

Chapter 1

Na k'wálanáwštaymaša

Celebrating CTUIR

The Foods Named Themselves in
this Land” Story

Page 13

1.1 CTUIR Geography

Page 14

1.2 CTUIR Sovereignty and
Jurisdiction

Page 15

1.3 CTUIR Economy, Traditional
Use Area, and Treaty Rights

Page 17

1.4 CTUIR Governance Structure

Page 19

1.5 Columbia River Regional
Habitat Types, Flora, and
Fauna

Page 20

1.6 First Foods of the Columbia
Plateau Tribes

Page 22

1.7 CTUIR DNR First Foods
Mission

Page 23

1.8 CTUIR Climate Engagement

Page 24

1.9 Summary of Adaptation
Recommendations



Pamawanica Tkwatatma Cna Tiichampa

The Foods Named Themselves in this Land

Iwíšayča čná tanán, ku kúuk pamáwaniča tkwátatma: “Áwnaš ín wáta wiyáwawíwita.” Ku itútiya latítlatit, “Ínaš wáta wáti.” Ku itútiya xáwš, “Ínaš átwanata naamína pátna.” Ku itútiya pyaxí, ku k^wná itútiya tmiš, ku pátwanana tmišna wíwnuwin.

Ku kúušxi itútiya núsux, “Ínaš wiyáwawíwita, kuš patwánata inmíma isxípmá.” Ku itútiya k^wná yáamaš, ku k^waaná pátwanana wawúkyayin.

Kúuš pamáwaniča tkwátatma, ku láax^w ana tún it-táwaxinxa xnit, ku ana tún iwá tkwátat naamí. Kúma k^wáy pamáwaniča mítaat. Mítaat pamáwaniča tkwátat, ana pmáy pawá, ana k^waaná pawalptáykinxa, “Mítaat tkwátat iwiyaníknikša.” K^wáy iwá núsux ku níx^wit ku xnit k^wáy ana kúma úyit patútiya.

Áwtaš wáta náma naknuwíá, ana pmáy pawáta čná tanán waniči, kutaš wáta tkwátat paamiin, ku kúuš aw kú pawíšayčinxá ana kú iwawaxmíwixá ku pattáwaxinxa pátwánani ana tún áwti tkwátat. Čáwnam lqíwita tkwátatna!

Ana kúuš patútiya, pmáy pamáwaniča čná tiičámpa. K^wáyš k^wíł inča šúk^waša, ana kú pasínwixána nčínčima, “Áwti iwá tkwátat láax^w, ana pín ittáwaxša čná tiičámpa, ana tún iwá tkwátat.

K^wáy iwá áwti. Čáwnam áqalqiwita k^waaná.

Kúuš pasínwixána nčínčima. Láax^wna áwawtta tkwátatna, ana mún iwíšayča úyit, kuna k^waaná ák^walata ásapalwit-ana. Kúuš pasínwixána nčínčima, kuš áykinxána. Kúuš pasínwiša, ku ana pmáy patáwinpataxa tkwátatna, kupam níixki tímnači kupam áwinpatata.

Kúuš pa[?]inxána tkwáynpáma: Níixkipam tímnači tkwáynpta!

Kúušxi xniháma: Níixkipam tímnači áwštaymata naamína pátna, ana k^wapín pináwaniča čná tiičámpa.

K^wíłnaš áw k^wáy inča šúk^waša.

The people came to be here, and then the foods named themselves: “Now I shall take the lead.” And the celery stood up, “I shall be first.” And the cous stood up, “I shall follow our older sister.” And the bitterroot stood up, and there the chokecherry stood up, and the chokecherry was followed by the huckleberry.

And in the same way the salmon stood up, “I shall take the lead, and my younger brothers will follow me.” And the deer stood up there, and the elk followed that one.

Thusly the foods nominated themselves, and all whatever roots grew, and all whatever are our foods. Those three nominated themselves that. Those three nominated themselves, they who are, that which they sing, “Three foods are going around.” That is the salmon and the meat and the roots that stood up first.

Now we shall be the keepers, they who will be the designated people here, and we will be their food, and thusly then they become when it turns to spring and the elder sister grows followed [by] whichever tabooed food. You should not play with the foods!

As they stood up, they named themselves in this land. That much I too know, when the elders used to speak, “All the food is tabooed, she who is growing in this land, anything that is the food.”

That is tabooed. You should not play with that.

Thusly the elders used to say. We all will taboo the food, whenever it will become first, and for that we are glad, we will feast. Thusly the elders used to say, and we used to hear them. Thusly they are saying, and they who go get the food, and with a good heart then you will go get it.

Thusly the hunters used to say: With a good heart you shall go hunting!

In the same way the root diggers: With a good heart you shall meet our older sister, she who nominated herself in this land.

That much now I also know.

Excerpt from the Umatilla Language Dictionary, CTUIR Language Program and Dr. Noel Rude (2016)

Chapter 1 : Na kʷalanáwštaymaša ~ Celebrating CTUIR

Text in this chapter is largely excerpted from existing CTUIR publications; these publications are cited, and readers are invited to explore these cited documents for more information.

1.1 CTUIR Geography

It is from these first peoples that we, the modern-day cultures of the southern Columbia Plateau, trace our emergence. Today, we are variously known as Imatalamłama (Umatilla), Nuumiipuu (Nez Perce), Peluutspuu (Palouse), Walúulapam (Walla Walla), Wanapam (River People), Weyiitletpuu (Cayuse), or simply 'Ichishkiin (Columbia River Sahaptin) speaking peoples. We are culturally, historically, and linguistically diverse. Our ancestral lands are distributed across the interior regions of the southern Columbia Plateau, extending along the middle Columbia and Snake Rivers and their tributaries in what is now Oregon, Washington, and Idaho.¹

The expansive Columbia River Plateau extends from the eastern slope of the Cascade Range to the western slope of the Rocky Mountains, and from the northern reach of the Columbia River to the Blue Mountains and Salmon River.

