had that support, we went to Sen. Hatfield with that and he was very pleased. It made a big difference to him because he is very close to the Warm Springs people.

We also received the support of the other federally recognized Tribe in Oregon, the Umatilla Tribe. The Siletz was federally recognized very shortly before that ... I think it was in 1977 when Siletz were recognized and the Menominee were recognized in 1973.

So, the political climate in Oregon was quite difficult for the idea that a Tribe would be newly restored. There was a huge amount of opposition from hunters and fishers. There was tremendous opposition from John Hampton, who owned Hampton Lumber. He was deeply opposed to any idea that the Tribe would receive any kind of federal lands. ...

I think people have to understand what the political situation was like in Oregon and Washington state at that time. There were effigies hung of Judge (George) Boldt, who did the Boldt decision in Washington state. People's political lives were very much involved in this tremendous controversy.

... So, hunting and fishing was never a part of the idea of what the Tribe would be restored to and what the Tribal Council wanted. Tribal Council wanted services, such as education, health services, all of the services that are available to a federally recognized Tribe. That was what the Tribe was after, and quite rightfully so.

As soon as the President signed the bill ... that same day federal services are available for Tribal members. At the time of Restoration, the Tribe only owned the cemetery and a very small shack. We did most of this work; well Tribal Council met and worked all the time, no running

water. The differences and changes that have occurred because of federal recognition would be hard for people to understand, too truly understand.

Tribal Council did the great bulk of the

work, especially Kathryn Harrison. She went around the state, particularly in that area, doing educational forums. Kathryn would go to the most hostile groups and explain the reasons for this act of Congress, and receive support. When this bill was introduced, we had access to hundreds of letters of support. That made a huge difference because the Tribe said that it was an issue of justice, and, of course, it was. I think that we should really thank and congratulate that Council for sticking with it.

For the people of Grand Ronde who funded these trips, there was no money to go back to Washington, D.C. There was nothing. There was no funding for those Council members to have salaries; everything was done on raised money. We got a couple of foundation grants that helped some. By and large that effort was funded by Tribal members. People would do bake sales, people would do little get-togethers.

When we finally went to what was called the Indian Subcommittee on Indian Affairs, which is now in the Natural Resources Committee, when the Tribe testified they testified on the issue of justice. They testified on the issue that they once more wanted to join the family of Indian Nations to work together with other Indian Nations to support Tribal programs and Tribal people. It was a very impressive testimony.

Kathryn, her son, Marvin (Kinsey); her daughter, Karen, testified at that hearing. In the Senate, we were very fortunate because we had Mark Hatfield as a great advocate. Mark Hatfield was chairman of the Senate's Committee of Indian Affairs. He and Sen. Inouye, the ranking Democrat on that committee, worked together to get this to happen.

Q. What is your memory of the first time you went out to Grand Ronde and met with Tribal Council?

A. I had talked to Marvin Kinsey, who was chairman, and said, "Let me come out and meet with you." I went out and there was this tiny concrete building, and in it were the Council members. They very graciously had coffee and cookies. We met there, a very simple place, but they were all working together. We set out a strategy on how to get

this Restoration legislation passed. It was not an easy thing, and when I say not an easy thing I do not mean it was hard for me. I mean it was a hard piece of legislation. We think, "Oh, there have been lots of Restoration bills." ... It took awhile. We had to introduce it, too, I believe two different Congresses because it did not go through the first time. We went back the second time and we included in that bill that there would be an opportunity to come back in two years, a mandate really to the Bureau of Indian Affairs to come back with a reservation plan.

Basically, my job was to be a cheerleader, to try to sort things out, to smooth out things as they happened. They were feeling pretty remote and isolated at the time. They had been told they were not an Indian people, that they were not a Tribal government. This was a very discouraging time for them. They were an amazing people though. They had grit and persistence.

... Therefore, we set out a strategy and stuck to it. We were going to get the support from the community, and that the Tribe would agree not to fight. It is absolutely vital that you have the support of the community. You cannot have people in the middle saying, "I do not like this" or "I do not like that" when you are doing legislation. You cannot present a controversy to the member of Congress; they will stand away from it, and rightly so. Why should they get in the middle of someone else's fight?

The Council was excellent at keeping everybody together. We, of course, had many public meetings, explaining to the Tribal members what was in the bill, what the bill was going to have. I think everybody was very apprised of what was in the bill. They had the opportunity to have Don Wharton as counsel because they really could not afford counsel at the time. He, as the director of Legal Service's Native American Program, provided them the legal counsel. He is an excellent lawyer. He has worked nationwide on many important Tribal issues. So, they had excellent legal advocacy.

Q. Don Wharton said that when you came onboard you were very good at your people skills, contacts, helping to put Tribal members up in Washington, D.C., when they went to testify, your ability to handle the media by creating slideshows and things like that.

A. Well, you know I really was working full time on it. The issue for the Council was that they had jobs; they were not being paid to be council members as they are now. They had to have other jobs. So, what I was able to provide them was sort of full time.

We went and got a grant from Church Women United to do a little slideshow on the Oregon Trail of Tears. Sue Shaffer's daughter pro-

See FURSE
continued on page 24

30th Restoration commemorative issue

FURSE continued
from page 23

vided amazing watercolors since we obviously did not have photographs of all of that. We put together this excellent slideshow, and Kathryn used it, as did the Cow Creeks when they went forward with their Restoration.

Q. When this was proposed to Congressman AuCoin and he was still smarting from helping the Siletz Restoration, what was the big thing that helped convince him to go along? Was it having the community support?

A. All of those things, as well as the flexibility of the Council. At first, he was reluctant due to all of the political ramifications. ... There was resistance in the whole Willamina area. People did not understand what Restoration would mean. They thought the Tribe would be able to take over private lands, which the Tribe cannot do and that would have never occurred to them. There were many misperceptions.

Working slowly with Congressman AuCoin, making sure that he trusted those Council members, and that they were not going to say anything to the press that was contrary to what they had already said. Very disciplined, you have to be.

I think he gained a great deal of trust with the Council and with the Tribes. It took awhile to get him to introduce the bill, but once he did, he was very enthusiastic and he worked very hard to get that bill through.

Q. As far as the Tribal Council that was there at the time, can you talk about the members you recall and what their strengths were as far as working on the Restoration effort?

A. Well, frankly, I always felt that Marvin Kinsey, that was not what he wanted to do. Well, he wanted to govern, but he buckled down and did what was necessary. The media work, being in the public, being the spokesperson; that really impressed me.

Margaret Provost was very quiet spoken, an intelligent voice. She was excellent at any kind of presentation.

Kathryn Harrison is tremendously inspiring. You know, she is a woman that has so much charisma that she was able to get across to people who were not interested in this information. She was able to get across to them that this was something that was important and something that was happening, and they worked together.

Now, am I saying that there were no disagreements? No, of course not. You have people in such a highly intense situation yet there were no disagreements that got in the way of the Tribe's best interest. They set aside any personal conflicts of any kind. The Tribe was always first and foremost and the Tribal members. It was fantastic to work with people like that.

Q. Earlier on you were talking about the political atmosphere

of that time, late 1970s, early '80s. What was going on in the nation?

A. What started the change? Well, first, the President (Nixon) acknowledged the tremendous damage that Termination had done. ... John F. Kennedy said that there would be no more Termination bills. So, there was the beginning of that change. Charles Wilkinson of NARF (Native American Rights Fund), who was a lawyer, then a law professor at the University of Oregon, he and Ada Deer of the Menominee came up with the concept of Restoration.

In order to get Termination overturned you had to put in place something else. What you also had to do was persuade the United States Congress that they had made a mistake, which was a very tough thing to do. They do not think that they make mistakes. Anyway, it was the groundwork done by Ada Deer, chair of the Menominee Nation, and Charles Wilkinson that began to make it feasible for the Congress to conceive that they could admit that they had made a mistake.

That is what every Restoration bill is: it is the recognition by the Congress that this was not the right thing to do and we are righting the wrong. ... Self-determination, of course the whole era of self-determination came in 1972 with the Self-Determination Act. Tribes were losing out if they were not restored at that time. They were losing those funds.

The New Tribes Money made a difference for Tribes coming along, because again they did not have to persuade other Tribes. "Look you are going to have to take a cut" like we did with the Warm Springs. They did not balk at all, they said, "It's a justice issue." They saw it very clear as a justice issue, Restoration.

Termination has been, along with the Allotment Act, probably the most destructive piece of legislation that Congress has ever passed.

Q. Many of these Tribal Council members were working out of their comfort zones. Can you talk a little bit about the trips back to Washington? Any anecdotes you remember?

A. Well, first of all we were traveling on an absolutely "barebones budget," so we would fly in on the red-eyes. We would arrive in Washington, D.C., at 6 a.m. I would have meetings scheduled. We did not have time to take an extra day. I had meetings scheduled from 9 a.m., 9:30 a.m., 10 a.m., 10:30 a.m. We covered those halls. Not only did we see our own delegation, but we went to see people who were important in Indian issues. ... We were trying to gather friends, but also to make sure that the members of Congress knew what Restoration meant. It was new to them. Many of them were new; they had not been there when Siletz went through.

Kathryn always remembers ... she is so sweet ... she remembers it was hot and muggy. We were crossing from the House to the Senate and she was so tired. I said to her, "Would you like to sit here in the shade and I will go over there and

see the Congressman?" She said "Yes, Elizabeth," and she sat there in the shade. They worked to the bone. Nobody spent an extra moment that they were not working. They had briefings in the morning, debriefings at night. What did you hear? How was it presented? What was your response? Because, of course, we broke up into groups. If there were four or five of us, we went in groups of two. We sent two to this and two to that.

Q. What was the biggest hurdle? Just changing the community's perspective on what happened to the Tribe, the Native Americans in Oregon?

A. Yes, and because Termination had not been taught. You know, the whole Oregon Trail of Tears has not been taught in our schools. We had to educate the public. We had to educate the media. This is where the Tribal Council was fantastic. We would send them out to The Oregonian, to the local newspapers and they had the story, the true story down. They knew it very well. Slowly they managed to gather that support, so that members of Congress would feel, "I am going to introduce this bill; yes, it is going to be controversial, but I have a lot of support behind me."

Q. When you heard that it had been successful, can you remember your reaction at the time?

A. I can remember the elation when it passed. We knew it had to pass the House, then it would go to the Senate. The Senate was a lot easier because Sen. Mark Hatfield was chairman of the committee. I cannot recall if we had a Senate hearing. I think not. No, I think that we just had a House hearing. It went to the Senate committee. The Senate committee passed it out on to the floor. It was almost certain on the consent calendar. It comes up on Monday and if nobody objects, then it passes.

Q. I read an interview from about five years ago where you said Tribes were terminated because the federal government was trying to save money.

A. That was one of the reasons. Remember, it was after the second World War, in the 1950s. It is my belief that that was the major reason for Termination in Oregon to the amount that it was. The interesting thing about Termination for Oregon is that Gov. (Douglas) McKay became Secretary of the Interior under Eisenhower. Gov. McKay had many friends in the timber industry. It is my belief that it was timber, in particular with the Klamath because Klamath had the largest stand of Ponderosa pine in the world. All of that pine went on the market, to McKay's friends. Moreover, it went off and over the mountain so the Klamath area lost millions of dollars worth of timber. It went to his friends on the west side, the big timber companies.

... It is my belief that Klamath was the goal, and while we are at it being active as Secretary of the Interior, let's terminate everybody else in Oregon. Sixty-one Tribes and Bands, many of those people are repeated over and over in the Termination Act. The little Bands that were not

really operating at the time and many extinct from the terrible wars at the Trail of Tears era. Therefore, I think it was money, saving money.

Q. For anyone who is listening to this 50 years from now who is a Grand Ronde Tribal member, what about this effort do they really need for them to know?

A. I think that there is a perception, and this is very human, that, "Oh gosh, it must have been very easy and that it could have been done at anytime" just because it happened. Not true! At any moment that bill could have failed. The effort could have failed. The bill that finally passed was a bill that was as good as it was going to get. The Council was very clear on what their priorities were and they were very clear on listening to what the Congressman as well as what the Senator told them was possible.

Politics is the art of the possible. It is no goal to say we want everything if we are not going to get anything. I think that the Council needs to be honored by their descendants because they did the impossible, and it was difficult.

Q. When you see an ad come on television for Spirit Mountain Casino, what do you think about the difference in the Tribes?

A. I think it is wonderful. I think that like any government it has the right to develop its own economic strengths. They did that. The legislation of the National Indian Gaming Regulatory Act is clear. Tribes have the right to do gaming under a contract, and the Tribe, the Grand Ronde, have done very well with it. They have a wonderful location. ... I like the way the Grand Rondes have invested in other things. They have not put all of their eggs into one basket. They have looked to the future. I like what they do with their education dollars; you have to think about education. They live so close to the urban areas that they need to understand that Tribal members are going to be out competing outside the reservation.

Q. Is there something that you have not talked about that you think is important for Tribal members to know about the people, the effort or the hurdles that had to be overcome?

A. I think the thing to remember is what it was like before Restoration, what that was, as Kathryn's daughter testified. As a young person going to the powwow and the Indian people didn't even think you were Indian. The hurt she felt because she was not part of a federally recognized Tribe. She testified in Congress the hurt she felt. People have to remember what they have gained. There will, of course, be people that say we should have this or we should have had that. Not so! They got the very best there was going to be.

... Grand Ronde had nothing, nothing. They had no land, no economic development opportunities. They took the very best they could get and have made it better. I just hope the Tribal members will understand that, that they were magnificent that Council.

Reprinted from the Tribe's 25th Restoration special edition.

Public Law 98-165
98th Congress

An Act

Nov. 22, 1983
[H. R. 3545]

To provide for the restoration of Federal recognition to the Confederated Tribes of the Grand Ronde Community of Oregon, and for other purposes

Grand Ronde
Restoration Act

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SHORT TITLE

25 USC 711 note

SECTION 1. This Act may be cited as the "Grand Ronde Restoration Act."

DEFINITIONS

25 USC 711

Sec. 2. For the purposes of this Act--

(1) the term "tribe" means the Confederated Tribes of the Grand Ronde Community of Oregon considered as one tribe in accordance with section 3;

(2) the term "Secretary" means the Secretary of the Interior or his designated representative;

(3) the term "Interim Council" means the council which is established under, and the members of which are elected pursuant to, section 5;

(4) the term "tribal governing body" means the governing body which is established under, and the members of which are elected pursuant to, the tribal constitution and bylaws adopted in accordance with section 6; and

(5) the term "member", when used with respect to the tribe, means an individual enrolled on the membership roll of the tribe in accordance with section 7.

CONFEDERATION OF THE CONFEDERATED TRIBES OF THE GRAND RONDE COMMUNITY AS ONE TRIBE

25 USC 711a

Sec. 3. The Confederated Tribes of the Grand Ronde Community of Oregon shall be considered as one tribal unit for purposes of Federal recognition and eligibility for Federal benefits under section 4, the establishment of tribal self-government under sections 5 and 6, the compilation of a tribal membership roll under section 7, and the establishment of a tribal reservation under section 8.

RESTORATION OF FEDERAL RECOGNITION, RIGHTS, AND PRIVILEGES

25 USC 711b

Sec. 4 (a) **FEDERAL RECOGNITION.** Notwithstanding any provision of the Act approved August 13, 1954 (25 U.S.C. 691 et seq.) or any other law, Federal recognition is extended to the Confederated Tribes of the Grand Ronde Community of Oregon and the corporate charter of such tribe issued pursuant to section 17 of the Act approved June 18, 1934 (25 U.S.C. 477) and ratified by the tribe on August 22, 1936, is reinstated. Except as otherwise provided in this Act, all laws and regulations of the United States of general

application to Indians or nations, tribes, or bands of Indians which are not inconsistent with any specific provision of this Act shall be applicable to the tribe.

(b) **RESTORATION OF RIGHTS AND PRIVILEGES.** Except as provided in subsection (d), all rights and privileges of the tribe and the members of the tribe under any Federal treaty, Executive order, agreement, or statute, or under any other Federal authority, which may have been diminished or lost under the Act approved August 11, 1954 (25 U.S.C. 691 et seq.) are restored, and the provisions of such Act shall be inapplicable to the tribe and to members of the tribe after the date of enactment of this Act.

(c) **FEDERAL SERVICES AND BENEFITS.** Notwithstanding any other provision of law, the tribe and its members shall be eligible, on and after the date of the enactment of this Act, for all Federal services and benefits furnished to federally recognized Indian tribes without regard to the existence of a reservation for the tribe. In the case of Federal services available to members of federally recognized Indian tribes residing on or near a reservation, members of the tribe residing in the following counties of the State of Oregon shall be deemed to be residing on or near a reservation:

- (1) Washington County.
- (2) Marion County.
- (3) Yamhill County.
- (4) Polk County.
- (5) Tillamook County.
- (6) Multnomah County.

Any member residing in any such county shall continue to be eligible to receive any such Federal service notwithstanding the establishment of any reservation for the tribe in accordance with any plan proposed pursuant to section 8.

(d) **NO HUNTING, FISHING, OR TRAPPING RIGHTS RESTORED.** No hunting, fishing, or trapping rights of any nature of the tribe or of any member, including any indirect or procedural right or advantage over individuals who are not members, are granted or restored under this Act.

(e) **EFFECT ON PROPERTY RIGHTS AND OTHER OBLIGATIONS.** Except as otherwise specifically provided in this Act, no provision contained in this Act shall alter any property right or obligation, any contractual right or obligation, or any obligation for taxes already levied.

INTERIM COUNCIL

SEC. 5. (a) ESTABLISHMENT. There is established an Interim Council of the tribe which shall be composed of nine members. The Interim Council shall represent the tribe and its members in the implementation of this Act and shall be the governing body of the tribe until the tribal governing body established in accordance with section 6 first convenes.

25 USC 1123

(b) **NOMINATION AND ELECTION OF INTERIM COUNCIL MEMBERS.** (1) Within forty-five days after the date of the enactment of this Act, the Secretary shall announce the date of a general council meeting of the tribe to nominate candidates for election to the Interim Council. Such general council meeting shall be held within fifteen days of such announcement.

(2) Within forty-five days after such general council meeting, the Secretary shall hold an election by secret ballot to elect the members of the Interim Council from among the members nominated in

	such general council meeting. Absentee and write-in balloting shall be permitted.
Election, results	(3) The Secretary shall approve the results of the Interim Council election conducted pursuant to this section if he is satisfied that the requirements of this section relating to the nomination and the election processes have been met. If he is not satisfied, he shall call for another general council meeting to be held within sixty days after such election to nominate candidates for election to the Interim Council and shall hold another election within forty-five days of such meeting.
Meeting and election, notification	(4) The Secretary shall take any action necessary to ensure that each member described in section 7(d) of this Act is given notice of the time, place, and purpose of each meeting and election held pursuant to this subsection at least ten days before such general meeting or election.
	(c) AUTHORITY AND CAPACITY; TERMINATION. (1) The Interim Council shall have no powers other than those given it under this Act.
	(2) With respect to any Federal service or benefit for which the tribe or any member is eligible, the Interim Council shall have full authority and capacity to receive grants and to enter into contracts.
	(3) Except as provided in subparagraph (B), the Interim Council and such Council's authority and capacity under this section shall cease to exist on the date the tribal governing body first convenes.
	(B) With respect to any contractual right established and any obligation entered into by the Interim Council, such Council shall have the authority and capacity to bind the tribal governing body, as the successor in interest to the Interim Council, for a period of not more than six months beginning on the date such tribal governing body first convenes.
Meeting and election, notification	(d) VACANCY ON INTERIM COUNCIL.—Within thirty days after a vacancy occurs on the Interim Council and subject to the approval of the Secretary, the Interim Council shall hold a general council meeting to nominate a candidate for election to fill such vacancy and shall hold such election. The Interim Council shall provide notice of the time, place, and purpose of such meeting and election to members described in section 7(d) of this Act at least ten days before each such general meeting or election.
	TRIBAL CONSTITUTION AND BYLAWS; TRIBAL GOVERNING BODY
25 USC 713	SEC. 6. (a) ADOPTION OF PROPOSED CONSTITUTION AND BYLAWS; ELECTION: TIME AND PROCEDURE.—(1) The Interim Council shall be responsible for preparing the tribal constitution and bylaws which shall provide for, at a minimum, the establishment of a tribal governing body and tribal membership qualifications. Such proposed constitution and bylaws shall be adopted by the Interim Council no later than six months after the date of the enactment of this Act.
Election	(2) Upon the adoption of the proposed tribal constitution and bylaws by the Interim Council, the Council shall request the Secretary, in writing, to schedule an election to approve or disapprove the adoption of such constitution and bylaws. The Secretary shall conduct an election by secret ballot in accordance with section 16 of the Act approved June 18, 1934 (25 U.S.C. 476).
	(b) Notice and Consent.—Not less than thirty days before any election scheduled pursuant to subsection (a), a copy of the proposed tribal constitution and bylaws, as adopted by the Interim

Council, along with a brief and impartial description of the proposed constitution and bylaws shall be sent to each member eligible to participate in such election under section 7(d). The members of the Interim Council may freely consult with members of the tribe concerning the text and description of the constitution and bylaws, except that such consultation may not be carried on within fifty feet of the polling places on the date of such election.

(c) **MAJORITY VOTE FOR ADOPTION; PROCEDURE IN EVENT OF FAILURE TO ADOPT PROPOSED CONSTITUTION.** (1) In any election held pursuant to subsection (a) of this section, a vote of a majority of those actually voting shall be necessary and sufficient for the approval of the adoption of the tribal constitution and bylaws.

(2) If in any such election such majority does not approve the adoption of the proposed tribal constitution and bylaws, the Interim Council shall be responsible for preparing another tribal constitution and other bylaws in the same manner provided in this section for the first proposed constitution and bylaws. Such new proposed constitution and bylaws shall be adopted by the Interim Council no later than six months after the date of the election in which the first proposed constitution and bylaws failed of adoption. An election on the question of the adoption of the new proposal of the Interim Council shall be conducted in the same manner provided in subsection (a)(2) for the election on the first proposed constitution and bylaws.

(d) **ELECTION OF TRIBAL GOVERNING BODY.**—Not later than one hundred and twenty days after the tribe approves the adoption of the tribal constitution and bylaws and subject to the approval of the Secretary, the Interim Council shall conduct an election, by secret ballot, to elect the tribal governing body established under such constitution and bylaws. Notwithstanding any provision of the tribal constitution and bylaws, absentee and write-in balloting shall be permitted in an election under this subsection.

MEMBERSHIP ROLL; VOTING RIGHTS OF MEMBER

SEC. 7. (a) MEMBERSHIP ROLL ESTABLISHED AND OPENED. The membership roll of the tribe is established and open. 25 USC 716

(b) **CRITERIA GOVERNING: SUMMARY.**—(1) Until the first election of the tribal governing body is held pursuant to section 8(d), any living individual may be enrolled on the membership roll of the tribe if—

(A) that individual's name was listed on the final membership roll of the tribe published on April 8, 1956, in volume 20, number 101, Federal Register, pages 3636 through 3642;

(B) that individual was entitled to be on the membership roll of the tribe on August 13, 1954, but was not listed; or

(C) that individual is a descendant of an individual, living or dead, described in subparagraph (A) or (B) and possesses at least one-fourth degree of blood of members of the tribe, living or dead, or individuals who are or would have been eligible to be members under this paragraph.

(2) After the first election of the tribal governing body is held pursuant to section 8(d), the provisions of the constitution and bylaws adopted in accordance with section 6(a) shall govern membership in the tribe.

(c) **PROCEDURES FOR VERIFICATION OF ELIGIBILITY.**—(1) Before the election of the members of the Interim Council is held pursuant to section 5(b), verification of (A) descentancy, for purposes of enroll-

70 FR 26001-26002

ment, and (3) age, for purposes of voting rights under subsection (d), shall be made upon oath before the Secretary whose determination thereon shall be final.

