

CALIFORNIA

Introduction

In 1990 California had the second-largest Native American population of any state, with 242,000 Native American residents, second only to Oklahoma. While most of these people are native California Indians, many have come to California from other states to seek employment in the metropolitan areas of the state, one of the ten largest economies in the world. The California peoples increasingly live in urban areas as well, but there are over 100 reservations, many of them in remote rural areas. In addition to the groups recognized by the federal government, with rights to government services and sovereign status, there are currently approximately 40 groups attempting to gain federal recognition. The state has no official recognition procedure, although it does keep a list of Native American contacts and “most likely descendants” with whom to communicate in case human remains are uncovered in a given locale.

Prior to the coming of the Europeans, the peoples of California lived in all areas of the state, making use of the varied resources found there. Any land that could support human life was utilized; there was no empty land. The contrast between the land area used by Native Americans before the 18th century and the minuscule land base they now possess is striking.

The history of California Indians falls into three more or less distinct periods: the period before contact with Europeans (until the middle of the 16th century), the Spanish/Mexican period (1769-1846), and the American period.

The Precontact Period

Very little is directly known about this period; tribal traditions and archaeology provide what information is available. By around 12,000 years ago, people who made their living by hunting large mammals moved into the state and were making spearpoints and arrowheads showing exquisite workmanship. By 7,000 B.C. people were living in most areas of the state; around 5,000 B.C. people were living on Santa Rosa Island, off Santa Barbara. While we do not know much about these early residents of the state, over the thousands of years their descendants have lived there they developed very different ways of life, attuned to the land and resources of California’s distinct climatic and ecological zones—from the cool, moist northwestern corner of the state, where people were dependent on salmon and acorns in the river valleys and on shellfish, ocean fish, and acorns along the coast; to the temperate central coastal areas, where large sea fish and sea mammals were important sources of food; to the peoples of the inland lakes and valleys, dependent on freshwater fish and waterfowl, as well as some acorns; to the peoples of the foothills and mountains, with larger settlements based on acorns and other plant foods, as well as some game; to the desert hunters and gatherers and the desert farmers, east of the Sierra Nevada range.

By the time Europeans came onto the scene, California was home to numerous “tribelets,” groupings of several villages, whose members spoke dozens of languages from seven major language families. In very few other places in the world was there such a diversity of cultures and high population densities; in most areas of the state, this came about without the development of agriculture.

It would be difficult to overstate the importance of acorns as a staple food source for most early people in California; even those peoples in the northern part of the state who depended on salmon also used acorns. After being ground and treated to remove the toxic tannic acid, the acorns were usually made into a kind of soup or gruel, often called “acorn mush.” The abundance of oaks and the great variety of other vegetable and animal foods made it possible for permanent and semipermanent villages to flourish, a development that usually implies the development of agriculture.

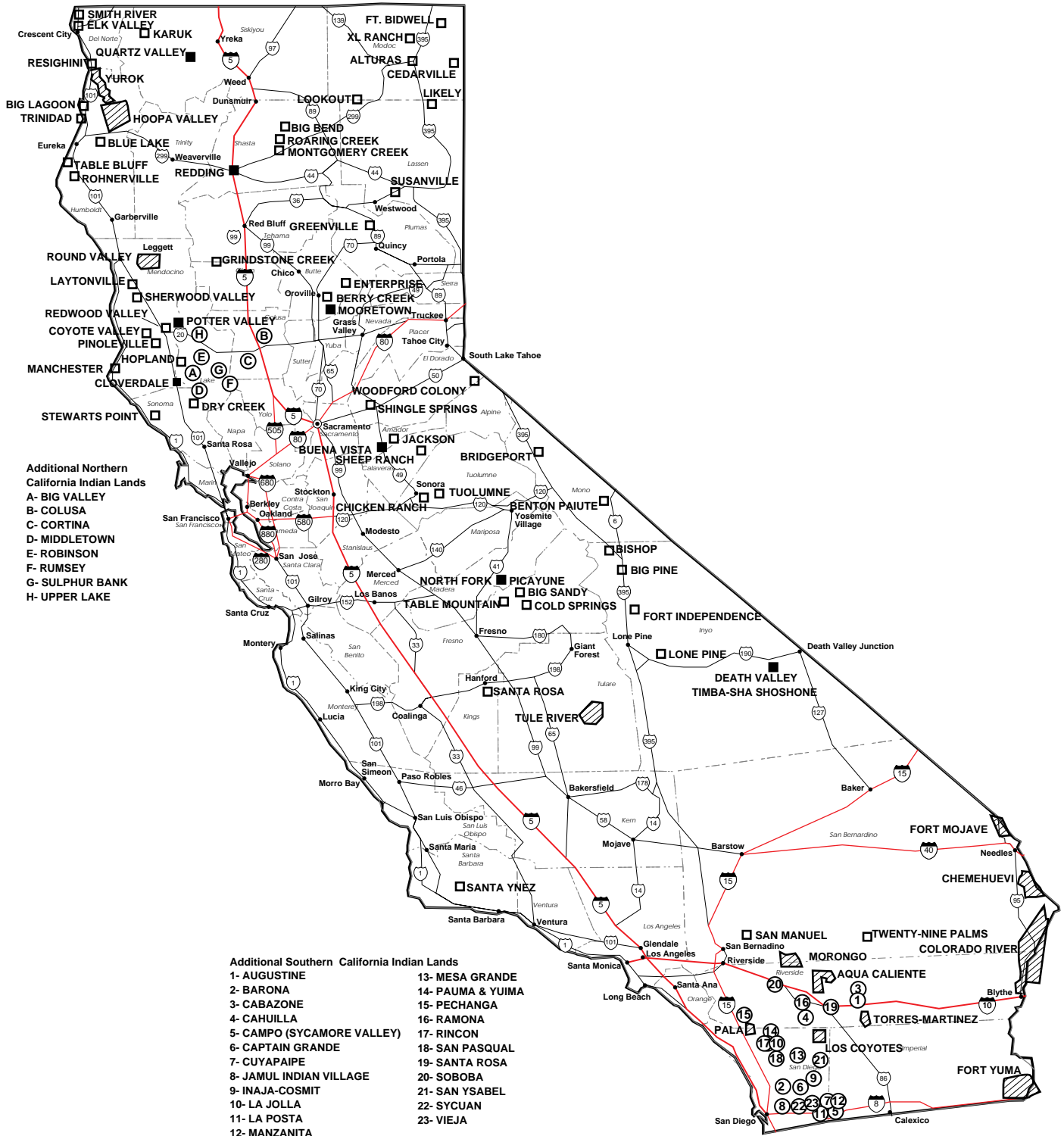
Housing ranged from temporary, simple structures in the desert south to more elaborate cedar-plank houses in the north. While pottery was not used, basketry had reached heights of artistic and utilitarian development, even being used as cooking vessels by means of hot stones placed in water. Many of the groups living in the rich acorn and salmon regions developed extensive material cultures, with elaborately decorated objects representing prosperity and personal wealth. Government of the tribelets was generally carried out by a council of elders, including a head with limited powers.

Relations among the groups appear to have been generally peaceful, with well-developed trading networks between coastal and inland peoples, as well as between the northern and southern parts of the state.

The Spanish/Mexican Period

Although the Spanish had explored and claimed the coast of what they called “Alta California” as early as 1542, it was not until 1769 that they actually established a permanent presence there. During the two centuries between these dates, Spanish, English, Russian, and French ships visited California, either exploring or stopping for provisions on the way to other destinations. When the Spanish finally decided to send a colonizing expedition northward, under Gaspar de Portola, it was because they felt the need to guard against territorial incursions from the Russians and the English, although the desire to win converts to the Christian faith was also an important motive.

In establishing their chain of missions along the California coast, the Spanish employed a combination of armed force and religious persuasion, with force predominating. The missions were built by forced Indian labor, and the new converts were encouraged to settle at the mission sites in much larger communities than was their



custom. When people proved reluctant to change their way of life, soldiers were used to forcibly move them to the missions, where they were kept in sex-segregated quarters and prevented from leaving. In addition to the cultural disruption brought about by these conditions, the introduction of European diseases to a previously unexposed population caused the deaths of over two-thirds of the estimated 1769 population of 300,000 by 1832. As the labor force declined because of deaths and desertions, Spanish soldiers ranged farther afield to secure new “converts.” And the diseases spread to more distant communities ahead of the Europeans.

In 1834, under independent Mexican rule, the missions were “secularized,” and their Indian residents were released from the virtual slavery in which they had lived. At that time it is estimated that somewhat more than 100,000 Native Americans lived in the state, most of them following their traditional way of life in dispersed villages.

The Spanish made no treaties with any Indian peoples, since by their right of discovery the land was theirs to use as they saw fit; they did recognize Indian title to the lands taken for the missions, but use and occupancy was at the discretion of the conquerors. When the missions were dissolved, the lands were distributed to their Indian residents, although much of this land was later seized by Mexican ranchers. Under the Mexican government, 1821-1846, large land grants were made to non-Indians, with the tacit understanding that the Indians living on them would be available as a labor force for the grantees.

The American Period

Mexico lost California to the United States as one of the provisions of the Treaty of Guadalupe Hidalgo, which ended the Mexican-American War in 1848. That same year, gold was discovered at Sutter’s Fort, prompting a huge influx of Americans seeking their fortunes. Individual whites often killed Indians occupying or frequenting promising mining sites. Indians did not always passively tolerate the barbaric incursions of these newcomers, but when they mounted any organized resistance, the U.S. military retaliated in force. Adding to the immense disruption of this period was the spread of diseases to tribes who had been too remote from the missions to have been affected before this time.

In 1851-1852 a federal treaty commission was sent westward to deal with the “Indian problem” and actually entered into 18 treaties setting aside reservations totaling some 8.5 million acres. However, because of protests from immigrants that these reservations included too much prime mining and farming land, the treaties were never ratified (and were in fact kept secret until 1905). Instead reservations were set up for the “subsistence and protection” of the California Indians, none of them containing more than 25,000 acres, with the idea of removing all Indian peoples from lands considered valuable by the newcomers. By 1867 there were four such reservations—Hoopa Valley, Round Valley, Smith River, and Tule River—and approximately 400,000 American immigrants. By 1906 35 reservations had been established, mostly with the goal of clearing land for the immigrants; but in addition, a few rancherias (the Spanish term for a small Indian settlement) had been recognized, usually involving a single community of one cultural group. The total area of the reservations set up in the 19th century was less than 500,000 acres.

By the turn of the century, the total Indian population of the state is estimated to have been around 16,500; of this number, 11,800 were considered “landless.” To address this situation, the U.S. Congress

authorized an investigation of the prevailing conditions, and in 1906, after the revelation of the 1851-1852 treaties that were never ratified, public reaction supported the passage of the first in a series of appropriations, renewed almost annually until 1934, for moneys to be used to purchase land for landless Indians. In 1934 the Indian Reorganization Act, intended to give Native American groups more autonomy, included a mechanism for the acquisition of land for Indians.

Before 1906, almost all lands set aside for California Indians were designated as reservations, reflecting one of their main functions as a means of removing Native Americans from areas attractive to immigrants, as well as protecting traditional lands from encroachment. Between 1906 and 1934, 54 rancherias and one “Indian village” were established, in addition to eight “reservations.” The former followed the pattern of setting aside a small area of land around a settlement, while the latter now either represented lands bought for Indians previously without land or lands traditionally inhabited and used by groups east of the Sierra divide. These eastern reservations fit the pattern of reservations elsewhere in the West, while the rancherias are a particular California institution.

Since 1934, five rancherias, an “Indian village,” an “Indian community,” and four reservations have been established, by means of a number of different mechanisms. To round out the cycle of land expropriation and later reservation, in the mid-1950s Congress passed Public Law 83-280 (67 Stat. 588), terminating federal supervision and control over selected tribes, in the interest of “emancipating” them from their “dependent” status on the federal government. This action affected some 40 California rancherias; they lost the right to certain federal programs, and their land no longer had the protection that federal status provides. By the mid-1960s, however, the policy was recognized as a failure. In the 1980s a class-action suit was filed by Tillie Hardwick, a Pomo Indian from Pinoleville Rancheria, with the aim of “un-terminating” the terminated communities. In 1983 the suit was won, resulting in the restoration of federal recognition to 17 rancherias. Even today, however, a number of California rancherias are still waiting for the reversal of their termination.

The heritage of the foreign invasions is still evident. The “mission Indians” are the descendants of people forced by the Spanish into the mission system, in the coastal areas of the southern two-thirds of the state. Many of the reservations begun in the 19th century are still in existence, the majority of them including descendants of different tribal and linguistic groups, removed from their lands by the U.S. military. And many of the modern rancherias and eastern reservations are the modern descendants of villages or traditional areas too remote or on land considered of too little value to cause the Americans to evict their residents. Other rancherias have developed from small communities formed on the outskirts of American settlements by Indians fleeing from or avoiding removal to the reservations. In all of these situations, the question of land ownership is extremely complex, involving several layers of expropriation and illegal seizure; we have done our best to clarify the situation. In recent years California Indian groups have been actively pursuing land issues, both separately and in connection with campaigns for federal recognition. In light of the history of the state, it is inspiring that California’s Native American people can still keep their traditions alive and work for a positive future.

The Cultures

California groups are so diverse that it is possible here to give only the barest outline of the location of traditional lands, language

affiliations, means of subsistence, and present-day location. It should also be borne in mind that members of all cultural groups now live in urban areas of the state, sometimes far removed from their ancestral lands. This situation is a major reason for the discrepancy between the numbers of people belonging to each cultural group discussed below and the total number of Indians in California; people living off the reservations over several generations may become “lost” to their ancestral culture group.

CAHTO

The traditional lands of the Cahto were the southernmost of those inhabited by the Athabascan groups clustered in the northwestern corner of the state. Their language relates them distantly to the Athabascan peoples of the interior of Alaska and northern Canada, as well as to the Navajos and Apaches of the Southwest. They lived in the hills and oak savannahs of the Coast Range, where a variety of vegetable sources, primarily acorns, formed the staple foods. Present-day Cahto people live on the Laytonville Rancheria.

CAHUILLA

The Cahuilla homeland lies in inland southern California; they traditionally spoke a language belonging to the Takic branch of the Uto-Aztecan language family, a family that covers much of the Southwest and extends into central Mexico; there were still about 50 fluent speakers in 1991. The groups or “tribelets” of this people made their living partly in the foothill and mountain regions (where they depended on a variety of vegetable staples, especially acorns), and partly in the desert lands to the east of the Sierra divide (where they depended largely on piñon nuts and mesquite beans as staple foods). Today Cahuilla people live on the Agua Caliente, Augustine, Cabazon, Cahuilla, Los Coyotes, Morongo, Ramona, Santa Rosa, Soboba, and Torres Martinez reservations; there may be around 2,000 people of Cahuilla descent today.

CHEMEHUEVI

The Chemehuevi are the southernmost group of the Southern Paiutes; they are closely related to the Southern Paiutes of southern Nevada. They traditionally spoke a language from the Southern Numic branch of the Uto-Aztecan language family; speakers of these languages were historically found throughout much of the Southwest into central Mexico. They made their living either by desert hunting and gathering (depending on piñon nuts or mesquite beans as a staple food), or by desert farming along the Colorado River in the Chemehuevi Valley. Currently Chemehuevi people live primarily on the Chemehuevi Reservation, but they are also represented on the Agua Caliente, Cabazon, Colorado River Indian Tribes, and Morongo reservations; there are probably about 2,000 people of Chemehuevi descent today.

CHILULA

The Chilula are one of the Athabascan peoples of the extreme northwestern corner of the state; they are distantly related by language to the Athabascan peoples of the interior of Alaska and northern Canada, as well as to the Navajos and Apaches of the Southwest. Some Chilula “tribelets” traditionally made a living by gathering a variety of vegetable foods, primarily acorns, in the foothills; others depended on the semiannual king salmon runs along the main streams and certain tributaries of the large rivers in the area. Chilula people today live primarily on the Hoopa Reservation.

CHUMASH

The Chumash people originally occupied lands in southern California in present-day Ventura, Santa Barbara, and San Luis Obispo counties. They traditionally spoke one of five closely related Hokan languages, related in turn to many others in northern California and to the south and east, into Mexico and the Great

Basin. The last known speaker of Chumash died in 1965. Many of the Chumash groups made their living by sea hunting and fishing, taking large sea fish and sea mammals (on land), as well as utilizing shellfish resources along the coast and on the Channel Islands. The development of sea-going canoes made this way of life possible. Inland groups practiced the classic California pattern of dependence on acorns and other gathered vegetable staples, as well as small game. Today Chumash people live on the Santa Ynez Indian Reservation and in such towns as Santa Barbara and Ventura, in addition to the larger southern California cities; approximately 2,000 people claim Chumash descent.

CUPEÑO

The Cupeño people traditionally occupied lands some 50 miles inland and 50 miles north of the current Mexican border, in the foothills of the Coast Range. They traditionally spoke a Takic language of the Uto-Aztecan language family, related to other languages of central and southern California, the Southwest, and on into central Mexico; it is closely related to the Cahuilla language. A tribal member co-authored a book on the language and was important in establishing language classes for children. The Cupeño people made their living by depending on vegetable staples, mainly acorns, in addition to hunting, mostly for small game; their settlements tended to be fairly permanent, with some seasonal movement. At the present, Cupeño people live on the Pala and Morongo reservations; approximately 1,000 people claim Cupeño ancestry.

HUPA

The Hupa people traditionally occupied lands in the far northwestern corner of the state. Their traditional language belongs to the Athabascan language family, which relates them to other peoples in the region and, more remotely, to Athabascans from the interior of Alaska and northern Canada, as well as to the Navajos and Apaches of the Southwest. Their way of life was based on the semiannual king salmon runs that still occur on the Trinity River, which flows through the center of the Hoopa Valley Reservation. In addition, they made use of vegetable foods, especially acorns. Both these resources remain important as ceremonial foods. Today some 3,000 Hupa people live on the Hoopa Valley Reservation, in the heart of their traditional territory.

KARUK

The traditional lands of the Karuk people were located in far northwestern California, inland along the middle section of the Klamath River. Their language is one of the Hokan language family, spoken by many other groups in northern California, as well as in central and southern parts of the state and on into Mexico and the Great Basin. Traditionally they made a living by depending on the salmon runs that occurred twice a year, in addition to gathering vegetable foods. Today Karuk people live in the Orleans district in Humboldt County, the Happy Camp district, the Yreka district, and the Forks of the Salmon region in Siskiyou County; it is estimated that there are almost 5,000 Karuk people today, although official tribal enrollment was 1,900 in 1992.

KAWAIIISU

The Kawaiisu people still live in their traditional core area in Kern County, in the foothills between the Mohave Desert and the San Joaquin Valley. Their language belongs to the Southern Numic branch of the Uto-Aztecan language family, related to other languages of central and southern California and on into central Mexico. There is evidence that the Kawaiisu have lived in this same area for more than 2,000 years, where they depended primarily on acorns and other vegetable staples, as well as small-game hunting; their villages were semipermanent, with some seasonal movement. They have no reservation and are not yet federally recognized,

although they are seeking recognized status; some people of Kawaiisu descent live on the Tule River Reservation. There are, at present, about 35 Kawaiisu people.

KITANEMUK

The Kitanemuk people traditionally lived in southern California near present-day Bakersfield, in Kern County; through the 19th century, they lived in the Tejon Ranch Indian community. This community never became a reservation, however, and while many people of Kitanemuk descent live nearby, only one family still lives on the ranch. Their language belongs to the Uto-Aztecan family, spoken by peoples throughout central and southern California and on into central Mexico. Their way of life was the classic California foothills pattern, based on acorns and other vegetable staples, with small-game hunting also of importance; they lived in semipermanent villages. Today a number of people of Kitanemuk descent live on the Tule River Reservation, as well as on private land near their homeland; because the tribal name has not been used in government documents, it is not possible to cite a current population figure.

KUMEYAAY (DIEGUEÑO)

Traditionally the lands of the Kumeyaay extended from 50 to 75 miles both north and south of the present Mexican border, as well as from the California coast almost to the Colorado River. Traditionally they spoke a Hokan language of the Yuman branch, related to the languages of peoples from northern California south into Mexico and east into the Great Basin. They made their living in areas stretching from the coast up into the southern Coast Range and on east into the desert, depending on marine resources, vegetable foods such as acorns, and dry farming. In the 18th century, there were some 50 bands of Kumeyaay; today they live on the Barona, Campo, Capitan Grande, Cuyapaipa, Inaja-Cosmit, La Posta, Manzanita, Mesa Grande, Pala, San Pascual, Santa Ysabel, Sycuan, and Viejas (Baron Long) reservations, as well as in the Jamul Indian Village. There are at least 3,000 people of Kumeyaay descent living in California today.

LUISEÑO-JUANEÑO

Traditionally the Luiseño-Juaneño people occupied approximately 50 miles of the southern California coastline, north of present-day San Diego and south of Los Angeles, north of the lands of the Kumeyaay, extending inland for about 30 miles. Their language belongs to the Takic branch of the Uto-Aztecan language family, spoken by peoples from the Great Basin south through central and southern California and on into central Mexico. They traditionally made their living by utilizing marine resources on the coast and by gathering vegetable foods in the foothills of the Coast Range to the east; there their villages tended to be semipermanent, with some seasonal movement. At present, approximately 2,500 Luiseño-Juaneño people live on the La Jolla, Pala, Pechanga, Pauma-Yuima, Rincon, and Soboba reservations.

MAIDU

The traditional lands of the Maidu peoples were in the north-central part of the state. The three closely related peoples usually called Maidu were the Maidu of Plumas and Lassen counties, the Konkow of Butte and Yuba counties, and the Nisenan of Yuba, Nevada, Placer, Sacramento, and El Dorado counties. Their languages are of the Penutian family, which includes a large group of central and northern California languages, in addition to languages spoken all the way from coastal Canada to New Mexico, the Gulf of Mexico, and on to the Yucatan Peninsula. Their traditional way of life ranged from the valley ecological type, dependent on mixed resources of fish and vegetables (mainly tule and acorns), to the foothills ecological type, the classic California way of life dependent mainly on acorns and some small game.

Today approximately 2,500 Maidu people live on the Auburn, Berry Creek, Chico, Enterprise, Greenville, Mooretown, and Susanville rancherias, as well as the Round Valley Reservation.

MATTOLE

The Mattole people occupied a homeland in the northwestern corner of the state, close to the present-day border with Oregon; their lands included a stretch of coastline and some inland river valleys. Their traditional language is an Athabascan language, relating them to their Athabascan neighbors and the peoples of the interior of Alaska and northern Canada, as well as the Navajos and Apaches of the Southwest. They made their living by fishing and gathering along the coast and depending on king salmon and other resources along the major rivers of their territories. At present, their descendants are represented only on the Rohnerville Rancheria.

MIWOK

There are three main Miwok groups—the Coast Miwok, the Lake Miwok, and the Sierra Mewuk, with homelands in north-central California. The Coast Miwok lived along the Pacific Coast from present-day Sausalito to Duncan's Point, including Bodega Bay, Tomales Bay, and San Pablo Bay, inland to the area near Sonoma; the Lake Miwok lands were located to the east and south of Clear Lake; and the Sierra Mewuk lands were located in the Sierra Nevada foothills of the central part of the state. These groups spoke Hokan languages, related to other California languages from the north along the coast and extending into Mexico and the Great Basin. The coast people depended on tideland gathering of fish and shellfish, with secondary use of acorns and game; the lake people used fish, waterfowl, and other lake foods, as well as acorns and game; and the Sierra people depended on king salmon in the major river valleys, with increasing use of acorns and game in the foothills. Today many Coast Miwok people live in their traditional area, but they have no recognized tribal lands; in 1992 they formed an organization to pursue federal recognition. The Lake Miwok people live today on the Middletown Rancheria. Many Sierra Mewuk people still live on their traditional lands, either on the Jackson, Shingle Springs, and Tuolumne rancherias (which have federal trust lands) and the Sheep Ranch, Buena Vista, and Chicken Ranch rancherias (which have little or no trust lands), or in surrounding areas. There are about 3,500 Miwok people today.

MOJAVE (MOHAVE)

Traditionally the Mojave people occupied lands along the Colorado River from the area of present-day Hoover Dam downriver beyond the city of Blythe (approximately 200 miles), as well as a vast inland region to the west. Their language belongs to the Yuman branch of the Hokan family, so that the Mojave are related linguistically to peoples from northern California south into Mexico and east into the Great Basin and beyond. They made their living as desert farmers, using the floodwaters of the Colorado, and depended on fishing, hunting, and trapping, as well the mesquite bean. Today about 1,000 Mojave people live on or near the Fort Mojave Reservation, located along the Colorado River in the states of California, Arizona, and Nevada; another several thousand live on the Colorado River Reservation.

MONO, WESTERN (MONACHE)

The traditional territory of the Western Mono people was the south-central Sierra Nevada foothills. Their language belongs to the Uto-Aztecan language family, related to Paiute and to languages extending eastward into the Great Basin and the Southwest, as well as into central Mexico and beyond. Their main food resource was acorns, while they depended to a lesser extent on other vegetable foods and game. Today they live on the Big Sandy, Cold Springs, and North Fork rancherias, as well as in the town of Dunlap.