The homeland of the people now known as Cayuse, Umatilla, and Walla Walla included islands in and areas on both sides of the mid-Columbia River; both sides of the lower Snake River; Horse Heaven Hills; the John Day, Malheur, Powder, Burnt, Umatilla, Walla Walla, Touchet, Tucannon, and Grande Ronde Rivers; and Willow, Birch, Butter, McKay, Johnson, and Mill Creeks, among many others. This land base provided for numerous and prosperous well-populated villages that depended on river as well as

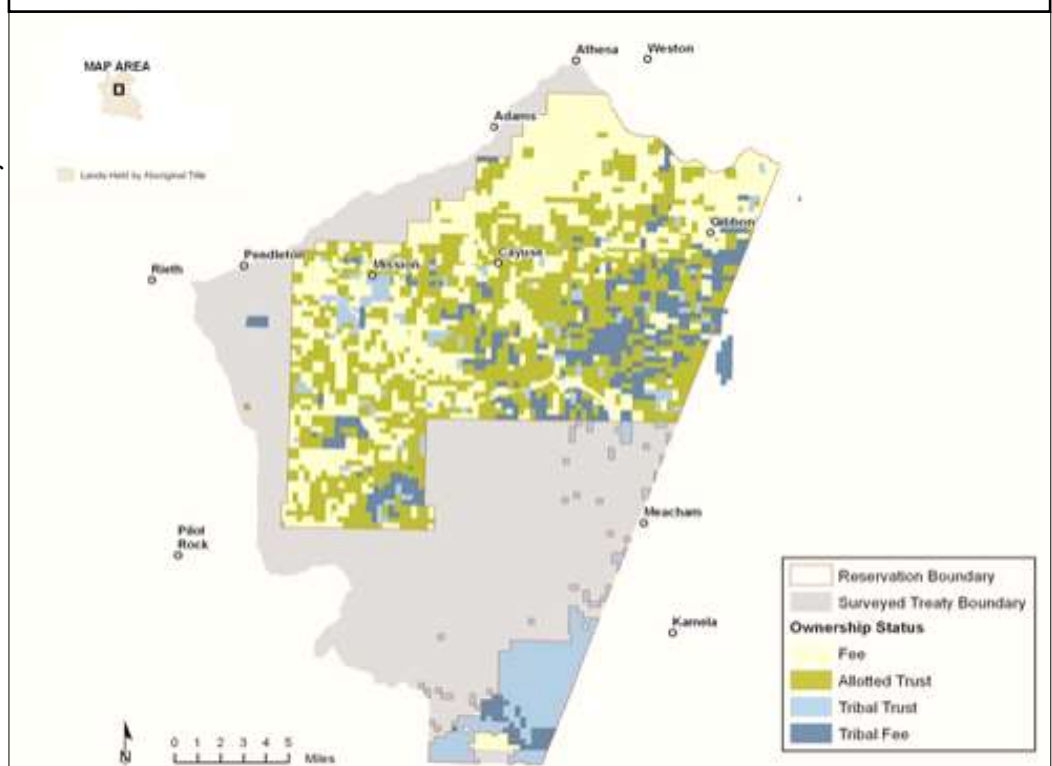
mountain and forest yields. Winter villages ranged in size from 50 persons to 700. Population estimates of Cayuse, Umatilla, and Walla Walla prior to contact ranged from 1,100 to 8,000, depending on the geographical area included.¹

The geographic reach of our sovereignty includes the area within the borders of the Reservation which the Tribes reserved in the Treaty of 1855.

The Reservation is located on the northwest side of the Blue Mountains in Eastern Oregon and includes the Umatilla River, Isquulktpé Creek, Meacham Creek, Wildhorse Creek, McKay Creek, Johnson Creek and other tributaries. Water is the giver of life, food and the spirit. The Reservation is also an area of sacred foods, salmon, deer, roots, berries, elk, and other plants, fish and game.²

Figure 1.1 shows the map of the Umatilla Indian Reservation (UIR) in both its current diminished 'checkerboard' and original (prior to theft by survey and legislation) expanse; landowner status also shown.

Figure 1.1 Umatilla Indian Reservation (UIR) Original and Diminished Boundaries



1.2 CTUIR Sovereignty and Jurisdiction

The Walla Walla and Umatilla are river peoples, among many who shared the Big River. Both Tribes were part of the larger culture of Shahaptian speaking river people of southeastern Washington, northeastern Oregon, and western Idaho. The Cayuse lived along the tributary river valleys of the Blue Mountains. Their original language was known as Waiilatpuan. The area from Wallula to the mouth of the Yakima River, where many members of the Tribes lived, could be considered the cross roads of the Columbia River system. This area was shared by many related bands and was a central hub of Tribal life on the Columbia Plateau. The geographic setting placed the Umatilla, Walla Walla, and Cayuse in prime situation of being the middlemen of trade. Tribal Members relied on traded goods from the plains, such as buffalo

meat and hides, obsidian from the south, as well as abundant seafood, plants, and medicines from the Pacific Northwest coast. Trade and barter were significant aspects of Indian life on the Plateau and essential for the survival of Indian people. Indians relied on other Indians to provide goods they themselves were not able to obtain, were not available during their seasonal round, or not available in their country. Often groups from a single village

community would travel different directions as part of their seasonal round.⁴

There were specific spiritual and practical preparations that had to be adhered, and which ensured prosperity and subsistence. It required a diverse cultural system, with rules and a specialized division of labor to ensure survival. Without strict adherence to many of those cultural traditions, survival would not have been possible. A long time ago the Indian people promised to protect the land and had the responsibility to care for her. In return, the land provided the tools and resources to support Tribal life since time immemorial.⁴

Figure 1.2 shows a map of CTUIR's Ceded lands, over which the Tribe still exercises considerable direct jurisdiction within Northeast Oregon and South East Washington. These lands encompass much of the Blue

Mountains, parts of the Hanford Nuclear Reservation, and the Columbia and Snake Rivers.

Euro-American settlement in the 1800s, culminating in the CTUIR's Treaty of June 9, 1855 (creating the Umatilla Indian Reservation; henceforth referred to as the Treaty of 1855), introduced an alternative paradigm of land ownership and resource use into the Umatilla Basin. In the Treaty of 1855, the United States government acquired 6.4 million acres

Figure 1.2: CTUIR's Ceded Lands in Oregon and Washington



of Tribal lands, which were divided into parcels and distributed as property to mostly Euro-American settlers. Unlike the Tribal system of common use of the land, the new proprietary system of land ownership created landowner rights to privately own, control, and exclusively determine use of property. Associated with this private ownership is an emphasis on resource extraction for the exclusive benefit of the owner, rather than the sustainable utilization of natural resources by and for the benefit of community members.²

Land management is complicated by non-Tribal interests that infringe onto the Reservation and across the traditional use area. The Railroad came through the Reservation without meeting any of the Tribes concerns. They already had their plans and railroad designs and were paid in subsidy from the United States to construct their projects. The Tribes had asked the railroad company to tie its new rail line into the grade that went up Wildhorse Creek instead of coming out of Meacham Creek and heading down the Umatilla River. The Tribes were concerned about child safety, livestock, land, water, and root fields. The railroad was the biggest business of the time, and was only concerned with its own progress. The Umatilla River and Meacham Creek were irreparably damaged by the railroad construction efforts.² CTUIR has an ongoing and working relationship with Union Pacific Railroad, whose infrastructure bisects the reservation and covers the Tribe's traditional use lands.