Some exclusion,
appeal

(2) After the election of the members of the Interim Council is held pursuant to section 5(b), but before the first election of the members of the tribal governing body is held pursuant to section 6(d), the verification of descendancy and age shall be made upon oath before the Interim Council, or its authorized representative. An individual may appeal the exclusion of his name from the membership roll of the tribe to the Secretary, who shall make a final determination of each such appeal within ninety days after such an appeal has been filed with him. The determination of the Secretary with respect to such an appeal shall be final.

Publication in
Federal
Register

(3) After the first election of the members of the tribal governing body is held pursuant to section 6(d), the provisions of the constitution and bylaws adopted in accordance with section 5(a) shall govern the verification of any requirements for membership in the tribe. The Interim Council and the Secretary shall deliver their records and files and any other material relating to the enrollment of tribal members to such tribal governing body.

(4) Not less than sixty days before the election under section 6(a), the Secretary shall publish in the Federal Register a certified copy of the membership roll of the tribe as of the date of such publication. Such membership roll shall include the names of all individuals who were enrolled by the Secretary, either directly under paragraph (1) or pursuant to an appeal under paragraph (2), and by the Interim Council under paragraph (2).

(b) **VOTING RIGHTS OR MEANS.**—Each member who is eighteen years of age or older shall be eligible to attend, participate in, and vote at each general council meeting. Each such member may nominate candidates for any office, run for any office, and vote in any election of members to the Interim Council and to such other tribal governing body as may be established under the constitution and bylaws adopted in accordance with section 6.

ESTABLISHMENT OF TRIBAL RESERVATION

25 USC 713

SEC. 8. (a) **PLAN FOR ESTABLISHMENT OF RESERVATION.** (1) Any reservation for the tribe shall be established by an Act of Congress enacted after the enactment of this Act.

Plan submitted
to Congressional
committees

(2) The Secretary shall enter into negotiations with the tribal governing body with respect to establishing a reservation for the tribe and, in accordance with this section and within two years of the date of the enactment of this Act, develop a plan for the establishment of such a reservation. Upon the approval of such plan by the tribal governing body (and after consultation with interested parties pursuant to subsection (b)), the Secretary shall submit such plan to the Clerk of the House of Representatives and the Secretary of the Senate for distribution to the committees of the respective Houses of the Congress with jurisdiction over the subject matter.

(b) **CONSULTATION WITH STATE AND LOCAL OFFICIALS REQUIRED.**—To assure that legitimate State and local interests are not prejudiced by the proposed enlargement of the reservation, the Secretary shall notify and consult all appropriate officials of the State of Oregon, all appropriate local governmental officials in the State of Oregon, and any other interested party in developing any plan under subsection (a). The Secretary shall provide complete informa-

tion on the proposed plan to such officials and interested parties, including the restrictions on such proposed plan imposed by subsection (c). During any consultation by the Secretary under this subsection, the Secretary shall provide such information as he may possess, and shall request comments and additional information, on the following subjects:

Information
availability
Comments

(1) The size and location of the proposed reservation.

(2) The anticipated effect of the establishment of the proposed reservation on State and local expenditures and tax revenues.

(3) The extent of any State or local service to the tribe, the reservation of the tribe, or members after the establishment of the proposed reservation.

(4) The extent of Federal services to be provided in the future to the tribe, the reservation of the tribe, or members.

(5) The extent of service to be provided in the future by the tribe to members residing on or off the reservation.

(c) **RESTRICTIONS ON PLAN.**—Any plan developed by the Secretary under subsection (a) shall provide that:

(1) any real property transferred by the tribe or any member to the Secretary shall be taken and held in the name of the United States for the benefit of the tribe and shall be a part of the reservation of the tribe;

(2) the establishment of the reservation shall not grant or restore to the tribe or any member any hunting, fishing, or trapping right of any kind on such reservation, including any indirect or procedural right or advantage over individuals who are not members of the tribe;

(3) the Secretary shall not accept any real property in trust for the benefit of the tribe or its members which is not located within the political boundaries of Polk, Yamhill, or Tillamook County, Oregon;

(4) any real property taken in trust by the Secretary pursuant to such plan shall be subject to—

(A) all legal rights and interests in such land existing at the time of the acquisition of such land by the Secretary, including any lien, mortgage, or previously levied and outstanding State or local tax; and

(B) foreclosure or sale in accordance with the laws of the State of Oregon pursuant to the terms of any valid obligation in existence at the time of the acquisition of such land by the Secretary;

(5) any real property transferred pursuant to such plan shall be exempt from Federal, State, and local taxation of any kind;

(6) the State of Oregon shall exercise criminal and civil jurisdiction over the reservation, and over the individuals on the reservation, in accordance with section 1162 of title 18, United States Code, and section 1380 of title 28, United States Code, respectively; and

(7) any Federal real property transferred for the benefit of the tribe, pursuant to any reservation plan developed under section 809 of this Act, shall come only from available public lands administered under the Federal Land Policy and Management Act of 1976 (43 U.S.C. 1701), and from lands held in trust by the United States for the tribe or for individual Indians.

(d) **APPENDIX TO PLAN SUBMITTED TO THE CONGRESS.**—The Secretary shall append to the plan submitted to the Congress under subsection (a) a detailed statement

- (1) describing the manner in which the Secretary notified all interested parties in accordance with subsection (b);
- (2) naming each individual and official consulted in accordance with subsection (b);
- (3) summarizing the testimony received by the Secretary pursuant to any such consultation; and
- (4) including any written comments or reports submitted to the Secretary by any party named in paragraph (2).

REGULATIONS

2-094717: SEC. 9. The Secretary may promulgate such regulations as may be necessary to carry out the provisions of this Act.

Approved November 22, 1983.

LEGISLATIVE HISTORY—H.R. 3551

[H.R. 3551, H.R. REP. NO. 98-1014, *Supplemental and General Affairs*,
CONGRESSIONAL RECORD, Vol. 109, 1983:
Nov. 7, considered and passed 16-019.
Nov. 11, introduced and passed 8-010.]

Lesson 15

Sovereignty and Tribal Government Today



Lesson Goals/Objectives:

1. Understand & apply knowledge about Grand Ronde Tribal government & its political structure.
2. Understand & apply knowledge about tribal membership.
3. Understand that there are different ways for governments to be organized & hold power.
4. Understand the role of Tribal Government & its economy.

Oregon Common Core Standard(s) Met:

4.RI.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

4.W.7 Conduct short research projects that build knowledge through investigation of different aspects of a topic.

Oregon Social Sciences Academic Content Standard(s) Met:

1. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.
2. Social Sciences Historical Knowledge 4.15: Describe and evaluate how historical Oregon governments affected groups within the state (citizens, foreigners, women, class systems, minority groups, tribes).

LESSON PLAN



Unit: Grand Ronde Tribal History

Lesson Title: Sovereignty and Tribal Government Today – Lesson 15

Oregon Common Core Standard(s) Met:

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1. Social Sciences Historical Knowledge 4.7: Use primary and secondary sources to create or describe a narrative about events in Oregon history.

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Lesson Objectives:

1. Understand & apply knowledge about Grand Ronde Tribal government & its political structure.
2. Understand & apply knowledge about tribal membership.
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Materials Needed/Preparation:

- Laptop or Desktop computer and projector/projector screen
- iPads or computer lab reserved - Access to www.grandronde.org for scavenger hunt (or print out website site information & provide to students)
- Grand Ronde Tribal Constitution (student's should have already completed Oregon Government curriculum & have access to Oregon State Constitution)
- Organizational Chart (connections between Tribal Council, membership, & governance)
- Grand Ronde Tribal Election Ordinance

LESSON PLAN

- PowerPoint presentation on Confederated Tribes of Grand Ronde Sovereignty and Grand Ronde today.

- Post Assessment

Anticipatory Set: Ask students if they know any similarities or differences between a Tribal government and the U.S. government.

Lesson Steps:

1. PowerPoint presentation slides on Confederated Tribes of Grand Ronde Tribal Government.
2. Distribute the Compare & Contrast on Oregon Government and Confederated Tribes of Grand Ronde worksheet to students. Work together as a class to complete or have students work in groups.
3. Pass out iPads to students or go to computer lab.
4. Hand out website scavenger hunt worksheet. Students will research items for current issues & elections of the Confederated Tribes of Grand Ronde on the www.grandronde.org website.
5. Hand out post assessment to students to complete.

Differentiation:

1. Request a Grand Ronde Tribal Council member to visit the classroom for a questions & answers forum regarding Grand Ronde Government.
2. Take a field trip to Grand Ronde Tribe to visit Tribal Council and allow students hands on experience on all the Grand Ronde Curriculum regarding Tribal History, culture, & government.
3. PowerPoint can be printed out for students to read individually or in groups.

Early Finisher Activities: Write or draw in journal about the lesson.

Attachments:

- Grand Ronde Tribal Constitution (student's should have already completed Oregon Government curriculum & have access to Oregon State Constitution)
- Organizational Chart (connections between Tribal Council, membership, & governance)
- Grand Ronde Tribal Election Ordinance
- PowerPoint presentation on Sovereignty and Tribal Government Today
- Scavenger hunt worksheet

Lesson 15 Sovereignty and Tribal Government Today



Vocabulary

constitution

sovereignty

Tribal Council

Tribal government

Definitions:

constitution: A plan which is developed and written for a government that represents the rights and responsibilities of the government to the people

sovereignty: the act of having independent power, political, social and economic, or being free

Tribal Council: At Grand Ronde a nine member governing and decision making body elected by the Tribal membership, the General Council, responsible for upholding the tribal constitution. Tribal Council members serve three year terms. They may choose to run for re-election at the end of each three year term. The Tribal Council has a Chair, Vice Chair, and Secretary.

Tribal government: A government of the Tribe that consists of a Tribal Council, Tribal Policy and Court system, programs and services offered to the Tribal membership including such things as education, health care, housing, social services, natural resources, and economic development.

CONFEDERATED TRIBES OF GRAND RONDE GOVERNMENT



1

Session Objectives



- ❑ Understand that there are different ways for governments to be organized & hold power.
- ❑ Understand & apply knowledge about Grand Ronde Tribal government & its political structure.
- ❑ Understand & apply knowledge about tribal membership.
- ❑ Understand the role of Tribal Government & its economy.

2

Treaty Era



- ❑ Oregon treaties were made in the 1850's
- ❑ Joel Palmer, Superintendent of Indian Affairs for Oregon Territory, negotiated many treaties and selected the site for the Grand Ronde Reservation.

3

Confederated Tribes of Grand Ronde Community of Oregon Government

- ❑ The Tribe is a government and is sovereign.
- ❑ What do you think sovereign or sovereignty means?

4

Tribal Sovereignty



Governance Building for the Confederated Tribes of Grand Ronde in Grand Ronde, Oregon 2013

Sovereign Nations have the right to:

- ▣ Form their own government,
- ▣ Determine membership or citizenship,
- ▣ Make and enforce laws,
- ▣ Regulate trade within borders,
- ▣ Govern the conduct of members and non-members on tribal lands,
- ▣ Form alliances with other nations, and more.

5

Citizenship and Tribal Membership

- In the U.S., persons of Native American descent have a unique legal position. Native Americans are U.S. citizens and are entitled to the same legal rights and protections under the U.S. Federal Constitution that all other U.S. citizens enjoy, and
- Native Americans may also be members of self-governing tribes and also have legal rights and protections under the Tribal Government Constitution.

6

What is a constitution?

- ▣ A plan which is developed and written for a government.



- ▣ What kind of things do you think are in a constitution?

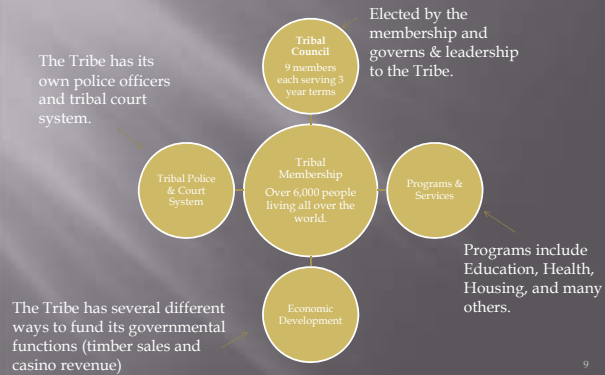
7

Grand Ronde Tribal Council

- ▣ These are people elected by the tribal membership to govern the Confederated Tribes of Grand Ronde.
- ▣ A total of 9 members are on Tribal Council.
- ▣ Elections are held each year and members of Tribal Council hold 3 year terms.
- ▣ Tribal Council is responsible for upholding the Grand Ronde constitution.
- ▣ The Tribal Council also has a Chair, Vice Chair, and Secretary.

8

Tribal Government Structure



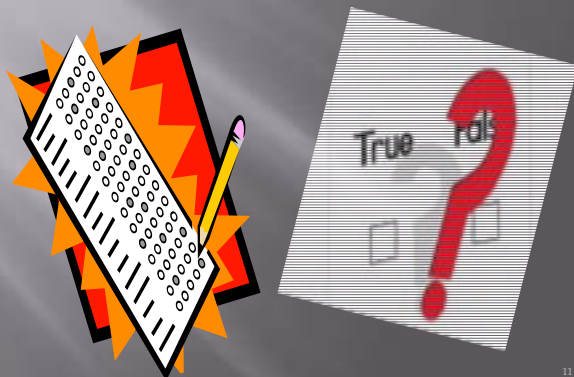
9

Compare & Contrast Oregon Government and Grand Ronde Government

- ▣ What does the constitution say about governing the state of Oregon?
- ▣ What does the constitution say about governing the Confederated Tribes of Grand Ronde?

10

Post Assessment



11

Grand Ronde Tribal Government and Oregon State Government

Compare & Contrast: Constitution of Oregon State & the Confederated Tribes of Grand Ronde

A constitution is a written plan for a government. The constitution explains how people will be elected for certain jobs and outlines laws for the government.	Grand Ronde Government	Oregon Government
Explain the election process for each government.		
What are 2 laws which each government has in their constitution?		
Identify 2 similarities between Grand Ronde and Oregon government within their own constitutions.		
Identify 2 differences between Grand Ronde and Oregon government within their own constitutions.		

Grand Ronde Tribal Government

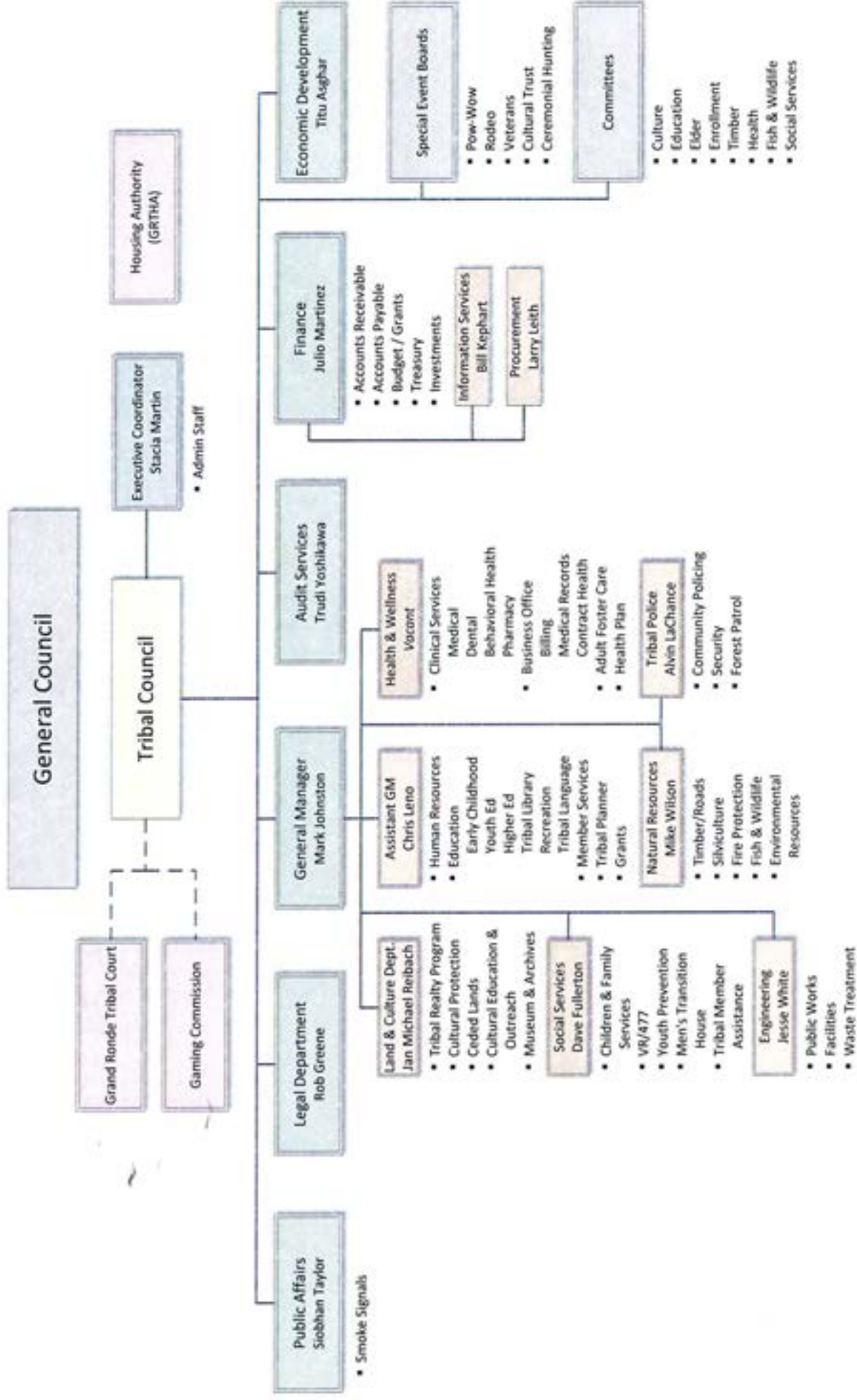
Scavenger Hunt

Instructions:

Ask students to visit the Confederated Tribes of Grand Ronde website at www.grandronde.org or supply students with site printouts from the website.

1. What is the primary role of Tribal Council (hint: look under Tribal Council tab)?
2. Who is the current Tribal Chairperson?
3. What is the name of the tribal newsletter?
4. Name 2 current events (within 30 days) on website?
5. Name the 5 principal tribes of the Confederated Tribes of Grand Ronde.
6. What 3 colors are in the tribal logo?
7. What are 2 different cultural classes offered through Culture Education program?
8. Name 2 departments at the Confederated Tribes of Grand Ronde.

Confederated Tribes of Grand Ronde Tribal Government



DATE ORIGINALLY ADOPTED: 6/25/85
DATE AMENDED: 6/23/86; 1/15/88; 4/12/89;
9/30/93; 4/2/97; 9/17/97; 11/3/99; 1/3/01; 3/3/04;
6/2/10
SUBJECT: Enrollment
RESOLUTION NUMBER: 69-85; 195-86A; 264-
88; 338-89; 068-93; ~~184~~-97; 027-97; 087-97; 131-
99; 005-01; 023-04; 069-10

THE CONFEDERATED TRIBES OF THE
GRAND RONDL COMMUNITY OF OREGON

ENROLLMENT ORDINANCE

Tribal Code § 4.10

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**CONFEDERATED TRIBES OF THE GRAND RONDE
COMMUNITY OF OREGON**

ENROLLMENT ORDINANCE

(a) AUTHORITY AND PURPOSE:

- (1) The authority for this Ordinance is found in the Grand Ronde Constitution, Article V.
- (2) The purpose of this Ordinance is to provide for the development and maintenance of the membership roll of the Tribe, and to ensure the integrity and accuracy of the roll.

(b) MEMBERSHIP REQUIREMENTS:

- (1) The membership of the Tribe shall consist of all persons who are not enrolled as members of another recognized tribe, band or community and, who for five years have fully and unconditionally relinquished membership in another Indian Tribe and;
 - (A) whose names validly appear on the official tribal membership roll prepared under the Grand Ronde Restoration Act; provided, that such roll may be corrected by the Tribal Council with the approval of the Secretary of the Interior; or
 - (B) whose names validly appear on the official tribal membership roll as of September 14, '999; provided that such roll may be corrected by the Tribal Council in accordance with the Tribal Enrollment Ordinance; or
 - (C) who possess at least one-sixteenth (1/16) degree Grand Ronde blood quantum and were born to a parent who was a member of the Tribe at the time of the applicant's birth and who, unless deceased, is a member of the Grand Ronde Tribe at the time the applicant files an application for enrollment; have filed an application for enrollment according to procedures established pursuant to this Ordinance, and have been accepted as members in accordance with this Ordinance.
- (2) For purposes of this Section, Grand Ronde blood is defined as all Indian blood derived from a direct ancestor whose name validly appears on the official tribal membership roll prepared under the Grand Ronde Restoration Act; provided, that such roll may be corrected by the Tribal Council with the approval of the Secretary of the Interior.
- (3) (A) If the mother of the applicant is a member of the Tribe, the applicant shall be deemed to possess one-half the Grand Ronde blood quantum possessed by the

mother. If the father of the applicant is a member of the Tribe, the applicant shall be deemed to possess one-half the Grand Ronde blood quantum of the father if the application is accompanied by an order of paternity by a court of competent jurisdiction or by certification of paternity based on genetic parentage testing of father and applicant establishing the father of the applicant at a cumulative paternity index of at least 99. The Tribe will reimburse an applicant for the reasonable cost of genetic parentage testing if such testing establishes the father of the applicant through whom Grand Ronde blood is derived and the applicant's name is added to the membership roll. In the event genetic parentage testing is impossible to conduct because the father is deceased, then paternity may be established by a preponderance of the evidence using affidavits of the mother and Tribal members familiar with the father-child relationship and use of blood test analysis, if available.

(B) The Tribal Indian Child Welfare Program shall provide to the Enrollment Office any information about paternity of children in its care or custody or being considered for same that are being considered for enrollment.

(4) Persons adopted by members of the Tribe or by the Tribe are not eligible for enrollment unless they independently meet the requirements of this Ordinance.

(5) Notwithstanding any requirements prescribed in this Ordinance, the Council may adopt any person as an honorary member of the Tribe pursuant to Article V, Section 4 of the Tribal Constitution; provided that no honorary member shall have any right to vote, share in tribal assets or distributions, or participate in the government of the Tribe. Provided further, that no person shall be adopted as an honorary member by the Council unless that person shall have a significant community relationship with the Tribe. A significant community relationship shall include, but not be limited to, continued and dedicated service to the Tribe, its government, or its membership. The decision of the Council in adopting any person as an honorary member shall be final and not subject to review; provided that denial of honorary membership to any person by the Council may be reconsidered in light of new or additional evidence supporting the case for honorary membership; provided further, the Council may, for cause shown, revoke the honorary membership of any persons by majority vote of the Council.

(c) ENROLLMENT STAFF AND COMMITTEE:

(1) Enrollment Staff. The Executive Officer shall authorize the hiring of such staff as it deems necessary to fulfill the functions identified in this Ordinance. The Enrollment Staff shall be hired in accordance with Tribal personnel policy and be subject to all Tribal personnel policies in the same manner as other Tribal employees.

(2) Duties and Powers of Enrollment Staff. The Enrollment Staff shall establish enrollment procedures, with the consent of the Council, and which are consistent with this Ordinance. The Enrollment Staff shall make a semi-annual report to the Tribal and

General Council of its proceedings and activities, including the number of new enrollees during the preceding six months and the current number of Tribal members. The Enrollment Staff shall maintain the roll. The records shall include originals or certified copies of documents received to support the applications. The Enrollment Staff shall review and evaluate all applications for membership, and submit its proposed recommendations for adult applicants (those who are 18 years of age or older) to the Enrollment Committee for the Committee's consideration. The Enrollment Staff shall review and evaluate all applications for membership for minor applicants and shall forward such applications for determination as follows:

(A) For minors between 6 months and 18 years of age who are not subject to the emergency enrollment provisions of Subsection (c)(2)(C) of this Section, the Enrollment Staff shall submit its proposed recommendations to the Enrollment Committee for the Committee's consideration.