PAIUTE

There are three main groupings of Paiute people: the Northern Paiute, Owens Valley Paiute, and Southern Paiute. Only the first two groups lived in what is now California; they traditionally occupied the eastern slope of the Sierra Nevada, from the northern border with Oregon south to Owens Valley. Their languages are Uto-Aztecan, related to languages spoken throughout southern California, to the east in the Great Basin, and south into central Mexico and beyond. Traditionally they made their living by hunting and gathering, with some irrigating of areas supporting plants with edible seeds and roots. Today about 150 Northern Paiute people live in the Bridgeport Colony, on the Cedarville Rancheria, and the Fort Bidwell Reservation, while about 2,200 Owens Valley Paiutes live on the Benton, Bishop, Big Pine, Lone Pine, and Fort Independence reservations.

PIT RIVER (ACHUMAWI, ATSUGEWI)

The eleven bands of the Pit River Tribe have traditionally occupied lands along the Pit River and its tributaries, in the far northeastern part of the state. Their languages, Achumawi and Atsugewi, are closely related Hokan languages, belonging to a family of languages spoken by people from northern California south into Mexico and east across the Great Basin into the Southwest. Traditionally their way of life depended on fish and other river resources, as well as on acorns and other vegetable foods growing in the river valleys. Today the 1,350 or so tribal members live on the Alturas, Big Bend, Likely, Lookout, Montgomery Creek, Redding, Roaring Creek, and Susanville rancherias, as well as on the Pit River and Round Valley reservations.

POMO

The Pomo people, traditionally speaking seven related but mutually unintelligible languages, still live in their ancestral lands in northwestern California. Their languages belong to the Hokan family, related to the languages of people from the northernmost part of the state southward into Mexico and eastward into the Great Basin and the Southwest. Along the coast they made their living by gathering shellfish and fishing, relying secondarily on acorns and game; along major rivers they were able to depend on king salmon and to some extent on acorns and game. Today approximately 5,000 Pomo people live on or near the Big Valley, Cloverdale, Dry Creek, Grindstone, Guidiville, Hopland, Lytton, Manchester/Point Arena, Middletown, Pinoleville, Potter Valley, Redwood Valley, Robinson, Scotts Valley, Sherwood Valley, Stewarts Point, and Upper Lake rancherias, the Coyote Valley and Round Valley reservations, and the Elem Indian Colony.

SERRANO

The Serrano people traditionally lived in much of the Mojave Desert and the San Bernardino Mountains, in southern California. Their language belongs to the Takic branch of the Uto-Aztecan language family, related to languages spoken throughout the state, eastward into the Great Basin, and south to central Mexico and beyond. They made their living by hunting and gathering in the desert areas and by relying on acorns and game in the foothill regions, where the settlements were more permanent. Today 85 Serrano people live on the San Manuel Reservation, with many of the 1,000 or so residents on or near the Morongo Reservation also of Serrano descent; still other Serrano people live on or near the Soboba Reservation.

SHASTA

The Shasta people traditionally lived in the northernmost part of California and southern Oregon. Their language belongs to the Hokan family, spoken throughout California and south into Mexico, as well as through the Great Basin and into the Southwest. Traditionally they made their living by depending on the semiannual king salmon runs along the major rivers of their

territory, using acorns and game only secondarily. Today the 100 or so Shasta people in California live on the Quartz Valley Reservation.

SHOSHONE

The traditional lands of the Shoshone people in California are located in the east-central area to the east of the Sierra Nevada, including Owens Valley and the lands south of it. The Shoshone language is closely related to Paiute and belongs to the Uto-Aztecan family, spoken throughout southern California, eastward into the Great Basin, and southward to central Mexico. Traditionally the Shoshone people made a living by desert hunting and gathering; they lived in particular areas in small, extended-family groups. Today the fewer than 2,000 Shoshone people in California live mainly on the Big Pine, Bishop, Timbi-Sha, and Lone Pine reservations.

TOLOWA

The Tolowa have traditionally lived in the coastal redwood forest area of the northwesternmost corner of the state, extending into southern Oregon. Their language belongs to the Athabascan language family, related to other languages of northwestern California, but also to those of peoples in interior Alaska and Canada, as well as to Apache and Navajo in the Southwest. At least three tribal members are state certified to teach the language in the public schools. They traditionally made their living by depending on salmon, using other marine and land resources to a lesser extent. Today there are about 1,000 Tolowa people, living primarily on the Elk Valley and Smith River rancherias.

TUBATULABAL

The traditional lands of the Tubatulabal people are located in the Kern River Valley in the southern Sierra Nevada, extending from the sources of the North and South forks of the river, near Mt. Whitney, to about 40 miles below the junction of the two. Their language belongs to the Uto-Aztecan language family, but is very different from neighboring languages of this type; nevertheless, their language is related to those of peoples from northern California and the Great Basin southward to central Mexico. They traditionally made their living by relying on acorns (and pine nuts in some areas) as their staple, with other vegetable foods and game playing a smaller role. Today about 400 Tubatulabal people still live in the Kern River Valley and are currently seeking federal recognition; perhaps 500 more live outside the area, a number of them on the Tule River Reservation.

WAILAKI

The traditional lands of the Wailaki people are located in the northwestern corner of the state, 50 miles or so inland from the Pacific Coast, mainly in the foothills of the Coast Range. Their language belongs to the Athabascan language family, related not only to other languages in northwestern California, but also to the languages of the interior of Alaska and Canada and to Navajo and Apache in the Southwest. Their traditional way of life combined the use of acorns as the principal staple with other vegetable foods and game and, along the main rivers, with salmon. At the present time, many of the approximately 1,000 Wailaki people live on the Round Valley Reservation; in 1991 a group was formed to seek separate federal recognition of the tribe, apart from the Round Valley organization.

WAPPO

The Wappo people traditionally lived in a mountainous area of northern California, including the Russian River valleys and part of the Napa Valley. Their language, together with Yuki, forms a branch of the Penutian family, which includes a large group of central and northern California languages, in addition to languages spoken all the way from coastal Canada to New Mexico, the Gulf of Mexico,

and on to the Yucatan Peninsula; there are no surviving speakers of Wappo, however. Their traditional way of life was based on the resources of Clear Lake in areas adjacent to that body of water and partly on acorn gathering as a main staple, with other vegetable foods and game of secondary importance. Today a small number of Wappo people continue to live in their traditional territory; they have no reservation lands.

WASHOE

The traditional lands of the Washoe people covered an area of more than 4,000 square miles centered on Lake Tahoe, on the present California-Nevada border. The Washoe language is a Hokan language related to other California languages and extending from the northern part of the state south into Mexico and east into the Great Basin and the Southwest. Their way of life was based on desert hunting and gathering, with frequent seasonal movement of bands based on extended families. Today over 300 Washoe people live in the Woodfords Indian Colony in Alpine County; others live on the Susanville Rancheria and on private lands in the area.

WHILKUT

The ancestral lands of the Whilkut people are located in the northwestern corner of the state, near those of other Athabascan peoples. The Whilkut language was related to the other California Athabascan languages, as well as to those of the interior of Alaska and Canada and to Navajo and Apache in the Southwest. Traditionally the Whilkut people based their way of life on salmon in the major rivers of their territory, as well as by using acorns as their main staple, in the areas away from the rivers. Today their descendants live principally on the Hoopa Valley Reservation and share Hupa and other local tribal ancestry.

WINTUN

There are three divisions of the Wintun people: the Wintu, Nomlaki, and Patwin. Their traditional lands are located in the greater Sacramento Valley, with the Sacramento River a major feature of all the regions, from the Wintu mountain rivers in the north, through the Nomlaki plains, to the marshes, valleys, and hills of the Patwin. Their languages are of the Penutian family, which includes a large group of central and northern California languages, in addition to languages spoken all the way from coastal Canada to New Mexico, the Gulf of Mexico, and on to the Yucatan Peninsula. In some areas, they were able to depend on the semiannual runs of king salmon up major rivers; in some the resources were more mixed, with both fish and land resources being of about equal weight; and in others, the pattern of dependence on acorns with secondary use of other vegetable foods and game prevailed. Today there are approximately 2,500 people of Wintun descent; many live on the Colusa, Cortina, Grindstone Creek, Redding, and Rumsey rancherias, as well as the Round Valley Reservation.

WIYOT

The traditional lands of the Wiyot people are located on the far northwest coast of California, along the shores of Humboldt Bay and the mouths of the Mad and Eel rivers. Their language belongs to the Algonquian language family, related to languages spoken throughout large areas of eastern North America. Their way of life was based on coastal-tideland gathering of shellfish and other marine resources, in addition to fishing; land resources were used to a much lesser extent. Today there are about 450 people of Wiyot descent; most of them live in non-Indian communities in northern California, while a lesser number live on the Blue Lake, Rohnerville, and Table Bluff rancherias.

YANA

Traditionally the Yana people occupied lands adjacent to and extending to the southwest of Mt. Lassen, in the northern part of the

state. Their language belongs to the Hokan language family, spoken by peoples from Oregon south through California into Mexico, and eastward through the Great Basin to the Southwest. There are no speakers of Yana today. Their traditional way of life depended on acorns as the main staple, with other vegetable foods and game playing a smaller role in their subsistence. Today some people of Yana descent live on the Redding Rancheria.

YOKUTS

Traditionally Yokutsan speakers occupied the San Joaquin Valley and foothills in the central part of the state. Their languages are of the Penutian family, which includes a large group of central and northern California languages, in addition to languages spoken all the way from coastal Canada to New Mexico, the Gulf of Mexico, and south to the Yucatan Peninsula. Along the major rivers, king salmon provided the major staple; in valleys with lesser tributaries, a mixed resource base of fish, vegetable foods, and game was available; and in the foothills, acorns were the principal food source, with other vegetable foods and game playing a secondary role. Today there are about 600 Yokuts people in two federally unrecognized tribes, as well as some 2,000 more living on the Picayune, Santa Rosa, and Table Mountain rancherias and the Tule River Reservation.

YUKI

The ancestral lands of the Yuki people are located in northwestern California, just south of the area historically occupied by Athabascan speakers. Their language, together with Wappo, forms one branch of the Penutian family, which includes a large group of central and northern California languages, in addition to languages spoken all the way from coastal Canada to the Gulf of Mexico, and south to the Yucatan Peninsula of Mexico. There are, however, no speakers of Yuki today. Along the coast, people traditionally depended on fish and shellfish, with land resources of secondary importance; along the major rivers, king salmon formed the main staple food resource, with acorns and game of lesser prominence; and in the foothills of the Coast Range, acorns formed the most important staple, followed by other vegetable foods and game. Today there are about 85 Yuki people, approximately 50 of whom live on the Round Valley Reservation, in addition to descendants of more mixed heritage.

YUROK

The Yurok people traditionally lived along the lower Klamath River and on the Pacific Coast near its mouth, in the far northwestern corner of the state. Their language belongs to the Algonquian family, which contains many languages spoken over huge areas of eastern North America. Their traditional way of life varied from that of coastal-tideland gathering along the coast, in which fish and shellfish were of prime importance, to reliance on salmon along the major rivers in the area, with vegetable foods and game playing a lesser role in the diet. Today there are over 3,500 officially enrolled tribal members, living mainly on the Yurok Reservation (formally the Hoopa Valley Extension) and the Big Lagoon, Blue Lake, Elk Valley, Resighini, Smith River, and Tsurai (Trinidad) rancherias, as well as in nearby non-reservation areas.

Agua Caliente Band of Cahuilla Indians

Federal reservation
Cahuilla
Riverside County, California

Agua Caliente Band of Cahuilla Indians
960 E. Tahquitz Way, #106
Palm Springs, CA 92262
(619) 325-5673
Fax: 325-0593

Total area	31,610 acres
Allotted (tribe, 1994)	majority
Total labor force	80
High school graduate or higher	90.3%
Bachelor's degree or higher	15.3%
Unemployment rate	5.0%
Per capita income	\$10,786
Tribal enrollment (tribe, 1994)	296

LOCATION AND LAND STATUS

The Agua Caliente Indian Reservation is located 100 miles southeast of Los Angeles, in and around the city of Palm Springs. The reservation is primarily comprised of allotted lands, which were originally found in a checkerboard pattern, covering every other square mile in the city. Today approximately 6,700 acres of the 23,173.12-acre reservation lie within the city limits. The Agua Caliente band of almost 300 members represents the city's largest single landowner. However, tribally owned lands are limited to Indian Canyon, the two cemeteries, and the Hot Springs area, where the tribally owned Spa Hotel and tribal offices were built.

Reservation lands were established by several Executive Orders; the first was ordered by President Grant on May 15, 1876. The Agua Caliente Band received a patent to their land on May 14, 1896, by an act of Congress of January 12, 1891. In 1887 the General Allotment Act was passed, making much of the reservation lands available for individual ownership; in 1944 the U.S. Supreme Court held that the secretary of the interior must make the allotments. The 1959 U.S. Equalization Act finalized the individual Indian allotments and set aside certain lands for tribal use and cemeteries.

CULTURE AND HISTORY

The Agua Caliente Band of Cahuilla Indians is composed of several small groups who in the 1870s were living in the area of present-day Palm Springs. Their traditional language belongs to the Takic branch of the Uto-Aztecan language family, related to the languages of peoples from the Great Basin into central Mexico. Their communities were located throughout Palm, Murray, Andreas, Tahquitz, and Chino canyons, where many traces such as irrigation ditches, petroglyphs, and reservoirs can still be found.

Cahuilla Indians living in what is now southern California were isolated from the active centers of Spanish colonialization and travel and were thus spared many of the abuses and diseases due to Spanish and Mexican immigration. This relative peace ended in the 1860s, when many tribal members died from measles, smallpox, dietary changes, and harassment by whites.

Cahuilla ceremonial life was rich and varied, and the people had a reputation for integrity, peace, and independence. Their diet consisted of piñon nuts, acorns, mesquite beans, and the dates of

native palms, in addition to rabbits, squirrels, deer, mountain sheep, and quail. Agaves were eaten, but they also provided fiber for making nets, slings, sandals, and other items. Melon, squash, corn, and beans were also cultivated.

The Cahuillas lived in complex communities, with an average of 100 to 200 inhabitants per village. Several villages together made up a larger political and territorial unit, often called a tribelet. Each tribelet was divided into lineages, which consisted of both nuclear and extended families. Cahuilla society as a whole was divided into two groups, or moieties. (See California introduction for additional cultural information.)

GOVERNMENT

The Agua Caliente Band of Cahuilla Indians adopted a constitution and bylaws in 1957 and amended them in 1966. The tribal council consists of five members, including a chair and vice-chairperson. Elections are held in March for staggered two-year and one-year terms.

The tribe entered into land-use contracts, first with the City of Palm Springs in 1977 and then with Cathedral City and the County of Riverside, as follows: (1) the city acts as the tribe's agent to enforce the tribal land-use ordinance; (2) consultation takes place with the tribe concerning any action that may affect Indian trust lands; (3) any party aggrieved by the decision of the city council regarding trust lands may appeal to the tribal council—joint discussions may result in upholding, modifying, or reversing the decision of the city council; and (4) either party may cancel the contract upon 30 days notice. These contracts have been approved by the BIA. The tribe is currently involved in water-rights litigation.

ECONOMY

The present site of the Spa Hotel and Mineral Springs was for hundreds of years a gathering place for Cahuilla Indians. The hot springs were traditionally used for curative purposes and for bathing; a public bathhouse was in operation beginning in 1870. The tribe bought the Spa Hotel in September of 1992.

Congressional authorization for the long-term leasing of trust lands in 1959 allowed the tribe and tribal members to lease their land, thereby increasing their income. Development was slightly clouded during the late 1960s, when the tribal council filed a lawsuit on behalf of the tribe against Riverside County. The court ruled against the tribe, however, finding that the county could levy a possessory interest tax on developers of trust land.

Tribal lands also include Tahquitz, Andreas, Murry, and Palm canyons, located southwest of Palm Springs, a network of canyons known as Indian Canyons. Listed on the national Register of Historic Places, they offer a vast network of hiking and equestrian trails and are home to the greatest concentration of wild desert palm trees in the world. There are several streams, fed by spring runoff from Mount San Jacinto. Shaded picnic facilities are provided, although fires and camping are not allowed. The trading post sells refreshments, art, books, jewelry, baskets, and other items. The park is operated by the tribe and, together with the trading post located in Palm Canyon, is a major source of tribal income.

ECONOMIC DEVELOPMENT PROJECTS

The tribe plans to build a cultural museum in Tahquitz Canyon.

LEASING

Individual allotment holders receive income from land leases.

TOURISM AND RECREATION

The Spa Hotel, purchase by the tribe in September 1992, is an

internationally renowned resort offering tennis, golf, swimming, hot mineral baths, conference facilities, and spa treatments.

INFRASTRUCTURE

Palm Springs is easily accessible from Interstate 10. There a municipal airport serving both freight and passenger flights, and bus and truck services are available.

COMMUNITY FACILITIES

Because the allotted land is interspersed within the city of Palm Springs, services such as sewer, trash, and electricity are provided by the city. Water services are provided by the Desert Water Agency of California.

Medical facilities and schools are available in the city of Palm Springs.

commercial, agricultural, recreational, and public services areas within its boundaries. Although small, the reservation is scattered and includes several ranches, much cleared land, some small farms, and clusters of comfortable homes.

CLIMATE

The climate is moderate; temperatures range from summer highs of 103°F to winter lows of 20°F. Rainfall averages about 6 inches per year.

CULTURE AND HISTORY

The residents of the Barona Reservation, located in traditional Kumeyaay territory, are descendants of the Hokan-speaking peoples, an ancient language group found throughout California and on into southern Mexico. The coastal country and the Salton Sea margins contain archaeological evidence suggesting that they are some of the oldest known Indian-inhabited areas in the United States; middens, or refuse heaps, found there date back some 20,000 years. The Southern Coastal Hokan covered an extensive territory, in what was coincidentally the portion of the state most highly missionized by the Spanish. While much of the cultural history of these peoples was eradicated through the assimilationist tendencies of the Catholic church, the groups of people living around the Diegueño Mission were able to retain more of their cultural heritage. Members of the Ipai Tribe, originally living east of La Jolla, and of the Tipai Tribe, originally from the San Diego area, currently live on the Barona Reservation.

Residing in isolated groups, the peoples of this region used small mat- or thatch-covered brush shelters or caves for dwellings. For subsistence they employed sophisticated dry-land farming techniques and also established trade networks from the Pacific Coast to the Colorado River. Particularly noteworthy was their innovative system of erosion-control diversion dams. (See California introduction for additional cultural information.)

Alturas Rancheria

Federal reservation Pit River (Achomawi) Modoc County, California	
P. O. Box 1035 Alturas, CA 96107	
Total Area	20 acres
Per capita income (1989)	\$6,916
Population	3

Barona Indian Reservation

Federal reservation Ipai-Tipai or Diegueño San Diego County, California	
Barona Group of the Barona Reservation 1095 Barona Road Lakeside, CA 92040 (619) 443-6612 or 6613	
Total area	5,903.52 acres
Total labor force	143
High school graduate or higher	53.3%
Bachelor's degree or higher	3.3%
Unemployment rate	28%
Per capita income (1989)	\$6,916
Population	573
Tribal members in area	450

LOCATION AND LAND STATUS

Located in the mountain foothills of San Diego County, approximately 30 miles east of San Diego, the Barona Reservation spans 5,900 acres of flat and rocky terrain. The Capitán Grande Reservation was established by Executive Order of December 27, 1875; an Executive Order of May 3, 1877, restored portions to public domain. An additional Executive Order of June 19, 1883, set apart certain lands for the reservation, and a tract was purchased for the Barona group. The Barona Reservation is zoned for residential,

GOVERNMENT

The Barona Reservation is currently governed by a seven-member elected Tribal Council, including a chairman and vice-chairman. Members of the council serve four years. The Tribal Council conducts all business for the band, including those activities related to planning and economic development. Decisions on land or other tribal resources are referred to the General Council, composed of all the tribe's voting members.

Historically the Kumeyaay people have been politically active in their support for the authority of their tribal leadership. By the late 1800s, many Kumeyaay leaders were forced underground, in response to a BIA order forcing tribal leaders to unequivocally obey local agents. In response Kumeyaay leaders created organizations that opposed the BIA. These organizations have remained strong, often blocking BIA policies judged detrimental by tribal members.

GAMING

A substantial amount of the tribe's revenues come from its gaming facilities. In March of 1992, the reservation reopened its bingo hall under new management. The Barona bingo facility, which is open five days a week, accounts for 45 percent of reservation employment. The reservation's Card Room/Casino is open all week and includes a 24-hour restaurant.

GOVERNMENT AS EMPLOYER

BIA funds provide part-time salaries for the tribal office staff, teachers in the Head Start programs, and workers involved in the reservation's Senior Nutrition Program.

SERVICES

The Barona Reservation leases land to a tribal member for the Tradin' Post, a convenience store and video-tape rental business. This facility is managed by a member of the tribe.

TOURISM AND RECREATION

The Barona Reservation leases land for two recreational facilities, the Ultra-Light Park and the Mini-Motorcycle Park. The tribe leases an acre of land for the Ultra-Light Park, which is a motorized-glider sport facility. The six acres for the Mini-Motorcycle Park are leased to a private corporation, which pays the tribe per event.

INFRASTRUCTURE

Wildcat Canyon Road enters the reservation in the southwest portion and exits the reservation as San Vicente Road on the reservation's northwest corner. This main road is maintained by the County of San Diego, while all other roads are maintained by the tribe and the Bureau of Indian Affairs. The closest state roads are Highway 67, which runs north from Riverside, west of the reservation, and Highway 78, which intersects Highway 67 at Romona, to the north of the reservation.

Commercial airline and train services are available at San Diego, 31 miles west of the reservation. Bus service can be obtained in El Cajon, 17 miles south, and trucklines are available in Ramona, 12 miles south of the reservation.

COMMUNITY FACILITIES

There is a tribal complex on the reservation that includes a library. In addition the reservation has a number of community ball fields and a gymnasium. There is also a picturesque mission-style church on the reservation. The reservation has no community sewage-disposal or treatment facilities and no public transportation to nearby towns. Sewage is disposed of by means of indoor plumbing with individual septic tanks. Water is stored in a 120,000-gallon tank, for use by the community and enterprises on the reservation. Fire protection is provided by the Barona Volunteer Fire Department and the regional Rural Fire District. Electricity is provided by the San Diego Gas and Electric Company. The county hospital, county welfare clinics, and private dental facilities are available in El Cajon, 17 miles south of the reservation.

LOCATION AND LAND STATUS

The Benton Reservation occupies 162.5 acres on the eastern slope of the Sierra Nevada Range in central California. It is located north of the Owens Valley, about 60 miles due east of Yosemite National Park, and about 10 miles from the Nevada border along Highway 6. The reservation was established by Executive Order on July 22, 1915. The tribe purchased an additional 2.5 acres using HUD Grant Funds on August 24, 1984.

CULTURE AND HISTORY

The people of the Benton Reservation belong to the Owens Valley band of Paiute Indians. The Benton Reservation is actually located north of the Owens Valley and is the smallest of the area reservations. Benton's small land base prohibited traditional Paiute subsistence patterns of hunting local game and collecting native plants. Moreover, the federal government's land choice was not conducive to serious farming or ranching. Hence, from the start (in 1915), the residents subsisted on small-scale farming and gardening, along with menial employment at area ranches and towns. (For additional cultural information, see California introduction.)

In 1937, the City of Los Angeles (through an act of Congress) was empowered to exchange the Owens Valley Reservation lands for 1,391 acres it had previously owned; its motivations here involved Mono Lake Basin water rights. L.A.'s domination of the region spelled the end of the local farming and ranching economy. By the 1970s and '80s, tourism had become a mainstay of the valley's economy. Aside from tourism, some tribal members work in area mines and as service providers through the tribal government, the county, or the state. While Benton is typically grouped with the other four valley reservations, it is not party to the Owens Valley Paiute-Shoshone Board of Trustees; hence, its isolation from the other four Paiute reservations remains more than merely geographic.

GOVERNMENT

The tribe is organized under the 1934 Indian Reorganization Act. Its constitution and bylaws were approved on February 27, 1976 and amended on February 27, 1979. The reservation is governed by the Utu Utu Gwaitu Tribal Council, comprised of five members elected to staggered two-year terms by the General Council. Officials include a chairperson, vice-chairperson, and secretary/treasurer. The Tribal Council meets monthly, while the General Council meets annually on the last Saturday in May.

ECONOMY

The region surrounding the reservation has traditionally supported ranching and limited agriculture, a little mining, and in more recent times, primarily tourism. At present, the very limited population of the reservation presents perhaps the biggest challenge to the tribe's economic development.

GOVERNMENT AS EMPLOYER

The Tribal Government, through its Administration Department and the two tribal enterprises (see Services), serves as the tribe's main source of employment.

SERVICES

The tribe maintains a service station and a trailer park. The trailer park includes six commercial trailer spaces and four cabins. These enterprises employ several tribal members and generate respectable revenues.