The Tribes will always exercise our national sovereignty and preserve our traditional cultural ways in harmonious existence with our homeland. We will always provide for the well-being of our people in the future. We will live in balance with the land and use our natural resources only when traditional and cultural teachings dictate use. We will respect all persons;



Tribal Knowledge keepers, youth, and community participate in a tamayct (earth oven) at the Tamastlikt Cultural Institute as part of cultural and First Foods learning.

acknowledge the wisdom of our elders and religious leaders; sustain the hopes of our people; and accept responsibility for our actions realizing that we are accountable to the Creator. The Creator's spirit lives in our homeland and our national sovereignty protects the spirit with the land, waters, people, culture, religion and language.²

The general characteristic of the UIR for land use could be described as rural. Most of the lands on the UIR are used for agriculture on lower elevation lands with forestry and grazing in the upland, mountainous area. The most urban and developed area is located near the Reservation's western boundary, bordering the city of Pendleton. This area is identified as the Mission Community Planning Area, the most urban area of the Reservation. This Mission Community Area contains residential, commercial and light industrial development. The Mission Community Area contains most of the Reservation's housing, schools, and Tribal and Bureau of Indian Affairs (BIA) administrative office buildings. This area also contains the Yellowhawk Tribal Health Clinic, CTUIR Government complex, and CTUIR Fire and Emergency Services, considered to be critical facilities. A number of public facilities can be found in Mission such as community wells that serve the CTUIR's public water system, two steel water reservoirs located on hills above the community, and an electrical substation. The Mission Market and grain silos are also located in this area. Portions of the Mission Community area were developed prior to flood studies and portions of the developed area are located within the 500-year floodplain. The CTUIR operates and maintains a community sewer system within the Mission Community Planning Area which is connected with the system that serves and is operated by the City of Pendleton.⁶

1.3 CTUIR Economy, Traditional Use Area, and Treaty Rights

Economy

A strong economy provides freedom for the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) and its members to focus efforts on maintaining a strong Tribal identity and empowering members to achieve economic self-sufficiency.⁷ Four decades ago (in the 1970's) the CTUIR's economic goals centered on building a strong Native agricultural enterprise. The fact that the CTUIR farms some 12,000 acres of land today is a testament to the efficacy of those early planning efforts. But today's CTUIR economy also includes a highly successful casino resort, a technology company with national and international clientele, large industrial properties both on and off the reservation, and a variety of other economic interests spread across the greater Columbia Plateau region.⁷

CTUIR has established commercial and industrial shovel-ready development sites that have been partially developed (Coyote Industrial Park South and Coyote Business Park North and East). This new development is located in the vicinity of the Interstate 84 and State Highway 331 interchange near the Wildhorse Casino

and Resort and the Arrowhead Travel Plaza within the Mission Community Plan area.⁷

The Wanaket and Wanapa Tribal trust properties are located along the Columbia River in northwestern Umatilla County. Wanaket is a dedicated wildlife management area of approximately 2,768 acres. This property is undeveloped, containing many wetland areas and several ponds, with the exception of a 165-foot Bonneville Power Association transmission

line easement, which crosses Wanaket in an east-west direction parallel to and south of Oregon State Highway 730. The Wanapa property is north of the Wanaket Wildlife Area and contains approximately 195 acres. Although currently undeveloped, the Wanapa property land use designation is industrial and will most likely be developed in the near future.⁶

The Nixyáawii Governance Center and Public Safety buildings were completed in 2009 and 2007, respectively, north of the commercial and industrial areas.⁶ By 2011, the CTUIR completed expansion of the Wildhorse Resort and Casino (WRC), the Resort Hotel (added 10-story with 200-rooms) Cineplex and Arrowhead Travel Plaza. New development in the Coyote Business Park North included the US Forest Service building and a three-business retail center added to the existing Cayuse Technologies and Davita Dialysis Center.⁶

The Wildhorse Resort and Casino complex is the largest employer within the UIR and the second largest employer in Umatilla County. Obviously, it is very important to the UIR economy and has helped in improving the median household income of those living on the reservation. In total, there are more than 1600 people employed by the CTUIR and its



CTUIR Economic and Community Development staff take a photo at the Wanapa Industrial Site Inauguration.

enterprises.⁶

The CTUIR and its enterprises are major employers in the area. The CTUIR operates a fixed bus route regional public transit system (Kayak Public Transit) throughout the northeastern Oregon and southeast Washington region, and a subsidized taxi voucher program. Although a high percentage of workers drive alone to work, ridership has continued to increase each year as gasoline prices rise and population in the region increases.⁶

Economy plays a vital role in community sustainability. The CTUIR governmental structure is unique in its relationship to the Tribal community. Municipal and county governments rely on public taxation and grant programs to sustain their functions. The CTUIR government is sustained by grant programs and profits from Tribal enterprises which are also funneled back into the community in the form of dividends and social services.²

Traditional Use Area and Treaty Rights

The CTUIR also retains certain reserved Treaty Rights regarding hunting, fishing and gathering within a large area of aboriginal title lands surrounding the UIR. The CTUIR does not have land use jurisdiction on those aboriginal title lands that it does not own but does coordinate with surrounding jurisdictions regarding impacts to these reserved Treaty Rights. This coordination also includes natural hazards.⁶ Traditional Tribal economic activities involved moving from one geographical area to another with the seasons to obtain and barter food, clothing, shelter and other necessities. In the traditional economy, clean water and natural landscapes are the foundation of wealth.²

Non-Tribal land management across the ceded lands and traditional use area complicate and restrict access to First Foods harvest opportunities. A significant reduction in the amount of land area where Tribal Members can exercise Treaty Rights, and — in many areas still accessible — ecological conditions are outside their historic range of variability. At some sites, degradation has resulted in the local loss of First Food resources. Although the

CTUIR manages First Food resources inside of the reservation boundaries, the reservation is not large enough, and does not contain the variety of ecosystems required to provide all First Food resources. Outside of the reservation boundaries, but within their Ceded lands, the CTUIR DNR is not the primary land manager and there are limited mechanisms by which the CTUIR is able to inform the decision-making process regarding land management issues that affect First Foods, a central component of the CTUIR culture and wellbeing.⁸

Figure 1.3 provides a density use map of where CTUIR has historically traveled, participated in landscape management, and has documented Treaty Rights across the U.S. intermountain West. Tribal Members actively exercising their Treaty Rights throughout this traditional use area strengthens CTUIR claims to harvest rights in these areas, and perpetuates these rights into an uncertain future.