(B) For minors between newborn and 6 months of age who are not subject to the emergency enrollment provisions of Subsection (c)(2)(C) of this Section, the Enrollment Staff shall submit its proposed recommendations directly to Tribal Council for its consideration.

(C) For minors who may be eligible for enrollment and who are the subject of a Tribal or state court proceeding involving the custody of the child, the Enrollment Staff shall determine whether the child is eligible for enrollment as soon as practicable. If the child is eligible for enrollment, the ICW Program or the state agency having custody of the Child shall file an application for the child's enrollment on behalf of the parent(s), legal guardians or legal custodians and, if the application otherwise meets the criteria established by this Ordinance, shall forward such application directly to Tribal Council for its consideration.

(3) Enrollment Committee. The Enrollment Committee shall be appointed by the Council and selected from the Tribal membership. Committee members may be compensated for their services at a rate set by Tribal Council and shall be reimbursed for expenses according to such policy as the Tribal Council may adopt. Upon accepting appointment, each Committee member shall sign an oath which shall become part of the Enrollment Records stating that he or she will serve according to the best of his or her ability and will follow the Grand Ronde Constitution and this Ordinance.

(4) Duties and Powers of the Enrollment Committee. The Committee's responsibilities shall include the adoption or rejection of the Enrollment Staff's proposed recommendations regarding applications for enrollment. If the Committee's recommendation is to approve an application for membership, said recommendation shall be submitted to the Tribal Council by the Enrollment Staff pursuant to Section (d) of this Ordinance. If the Committee's recommendation shall be to reject an application for membership, said recommendation shall be subject to the right to protest as set forth in Section (d) of this Ordinance. The Committee shall hold no more than four regular

meetings per year to consider applications for membership, provided that special meetings may be held to hear protests of Committee decisions filed in accordance with Section (d)(4)(C) of this Ordinance

(5) Access to Records; Confidentiality.

(A) The term "Enrollment Records" means all documents contained in Enrollment Department enrollment files and any compilation of information prepared by the Enrollment Department from information contained in enrollment files whether in written or electronic form.

(B) All Enrollment Records, except adoption records, shall remain open during business hours to inspection by the Executive Officer, the Tribal Attorneys and Enrollment Staff. Tribal Members and applicants for membership may review documents filed by such Tribal Member or applicant with Enrollment Staff. Except as thus provided, all Enrollment Records shall be confidential. Enrollment Records, except adoption records, may also be inspected by Tribal members pursuant to a Tribal Court order authorizing access to Enrollment Records, provided however, that such order may only be issued upon a showing by the requesting Tribal member of a good faith basis or reason for accessing the requested Enrollment Records. Revealing information in the Enrollment Records to someone other than a Tribal member, the Executive Officer, or the Tribal Attorney, the Committee or Enrollment Staff shall be deemed grounds for termination of employment, recall of an elected Tribal official, or cause for removing a committee member.

(C) Nothing in this Section shall prohibit the Enrollment Staff from providing Tribal member identifying information, such as name, address, telephone number, roll number and social security number, to Tribal government programs, agencies, departments or wholly owned enterprises for use in providing information, services and benefits to Tribal members or the Tribe's use of this information for such authorized purposes. Any unauthorized use of this information shall be a violation of this Ordinance.

(D) Notwithstanding the above, the official Tribal membership roll shall be available for inspection by any interested Tribal member at the Enrollment department office during regular business hours.

(d) PROCEDURES FOR MEMBERSHIP APPLICATION:

(1) Application Form. Enrollment Staff shall develop an application form which must be used when making an application for enrollment. The form shall be entitled "Application for Enrollment" and shall contain space for the following information:

(A) Name and address of the applicant;

- (B) All names by which the applicant is or has been known;
- (C) Date of birth of the applicant;
- (D) Names of the parents of the applicant and the Tribal ancestor on the Restoration Act Roll through whom Grand Ronde blood quantum is traced;
- (E) If the applicant is under the age of 18 or incompetent, the name, address and relationship of the person making the application on behalf of such minor or incompetent;
- (F) Certification by the applicant, or by the person making the application on behalf of the minor or the incompetent applicant, that the information is true.

(2) Supporting Documents. Documentation evidencing eligibility for enrollment shall accompany the application. Enrollment Staff shall have the authority to require applicant to furnish such additional evidence or proof as is necessary to make a determination. Any handwritten corrections or additions on documentation will be considered alterations. Altered documents will be unacceptable for enrollment purposes. Enrollment Staff shall establish the nature and types of acceptable evidence, which will include but not be limited to, court documents, and state or federal records. Copies of these documents may be submitted in lieu of originals, provided the copies are certified to be true copies by the office having custody of the original record. Enrollment Staff may copy such certified true copies and return the original true copy to the applicant provided Enrollment Staff retain a copy which is certified by Enrollment Staff to be a true copy.

(3) Who May Apply. Any person who believes that he or she meets the requirements for membership in the Tribe may submit an application for enrollment to the Enrollment Staff. Applications for minor children under the age of eighteen (18) and incompetents may be filed by a parent, legal guardian, other person who has custody of the child under tribal law or custom or to whom physical care, custody, and control has been transferred by the parent of such child, or a member of the Council.

(4) Processing Applications; Right to Protest; Tribal Council Action.

(A) Except as provided in Sections (c)(2)(B) and (C) of this Ordinance, the Enrollment Staff shall process each complete application and make recommendations to the Committee at the next regular meeting. In the event staff needs further information necessary to make its proposed recommendation, it shall inform the applicant by letter, with a request for the information needed. Upon receiving the additional information, the staff shall process the application. The applicant has the responsibility of proving the statements made in his or her application. In the event the information needed is not provided by the date specified in the Enrollment Staff's request, the application will be forwarded to

the Committee at its next regular meeting as an incomplete application with a recommendation of denial.

(B) If the Committee finds that an application is complete and the applicant appears to meet the requirements of this Ordinance, the Enrollment Staff shall prepare a written statement within sixty (60) days for the Council. The staff shall mail notice to the applicant of when the application will be considered by the Council.

(C) If the Committee finds that an applicant appears not to meet the requests of this Ordinance, the Enrollment Staff shall mail notice of this finding by certified mail to the applicant. The applicant may file a protest with the Enrollment Staff within thirty (30) days of receipt of the certified letter, stating the reasons he or she believes the application should be approved.

(D) If a protest is filed, the Enrollment Staff may reconsider the application in light of the information submitted with the protest and shall submit its proposed recommendations, with justification, together with the protest, to the Enrollment Committee within fifteen (15) days of receipt. The Enrollment Committee shall make its decision within forty-five (45) days of receiving the Enrollment Staff's proposed final recommendation. If the Committee's decision is to reject the application, the applicant may appeal the Committee's determination in accordance with Subsection (H) of this Section.

(E) If the Committee recommends that an application be approved the Council shall act on the Committee's recommendation at its next regular meeting following the expiration of thirty (30) days of receipt of the recommendation.

(F) When the Council approves an application for enrollment, the Enrollment Staff shall enter the name of the applicant on the official tribal membership roll and notify the applicant. If the Council decides to reject an application for enrollment, the applicant shall be notified by certified mail and advised of his or her right to appeal the decision in accordance with Subsection (H) of this Section. If the Council decides to remand an application to the Enrollment Committee for further investigation and redetermination, the applicant shall be notified by certified mail of the remand determination.

(G) The Council may, by majority vote, reopen rejected applications when new substantial evidence is submitted to support the applicant's position and when the Council determines that justice requires such recognition.

(H) An applicant who has exhausted his or her appeal rights under Subsections (D) and (F) of this Section and is aggrieved by the enrollment decision of the Enrollment Committee or Tribal Council has the right to appeal the determination of the Committee or Council to the Tribal Court, but only on the grounds that the

determination was arbitrary and capricious or a violation of Tribal Constitutional rights. Such appeal must be filed with the Court in writing on or before the fourteenth (14th) day following receipt of the written determination of the Committee or action by Council. The Court shall review, on the record, the determination of the Committee or Council. The party appealing the Committee or Council's decision shall have the burden of persuading the Tribal Court that the enrollment decision appealed from was arbitrary or capricious or a violation of Tribal Constitutional rights. The Tribal Court shall give due deference to the rule of nonprejudicial error and matters within the expertise or judgment of the Committee or Council. The Tribal Court shall recognize the obligations of the Tribe and the Committee under the Tribal Constitution. The only remedy which the Tribal Court may order in matters appealed under this Ordinance is referring the matter back to the Enrollment Committee or Tribal Council for reconsideration in light of the Tribal Court's ruling in such matter. An applicant denied enrollment shall not, under any circumstances, be compensated in money damages against the Tribe, its employees or officers.

(5) Burden of Proof and Standard of Proof. The burden of proof shall be upon the Applicant to establish all elements of the Applicant's qualification for enrollment under the Tribal Constitution and rules and regulations of this Ordinance, unless otherwise specifically stated herein. Any matters required to be proved under this Ordinance, unless otherwise specifically stated, must be proved to the satisfaction of the Enrollment Committee or the Tribal Council, as provided herein, by clear and convincing evidence.

(c) PROCEDURES FOR CORRECTION OF MEMBERSHIP ROLL -- BLOOD DEGREE CORRECTION:

(1) Initiation. Blood degree corrections may be initiated only by:

(A) Enrollment Staff; or

(B) Tribal members wishing to make correction to their own or their minor dependent's blood degree.

(2) Application to Correct Blood Quantum.

(A) Any Tribal member may file an application for blood degree correction with the Enrollment Office for correction of the member's blood degree or that of a minor dependent.

(B) Enrollment Staff may file an application to correct blood degree pertaining to any member or groups of members.

(C) All applications shall be accompanied by documents supporting the requested change. To the extent reasonably possible, Enrollment Staff will verify the information in the supporting documents accompanying the application.

(3) Notification to Affected Members.

(A) The Enrollment Staff will provide members affected by the requested change with a true and correct copy of the application and supporting documents, not otherwise confidential under the Enrollment Ordinance. Enrollment Staff will make reasonable efforts to identify affected members using Tribal Enrollment Records, but it is recognized that all affected members may not be known or able to be reasonably identified.

(B) Affected members will have 30 days to file, if they so desire, a response to the proposed blood degree correction. The response shall be accompanied by supporting documents. To the extent reasonably possible, Enrollment Staff will verify the information in the supporting documents accompanying the response.

(4) Standard of Proof. In all proceedings regarding blood degree corrections, the person seeking a blood degree correction shall be required to prove by clear and convincing evidence that a blood degree other than that listed on the Official Tribal Membership Roll, for the person whose blood degree is at issue, is the correct blood degree, and also to so establish what the precise blood degree to be listed on the roll should be. There shall be a presumption, rebuttable by the applicant or affected member, that the blood degree listed on the roll is correct.

(5) Recommendation of Enrollment Staff. Enrollment Staff will prepare a written report to the Enrollment Committee recommending whether the proposed or any other blood degree corrections should be made related to the application. The Enrollment Staff will state in the report the reasons for the recommendation. The report will be presented to the Enrollment Committee within a reasonable time after the receipt of the application and verification of documentation by the Enrollment Staff.

(6) Enrollment Committee Action.

(A) Enrollment Staff will deliver its report to the Enrollment Committee. Upon receipt of the report, the Enrollment Committee will schedule a time for presentation by the Enrollment Staff and applicant, if applicant wishes, at a special meeting. After consideration of the report the Enrollment Committee shall make a determination on each application presented.

(B) The Enrollment Committee's denial of an application for blood quantum change is final.

(C) If the Enrollment Committee determines that a blood degree correction is necessary, it will report its determination with the reasons for its recommendation to the Enrollment Staff.

(D) Enrollment Staff will make a recommendation to Tribal Council consistent with the Enrollment Committee's determination and recommendation.

(E) Enrollment Staff will notify by certified mail, the applicants, as well as any affected members, of the Enrollment Committee's determination and reason for its recommendation.

(7) Tribal Council Action.

(A) Upon receipt of the Enrollment Staff's recommendation that a blood degree correction is necessary, Tribal Council will review the Enrollment Staff's report and supporting documentation and the Enrollment Committee's determination and recommendation and vote on the Enrollment Committee's recommendation.

(B) No application for blood degree correction is approved until approved by Tribal Council resolution.

(8) Appeals. The Enrollment Staff will provide, by certified mail, the applicant with notice of the Tribal Council's action and a copy of the Tribal Council Resolution taking action on the resolution. Enrollment Staff will inform the applicant of the right to appeal the Tribal Council decision in accordance with Section (d)(4)(11) of this Ordinance.

(9) Notification of Correction. Enrollment Staff will change the Official Tribal Membership Roll according to the resolution approved by Tribal Council and shall notify the applicant and any persons found to be affected by the decision of such actions.

(10) Reapplication After Rejection. Unless prohibited by Tribal Council resolution, Enrollment Staff will accept new applications by rejected applicants provided the new application contains information not previously considered by Enrollment Staff or the Enrollment Committee.

(f) PROCEDURES FOR CORRECTION OF MEMBERSHIP ROLL – NON-BLOOD DEGREE CORRECTION:

(1) Technical Corrections.

(A) Anytime a correction to the Official Tribal Membership Roll is deemed necessary by Enrollment Staff due to a misprint or other similar action, the Member Services Program Manager will correct the records.

(B) Such technical corrections may be initiated by anyone by informing the Enrollment Staff of the error and clearly identifying the error.

(C) Upon learning that a technical correction may be necessary, the Enrollment Staff will identify the possible error and confirm through Tribal Enrollment Records and other supporting documentation as may be deemed necessary to confirm the error and determine the correction. For example, if a Tribal member's date of birth is incorrect on the Official Tribal Membership Roll, Enrollment Staff will review the member's official birth certificate on file to confirm the correct date of birth or will obtain such birth certificate if not available in the current Tribal records.

(2) Corrections Due to Status Change.

(A) Anytime a change to the Official Tribal Membership Roll is deemed necessary by Enrollment Staff due to a change in a Tribal member's status, such as a name change, the Member Services Program Manager will correct the records.

(B) Any member may file a written request with the Enrollment Office to correct information on the Official Tribal Membership Roll for that member or the member's children. The Enrollment Staff may also initiate corrections.

(C) All requests for correction under this Section shall be accompanied by documents supporting the requested change, such as a copy of the official document that effected a name change (marriage license, corrected birth certificate, court order, etc.).

(D) Upon receipt of a request for correction under this Section, Enrollment Staff shall promptly review the request with accompanying documentation and determine if a correction is necessary.

(g) PROCEDURES FOR CORRECTION OF THE OFFICIAL TRIBAL MEMBERSHIP ROLL PREPARED UNDER THE GRAND RONDE RESTORATION ACT ("RESTORATION ROLL"):

(1) Correction. Corrections to the Restoration Roll shall be limited to:

(A) Correcting typographical, spelling or blood quantum errors; and

(B) Adding the name of a Tribal member or deceased individual whose name was mistakenly omitted despite the fact that, as of the date of the Restoration Roll, the individual met the requirements for inclusion under the Grand Ronde Restoration Act.

- (2) Initiation. Restoration Roll corrections may be initiated only by:
- (A) Enrollment Staff; or
 - (B) Tribal members wishing to make correction to the Restoration Roll.
- (3) Application to Correct Restoration Roll.
- (A) Any Tribal member may file an application for Restoration Roll correction with the Enrollment Office for themselves, their lineal ancestors or their lineal descendants.
 - (B) Enrollment Staff may file an application to correct the Restoration Roll pertaining to any member or groups of members.
 - (C) All applications shall be accompanied by documents supporting the requested correction. To the extent reasonably possible, Enrollment Staff will verify the information in the supporting documents accompanying the application.
- (4) Notification to Affected Members.
- (A) The Enrollment Staff will provide members affected by the requested correction with a true and correct copy of the application and supporting documents, not otherwise confidential under the Enrollment Ordinance. Enrollment Staff will make reasonable efforts to identify affected members using Tribal Enrollment Records, but it is recognized that all affected members may not be known or able to be reasonably identified.
 - (B) Affected members will have 30 days to file, if they so desire, a response to the requested Restoration Roll correction. The response shall be accompanied by supporting documents. To the extent reasonably possible, Enrollment Staff will verify the information in the supporting documents accompanying the response.
- (5) Requirements for Inclusion on Restoration Roll. To be eligible for inclusion on the Restoration Roll an individual must meet the following requirements:
- (A) Individual is living and a member of the Tribe or deceased; and
 - (B) Individual was living at the time the Restoration Roll was established; and
 - (C) Individual's name was listed on final membership roll published on April 6, 1956, in the Federal Register; or
 - (D) Individual was entitled to be on the membership roll of the Tribe on August 13, 1954 [date of Termination Act], but was not listed; or

(E) Individual is a descendant of an individual described in (C) or (D) immediately above and possesses at least 1/4th degree of blood of members of the tribe.

(6) Standard of Proof. In all proceedings regarding Restoration Roll corrections, the person seeking a correction shall be required to prove by clear and convincing evidence that the Restoration Roll is in error and to establish what the correction should be. There shall be a presumption, rebuttable by the applicant or affected member, that the Restoration Roll is correct. To establish that the Restoration Roll is in error, the applicant must provide documented evidence of a typographical, spelling or blood quantum error or that the individual meets the requirements in paragraph (g)(5) above.

(7) Recommendation of Enrollment Staff. Enrollment Staff will prepare a written report to the Enrollment Committee recommending whether the proposed or any other corrections should be made related to the application. The Enrollment Staff will state in the report the reasons for the recommendation. The report will be presented to the Enrollment Committee within a reasonable time after the receipt of the application, necessary research and verification of documentation by the Enrollment Staff.

(8) Enrollment Committee Action.

(A) Enrollment Staff will deliver its report to the Enrollment Committee. Upon receipt of the report, the Enrollment Committee will schedule a time for presentation by the Enrollment Staff and applicant, if applicant wishes, at a special meeting. After consideration of the report the Enrollment Committee shall make a determination on each application presented.

(B) The Enrollment Committee's denial of an application for Restoration Roll correction is final.

(C) If the Enrollment Committee determines that a correction is necessary, it will report its determination with the reasons for its recommendation to the Enrollment Staff.

(D) Enrollment Staff will make a recommendation to Tribal Council consistent with the Enrollment Committee's determination and recommendation.

(E) Enrollment Staff will notify by certified mail, the applicants, as well as any affected members, of the Enrollment Committee's determination and reason for its recommendation.

(9) Tribal Council Action.

(A) Upon receipt of the Enrollment Staff's recommendation that a Restoration Roll correction is necessary, Tribal Council will review the Enrollment Staff's

report and supporting documentation and the Enrollment Committee's determination and recommendation and vote on the Enrollment Committee's recommendation.

(B) If Tribal Council finds a correction to the Restoration Roll is appropriate, it will pass a Tribal Council Resolution finding the correction appropriate and request the Secretary of the Interior approve the Restoration Roll correction. No correction of the Restoration Roll is approved and authorized until approved by the Secretary of the Interior.

(C) If Tribal Council finds a correction to the Restoration Roll is not appropriate, it shall deny the correction by Tribal Council Resolution and such decision shall be final.

(10) Notification of Correction. Enrollment Staff will correct the Tribe's Restoration Roll record according to approval of the Secretary of the Interior and will notify the applicant and any persons found to be affected by the decision of such actions.

(11) Reapplication After Rejection. Unless prohibited by Tribal Council resolution, Enrollment Staff will accept new applications by rejected applicants provided the new application contains information not previously considered by Enrollment Staff or the Enrollment Committee.

(h) RELINQUISHMENT OF MEMBERSHIP: Any member of the Tribe may relinquish his or her membership in the Tribe with the consent of the Council. Upon receipt of written notice of relinquishment, Council shall, if it consents to the relinquishment, direct Enrollment Staff to remove the name of the individual from the roll. The individual may reapply for membership three (3) years after relinquishment but must comply with the requirements of this Ordinance. Upon reaching eighteen (18) years of age, a child whose membership was relinquished may re-apply for membership without waiting three (3) years. An individual or agency acquiring legal custody of a minor whose enrollment has been relinquished by a previous legal custodian is not required to comply with the three-year limitation on re-enrollment in this Section. Such succeeding legal custodian may apply for re-enrollment of the minor in the Tribe in accordance with this Ordinance.

(i) LOSS OF MEMBERSHIP:

(1) Grounds. Enrollment Staff shall recommend to the Enrollment Committee the removal from the Tribal roll, of any person who becomes ineligible for membership because of enrollment in another federally recognized tribe, band or community or has been enrolled in error because he or she did not meet the requirements set for membership at the time of enrollment.

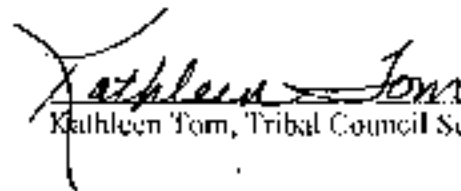
(2) Procedure. Prior to removal, a person shall be given notice by certified mail by the Enrollment Staff of the right to a hearing before the Enrollment Committee and to

hear the evidence against him or her, confront witnesses, be represented by legal counsel at his or her own expense and to present evidence. A request for hearing with the Enrollment Committee must be made within 30 days of receipt of notice of the right to a hearing. If the Committee recommends to Tribal Council removal from the roll, the Council shall act on the Committee's recommendation at its next regular meeting following thirty (30) days of receipt of the recommendation. Enrollment Staff shall mail notice to the applicant of when the disenrollment recommendation will be acted upon by the Council. Any disenrollment shall be made by the Council, directing the Enrollment Staff to make such change subject to the appeals procedure set forth in Section (d)(4)(II) of this Ordinance.

(j) DECEASED MEMBERS: The Enrollment/Vital Statistics Offices shall keep a record of deceased Tribal members.

(k) PUBLICATION: An updated Tribal roll shall be compiled in March of every year by Enrollment Staff and shall be made available to all Tribal members. The Tribal roll shall be kept in the Tribal office at Grand Ronde, Oregon, and shall be available for inspection upon request of any Tribal member.

I hereby certify this to be a true copy of the Confederated Tribes of Grand Ronde Enrollment Ordinance.


Kathleen Tom, Tribal Council Secretary



Grand Ronde History Unit

Pre/Post Assessment

1. What is a Native American/American Indian?

- a. anyone that lives in America
- b. an indigenous person of any global place – an enrolled member, member, or descendent of a Tribe – also known as Indian
- c. a person from South America
- d. all of the above

2. How long have tribes been in America?

- a. since 1960
- b. since 1795
- c. since time immemorial (Pre-European contact)
- d. since 1895

3. What was the Grand Ronde Trail of Tears?

4. Name at least three of the five Principle tribes of the Confederated Tribes of Grand Ronde that make up the feathers in the tribal logo.