TOURISM AND RECREATION

The reservation's beautifully scenic location serves as its prime resource for economic development. It is located less than 60 miles

Benton Paiute Reservation

Federal reservation
Paiute
Mono County, California

Utu Utu Gwaitu Paiute
Star Route 4, Box 56-A
Benton, CA 93512
(619) 933-2321

Total area	162.5 acres
Federal trust	160 acres
Other	2.5 acres

Total labor force	16
High school graduate or higher	42.9 %
Bachelor's degree or higher	5.7%
Per capita income	\$4834
Population	75

east of Yosemite National Park (one of the most visited U.S. parks), about 40 miles from Mono Lake, and is adjacent to the high peaks of the Sierra Nevadas. The tribe hopes to continue to capitalize on this location and expand its tourism market.

INFRASTRUCTURE

The reservation is accessible by U.S. Highways 6 and 120. The nearest commercial air service is at Bishop, about 35 miles to the south. Commercial truck lines provide service to the reservation.

COMMUNITY FACILITIES

Southern California Edison furnishes the reservation with electric power. Various private contractors provide gas service. Water service is provided by the tribe's community system, while sewage service is handled by septic tanks. The Toiyabe Indian Health Project clinic in Bishop supplies the tribe with health care services.

Berry Creek Rancheria of Maidu Indians

Federal reservation
Maidu
Butte County, California

Berry Creek Rancheria of Maidu Indians
1779 Mitchell Avenue
Oroville, CA
(916) 534-3859

Total area	65.04 acres
Tribally owned	65.04 acres
Total labor force (1993, BIA)	143
Unemployment rate	27.3%
Tribal enrollment (tribe, 1994)	304

LOCATION AND LAND STATUS

The reservation lies within Berry Creek Canyon and at the base of the Sierra Nevada in north-central California, near the town of Oroville. The Feather River is within a mile of the reservation, and the forested lands support wildlife including deer, mountain lions, and bears. Sacramento is 75 miles away.

On March 1, 1916, the U.S. government purchased 32 acres from the Central Pacific Railway Company for the tribe, which was formerly known as the Dick Harry Band of Indians. In 1987 the tribe purchased a separate parcel of 33 acres, which is the site of the community. The new land was granted trust status pursuant to the Indian Land Consolidation Act of 1983.

CULTURE AND HISTORY

The traditional Maidu language of the tribe belongs to the California branch of the Penutian language family, including languages spoken by peoples from southern Alaska to the southeastern region of the United States to the Yucatan Peninsula. While a number of tribal members speak the language today, the members of one family are still fluent.

Sitto Cemetery and Bald Rock Dome are of major cultural significance to the tribe. (See California introduction for additional cultural information.)

GOVERNMENT

The tribal Articles of Association were approved in 1977 and were

amended in 1980 and 1983. The General Council consists of four members who serve two-year terms. Officials include a chairperson, vice-chair, secretary, and treasurer.

The tribal Cultural Committee is charged with safeguarding artifacts and sacred sites whenever they are jeopardized by timber harvests, construction, or excavation.

ECONOMY

It is estimated that more than half of tribal members live below the poverty line. Butte County as a whole and the nearby town of Oroville are less developed than the more distant city of Chico. Many men work in the forestry industry, while some of the women are seasonally employed in canneries. More and more women are pursuing higher education.

ECONOMIC DEVELOPMENT PROJECTS

The tribe is in the process of building 15 additional homes on the 33-acre parcel.

GAMING

The tribe is currently attempting to negotiate a compact with the state of California so that it can operate a bingo facility.

GOVERNMENT AS EMPLOYER

The tribe employs 5 people.

TOURISM AND RECREATION

While the reservation does not operate or host tourist activities, the nearby state Oroville Lake Recreational Facility offers fishing and camping, and Chico State University hosts a powwow in September.

INFRASTRUCTURE

The reservation is accessible by California State Highway 162, connecting to Highway 70, a major artery, at Oroville. Part of the reservation is also adjacent to Highway 142. A private airport is located in Oroville, a commuter airport is located in Chico, and an international airport is located in Sacramento. Bus service is available in Oroville, as well as several freight-delivery services.

COMMUNITY FACILITIES

Water is provided to the community through the Oroville irrigation district. Sewer services are provided by the Lake Oroville Area Public Utility District. Gas and electric services are provided by the Pacific Gas & Electric Company.

The tribe owns a 6,000-square-foot community center that includes a large multipurpose room, a kitchen, an outdoor basketball half-court, and a playground. Tribal offices are also located in the building. Medical and educational services are available in the town of Oroville.

Big Bend Rancheria

Federal reservation
Pit River (Achomawi)
Shasta County, California

Pit River Tribe
P.O. Drawer 1570
Burney, CA 96013
(916) 335-5421

Total area	40 acres
Per capita income	\$4,800
Population	6

LOCATION AND LAND STATUS

The 40-acre Big Bend Rancheria lies along the Pit River, a tributary of the Sacramento River, in north-central California, 58 miles from the city of Redding and approximately 20 miles from the tribal headquarters in Burney. The rancheria is located on the edge of the spectacular Shasta-Trinity National Forest.

Big Bend was established by Executive Order of July 28, 1916. The formerly independent rancheria became part of the greater Pit River Tribe's land base after their federal recognition in 1976.

CULTURE AND HISTORY

Because of its isolation, only five permanent residents, members of the Pit River Tribe, now reside on the Big Bend Rancheria. The traditional territory of the Pit River people spanned throughout what are now called Lassen, Shasta, and Modoc counties of northern California. The Pit River Tribe is composed of 11 distinct bands, whose contemporary tribal lands include six isolated rancherias, some allotted lands, and 79 acres in the northern California town of Burney (where their health clinic and tribal headquarters are located). These bands (Ajumawi, Aporigde, Astariwi, Atsuge, Atwamsini, Hammawi, Hewisedawi, Illmawi, Isatawi, Kosalektawi, and Madesi) traditionally spoke the Achumawi and Atsugewi languages, two closely-related members of the Palaihnihan branch of the greater Hokan linguistic family, whose languages are, in turn, spoken by peoples from southern Oregon to southern Mexico.

The Pit River Tribe's post-contact history is characterized by a continued struggle for a permanent land base. While many of the Pit River people were forced to the Round Valley Reservation during the 19th century, others were able to resist this move and continued to live in marginalized groups along the fringes of their ancestral territory. It was not until the passage of the Dawes Act in 1897 that some members of the tribe were able to acquire land as individual allotments. Moreover, the tribe successfully garnered allotments that geographically resembled their traditional band divisions. The ability to live in more customary groupings reinforced band relationships and allowed the Pit River people to continue their usual subsistence practices.

The Pit River people, like many tribes "benefiting" from the allotment system, were unable to retain ownership of their allotted lands for a variety of reasons. Many allotments along the Pit River were acquired by representatives of the Pacific Gas and Electric Company between 1917 and 1930, prior to hydroelectric development, in ways the Pit River Tribe contends were questionable. By 1950 few of the former allotments remained.

A congressional act calling for the investigation of the status of California's "landless" Indians at the beginning of the 20th century

led to the establishment of seven small rancherias in Pit River territory. None of these rancherias, including Big Bend, were suitable for intensive agriculture. The Atsugewi bands received no rancheria land.

Beginning in 1919, the Pit River Tribe attempted to gain compensation for land "ceded" to the U.S. government under unratified treaties. When a settlement was finally reached in 1959, many Pit River tribal members disagreed with the terms, which amounted to a compensation of \$0.47 per acre of land unlawfully appropriated. After a BIA poll suggested that a majority of the tribe was willing to accept the terms, the Pit River Tribe was forced to agree to this settlement. Political activism instigated by younger members of the Pit River Tribe during the 1960s resulted in renewed cohesion among the different bands. Their activities focused on issues of tribal sovereignty, the free practice of Indian religion, and self-determination. (See California introduction for additional cultural information.)

GOVERNMENT

The tribe received formal federal recognition in 1976, and their constitution was approved in 1987. The Pit River Tribe is governed by a Tribal Council, which consists of an elected representative from each of the tribe's eleven bands. Tribal officers include a chairperson, vice-chairperson, and secretary.

AGRICULTURE AND LIVESTOCK

While there is currently no agricultural production on the rancheria, strawberries, which are exported to southern Europe, are a principal crop in Shasta County.

FORESTRY

Because of the vast timber resources found in Shasta County, jobs created through lumber and wood-products businesses employ a substantial number of area residents, including tribal members.

GAMING

The Pit River Tribe has run a weekly bingo venture since 1985. Profits from this endeavor are reinvested for a permanent bingo site. Profits are also used to fund tribal enterprises.

GOVERNMENT AS EMPLOYER

Federal and state jobs serve as an important source of employment for Shasta County residents, with jobs located primarily in Redding.

SERVICES

The tribe is currently considering the feasibility of building a combination truck stop/restaurant/Indian gift shop. The "four-corners" area (at the intersections of California State Highways 89 and 299) is a site under consideration for this facility. Ownership of this intersection is currently being investigated.

TOURISM AND RECREATION

Tourism accounts for a substantial amount of the area's revenues, since much of the county is covered by the Shasta-Trinity National Forest. Many outdoor enthusiasts are drawn to the region's plentiful hunting and fishing opportunities. The Sacramento River joins a network of rivers and streams to feed Shasta Lake in the Whiskeytown-Shasta-Trinity National Recreational Area, where many types of fish abound. Other popular sites include Lassen Volcanic National Park, Lava Beds National Monument, and Burney Falls State Park.

The Pit River Tribe is currently considering the development of an RV park or campground along either Highway 299 or 89. The tribe is also considering the feasibility of managing a National Forest Service campground.

INFRASTRUCTURE

California State Highway 299 runs 10 miles south of the rancheria, connecting by a branch road. Redding, the area's commercial center, lies 58 miles from the rancheria. The nearest air service is available in Redding, at the Redding Municipal Airport; truck, rail, and bus services are also available in the city.

COMMUNITY FACILITIES

Residents use well water. Sewage disposal is by means of septic tanks, installed by the United States Public Health Service. Pacific Gas and Electric Company serves the area's electricity needs. There are no gas lines to the rancheria. Hospital and clinic facilities are available in Redding. In addition, the Pit River Tribe's health clinic, a member of the California Rural Indian Health Board, is located in Burney, near the temporary tribal headquarters.

An Executive Order of March 11, 1912, set apart lands for the Bishop Colony and the Big Pine Colony reservations. An act of Congress of April 20, 1937, authorized the secretary of interior to exchange Indian lands and water rights for land owned by the city of Los Angeles in Inyo and Mono counties; completed in 1939, it exchanged 3,000 acres of trust property for 1,500 acres of level valley. Title to the land is held in trust, under the authority of the Bureau of Indian Affairs. The tribe is currently in water rights litigation with the city of Los Angeles.

CULTURE AND HISTORY

The language of the Shoshonean-speaking Paiutes of the Big Pine Reservation is related to the larger Uto-Aztecan language group, spoken by peoples from the Great Basin to central Mexico. Originally controlling a vast territory along the Owens River, today the Owens Valley Paiutes occupy four tracts in only a small fraction of that area. The Paiutes, including those of Big Pine, were not settled on reservations until after the turn of the century. In 1902 a portion of what had been Camp or Fort Independence, a military post, was officially set aside for use by local Indians.

Traditionally the Paiutes practiced hunting and gathering for subsistence, with some production of wild seed and root crops. By employing an innovative irrigation system composed of an extensive network of ditches, the Paiutes were able to channel water to various places in the valley. Unfortunately the small size of the parcels set aside for reservations prevented the continuation of either type of economic activity. Out of necessity, the residents turned to small-scale farming and participation in the wage economy, working for local ranchers and farmers.

The greatest impact on the livelihood of the Owens Valley Paiutes occurred after the 1937 congressional act that ceded all previously owned Indian land to the City of Los Angeles, in exchange for 1,391 acres of city-owned property. This transfer ultimately ended the ranching and farming economies that Big Pine residents had depended on for wage labor. Since most of the land in the Owens Valley is owned by the city of Los Angeles, land there has become a valuable and scarce resource. The Big Pine Reservation hopes to capitalize on the value of that resource through leasing and the development of its industrial park.

While the use of the Paiute language has been decreasing, Big Pine members are actively working to reintroduce many traditional language and cultural skills. Tribal members still practice traditional rituals, such as the Cry Dance for the deceased and the Sweat House Ceremony. (See California introduction for additional cultural information.)

GOVERNMENT

The Big Pine Reservation operates under the Trust Agreement of April 1, 1939, and the Assignment Ordinance of April 1962. The tribe has a constitution and is governed by an elected five-member Tribal Council. Council members include a chairperson, vice-chairperson, secretary, treasurer, and a member-at-large. The members serve for two-year terms.

The Owens Valley Paiute-Shoshone Board of Trustees includes a contributing member from the Big Pine Reservation. The board considers issues that impact all the indigenous people in the valley and oversees the running of the Paiute-Shoshone Health Clinic and Cultural Center, located on the Bishop Reservation.

ECONOMY

The tribe has its own sales-tax ordinance and pays approximately one-quarter of a million dollars per year to the state of California in the form of fuel taxes.

Big Lagoon

Federal reservation	
Yurok and Tolowa	
Humboldt County, California	
Big Lagoon Rancheria	
P. O. Box 3060	
Trinidad, CA 95570	
(707) 826-2079	
Total area	20 acres
Total labor force	4
High school graduate or higher	100.0%
Bachelor's degree or higher	100.0%
Per capita income (1989)	\$10,933
Population	24

Big Pine Reservation

Federal reservation	
Owens Valley Paiute-Shoshone	
Inyo County, California	
Big Pine Band of Owens Valley	
Paiute-Shoshone Indians	
P.O. Box 700	
Big Pine, CA 93513	
(619) 938-2121	
Fax: 938-2942	
Total area	279 acres
Total labor force	128
High school graduate or higher	77.2%
Unemployment rate (tribal estimate)	15%
Per capita income (1989)	\$6,699
Tribal members in area	403

LOCATION AND LAND STATUS

The Big Pine Reservation lies at the eastern base of the Sierra Nevada, at elevations ranging from 3,700 feet to 4,200 feet, in east-central California, 18 miles from the town of Bishop. The reservation spans 279 acres of high desert valley along plunging mountainsides.

AGRICULTURE AND LIVESTOCK

Agricultural production takes place on 27 percent of reservation land, or 75 acres. Farmland has been utilized primarily for growing alfalfa or grain hay, along with some small-scale corn cultivation for personal use.

ECONOMIC DEVELOPMENT PROJECTS

In January 1989, the Tribal Council chartered the Big Pine Paiute-Shoshone Economic Development Corporation. Its primary goal is the expansion and development of the Big Pine Tribal Council Industrial Park.

GOVERNMENT AS EMPLOYER

The Tribal Council employs 14 people, of whom ten are tribal members; five members work for the state or federal government.

INDUSTRIAL PARKS

The Big Pine Tribal Council Industrial Park is located on 24.5 acres of land, on the south end of the reservation, with direct access from Interstate 395. A frozen-foods business is currently leasing land in the park, and at the time of writing, two businesses are in the process of locating to the park. These businesses will reduce reservation unemployment by 30 percent, through the creation of between 30 and 45 new jobs.

LEASING

The reservation leases land to an auto-salvage yard and operates a park for 30 mobile homes.

SERVICES

There is a home-based pottery business on the reservation, a landscaper, a plumber, and a building contractor, as well as a number of other small businesses in the area. The service sector functions as the area's largest source of employment.

TRANSPORTATION

There is a reservation-based trucking company and a truck stop on the reservation.

INFRASTRUCTURE

U.S. Highway 395 cuts through the reservation, running north and south. California Highway 168 runs east-west from Big Pine to the state of Nevada, where it intersects with U.S. 95. The town of Big Pine, which lies a mile outside the reservation, has bus and truck services. The nearest railroad access is 150 miles away, in Mojave. There is an airport at Bishop, 18 miles from the Reservation. While Bishop's airport can accommodate jet aircraft, it offers no commercial service; the nearest commercial carriers use the Mammoth Lakes Airport, approximately 50 miles from the reservation. Several freight carriers are based in the town of Bishop.

COMMUNITY FACILITIES

There is a 2,200-square-foot tribal office building, built in 1982 through a Housing and Urban Development block grant, and a 1500-square-foot building that houses medical and dental care on the reservation; the latter provides after-school tutoring for 25 to 30 students.

Water is supplied by two wells and a reservoir on the reservation; water and sewage-disposal services are provided by Big Pine Tribal Utilities. Propane gas can be purchased from local dealers in Bishop. The Los Angeles Department of Water and Power provides electricity to the reservation.

Health care is available through the Toiyabe Health Clinic, on the Bishop Reservation, the Northern Inyo Hospital in Bishop, and the

county mental hospital in Big Pine. Reservation children are educated in the public schools of the adjacent community, and tribal members also use these school buildings for recreational purposes; they may also travel to the Bishop Reservation to use the Owens Valley Board of Trustees' Community Facility Building. The tribe has recently set aside land in the southeast portion of the reservation for a recreational park for the Save the Children youth program.

Big Sandy Rancheria

Federal reservation
Western Mono (Monache)
Fresno County, California

Big Sandy Rancheria of Mono Indians
P.O. Box 337
Auberry, CA 93602
(209) 855-4003

Total area	228 acres
Total labor force	10
High school graduate or higher	57.9%
Unemployment rate	40.0%
Per capita income	\$3,784
Tribal members in area	108

LOCATION AND LAND STATUS

Big Sandy Rancheria lies on the western edge of the Sierra National Forest. The closest town is Auberry, while Fresno, the nearest urban area, is only 40 miles to the southwest. Shaver Lake, within the Sierra National Forest, is only 15 miles from Big Sandy. A small reservation, Big Sandy is partially located on a flood plain, which hinders the community's ability to expand.

Big Sandy, along with two other rancherias, was established by the federal government as lands for the Western Mono people in 1909. Big Sandy's federal status was initially rescinded during the 1950s, yet pursuant to the decision in *Big Sandy Band v. Watt* in the 1980s, both community and individually owned lands were accepted into federal trust.

CULTURE AND HISTORY

The Western Mono Indians who live on the Big Sandy Rancheria are descendants of people who traditionally spoke a Shoshonean language, a large language group within the family of Uto-Aztecan languages spoken in the Great Basin, in parts of California, by the Comanches, and by the Aztecs in Mexico. Economic pressures and government policies contributed to the Western Mono leaving their traditional homes in the Central Sierra Nevada of California and moving into more developed areas during the early 1900s.

The Western Mono people were considered legally "landless" until pressure from the Northern California Indian Association, a Protestant activist group, pressured the federal government to create three small rancherias for them in 1909. On Big Sandy Rancheria, the American Home Baptist Mission Society established churches and schools at an early date. A number of individuals were also able to acquire land through the allotment process.

The small size of the rancheria has always represented its biggest challenge in terms of economic development. Prior to World War I, rancheria members worked as loggers, ropers, sheep shearers, and general ranch hands. Women usually worked in the service industry as domestics or as aides in health care. Families of loggers returned

to their mountain homes during the summer logging season, where they continued their traditional gathering practices. Urban pull factors, such as better jobs and educational opportunities, dramatically decreased the community's population after the World War II.

After having its federal-trust status terminated during the 1950s, Big Sandy was reinstated to trust status during the 1980s. The Big Sandy Rancheria, along with the Wobonuch Rancheria, are the joint recipients of a National Park Service grant designed to help preserve the groups' heritage and culture. (See California introduction for additional cultural information.)

GOVERNMENT

The rancheria is governed by a five-member Tribal Council, including a chairperson, vice-chair, secretary, treasurer, and a member-at-large. All members serve for 2 years. The Tribal Council also functions as the Committee for Economic Development.

AGRICULTURE AND LIVESTOCK

Although agriculture serves as Fresno County's number one industry, the size of the Big Sandy Rancheria precludes much agricultural activity.

TOURISM AND RECREATION

Located on the edge of the Sierra National Forest, Big Sandy Rancheria abuts many beautiful camping and hiking areas. The tribe is currently exploring options for expanding its role in the local ecotourist market. The tribe would like to purchase land along State Highway 168 to build a motel, museum, and crafts store. The tribe is also considering less capital-intensive ways of entering the tourism market.

INFRASTRUCTURE

The closest state road to the Big Sandy Rancheria is California State Highway 168, running south of the community, which serves as a direct link into both Fresno and the Sierra National Forest. The U.S. Forest Service is considering designating Highway 168 a scenic byway.

COMMUNITY FACILITIES

Residents provide their own water and sewage facilities. The community's tribal hall contains health facilities and a public library.

Big Valley

Federal reservation
Pomo and Pit River
Lake County, California

Big Valley Rancheria
P. O. Box 153
Finley, CA 95435
(no phone)

Total labor force	17
Per capita income (1989)	\$2,991
Population	81

Bishop Reservation

Federal reservation
Paiute-Shoshone
Inyo County, California

Paiute-Shoshone Indians of the Bishop
Community of the Bishop Colony
P.O. Box 548
Bishop, CA 93514
(619) 873-3584
Fax: 873-4143

Total area	875 acres
Total labor force	414
High school graduate or higher	67.9%
Bachelor's degree or higher	4.0%
Unemployment rate	27.3%
Per capita income	\$6,799
Population	1,437
Tribal enrollment	1,408

LOCATION AND LAND STATUS

The Bishop Reservation lies in Owens Valley at the easterly base of the Sierra Nevada mountain range. Composed of dry valleys and green mountains, the reservation averages 4,400 ft. in elevation. Most of the land is irrigated for agricultural production and used for home sites.

An Executive order of March 11, 1912, set apart lands for the Bishop Colony and Big Pine Colony Reservations. An act of April 20, 1937, authorized the secretary of the interior to exchange Indian lands and water rights for land owned by the city of Los Angeles in Inyo and Mono counties. This exchange was completed in 1939. Three thousand acres of trust property were exchanged for 1,500 acres of level valley. Title to the land is held in trust, and the Bureau of Indian Affairs exercises authority.

CULTURE AND HISTORY

The Shoshonean-speaking Bishop Reservation Paiute are linguistically related to the greater Uto-Aztec language group. Originally controlling a vast territory along the Owens River, today the Owens Valley Paiute occupy only a small fraction of that area. Now living on four small tracts of reserved lands, the Paiute, including those of Bishop, were not settled on reservations until after the turn of the century. (For additional cultural information, see California introduction.)

The greatest impact on the livelihood of the Owens Valley inhabitants occurred after a 1937 Congressional Act ceded all previously owned Indian land to the City of Los Angeles in exchange for 1,391 acres of city-owned land. This transfer ultimately ended the ranching and farming economies which the Bishop residents depended upon as a source of employment. Currently the majority of tribal income stems from land leasing.

Bishop residents are actively attempting to revive Native language skills and other cultural activities. The Bishop Reservation, along with Big Pine, annually hosts a powwow to celebrate their rich cultural heritage.

GOVERNMENT

The tribe is organized under the Trust Agreement of April 1939 and

the Assignment Ordinance of April 1962. The reservation is governed by an elected five-member Bishop Indian Tribal Council. Council officials include a chairperson, vice-chairperson, secretary, and a treasurer. Elections are held in June; tribal officials serve for two-year staggered terms.

While each Owens Valley Tribe is governed by an elected Tribal Council, the Owens Valley Paiute-Shoshone Board of Trustees is responsible for administering programs that affect all of the valley's Native Americans. The Board is composed of representatives from Bishop, Big Pine, and Lone Pine Reservations.

AGRICULTURE AND LIVESTOCK

Within Bishop Reservation, 100 acres of land are used for agricultural purposes. There are approximately 240 head of cattle and 100 head of horses bred on the reservation.

CONSTRUCTION

Tribal members are involved in construction projects on the reservation. The tribe is planning the construction of 40 units of new housing, a 99-bed skilled nursing facility project, and further development of the industrial park.

ECONOMIC DEVELOPMENT PROJECTS

Economic Development on the Bishop Reservation is overseen by the Bishop Paiute Development Corporation (BPDC). Their current projects include the further development of the Industrial Park and finalizing an agenda for the Bishop Paiute Skilled Nursing Facility. By their estimates, this care center would generate approximately 65 jobs, contribute to tribal revenue, and provide necessary long term care for Native American elders.

GAMING

The tribe manages the Bishop Indian Bingo facility. The bingo facility is run by volunteers and proceeds benefit tribal programs. The reservation is currently investigating the possibility of a full gaming enterprise.

GOVERNMENT AS EMPLOYER

The tribe employs ten staff members.

INDUSTRIAL PARKS

Within Bishop Reservation, along its Highway 168 boundary, the tribe has designated 72 acres for a commercial/industrial park. Currently the park houses the Bishop Paiute Telework Center and a mini-storage facility. A computer assembly plant, a toy factory, and a skilled nursing facility are currently being considered as possible additions to the park. 49 acres are available for leasing.

The park currently does not have access to sewage disposal and water facilities; the tribe has applied for assistance from the U.S. Department of Commerce Economic Development Administration for infrastructural development.

SERVICES

The Bishop Reservation has a 42-unit mini-storage enterprise located within the commercial/industrial park. All units are currently filled. The net income garnered from this facility has exceeded \$20,000 per year for a number of years.

Located on the reservation, the Bishop Paiute Telework Center represents a successful joint venture between the tribe and the Communications Management Association. The Telework Center offers many telecommunications services including desk top publishing, transcription, outsourcing, computer aided design, temporary staffing, call center (800 number service), and high technology equipment rental. The tribe estimates that the facility

will eventually employ 30 people. It now employs a pool of 18 workers. An Urban/Rural Economic Development Grant from the Department of Health and Human Services enabled the tribe to build a 7,000-foot building for the business.