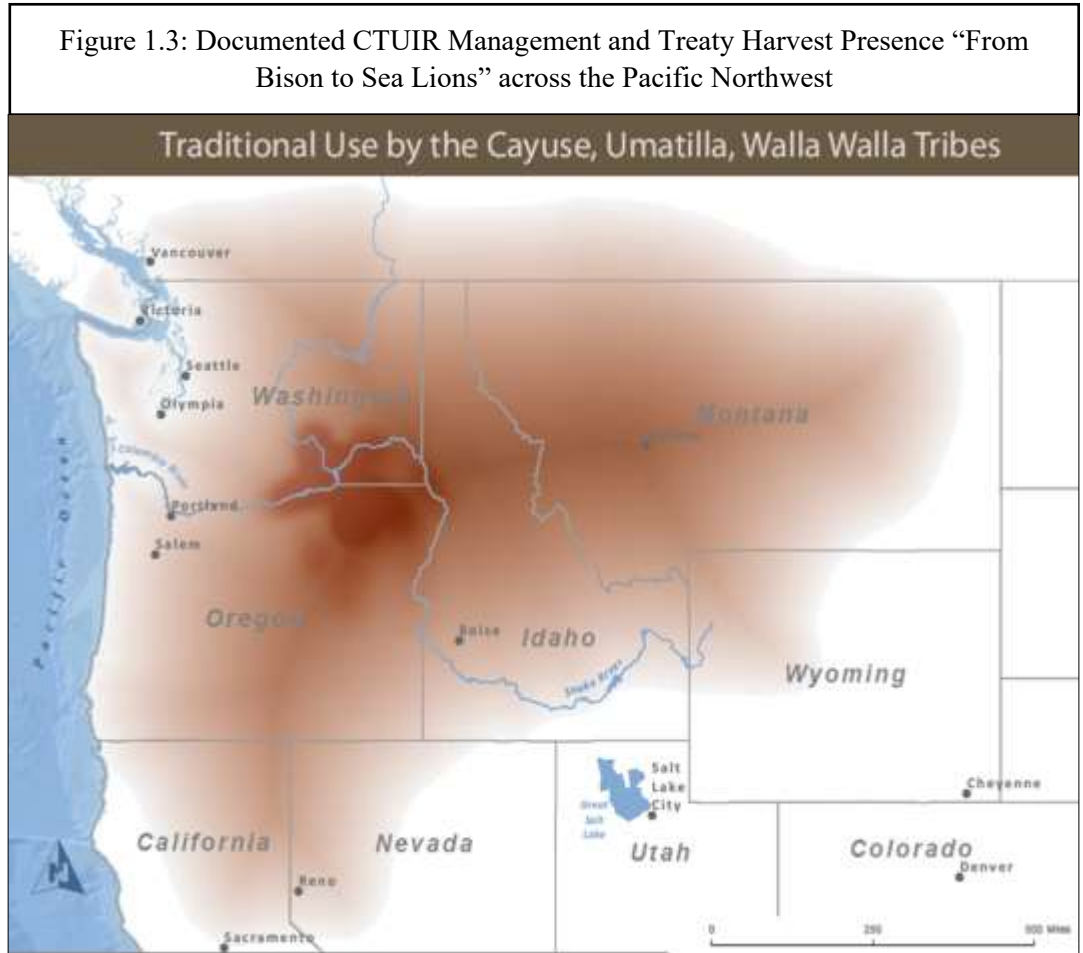
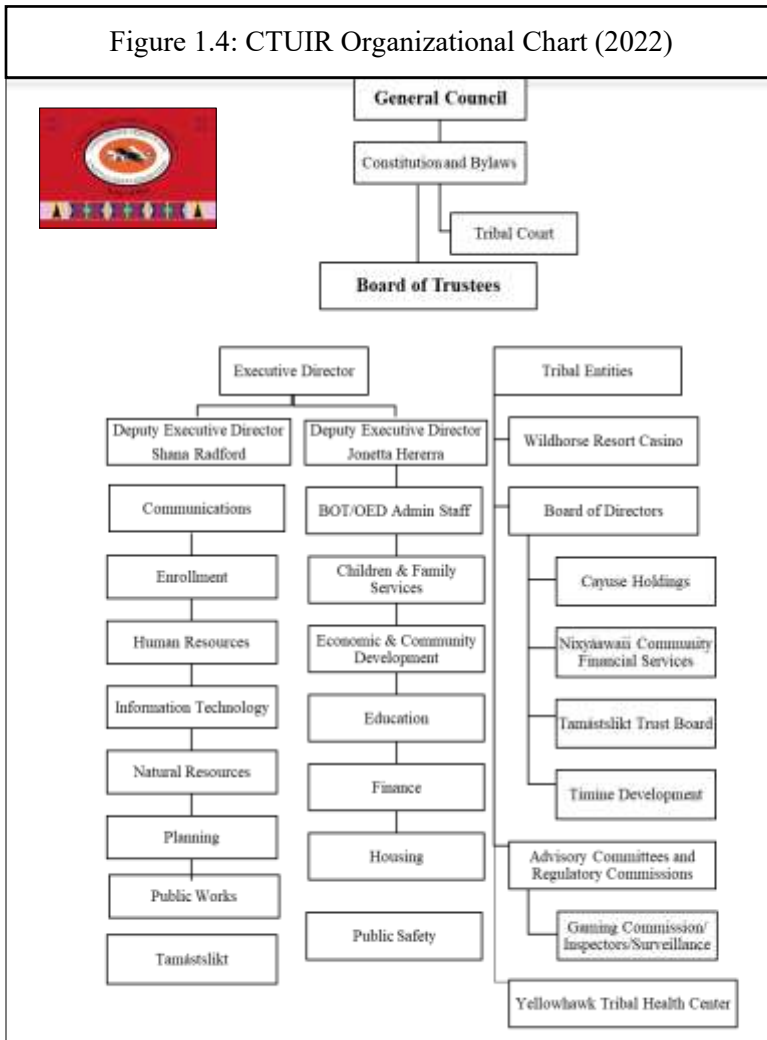


Figure 1.4: CTUIR Organizational Chart (2022)



1.4 CTUIR Governance Structure

CTUIR’s Comprehensive Plan provides detailed information on the structure, function, departments and services of the Tribal government, as well as major historical events and governmental accomplishments. **Figure 1.4** provides an organizational chart for the CTUIR Tribal Government; this chart was updated in 2022 to incorporate two additional Deputy Director positions.

Our Board of Trustees (BOT) and General Council (GC) are the focus of power under our Constitution and By-Laws. The Constitution and By-Laws mention neither a judicial branch nor an executive department. The BOT/GC has the exclusive authority to maintain executive, regulatory, judiciary, fire control, and police powers in our system of government. Those within the penumbra of these powers – including the Tribal attorney, the BIA superintendent, the Indian Health Service director, and the executive director – have in the past implicitly exercised the powers of government and greatly influenced the way the Tribes choose to go with their policies and laws.¹