5. How many treaties did the Confederated Tribes of Grand Ronde have?

- a. seven
- b. two
- c. three
- d. ten

6. Name one reason Indians made treaties.

7. What type of housing did Grand Ronde Indians live in?

- a. cloth teepees
- b. brick houses
- c. clay huts
- d. plankhouses or mat houses

8. What was the only form of transportation used by the Grand Ronde Indians long ago?

- a. canoes or by foot
- b. cars
- c. planes
- d. trains

9. What clothing was worn by Grand Ronde Indians long ago?

- a. colored feathers with gold and silver end pieces
- b. natural sources such as plant materials, tree bark, or animal skins
- c. denim, rayon, rubber or silk cloth
- d. leather coats and pants

10. Name at least two animals Grand Ronde Indians hunted.

11. The first common language of the Grand Ronde reservation was not English but a Native language called _____.

- a. Spanish
- b. Chinuk Wawa
- c. Cayuse
- d. Walla Walla

12. What occurred when the 1954 Western Oregon Termination Act was signed into law?

- a. Grand Ronde Indians were granted many acres of land
- b. Grand Ronde Indians regained trust with the federal government
- c. Grand Ronde lost all their treaty rights and land
- d. none of the above

13. What was Restoration and why was it important?

14. Why did Grand Ronde Indians tell stories to their people?

- a. to teach a lesson
- b. to share history and culture
- c. to pass down ways and traditions generation to generation
- d. all of the above

15. What is sovereignty?

- a. a stereotype of native people
- b. the termination of native people
- c. clothing used by native people
- d. the authority of a tribe to govern itself – having independent power; free



Grand Ronde Tribal History Unit

Pre/Post Assessment – **ANSWER KEY**

1. What is a Native American/American Indian?

- a. anyone that lives in America
- b. an indigenous person of any global place – an enrolled member, member, or descendent of a Tribe – also known as Indian**
- c. a person from South America
- d. all of the above

2. How long have tribes been in America?

- a. since 1960
- b. since 1795
- c. since time immemorial (Pre-European contact)**
- d. since 1895

3. What was the Grand Ronde Trail of Tears?

Native people were gathered up near Ft. Lane, at the base of Table Rock (near present day Medford) and forced to march during the winter months beginning February 23 through March 25, 1856, to the Grand Ronde Indian Reservation. The march was over 30 days long. During this march 8 people died and 8 babies were born.

4. Name at least three of the five Principle tribes of the Confederated Tribes of Grand Ronde that make up the feathers in the tribal logo.

Molalla
Kalapuya
Umpqua
Chasta
Rogue River



5. How many treaties did the Confederated Tribes of Grand Ronde have?

- a. seven
- b. two
- c. three
- d. ten

6. Name one reason Indians made treaties.

Reserve portions of their land, creating a reservation

Maintain the right to decide their own government

Maintain the right to determine how their own land is used.

Maintain hunting, fishing, and gathering rights.

Identify and define the rights of both nations.

Deal with non-Indians on an equal basis.

Establish the borders for their nations.

Be able to trade with other tribes and non-Indians.

Build friendship between nations.

7. What type of housing did Grand Ronde Indians live in?

- a. cloth teepees
- b. brick houses
- c. clay huts
- d. plankhouses or mat houses

8. What was the only form of transportation used by the Grand Ronde Indians long ago?

a. canoes or by foot

b. cars

c. planes

d. trains

9. What clothing was worn by Grand Ronde Indians long ago?

a. colored feathers with gold and silver end pieces

b. natural sources such as plant materials, tree bark, or animal skins

c. denim, rayon, rubber or silk cloth

d. leather coats and pants

10. Name at least two animals Grand Ronde Indians hunted.

Bear

Duck

Coyote

Elk

Grasshopper

Rabbit

Raccoon

Rattlesnake

Squirrel

Wildcat

11. The first common language of the Grand Ronde reservation was not English but a Native language called _____.

- a. Spanish
- b. Chinuk Wawa**
- c. Cayuse
- d. Walla Walla

12. What occurred when the 1954 Western Oregon Termination Act was signed into law?

- a. Grand Ronde Indians were granted many acres of land
- b. Grand Ronde Indians regained trust with the federal government
- c. Grand Ronde lost all their treaty rights and land**
- d. none of the above

13. What was Restoration and why was it important?

Restoration was a collaborative effort between Grand Ronde Indians and the local community to restore the Confederated Tribes of Grand Ronde. On November 22, 1983, House Resolution 3885 became law, effectively restoring the Confederated Tribes of Grand Ronde to federal recognition status.

14. Why did Grand Ronde Indians tell stories to their people?

- a. to teach a lesson
- b. to share history and culture
- c. to pass down ways and traditions generation to generation
- d. all of the above**

15. What is sovereignty?

- a. a stereotype of native people
- b. the termination of native people
- c. clothing used by native people
- d. the authority of a tribe to govern itself – having independent power; free

Appendix A

Glossary



Glossary

administrative rights: refers to the right and ability to manage property & other resources

arrowhead: a small projectile point, these points were often made from obsidian, chert, silicates and would be tied to the end of an arrow shaft; it would be used as a tool to hunt animals, birds and fish

bailer: a tool used for getting water out of the canoe if water came in over the sides - they were carved from wood or bark

band: a group of native people joined in a common purpose; to unite as a group – the band is usually a smaller part of a tribe

beargrass: A type of plant with long, coarse, grasslike leaves and tall white flowers used by Grand Ronde people for making baskets. Bear grass grows in the Cascades and in the Coast Range. The leaves are pulled from near the center of the plant and dried, then rehydrated a year later for weaving.

boarding school: A school where Native children were sent that was away from the reservation. The native children were forcibly sent to the boarding school and the children lived at the school throughout the year and they only came home on vacations. The children were made to wear clothes like European people and eat food like them as well. They were also not allowed to speak their Native language. In fact, they were punished if they spoke it.

burden baskets: made with a strap or tumpline that is worn across the forehead - the basket is situated on a person's back and allows native people to keep their hands free while they gathered - if they were cared for, these baskets could last for generations

canoe: A narrow wooden structure similar to a boat with pointed ends, propelled by paddles – the only form of transportation Native people long ago had besides on foot. They were the most efficient method of travel. There are several styles of canoes, from Chinookan western style with a nose to shallow river canoes. The Chinookan canoes are meant for deeper and swifter water and the river canoes are meant for shallower and slower waters.

cattail skirts: a type of clothing worn by women and woven and sewed from the tall reedlike marsh plant, cattails, with straplike leaves - used in Grand Ronde ceremonies today

cedar bark: The outer layer of the cedar tree, that is harvested in long sections and pounded and softened to be used for making Grand Ronde baskets. Cedar bark was also harvested whole and used to waterproof the roofs of plankhouses. Chinookan people made waterproof clothing from cedar bark and cedar hats of the bark are a significant part of the culture.

Celilo Falls: tribal fishing area on the Columbia River, just east of the Cascade Mountains, on what is today the border between Oregon and Washington, the Dalles area of the Columbia, with large falls

which salmon would have to jump over to spawn - tribes would net or spear them as they jumped to make the falls - the area was inundated, flooded, in 1954 by the Dalles dam

ceremonial regalia: formal events like powwows and world renewal in which a specific type of clothing was worn – Grand Ronde people loved to make their clothes worn for ceremonies look special – normally people display their wealth and use decorative beads, dentalium shells and abalone to augment their regalia

Chasta Costa: one of the five largest tribes of the Confederated Tribes of Grand Ronde – they occupied parts of southern Oregon concentrated around the Rogue River – they are Athapaskan language speaking peoples that live alongside the Rogue and Illinois rivers.

Chinuk Wawa: the common language of the Grand Ronde reservation used by the native peoples to communicate with each other – at Grand Ronde it became a first language in the households of most tribal members – the language was developed previously by Native people along the Columbia River, to communicate with traders, explorers, and settlers. For a time the language was the most common language of communication between all of the peoples in the region, Tribes, settlers, explorers, fur traders in places like Portland and Seattle

Columbia River: A river that flows through Oregon, Washington, and Canada - largest river in the Pacific Northwest region of North America – 1,243 miles long. The river was home to the Chinookan peoples on the lower river and many other tribes on its upper branches. A major salmon fishing river for all of the people.

Confederated Tribes of Grand Ronde: Ancestors of the Confederated Tribes of Grand Ronde Community of Oregon inhabited Oregon's inland valleys and parts of the coast since time immemorial (before while settlers arrived). The tribes were confederated at the reservation in 1856 under seven treaties. The confederation of over 27 tribes at the reservation created the Confederated Tribes of the Grand Ronde Community of Oregon.

consequence: a result of some behavior which can be positive or negative

constitution: A plan which is developed and written for a government that represents the rights and responsibilities of the government to the people

cordage: rope, string, typically twined or woven from plants like stinging nettle, dogbane or cedar bark, with cordage can be made netting

cultural/culture: the way a group of people lives; the customs and life ways a group of people exhibit

dwelling: home or residence, plankhouse, brush house, mat house or longhouse

Elder(s): Tribal member(s) of older age valued for his or her wisdom

fishing: the act of catching fish to eat for survival purposes, fishing occurred with hooks, spears, arrows, rakes, nets, weirs, and traps

fundraising: efforts made by the Grand Ronde people to raise money to work toward Restoration – included things like frybread sales, bake sales, jam sales, and powwows

generation: a population (in this unit: Native Americans) that experience the same significant events within a given period of time, usually about 20 years

Grand Ronde treaties: Agreements with the United States that transfer or cede land to the federal government and give tribes a reservation and some resources in exchange. The treaties of Grand Ronde were recognized under Tribal Resolution 034-03 include the Treaty with the Umpqua-Cow Creek Band 1853, treaty with the Rogue River 1853, Treaty with the Rogue River 1854, Treaty with the Chasta 1854, Treaty with the Umpqua and Kalapuya, 1854, Treaty with the Kalapuya etc.1855, and Treaty with the Molala 1855. Treaties are ratified by the federal government after being agreed to by the tribal leaders.

Grand Ronde Tribal Member: a person who meets the Confederated Tribes of Grand Ronde Tribal Enrollment requirements (including 1/16 Grand Ronde blood quantum and parent on the tribal roll)

hazel: A major plant material for making baskets used in Grand Ronde. The native hazel is the traditional plant, the European hazel is not used.

hazel sticks: come from the native hazel shrub or small tree with broad leaves – bears prominent catkins in spring and round hard-shelled edible nuts in the fall – used by Grand Ronde people for making baskets, not to be confused with the hazel/filbert trees that are not native to this region. The hazels are burned or trimmed down, and then a year later the new growth will be very straight. These are the perfect size and quality for the weavers. The hazel sticks are smoked or heated up over a fire to separate the bark from the stick, they are then peeled of their bark and dried, a year later they are rehydrated for weaving.

hearings: proceedings before a court or Congress or other decision-making body or officer, such as a federal, state or tribal government agency

hunting: the act of hunting animals for food to eat for survival purposes, hunting was usually with traps, spears or arrows

indigenous: native peoples having long term historical and cultural ties, originating to a specific place and originating within a particular territory

juncus: a type of rush used for making Grand Ronde baskets

Kalapuya: one of the five largest tribes of the Confederated Tribes of Grand Ronde, there are 19 Kalapuya tribes that historically existed in the Willamette and the Umpqua Valleys

law: an individual rule as part of a system

maple bark: the bark of the maple tree – easily is peeled from the trees in strips that are used for making Grand Ronde baskets

mats: woven from cattail or tule - would be used inside the canoe to either sit or kneel on – they were also used to cover the canoe once it was on land. They would line the inside of plankhouses, to separate quarters for families or for sleeping or sitting on.

Molalla: one of the five largest tribes of the Confederated Tribes of Grand Ronde – There are Northern, Santiam (central) and Southern Molallas – they occupied the Cascades and parts of the Willamette Valley

Native / Native American / American Indian: refers to an indigenous person of any global place - an enrolled member, member, or descendent of a Tribe – also known as Indian

plankhouse: a house made of cedar planks from a western red cedar tree for Oregon, for Northern California some are made from Redwood

Pre-termination: refers to the period of time before Indian Tribes were terminated by the federal government – for Grand Ronde this period is before 1954

ranking: a position of achievement, age, or status, sometimes related to a particular family who holds political power

ratified treaty: treaties signed and approved by the US government

regions: land areas defined by geographical, geological or environmental characteristics

reservation: a place that land is held for special use – for tribes, land held in trust by the federal government for Native American tribes to live on or provide resources to fund their activities

Restoration: To give back or to bring back to a former or original state. The tribal government was restored by the United States government.

Rogue River: one of the five largest tribes of the Confederated Tribes of Grand Ronde – they occupied parts of southern Oregon concentrated around the Rogue River – they are Takelma language speaking peoples that live alongside the Rogue River.

rushes: also called Juncus, grass-like plants – plant material that Grand Ronde people would use for making baskets – they are usually in wet fields and prairies in the valley and into the foothills – the Juncus is dried and sits for a year in dry storage and is then rehydrated to make it supple and strong

sovereign/sovereignty: the act of having independent power, political, social and economic, or being free

stories: messages given to share to teach others the proper way to live – a way to share history and culture and pass down traditions of the tribe, historical accounts of what occurred in tribal history

termination: the end or conclusion of – this is in reference to the policy of the United States to terminate all of the tribes; also referred to as liquidation

Termination Act: refers to a Congressional Act of August 13, 1954, Public Law 588 Western Oregon Indian Termination Act – a bill by which the federal government no longer recognized the western Oregon Tribes and their treaties and liquidated the reservations in western Oregon

testimony: a formal written or spoken statement – one given in a court of law

The Grand Ronde Restoration Act: After a decade of organizing and getting politicians to help the tribe, Grand Ronde was restored on November 22, 1983 – Public Law 98-165 – After a great deal of negotiations with the local community, local landowners, state and federal agencies, the Tribe developed a Reservation Plan. Following this on September 9th, 1988 Public Law 100-425 also known as the Grand Ronde Reservation Act was passed, restoring 9,811 acres of the original reservation.

time immemorial: a phrase referring to people, tribes living since the beginning – beyond memory or record, usually used in reference to the time in which Indigenous people have lived within their lands

traditions/traditional: a way of life, parts of the culture, that are passed down to each generation

transportation: a way of moving people or carrying goods

treaty or treaties: Legal agreement(s) between two or more sovereign nations. Treaties may be ratified or unratified, meaning, confirmed and binding by all parties to the agreement, or not confirmed. Treaties are normally negotiated between the Federal government and one or more tribes. Under the U.S. Constitution treaties are considered part of the supreme law of the land.

treaty rights: the rights which Tribes received in exchange for land or other resources

Trail of Tears: refers to an event where Native Americans / Indian people were gathered near Medford, Oregon and forced to walk to the Grand Ronde Indian reservation in 1856. The march began on February 23 and ended March 25, 1856. During the 31 days, 8 people died and 8 babies were born

Tribal Council: At Grand Ronde a nine member governing and decision making body elected by the Tribal membership, the General Council, responsible for upholding the tribal constitution. Tribal Council members serve three year terms. They may choose to run for re-election at the end of each three year term. The Tribal Council has a Chair, Vice Chair, and Secretary.

Tribal Elder: for Confederated Tribes of Grand Ronde any enrolled member or spouse at the age of 55 is considered a Tribal Elder

Tribal government: A government of the Tribe that consists of a Tribal Council, Tribal Policy and Court system, programs and services offered to the Tribal membership including such things as education, health care, housing, social services, natural resources, and economic development.

Tribal Logo: visual, graphic emblem that represents in this unit the Confederated Tribes of Grand Ronde

tribe/tribal: refers to a group of indigenous people that share similar culture, social, political and/or economic characteristics – tribes are sovereign nations and are able to sign treaties and possess rights to land and resources

Umpqua: one of the five largest tribes of the Confederated Tribes of Grand Ronde – they occupied the Umpqua river basin

unanimous: two or more people fully in agreement and who vote that way

unratified treaty: treaty not signed or recognized by the US government

utility belt: type of belt worn by men and women around their waist where they would store tools that they needed for the jobs they were performing – tied to the belt would be small pouches made from leather or woven from plant fiber

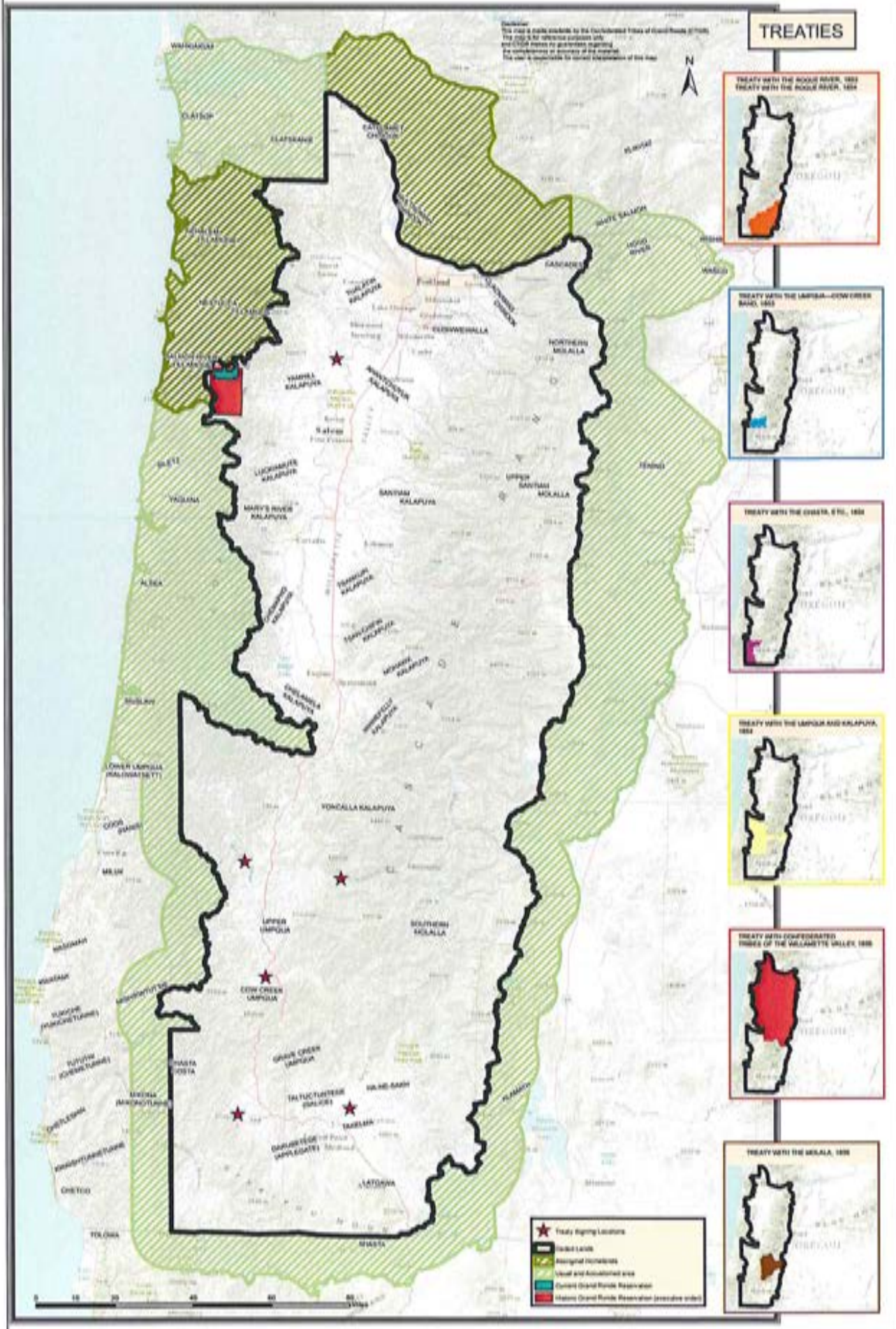
wapato: a member of the arrowroot family, the bulb of which is used as a food source to Grand Ronde Indians – wapato would normally grow in swampy lakes or ponds and Indian people would lever the bulbs from the bottom of the swamp where they would float to the surface and be collected in canoes. Also called Indian potato.

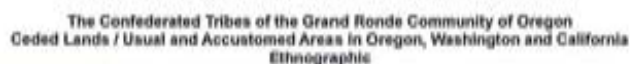
wool shawls: a type of clothing used in Grand Ronde ceremonies today by women in traditional regalia