INFRASTRUCTURE

U.S. Highway 395 runs north/south near the reservation while U.S. Highway 6 runs east/west intersecting the town of Bishop. State Highway 168, also known as West Line Street, passes through the reservation.

Air transportation, bus service via Greyhound, and trucking are all available in the adjacent town of Bishop. While Bishop's airport does not provide commercial service, it can accommodate jet air traffic. The nearest commercial air service is provided by Alpha Air, which lands at Mammoth Airport situated 35 miles north of Bishop in Mono County.

COMMUNITY FACILITIES

Residents use well water from two large reservoirs that are connected to a regional wastewater sewage treatment plant. Electricity is provided by Southern California Edison.

Community events are held in the Owens Valley Indian Education Center and the Owens Valley Paiute-Shoshone Indian Cultural Center. The Toiyabe Indian Health Clinic provides medical and dental care on the reservation. The Northern Inyo Hospital is in nearby Bishop. The Owens Valley Paiute-Shoshone Board of Directors operates the health project, along with the educational center, the gymnasium and cultural center. A day care center and a food supply center, which is housed in an historic tribal office, are located on the reservation.

Blue Lake Rancheria

Federal reservation	
Wiyok, Yurok, Hupa	
Humboldt County, California	
Blue Lake Business Council	
P.O. Box 428	
Blue Lake, CA 95525	
(707) 668-5101	
Fax: 668-4272	
Total area	30.92 acres
Total labor force	13
High school graduate or higher	100%
Per capita income	\$12,257
Population	53

LOCATION AND LAND STATUS

Blue Lake Rancheria consists of 31 acres in the city of Blue Lake, California, 12 miles north of Eureka and 5 miles east of Arcata, in Humboldt County. The property gained federal trust status on December 15, 1983. The rancheria members hope to acquire more land, since the present property will not accommodate the increase in membership which the tribe anticipates.

The Blue Lake Rancheria has secured title to former land which was terminated pursuant to P.L. 85-671, August 18, 1958. In 1983, as a result of the *Tillie Hardwick v. United States* decision, the rancheria

secured title to former trust land which had been terminated. The tribe did regain Rancheria Road, which had been deeded to the County of Humboldt; however two parcels previously deeded to the City of Blue Lake by the U.S. Bureau of Indian Affairs have not been reacquired.

CULTURE AND HISTORY

The Blue Lake Rancheria is located within the traditional territory of the Wiyot people. The Wiyok, like the Yurok, traditionally lived along the Eel and Mad Rivers in northern California, ranging into neighboring forests and prairies. During the 1850's, the Wiyot were not only forced out of their traditional territory, but were killed in large numbers by Euro-American settlers. (For additional cultural information, see California introduction.)

On February 25, 1860, the Wiyok experienced a tragedy which not only devastated their numbers but has remained a pervasive part of their cultural heritage and identity. On this fateful morning, large numbers of native people were massacred by Eureka citizens as they slept on Indian Island. Tribal leaders were conducting annual ceremonies on Indian Island, about one and half miles off the shore in Humboldt Bay.

Contemporary Wiyok continue to remember and honor those who lived and died during this tragedy. Their efforts serve to remind Eureka area residents of the need and importance of the participation of the Wiyot community in the development and management of the Humboldt Bay area.

GOVERNMENT

Resident members of the rancheria age 18 or over make up the General Council, which serves as the governing body of the rancheria. The five-member Business Council, elected by the General Council, includes a chairperson, vice-chairperson, and a secretary/treasurer. Business Council members are elected for two-year terms and their actions are subject to review by the General Council. In 1988 the Business Council formed the five-member Charter Development Corporation (CDC) which manages the tribe's economic activities and also acts as the OEDP Committee. The tribe is organized under an IRA Constitution which was approved by the secretary of the interior on March, 22 1989.

AGRICULTURE AND LIVESTOCK

A seedling conifer nursery established in 1988 failed to turn a profit, and the rancheria has chosen to instead focus on vegetable and flower cultivation. The success of this venture has resulted in the addition of two greenhouses and increased vegetable production. This enterprise is located on six acres of land, employs four tribal members and generates \$15,000 annually.

ECONOMIC DEVELOPMENT PROJECTS

The rancheria's top priority is to further expand the greenhouse nursery and vegetable garden enterprise. If the projected nine additional greenhouses are built, this venture would employ 35 people.

GAMING

The tribe is currently negotiating with an outside company for the development of a class II gaming facility. The tribe intends this facility to be privately funded, with repayment to be made from gaming revenues. The casino would employ 200 tribal members. Other prospective projects include a mini-storage facility and an RV park/family recreation area.

INDUSTRIAL PARKS

An industrial park is located in the nearby city of Blue Lake; this enterprise has been a tremendous economic boon for the city.

TOURISM AND RECREATION

The Mad River offers excellent fishing in the vicinity of the rancheria. There is a state-owned fish hatchery in the city of Blue Lake. Blue Lake is also the historical home of the Arcata and Mad River Railhouse and the site of the Dell'Arte School of Physical Theater, which is known for its "commedia" style of acting.

INFRASTRUCTURE

Highway 299, three tenths of a mile from the rancheria, connects with U.S. 101, providing access to other routes north and east of Humboldt County. The nearest airport is nine miles away and the nearest bus service, two miles away. The Northwest Pacific Railway runs through the city of Blue Lake.

COMMUNITY FACILITIES

The Blue Lake Rancheria's new community center was dedicated in May of 1994. This building houses the tribal government's administrative programs and tribal activities. Water and sewage are provided to the rancheria by the city of Blue Lake; electricity is provided by Pacific Gas and Electric. Humboldt State University is located in nearby Arcata.

Bridgeport Indian Colony

Federal reservation
Paiute
Mono County, California

Bridgeport Paiute Indian Colony
P.O. Box 37
Bridgeport, CA 95517
(619) 932-7083
Fax: 932-7846

Total area	40 acres
Total labor force	8
High school graduate or higher	25%
Unemployment rate	50%
Per capita income (1989)	\$4,437
Tribal members in area	91

LOCATION AND LAND STATUS

The Bridgeport Colony spans 40 acres of undeveloped land adjacent to the community of Bridgeport in Mono County, California, close to the Nevada border. The term "colony" is used for reservations with small land bases located near Euro-American towns, although Bridgeport residents use the term "reservation." The average elevation of the Bridgeport Colony is about 6,500 feet. The reservation is bounded by the Bodie Hills on the east, alluvial fans on the north and south, by the Bridgeport Reservoir to the west, and the community of Bridgeport to the southwest. The Bridgeport Colony was established by Executive Order on October 18, 1974.

CULTURE AND HISTORY

Residents of the Bridgeport Colony are members of the northern Paiute people, who traditionally occupied a large area paralleling the eastern slopes of the Sierra Nevada and Cascade ranges from roughly Mono Lake in California to John Day River in Oregon. Paiute-

speaking peoples originally inhabited parts of California, Oregon, Nevada, Utah, and Arizona. All these culturally related people spoke a language belonging to the Numic branch of the Uto-Aztecan language family, other languages of which are spoken by peoples from the Great Basin into central Mexico.

The northern Paiutes living around Mono Lake traditionally subsisted by hunting regional game, gathering native plants, and fishing in area streams and lakes.

After gold was discovered in the Sierra Nevada, in the middle of the 1800s, Paiute people were forced out of their traditional territories. This contact sometimes resulted in warfare, as the Paiutes attempted to defend their ancestral territory. By the start of the 20th century, less than 5 percent of the original area remained in Indian control. An Executive Order established the first Paiute reservations at Pyramid and Walker lakes in western Nevada, in 1874. Yet many Paiute groups did not go to these reservations, refusing to abandon their traditional lands.

The Bridgeport Paiutes have lived on the land adjacent to the town of Bridgeport for well over a century. They were employed in service jobs in the town and also worked as ranch hands. By the middle of the 1930s, many of the northern Paiutes had apparently assimilated the Euro-American lifestyle.

Bridgeport tribal land was threatened in 1968 when a contractor, wishing to build a subdivision, produced a title for the land. Evidently the land patent had been issued illegally to a non-Indian in 1914. This patent disbursement contradicted the Desert Land Act, which prohibited issuing patents to land on which the occupants have always resided.

Through their own lobbying efforts, the Bridgeport Paiutes acquired 40 acres of Bureau of Land Management land less than a mile from their camp in 1974. President Ford signed the Cranston-Tunny Bill, which put this land into trust for the Bridgeport Paiute. A few members retain their Paiute language skills, and many practice other traditional art forms. Bridgeport Paiute elders cook traditional foods, such as acorn or pine-nut soup and biscuits. In addition, many residents make traditional baskets, do bead work, and make arrow heads. (See California introduction for additional cultural information.)

GOVERNMENT

The Bridgeport Reservation is governed by a General Council composed of all tribal members 18 years or older. 30 percent of the tribe represent a quorum. The council is presided over by an elected chairperson, vice-chairperson, and secretary-treasurer. The tribe's constitution, adopted under the Indian Reorganization Act of 1934, was approved by the commissioner of Indian affairs on July 21, 1976.

GOVERNMENT AS EMPLOYER

A primary source of tribal employment stems from county and state highway department and U.S. Forest Service jobs.

MANUFACTURING

The tribe is considering many labor-intensive subcontracted manufacturing projects. The on-site training common to this type of work would be very beneficial to the tribal members.

TOURISM AND RECREATION

Because of the numerous recreational attractions in Mono County, such as Mammoth Lakes and the June Lake Loop, the tribe is primarily focusing its economic development toward this market. Unfortunately many visitors, who come primarily from the Los Angeles area, miss the eastern portion of the state where Bridgeport

is located. However, the area has the potential to expand its tourist market base, with ice skating, boating, fishing, camping, hunting, and a ranger station already located in the town of Bridgeport.

INFRASTRUCTURE

U.S. Highway 395 runs north-south within a mile of the reservation. This artery links scenic and recreational attractions in Mono County with the cities of Los Angeles and Reno. Access to California's Central Valley from Mono County is provided by California routes 120 (by way of Tioga Pass), 108 (Sonora Pass), and 89 (Monitor Pass). These roads are only open during the summer months. Access to Nevada is provided by U.S. 6 and California highways 266, 167, and 182.

A bus terminal is located in the town of Bridgeport, as are freight services. Commercial air service available at the Mammoth Lake Airport, and a general-aviation airport is located in the town of Bridgeport. Rental cars may be obtained at the Mammoth Lake Airport.

COMMUNITY FACILITIES

The Bridgeport Public Utility system supplies water to the reservation; the reservation has its own sewage system. Telephone service is provided by Continental Telephone Company of California.

Elementary-school children attend school in Bridgeport, while high school students must travel to Coleville, about 35 miles away.

The Tri-County Indian Health Project, located in Bishop, serves Bridgeport's health-care needs, as does the Mono General Hospital in Bridgeport, which has a heliport facility. In addition the Mono County Mental Health Department and a small hospital are located in Mammoth Lake.

Buena Vista Rancheria

Federal reservation

Miwok (Mewuk)
4650 Calmine Road
Lone, CA 95640

Cabazon Reservation

Federal reservation

Cahuilla
Riverside County, California

Cabazon Band of Mission Indians
84-245 Indio Springs Drive
Indio, CA 92201
(619) 342-2593

Total area	1,706 acres
Total labor force	4
High school graduate or higher	50%
Per capita income (1989)	\$4,454
Tribal members in area	25

LOCATION AND LAND STATUS

This reservation spans 1,706 acres of flat, dry land in an urban

environment. It is located seven miles from the agricultural community of Indio, 18 miles from Palm Springs, and is adjacent to the city of Coachella to the south.

An Executive Order of May 15, 1876, established this reservation, and an Executive Order of May 3, 1877, restored a section to the public domain. In 1895 the area was increased by the return of some of the land removed by the 1877 order, under authority of the act of January 12, 1891 (26 Stat. 712-714 c.65), the "Act for the Relief of Mission Indians."

CULTURE AND HISTORY

The Cahuilla language belongs to the Uto-Aztecan language family, which includes languages spoken by peoples from the Great Basin south to central Mexico. Linguistic evidence suggests that the Cahuilla became a separate linguistic, and thereby somewhat culturally independent, tribe by approximately 1000 B.C. The Cahuilla people traditionally located their villages in areas where native plants and wild game were abundant.

None of the several Cahuilla reservations located in southern California accepted the terms of the Indian Reorganization Act of 1934, which was intended to grant more autonomy to Indian tribes and required the development of tribal constitutions. The Cahuillas have remained politically active throughout the century, filing Indian Claims Commission cases during the 1940s and 1950s for traditional lands taken by non-Indians and the government and suing the government for damages resulting from the loss of water rights.

The Cabazon Band of Mission Indians, like the Agua Caliente Reservation, is uniquely situated in an urban environment that promises the opportunity for further economic development. Centrally located between the cities of Indio and Coachella, the reservation is planning on utilizing its position as an available commercial land resource in a quickly expanding regional economy.

GOVERNMENT

The General Council, composed of all adult tribal members over the age of 18, governs the Cabazon Reservation. Officers, including a chairperson, two vice-chairpersons, a secretary-treasurer, and a liaison to the General Council, are elected for four-year terms. The General Council meets twice annually, and the Business Committee meets twice a month. The tribe is organized under Articles of Association approved on April 13, 1965.

AGRICULTURE AND LIVESTOCK

Agriculture and agribusiness have played an important role in the overall economic development of the Coachella Valley, but while some sesame is grown on the reservation, little other agricultural development has occurred. Many tribal members are employed by local produce-packing plants in the nearby cities of Indio and Coachella.

ECONOMIC DEVELOPMENT PROJECTS

The reservation is currently exploring the feasibility of an energy cogeneration biomass plant, which would significantly reduce agricultural smoke sources in the valley.

GAMING

The Cabazon Band of Mission Indians was the first of the tribes to establish high-stakes bingo in California. Its bingo hall is located along Interstate 10 and encompasses 9,400 square feet. The tribe also runs the 6,500-square-foot Desert Oasis Casino, where plans are to add a 100-seat restaurant to the premises.

INDUSTRIAL PARKS

The tribe is currently conducting feasibility studies for the development of an industrial park. The park would be located adjacent to the projected Colmac Bio-Energy Project.

SERVICES

As in many tribal economies, the service industry represents an important source of individual income. Many tribal members are employed in Palm Springs hotels. In addition, the tribe leases space through Metropolitan Theatres for its lucrative SunAir Swap Meet. The reservation also hosts a grocery store and a bar and restaurant complex.

TOURISM AND RECREATION

The mild winter climate has lured many tourists and retirees to the Coachella Valley. Seasonal residency has been increasing dramatically over the past few years. Because of this development, the tribe is interested in expanding its participation in the tourism and recreation sector. The tribe already runs the Marina and Havasu Landing Resort, with boat dock, boathouse, and gas dock. There is currently a skeet-shooting range and a campground with 136 full hook-up spaces on the reservation. In addition the tribe has completed a mobile-home park, whose 168 units are utilized by both tribal members and non-Indians.

The tribe is presently developing a 42-acre RV park on the reservation. Further development of this sort will continue along Interstate 10 and the planned extension of California 86.

INFRASTRUCTURE

All commercial transportation facilities are available at Indio, seven miles from the reservation. The reservation's nearest major artery is Interstate 10, which borders the reservation. U.S. 60 runs three tenths of a mile south of the reservation, and is intersected by many other major roadways. In addition, the Southern Pacific Railroad crosses its southwestern corner.

COMMUNITY FACILITIES

There are many community facilities on the reservation, including a post office and tribal buildings. Water is provided by the municipal water systems of Indio and Coachella. The Imperial Irrigation District supplies electricity to all sites on the reservation, and sewage disposal services are provided by the Valley Sanitation District. In addition, residents may purchase natural gas from the Southern California Gas Company. Hospital, clinics, and dental facilities are available in Indio. School children attend schools in the nearby urban areas.

Cahuilla Reservation

Federal reservation
Cahuilla
Riverside County, California

Cahuilla Band of Indians
P.O. Box 391760
Anza, CA 92539-1760
(909) 763-5549
Fax: 763-2808

Total area	18,884.26 acres
Tribally owned	2,611 acres
Allotted	16,273.26 acres
Total labor force	24
High school graduate or higher	76.7%
Unemployment rate	25.0%
Per capita income	\$4,406
Population	107
Tribal enrollment	118

LOCATION AND LAND STATUS

The Cahuilla Reservation lies in the Peninsular Range of southern California, 48 miles southwest of Palm Springs. The reservation was established by Executive Order of December 27, 1875. The acreage was increased on March 14, 1877 and was reduced two months later; additions on April 14, 1926 and March 4, 1931, brought the reservation to its present total area of 18,884 acres. All land is held in trust; only 2,000 acres belong to the tribe in common, the rest being assigned to individual members of the Cahuilla Band.

CULTURE AND HISTORY

The language of the Cahuilla people belongs to the Takic branch of the Uto-Aztecan greater linguistic family. Elder reservation residents continue to speak their ancestral language. The reservation lies on the site of the ancient village of Pauí, within the aboriginal territory of the mountain Cahuilla. Some forms of traditional music, such as Bird Songs and Peon Songs, remain important and are performed regularly on social occasions. (For additional cultural information, see California introduction.)

The Cahuilla were able to maintain their traditional subsistence patterns of hunting native game and gathering pinon nuts and mesquite beans even after being consigned to reservations in 1877. During the first part of the 20th century, the Cahuilla derived their income from wage labor, farming, and stock raising on reservation lands. None of the Cahuilla reservations participated in the Indian Reorganization Act of 1934; for tribal leaders, tribal autonomy remains a priority today.

In the early years of the 20th century, Cahuilla reservations retrieved some of the land that had been returned to the public domain by the 1891 Act for the Relief of Mission Indians. Cahuilla reservations joined other southern California Indian groups in the Indian Claims Commission Cases of the 1940s and 1950s, and some have also sued the government for determination of damages in respect to the loss of water rights.

GOVERNMENT

Members age 21 or older make up the tribe's General Council and elect the Tribal Council every two years. The Tribal Council elected officers include a chairperson, vice-chairperson, tribal administrator, and two council members. The Tribal Council also

serves as the OEDP Committee. Additional standing/working committees are formed around issue-specific concerns such as personnel, economic development (Cahuilla Economic Ad Hoc Committee/C.E.A.), housing (All Mission Indian Housing Authority/A.M.I.H.A.), health (Riverside-San Bernardino County Indian Health), and education (Title V). The standing committees (Tribal Council, C.E.A., Building, Housing Improvement Projects, and Personnel) function within established policies and procedures. The tribe is organized under a non-IRA Constitution, which was revised in 1983.

ECONOMY

The on-reservation population of Cahuilla Reservation is small. As land ownership is under the control of individual tribal members, it is difficult for the tribe as a whole to undertake any profitable enterprise. The scarcity of water, as well, limits development.

AGRICULTURE AND LIVESTOCK

Most of the reservation land is leased for grazing; there is some agricultural cultivation in the valley along Cahuilla Creek.

ECONOMIC DEVELOPMENT PROJECTS

The tribe is currently considering a number of commercial ventures, including the development of a convenience store, shopping mall, and a resort/spa complex. Before the tribe can undertake these projects, it must address the immediate needs of the reservation community and establish policies to regulate the environmental impact of development.

As much of the reservation land is individually controlled, individual tribal members have development plans for their assignments. On one such assignment, a tribal member is developing housing tracts with a golf course in association with a private outside investor. Another tribal member is conducting feasibility studies for the development of a hotel with a mini-mall. This project is also being explored with an outside joint investor.

GOVERNMENT AS EMPLOYER

The Administration for Native Americans (ANA) supplies grants for tribal employees.

MINING

A sand, gravel and cement plant is located on the reservation.

TOURISM AND RECREATION

The reservation hosts an annual cultural festival.

INFRASTRUCTURE

State Route 371 is the primary access route to the reservation. The reservation itself has about 16 miles of dirt road under BIA jurisdiction, none of which is in good condition. Interstate 15 runs about 25 miles west of the reservation. The town of Hemet, 38 miles away, has the nearest train, bus, truck, and commercial air service.

COMMUNITY FACILITIES

Community facilities on the reservation include a tribal hall which houses tribal administration services. Homes in Cahuilla have individual septic systems; the Indian Health Service regulates these systems. The tribe does not have a community water system. Individual homes utilize separate wells, although recent droughts have made these wells insufficient to supply the community's needs. Solid waste disposal is handled at Riverside County Transfer stations. Bottled gas is available; Southern California Edison supplies electricity. The nearest hospital is in Hemet.

Campo Reservation

Federal reservation
Kumeyaay
San Diego County, California

Campo Band of Mission Indians
1779 Campo Truck Trail
Campo, CA 91906
(619) 478-9046
Fax: 478-5818

Total area	16,512 acres
Total labor force	35
High school graduate or higher	50%
Bachelor's degree or higher	-
Unemployment rate	28.6%
Per capita income	\$6,131
Population	270

LOCATION AND LAND STATUS

The Campo Indian Reservation is located in southeastern San Diego County atop the Laguna Mountains. The reservation was established on February 10, 1893, following the Executive Order of January 12, 1891. Eighty acres were added on February 2, 1907, and 13,610 acres were added on December 14, 1911. Later additions brought the reservation to its current size of 16,512 acres. All land on Campo is tribal-owned land; there are presently no allotments or assignments.

CULTURE AND HISTORY

The Campo people are part of the Kumeyaay Indian Tribe whose historic territory reached from northern San Diego County to the Salton Sea and 50 miles into Baja California. (For additional cultural information, see California introduction.)

The first recorded battle between Kumeyaay and Europeans occurred in 1775 in San Diego, seven years after the founding of the San Diego Mission. This battle resulted in the destruction of the mission and the deaths of all residents. Spanish and Mexican soldiers managed to achieve dominance in the coastal area of San Diego County, but the interior was under the direct control of the Kumeyaay people until after the Mexican-American War.

In the 1850s, prospectors and settlers overwhelmed the Kumeyaay, fragmenting tribal territories and seizing water sources in the area. A treaty negotiated and signed in 1850 was not ratified by the U.S. Senate, leaving the Kumeyaay vulnerable to forcible evictions and dislocation from remaining lands. In 1891, reservations were created in the mountain areas of San Diego County for the bands still surviving. Some Kumeyaay continued to live off-reservation in the mountain areas until the expansion of Campo in 1911.

Due to the lack of ratification of the treaty of 1850, many Kumeyaay bands refused to acknowledge the authority of the Federal government including the Bureau of Indian Affairs. Tensions grew until 1929 when an altercation between tribal members and the Bureau police resulted in several deaths at Campo. Campo people continued to maintain their independence whenever possible, refusing to participate in the Indian Reorganization Act of 1934. With the passage of Public Law 280 in 1950, the Bureau of Indian Affairs closed their offices on Campo. The tribal members responded by burning down all the B.I.A. structures on the reservation. In 1975, the Campo people established a constitution to formalize governmental operations.

GOVERNMENT

The tribe is organized under a non-IRA Constitution which established a legislative branch, an executive branch, and a judicial branch. The seven-member elected Executive Committee includes a chairperson, vice-chairperson, secretary, and treasurer. Officers serve for four-year terms. The Executive Committee serves as the OEDP Committee as well. The judicial branch represents the tribe in matters involving the Bureau of Indian Affairs, the federal and state courts, and the Tribal Environmental Court.

ECONOMY

Job growth in San Diego County between 1986 and 1990, according to the California Employment Development Department, was strongest in the services sector, followed by retail and wholesale trade, and government. The tribe hopes to capitalize on the heavy traffic on Interstate 8 for their development efforts.

AGRICULTURE AND LIVESTOCK

50 head of cattle graze on 3,000 acres of reservation land. In addition, the tribe manages and owns an oak seedling nursery.

CONSTRUCTION

The Muhtay Construction Company employs tribal members for construction projects on the reservation. The Campo Indian Housing Authority, which oversees the building of new homes on the reservation, was established in 1993.

ECONOMIC DEVELOPMENT PROJECTS

Muht-Hei, Inc., the tribal development corporation, was established in 1989 and manages the tribe's economic interests. Current projects include a commercial municipal solid waste facility, recycling facility, sand mine, concrete mixing and transit, and a biweekly newspaper. Proposed projects include a truck stop, motel, gaming center, manufacturing plant, and wind-powered electrical generating plant. This corporation serves as an important source of tribal income and employment.

GOVERNMENT AS EMPLOYER

The Campo Tribal Government employs many tribal members in its various departments, including the fire department, the Campo Environmental Protection Agency, the education department, Public Works, administrative services, in the preschool, and in the housing authority.

INDUSTRIAL PARKS

Construction of the Muht-Hei Waste Management Facility, a jointly owned landfill spanning 400 acres of the reservation, began in 1994. When completed, this operation will employ 50 people.

MINING

The Campo Material Company supplies sand and other building material to the construction industry. The reservation serves as one of the only sources of high-grade plaster sand in the area. The company is currently seeking minority status from the State of California and San Diego County.

SERVICES

The tribal newspaper, East County Register, employs three people and provides a forum for discussion of policy issues with the larger community. Other possible projects the tribe is considering are a truckstop, restaurant, and a motel on nearby Interstate 8.