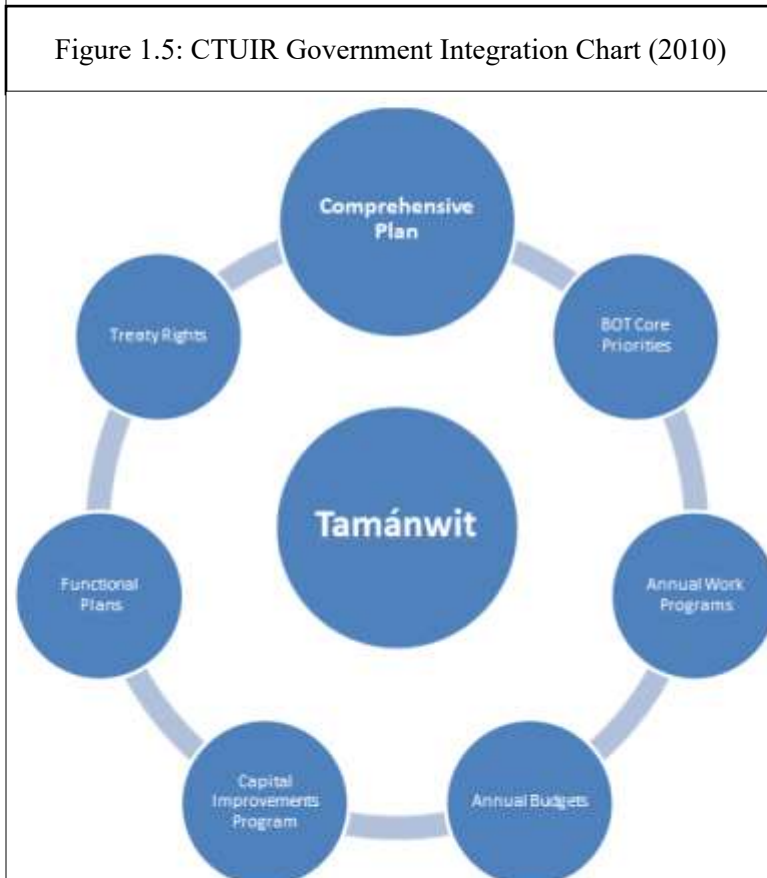
CTUIR has a number of commissions and committees that act in an advisory capacity to the Board of Trustees to assist in conducting governmental affairs. These Commission and Committee members are enrolled CTUIR Tribal members appointed by the Board of Trustees and are governed by adopted Bylaws or the CTUIR Advisory Committee Code. The Law and Order Committee, advisory to the Public Safety Department and Board of Trustees, provided the formal review and recommendations to the Board.⁶

Figure 1.5 provides an illustration (originally found in the CTUIR Comprehensive Plan, page 15) of CTUIR planning and implementation of priorities (2010).

Please see the CTUIR Comprehensive Plan for more information:

- CTUIR Comprehensive Plan 1.1 Summary of Accomplishments (pages 9-12)
- CTUIR Comprehensive Plan 1.2 Integration with Other Tribal Plans (pages 14-15)

Figure 1.5: CTUIR Government Integration Chart (2010)



1.5 Columbia River Regional Habitat Types, Plants, and Animals

The Ceded land of the CTUIR are a vast, heterogeneous landscape spanning a wide range of temperature, precipitation and soil gradients. This results in a diverse array of upland ecosystems, ranging from low elevation sagebrush-steppe to subalpine forest and grasslands. First Foods and other culturally important resources are found throughout this complex landscape, and their abundance and distribution is determined by the individual species' ecology and life history strategy, as well as current and historic land use patterns, management and distribution regimes. In the most general terms, the First Food serving order follows an elevation gradient, from lower elevation river, wetland and riparian systems (Water, Salmon), to higher elevation grasslands (Roots) and forest (Berries), highlighting the importance of the entire landscape to support and produce the full array of First Foods.⁸

This climate supports shrub-steppe plant communities in the undisturbed areas. The topography of the UR is gently rolling hills and valleys with elevations ranging from 1120 feet above sea level at the western boundary, to 4000 at the eastern boundary in the Blue Mountains. Precipitation in the geographical area is seasonal. Approximately 10% of the annual precipitation comes in the months of July–September. Most precipitation comes from intense Pacific storms occurring from October through April.⁶

Low Elevation Shrub-Steppe

Shrub-steppe covers a large portion of the CTUIR Ceded lands across the Columbia Plateau, Blue Mountains, and Snake River Plains ecoregions. Climatically, shrub-steppe occupies arid to semi-arid areas,

with hot, dry summers, and cold winters. Shrub-steppe communities span a large elevation range and vary from shrub-dominated (e.g. sagebrush species, rabbitbrush) to bunchgrass-dominated (e.g. Idaho fescue, bluebunch wheatgrass, Sandberg's bluegrass), with a diverse native forb component (e.g. biscuitroot, bitterroot, mule's ears).⁸ Shrub-steppe is the most important vegetation zone for the production of Roots across the landscape. Cous (*L. cous*), bitterroot (*L. rediviva*), wild onions (*Allium* spp.), wild hyacinth (*T. grandiflora*), camas (*C. quamash*), celery (*Lomatium* spp.) and many other First Foods are found throughout this zone.⁸

Mid-Elevation Forests

At higher elevations dominated by ponderosa pine and mixed-conifer forests, large scale fire-suppression of both wildfires and Native American burning regimes across the landscape resulted in large changes in ecosystem structure, composition, and health.⁸ Dry conifer forest ecosystems are dominated by ponderosa pine and associated conifer species, and generally occupy low to mid-elevations that are moisture limited with frequent fire events. Dry forest landscapes often include and are inter-mixed with grasslands (e.g. meadows, scab-flats, Pacific Northwest bunchgrasses).⁸ Berries are not as abundant in dry conifer forests as in higher elevation moist conifer



Cultural landmarks along the Columbia River illustrate the shrub-steppe ecosystems of CTUIR's low elevation lands.

forests, but a number of species are common in dry conifer understories. Commonly encountered species include serviceberry (*Amalanchier alnifolia*), black hawthorn (*Crataegus douglasii*), chokeberry (*Prunus virginiana*), and currants (*Ribes* spp.). Huckleberry (*Vaccinium membranaceum*), while

largely associated with higher elevation moist conifer forests, can also be found in some dry forests, generally in low abundances with limited fruit production.

In general, abundances of these species are lower in ponderosa-pine dominated stands that are associated with drier sites, while abundances increases in Douglas-fir, grand-fir, and dry mixed conifer stands on sites with greater water availability (e.g. areas with deeper soils, greater precipitation, and/or more northerly aspects).⁸

High Elevation Forests

Moist forests occupy higher elevation areas within CTUIR Ceded lands. These forests are associated with cooler temperatures and greater precipitation than other upland ecosystems in the region. Moist forests are generally bound by dry forests at lower elevation and, if elevations are sufficiently high, subalpine grasslands above. These forests are dominated by grand fir, Douglas-fir, and subalpine fir, but also include lodgepole pine, western larch, ponderosa pine, and other species.⁸ Fire, in particular, was a key tool in natural resource stewardship utilized by the Tribes of the CTUIR and across western North America; the exclusion of Native peoples and their extensive knowledge on the use of fire in natural resource stewardship of western landscapes, and the strong push to suppress fire across the landscape resulted in major changes to the structure, composition, and function of many ecosystems.⁸

Moist conifer forests are some of the most

productive and important areas for berry harvest. Many berries, most notably, big huckleberry (*V. membranaceum*), grouse huckleberry (*V. scoparium*),