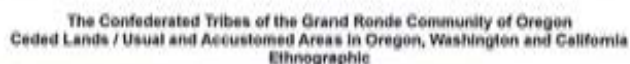
Appendix B

Maps

Ceded Lands

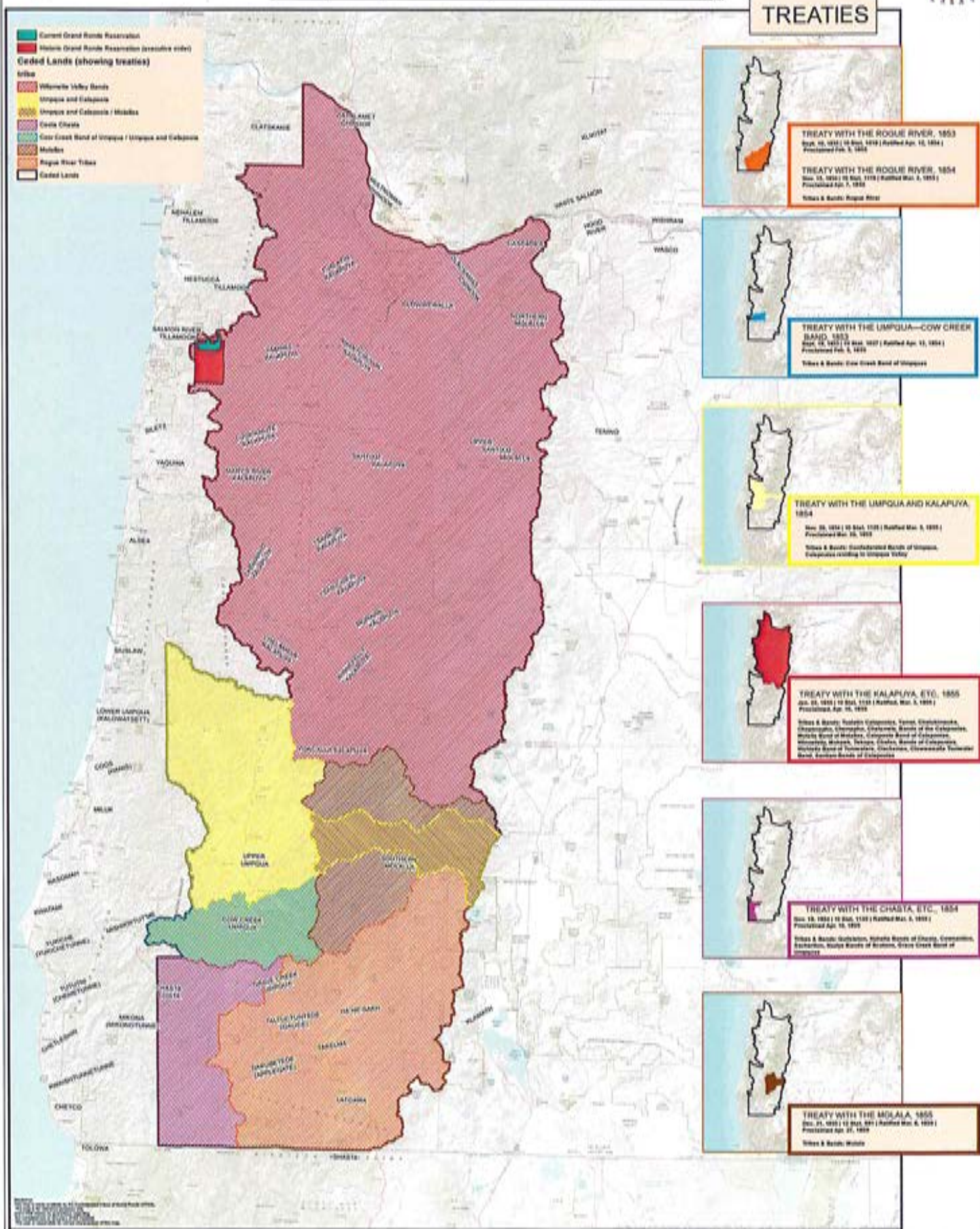


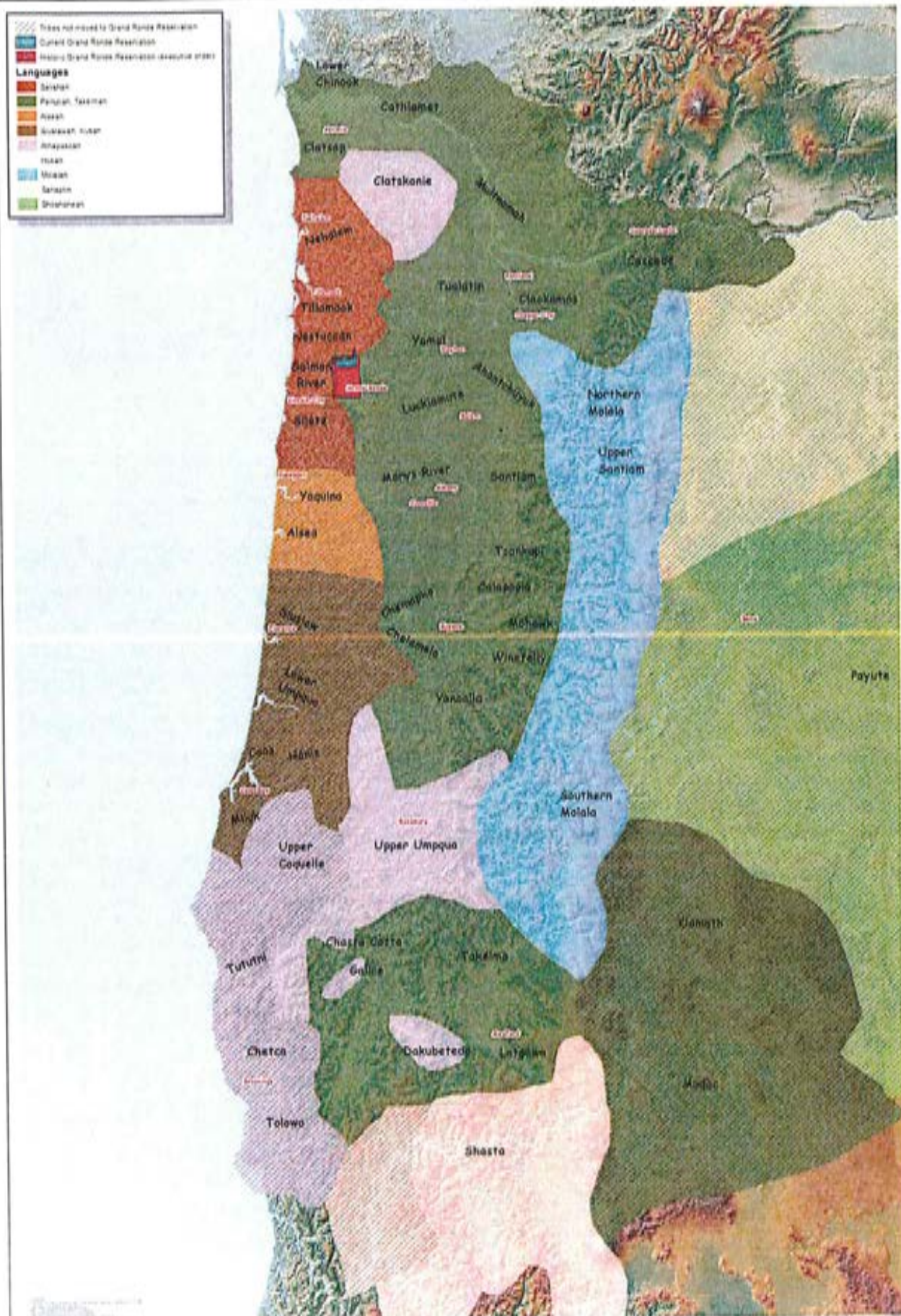




Ceded Lands (showing treaties)

- Yellow: Current Grand Ronde Reservation
- Red: Historic Grand Ronde Reservation (tentative side)
- Green: Willamette Valley Bands
- Blue: Umpqua and Kalapuya
- Orange: Umpqua and Kalapuya / Molalla
- Pink: Coast Salish
- Light Green: Coast Salish Band of Umpqua / Umpqua and Kalapuya
- Dark Green: Molalla
- Light Blue: Regu River Tribes
- White: Ceded Lands