INFRASTRUCTURE

The reservation's public transport van connects with the San Diego Transit Authority and operates six days a week transporting tribal members to urban areas of San Diego. Interstate 8 and U.S. 80

traverse the reservation to the north, as does U.S. 94 in the south. The San Diego-Imperial Valley Railroad runs from San Diego east to Imperial Valley, passing four tenths of a mile east of the reservation; the San Diego International Airport, located 66 miles away, provides commercial area service. The reservation is served by various shipping companies, including Federal Express and UPS.

COMMUNITY FACILITIES

A tribal administration building, located on the south end of the reservation, houses the community center, satellite health services center, and the tribal offices. The main health clinic, funded by the Indian Health Service, is in Alpine, 30 miles away. In addition, the reservation has a fire department. The tribe offers preschool programs, tutoring services, adult education classes, and scholarships to its members. Individual wells supply water to the community, while septic tanks handle most of the sewage. San Diego Gas and Electric Company provides electricity to the residents. Propane gas is purchased from private vendors. Telephone service is provided by Pacific Bell Telephone Company, Air Touch, and U.S. West Cellular.

Capitan Grande Reservation

Federal reservation
Kumeyaay (Diegueño)
San Diego County, California

Capitan Grande Band of Mission Indians
Alpine, CA 92001

NO INHABITANTS

Total area	15,753 acres
Adjacent population	33

Cedarville Rancheria

Federal reservation
Paiute
Modoc County, California

Cedarville Rancheria of Northern Paiute Indians
P. O. Box 142
Cedarville, CA 96104

Total area (BIA, 1994)	20 acres
Total labor force	2
High school graduate or higher	100.0%
Per capita income (1989)	\$3,175
Population	10

Chemehuevi Indian Reservation

Federal reservation
Chemehuevi
San Bernadino County, California

Chemehuevi Indian Tribe
P.O. Box 1976
Havasu Lake, CA 92363
(619) 858-4219
Fax: 858-4720

Total area	30,653 acres
Total labor force	45
High school graduate or higher	50.9%
Unemployment rate	24.4%
Per capita income (1989)	\$6,209
Population	325
Tribal enrollment (1991)	509

LOCATION AND LAND STATUS

The Chemehuevi Reservation is located on the shores of Lake Havasu, in southeastern California on the Arizona border; 25 miles of the reservation boundary run along the shores of the lake, and 27 acres are located on prime lakefront property. The reservation is divided into two distinct parts. The northern section is mostly flat mesa land, gently sloping from the Chemehuevi Mountains to the lake, with no deep washes. The southern section is filled with winding canyons, picturesque cliffs, and deep bays and coves. The Chemehuevi Reservation was established by Executive Order in 1970.

CULTURE AND HISTORY

The Chemehuevi people are considered to be the most southern group of the Southern Paiute Indians, who are linguistically related to the greater Uto-Aztecan language family, which includes languages spoken by peoples from the Great Basin south into central Mexico. For subsistence, the Chemehuevi traditionally gathered seeds and, after the coming of the Spanish, planted wheat along the Colorado River.

While originally occupying a territory that extended from the Tehachapi Mountains to the Colorado River and from southern Nevada to the vicinity of Parker, Arizona, the Chemehuevi became quite dispersed after the turn of the century, as non-Indians moved onto their traditional lands. The Chemehuevi lived at that time on Cottonwood Island, along Beaver Lake, in the Needles region, and in the Chemehuevi Valley. Because the Chemehuevi tribe was not organized then, the federal government considered them to be illegally occupying government property along the Colorado River. Those residing along the river in the Chemehuevi Valley were ultimately forced to move when their lands were flooded for the California Parker Dam project in 1930. Many of the farm families living in this region scattered throughout the United States, some seeking wage employment, while others settled on the nearby Colorado River Reservation.

In 1951 the Chemehuevi Business Committee joined other Southern Paiute people in an Indian Claims Commission case. Eventually the Chemehuevi were awarded \$82,000 to compensate for the land that was used by the Metropolitan Water District. This money was not disbursed until the 1960s, after a congressional Special Committee on Chemehuevi Affairs decided which of the contesting parties should receive the compensation. In 1970 the tribe was officially recognized, and the Chemehuevi Indian Reservation was set aside the following year.

GOVERNMENT

The reservation is governed by a nine-member elected Tribal Council, with a constitution and bylaws drawn up under the Indian Reorganization Act of 1934. The Council includes a chairperson, vice-chairperson, and secretary-treasurer. Tribal officers serve for three-year terms. In addition various standing committees, such as the Resource Development Committee, Administration Committee, and the Human Resource Committee, report to the Tribal Council.

AGRICULTURE AND LIVESTOCK

Although 1,900 acres of the reservation have been zoned for agricultural production, the tribe needs an adequate irrigation system to facilitate this development. Agricultural development is seen by the tribe as an important economic strategy, potentially creating several types of skilled and unskilled jobs for tribal members.

CONSTRUCTION

The tribally owned Chuckwalla Construction Company, a for-profit corporation, accepts contracts for construction projects throughout the area.

ECONOMIC DEVELOPMENT PROJECTS

The Tribe is currently undertaking a number of economic-development projects, including the further development of the Havasu Landing Resort, expanding current water and sewer systems, and extending the number of mobile-home leases in its Colony Park.

GAMING

The tribe offers pull-tab gaming at its Havasu Landing Resort.

GOVERNMENT AS EMPLOYER

Funding from various state and federal sources provide employment for tribal members in a number of social-service positions. The tribe employs a full-time community health representative, whose position is funded through Indian Health Service funds. In addition the tribe employs an on-call magistrate and full-time court clerk, a full-time resource teacher, and a part-time teacher's aide. Funding from the BIA supports three full-time conservation and preservation enforcement officers (game warden, chief game warden, and secretary-dispatcher). To assist the Tribal Council, the tribe employs a full-time tribal operations assistant and a full-time tribal programs coordinator.

LEASING

Along the lake, the tribe also leases spaces for its Colony Mobile Home Park. These spaces may be rented annually or by the month. The tribe has recently increased the area of the park, adding 81 additional double-wide spaces. These leases account for a substantial part of the tribe's revenue.

SERVICES

The tribe offers many retail services at the Havasu Landing Resort, including a newly expanded grocery store, a deli and gift shop, and gas stations. These facilities represent an important source of employment for the tribe and other area residents.

TOURISM AND RECREATION

The Colorado River serves as a recreational haven for many sports and nature enthusiasts. The tribe has capitalized on the area's natural attractions by buying the Havasu Landing Resort. Located on the Colorado River's Havasu Lake, the resort offers year-round recreational activities, including boating; off-road recreational-vehicle riding; fishing; hunting for quail, dove, duck, and geese; and rock hunting. Many people also visit the area as a winter retreat.

There are campgrounds, an RV park, a boathouse marina, and various other retail facilities. The resort, along with a smaller recreational center, Havasu Palms (located at Whipple Bay), provides the majority of the area's employment and tribal revenue.

TRANSPORTATION

The tribe runs a passenger ferry that provides transportation across the Colorado River to Lake Havasu City, Arizona. Many of the resort's employees use this 48-person ferry as transportation to and from work.

INFRASTRUCTURE

Lake Havasu Road provides access to the reservation from California Highway 95, which runs north-south 17 miles west of the reservation. In addition the tribe's passenger ferry provides access to the reservation from Lake Havasu City, Arizona. The tribe is also developing an airport in the northern section of the reservation. Train, bus, air, and truck services are available in Needles, California, 20 miles to the north. Bus, commercial air, and trucking services are also available in Lake Havasu City, Arizona.

COMMUNITY FACILITIES

The community obtains its water from surface wells. Solid and liquid waste-disposal services are provided by both the county and the tribe. Southern California Edison provides electricity to the reservation, while Continental Telephone serves the reservation's communication needs.

There is a community service center located on the reservation. The reservation also has a post office, which is located near the Havasu Landing Resort. Tribal members receive health care at the Chemehuevi Valley Medical Clinic. Elementary-school students attend a school located on the reservation, which offers bilingual educational services provided by community members. High school students attend classes in nearby towns.

Cold Springs Rancheria

Federal reservation
Western Mono
Fresno County, California

Cold Springs Rancheria of Mono Indians
P.O. Box 209
Tollhouse, CA 93667
(209) 855-2326

Total area	154.65 acres
Tribally owned	25 acres
Allotted	75 acres
Total labor force	28
High school graduate or higher	50%
Bachelor's degree or higher	3.8%
Unemployment rate	25%
Per capita income	\$3,379
Population	163
Tribal enrollment	265

LOCATION AND LAND STATUS

Located in Fresno County, California, the Cold Springs Rancheria sits in the remote Sycamore Valley and comprises 154.65 total acres.

The rancheria is located near the town of Tollhouse in the foothills of the Sierra approximately 45 miles east of Fresno.

The original land base for the Cold Springs Rancheria was established by Executive Order 2078 of November 10, 1914 which excluded land from the Sierra National Forest for the Cold Springs Band of Mono Indians.

CULTURE AND HISTORY

Residents of the Cold Springs Rancheria are members of the Holkoma Band of the Western Mono Tribe. At the beginning of the 20th century, many Western Mono people were still living in their traditional homes in the south central Sierra Nevada of California. Like many turn of the century California native people, the Western Mono bands were essentially "landless." Under increasing pressure, the federal government created three small rancherias for the Mono early in the second decade of the century. Additionally, a number of individuals in each of the communities were able to acquire land through the allotment process.

Because of their remoteness, the rancherias have never offered an economic base for the people. Men have typically earned wages particularly as loggers, but also as general ranch hands, ropers, sheep shearers, miners, and wood choppers. Loggers' families moved back to their mountain homes during the summer logging season and were thus able to follow traditional gathering patterns. Women took on domestic jobs or worked in local hotels, hospitals, and convalescent facilities, and whole families moved seasonally to the Central Valley to pick crops. Cold Springs' residents continue to work in these relatively low-paying economic sectors.

While two of the rancherias underwent termination proceedings during the 1950s, the Cold Springs Rancheria, led by Frank Lee, was able to maintain its federal status and take immediate advantage of Housing and Urban Development opportunities for new housing during the 1980s.

The Sierra Mono Museum, established 20 years ago, serves as an important source of cultural identity and practices for the region's Western Mono people. Located at North Fork, it maintains a number of collections and displays, supports demonstrations of traditional arts and skills, and gives classes in traditional culture such as basketmaking, beadwork, and language. The Museum holds a popular event, the Annual Indian Fair Days, every August with traditional food, arts and crafts, dances and songs, and baseball games.

GOVERNMENT

The Cold Springs Rancheria is governed by a General Council composed of all tribal members at least 18 years old. The Business Council is composed of six elected officials including a chairperson, vice-chairperson, and a secretary/treasurer. Council officials are elected for staggered three-year terms. The tribe is organized under a non-IRA constitution which was approved in 1980.

AGRICULTURE AND LIVESTOCK

In the past, the tribe has attempted to promote cattle raising on the rancheria. Although these enterprises were not successful, the Cold Springs Rancheria is decidedly suited for livestock ventures.

ECONOMIC DEVELOPMENT PROJECTS

The tribe is actively involved in evaluating tribal resources and economic potentials. Priorities include expanding and improving community services, establishing a small manufacturing/assembly plant, and establishing joint venture business relationships.

GOVERNMENT AS EMPLOYER

A number of tribal members are employed by state, federal, and tribal government organizations. For instance, the tribal government employs a part-time secretary and a health aide. In addition, the California Indian Manpower Consortium employs 10-15 youths and one adult during the summer.

INDUSTRIAL PARKS

Contact with county, state, and federal representatives has been made in order to increase tribal land holdings and provide for viable industrial development.

MANUFACTURING

The tribe is currently conducting feasibility studies to determine the possibility of developing a small manufacturing/assembly plant on the rancheria. Because of a lack of local economic opportunities, the tribe would like to establish a joint manufacturing venture with a private sector company on the rancheria. Currently, tribal members are employed in the manufacturing sector, with the Sierra Engineering firm for instance, but these jobs entail long commutes.

INFRASTRUCTURE

Access to the rancheria is via a recently improved road off State Highway 168. Currently, the tribe is negotiating with the Fresno Public Works Department and a county supervisor to build a second access road to the rancheria. As the nearest urban center, Fresno provides commercial bus, train, truck, and air service.

COMMUNITY FACILITIES

Community facilities on the rancheria include a tribal fire and housing maintenance station, a tribally owned church, and a temporary tribal office building. The tribe is currently developing plans for a community center. An annual \$10,000 in BIA funds support one full-time fire chief seven months a year for fire protection. The rancheria uses a BIA installed water and sewer system. Bottled butane gas is provided by Van Gas Butane Company. Electric power service is provided by Southern California Edison. Fresno County Hospital, Fresno, provides health care for tribal members and the Indian Health Service, in coordination with Clovis Central Valley Health Clinic, provides a \$48,500 continuing health project grant to fund out-patient and transportation services to tribal members. Children attend school in nearby Tollhouse; a school bus provides transportation.

Colusa Rancheria

Federal reservation
Wintun
Colusa County, California

Cachil DeHe Band of Wintun Indian of the Colusa Indian
Community
P.O. Box 8
Colusa, CA 95932
(916) 458-8231
Fax: 458-2018

Total area	573.22 acres
Tribally owned	300 acres
Federal trust	273.22 acres
Total labor force	8
High school graduate or higher	36.4%
Unemployment rate	62.5%
Per capita income	\$9,373
Population	20
Tribal enrollment	55

LOCATION AND LAND STATUS

The secretary of the interior purchased lands for the community on June 21, 1907; under the authority of the Wheeler Howard Act lands were also purchased on September 5, 1940, and February 19, 1947. The Colusa Rancheria under the 1934 Indian Reorganization Act (IRA) purchased 4.53 acres. The titles to the land parcels are held in trust by the United States for the Cachil DeHe Band of Wintun Indians of the Colusa Indian Community.

Despite the numerous purchases, the total acreage of the rancheria land equals 273.22. The land is divided into two parcels—the rancheria and the reservation. More than 60 acres were set aside for the Cachil DeHe rancheria. Approximately 210 acres were purchased by the BIA to establish the reservation in 1972. The two are approximately four miles apart.

The rancheria and reservation are located in central California in the valley of the Sierra Mountains. The Pacific Ocean is approximately 200 miles away.

CULTURE AND HISTORY

The residents of the Colusa tribal lands are members of the Wintun Tribem which traditionally lived in this region around the Sacramento River. The importance of the Sacramento River was in its provision of salmon and as a meeting ground for exchange and trade. Currently, the Cachil DeHe Band of Wintun Indians is guaranteed the right to hunt and fish along the Sacramento River, which serves as the eastern boundary for the rancheria and is close to the reservation. (For additional cultural information, see California introduction.)

The Wintun people suffered devastating population losses due to the genocidal policies imposed upon them by Euro-American settlers. From a 12,500 estimated pre-contact population, the 1990 census suggests that approximately 2,566 claim Wintun affiliation. In addition, the introduction of cattle, hogs, and sheep destroyed numerous plant and bulb areas. Damage to streams and vegetation from copper-processing plants in the 1880s and early 1900s, and finally, the inundation of lands by the construction of dams dramatically decreased the Wintun's ability to continue traditional subsistence practices.

The devout concern of the Wintun for the protection of burial grounds and other sacred places is continually being challenged by developers of new subdivisions, highways, and general construction; currently, the protection of Mount Shasta as a viable sacred place is a major issue for the Wintun. Environmentalists have also joined them in this concern to protect the mountain from development.

The culture of the Cachil DeHe Band continues with annual ceremonies, use of the round house/sweat lodge on the reservation, healing ceremonies, ceremonial dances, and the participation in other celebrations with the rancherias of Cortina, Rumsey, Grindstone, and Wintun.

GOVERNMENT

The Colusa Rancheria is governed by the Colusa Indian Community Council. To vote in council elections, a community member must be at least 21 years old, live on the reservation or rancheria for a given number of years, and be an enrolled member. The six-member Tribal Council is elected by the General Council and is not financially compensated for its activities. While the community has no tribal court or police force, they do employ an elaborate security force for the casino. The tribe is organized under an IRA Constitution which was approved in 1941.

AGRICULTURE AND LIVESTOCK

Farming serves as important source of tribal revenue and employment for the Colusa community. The Tribe cultivates alfalfa, beans, wheat, and milo on 300 tribally owned acres. Individual tribal members also lease parcels of land for agricultural purposes from the tribe.

The Sacramento River supplies water used for irrigation purposes; this water is used to irrigate the community's 20-year-old English walnut orchard. The 300-acre parcel of community land has numerous irrigation ditches, supplied by ground water pumps.

GAMING

Since 1986, Class II gaming has brought in substantial revenue for the rancheria. In fact, the 20,000-square-foot casino employs at least 200 people, many of whom are non-Indians. Almost a dozen Colusa community members are employed by the casino operation. The casino offers card and video gambling, bingo, a gift shop, an ATM machine, and food concessions.

INFRASTRUCTURE

U.S. Interstate 5 and state highways 45 and 20 are the major routes to the Colusa Indian Community. The towns of Colusa and Chico have small airports. The nearest major airport is located 60 miles south of Colusa in Sacramento. Bus service is available in Williams. The Southern Pacific Railroad stops in the town of Colusa.

COMMUNITY FACILITIES

A community center is now under construction and will be completed in January 1995. The center will house a tribal health clinic, a conference room, and the library. The center will be on the reservation and the tribal offices will remain in the casino. The tribe anticipates adding a playground to these facilities. The community also has a 500-gallon-capacity fire truck, and a volunteer fire fighting force will be established.

Water is available to rancheria members through a community water system. All eight houses located on the rancheria utilize individual septic tanks. Pacific Gas and Electric supplies electricity to the community, which is paid for by the community as a whole. Community homes are heated by wood and pellet stoves and by

propane gas. Homes on the rancheria are new; they were built by HUD in 1990 and 1994.

Housing remains scarce, and many members live outside the rancheria and reservation. Children attend schools in the nearby town of Colusa. Hospital, clinics, and dental facilities are also available in Colusa.

Cortina Indian Rancheria

Federal reservation
Wintun
Colusa County, California

Cortina Indian Rancheria of Wintun Indians
P.O. Box 7470
Citrus Valley, CA 95841
(916) 726-7118
Fax: 726-3608

Total area (BIA/1994)	640 acres
Total labor force	38
High school graduate or higher	42.9%
Unemployment rate	55%
Per capita income	\$2,806
Population	29
Tribal enrollment	117

LOCATION AND LAND STATUS

Located 70 miles northwest of Sacramento and 15 miles west of the small town of Arbuckle, the Cortina Rancheria spans 640 acres of steep, heavily wooded terrain. The far western section of the rancheria is bounded by Strode Canyon, which gradually descends toward relatively flat terrain.

The Cortina Rancheria was established by order of the secretary of the interior on June 6, 1907, setting aside 160 acres for the exclusive use of this band of Wintun Indians. This action was pursuant to the Act of Congress of January 12, 1881, creating a Mission Indian Commission which was charged with selecting a reservation for each band of Mission Indians residing in California. Subsequently, Cortina acquired an additional 480 acres by order of the Secretary on July 20, 1907. A trust patent was issued on June 6, 1958, authorizing the United States Government to hold the aggregate 640 acres in trust for use by the Cortina Band of Indians.

CULTURE AND HISTORY

Cortina Rancheria tribal members are descendants of the Wintun Tribe, which traditionally occupied the greater Sacramento Valley region. The term "Wintun" is used to refer to the language group of Wintu, Nomlaki, and Patwin belonging to the Penutian linguistic family.

Early European contact in the region came through Spanish settlers who had arrived via Mexico by 1808. Hudson Bay Company trappers arrived sometime before 1832. As elsewhere, the imposition of European culture had devastating effects upon the native people of the region. The pattern was a now-familiar one: tribal unity was destroyed by the taking of land and the destruction of traditional food and material-gathering areas. Introduction of cattle, hogs, and sheep destroyed numerous plant and bulb areas.

Copper processing plants in the 1880s and early 1900s, along with construction of dams, severely damaged streams and vegetation. These things took their toll on the health and survival of the Wintun and other area tribes. In the early days of California statehood, Congress attempted to herd all the Indians onto four major reservations, against the wishes of the various tribes which had profound attachments to their native areas.

An archaeologically sensitive bedrock mortar pit exists in upper Strode Canyon. In addition, a ceremonial roundhouse is located on the flat northeastern portion of the rancheria, near the community building. Within contemporary society, the Wintun groups are challenged by environmental issues, tribal reorganization and recognition, and the continuance of traditional and religious activities.

Since the early 1970s, the Wintun have achieved an incredible revitalization. While the tribe continues to strive for its own economic independence and development, it has managed to overturn the termination proceedings which were previously underway. The rancheria's population has grown from one person within the past decade to 26 members and nonmembers today. The tribe anticipates expanding the number of homes on the rancheria by ten to 15, thereby allowing the resident population to continue to increase.

GOVERNMENT

The Cortina Rancheria is governed by a General Council composed of all tribal members 18 years and older. 30 percent of the General Council represents a quorum. The Council's Business Committee is composed of four elected members, including a chairperson, vice-chairperson, and a secretary/treasurer. The tribe is organized under an IRA constitution which was approved in 1973.

ECONOMY

Much of the land in Colusa County is devoted to agriculture, the primary industry and chief source of employment in the area. A wide variety of crops are produced in the county, including rice, tomatoes, sugar beets, prunes and nuts. The highly mechanized nature of the area's agricultural sector has contributed to the region's decreasing employment opportunities.

AGRICULTURE AND LIVESTOCK

40 acres of rancheria land are used for seasonal cattle grazing. Agricultural development has been limited to small individual gardens located near the residential area.

ECONOMIC DEVELOPMENT PROJECTS

A complete environmental assessment for the Cortina Rancheria, including environmental impact studies, was completed in 1994 by Earthworks Industries, Inc. Stemming from this study, the tribe proposes to continue focusing on the development of the Cortina Integrated Waste Management and Recycling System, the creation of a multi-purpose recreation/game/exhibit field for activities and fund-raising projects, an arts and crafts retail shop, and cultural preservation and enhancement projects, including classes in the various native traditions and crafts. Of the tribe's 640 acres, approximately one-third, or two hundred acres, are available for tribal economic development.

INFRASTRUCTURE

The nearest major route is Interstate 5, 17 east of the rancheria. State Highway 20 lies six miles to the northwest and connects with a new, all-weather road (Spring Valley Road) leading to Cortina Rancheria. State Route 16 lies 16 miles west and connects to Rumsey Rancheria. The Southern Pacific line runs north/south through Arbuckle, 17 miles east. Air service is available in Sacramento (70 miles) and Redding (120 miles).

COMMUNITY FACILITIES

Currently the rancheria offers members use of a community building, a utility trailer providing his/her bathroom and shower facilities, and ceremonial prayer rock located near a year-round spring.

Domestic and irrigation water is supplied by a hand-dug community well and a pump which draws from a 300-foot well drilled in 1978. The latter feeds a 5,000-gallon storage tank. The water quality from both wells is considerably below state of California potability standards, and rancheria residents buy bottled water. Residents rely on separate septic tank/drainfield systems. There is no gas service to the rancheria and residents use wood and bottled LP gas for heating and cooking. Pacific Gas & Electric provides electricity to the rancheria. Telephone service is currently not available on the rancheria. Children attend schools in Arbuckle. College courses are available in Colusa, Woodland, Sacramento, and Davis.

Coyote Valley Reservation

Federal reservation
Pomo
Mendocino County, California

Coyote Valley Tribal Council
P.O. Box 39
Redwood Valley, CA 95470
(707) 485-8723
Fax: 485-1247

Total area	58 acres
Tribal members in area	225

LOCATION AND LAND STATUS

The Coyote Valley Reservation, or Rancheria, is located in northwestern California, 10 miles north of the town of Ukiah. It is bounded on the south and west by Forsythe Creek. U.S. Highway 101 runs along its northern border.

The original Coyote Valley Reservation, 101 acres reserved by Executive Order in 1909, was purchased by the U.S. Army Corps of Engineers in 1957 for the Coyote Valley Dam site. Terminated at that time, the Coyote Valley Tribal Council reorganized in 1976 and purchased their current property using a Community Development Block Grant. The land was taken into federal trust status that same year.

CULTURE AND HISTORY

Residents of the Coyote Valley Rancheria are descendants of the Shodaki Pomo, who were living in the Coyote Valley at the time of initial white contact in the early 19th century. The Pomo language belongs to the Hokan language family, which includes languages spoken by peoples from southern Oregon to southern Mexico.

19th-century settlers forced the Pomo people onto the Mendocino Rancheria, at Fort Bragg, and later onto the reservation established at Round Valley. Their numbers and solidarity were disastrously affected by disease and enforced incarceration. Yet despite these odds, the Pomo on the Mendocino Rancheria formed new coalitions in order to buy their land back during the late 1870s and 1880s.

One such group formed an organization called the Redwood Valley Tribe and purchased seven acres of Coyote Valley land at the end of 1878. Usually no more than five or six households occupied the property at any one time, and the families would often have to travel long distances to obtain food by hunting and gathering. Unfortunately this land was sold by a foreclosure action to the highest bidder by order of the Mendocino County Superior Court, in April of 1928.