Mid- and high-elevation conifer forests support upland First Foods like Deer and Elk, as well as their forest and grassland habitats.

and serviceberry (*A. alnifolia*) can occur in high abundances. In particular, huckleberry dominates the understory of several moist conifer forest types and is one of the most abundant understory shrubs throughout all grand fir and subalpine fir plant associations in the

Blue and Wallowa Mountains.⁸

Not only is big huckleberry a key First Food for the CTUIR, fruit are an important part of the diet of many wildlife species.⁸ Livestock grazing is common in many moist conifer forests and high densities of livestock and wild ungulates may reduce forage availability and... may increase pressure on riparian ecosystems, whose health and functioning are important to other First Foods (Water, Salmon). Other considerations to management of Big Game includes the importance of appropriate security cover (e.g. thickets, coarse woody debris), and connectivity to promote movement across the landscape.⁸ Increased stand density and overstory canopy reduces understory vegetation, forage quantity and quality, and fire suppression hinders the abundance of fire-dependent First Foods, such as huckleberry, which responds positively to fire disturbances. Factors that affect biotic integrity of shrub-steppe and dry conifer forests, such as non-native plant invasions, are currently not as relevant to moist conifer forests.⁸

1.6 First Foods of the Columbia Plateau Tribes

For thousands of years the Columbia River provided the Tribes with abundant and diverse natural resources. Salmon, lamprey, steelhead, sturgeon, and river mussels seemed infinite. They were the staple of all life on the Columbia Plateau. Eagles, bears, coyotes, and Indians were amongst those who relied on the salmon, elk, deer and antelope that were abundant. The rivers and streams abounded with beaver and

otters. Seals and sea lions were known to venture up the Columbia River to the great fisheries at Celilo. Grouse, quail, multitudes of geese and ducks, hawks, owls, badgers, rabbits, and other wildlife shared the diverse wetland, steppe, desert, and upland areas. Roots, nuts, berries, mushrooms, medicine, and fiber plants were available and changed with the season. The hillsides were covered with lush bunch grasses. The

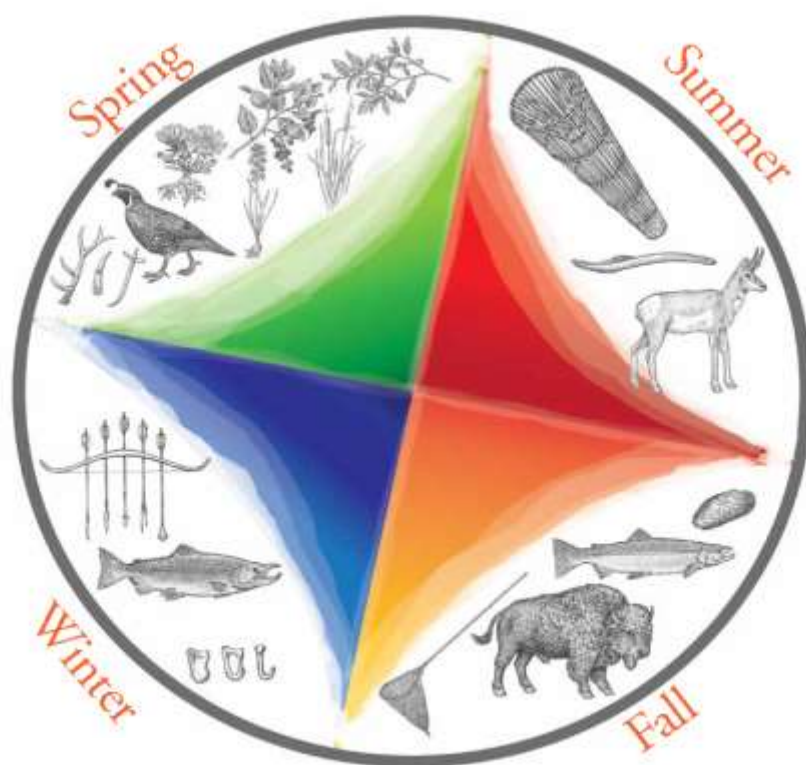
timbered mountains were healthy. The river vegetation was lush. The water was cool and clean. The entry of spring on the Columbia Plateau with the arrival of fresh plants and the dramatic return of the Salmon were affirmed annually, year after year. First Food feasts gathered the Tribes to celebrate this renewal of life cycles together with their community.⁴

First Foods are critical to cultural perpetuation. Without First Foods and access to them, many of the “food-associated” cultural activities – preparation

for First Foods harvest, food harvest, preservation, sharing, consuming, celebrating, and the teaching and learning that occur between and among generations – would not be possible. There are direct links between the First Foods and rights protected in the CTUIR’s Treaty of 1855, and subsequent legal decisions, including the right to fish, right to hunt, right to gather, and water rights for in-stream flows and other Tribal community consumptive uses. The First Foods is a Tribal way of relating to the natural world. Because

First Foods relate to Tribal creation belief, wherein the First Foods promised to take care of the Indian people, and Indian people have a reciprocal responsibility to take care of First Foods. Religion, culture, and natural resources are therefore inherently linked. We don’t expect others to share the Tribes’

Figure 1.6: Harvest Seasonal Round of the CTUIR First Foods (2015)



Designed by Donna Nez & Stephanie Kaping

creation belief, but we hope others will understand these inherent links exist, and this is why First Foods (“natural resources”) are valuable to the CTUIR.⁴

Figure 1.6 shows the seasonal harvesting round for the CTUIR tribes, as originally published in “Saxu|Siwaala|Seewi’cs: River Mussels Through Time (2015)” book, designed by Donna Nez and Stephanie Kaping.⁴

Figure 1.7: First Foods Serving Order on the Longhouse Table Informs DNR’s First Foods Mission



1.7 CTUIR DNR First Foods Mission

CTUIR Department of Natural Resources has been using the framework of the First Foods to guide the work that department does; the First Foods mission is to “protect, restore, and enhance the First Foods – for the perpetual cultural, economic, and sovereign benefit of the CTUIR through population and habitat management goals & actions; and natural resource policies and regulatory mechanisms.” The First Foods Mission was adopted by the CTUIR Board of Trustees in 2006, and was made an integral part of the mission and governance of the Tribal departments through its inclusion in the Comprehensive Plan (2010), and each of the departments speak to the First Foods Mission in different ways.