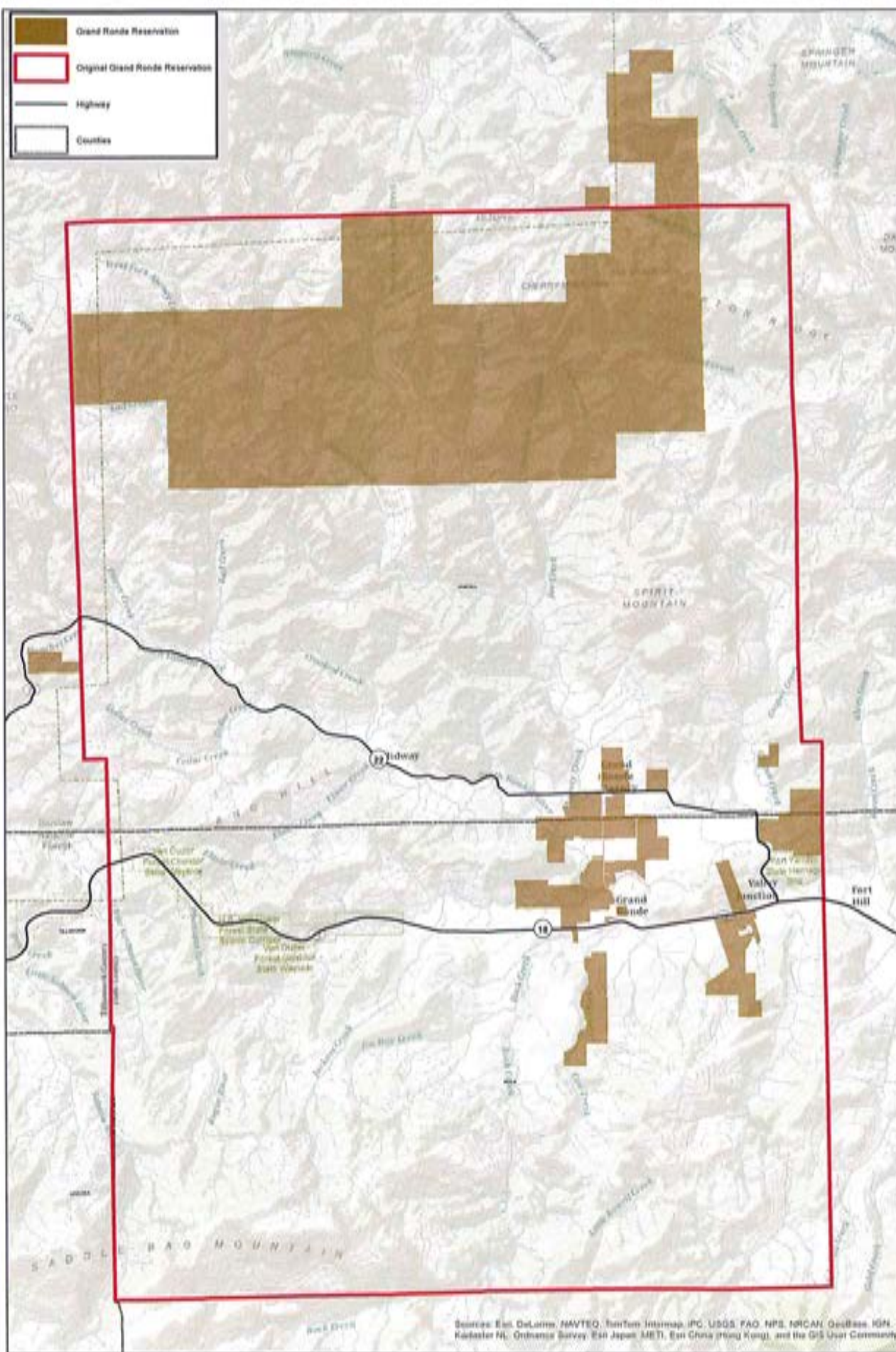






Grand Ronde Reservation

0 0.5 1 1.5 Miles



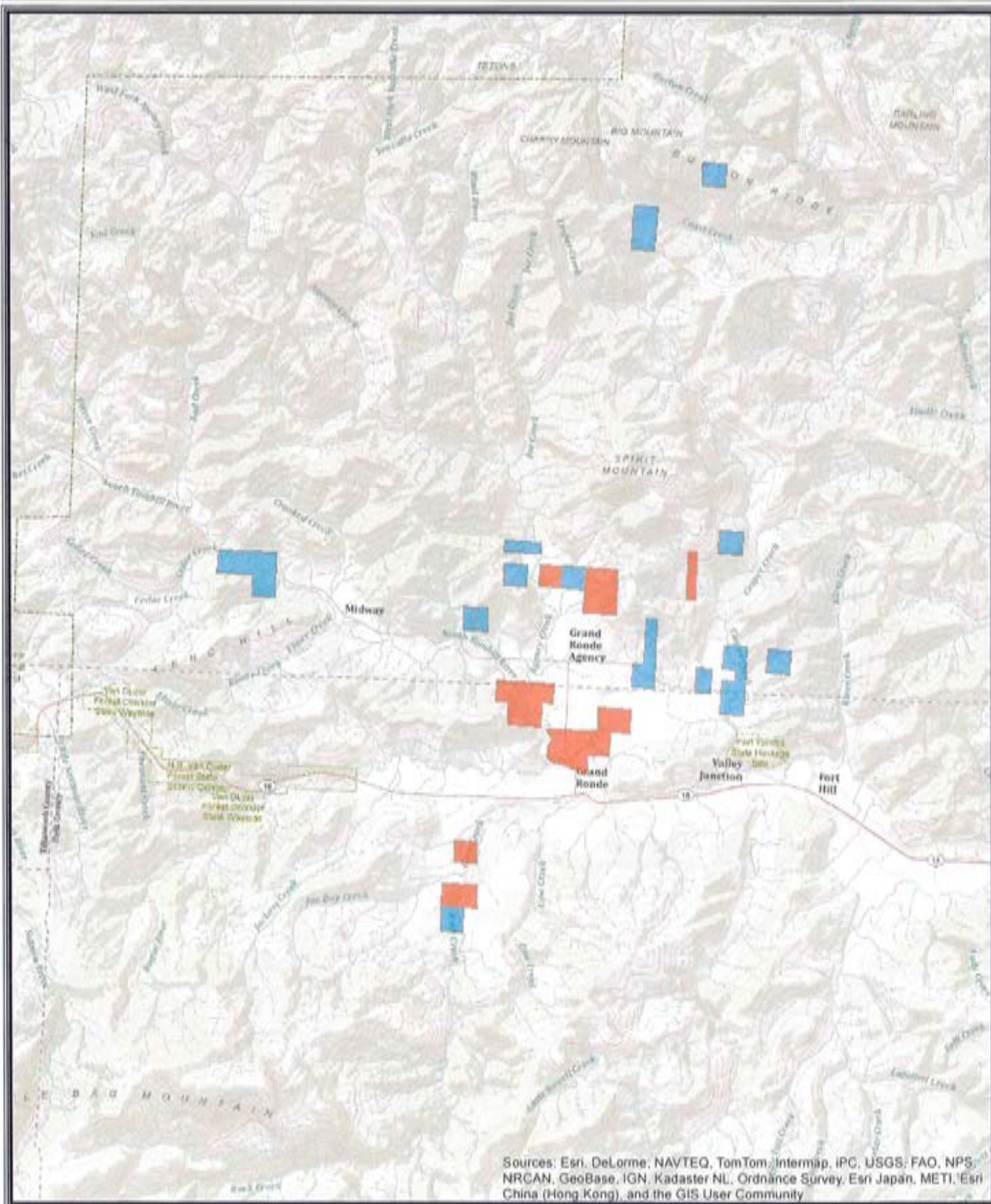


Grand Ronde Reservation 1941

0 1 2 3 Miles

Legend

- Individual allotments
- Tribal lands



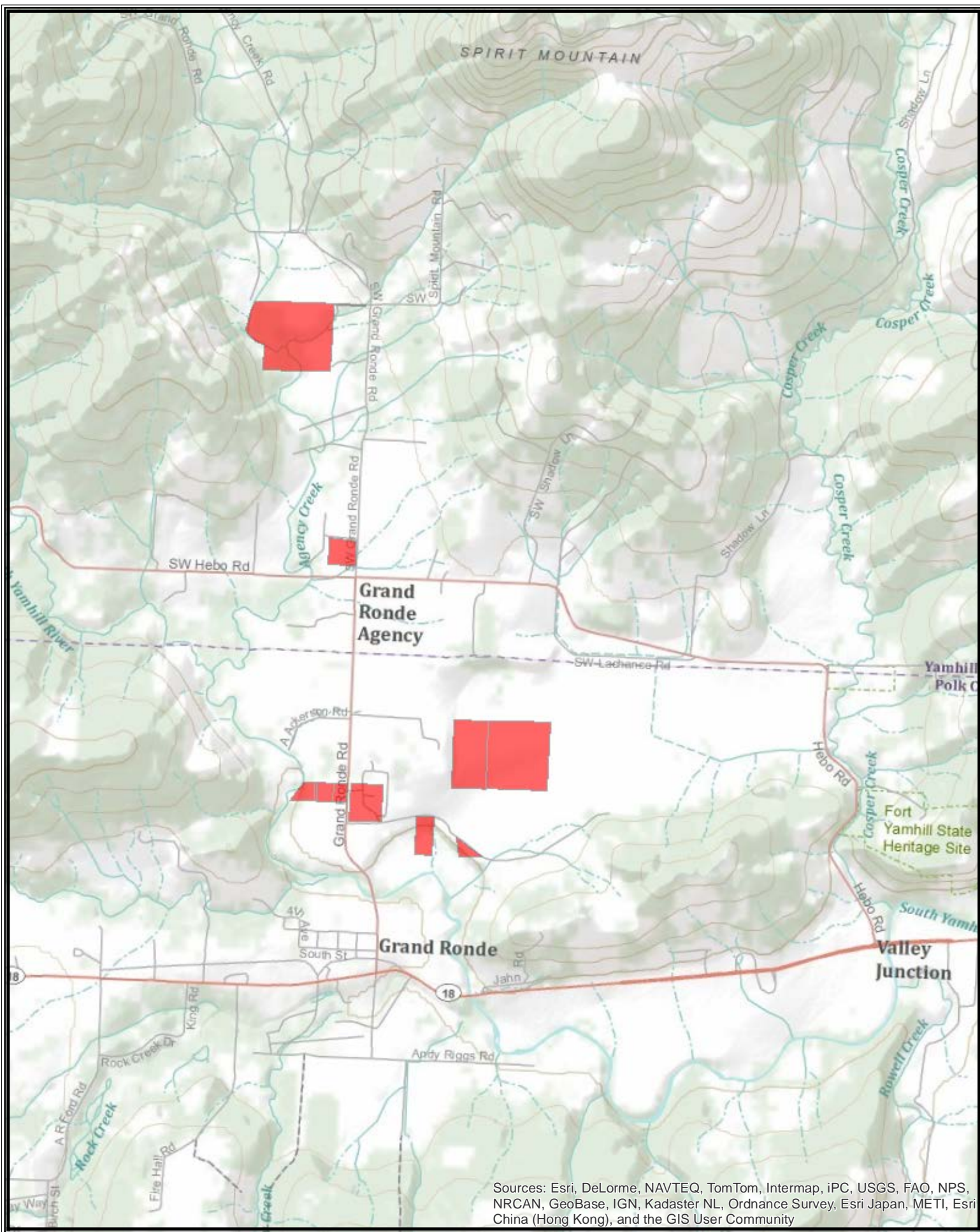


Grand Ronde Reservation 1954 Termination

Legend

Tribal Lands 1954

0 0.5 1 1.5 Miles



Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

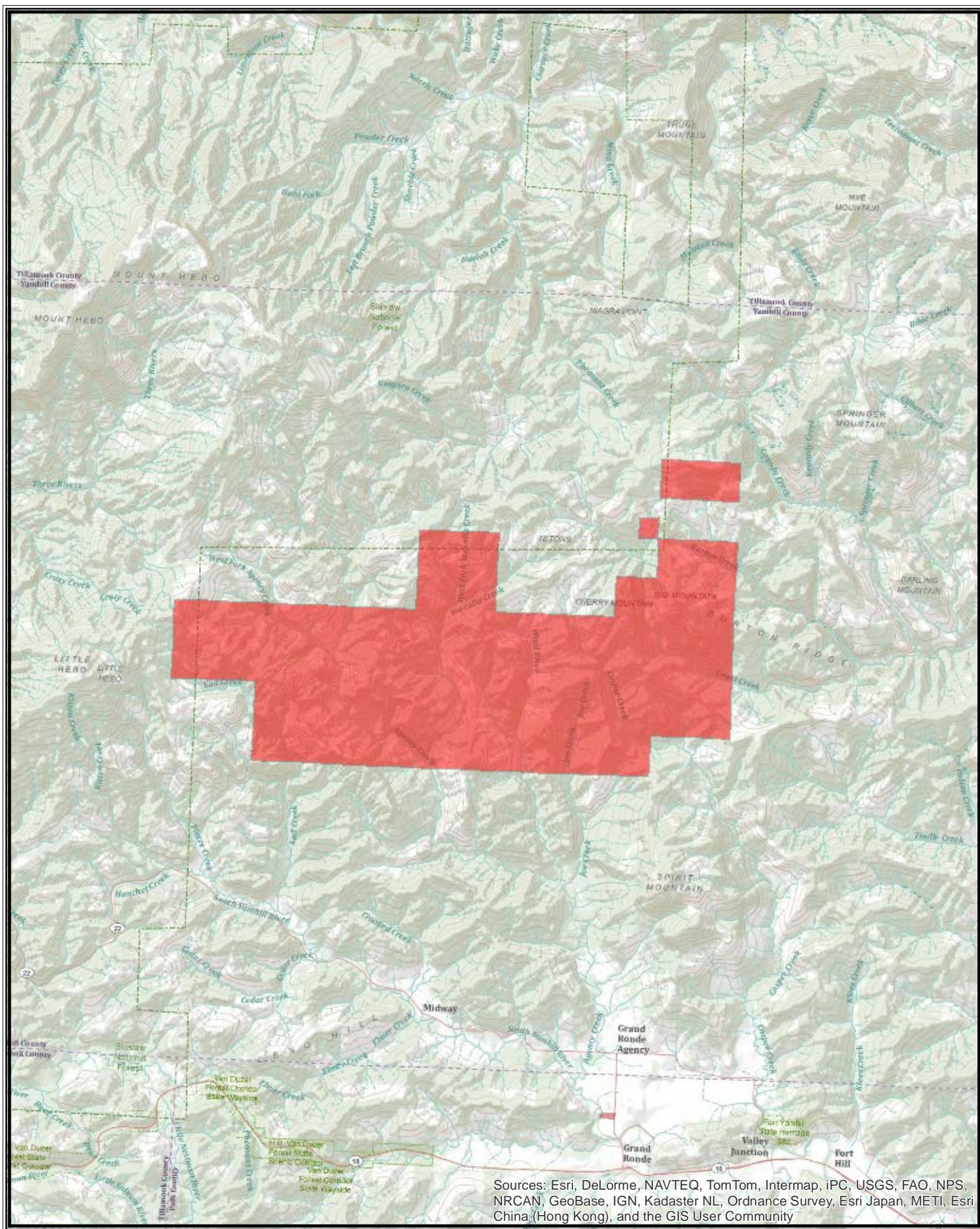


Grand Ronde Reservation 1983-1990

0 1 2 3 Miles

Legend

Tribal Lands 1983

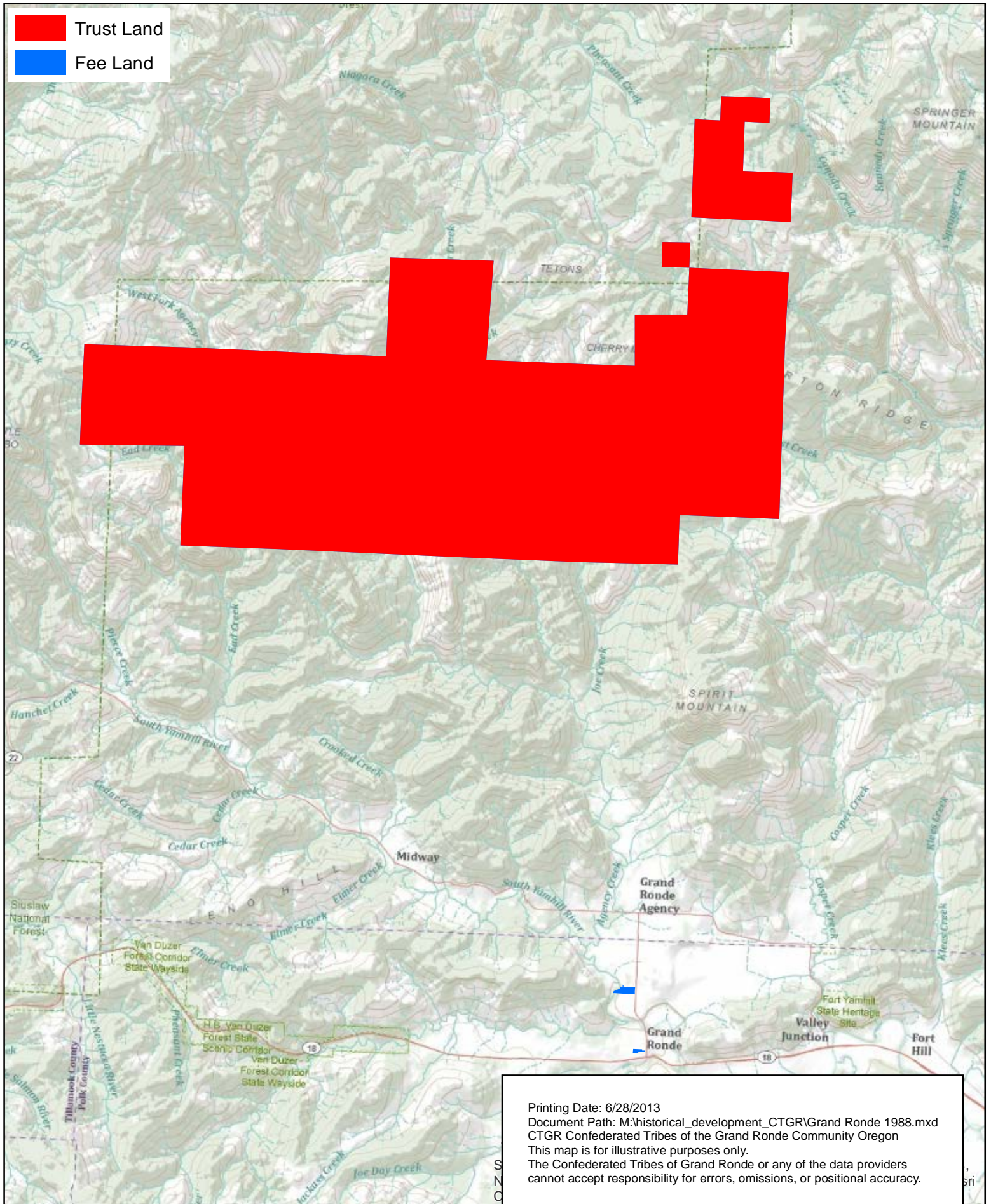


Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

Tribal lands Grand Ronde 1988

0 0.5 1 1.5 2
Miles

Trust Land
Fee Land



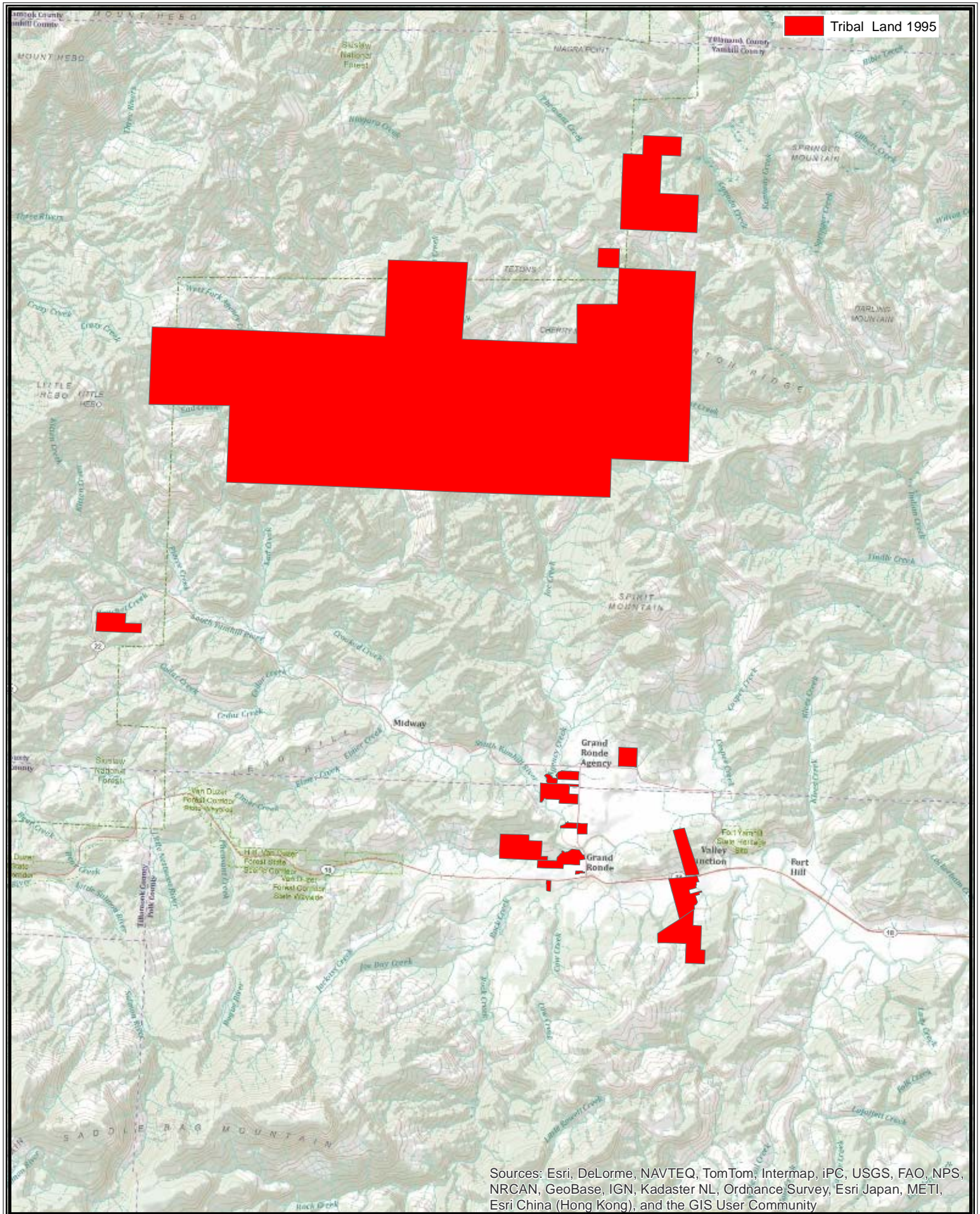
Printing Date: 6/28/2013
Document Path: M:\historical_development_CTGR\Grand Ronde 1988.mxd
CTGR Confederated Tribes of the Grand Ronde Community Oregon
This map is for illustrative purposes only.
The Confederated Tribes of Grand Ronde or any of the data providers
cannot accept responsibility for errors, omissions, or positional accuracy.



Grand Ronde Reservation

1995

0 1 2 Miles




Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

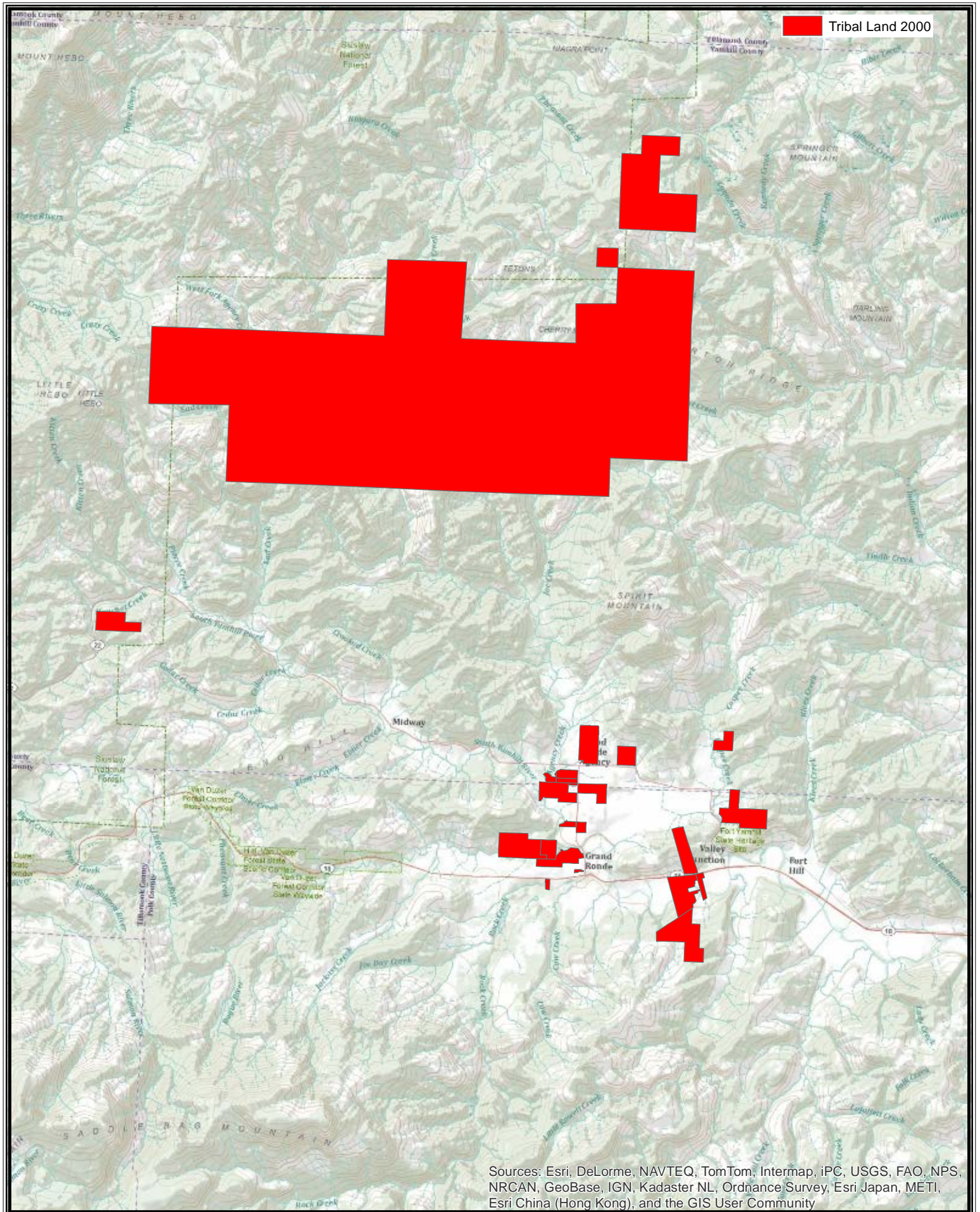


Grand Ronde Reservation

2000

0 1 2 Miles

 Tribal Land 2000



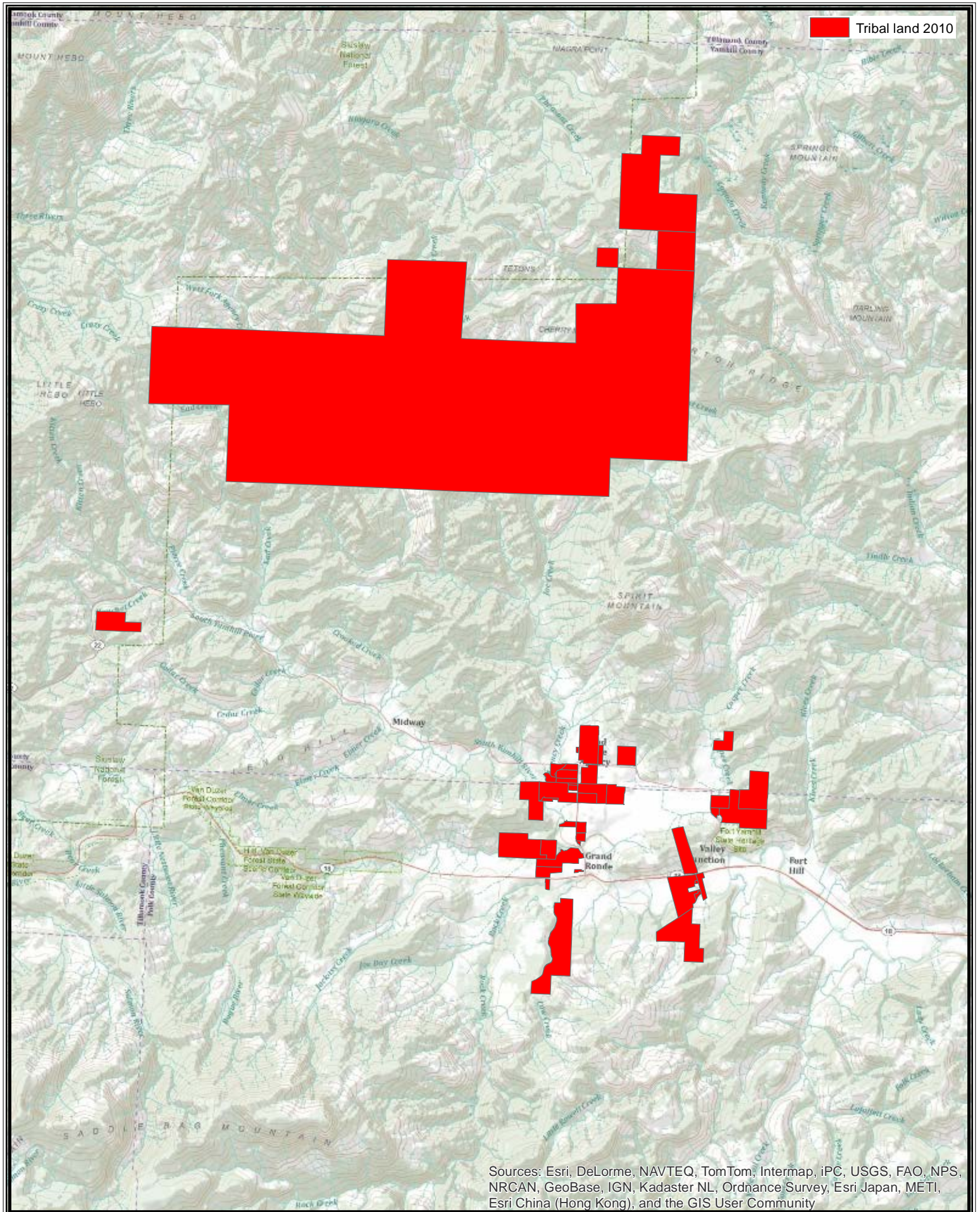
Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community



Grand Ronde Reservation

2005

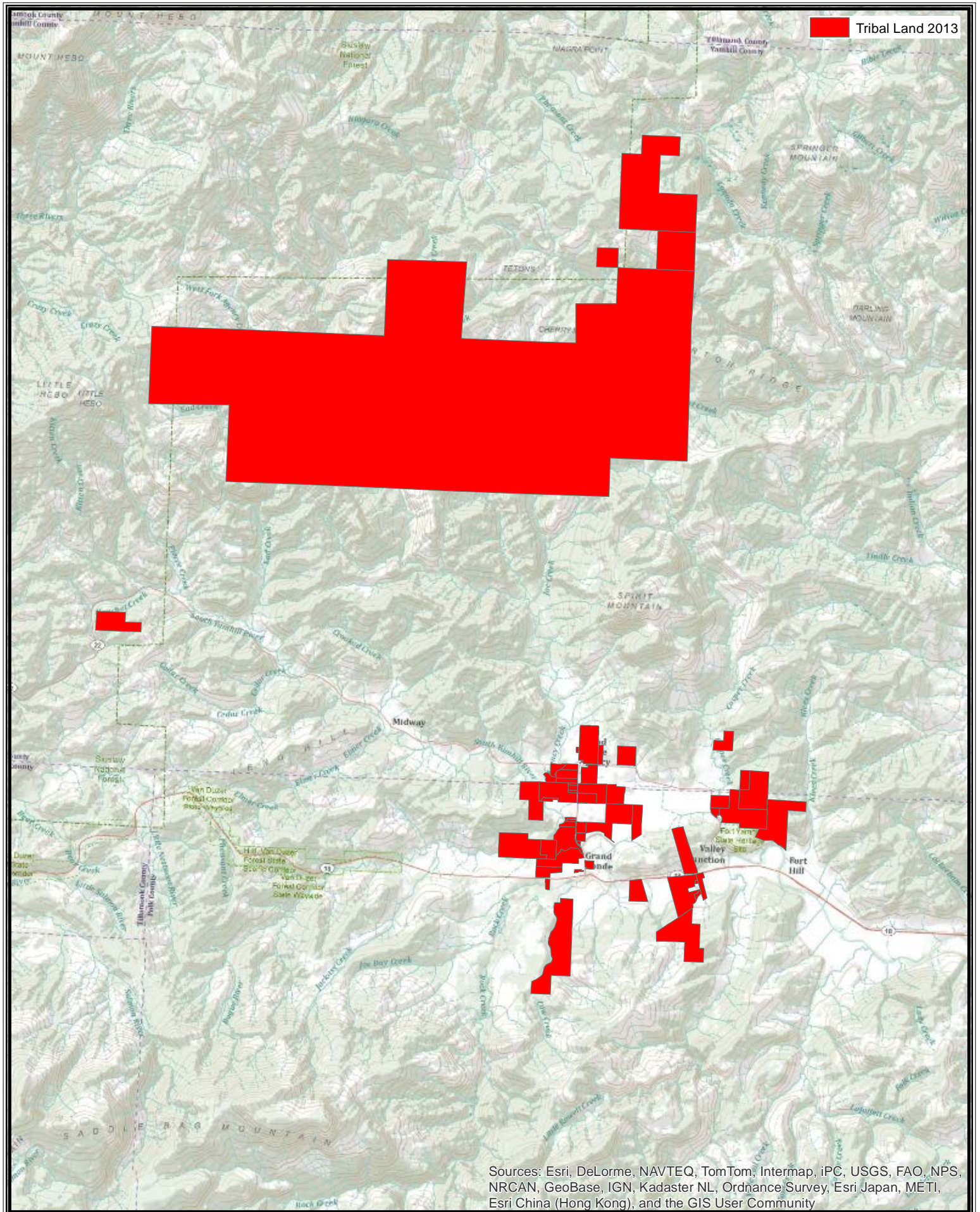
0 1 2 Miles





Grand Ronde Reservation 2013

0 1 2 Miles



Appendix C

Teacher Resources

Resources for information about Native Americans in Oregon

The majority of the resources listed below are at adult reading levels. Information can be used to enhance middle and high school level studies. This list was prepared by The Confederated Tribes of Grand Ronde (CTGR) Tribal Library staff based on items available in the CTGR Tribal Library that have reference to Oregon Indian Tribes and may be of interest for teacher reading to get a better understanding of the Native Americans in Oregon.

Reference to Grand Ronde Tribes:

- *Requiem for a People*- Stephen Dow Beckham
- *The World of the Kalapuya*- Judy Rycrafte Juntunen, May D. Dasch, Ann Bennett Rogers
- *The Kalapuyans*- Harold Mackey, PhD.
- *Standing Tall*- Kristine Olson
- *All Quiet on the Yamhill*- Royal A. Bensell
- *Indian Journal*- Reverend R.W. Summers
- *Father Crocket of Grand Ronde*- Martinus Cawley
- **Witch Doctor's Son* – Evelyn Sibley Lampman (historical fiction, Grand Ronde)
- **Treasure Mountain* – Evelyn Sibley Lampman (historical fiction, Neakahnie Mountain)

- *Siletz, Survival for an Artifact* - Leone Letson Kasner

- *The Nehalem Tillamook*- Elizabeth D. Jacobs
- *Nehalem Tillamook Tales*- Clara Pearson

- *The Chinook Indians*- Robert H. Ruby and John A. Brown
- *The Chinook*- Clifford E. Trafzer

Reference to Coastal Tribes of Oregon

- *The Coquille Indians*- Roberta L. Hall
- *Coquille Thompson*: Athabaskan Witness
- *People of the Coquille Estuary*- Roberta Hall

Reference to Tribes East of the Cascades

- *The Forgotten Tribes*- Donald M. Hines
- *When the River Ran Wild*- George W. Aguilar SR.
- *Celilo Falls: Remembering Thunder*- Wilma Roberts
- *Life Among the Piutes*- Sarah Winnemucca Hopkins
- *The Indian History of the Modoc War*- Jeff C. Riddle
- *The People of the Warm Springs* – Confederated Tribes of the Warm Springs

Reference to Oregon Tribes: general

- *Indian Legends of the Pacific Northwest*- Ella E. Clark
- *The First Oregonians 2nd Edition* – Oregon Council For the Humanities
- *Coyote was Going There*- Jarold Ramsey
- *The Sandal and the Cave*- L.S. Cressman
- *Oregon Indians*- Jeff Zucker, Kay Hummel, and Bob Høgfoss
- *American Indians, Stereotypes & Realities* – Devon Mihesuah

Videos

- *The Chinook Trilogy*: Details legal decisions confirming fishing rights of Columbia River Indians
- *American Cowboys*: Early days of Pendleton Roundup, Champion Jackson Sundown

Tribal Newspapers: Most Oregon Tribes publish their own monthly newspapers. CTGR's newspaper is *Smoke Signals*.

For More Information on the resources available in the Confederated Tribes of Grand Ronde Library: Contact 1-800-422-0232 Ext. 1488

This is a resource list of books about Native Americans / Indians of Oregon Tribes & their homelands. Most are at adult reading levels. Information can be used to enhance high school level studies. Books on this list are available in the Confederated Tribes of Grand Ronde's Tribal Library collection.

Titles that may be of interest for those wanting to get a better understanding about the Indians in Oregon include: "*The First Oregonians*" and the second edition of "*the First Oregonians*". These are great titles for a brief introduction to Oregon's nine Federally Recognized Tribes.

Reference to Grand Ronde Tribes:

- Requiem for a People by Stephen Dow Beckham
- The World of the Kalapuya by Judy Rycrafte Juntunen, May D. Dasch, Ann Bennett Rogers
- The Kalapuyans by Harold Mackey, PhD.
- **Standing Tall, the Lifeways of Kathryn Harrison by Kristine Olson**
- All Quiet on the Yamhill-The Civil War in Oregon by Corporal Royal A. Bensell
- Indian Journal by Reverend R.W. Summers
- Father Crocket of Grand Ronde by Martinus Cawley
- Witch Doctor's Son by Evelyn Sibley Lampman (historical fiction) YA*
- Treasure Mountain by Evelyn Sibley Lampman (historical fiction,) YA
- Shasta Nation by Betty Lou and Monica Hall
- Siletz, Survival for an Artifact by Leone Letson Kasner
- The Nehalem Tillamook by Elizabeth D. Jacobs
- Nehalem Tillamook Tales by Clara Pearson
- Indians of Western Oregon by Stephen Dow Beckham
- The Chinook Indians by Robert H. Ruby and John A. Brown
- The Chinook by Clifford E. Trafzer
- Assimilation's Agent by Edwin Chalcraft
- An Arrow in the Earth by Terence O'Donnell
- The Last Yoncalla by Dean Baker (Fiction)
- Teaching Oregon Native Languages by Joan Gross
- Rolls of Certain Indian Tribes in Oregon and Washington by McChesney, et al
- **Being and Becoming Indigenous Archaeologists by George Nicholas**
- Catholic Church Records of the Pacific Northwest (2 Vol.)
- **Living in the Great Circle by June Olson**
- **Chinuk Wawa as Our Elders Teach Us to Speak It. By CTGR**

Reference to Coastal Tribes of Oregon

- The Coquille Indians by Roberta L. Hall
- Coquille Thompson: Athabaskan Witness by Lionel Youst & William Seaburg
- People of the Coquille Estuary by Roberta Hall
- She's Tricky Like Coyote by Lionel Youst

Reference to Tribes East of the Cascades and the Columbia River areas

- The Forgotten Tribes by Donald M. Hines
- When the River Ran Wild by George W. Aguilar SR.
- Celilo Falls: Remembering Thunder by Wilma Roberts
- Life Among the Piutes by Sarah Winnemucca Hopkins
- The Indian History of the Modoc War by Jeff C. Riddle
- The People of the Warm Springs – Confederated Tribes of the Warm Springs
- The Cayuse Indians by Ruby & Brown
- As Days Go By by Jennifer Karson

Reference to Oregon Tribes: general

- Indian Legends of the Pacific Northwest by Ella E. Clark
- Coyote was Going There by Jarold Ramsey
- The Sandal and the Cave by L.S. Cressman
- Oregon Indians by Jeff Zucker, Kay Hummel, and Bob Høgfoss
- American Indians, Stereotypes & Realities by Devon Mihesuah
- Oregon Indians by Stephen Dow Beckham
- Oregon Geographic Names
- People of the River Native Arts of the Oregon Territory

Videos

- The Chinook Trilogy: Details legal decisions confirming fishing rights of Columbia River Indians
- American Cowboys: Early days of Pendleton Roundup, Champion Jackson Sundown

Researched Material: Dissertation, Thesis, etc. (copied materials)

- **Termination of the Confederated Tribes of the Grand Ronde Community of Oregon: Politics, Community, Identity 2010 by David Gene Lewis**
- The Cultural Position of the Kalapuya in the Pacific Northwest 1991 by Lloyd R. Collins
- Kalapuya Texts (Part III) by Gatschet, Frachtenberg, & Jacobs
- The Tualatin by Henry Zenk
- The Takelma Texts (Vol.II) 1909 by Edward Sapir
- The Legacy of the Lewis and Clark Expedition in Indian Law 2004 Symposium

Music

- **Seven Rabbits, Stories and Songs of the Native American Flute by Jan Michael Looking Wolf**

Feature: Basketry Curriculum Materials

- **Exploring Culture: Basketry: Place, Community and Voices**

Tribal Newsletters: Most Oregon Tribes publish their own monthly newsletter.

- **Smoke Signals**

Web Sites: **grandronde.org**
 NTSAYKA IKANUM
 Tribal Library Home Page: Research links to Tribal History & Cultural Sources

Bold type references materials authored by Tribal Members, features of Tribal Members or published by the Tribe (CTGR).