Land for the original Coyote Valley Rancheria was purchased by the U.S. government in 1909 for landless Pomo. The land was held in federal trust status for the assignees and consisted of 101 acres in three distinct sections: river bottom, sloping hillside, and flat terrace land overlooking the valley. The soils of the rancheria were poor, and water was hard to obtain for agricultural purposes. Principal vegetation consisted of manzanita, brush oak, live oak, and poison oak.

Local Indians did not occupy the rancheria until the late 1930s. At that time, a number of families moved onto the rancheria and established their homes and small garden plots. Because of the depletion of native plants and game, the Pomo turned to the wage economy rather than utilizing traditional methods for subsistence. Acorns, however, continued to be the most extensively utilized traditional food.

During a climate of intense separatism and animosity toward indigenous peoples, the Coyote Valley Pomo actively used the courts to challenge local segregationist policies. In 1907 an Eastern Pomo, Ethan Anderson, won a court case giving non-reservation Indians the right to vote. In 1923 Stephan Knight in Mendocino County challenged the state school segregation laws, and in an out-of-court settlement forced a local public school to admit his daughter. Knight later took on the city of Ukiah, when he challenged the segregationist policy of the local movie theater on behalf of his granddaughter.

When the Army Corps of Engineers offered to buy their land in 1949 for the construction of the Coyote Valley Dam, tribal members were afraid that the probable condemnation of their land would drastically reduce its value; they had little choice but to accept. In 1957 each of the nine remaining assignees received money for their land improvements and were required to leave.

In February of 1976, the Pomo once again used the courts to protect their civil liberties in a successful attempt to reverse their terminated status. The two actions of *Eddie Knight, et.al., v. Thomas L. Kleppe, et.al.* in U.S. District Court concluded that the termination of the Coyote Valley Rancheria in 1957 was invalid and that all dependent members were not terminated and were entitled, unless otherwise ineligible, to federal services provided to Indians. After this decision, the Coyote Valley Tribal Council reorganized in 1976 and purchased a 57.76-acre parcel of land a few miles north of Ukiah, in 1979.

Residents of the Coyote Valley Reservation strive to keep their traditional culture a part of their modern lives. Members participate in the Coyote Valley Pomo Dancers and have taken part in cultural, social, and ceremonial events throughout the state.

GOVERNMENT

The reservation is governed by a seven-member elected Tribal Council, which includes a chairperson, vice-chairperson, secretary, historian, and treasurer. The General Council, comprised of all tribal members at least 18 years old, retains ultimate governmental authority and is led by an elected tribal chief.

AGRICULTURE AND LIVESTOCK

The tribe is currently considering the feasibility of an aquaculture project that would utilize Forsythe Creek, which borders the rancheria.

GAMING

The tribe has entered into an agreement for a casino; it has been submitted to the BIA for review.

MANUFACTURING

The tribe has formed a cabinet-works business and has submitted a bid for a project that would employ and train tribal members to manage and construct cabinets for a HUD housing project. The tribe is currently pursuing the acquisition of an existing cabinet shop, including five acres along Highway 101 directly across from the reservation.

SERVICES

The majority of employed tribal members work in the service industry. The tribe is considering the feasibility of opening a convenience store along U.S. 101.

TOURISM AND RECREATION

The scenic beauty of the Mendocino coastline draws many tourists to the area. At nearby Mendocino Lake, the former site of Coyote Valley Rancheria, the tribe has a five-year lease with the U.S. Army Corps of Engineers to use the Lake Mendocino Interpretive Cultural and Visitor Center to present educational programs about the Pomo and other Native American cultures.

INFRASTRUCTURE

U.S. Highway 101 borders the reservation on the north and serves as the main artery for the area. Bus and freight services are available in Ukiah, 10 miles away; there are no nearby commercial airports.

COMMUNITY FACILITIES

The reservation is served by community water facilities and by the Redwood Valley Water District. There is a community sewer system on the reservation. Solid waste disposal is handled by the county. Community facilities on the reservation include a 30-unit housing project, a baseball field and basketball court, and a community center. The tribe has recently received a Community Development Block Grant award of \$810,000 to build a recreation and education facility. Children attend area schools. In addition, the tribe hosts a Tribal Learning Center, where adult literacy, computer training, and tutoring programs are available. There is a preschool on the reservation and a satellite campus of D.Q. University, a tribally operated community college based in Davis.

Cuyapaibe Reservation

Federal Reservation
Diegueño/Kumeyaay
San Diego County, California

Cuyapaibe Band of Mission Indians
4390 La Pasta Tracktrail
Pine Valley, CA 92062
(619) 478-5289

Total area 4,102.73 acres
No inhabitants

Reservation established on January 12, 1891 by the U.S. Congress.

Dry Creek Rancheria

Federal reservation
Pomo
Sonoma County, California

P. O. Box 607
Geyserville, CA 95441
(707) 431-8232

Total area	75 acres
Total labor force	33
High school graduate or higher	28.6%
Unemployment rate	48.5%
Per capita income (1989)	\$5,976
Population	75

Elk Valley Rancheria

Federal reservation
Tolowa
Del Norte County, California

Elk Valley Tolowa Tribe
P.O. Box 1042
Crescent City, CA 95531
(707) 464-4680
Fax: 464-4519

Total area	105 acres
Tribally owned	5 acres
Allotted	100 acres
Total labor force	17
High school graduate or higher	100%
Unemployment rate	41.2%
Per capita income	\$6,484
Population	128

LOCATION AND LAND STATUS

The Elk Valley Rancheria was established in 1906 under an appropriation act for "homeless" California Indians. It was terminated in 1960, thus eliminating its land base. As a result of *Tillie Hardwick vs. the United States of America*, the rancheria was "unterminated" in 1983; today its land base remains small, with 100 acres allotted to individual members and about five acres under tribal ownership. The tribal office is located in Crescent City, California, on the Pacific Coast just south of the Oregon border. Here the shoreline is spectacularly immense and rocky, often rising steeply from sea-level to nearly 2000 feet in elevation.

CULTURE AND HISTORY

The Elk Valley people are part of the Tolowa Tribe, members of the Athabaskan language family. Their ancestral homelands span the coastal redwood forest region of what is now northern California and southern Oregon. The pre-contact Tolowa are estimated to number about 4,000; by 1906 only 254 remained. The survivors weathered massacres by settlers, military destruction, diseases, and removal to the Siletz and Hoopa Reservations during the mid-1800s. Currently the Tolowa number about 1,000. Elk Valley, along with another Tolowa reservation, Smith River, was terminated in 1960, thus losing its land base. During the 1970s, fellow tribesmen in the historic Tolowa fishing village of Nelechundun created the

Nelechundun Business Council, a move which helped build momentum for federal re-recognition.

Traditional Tolowa culture, long repressed by white society, found an outlet in the Indian Shaker Church, imported from the Siletz Reservation in Oregon in 1927. The Tolowa found great solace in the healing and culturally inclusive practices of the “Shake,” eventually adapting and hybridizing it. During the late 1960s, language preservation became a high priority, with Tolowa elders initiating the offering of formal classes in the region’s public schools. The late 1980s ushered in a period of optimism for the Tolowa, as accomplishments in the arenas of culture and health inspired confidence in the tribe’s ability to meet its economic and political challenges head-on.

GOVERNMENT

The tribe is organized according to IRA rules and is governed by the Elk Valley Tribal Council. Council officers include a chairperson, vice-chairperson, secretary, treasurer, and sergeant at arms. Council members serve two-year terms. The Council meets on the fourth Wednesday of each month. The tribe has yet to approve a constitution and bylaws.

FISHERIES

The economy of Crescent City and the surrounding region has historically been based heavily on the fishing industry. Commercial fishing remains a vital part of the region’s economic base today, providing considerable revenues and employment for area residents, including tribal members.

FORESTRY

The timber industry represents another traditional component of the region’s economy. National forests abound in this area and logging, though somewhat diminished in recent years, remains a fundamental part area’s economy.

INFRASTRUCTURE

Scenic and historic U.S. Highway 101 passes through Crescent City in a north-south direction. Highway 197 enters Crescent City from the east. Commercial air, bus, and trucking facilities are all available in Crescent City. The town also maintains a small harbor with abundant commercial shipping facilities.

LOCATION AND LAND STATUS

The Fort Bidwell Reservation spans 3,334.97 acres along the eastern slope of the Warner mountain range and the adjacent floor of northern Surprise Valley. Located in the extreme northwestern corner of California, the reservation’s elevations range from about 4,550 to 7,000 feet. The closest city of any size is Alturas, the Modoc County seat, 50 miles away. Lakeview, Oregon, is also approximately 50 miles away, north of Fort Bidwell. The town of Fort Bidwell, adjacent to the reservation, has a population of only 300.

A joint resolution of January 30, 1879 authorized the secretary of the interior to use the abandoned Fort Bidwell Military Reserve for an Indian Training School. An Act of January 27, 1913 granted land to the People’s Church for a cemetery and right-of-way over the Fort Bidwell Indian School Reservation; the Indians were to have right of interment therein. Executive Order 2679 of August 3, 1917 enlarged the reservation. The entire reservation is comprised of federal trust land.

CULTURE AND HISTORY

The residents of the Fort Bidwell Reservation belong to the Northern Paiute Tribe of the western Great Basin. The Northern Paiute originally occupied a vast range along the eastern slopes of the Sierra Nevada and Cascade ranges from Mono Lake, California, to John Day River, Oregon. For subsistence, the Paiute traditionally depended upon the region’s ample resources of game and native plants. (For additional cultural information, see California introduction.)

By the beginning of the 20th century, Euro-American encroachment eroded the Paiute territory to less than 5 percent of its original size. The Native Americans of this region actively resisted these incursions on their traditional territories. Various skirmishes culminated in the Modoc War, 1872-1873, when a group of about 70 dissident Modoc Native people and their families held off several hundred U.S. soldiers for a number of months in the Lava Beds area of northern California, west of Surprise Valley.

In 1864 the settlers of Surprise Valley appealed to the military for protection. Also, John Bidwell, Brigadier General of the California Militia, prominent landholder, agriculturalist and entrepreneur, appealed, with others, for protection of commerce along the roads in and out of Surprise Valley. In response, Fort Bidwell became one of a network of military posts established in the California-Nevada-Oregon Border Triangle area beginning in 1857. Until the end of the “frontier” period, Fort Bidwell was used for controlling the native populations.

When Fort Bidwell was turned into a Bureau of Indian Affairs Boarding School in 1898, many Paiute people camped near the school until school officials determined that the presence of parents and relatives near the children was detrimental to the latter’s becoming “civilized.” These camps were forcibly evacuated around 1904. Passage of the Dawes Act of 1887 provided for individual, rather than tribal, ownership of former Paiute lands. Between 1893 and 1897, 165 allotments were made to members of the Surprise Valley Paiute group in the vicinity of Cedarville and Fort Bidwell. The current reservation was established through Executive Orders in the beginning of the 20th century.

Today the reservation contains many valuable archeological and historical sites, such as the ruins of the original fort. The current members of the Northern Paiute now ranch and farm along the California-Nevada state line.

GOVERNMENT

The Fort Bidwell Reservation is governed by the Fort Bidwell Indian

Fort Bidwell Reservation

Federal reservation
Paiute
Modoc County, California

Fort Bidwell Indian Community of Paiute Indians
P.O. Box 127
Fort Bidwell, CA 96112
(916) 279-6310
Fax: 279-2233

Total area	3,334.97 acres
Total labor force	29
High school graduate or higher	69.9%
Unemployment rate	24.1%
Per capita income	\$5,640
Population	136

Community Council. The Council is composed of nine elected members and includes a chairperson, vice-chairperson, secretary, and treasurer. Council members serve for two-year staggered terms.

The tribe is organized under an IRA Constitution which was approved in 1936. Amendments were approved in 1940, 1942, and 1971.

ECONOMY

The area's economy is predominately dependent on agriculture, forestry, and other natural resources. The local economy is moderately seasonal in nature. Unemployment reaches its peak during the winter months when inclement weather hampers outdoor activities.

AGRICULTURE AND LIVESTOCK

The Fort Bidwell Reservation contains ample land for livestock grazing. Currently, the tribe leases the lower 500 acres of reservation pasture for cattle grazing.

ECONOMIC DEVELOPMENT PROJECTS

The tribe continues to explore and develop geothermal resources on the reservation. A feasibility study conducted by the Oregon Institute of Technology suggests that this energy source, if harnessed and developed, should be able to provide not only the energy requirements of the existing residential and commercial buildings and the aquaculture project, but also the requirements of eventual expansion. Moreover, the potential of hydropower has been identified as an additional source of energy. Presently, a hydro-power plant is being constructed.

FISHERIES

In 1984, the tribe began a pilot aquaculture project to raise channel catfish. While still considered a viable economic project, the tribe needs funds to expand and renovate this facility.

FORESTRY

Timber serves as a valuable source of tribal revenue; half the tribal income is generated by forestry. The reservation's timber resources are primarily composed of pine-fir forests. Substantial logging activity has occurred on the reservation in the past, although currently the tribe contracts with private lumber companies to harvest its timber.

TOURISM AND RECREATION

Visitors may enjoy the various archeological and historical sites on the reservation. The ruins of the original fort are now being considered for inclusion on the National Registrar. In addition, the Tribal Council supports the Native American Seniors of Fort Bidwell in their annual powwow.

INFRASTRUCTURE

County Road 18 runs south 59 miles to Alturas, to join with Route 299. Alturas is served by buslines. The nearest truckline stop is in Cedarville, 40 miles from Fort Bidwell. Redding, 194 miles from the reservation, has the nearest available air and train services. There is also a private airstrip in Cedarville.

COMMUNITY FACILITIES

Fort Bidwell Reservation's community facilities include a tribal gym, firehouse, community center, and clinic. The tribe operates a primary care facility through Warner Mountain Indian Health, the current health care provider. Plans have been developed to improve direct and contractual (dental and other medical services) health services to the community. The tribe provides tutoring to its children. Water is available through a community water system. Most homes are hooked up to a community sewage system. Some homes remain on individual septic systems and there are no plans

to expand the community system. Households dispose of their own garbage at a local county landfill.

Fort Independence Reservation

Federal reservation
 Paiute
 Inyo County, California
 P. O. Box 67
 Independence, CA 93526
 (619) 878-2126
 Fax: 878-2311

Total area	352 acres
Total labor force	12
High school graduate or higher	75.0%
Bachelor's degree or higher	12.5%
Per capita income (1989)	\$8,386
Population	58

Fort Mojave Reservation

Federal reservation
 Mojave
 San Bernadino County, California
 Fort Mojave Reservation
 500 Merriman Avenue
 Needles, CA 92363
 (619) 326-4591

See Arizona, Fort Mojave

Fort Yuma Reservation

Federal reservation
 Quechan
 Imperial County, California and Yuma County, Arizona
 P. O. Box 11352
 Yuma, AZ 85364
 (619) 572-0213
 Fax: 572-2102

Total area	43,942 acres
Tribally owned	43,942 acres
Total labor force (in California)	325
High school graduate or higher	60.5%
Bachelor's degree or higher	0.6%
Unemployment rate	23.7%
Per capita income (1989)	\$4,428
Population	2,086
Tribal enrollment	

LOCATION AND LAND STATUS

The Fort Yuma Reservation, consisting of 43,942.76 acres, is located

in Imperial County, California, along the Colorado River across from Yuma, Arizona and in Yuma County, Arizona. Additional acres of the reservation are located near Dateland, Arizona; in 1991 that acreage, which is in fee status, was gift-deeded to the tribe.

See Arizona, Fort Yuma.

Greenville Rancheria of Maidu Indians

Federal reservation
Maidu
Plumas and Tehama counties, California

Greenville Rancheria of Maidu Indians
634 St. Marks, Suite C
Redding, CA 96003
(916) 528-9000
Fax: 241-3186

Total area	51 acres
Federal trust	51 acres
Allotted	4 allotments
Total labor force	174
Unemployment rate (BIA, 1993)	33.9%
Population	25
Tribal enrollment (tribe, 1994)	144

LOCATION AND LAND STATUS

The rancheria is located 160 miles north of Sacramento and 60 miles west of the Nevada border, in northeastern California.

Pursuant to the *Hardwick* decision, the Greenville Rancheria was restored to federal recognition in 1983. The original reservation land was in Greenville and called the Indian Mission. It was allotted land and many allotments were sold. The tribe was terminated in 1964 but was restored to federal recognition by the *Hardwick* decision in 1983. Three to four of the original allotments were also restored.

In November of 1994, the tribe acquired 51 acres which most likely will be granted trust status in 1995.

CULTURE AND HISTORY

The Maidu language belongs to the Penutian language family, which includes languages spoken by peoples from the northwest coast of Canada through the southwestern and southeast United States, as well as south to the Yucatan Peninsula. (See California introduction for additional cultural information.)

GOVERNMENT

At the time of writing, a new constitution is being drafted; the tribe is not organized under the Indian Reorganization Act of 1934. The Tribal Council consists of five members: chairperson, vice-chair, secretary-treasurer, and two representatives. Officers serve four-year terms, while representatives serve two-year staggered terms.

To vote in a tribal election a voter must be a direct descendant of original landholders, be enrolled, and be 18 years of age or older. The tribe currently has 68 voting members.

CONSTRUCTION

Three homes will be built on the newly acquired land base, and there are plans to build 20 more.

ECONOMIC DEVELOPMENT PROJECTS

The tribe currently is involved in three economic-development projects, pursuant to grants.

FORESTRY

Many tribal members work in the forestry industry. A private company is a major employer of tribal members; it is oriented toward providing services to the U.S. Forest Service, including fire fighting.

INFRASTRUCTURE

California State Highway 36/89 runs east-west near the reservation. It connects with Interstate 5 at Red Bluff, some 60 miles from the rancheria.

The towns of Redding and Red Bluff, both approximately 60 miles from the rancheria, have commercial airports, as well as rail and bus service.

COMMUNITY FACILITIES

Water and sewer services for the homes built in Tehama County will be provided by the town of Red Bluff. Electricity and gas services are provided by Pacific Gas & Electric. Community centers for tribal members are located in Redding and Red Bluff. The tribe has a youth recreational program that offers seasonal activities such as ocean outings and basketball. The tribe also operates public-utility assistance, child care, and child welfare programs. Health care is available at the two clinics operated by the tribe and the Indian Health Service, one of which is in Greenville; the tribe converted an old Forest Service building for the clinic. Children attend public schools in nearby communities.

Grindstone Indian Rancheria

Federal reservation
Nomlaki and Wintun
Glenn County, California

Grindstone Indian Rancheria of Wintun-Wailaki
P.O. Box 63
Elk Creek, CA 95939
(916) 968-5365
Fax: 968-5366

Total area	120 acres
Tribally owned	20 acres
Jointly owned	20 acres
Federal trust	80 acres
Total labor force	6
Unemployment rate	58.8%
Per capita income (1989)	\$2,679
Population (tribe, 1994)	98
Tribal members	85
Tribal enrollment (tribe, 1994)	168

LOCATION AND LAND STATUS

The rancheria is located on a reservoir-fed creek about six miles from the small town of Elk Creek City and 32 miles west of Willows, in north-central California. The original land was purchased, under the authorization of acts of June 21, 1906 and April 1908, by the secretary of the interior, on January 7, 1909. Another 40 acres have since been purchased: 20 acres by the Modoc-Lassen Housing

Authority, a consortium of several rancherias, for the purpose of a housing development; and 20 acres by the tribe.

CULTURE AND HISTORY

The Grindstone Indian Rancheria is composed of people affiliated with the Nomlaki and Wintun tribes. Their traditional languages belong to the Penutian language family, including languages spoken by peoples from coastal Canada to the southwestern and southeast United States, and south to the Yucatan Peninsula. The people resided in parts of the greater Sacramento Valley, with the Nomlaki people inhabiting parts of what are now Tehama and Glenn counties.

White contact, just before the turn of the century, caused the spread of diseases that devastated the Nomlaki population by at least 75 percent. This settlement process, with tribal lands confiscated and gathering areas of traditional foods and materials destroyed, also contributed to the disruption of tribal unity. Moreover, the introduction of non-native animals, such as hogs, cattle, and sheep, and the damaging effects of copper-processing plants during the 1880s and 1890s, resulted in the destruction of numerous plant-food gathering areas.

In 1854 a 25,000-acre Nome Lackee Reservation was established by Executive Order for several related peoples. But in 1863 the reservation was dissolved and the land was taken over by white immigrants. The Nomlaki people were then brutally removed to the Round Valley Reservation, and the Nome Lackee Reservation was closed.

After the turn of the century, the Grindstone Indian Rancheria finally offered a sanctuary for these people, which helped to stabilize the group. A sacred roundhouse, which still exists, was built on the rancheria; it is perhaps the oldest in use in California today.

During the 1970s the rancheria was able to rebuff a California water project, known as the Peripheral Canal Project, which planned to purchase rancheria property for a dam site.

GOVERNMENT

The tribe is governed by a General Council, composed of all members holding valid assignments 21 years or older. The council's Business Committee, which is composed of the tribal officers, including chairperson, vice-chairperson, and secretary-treasurer, calls meetings; members are elected for two-year terms.

AGRICULTURE AND LIVESTOCK

Agriculture serves as Glenn County's primary source of revenue. Grindstone Rancheria members gain seasonal employment by participating in the harvesting of walnuts, pears, and prunes. Whole families are involved in the harvesting process.

The tribe would like to expand its own agricultural sector, which is based on 24 acres of arable land. The tribe intends to "double crop" this land, growing an early season of barley and a late season of milo.

ECONOMIC DEVELOPMENT PROJECTS

The Grindstone Indian Rancheria is considering a number of economic-development projects that would utilize local resources. Under consideration is a gravel-processing business that would use gravel culled from the creek running through the rancheria. The tribe is also considering a small wood-finishing plant. The community would like to begin manufacturing mobile-home steps.

Since the rancheria is located near the Mendocino National Forest, the rancheria is contemplating the feasibility of developing a "hunters' retreat." This retreat would provide a storage area and showers for hunters, in addition to camper and trailer hook-up facilities. There are no similar services available in the immediate area.

FORESTRY

Three residents are employed by a local lumber mill. The timber used by the mill is harvested from the nearby Mendocino National Forest.

SERVICES

Groceries and gasoline, as well as a restaurant, are available in the nearby town of Elk Creek.

INFRASTRUCTURE

The nearest major highway serving the community is Interstate 5, located 28 miles from the rancheria. Commercial air service is available in Chico, 53 miles away. The town of Willows, 29 miles from the rancheria, offers a private airport, Amtrak rail service, bus service, and truck lines. A dirt and gravel road leads into the reservation.

COMMUNITY FACILITIES

Community buildings on the rancheria include a small tribal hall, with laundry facilities, and the Nomlaki Roundhouse. There is also a playing field and ball diamond. Residents draw water from a system installed by the U.S. Public Health Service. Septic tanks are utilized for sewer disposal. There are no trash disposal or pick-up facilities on the rancheria. Electricity is provided by Pacific Gas and Electric. The town of Elk Creek offers services such as fire protection and ambulance service. Northern Valley Indian Health services provides health care to tribal members, with more comprehensive care available in Willows.

Hoopa Valley Reservation

Federal reservation
Hupa
Humboldt County, California

Hoopa Valley Tribe
P.O. Box 1348
Hoopa, CA 95546
(916) 625-4211

Total area	85,445.62 acres
Tribally owned	83,798 acres
Allotted	2,250 acres
Total labor force	591
High school graduate or higher	61.8%
Bachelor's degree or higher	3.9%
Unemployment rate	29.6%
Per capita income	\$5,936
Population	2,199

LOCATION AND LAND STATUS

The Hoopa Valley Reservation spans approximately 144 square miles in northeast Humboldt County along the Trinity River. San Francisco lies 300 miles north, Eureka 64 miles west. Land is either held in trust status or owned in fee status. Fee status lands were

originally allotments on which deeds were granted; many of these lands were sold to non-Indians. Fee status land is also owned by many individual Indians as well as the Hoopa Tribe. Trust land is held in three ways: land in tribal trust, assignments to tribal members, or leases to tribal members. The Hoopa Valley Reservation's seven districts (Campbell, Hostler-Matilton, Agency, Sotkish-Chenone, Mesket, Norton, and Bald Hill) correspond with traditional Hupa villages.

The boundaries of the reservation were established by Executive Order on June 23, 1876 pursuant to the Congressional Act of April 3, 1864. The boundaries were expanded by Executive Order in 1891 to connect the old Klamath River (Yurok) Reservation to the Hoopa Valley Reservation. Further confirmation of the ownership by the Hupa Tribe of the Hoopa Valley Reservation came on October 31, 1988 with President Ronald Reagan's signature on Public Law 100-580, the Hoopa/Yurok Act.

CULTURE AND HISTORY

The Hupa historically lived along the shores of the Trinity River. The reservation, which covers about half of their traditional territory, contains several sites of historic and cultural significance. For many centuries the Trinity River, with its abundant runs of chinook salmon and steelhead, served as the community center for the Hupa culture. (For additional cultural information, see California introduction.)

At the heart of the valley is the ancient village of Takimildin. This is "the center of the world" for the Hupa, "the place where the trails return." Tributary streams divide the valley floor into six distinct fields, each corresponding to an ancient village site. For the purpose of dances and religious ceremonies, the land is divided into a northern and southern unit, with Takimildin in the center. The Brush Dance, the White Deerskin Dance, and the Jump dance are performed yearly.