In applying this approach, the DNR emphasizes the reciprocal relationships between natural resources and humans. This is a deeply held and widely shared belief within the Tribal community that means humans are responsible for taking care of the foods that provide sustenance to humans. This relationship is expressed in the concept of “reciprocity” between the community and the environment. Furthermore, the First Foods management approach provides the Tribal community with a means to “monitor” the performance of its government as the diversity, quality, and regularity of First Foods that can be harvested, served, and safely consumed are direct and meaningful indicators of the DNR’s management effort and progress.⁹

Figure 1.7 illustrates the serving order of First Foods on the CTUIR Longhouse table; this Indigenous knowledge framework is used to direct the efforts of DNR, and correspond to Tribal rights to hunt, fish, gather, and graze Ceded and traditional use lands. This framework for natural resource manage-

ment seeks to reflect the unique Tribal values associated with natural resources and to emphasize ecological processes and services that are undervalued by westernized Euro-American natural resource strategies. The First Foods framework prioritizes efforts to renaturalize processes that sustain First Foods and provides a direct and culturally appropriate means for monitoring and reporting restoration progress to the Tribal community.⁹ The First Food serving ritual in the Longhouse is based on this order, and reminds people of the promise the foods made, and the people’s reciprocal responsibility to respectfully use and take care of the foods. The longevity and constancy of these foods and serving rituals across many generations and their recognition through First Food ceremonies demonstrate the cultural and nutritional value of First Foods to the CTUIR community. Even though the means to pursue, acquire, process, and prepare First Foods have changed dramatically following Euro-American settlement, the First Foods and their serving order have remained constant. First Foods have not been replaced in the serving ritual despite the availability of new, introduced foods. For instance, bass and wheat have not replaced salmon and cous. When new foods are served at Tribal meals, they are not recognized in the serving ritual; instead, they are served after First Foods and with no formal order or sequence.⁸

The First Foods Mission is also well-documented through technical guides and scholarly articles published by DNR. These include: Forest Management Plan (2010); Umatilla River Vision (2011); Ecology and Society paper, “Aligning environmental management with ecosystem resilience” (2018); First Foods Upland Vision (2019); and Climate Adaptation Plan (2022).

1.8 CTUIR Climate Change Engagement

CTUIR has been addressing the climate crisis for millennia through culture, restoration, advocacy, and sovereignty work the Tribal government and community engages in. Increasingly, academic institutions are beginning to acknowledge the role of global colonization in driving factors that create the climate crisis, and has been noted as such in recent Intergovernmental Panel on Climate Change (IPCC)'s Climate Assessments (2021).



Close connections to First Foods empower Tribal people to be observers of change and stewards of natural resources.

Food Systems and Climate Change

A predominant source of carbon emissions caused by global colonization is food production, processing, transportation, and waste. Food systems contribute between 10-30% of annual greenhouse gas emissions.¹⁰

These carbon emissions can from sources like:

- Land conversion into farmland and soil carbon loss from tillage;
- Energy intensive synthetic fertilizer production and application;
- Noxious gas emissions from food processing plants and operations;
- Transportation miles and refrigeration costs in shipping food;
- Methane emissions from food waste decomposing in landfills.

First Foods and Climate Resilience

Unlike agricultural plant and animal species that require supplementary nutrition and irrigation, First Foods are “place-based” and innately suited to their natural climate, representing “pre-fossil fuel foods” that fed robust and vibrant Indigenous societies for millennia before carbon was emitted from fossil fuel

sources. These species don't require much of the energy and carbon intense needs of agricultural species, and have demonstrated their inherent climate resilience through many landscape altering events.

Past Engagement

This Climate Adaptation Plan is not anything new, but the most recent step in a long line of preparing for extreme natural disaster events and long term climatic shifts, and serves as a place to collect and celebrate the work that has come before us.

- 2008 - ATNI Climate Change and Adaptive Government Workshop and two-day event
- 2012 - “Facing Climate Change: Plateau Tribes” outreach

video production

- 2013 - BIA Tribal Resilience Grant \$250,000 to then-Dept of Science and Engineering (DOSE) for a dedicated planning/research position
- 2015 - CTUIR Climate Change Vulnerability Assessment for the CTUIR reservation
- 2016 - Climate Change Online Data Viewer from OIT GIS Program
- 2016 - Hazard Mitigation Plan chapter on climate change included in document update
- 2017 - Climate Adaptation Planner position hired to develop an adaptation plan
- 2018 —Youth and Climate Change Video Project from Education and Child & Family Departments
- 2019 - Women's Foods Data Monitoring Project from BIA Tribal Resilience grant
- 2019 - Preparing for Fire Project for air quality and traditional burning from Meyer Memorial Trust grant
- 2018 & 2019 - Participation with regional, ATNI, and national climate change forums for Tribes
- 2015—2020 - Participation with Carbon Taxing Legislation in Washington & Oregon
- Nov 2020– June 2021 - Climate Adaptation Webinar Series hosted by CTUIR
- Dec 19 2022—Climate Adaptation Plan adopted

1.9 Summary of Adaptation Recommendations

The following Chapter 2 provides a brief overview of climate modeling and projection efforts that have been conducted for the Pacific Northwest and for CTUIR specifically. Chapter 3 “Šapátunxwít Adaptation Goals” reviews specific climate projections for impacts that will affect First Foods and the CTUIR community. These impacts are divided into seven areas of focus: A) Water, B) First Foods Availability and Access, C) Infrastructure and Built Systems, D) Human Health and Happiness, E) Energy Production and Use, F) Economics and Community, and G) Tribal Sovereignty and Treaty Rights. This chapter also contains extensive adaptation goals that have been community-identified through the Climate Adaptation webinar series, conducted from November 2020 to June 2021, as virtual outreach and engagement. Though these adaptation goals are specific to each area of focus, broad themes emerge, and inform how the Tribal community plans to build resilience to changing conditions and needs.

1. First Foods Knowledge, Access, Processing, and Safe Harvest

Reciprocal systems of responsibility to First Foods are central to CTUIR culture and ways of life. These relationships have sustained Tribal people through other cataclysmic events, and are robust to climate changes when land management practices are placed in Indigenous stewardship. Securing and expanding Tribal Member and community ability to uphold these reciprocal relationships is a core adaptation priority.

2. Information Collection, Sharing, and Networks for Tribal Sovereignty

Tribes (especially those with federal recognition and a reservation land base like CTUIR) have the unique right to self-determination of their Nations, which includes the ability to set and enforce certain regulations. Information collection and analysis that centers Indigenous knowledge is essential to the maintenance of this ability. Working with other partners and Tribes can also support and expand this ability for the benefit of the CTUIR community and surrounding region.

3. Training, Education, and Opportunity for Tribal Community

Knowledge of climate impacts and opportunities to mitigate for possible harm will be a large part of adapting to changing conditions. Opportunities for education and training exist in all areas of focus, for all ages and occupations, and are especially important for:

- Tribal Youth and Students – who are future leaders and most impacted by future changes;
- Tribal Harvesters and Entrepreneurs – who spend much of their time outdoors and will experience disproportionate mental and physical health impacts.

4. Flexibility/Adaptability in Governance, Economy, Community, and Self

Though less dramatic than extreme weather events, uncertainty and seasonal variability are also part of climate impacts Tribes will experience. Historic conditions are no longer a reliable measure of climatic conditions, and governments and communities must be able to anticipate variability by implementing flexible and adaptive strategies for all services, events, and within family units and self.