CTGR Tribal Library

Website: library.grandronde.org

Youth Reading List- Elementary (ELEM) – Junior High and High School (YA)

Native American Titles in the Tribal Library Collection – March 2013

Young Adult (YA) Non-fiction

- | | |
|---|-----------------------------|
| 1. Surviving in Two Worlds | Crozier-Hoble & Wilson |
| 2. Soaring Spirits Conversations with Native American Teens | Karen Gravelle |
| 3. Native Women of Courage | Kelly Fournel |
| 4. The Seventh Generation | Bergstrom, Cleary & Peacock |
| 5. The History of the American Indians & The Reservation | Judith Edwards |
| 6. You Are Now on Indian Land: American Indian Occupation of Alcatraz Island | Margaret Goldstein |
| 7. Visions for the Future: A Celebration of Young Native American Artists | N.A. Rights Fund |
| 8. Red Earth, White Lies | Vine Deloria |
| 9. Walking Thunder: Dine Medicine Woman | |
| 10. Anpao | Jamake Highwater |
| 11. 100 Native Americans | Bonnie Juettner |
| 12. Native American Doctor, the Story of Susan LaFlesche Picotte | Jeri Ferris |
| 13. A Native American Thought of It-Amazing Inventions and Innovations | Rocky Landon |
| 14. A Whale Hunt | Robert Sullivan |
| 15. In the Spirit of Mother Earth Nature in Native American Art | Mcquiston, Schmidt & Thom |
| 16. Native American Design – Image Archive with CD | |
| 17. Native Athletes in Action | Vincent Schilling |
| 18. Eagle Blue | Michael D’orso |
| 19. American Indians of the Pacific Northwest | Elisabeth Aderkas |
| 20. Guide to the Indian tribes of the Pacific Northwest | Ruby & Brown |
| 21. An Indian Winter | Russell Freedman |
| 22. Native Men of Courage | Vincent Schilling |
| 23. Navajo Code Talkers | Nathan Aaseng |
| 24. Warriors: Navajo Code Talkers | Kenji Kawano |
| 25. Lone Deer, Seeker of Visions | John Fire Lone Deer |
| 26. Tools of Native Americans-A Kids Guide to History & Cultures of the First Americans | Kim Kavin |
| 27. Counting Coup | Joseph Medicine Crow |
| 28. Native American Civilizations | Mathis & Wood |
| 29. 1997 Encyclopedia of the North American Indians (11 book set with index) | |

Young Adult (YA) Fiction

- | | |
|--|----------------|
| 1. Absolutely True Diary of a Part-Time Indian | Sherman Alexie |
| 2. Children of the Longhouse | Joseph Bruchac |

3. The Winter People	Joseph Bruchac
4. Sacajawea	Joseph Bruchac
5. The Dark Pond	Joseph Bruchac
6. Geronimo	Joseph Bruchac
7. Who Will Tell My Brother	Marlene Carvell
8. The Whale Rider	Will Ihimaera
9. Rising Voices	Hirschfelder & Singer
10. The Birchbark House	Louise Erdrich
11. My Name is Not Easy	Debby D Edwardson
12. Perma Red	Debra Magpie Earling
13. Treasure Mountain	Evelyn Sibley-Lampman
14. Witch Doctor's Son	Evelyn Sibley-Lampman
15. A Woman of Her Tribe	Margaret Robinson
16. The Fledglings	Sandara Markle
17. Touching Spirit Bear	Mikaelsen
18. Spirit Quest	Susan Sharpe
19. The Trickster and the Troll	Virginia Driving Hawk Sneeve
20. Moccasin Thunder	Lori Carlson
21. The Secret of the Northern Lights	Kinsella
22. The Indian Lawyer	James Welch
23. At the End of Ridge Road	Joseph Bruchac
24. Ishi The Last of His Tribe	Theodora Kroeber
25. Standing Tall Lifeways of Kathryn Harrison	Kristine Olson
26. Wilma Mankiller	Wilma Mankiller
27. Reservation Blues	Sherman Alexie

Elementary Non-fiction

1. Weaving a California Tradition	Linda Yamane
2. Children of North America Today	Dennis & Hirschfelder
3. Powwow	Ancona
4. Potlatch: A Tsimshian Celebration	Diane Hoyt-Goldsmith
5. Shannon: An Ojibway Dancer	Sandara King
6. Beaver Steals Fire	Confederated Salish & Kootenai Tribes
7. Monster Slayer	Vee Brown
8. Native American Animal Stories	Joseph Bruchac
9. Myths From Many Lands: Native American Myths	Neil Morris
10. How Spirit Dog Made the Milky Way	Michael O'Hearn
11. Corn is Maize	Aliki
12. Ininatig's Gift of Sugar	Laura W Wittstock
13. Where Indians Live: American Indian Houses	Nashone
14. Weave Little Stars Into My Sleep	Neil Phillip

15. Jim Thorpe's Bright Path	Joseph Bruchac
16. Dancing teepees	Virginia Driving Hawk Sneve
17. The Trees Stand Shining	Hettie Jones
18. The Quiet Hero: the Story of Ira Hays	SD Nelson
19. A Kid's Guide to Native American History	Dennis & Hirschfelder
20. Weapons of the American Indians	Matt Doeden
21. Charles Eastman	Betsy Lee
22. American Indian Cultures	Weil & Guillion
23. The Nez Perce	Virginia Driving Hawk Sneve
24. The Kwakiutl Indians	G S Prentzas
25. The Wampanoags	Alice Flanagan
26. Longhouses	Raymond Bial
27. Meet Naiche	Tayac & Harrington
28. A Boy Called Slow	Joseph Bruchac
29. Sarah Winnemucca	Mary F. Morrow
30. Ancient Indians of the Southwest	David Noble
31. Northwest Coast Indians	Tamim Ansary
32. If You Lived With the Indians of the Northwest Coast	Ann Kamma
33. American Indians Facts of Life: Profile of Today's Tribes & Reservations	George Russell
34. People of the Northwest and Subarctic	Linda Thompson
35. Chinook Indians	Suzanne Williams
36. Children of the Midnight Sun	Tricia Brown
37. Children of the Tlingit	Frank Staub
38. American Indian Nations (12 book series)	
39. New True Books (Series with Native American titles)	

Elementary Fiction (Chapter)

1. Heart of a Chief	Joseph Bruchac
2. Hidden Roots	
3. Skeleton Man	
4. The Dark Pond	
5. Bear Walker	
6. Arrow Over the Door	Joseph Bruchac
7. Walk Two Moons	Sharon Creech
8. Indian Captive	Lois Lenski
9. Adaline Falling Star	Mary Pope Osborne
10. Indian Shoes	Cynthia L Smith

Elementary Picture Books – Fiction and Non-fiction

1. Very Last First Time	Jan Andrews
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2. Why the Tide Ebbs and Flows	Bowden & Brown
3. The First Strawberries	Joseph Bruchac
4. Thirteen Moons on Turtles Back	Joseph Bruchac
5. The Salmon Princess	Mindy Dwyer
6. The Girl Who Loved Wild Horses	Paul Goble
7. Punia and the King of Sharks	Lee Wardlaw
8. A Child at Glacier Bay	Kim & Hannah Corral
9. Saltypie	Tim Tingle
10. This Land is My Land	George Littlechild
11. The First Americans	Anthony Aveni
12. The Elders are Watching	David Bouchard
13. Will Rogers	Frank Keating
14. The Buffalo are Back	Jean C. George
15. Coyote Places the Stars	Harriet P. Taylor
16. Buffalo Dreams	Kim Doner
17. Alice Nizzy Nazy	Johnston
18. Less Than Half More Than Whole	Michael Lacapa
19. Frog Girl	Paul Owen Lewis
20. Crow and Weasel	Barry Lopez
21. Journey to Cahokia	Albert Lorenz
22. Knots on a Counting Rope	Bill Martin Jr.
23. Go Home River	James Magdanz
24. Tundra Mouse	Megan McDonald
25. When the Shadbush Blooms	Carla Messinger
26. Annie and the Old One	Miska Miles
27. The Circle of Wonder	N. Scott Momaday
28. Natasha Goes to the Brush Dance	Jack Norton
29. Dreamcatcher	Audrey Osofsky
30. The Girl Who Swam With the Fish	Michelle Renner
31. Two Pairs of Shoes	Esther Sanderson
32. There Was an Old Lady Who Swallowed a Trout	Teri Sloat
33. Berry Magic	Teri Sloat
34. Grey Wolf's Search	Bruce Swanson
35. Giving Thanks	Chief Jake Swamp
36. Coyote and the Laughling Butterflies	Harriet Peck Taylor
37. What's the Most Beautiful Thing You Know About Horses	Richard Van Camp
38. Eagle Boy	Richard Lee Vaughn
39. How Raven Stole the Sun	Maria Williams
40. Encounter	Jane Yolan
41. Sky Dogs	Jane Yolan
42. Secret of the Dance	Andrea Spalding
43. Jingle Dancer	Cynthia Leitich Smith

44. The Give-Away
45. How Raven Brought Light to the People
46. How the World Was Saved
47. Ishi's Tale of Lizard
48. Legends of the Seminole
49. How Coyote Stole the Summer
50. Storm Boy
51. Rough Face Girl
52. Raven's Light
53. Whale in the Sky
54. Moon and Otter and Frog
55. Eye of the Needle
56. Coyote Steals the Blanket
57. Sacred Song of the Hermit Thrush
58. Legend of Sleeping Bear

Ray Buckley
Anne Dixon
Piers Harper
Hinton & Roth
Billy M Jumper
Stephen Krensky
Paul Owen Lewis
Rafe Martin
Susan H. Shetterly
Anne Siberell
Laura Simms
Teri Sloat
Janet Stevens
Tehanetorens
Kathy-jo Wargin

**Constitution
of the
Confederated
Tribes of the
Grand Ronde
Community
Of Oregon**

CONSTITUTION OF THE CONFEDERATED
TRIBES OF THE GRAND RONDE COMMUNITY OF OREGON

PREAMBLE

We, the Indians of the Confederated Tribes of the Grand Ronde Community of Oregon, being a federally recognized Indian tribe pursuant to the Grand Ronde Restoration Act of November 22, 1983 (97 Stat. 1064) hereby adopt this Constitution in accordance with the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), as amended, and establish our tribal government in order to form a better tribal organization, secure the rights and powers inherent in our sovereign status and guaranteed to us by Federal Law, preserve our culture and tribal identity, promote the social and economic welfare of our people, protect and develop our common resources, maintain peace and order, and safeguard individual rights.

ARTICLE I - AUTHORITY OF GOVERNMENT

Section 1. Jurisdiction and Territory

The authority of the government established by this Constitution shall extend over all persons, property, and activities within the jurisdiction of the Confederated Tribes of the Grand Ronde Community of Oregon, except as limited by this Constitution and by Federal Law.

The jurisdiction of the Confederated Tribes of the Grand Ronde Community of Oregon shall extend, to the fullest extent possible under Federal Law, over all lands, waters, property, airspace, minerals and other natural resources, and any interest therein, either now or in the future, owned by the Tribe or individual members held in trust status or located within the boundaries of the tribal reservation which will be established pursuant to the Grand Ronde Restoration Act, notwithstanding the issuance of any existing or future patent or right-of-way.

Sec. 2. Hunting, Fishing and Gathering Rights. Nothing in this Article shall be construed as restricting the exercise of hunting, fishing or gathering rights of members, if any, consistent with Federal Law.

ARTICLE II - GENERAL COUNCIL

Section 1. Powers. There shall be a General Council, comprised of all duly enrolled members of the Confederated Tribes of Grand Ronde Community of Oregon who are eighteen (18) years of age or older, which shall have the power to:

- (a) Elect tribal council members in accordance with Article VI
- (b) Exercise the power of initiative by submitting to the Election Board a petition of at least one-third (1/3) of the members of the General Council, setting forth a proposed ordinance or resolution. Upon verification of the petition by the Election Board, the proposed ordinance or resolution shall be submitted by the Election Board to a vote of the General Council, at a regular or special election to be held within sixty (60) days of said verification. The vote of a two-thirds (2/3) majority of those actually voting shall be conclusive and binding on the Tribal Council, at an election in which at least thirty percent (30%) of those qualified to vote shall have voted.

- (c) Exercise the power of referendum by submitting to the Election Board a petition of at least one-third (1/3) of the members of the General Council, setting forth any proposed or previously enacted ordinance or resolution of the Tribal Council for reconsideration by the General Council. Upon verification of the petition by the Election Board, the proposed or previously enacted ordinance or resolution shall be submitted by the Election Board to a vote of the General Council at a regular or special election to be held within sixty (60) days of said verification. The vote of a two-thirds (2/3) majority of those actually voting shall be conclusive and binding on the Tribal Council, in an election at which at least thirty percent (30%) of those qualified to vote shall have voted.
- (d) Exercise the power of recall of elected tribal officials who are guilty of improper conduct or gross neglect of duty, which terms shall be defined in the election ordinance, by submitting to the Election Board a petition of at least one-third (1/3) of the General Council, setting forth the basis for recall. Upon verification of the petition by the Election Board, the Election Board shall call a special election to consider the recall of the elected tribal official named in the petition. The election shall be held within thirty (30) days of verification of the petition by the Election Board; provided, that if the petition is submitted within six (6) months of the next annual election, the Election Board may direct that the matter be placed on the ballot for that election. The accused tribal officials shall be given full opportunity to reply to any and all charges at a General Council meeting called at least five (5) days in advance of the election. If a two-thirds (2/3) majority of those actually voting at the recall election favor the recall of the elected official, the office shall be declared vacant and filled in accordance with Article VI, Section 6, so long as at least thirty percent (30%) of those qualified to vote shall have voted.
- (e) Amend this Constitution by submitting to the Secretary of the Interior pursuant to his regulations a petition of at least one-third (1/3) of the members of the General Council, setting forth the section(s) of this Constitution to be amended and the proposed amendment(s). Upon verification of the petition by the Secretary of the Interior, it shall be the duty of the Secretary of the Interior to authorize the calling of an election to consider amendments to the Constitution, in accordance with regulations as set forth by the Secretary of the Interior. The affirmative vote of a two-thirds (2/3) majority of those actually voting shall be conclusive, so long as at least thirty percent (30%) of those qualified to vote shall have voted; provided, that nothing in this section shall prevent the Tribal Council from submitting proposed amendments to the Secretary of the Interior pursuant to Article III, Section 1 of this Constitution. Provided further, that amendments to this Constitution shall not become effective until approved by the Secretary of the Interior.

- (f) Make advisory recommendations to the Tribal Council upon a majority vote of those actually voting.
- (g) Exercise those powers over fundamental changes in the Tribe's jurisdiction, reservation or rights, set forth in Section 2 of Article III.
- (h) Exercise the power over adoption procedures set forth in Article V, Section 4 of this Constitution.

Sec. 2. Procedures. The General Council shall hold meetings in accordance with the following procedures:

- (a) Regular meetings of the General Council shall be held during the months of September, October, November, December, January, February, March, April and May, at a time and place to be set by the Tribal Council. The September meeting shall include the annual election of the Tribal Council except as provided in Article VI, Section 5.
- (b) Special meetings of the General Council may be called by the Tribal Council upon one (1) week's notice of the membership of the General Council. The Tribal Council may call such meetings upon its own motion, but it must call such a meeting upon presentation of a properly verified petition signed by one-third (1/3) or more of the General Council of the Confederated Tribes of the Grand Ronde Community of Oregon.
- (c) The agenda for General Council meetings shall be set by the Tribal Council; provided, that any member may submit in writing items to the Tribal Council for consideration for the agenda, and, provided further, that each agenda shall include time for discussion of items from the floor regardless of whether said items appear on the agenda.
- (d) The Tribal Council Chairperson shall chair General Council meetings.
- (e) A quorum of the General Council shall consist of thirty (30) members of the General Council. Matters of business shall be decided by a majority vote, except as otherwise required by this Constitution.
- (f) Procedures for exercising the General Council powers in Article II, Sections 1(b), 1(c), 1(d) and 1(e) shall be set forth by tribal ordinance duly enacted by the Tribal Council; provided, that said procedures shall not be in conflict with any provisions of this Constitution or regulations of the Secretary of the Interior.

ARTICLE III - TRIBAL COUNCIL

Section 1. Powers. There shall be a Tribal Council which shall have the power to exercise all legislative authority, except that vested in the General Council, and all executive authority of the Tribe, including the right to delegate authorities as the Tribal Council deems appropriate. Said authority shall include but is not limited to the authority to employ legal counsel, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior as long as this is required by Federal Law; the power to prevent the sale, disposition, lease, or encumbrance of tribal land, interests in lands or other tribal assets without the consent of the Tribe and the power to negotiate with the Federal, state and local Governments. The Tribal Council shall have the power to submit to the Secretary of the Interior proposed amendments to this Constitution, notwithstanding the procedures set forth in Article II, Section

1(c) of this Constitution. Upon receipt of a proposed amendment from the Tribal Council, an election to vote on its adoption shall be called by the Secretary of the Interior in accordance with his rules and regulations. The affirmative vote of a two-thirds (2/3) majority of those actually voting shall be conclusive, so long as at least thirty percent (30%) of those qualified to vote shall have voted; provided, that amendments to this Constitution shall not become effective until approved by the Secretary of the Interior.

Sec. 2. Fundamental Decisions. Before taking any action with regard to the following matters, the Tribal Council must obtain the approval of a three-fourths (3/4) majority of the membership of the General Council:

- (a) The termination or diminishment of the tribal reservation which will be established pursuant to the Great Rumble Restoration Act;
- (b) The relinquishment of any tribal criminal or civil jurisdiction; provided, that cooperative law enforcement agreements shall not be considered relinquishment of tribal jurisdiction.

Sec. 3. Procedures. The Tribal Council shall hold meetings and take actions in accordance with the following procedures, which it may augment by its own rules of procedure so long as they do not conflict with any provisions of this Constitution:

- (a) Regular meeting of the Tribal Council shall be held every two (2) weeks at a time and place to be set by the Tribal Council.
- (b) Special meetings of the Tribal Council may be called by the Chairperson at his or her discretion, but the Chairperson must call a special meeting upon written request of three (3) or more members of the Tribal Council. If after such a written request the Chairperson fails to call a special meeting within one (1) week of said request, the Tribal Court shall have jurisdiction to direct that a meeting be called and conducted. No special meeting shall be called without at least twelve (12) hours' notice to each member, unless each member shall waive the notice requirement in writing.
- (c) The agenda for all Tribal Council meetings shall be set by the chairperson; provided, that it shall include any item submitted upon the written request of three (3) or more members of the Tribal Council. Items may be added to the agenda at a Tribal Council meeting upon the concurrence of three (3) or more members.
- (d) The Tribal Council shall consist of nine (9) elected members. Five (5) members of the Tribal Council shall constitute a quorum. Matters of business shall be decided by majority vote, except where otherwise required by this Constitution or the Tribal Council's own rules as set forth by ordinance. The Chairperson shall vote only in case of a tie.
- (e) The Officers of the Tribal Council shall consist of a Chairperson and such other officers as are elected by vote of the Tribal Council. The duties and the terms of office of the officers of the Tribal Council shall be set forth by ordinance; provided, that those duties shall not be in conflict with any provisions of this Constitution.
- (f) All meetings of the Tribal Council shall be open to the public; however, the Tribal Council may recess at its discretion to discuss any matter in a closed or executive session; provided, that the general subject matter to be discussed in executive session is expressed in the motion calling for such session and no final or official action is taken thereon in the

closed or executive session.

- (g) All final decisions of the Tribal Council on matters of general and permanent interest to the members of the Tribe shall be embodied in ordinances. The ordinances shall be collected and made available to tribal members and others affected upon reasonable request.
- (h) All final decisions of the Tribal Council on matters of temporary interest or relating especially to particular individuals shall be embodied in resolutions. The resolutions shall be collected and made available to tribal members and others affected upon reasonable request.
- (i) All questions of procedure shall be decided by motion duly passed, or by the ruling of the Chairperson if no objection is heard.
- (j) A written record shall be kept of Tribal Council proceedings. The record shall be open for inspection by all members of the Confederated Tribes of Grand Ronde.
- (k) The Tribal Council shall not deny to any person within its jurisdiction freedom of speech, press, or religion or the right to assemble peacefully. The Tribal Council shall not deny to any person the equal protection of tribal laws or deprive any person of liberty or property without due process of law. The Tribe shall provide to all persons within its jurisdiction the rights guaranteed by the Indian Civil Rights Act of 1968.

ARTICLE IV - TRIBAL COURT

Section 1. Ordinance. There shall be a Tribal Court, consisting of one (1) Chief Judge and such Associate Judges and staff as are designated by tribal ordinance. The Ordinance shall set forth the terms of office and the qualifications for Tribal Court Chief Judge, Associate Judge and staff.

Sec. 2. Rules of Pleading, Practice and Procedure The Chief Judge, in consultation with the Tribal Council, shall promulgate rules of pleading, practice and procedure applicable to any and all proceedings of the Tribal Court.

Sec. 3. Powers. The Tribal Court shall be empowered to exercise all judicial authority of the Tribe. Said authority shall include but not be limited to enforcement of the Indian Child Welfare Act of 1978 and the American Indian Religious Freedom Act of 1978, as well as the power to review and overturn tribal legislative and executive actions for violation of this Constitution or the Indian Civil Rights Act of 1968.

ARTICLE V - MEMBERSHIP

Section 1. Requirements. The membership of the Confederated Tribes of the Grand Ronde Community of Oregon shall consist of all persons who are not enrolled as members of another recognized tribe, band or community and,

- (a) whose names validly appear on the official tribal membership roll prepared under the Grand Ronde Restoration Act; provided, that such roll may be corrected by the Tribal Council with the approval of the Secretary of the Interior; or
- (b) who possess one-sixteenth (1/16) or more degree Indian blood quantum of a federally recognized tribe or tribes, are descended from a member of the Confederated Tribes of the Grand Ronde Community of Oregon, have filed an application for enrollment according to procedures established pursuant to Section 3 of this Article, and have been accepted as members in accordance with the tribal ordinance adopted under Section 3 of this Article.

For purposes of this section, descent from a member of the Confederated Tribes of the Grand Ronde Community of Oregon shall include lineal descent from any person who was named on any roll or records of Grand Ronde members prepared by the Department of the Interior prior to the effective date of this Constitution.

Sec. 2. Dual Membership Prohibited No person who is an enrolled member of any other organized tribe, band, or Indian community officially recognized by the Secretary of the Interior shall be qualified for membership in the Confederated Tribes of the Grand Ronde Community of Oregon, unless he or she has relinquished in writing his or her membership in such tribe, band or community.

Sec. 3. Ordinance The Tribal Council shall, within six (6) months of the Tribal Council's initial election to office under this Constitution, enact an ordinance establishing procedures for processing membership matters, including but not limited to application procedures, procedures for correction of the tribal roll, the right to appeal from a rejected application for membership, loss of membership, procedures for voluntary relinquishment of membership, and procedures governing reinstatement of former members who have relinquished membership.

Sec. 4. Adoption. The Tribal Council shall have the power, with the prior approval of the General Council, to enact an ordinance governing the adoption of persons as members who have a significant community relationship with the Confederated Tribes of the Grand Ronde Community of Oregon. Such ordinance shall define what constitutes a significant community relationship.

Sec. 5. Loss of Membership. The Tribal Council shall by ordinance prescribe rules and regulations governing involuntary loss of membership. The reasons for such loss shall be limited exclusively to failure to meet the requirements set forth for membership in this Constitution; provided, that nothing in

this section shall prohibit a member from voluntarily relinquishing membership in the Confederated Tribes of the Grand Ronde Community of Oregon, with the consent of the Tribal Council.

ARTICLE VI- ELECTIONS

Section 1. Voters All duly enrolled members of the Confederated Tribes of the Grand Ronde Community of Oregon who are eighteen (18) years of age or older shall have the right to vote in all tribal elections.

Sec. 2. Manner of Voting All elections shall be by secret ballot, ~~except~~ that the General Council may make advisory recommendations to the Tribal Council by voice vote or show of hands at General Council meetings. Voting by mail and absentee balloting shall be permitted and procedures shall be provided for by ordinance under Section 4 of this Article. The ordinance shall require that such ballots be made available to members sufficiently in advance of any election, to permit the ballots to be received by the Election Board no later than the scheduled date of the election. Ballots so submitted shall be counted along with ballots cast in person at the polls.