Hupa people from the south fork of the Trinity River call themselves Tsnungwe, whereas the Hoopa Valley Hupa refer to themselves as Natinook-wa. The Tsnungwe were relocated to their homeland in the 1880s and have since maintained tribal relations. The Tsnungwe are an unacknowledged tribe with a current enrollment of about 150, though federal acknowledgment is pending.

GOVERNMENT

The non-IRA Constitution and by-laws of the Hupa Tribe were first approved on November 30, 1934. Revisions were adopted on September 4, 1952, August 9, 1963, and June 20, 1972. The Hoopa Valley Reservation is governed by an eight-member elected Tribal Council with members representing each of the seven districts. The chairperson is elected, at-large, by the tribal members. A vice-chairperson is elected by the Tribal Council from within its membership; a secretary, treasurer, sergeant-at-arms, and other administrative employees are appointed by the Council from outside its membership. Tribal Council members are elected for two-year terms.

The Hoopa Valley Tribe was one of the first native communities to participate in the Self-Governance Demonstration Project.

ECONOMY

Timber is the reservation's primary natural resource, and over three-quarters of the reservation are designated as commercial timberland. Through timber, some fishing and farming, and various retail enterprises, the Hoopa Valley Tribe is largely self-sufficient, despite the economic difficulties of the surrounding region.

AGRICULTURE AND LIVESTOCK

Although a substantial amount of acreage is suitable for agricultural production, fragmented land ownership patterns prohibit large scale commercial farming. At present, agricultural production is limited to small plot vegetable crops for household consumption, some grains, and native hay. Individuals also raise both horses and cattle on the reservation.

In addition, the Hoopa Valley Reservation participates in the University of California's Extension Program.

CONSTRUCTION

Many tribal members are involved in the construction industry, working on both non-reservation and reservation sites.

FORESTRY

Since the end of World War II, the primary economic activity on the Hoopa Valley Reservation has been its timber industry. A total of 55,000 acres of forested land are currently classified as harvest areas on the reservation. Hoopa's dominant old-growth species is the Douglas fir. For the past decade, the tribal government has managed its timber resources for a sustained yield harvest of approximately 14 million board feet.

Hoopa Forest Industries (HFI), a division of the Hoopa Valley Development Enterprise, logs and markets tribal timber. HFI practices environmentally responsible logging and gives priority in hiring to tribal members. HFI employs three members full-time and provides 60 seasonal jobs.

Tsemeta Forest Regeneration Complex, a tribal enterprise, supplies seedlings for the restocking of reservation timber land and sells seedlings to the Forest Service and other off-reservation entities. Employees harvest and maintain a seed bank using a local genetic base. This technique results in the production of superior quality trees that have a low mortality rate. Tsemeta is currently exploring the feasibility of expanding this business to include raising ornamentals, shrubs, shade trees, and fruit trees. The complex employs three full-time and six part-time workers and hires seasonal labor.

GOVERNMENT AS EMPLOYER

The Hoopa Valley Tribe employs approximately 400 people in 34 different tribal entities.

MINING

Currently sand and gravel are mined on the reservation. In the past, both lode and placer deposits have been mined in Hoopa Valley. The reservation is currently exploring its other mineral reserves, as the reservation may contain viable copper and mercury reserves in lode deposits, as well as the potential for platinum and gold recovery from placer deposits.

SERVICES

The tribe's Best Western Tsewenaldin Inn provides tourist information, limited tours, ride services, and continental breakfasts. The motel caters to both the vacation market and business travelers. Recently the motel has expanded its conference room facilities. This enterprise serves as an important source of tribal revenue and employment.

The tribe's BP Station and mini-mart was built to replace an existing gas station. The facility offers a service bay for minor automotive work, a full line of convenience items, gas, diesel, and propane fuel. The operation, which had a gross profit margin of over 30% in 1993, provides seven full-time and two part-time jobs.

In addition, several new businesses have opened on the reservation since 1986. These include a food and meat market, two pizza parlors, one breakfast and lunch restaurant, a delicatessen and an office supply store. These businesses both promote the reservation's self-sufficiency and provide jobs for tribal members.

TOURISM AND RECREATION

There are many sites of cultural, historic, and archeological significance on the Hoopa Valley Reservation. These sites include ceremonial dance grounds, aboriginal village sites, family cemeteries, and traditional camping and gathering areas. Many visitors enjoy the Hupa Tribal Museum which features Hupa dance regalia and basketry. Traditional ceremonies and dances are also held annually and are open to the public. Other reservation events include the Logging Show (held in early May), the Whitewater Boat Race (held Mother's Day and Father's Day), the Hoopa Open Rodeo (held in late June), and the 4th of July Celebration. The tribe also sponsors softball and basketball tournaments. Further information on the tribe's recreational programs can be acquired by contacting the Hoopa Recreational Committee or the Hoopa Rodeo Association.

Aside from all the scheduled activities, tourists come to the reservation to enjoy its natural beauty. Outdoor enthusiasts currently enjoy swimming, hiking, fly fishing, rafting, and camping on the reservation.

INFRASTRUCTURE

State Highway 96, which runs north/south through the reservation, serves as the chief access to the reservation. Highway 96 intersects with U.S. 299 twelve miles south of the reservation, and Interstate 5. US 101, the area's main artery, runs along the California coast 50 miles west of the reservation.

Commercial air service is available at the Eureka/Arcata Airport. In addition, the tribe maintains a 2022-foot runway used primarily for medical emergency transportation. UPS, the U.S. Postal Service, and Federal Express all serve the reservation daily, as do grocery supply trucks.

COMMUNITY FACILITIES

The reservation features a neighborhood center which includes tribal government offices, basketball court, swimming pool, tennis court, Head Start/Day Care Program, and a dental clinic. In addition, there are six churches on the reservation. The tribe is currently developing a valley-wide water system using a HUD Community Block Development Grant. Residents use individual septic systems. Electricity is supplied by Pacific Gas and Electric; while gas is purchased from private vendors. A solid waste management plan for the reservation is nearing completion; but at present, most residents self-haul their solid waste to an open trench dump on tribal land. The Klamath-Trinity Unified School District has offices and schools on the reservation. The College of the Redwoods maintains a branch community college in Hoopa. Humboldt State University is located in Arcata.

The Hoopa Tribal Clinic provides dental, home health care, vision, and ambulance service. The nearest IHS hospital is located in the city of Hoopa.

Hopland Reservation

Federal reservation
Pomo
Mendocino County, California

Hopland Band of Pomo Indians
P.O. Box 610
Hopland, CA 95449
(707)744-1647
Fax: 744-1506

Total area	62.65 acres
Total labor force (BIA, 1993)	125
High school graduate or higher	60.0%
Bachelor's degree or higher	10.9%
Unemployment rate (BIA, 1993)	70%
Per capita income (1989)	\$3,164
Tribal members in area	291
Tribal enrollment (tribe, 1994)	350

LOCATION AND LAND STATUS

The Hopland Reservation is located 90 miles north of San Francisco, 13 miles south of Ukiah, and approximately four miles east of State Highway 101, along State Highway 175. The majority of the developed area of the reservation lies in a small valley and consists of about 500 acres of vineyards and homes. Approximately 30 acres of the reservation are held in federal trust status for the community, and the remainder is owned privately by Indian and non-Indian families alike.

The original rancheria (comprised of two tracts totaling 2,070 acres) was established by departmental order of June 18, 1907, and acts of June 21, 1906, and April 30, 1908. The rancheria was terminated under the California Rancheria Act, and deeds were issued to individuals. By 1978 only 184 acres of the original 2,070 acres remained in Indian hands. Pursuant to a judgment vesting title issued in *Daniels v. Andrus, No. C10661WTS*, trust status has been reinstated to 16.38 acres of community lands and 64.53 acres of individually owned lands.

The decision as to whether individually owned lands would return to trust status was left up to the owner. Currently there are three parcels held in fee title by tribal members. An additional 21.89 acres have been purchased by the band. Because of the tribe's troubled history of landownership, the Hopland Reservation has a "checkerboard" landownership pattern.

CULTURE AND HISTORY

The Mendocino region has traditionally been the home of Pomo-speaking peoples; their language belongs to the Hokan language family, including languages spoken by peoples living from southern Oregon to southern Mexico. European settlement of these lands disrupted Pomo culture through the spread of diseases, the usurpation of tribal lands, and forced incarceration on federal reservations. In response, the Pomo banded together in efforts to buy back their lands from the late 1870s through the 1890s. By the turn of the century, however, much of this land was confiscated through foreclosure settlements and mortgage debts.

Responding to public pressure, Congress in 1905 authorized an investigation of the living conditions of "landless" Indians. Beginning in 1906, legislation initiated by C. E. Kelsey, the lawyer

and special agent appointed to lead the investigation, authorized annual appropriations for the purchase of Indian lands. Kelsey himself helped in the founding of the Hopland Reservation.

During a period of intense separatism and animosity toward indigenous peoples, the Pomo actively used the courts to challenge local segregationist policies. For instance in 1907 an Eastern Pomo, Ethan Anderson, won a court case granting the right to vote to non-reservation Indians. In 1923 Stephan Knight in Mendocino County challenged the state school-segregation laws and, in an out-of-court settlement, forced a local public school to admit his daughter. Knight later took on the city of Ukiah, challenging the separatist policy of the local movie theater.

While traditionally subsisting on native plants, fish, and game, the Pomo were forced to enter the wage economy during the Depression. Many Pomo women moved to the San Francisco Bay area and worked as domestics; there they were aided by the BIA. Pomo men, on the other hand, found local employment as migrant field workers and ranch laborers.

The Hopland Pomo strive to incorporate their traditional beliefs and practices into the context of their modern lives. They express their cultural heritage through their internationally recognized basketwork and through their ceremonial dancing. (For additional cultural information, see California introduction.)

GOVERNMENT

A seven-member elected Tribal Council governs the Hopland Reservation. The council includes a chairperson, vice-chairperson, secretary, and treasurer. Officers are elected for two-year staggered terms. In addition there is a General Council of all tribal members, which meets annually. The tribe has selected a separate OEDP Committee to advise the council on economic-development projects.

AGRICULTURE AND LIVESTOCK

Mendocino county's economic base is primarily agricultural. A number of Hopland men are employed at local ranches and farms.

ECONOMIC DEVELOPMENT PROJECTS

The tribe intends to establish an Economic Development Corporation to aid in the creation of development activities. As part of their development strategy, the Hopland people would like to develop a motel-restaurant complex on their land.

SERVICES

There are a number of small businesses in the vicinity of the reservation. A number of Hopland women are employed as clerical workers in Ukiah.

INFRASTRUCTURE

California state highway 175 is the nearest major artery; it connects with U.S. 101 in the town of Hopland. The tribe has its own transportation program, utilizing a van purchased with a U.S. Department of Labor grant, which provides daily transportation to the nearby town of Ukiah. All reservation roads are maintained by the county, except the road leading to the HUD housing project, which is maintained by the BIA.

COMMUNITY FACILITIES

The Hopland HUD housing project has its own sewage-collection facility and water system. Other residents rely on wells and septic tanks. Solid waste is handled by Empire Waste of Ukiah.

Children attend area public schools, but the tribe offers a learning center and early child development programs. Health care is

contracted through a program funded by the Indian Health Services.

The Tribe provides its own fire protection.

Jackson Rancheria

Federal reservation
Mewuk Tribe
Amador County, California

Jackson Band of Mewuk Indians
1600 Bingo Way
P.O. Box 150
Jackson, CA 95642
(209) 223-3931
Fax: 223-5366

Total area	330.66 acres
Total labor force	8
High school graduate or higher	50.0%
Unemployment rate	75.0%
Per capita income	\$6,425
Population	27

LOCATION AND LAND STATUS

The Jackson rancheria occupies approximately 330 acres in central California, in the foothills of the Sierra Nevada Mountains, about 50 miles southwest of Sacramento. It was initially established on January 7, 1895, after the Act of March 3, 1893 appropriated \$10,000 for the purchase of land for the Digger Indians of Central California at Jackson.

CULTURE AND HISTORY

Members of the Mewuk Tribe reside on the Jackson Rancheria. For the Sierra Mewuk, white contact came with a fury in the wake of the California gold rush begun in 1848. Prior to contact, the Sierra Mewuk numbered about 8,000; by 1910 their numbers had dwindled to less than 700. The balance had succumbed to diseases and widespread killings with most of the survivors having fled into hiding. (For additional cultural information, see California introduction.)

Today, the Sierra Mewuk once again occupy a portion of their ancestral lands. Yet throughout this period on the reservation, the tribe has had to weather numerous struggles with the federal government over compensation for appropriated territories and for official recognition. The Mewuk, like other tribes, faced termination after the 1958 California Rancheria Act. The Jackson Rancheria has tenaciously fought its way back from termination status to become one of only two federally recognized bands of Mewuk (the other being the Tuolumne Band). With the recent openings of both a profitable casino and a branch of the Tuolumne Indian Health Center, the fortunes of the Jackson Band now appear to be on the upswing. The traditional language, though not commonly spoken, continues to be passed along to a few members of the younger generation.

GOVERNMENT

The Jackson Rancheria is currently organized under a Draft IRA Constitution and Bylaws and is governed by an Interim Council.

The Council officers include a chairperson, vice-chairperson, and a secretary/treasurer.

FORESTRY

The densely forested land in and near Mewuk territory has traditionally provided employment opportunities through lumber-related industries. However, the small size of the Jackson Rancheria strictly limits the tribe's timber resources.

GAMING

Jackson Indian Bingo-Casino, built in 1985, serves as the tribe's primary business enterprise and employment opportunity. As of late 1994, the casino employed 220 people. The casino includes a fast-food stand that is currently being renovated to include full dinner service. A planned expansion of the casino has been temporarily suspended.

GOVERNMENT AS EMPLOYER

Since the Tribal Government directly controls and operates the casino, most employed tribal members work for or through the Tribal Government.

MINING

Though the legendary California gold rush played itself out within a few years, the region remains a site for free-lance prospectors, as well as a few tourist ventures that advertise gold-panning in area creeks and streams.

INFRASTRUCTURE

Highway 88, which connects to Stockton 45 miles to the southwest, serves as the primary highway access to the rancheria. Highway 16 provides access to Sacramento. Commercial air service is available at a municipal airport located six miles from the rancheria. Bus service is available four miles away. Federal Express serves the nearby town of Jackson, while UPS serves the region.

COMMUNITY FACILITIES

A community water system is currently under construction. Sewage service is provided through individual septic tanks. Health care is provided by Tuolumne Indian Health Service, which has a satellite clinic on the Jackson Rancheria. The town of Jackson (four miles away) provides public school services. Revenue from the casino is providing funds for the construction of housing for all tribal members in need.

southeast of El Cajon in southern California, along State Highway 94 in San Diego county. In 1912 the San Diego Diocesan Office of Apostolic Ministry deeded 2.34 acres of land to Jamul Village, and a further 4.0 acres was deeded by the Daley Corporation of San Diego. The residents of Jamul attained federally recognized reservation status in 1981.

CULTURE AND HISTORY

The Jamul Band of Mission Indians are part of the Kumeyaay or Diegueño Tribe of southern California. Their language belongs to the Hokan language group; languages included in this group are spoken by peoples from southern Oregon to southern Mexico. The Kumeyaay people are related to the Colorado River people, who are believed to have been the first Native Americans in the Southwest to come into contact with Europeans. The area's heavy concentration of Spanish missionaries, with their zeal for assimilation, adversely affected the Kumeyaay people's native language and culture retention.

The Kumeyaay presently occupy eight of the 17 reservations in San Diego County. Prior to the Mexican-American War, the people freely traveled and lived in what is now southern San Diego County and northern Baja California, Mexico. Although the 1891 Act for the Relief of Mission Indians established a number of reservations for the Kumeyaay people, several small bands, including the Jamul, remained landless.

During the early 1900s, many Jamul members worked for John Spreckels, who owned the Jamul Rancho and was the proprietor of Spreckels Sugar. They camped near their cemetery, which was close to a corner of the rancho. Spreckels assured them they would not be evicted, and in 1912 deeded 2.5 acres of "cemetery and approaches" to the Catholic Bishop for Jamul habitation.

Because of their lack of federal recognition for so many years, the tribe was not eligible for many federal funds designed to aid Indian people. Through their own efforts, and with the assistance of the California Indian Legal Services, the tribe was finally able to obtain federal recognition in 1975, which granted them rights to certain BIA and other federal services. (For additional cultural information, see California introduction.)

GOVERNMENT

The Jamul tribal government operates under articles of association and bylaws that established a General Tribal Council, composed of the entire voting membership of the tribe and a smaller Tribal Council, whose members are elected every two years. The six-member Tribal Council includes a chairperson, a vice-chairperson, and a secretary-treasurer. The General Tribal Council meets twice annually, or as necessary to conduct urgent business, and the Tribal Council usually meets monthly.

AGRICULTURE AND LIVESTOCK

The Jamul Tribal Council consider a vegetable garden project their primary economic objective. Because of the area's ideal frost-free climate, the tribe, along with outside consultants, are of the opinion that this project would enhance the livelihood of the Jamul Tribe. There are two other vegetable garden projects within the vicinity that have been successful for several years.

INFRASTRUCTURE

State Route 94, accessible a mile east of Jamul, serves as the reservation's closest major artery. Roads inside the reservation are unpaved. The nearest commercial airline service is available in San Diego. Bus and freight services are available in nearby El Cajon.

Jamul Indian Village

Federal reservation	
Kumeyaay	
San Diego County, California	
Jamul Indian Village	
P.O. Box 612	
Jamul, CA 92035	
(619) 669-4785	
Fax: 669-4817	
Total area	6 acres
Tribal members in area	60

LOCATION AND LAND STATUS

The small reservation is located in rolling hills about 10 miles

COMMUNITY FACILITIES

Water is obtained from a community well, and sewage is disposed of by individual septic systems. Electricity is supplied by San Diego Gas and Electric. A small church and tribal hall are located on the reservation. There is a county hospital, county welfare clinics, and private dental facilities located in El Cajon.

Karuk

Federal reservation
Karuk
Humboldt and Siskiyou counties, California

Karuk Tribe of California
P.O. Box 1016
Happy Camp, CA 96039
(916) 493-5305
Fax: 493-5322

Total area	242.6 acres
High school graduate or higher	100.0%
Bachelor's degree or higher	100.0%
Per capita income	\$5,000
Population	400

LOCATION AND LAND STATUS

The Karuk Tribe of California, centered on the town of Happy Camp, is located in northwestern California; traditional lands lie 70 miles south of Oregon and span 120 miles east to west, extending generally west from Interstate 5. Currently tribal lands encompass approximately 300 acres. Tribal members live in both Siskiyou and Humboldt counties. Karuk aboriginal lands encompass Yreka and Happy Camp, in Siskiyou County, and Orleans in Humboldt County. State and federal landholdings within this territory account for 90 percent of ownership.

In 1979 the Orleans Karuk Council Corporation purchased 6.62 acres of land, which was then accepted into trust by the federal government. A gift deed on August 22, 1979 from the state of California granted 10.6 acres to the United States in trust for the Karuk Tribe of California. This land was accepted into trust on February 6, 1980.

CULTURE AND HISTORY

Archaeological and anthropological evidence suggests that ancestors of the Karuks occupied northwestern California by around 30 B.C. and perhaps much earlier. The Karuk language is related to the Hokan language group, which includes languages spoken by peoples from southern Oregon into southern Mexico.

The traditional boundary of Karuk territory followed the watersheds bordering the Klamath River. Living in scattered villages along or near rivers and streams, the Karuk fished for salmon, a dietary staple, and hunted for elk, beaver, bear, deer, small animals, and birds. The Karuks' current population centers include the communities of Yreka, Happy Camp, and Orleans.

Around the turn of the century, many Karuks moved from the river areas, searching for wage-earning employment in the agricultural valleys and shipping centers on the coast. In addition many Karuk children were removed for long periods and sent to government boarding schools in Oregon, Nevada, southern California, and the Midwest.

During the 1950s and 1960s, the Karuk people's interests were represented by nonprofit corporations, chartered by the state of California. Functioning in place of a Tribal Council, these Karuk organizations administered programs, purchased land, and operated under democratically elected boards of directors. Through the efforts of these organizations and Karuk activists, the tribe was finally recognized by the U.S. Congress in 1979.

Although one of the largest tribes in California, with approximately 4,800 members, the Karuk Tribe has a small land base. Federal recognition only occurred in 1979 after a group of elders purchased a 6.6-acre parcel of land, which was then placed into trust status. This sequence of events qualified the tribe for establishment under the Indian Reorganization Act of 1934.

Various ceremonies remain an important aspect of the Karuk lifestyle; the Pick-ya-wish (World Renewal Ritual), the Jumping Ceremony, and the White Deerskin Ceremonies reiterate the Karuks' relationship with and appreciation for the natural world and serve as a means of regulating social relations. (See California introduction for additional cultural information.)

GOVERNMENT

The Karuk people are governed by an elected nine-member Tribal Council, whose membership includes a chairperson, vice-chairperson, secretary, and treasurer. Federal Recognition was granted in February of 1979, and the Karuk Tribe of California was constituted on April 6, 1985. A constitution, drafted under the authority of the Indian Reorganization Act of 1934, was approved on April 17, 1985.

The current tribal government is a consolidation of the autonomous political organizations that had represented the interests of Karuk individuals since the 1970s.

AGRICULTURE AND LIVESTOCK

There is little agricultural use of land in the tribal territory, although the tribe does raise 40 acres of alfalfa. Some individuals also raise livestock.

CONSTRUCTION

Tribal members are employed in private construction enterprises. In addition, the tribe hires members for home-improvement jobs and housing construction.

ECONOMIC DEVELOPMENT PROJECTS

Karuk economic development projects are overseen by the Karuk Community Development Corporation. Current projects include a building-materials business, a newly constructed laundromat, employment through U.S. Forest Service forestry contracts, and various consulting and business-development projects.

FISHERIES

Over 600 fish hatcheries are located within Karuk territory. Many of these projects were initiated in 1979, through a salmon-enhancement program with the California Department of Fish and Game. Designed to repopulate the streams of the Klamath River system, the program involves water-temperature monitoring, the establishment of rearing ponds, and stream restoration. Although the state has since decreased funding for this project, tribal members remain employed to run the enterprise. Currently, the tribe is considering a joint project with the BIA to research the status of anadromous fish originating in the basin.

FORESTRY

The private logging industry is an important source of tribal employment.

GOVERNMENT AS EMPLOYER

Over 80 people are employed by the tribe to implement various federally funded programs (such as those from the BIA, HUD, and the Indian Health Service). The Tribal Council employs 12 people on a full-time basis and hires three to four others on a temporary basis each year. Services and programs initiated by the U.S. Forest Service and the Department of Transportation provide limited and seasonal employment for tribal members.

INDUSTRIAL PARKS

The tribe is currently considering the feasibility of an industrial park.

MANUFACTURING

The tribe is planning a furniture manufacturing business.

SERVICES

As in most parts of the country, the service economy of the general area provides many jobs for tribal members. In addition, tribal members run a local laundromat, a building-materials business, a bar, and an auto-parts business.

TOURISM AND RECREATION

The beauty of the surrounding mountains and rivers attracts many tourists to the Klamath Mountain area each year. Individual members of the Karuk Tribe own RV parks and mobile-home parks. In addition, the Karuk Tribe holds a limited 51-percent interest in the Karuk-Beartooth Wilderness School, a Native American-owned rafting company and wilderness school in the Klamath River-Marble Mountain Area. One of the tribe's priorities is to develop a replica of a Karuk fishing village, with planned commercial and recreational uses, about 70 miles southwest of Yreka.

INFRASTRUCTURE

Interstate 5 and California Highway 97 run north-south through the area; State Route 96 intersects Interstate 5 north of Yreka. Interstate 5 serves as the major transportation route in the area. There are noncommercial airports in Hoopa, Yreka, and Happy Camp. The nearest commercial airports are in Redding and Eureka/Arcata. Siskiyou County is served by bus lines and numerous truck lines. For the Humboldt County portion of Karuk territory, only State Highway 96 and a small county airport in Hoopa are available. According to the tribe, the Yreka area offers the best infrastructure for economic development.

COMMUNITY FACILITIES

There are eight health clinics within Karuk territory. A new Indian Health Clinic in the Yreka area is staffed by a general practitioner and a dentist. Medical services are also available at the Happy Camp and Orleans health clinics. The tribe has three community centers, with 11 acres supporting the Karuk Indian Community Center near Happy Camp.

La Jolla Reservation

Federal reservation

Luiseno

San Diego County, California

Star Route, Box 158

Valley Center, CA 92082

(619) 742-3771 or 3772

Total area	8,541.25 acres
Allotted	634 acres
Total labor force	31
High school graduate or higher	66.7%
Bachelor's degree or higher	6.3%
Unemployment rate	19.4%
Per capita income	\$4,269
Population	162
Tribal enrollment	620

LOCATION AND LAND STATUS

La Jolla Reservation spans 8,541.25 acres along the southern slopes of Mount Palomar and descends in cascading terraces to the cool forests of the upper reaches of the San Luis Rey River. The reservation is located off State Highway 76, 25 miles east of Escondido and 60 miles northeast of San Diego. The La Jolla Reservation was first established by Executive Orders of December 27, 1875 and May 15, 1876. An Executive Order of May 3, 1877 returned some land to the public domain. The present reservation was established on September 13, 1892. Six hundred and 34 acres were subsequently allotted.