Sustaining First Foods and cultural knowledge will be essential for building climate resilience.

5. Building Capacity to Implement Adaptation

Tribes have always adapted to natural changes in climate, and these resilience strategies are threaded throughout cultural and First Foods learnings. Tribal governments and communities often have vast knowledge and enthusiasm to tackle emerging problems, but capacity to fund, administer, and implement these strategies on a broad scale are a limiting factor. Securing programmatic funding for adaptation strategies, expanding Tribal community capacity to implement adaptations, and prioritizing solutions with an interdisciplinary approach will be essential for the success of these strategies.

Excerpt Citations

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10. Vermeulen, SJ, Campbell BM, Ingram J SI. 2012. Climate Change and Food Systems. *Annual Review of Environment and Resources*.

Additional References and Resources

- “Foods Named Themselves” story from Umatilla Language Dictionary DNR Forest Management Plan (2010) Umatilla Language Dictionary (2016) and online resource (2021)
- Yellowhawk Community Health Assessment Report (2016; to be updated 2022)
- CTUIR Energy Policy (2009)
- CTUIR First Foods and Food Systems Assessment (2020)

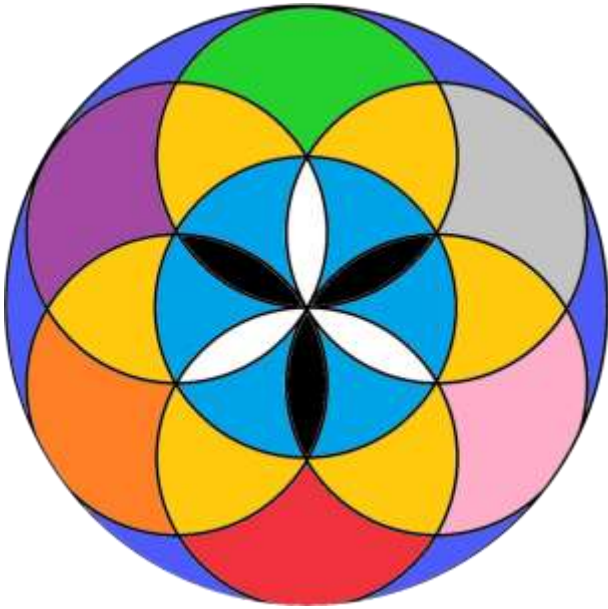


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- Chapter One Cover photo “DNR Fisheries on the Columbia” CTUIR DNR Fisheries
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- Figure 1.1 “UIR Boundaries and Land Ownerships”, CTUIR DNR RAF
- Figure 1.2 “CTUIR Ceded Boundaries Map”, CTUIR OIT GIS
- Inset photo, “Tamayct at TCI” CTUIR DNR CRPP
- Inset photo, “Economic and Community Development staff at Wanapa” CTUIR DECD
- Figure 1.3 “CTUIR Traditional Use Area Density Map”, CTUIR OIT GIS
- Figure 1.4 “CTUIR Revised Organizational Chart”, original from Comprehensive Plan 2010, revision BOT approved in 2022.
- Figure 1.5 “CTUIR Government Integration Chart,” Comprehensive Plan 2010.
- Inset photo, “Cultural landmarks on Columbia River,” CTUIR DNR CRPP.
- Inset photo, “Elk in Snowy Conifer forests,” CTUIR DNR CRPP
- Figure 1.6 “CTUIR First Foods Seasonal Round,” Saxu|Siwaala|Seewi’cs: River Mussels Through Time; Donna Nez and Stephanie Kaping 2015.
- Figure 1.7 “First Foods Mission Serving Order,” CTUIR DNR Eric Quaempts.
- Inset photo, “CTUIR Tribal Members dig roots during excursion,” CTUIR DNR CRPP.
- In-set photo, “CTUIR Tribal Member Manaia holds up Xaws (Roots)” Althea Huesties-Wolf.
- Reference panel photo; “RAF forest stocking density project tour,” CTUIR DNR FFPP
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CTUIR Adaptation Wheel

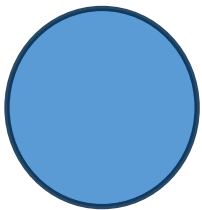


“That which is connected cannot be separated.”

- Atway Louie Dick, Tribal Knowledge Keeper

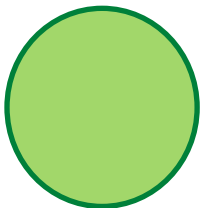
Indigenous knowledge is reciprocally interconnected. To parse out climate impacts into separate efforts detracts from this vision of a connected world. Our plan focuses on intersections of climate impacts for a holistic adaptation approach that does not sever natural connections.

The following sections examine the effects climate change will have on each of these areas of Tribal resources, as well as provide adaptation goals and strategies to achieve them.



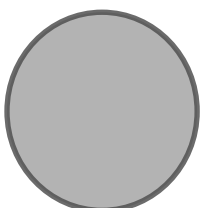
Water (Surface- & Groundwater)

Water is the first and last of the First Foods, and will be profoundly affected by climate changes. Both surface and groundwaters will be impacted, and the effect of this ripples out into all other areas of life.

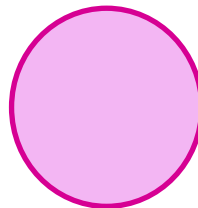


First Foods Availability & Access

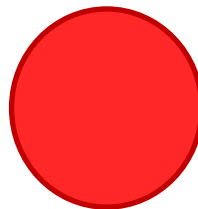
Protecting and enhancing cultural and sustaining connections to traditional First Foods through their natural availability, health, and abundance, as well as Tribal member ability to access these foods, is essential.



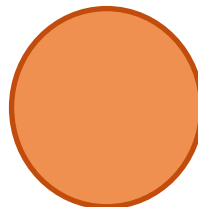
Infrastructure & Built Systems
Buildings, roads, bridges, and communication networks are some of the ways Tribal Members access sovereignty and Treaty Rights. These will face impacts from extreme weather and chronic stress.



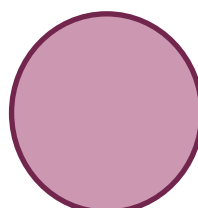
Human Health & Happiness
For Tribal people health is more than just medical. Cultural and spiritual connections to land and First Foods affect physical and emotional wellbeing, and chronic and acute impacts must be mitigated to protect these connections.



Energy Production & Use
Alternatives to fossil fuel energy come in different forms, and all have some environmental cost. Improving energy efficiency, reliability, and diversity of sources at a local level will build resilience.



Economics & Community
Global and local extreme weather events threaten economic and community safety and stability. Availability of goods and services will be challenged by long and short term climatic changes.



Sovereignty & Treaty Rights
Tribal self-determination and reciprocal systems of responsibility to First Foods are opportunities for Tribes to be climate leaders, and Tribes have specific tools to enact standards and practices that impact the entire region.