Sec. 3. Tribal Council Election Elections for Tribal Council shall be held annually in September, except as provided in Section 5 of this Article. The times and places for voting shall be designated by the Election Board. New members shall take office upon certification of election results by the Election Board established pursuant to Section 4 of this Article.

Candidates for Tribal Council must be duly enrolled members of the Confederated Tribes of the Grand Ronde Community of Oregon who will be at least eighteen (18) years of age on the date of the election.

Each voter shall be allowed to cast one (1) vote for each vacancy on the Tribal Council. No more than one (1) vote per candidate shall be cast. The winners shall be chosen by plurality according to the rank order of votes received. In the event of a tie, the winner shall be chosen according to the terms of the ordinance enacted pursuant to Section 4 of this Article.

Sec. 4. Election Ordinance The Tribal Council shall, within six (6) months of the Tribal Council's initial election to office under this Constitution, enact an election ordinance consistent with the provisions of this Constitution. The ordinance shall include provision for appointment by the Tribal Council of an impartial Election Board. The Election Board shall supervise all tribal elections, determine the validity of tribal petitions and perform such other duties as are set forth in the election ordinance. The ordinance shall include, but not be limited to, provisions for secret balloting, absentee voting, validation of tribal petitions, and the settlement of any and all election disputes, including the right to appeal to the Tribal Court.

Sec. 5. First Election The members first elected to the Tribal Council under this Constitution pursuant to Section 6(d) of the Grand Ronde Restoration Act shall hold office until their successors are duly elected and installed following the Tribal Council election in September 1987.

At the Tribal Council election in September 1987, three (3) members shall be elected to three-year (3) terms, three (3) members shall be elected to two-year (2) terms, and three (3) members shall be elected to one-year (1) terms. Thereafter, there shall be annual elections in September and, in order to maintain the concept of staggered terms of office, all Tribal Council members shall be elected to three-year (3) terms or until their successors are duly elected and installed.

Sec. 6. Vacancies In the event that any elective tribal office becomes vacant between elections, the Chairperson shall recommend a person who meets the requirements of a candidate for that position to fill

the vacancy. Such person shall assume office to serve the remainder of the term upon approval of the appointment by a majority of the elected members of the Tribal Council.

If a Tribal Council member fails to attend three (3) consecutive regular meetings of the Tribal Council, without a written excuse accepted by a majority vote of the other members of the Tribal Council, that member's seat will be declared vacant and the vacancy shall be filled in accordance with this Section.

ARTICLE VII - AMENDMENTS

This Constitution may be amended in accordance with procedures adopted pursuant to Article II, Section 1(e), Article II, Section 2(f) and Article III, Section 1.

ARTICLE VIII - ADOPTION OF THE CONSTITUTION

This Constitution, when adopted by a majority of the qualified voters of the Confederated Tribes of the Grand Ronde Community of Oregon who actually vote at an election called for that purpose by the Secretary of the Interior, and conducted pursuant to his regulations, shall be submitted for approval to the Secretary of the Interior, and shall become effective from the date of such approval.

ARTICLE IX - CERTIFICATE OF ADOPTION

Pursuant to an order issued on August 6, 1984, by John Fritz, Deputy Assistant Secretary - Indian Affairs (Operations), this Constitution of the Confederated Tribes of the Grand Ronde Community of Oregon, was submitted for adoption to the qualified voters of the tribe and was on November 10, 1984, duly adopted by a vote of 145 for and 14 against, in an election in which only a majority of those actually voting is required in accordance with Section 6(c) of the Grand Ronde Restoration Act of November 22, 1983 (97 Stat. 1064).

/s/ John Weddel
Chairman, Election Board

/s/ Kathryn Harrison
Election Board Member

/s/ Barbara Mercier
Election Board Member

ARTICLE X - CERTIFICATE OF APPROVAL

In that this Constitution was duly adopted as evidenced by Article IX, 1, Theodore C. Krenzke, Acting Deputy Assistant Secretary - Indian Affairs (Operations), by virtue of the authority granted to the Secretary of the Interior by the Act of June 18, 1934 (48 Stat. 984), as amended, and delegated to me by D.M. 8.3, do hereby approve this Constitution of the Confederated Tribes of the Grand Ronde Community of Oregon. It is effective as of this date; provided, that nothing in this approval shall be construed as authorizing any action under this document that would be contrary to Federal Law.

/s/ Theodore C. Krenzke
Acting Deputy Assistant Secretary -
Indian Affairs (Operations)

Washington, D.C.

Date: November 30, 1984

AMENDMENT
CONSTITUTION OF THE
CONFEDERATED TRIBES OF THE
GRAND RONDE COMMUNITY OF OREGON

AMENDMENT No. 1

ARTICLE V-MEMBERSHIP shall be amended as follows:

Section 1. Requirements. The membership of the Confederated Tribes of the Grand Ronde Community of Oregon shall consist of all person who are not enrolled as members of another recognized tribe, band or community and, who for one year have fully and unconditionally relinquished membership in another Indian Tribe and;

(a) whose names validly appear on the official tribal membership roll prepared under the Grand Ronde Restoration Act; provided, that such roll may be corrected by the Tribal Council with the approval of the Secretary of the Interior; or

(b) whose names validly appear on the official tribal membership roll as of September 14, 1999; provided that such roll may be corrected by the Tribal Council in accordance with the tribal enrollment ordinance; or

(c) who possess at least one-sixteenth (1/16) degree Grand Ronde blood quantum and were born to a parent who was a member of the Tribe at the time of the applicant's birth and who, unless deceased, is a member of the Grand Ronde Tribe at the time the applicant files an application for enrollment, have filed an application for enrollment according to procedures established pursuant to Section 3 of this Article, and have been accepted as members in accordance with the tribal ordinance adopted under Section 3 of this Article.

For purposes of this section, Grand Ronde blood is defined as all Indian blood derived from a direct ancestor whose name validly appears on the official tribal membership roll prepared under the Grand Ronde Restoration Act; provided, that such roll may be corrected by the Tribal Council with the approval of the Secretary of the Interior.

APPROVAL

I, Northwest Regional Director, Bureau of Indian Affairs, Portland, Oregon, by the virtue of the authority granted to the Secretary of the Interior of the United States, by the Act of June 18, 1934, (48 Stat. 984), as amended, and delegated to me by 10 BIAA, Section 2, Release 44, February 18, 1989, incorporating 230 DM Release No. 2784, dated March 16, 1988, do hereby approve the foregoing Amendment No. 1 to the Constitution of the Confederated Tribes of Grand Ronde Community of Oregon. This Amendment was adopted by a majority of the qualified voters of the said Confederated Grand Ronde Community on July 27, 1989.

/s/ Stanley Speaks
Northwest Regional Director
Bureau of Indian Affairs
Portland, Oregon

Dated: 09/14/99

Western Oregon Termination Act of 1954 - Public Law 588

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the purpose of this Act is to provide for the termination of Federal supervision over the trust and restricted property of certain tribes and bands of Indians located in western Oregon and the individual members thereof, for the disposition of federally owned property acquired or withdrawn for the administration of the affairs of such Indians, and for a termination of Federal services furnished such Indians because of their status as Indians.

SEC. 2.

For the purposes of this Act:

(a) "Tribe" means any of the tribes, bands, groups, or communities of Indians located west of the Cascade Mountains in Oregon, including the following: Confederated Tribes of the Grand Ronde Community, Confederated Tribes of Siletz Indians, Alsea, Applegate Creek, Calapooya, Chaftan, Chempho, Chetco, Chetlessington, Chinook, Clackamas, Clatskanie, Clatsop, Clowwewalla, Coos, Cow Creek, Eucheas, Galic Creek, Grave, Joshua, Karok, Kathlamet, Kusotony, Kwatami or Sixes, Lakmiut, Long Tom Creek, Lower Coquille, Lower Umpqua, Maddy, Mackanotin, Mary's River, Multnomah, Munsel Creek, Naltunnetunne, Nehalem, Nestucca, Northern Molalla, Port Orford, Pudding River, Rogue River, Salmon River, Santiam, Scoton, Shasta, Shasta Costa, Siletz, Siuslaw, Skiloot, Southern Molalla, Takelma, Tillamook, Tolowa, Tualatin, Tututui, Upper Coquille, Upper Umpqua, Willamette Tumwater, Yamhill, Yaquina, and Yoncalla;

(b) "Secretary" means the Secretary of the Interior.

(c) "Lands" means real property, interest therein, or improvements thereon, and includes water rights.

(d) "Tribal property" means any real or personal property, including water rights, or any interest in real or personal property, that belongs to the tribe and either is held by the United States in trust for the tribe or is subject to a restriction against alienation imposed by the United States.

SEC. 3.

Within ninety days after the date of this Act, the Secretary shall publish in the Federal Register (1) a list of those tribes for which membership rolls will be required for the purposes of this Act, and (2) a list of those tribes for which no membership rolls will be required for the purposes of this Act. Each tribe on each list shall have a period of six months from the date of publication of the notice in which to prepare and submit to the Secretary a proposed roll of the members of the tribe living on the date of this Act, which shall be published in

the Federal Register. In the absence of applicable law, or eligibility requirements in an approved constitution, bylaws, or membership ordinance, eligibility for enrollment shall be determined under such rules and regulations as the Secretary may prescribe. No person shall be enrolled on more than one tribal roll prepared pursuant to this Act. If a tribe on list one fails to submit such roll within the time specified in this section, the Secretary shall prepare a proposed roll for the tribe, which shall be published in the Federal Register. Any person

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claiming membership rights in the tribe or an interest in its assets, or a representative of the Secretary on behalf of any such person, may, within ninety days from the date of publication of the proposed roll, file an appeal with the Secretary contesting the inclusion or omission of the name of any person on or from such roll. The Secretary shall review such appeals and his decisions thereon shall be final and conclusive. After disposition of all such appeals the roll of the tribe shall be published in the Federal Register and such roll shall be final for the purposes of this Act.

SEC. 4.

Upon publication in the Federal Register of the final roll as provided in section 3 of this Act, the rights or beneficial interests in tribal property of each person whose name appears on the roll shall constitute personal property which may be inherited or bequeathed, but shall not otherwise be subject to alienation or encumbrance before the transfer of title to such tribal property as provided in section 5 of this Act without the approval of the Secretary. Any contract made in violation of this section shall be null and void.

SEC. 5.

(a) Upon request of a tribe, the Secretary is authorized within two years from the date of this Act to transfer to a corporation or other legal entity organized by the tribe in a form satisfactory to the Secretary title to all or any part of the tribal property, real and personal, or to transfer to one or more trustees designated by the tribe and approved by the Secretary, title to all or any part of such property to be held in trust for management or liquidation purposes under such terms and conditions as may be specified by the tribe and approved by the Secretary, or to sell all or any part of such property and make a pro rata distribution of the proceeds of sale among the members of the tribe after deducting, in his discretion, reasonable costs of sale and distribution.

(b) Title to any tribal property that is not transferred in accordance with the provisions of subsection (a) of this section shall be transferred by the Secretary to one or more trustees designated by him for the liquidation and distribution of assets among the members of the tribe under such terms and conditions as the Secretary may prescribe: *Provided*, That the trust agreement shall provide for the termination of the trust not more than three years from the date of such

transfer unless the term of the trust is extended by order of a judge of a court of record designated in the trust agreement: *Provided further*, That the trust agreement shall provide that at any time before the sale of tribal property by the trustees the tribe may notify the trustees that it elects to retain such property and to transfer title thereto to a corporation, other legal entity, or trustee in accordance with the provisions of subsection (a) of this section, and that the trustees shall transfer title to such property in accordance with the notice from the tribe if it is approved by the Secretary.

(c) The Secretary shall not approve any form of organization pursuant to subsection (a) of this section that provides for the transfer of stock or an undivided share in corporate assets as compensation for the services of agents or attorneys unless such transfer is based upon an appraisal of tribal assets that is satisfactory to the Secretary.

(d) When approving or disapproving the selection of trustees in accordance with the provisions of subsection (a) of this section, and when designating trustees pursuant to subsection (b) of this section, the Secretary shall give due regard to the laws of the State of Oregon that relate to the selection of trustees.

SEC. 6.

(a) The Secretary is authorized and directed to transfer within two years after the date of this Act to each member of each tribe unrestricted control of funds or other personal property held in trust for such member by the United States.

(b) All restrictions on the sale or encumbrance of trust or restricted land owned by members of the tribes (including allottees, purchasers,

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heirs, and devisees, either adult or minor) are hereby removed two years after the date of this Act and the patents or deeds under which titles are then held shall pass the titles in fee simple, subject to any valid encumbrance. The titles to all interests in trust or restricted land acquired by members of the tribes by devise or inheritance two years or more after the date of this Act shall vest in such members in fee simple, subject to any valid encumbrance.

(c) Prior to the time provided in subsection (d) of this section for the removal of restrictions on land owned by more than one member of a tribe, the Secretary may—

(1) upon request of any of the owners, partition the land and issue to each owner a patent or deed for his individual share that shall become unrestricted two years from the date of this Act;

(2) upon request of any of the owners and a finding by the Secretary that partition of all or any part of the land is not practicable, cause all or any part of

the land to be sold at not less than the appraised value thereof and distribute the proceeds of sale to the owners: *Provided*, That any one or more of the owners may elect before a sale to purchase the other interests in the land at not less than the appraised value thereof, and the purchaser shall receive an unrestricted patent or deed to the land; and

(3) if the whereabouts of none of the owners can be ascertained, cause such lands to be sold and deposit the proceeds of sale in the Treasury of the United States for safekeeping.

SEC. 7.

(a) The Act of June 25, 1910 (36 Stat. 855), the Act of February 14, 1913 (37 Stat. 678), and other Acts amendatory thereto shall not apply to the probate of the trust and restricted property of the members of the tribes who die six months or more after the date of this Act.

(b) The laws of the several States, Territories, possessions, and the District of Columbia with respect to the probate of wills, the determination of heirs, and the administration of decedents' estates shall apply to the individual property of members of the tribes who die six months or more after the date of this Act.

SEC. 8.

The Secretary is authorized, in his discretion, to transfer to any tribe or any member or group of members thereof any federally owned property acquired, withdrawn, or used for the administration of the affairs of the tribes subject to this Act which he deems necessary for Indian use, or to transfer to a public or nonprofit body any such property which he deems necessary for public use and from which members of the tribes will derive benefits.

SEC. 9.

No property distributed under the provisions of this Act shall at the time of distribution be subject to Federal or State income tax. Following any distribution of property made under the provisions of this Act, such property and any income derived therefrom by the individual, corporation, or other legal entity shall be subject to the same taxes, State and Federal, as in the case of non-Indians: *Provided*, That for the purpose of capital gains or losses the base value of the property shall be the value of the property when distributed to the individual, corporation, or other legal entity.

SEC. 10.

Prior to the transfer of title to, or the removal of restrictions from, property in accordance with the provisions of this Act, the Secretary shall protect the rights of members of the tribes who are minors, non compos mentis, or in the opinion of the Secretary in need of assistance in conducting their affairs by causing the

appointment of guardians for such members in courts of competent jurisdiction, or by such other means as he may deem adequate.

SEC. 11.

Pending the completion of the property dispositions provided for in this Act, the funds now on deposit, or hereafter deposited in the Treasury of the United States to the credit of a tribe shall be available for advance to the tribe, or for expenditure, for such

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purposes as may be designated by the governing body of the tribe and approved by the Secretary.

SEC. 12.

The Secretary shall have authority to execute such patents, deeds, assignments, releases, certificates, contracts, and other instruments as may be necessary or appropriate to carry out the provisions of this Act, or to establish a marketable and recordable title to any property disposed of pursuant to this Act.

SEC. 13.

(a) Upon removal of Federal restrictions on the property of each tribe and individual members thereof, the Secretary shall publish in the Federal Register a proclamation declaring that the Federal trust relationship to the affairs of the tribe and its members has terminated. Thereafter individual members of the tribe shall not be entitled to any of the services performed by the United States for Indians because of their status as Indians, all statutes of the United States which affect Indians because of their status as Indians, excluding statutes that specifically refer to the tribe and its members, shall no longer be applicable to the members of the tribe, and the laws of the several States shall apply to the tribe and its members in the same manner as they apply to other citizens or persons within their jurisdiction.

(b) Nothing in this Act shall affect the status of the members of a tribe as citizens of the United States.

(c) Prior to the issuance of a proclamation in accordance with the provisions of this section, the Secretary is authorized to undertake, within the limits of available appropriations, a special program of education and training designed to help the members of the tribe to earn a livelihood, to conduct their own affairs, and to assume their responsibilities as citizens without special services because of their status as Indians. Such program may include language training, orientation in non-Indian community customs and living standards, vocational training and related subjects, transportation to the place of training or instruction, and subsistence during the course of training or instruction. For the

purposes of such program the Secretary is authorized to enter into contracts or agreements with any Federal, State, or local governmental agency, corporation, association, or person. Nothing in this section shall preclude any Federal agency from undertaking any other program for the education and training of Indians with funds appropriated to it.

SEC. 14.

(a) Effective on the date of the proclamation provided for in section 13 of this Act, the corporate charter of the Confederated Tribes of the Grand Ronde Community, Oregon, issued pursuant to the Act of June 18, 1934 (48 Stat. 984), as amended, and ratified by the Community on August 22, 1936, is hereby revoked.

(b) Effective on the date of the proclamation provided for in section 13 of this Act, all powers of the Secretary or other officer of the United States to take, review, or approve any action under the constitution and bylaws of the tribe are hereby terminated. Any powers conferred upon the tribe by such constitution which are inconsistent with the provisions of the Act are hereby terminated. Such termination shall not affect the power of the tribe to take any action under its constitution and bylaws that is consistent with this Act without the participation of the Secretary or other officer of the United States.

SEC. 15.

The Secretary is authorized to set off against any indebtedness payable to the tribe or to the United States by an individual member of the tribe, or payable to the United States by the tribe, any funds payable to such individual or tribe under this Act and to deposit the amount set off to the credit of the tribe or the United States as the case may be.

SEC. 16.

Nothing in this Act shall affect any claim heretofore filed against the United States by any tribe.

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SEC. 17.

Nothing in this Act shall abrogate any valid lease, permit, license, right-of-way, lien, or other contract heretofore approved. Whenever any such instrument places in or reserves to the Secretary any powers, duties, or other functions with respect to the property subject thereto, the Secretary may transfer such functions, in whole or in part, to any Federal agency with the consent of such agency.

SEC. 18.

The Secretary is authorized to issue rules and regulations necessary to effectuate the purposes of this Act, and may in his discretion provide for tribal referenda on matters pertaining to management or disposition of tribal assets.

SEC. 19.

All Acts or parts of Acts inconsistent with this Act are hereby repealed insofar as they affect a tribe or its members. The Act of June 18, 1934 (48 Stat. 948), as amended by the Act June 15, 1935 (49 Stat. 378), shall not apply to a tribe and its members after the date of the proclamation provided for in section 13 of this Act.

SEC. 20.

If any provision of this Act, or the application thereof to any person or circumstance, is held invalid, the remainder of the Act and the application of such provision to other persons or circumstances shall not be affected thereby.

Approved, August 13, 1954.

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Department of the Interior,

OFFICE OF INDIAN AFFAIRS,

WASHINGTON, January 11, 1922.

The Superintendent,
Grande Ronde School & Agency,
Oregon.

Sir;

This Office desires to call your attention to a few customs among the Indians which, it is believed, should be modified or discontinued.

The wearing of long hair by the male population of your agency is not in keeping with the advancement they are making, or will soon be expected to make, in civilization. The wearing of short hair by the males will be a great step in advance and will certainly hasten their progress towards civilization. The returned male student far too frequently goes back to the reservation and falls into the old custom of letting his hair grow long. He also paints profusely and adopts all the old habits and customs which his education in our industrial schools has tried to eradicate. The fault does not lie so much with the schools as with the conditions found on the reservations. These conditions are very often due to the policy of the Government toward the Indian and are often perpetuated by the Superintendent's not caring to take the initiative in fastening any new policy on his administration of the affairs of the agency.

On many of the reservations the Indians of both sexes paint,

claiming that it keeps the skin warm in winter and cool in summer but instead, this paint melts when the Indian perspires and runs down into the eyes. The use of this paint leads to many diseases of the eyes among these Indians who paint. Persons who have given considerable thought and investigation to the subject are satisfied that this custom causes the majority of the cases of blindness among the Indians of the United States.

You are therefore directed to induce your male Indians to cut their hair, and both sexes to stop painting. With some of the Indians this will be an easy matter; with others it will require considerable tact and perseverance on the part of yourself and your employees to successfully carry out these instructions. With your Indian employees and those Indians who draw rations and supplies it should be an easy matter, as a non-compliance with this order may be made a reason for discharge or for withholding rations and supplies. Many may be induced to comply with the order voluntarily, especially the returned student. The returned students who do not comply voluntarily should be dealt with summarily. Employment, supplies, etc., should be withdrawn until they do comply and if they become obstreperous about the matter a short confinement in the guard-house at hard labor, with short locks, should furnish a cure. Certainly all the younger men should wear short hair and it is believed that by tact, perseverance, firmness, and withdrawal of supplies the Superintendent can induce all to comply with this order.

The wearing of citizen's clothing, instead of the Indian costume and blanket, should be encouraged.

Indian dances and so-called Indian feasts should be prohibited.

In many cases these dances and feasts are simply ~~pretenses~~ to cover or degrading acts and to disguise immoral purposes. You are directed to use your best efforts in the suppression of these evils.

On or before June 30, 1902, you will report to this Office the progress you have made in carrying out the above orders and instructions.

Very respectfully,

W. A. Jones
Commissioner.

WL(7)

Jan Michael Looking Wolf Reibach

Special Edition CD

“Telling Our Story”

TRACK	SONG
One	Breath Maker
Two	One Heart One Spirit
Three	Lonely Moon (Flute with piano)
Four	The Journey
Five	The Gift
Six	Breath Giver
Seven	A New Day
Eight	Sad Wolf
Nine	Red Hawk Calling
Ten	Seventh Direction
Eleven	Medicine Wheel
Twelve	Ancient Voices (bone flute)
Thirteen	Lavender Dance
Fourteen	Unity
Fifteen	Inward

OREGON.

Grande Ronde Reserve.

[Occupied by Kalapuya, Clakamas, Cow Creek, Lakmiut, Mary's Run, Molala, Nesmucca, Rogue River, Santiam, Shasta, Tumwater, Umpqua, Wapato, and Yamhill: area, 404 square miles; treaties of January 20, 1855, and December 31, 1855.]

DEPARTMENT OF THE INTERIOR,

Washington, June 30, 1857.

SIR: I have the honor to submit to you, herewith, a report of the Commissioner of Indian Affairs recommending, and a report of the Commissioner of the General Land Office concurring in the recommendation that the lands embraced in townships 5 and 6 south, of range 8 west, and parts of townships 5 and 6 south, of range 7 west, Willamette district, Oregon, as indicated in the accompanying plat, be withdrawn from sale and entry, and established as an Indian reservation for the colonization of Indian tribes in Oregon, and particularly for the Willamette tribes, parties to treaty of January, 1855.

I respectfully recommend that the proposed reservation be established, and have accordingly prepared a form of indorsement on the plat of the same for your signature, in case the recommendation is approved.

The "Coast Reservation" alluded to in some of the accompanying papers was established by order of your predecessor, November, 1855.

I am, very respectfully, your obedient servant,

J. THOMPSON, *Secretary.*

THE PRESIDENT.

EXECUTIVE OFFICE,

Washington City, June 30, 1857.

Townships 5 and 6 south, of range 8 west, and parts of townships 5 and 6 south, of range 7 west, as indicated hereon by red lines, are hereby withdrawn from sale and entry and set apart as a reservation for Indian purposes till otherwise ordered.

JAMES BUCHANAN.