CULTURE AND HISTORY

The Luiseno language is of the Cupan group of the Tatic language, a subfamily of the greater Uto-Aztecan linguistic family. The term Luiseno is derived from the San Luis Rey Mission and has been used in Southern California to refer to those Tatic-speaking people associated with the Mission. Luiseno traditional territory originally covered roughly 1,500 miles of southern California to the north of the Kumeyaay land, including most of the San Luis Rey and Santa Margarita drainages. The La Jolla Reservation lies within traditional Luiseno territory. The Luiseno people first met European settlers when Gaspar de Portola's expedition arrived in 1796. The San Diego Mission was founded to the south two years later. (For additional cultural information, see California introduction.)

Historically, the Luiseno relied on agriculture for subsistence, using sophisticated farming techniques to manage the area's natural resources. The Luiseno people continued their reliance upon agriculture until early in the 20th century, when the city of Escondido built a dam above La Jolla diverting all their water. Many native people were forced to leave the reservation and seek work in the wage economy.

In 1951, a claim for the stolen reservation water was added to the Mission Indian Land Claim case. After a 1973 hearing, the Federal Power Commission required Escondido to regularly release six miner's inches from the dam. After many testimonies, the San Luis Rey Case was settled out of court in 1985, with the involved bands receiving financial compensation. La Jolla, along with four other reservations, organized the San Luis Rey Indian Water Authority.

GOVERNMENT

The La Jolla Reservation is governed by a General Council, composed of all tribal members age 21 and older. The five-member

elected Tribal Council includes a chairperson, vice-chairperson, secretary/treasurer. The Tribal Council meets monthly and serves for two-year terms. The tribe is organized under a non-IRA Articles of Association which was approved in 1962. The La Jolla Tribal Government developed one of the first Tribal Employment Rights Offices in California.

ECONOMY

Employment on the reservation is primarily seasonal; the tribe's three enterprises operate only during the summer, although they averaged \$800,000 in tribal revenue in 1994. In addition, the tribe is in the process of developing an ordinance creating the La Jolla Development Corporation Board of Directors to oversee tribal economic activities. This type of corporation would encourage joint business ventures with the tribe.

ECONOMIC DEVELOPMENT PROJECTS

Projects which the tribe is exploring include a spring water bottling plant, an off-road vehicle facility, an alternative energy power plant, and commercial businesses which would continue to enhance the area's recreational trade.

SERVICES

The Trading Post Store, one of three existing tribal enterprises, provides some seasonal employment for tribal members and has shown a persistent profit.

TOURISM AND RECREATION

Excellent stream fishing is available at the La Jolla Indian Campground, which lies along the San Luis Rey River. The tribe currently intends to expand and upgrade this facility. In addition, the Sengme Waterpark, which has been in operation since 1984, offers water slides and pools for the visitor's enjoyment.

INFRASTRUCTURE

Escondido, 25 miles west, has the nearest bus, train, and truck service. The reservation is accessed by Highway 76; Interstate 15 runs north/south about 15 miles west of the reservation. Interstate -5 runs north/south and lies approximately 30 miles west. No public transportation to the reservation is available. The San Diego International Airport serves the region.

COMMUNITY FACILITIES

Community facilities on the reservation include the tribe's multi-purpose community building. The reservation has its own domestic water system. Septic tanks are used for sewage disposal. San Diego Gas and Electric provides electricity to the area. La Jolla belongs to the North County Luiseño Clinic on the Rincon Reservation; a hospital is also available in Escondido. Children attend public schools in nearby Escondido. The tribe is exploring the possibility of developing an alternative tribal school program to better meet its children's needs. The County's extensive educational system includes 38 colleges and universities and five community college districts.

La Posta Reservation

Federal reservation

Kumeyaay

San Diego County, California

La Posta Band of Mission Indians

1064 Barona Road

Lakeside, CA 92040

(619) 561-9294

Total area

3,556.49 acres

Tribal enrollment

16

LOCATION AND LAND STATUS

La Posta Reservation spans 3,556.49 acres of high desert county in the Laguna Mountains, 56 miles east of San Diego and 46 miles west of El Centro. Located just west of the Manzanita and Campo Indian Reservations, the reservation is bordered on the southwest corner by Interstate 8.

The reservation was established on February 10, 1893 under the authority of the Act of January 12, 1891. In 1910 the Indian Office moved families with children from La Posta to the nearby Campo Reservation. The Bureau of Indian Affairs attempted to sell the land, believing that no descendants existed. In 1965 the descendants, who had been forcibly moved to Campo, came forward and reclaimed La Posta.

CULTURE AND HISTORY

The residents of La Posta are members of the Kumeyaay Tribe. The group's language belongs to the Yuman branch of the greater Hokan linguistic family. The Kumeyaay's traditional territory encompassed what is now San Diego County. (For additional cultural information, see California introduction.)

Since contact with European settlers, the Kumeyaay people have actively resisted the encroachments on their lands and to their traditional life-styles. The southern inland Kumeyaay avoided the Spanish troops and fought to free tribal members who were enslaved on the Mission San Diego. Eleven reservations were established under the Act for the Relief of Mission Indians in 1891. These reservations proved inadequate, and many Kumeyaay were forced to leave or starved on the water-scarce lands. Public outcry forced the federal government to expand this territory.

The La Posta Reservation has a small population, with some members residing on adjacent lands. During the 1989, the tribe enrolled 14 new members, a historic event, considering that only a few years earlier the BIA couldn't locate any heirs for La Posta and sold the right-of-way for Interstate 8 without obtaining an on/off ramp for the reservation.

GOVERNMENT

The La Posta Reservation is governed by a General Council. Elected Council members include a chairperson, vice-chairperson, and business manager. Elected members serve for two-year terms and the General Council meets at least twice a year. The band is organized under an IRA Constitution which was approved on March 5, 1973.

TOURISM AND RECREATION

The reservation's natural beauty serves as its greatest asset. La Posta is nestled under the shadow of 6,270-foot Mount Laguna at the eastern edge of the Cleveland National Forest. Currently, the tribe

is exploring the possibility of opening a campground at Little La Posta.

INFRASTRUCTURE

La Posta's rugged terrain is accessible only by two narrow dirt roads. Interstates 8 and 80 and U.S. 94 run near the reservation. The nearest airstrip is to the southeast in Jacumba; commercial air service is available in San Diego.

COMMUNITY FACILITIES

Individual wells provide water to the reservation's residents. Septic tanks are used for sewage disposal. Health care is provided by the Indian Health Service Clinic in Alpine.

Laytonville Rancheria

Federal reservation
Cahto
Mendocino County, California

Cahto Indian Tribe
P.O. Box 1239
Laytonville, CA 95454
(707)984-6197

Total area	200 acres
Tribally owned	200 acres
Total labor force	19
High school graduate or higher	35.2%
Unemployment rate	58.7%
Population	137

LOCATION AND LAND STATUS

The 200-acre Laytonville Rancheria is located in northwest California, approximately three miles west of the town of Laytonville and 26 miles north of Willits, on U.S. Highway 101. The rancheria is covered with large pine trees, manzanita trees, and wild grass, on rolling hills.

The area was originally bought by missionaries for "landless" Indians, but when trouble developed regarding titles to the land, the Bureau of Indian Affairs purchased the 200 acres under authority of the act of June 21, 1906. All the land is tribally owned.

CULTURE AND HISTORY

The Cahto people, one group of whom live on the Laytonville Rancheria in their traditional territory, represent the remaining members of a small tribe who lived in the southernmost area of the traditional Athabascan lands in northwestern California; linguistically they are related to other groups living in the interior of Alaska and northern Canada, as well as to the Navajos and Apaches of the Southwest. The region's variety of plant-food sources, primarily acorns, traditionally served as the tribe's dietary staple.

Concern over the welfare of the "landless" Cahto propelled the area's missionaries to purchase the land for this rancheria; a variety of title problems eventually convinced the federal government to take over the purchase by 1908. The confines of rancheria life, as well as the usurpation of their traditional lands, forced the Cahto to join the wage economy at the turn of the century. The hilly terrain

of Mendocino County offered employment in the cattle- and sheep-ranching industries. Later in the 20th century, the timber industry provided jobs for the area's indigenous peoples.

At present the Cahtos continue to seek employment in the timber and agricultural sectors, which provide Mendocino County's major employment opportunities. While the timber industry has been in decline, the majority of employed Cahto men still work in wood processing and related fields. Seasonal employment is also plentiful during the harvesting of the area's pears, grapes, prunes, and walnuts, especially for women, who can bring their children with them to the fields.

The Cahto tribe living on and near the Laytonville Rancheria remains a small, cohesive group. Since the 1950s the rancheria's population has dramatically increased, as more housing has become available. A cedar roundhouse stands in the center of the residential area and serves as a dance and meeting hall for the tribe.

GOVERNMENT

The Laytonville Rancheria is governed by a General Council, composed of all adult members of the tribe at least 21 years old. An Executive Committee is elected annually, which includes a chairperson, vice-chairperson, and secretary-treasurer. Two members of the Executive Committee represent a quorum. The General Council meets three times annually, in March, August, and November. The tribe is organized under Articles of Association approved in July of 1967 and amended in 1971.

ECONOMY

Tribal members participate in both Multi-Indian Tribes, Inc. and its subsidiary, E.A.R.T.H. (Economic Advancement for Rural Tribal Habitats). E.A.R.T.H.'s planning component has aided the tribe with many aspects of their economic development program, including proposal writing, accounting and bookkeeping, grant writing and control, and project assistance.

AGRICULTURE AND LIVESTOCK

Laytonville members continue to provide inexpensive seasonal labor to the area's agricultural industry, as they have done throughout the century.

FORESTRY

There are hundreds of acres of land within and adjacent to the rancheria that are suitable for controlled timber farming. The tribe is currently considering the feasibility of developing this industry.

GOVERNMENT AS EMPLOYER

A number of tribal members are employed through government-funded grants that provide necessary social services to tribal members. Some of these positions involve the administration of tribal services, rancheria maintenance, and educational programs.

TOURISM AND RECREATION

The tribe is planning to build a gym and ball field on the rancheria. The gym would not only offer rancheria members a recreational center, but would also double as a cinema for the Laytonville community; the town of Laytonville currently lacks a movie theater. The tribe is also developing a campground within the rancheria.

INFRASTRUCTURE

U.S. Highway 101, the area's major artery, runs north-south five miles from the rancheria and passes through the town of Laytonville. The rancheria is connected to U.S. 101 by winding Branscomb Road.

Bus and truck lines stop in Laytonville, two miles from the rancharia. There are rail and freight services in Willits, 24 miles away. Willits also has an airstrip, but the nearest commercial air service is available in Ukiah, 59 miles from the rancharia.

COMMUNITY FACILITIES

Water for residents is supplied from a 20,000-gallon holding tank. Septic tanks are used for sewage disposal. Pacific Gas and Electric provides the rancharia with electricity, and residents purchase bottled gas. The Cahto Multi-Purpose Center contains tribal offices and serves as the rancharia's meeting hall. Children attend both elementary and high school in the nearby town of Laytonville; a school bus provides transportation. In addition, Mendocino Community College offers an extension program in Laytonville, where area residents may earn associates degrees. The nearest health facility is the Long Valley Health Clinic in Laytonville, but most rancharia residents receive their health care from the Mendocino County Indian Health Board Clinic, located in Ukiah. The rancharia also has the service of its own community health representative. The nearest hospital is in Willits.

Likely Rancharia

Federal reservation	
Pit River	
Modoc County, California	
Pit River Tribe	
P.O. Drawer 1570	
Burney, CA 96013	
(916) 335-5421	
Total area	1.32 acres
Tribal enrollment	See Pit River

LOCATION AND LAND STATUS

The rancharia, which serves as a tribal cemetery, is located in northeastern California, on the South Fork River near the South Warner Wilderness area.

This rancharia was purchased on June 26, 1922, by authority of acts of June 21, 1906, and April 30, 1908.

CULTURE AND HISTORY

The Pit River Tribe uses this small parcel as their tribal cemetery. Prior to the influx of white immigrants, Pit River people lived throughout what are now Modoc, Shasta, and Lassen counties. The Pit River Tribe is composed of 11 distinct tribes, and their current tribal lands span six small rancharias, some allotted lands, and 79 acres of land purchased in 1983 in the town of Burney, where their tribal headquarters and health center are located. These bands speak the Achumawi and Atsugewi languages, which are two closely related members of the Palaihnihan branch of the Hokan language family, including languages spoken by peoples from southern Oregon into southern Mexico. The majority of tribal members live off tribal lands because of the area's lack of permanent employment opportunities. (See California introduction for additional cultural information.)

GOVERNMENT

The Pit River Tribe was recognized by the federal government in 1976 and is governed by a Tribal Council consisting of an elected representative from each of the tribe's 11 bands. Tribal officers

include a chairperson, vice-chairperson, and secretary. The tribe's constitution was approved in 1986.

INFRASTRUCTURE

Reno, Nevada, 169 miles from the rancharia, has the nearest commercial airline and train facilities. Bus and truck services are available in Likely, 6 miles away.

COMMUNITY FACILITIES

There are no community facilities on the rancharia.

Lone Pine Reservation

Federal reservation
Paiute and Shoshone
Inyo County, California

Paiute-Shoshone Indians of the Lone Pine Community
P.O. Box 747
Star Route 1-1101, South Main St.
Lone Pine, CA 93545
(619) 876-5414

Total area	237 acres
Total labor force	68
High school graduate or higher	68.4%
Unemployment rate	23.5%
Per capita income	\$5,433
Population	235
Tribal enrollment	1,400

LOCATION AND LAND STATUS

The Lone Pine Reservation occupies 237 acres of the Owens Valley in south central California on the eastern slope of the Sierra Nevada Range. It sits about 10 miles north of Owens Lake and due east of Mount Whitney, the tallest mountain in the continental United States. The topography of the reservation consists of fairly flat, scrubby, high desert land. The elevation is about 4,000 feet.

The original Lone Pine Reservation (along with those of Bishop and Big Pine) was established in 1912 by Executive Order. The current reservation was acquired through a land exchange deal struck between the city of Los Angeles and the federal government in 1939 wherein 3,000 acres of trust land were exchanged for 1,391 acres of valley land, the sites of the present-day Owens Valley reservations. An Act of April 20, 1937 authorized this exchange.

CULTURE AND HISTORY

The people of the Lone Pine Reservation are members of the Owens Valley Paiute, a group that in the mid-19th century controlled a 120-mile long tract of land encompassing the Owens River on the eastern slope of the Sierra Nevadas in south-central California. The Owens Valley Paiute speak essentially the same language as that of the Mono Indians west of the Sierras, while their culture is quite similar to that of the Northern Paiutes of Nevada. (For additional cultural information, see California introduction.)

Like the Valley's other reservations established during the early 1900s, Lone Pine was too small for traditional hunting and gathering, and the land choice was not conducive to full-scale farming or ranching. Hence, the residents relied on small-scale farming and gardening, along with menial labor at area ranches and towns.

Motivated by the desire to control the Mono Lake Basin water rights, in 1937 the city of Los Angeles (through an act of Congress) was empowered to exchange the Owens Valley Reservation lands for 1,391 acres it had previously owned. L.A.'s domination of the region spelled the end of the local farming and ranching economy. By the 1970s and '80s, tourism had become a mainstay of the valley's economy. Aside from tourism, some tribal members work in area mines and as service providers through the tribes, the county, or the state. The valley as a whole is governed by the Owens Valley Paiute-Shoshone Board of Trustees, a body responsible for administering programs that affect all native people in the valley. The Board also sponsors cultural programs, pow wows, and annual celebrations.

GOVERNMENT

The tribe is organized according to the Rehabilitation Trust Agreement of June 17, 1939 and Assignment Ordinance of April 17, 1939. Lone Pine is part of the Owens Valley Board of Trustees, a board comprised of representatives from each of the four Owens Valley tribes. The tribe also maintains its own Tribal Council, consisting of five elected members, each serving two-year terms. Elections are held in June. Council officers include a chairperson, vice-chairperson, and a secretary/treasurer.

ECONOMY

The Owens Valley region has traditionally sustained ranching, limited agricultural activities, a little mining, and in more recent years, a good deal of tourism. At present, the reservation claims little in the way of economic resources, though the Tribal Council looks to the examples of Bishop and Big Pine for viable manufacturing development models.

TOURISM AND RECREATION

The reservation's scenic location and pleasant weather serve as its primary attributes for building a tourist trade. It sits 10-15 miles from Mount Whitney, the tallest mountain in the lower-48, which itself sits on the eastern border of Sequoia National Park. Kings Canyon National Park lies directly to the north of Sequoia, with Yosemite due north of that. Hence, the region already has a thriving tourist trade; the tribe's challenge lies in capitalizing on this already established tourism industry.

INFRASTRUCTURE

U.S. Highway 395 runs north-south through Lone Pine. The town of Bishop maintains a commercial airport, while private aircraft facilities are available in Lone Pine. Lone Pine also offers access to commercial train, bus, and trucking facilities.

COMMUNITY FACILITIES

Electric power is provided by the Los Angeles Department of Water and Power. Water is also furnished by the City of Los Angeles. Propane is available through local contractors. Health care services are provided by the Toiyabe Indian Health Project which serves the entire valley.

Lookout Rancheria

Federal reservation
Pit River
Modoc County, California

Pit River Tribe
P.O. Drawer 1570
Burney, CA 96013
(916) 335-5421

Total area	40
Total labor force	28
High school graduate or higher	80%
Unemployment rate	25%
Per capita income	\$7,918
Population	62

LOCATION AND LAND STATUS

Lookout Rancheria spans 40 acres near the Pit River in Modoc County, partially surrounded by the Shasta National Forest. Adin, located on Highway 299, is the closest town to the rancheria. Bieber lies to the south of the rancheria. Lookout Rancheria was purchased on October 11, 1913, by authority of Acts of 1906 and 1908 appropriating funds for purchase of lands for California Indians.

CULTURE AND HISTORY

Residents of the Lookout Rancheria belong to the Pit River Tribe, which is composed of 11 distinct bands. These bands (Ajumawi, Aporidge, Astariwi, Atsuge, Atwamsini, Hammawi, Hewisedawi, Illmawi, Isatawi, Kosalektawi, Madesi) speak the Achumawi and Atsugewi languages, which are two closely related members of the Palaihnihan branch of the greater Hokan linguistic family. (For additional cultural information, see California introduction.)

The Pit River people's post-contact history is characterized by a continued struggle for a permanent land base. It was not until the passage of the Dawes Act in 1897 that some members of this tribe were able to acquire land as individual allotments. Prior to these allotments, most of the Pit River people lived in marginalized communities on the fringes of their territory. Through their own efforts, the tribe was able to garner land in clusters which served to reinforce their customary band formations. As was the case with many tribes who were affected by the Dawes Act, the Pit River people were unable to retain ownership of these allotted lands. Many of these allotments were acquired by the Pacific Gas and Electric Company between 1917 and 1930. By 1950 few of the former allotments were still retained.

A Congressional Act calling for the investigation of the status of California's "landless" Indians at the beginning of the 20th century led to the establishment of seven small rancherias in the Pit River Territory. None of the rancherias, including Lookout, were suitable for intensive agriculture; the Atsugewi bands received no rancheria land at all.

Beginning in 1919, the tribe attempted to have the federal government compensate them for unratified treaties. It was not until the Indian Claims Commission Act was passed in 1946 that the Pit River Tribe was allowed to file claims as a separate tribe. They received a favorable ruling in 1959 but were urged to support and join a compromise settlement for all the Indians of California. While the Mission Indians (of Southern California) and the Indians of California (Central California) agreed to the terms of the settlement, the Pit River Indians did not. The tribal representatives felt that the government's offer, which amounted to approximately \$0.47 per

acre compensation, was not adequate. In reaction to the tribe's rejection, the Bureau of Indian Affairs conducted a mail ballot of all enrolled members of the tribe. The resulting vote suggested that the members of the tribe accepted the claim settlement. The Indian Claims Commission determined that the balloting process was proper, while the tribal representatives felt that tribal members were not adequately informed. This ratified settlement caused substantial dissension and discord among the different bands.

GOVERNMENT

Recognized in 1976, the Pit River Tribe is governed by a Tribal Council which consists of an elected representative from each of the tribe's 11 bands. The Executive Department, composed of the tribe's officers, includes a chairperson, vice-chairperson, secretary, recording secretary, sergeant at arms, and treasurer. The tribe is organized under an IRA Constitution which was ratified on December 3, 1987. The constitution was amended for an Enrollment Ordinance in 1988, and a Land Assignment Ordinance in 1991.

ECONOMY

Since the mid-1970s, when the rancheria was almost deserted, Lookout has experienced a substantial population growth. Even so, lack of employment opportunities in the area have caused most of the Pit River people to move off their trust lands. In Modoc County, employment opportunities are primarily seasonal, with forest-related industries providing most of the jobs. The majority of the employed residents of Lookout are engaged in the service economy.

While the number of bands and the isolated location of the rancherias and trust lands pose many obstacles for the successful delivery of governmental services, the Pit River Tribal Council has been attempting, since its recognition in 1976, to develop a more permanent economic base on its tribal lands.

FORESTRY

Because of the vast timber resources found in the Modoc county, jobs created though lumber and wood products businesses employ a substantial number of area residents, including tribal members.

GAMING

The Pit River Tribe has run a weekly bingo project since 1985. Profits from this endeavor are being invested to fund construction of a future permanent building for their bingo project. Profits are also used to fund tribal enterprises.

GOVERNMENT AS EMPLOYER

Federal and state jobs serve as an important source of employment for Modoc County residents.

SERVICES

The tribe is currently considering the feasibility of building a combination truck stop/ restaurant/Indian gift shop. One possible site for this facility is at the "four corners" area (at the intersections of Highways 89 and 299). Ownership of this intersection is currently being investigated.

TOURISM AND RECREATION

Tourism accounts for a substantial amount of the area's revenues. Modoc County is primarily composed of National Forest Lands (the Modoc and Shasta National Forests). Hunting and fishing are plentiful throughout the county, with deer hunting particularly rich in the southeastern portion of the county. Many visitors enjoy the county's Clear Lake National Wildlife Refuge and Cedar Pass (for winter sports). Other popular sites include the Lassen Volcanic National Park, Lava Beds National Monument, and Burney Falls State Park.

The Pit River Tribe is currently considering the development of an RV park along either Highway 299 or 89. The tribe is also considering developing a campground or negotiating with the National Forest Service to manage an existing one.

INFRASTRUCTURE

State Highway 299 is located six miles from the rancheria at the site of the nearest town, Adin. State Highway 299, southbound, leads to the area's commercial hub, Redding, which is located 108 miles from the rancheria. Bus lines stop in Adin. Truck lines are available in Bieber, 12 miles from the rancheria. The closest rail service is available in Redding. A private airstrip is in Bieber.

COMMUNITY FACILITIES

The Pit River Tribe's administrative headquarters are located in Burney. The water system was installed by the U.S. Public Health Service. Bottled gas is purchased. Residents use individual septic tanks for sewage disposal. Electricity is provided by Pacific Gas and Electric. The Meyers Hospital in Fall River Mills, 32 miles from the rancheria, offers medical services. The USPHS Modoc Indian Health Center is in Alturas, where private medical care is also available. In addition, the Pit River Tribe's Health Clinic is located in Burney near their temporary tribal headquarters. The clinic is a member of the California Rural Indian Health Board.

Los Coyotes Reservation

Federal reservation	
Cahuilla, Cupeño	
San Diego County, California	
Los Coyotes Band of Mission Indians	
P.O. Box 249	
Warner Springs, CA 92086	
(619) 782-3269	
Total area	25,049.63 acres
Total labor force	34
High school graduate or higher	61.4%
Per capita income	\$6,625
Population	181
Tribal members in area	212

LOCATION AND LAND STATUS

The Los Coyotes Reservation is located approximately 50 miles from San Diego, between the Cleveland National Forest and the Anza-Borrego Desert State Park, in scenic forested hills and valleys east of Mount Palomar and adjacent to a number of hot springs.

An Executive Order of May 5, 1889, set apart lands for this reservation, but it was not established until June 19, 1900, under the authority of the act of January 12, 1891. An Executive Order of April 13, 1914, transferred lands from the Cleveland National Forest to the Los Coyotes Reservation.

CULTURE AND HISTORY

Cahuilla and some Cupeño people currently live on the Los Coyotes Reservation. The ancestors of these groups originally occupied two village sites in the vicinity of the area's hot springs. Although from distinct tribes, both groups spoke a language belonging to the Takic branch of the larger Uto-Aztecan linguistic family; peoples speaking languages of these families live in areas from the Great Basin into

central Mexico. While the Cupeños lived along what came to be known as Warner's Hot Springs, the Cahuillas resided in the hills to the immediate east. The latter location represents the present site of the Los Coyotes Reservation.

The area's hot springs have played a determining role in the history of the Los Coyotes people. Until the establishment of the local San Luis Rey and San Diego missions, the hot springs and the adjacent fertile lands served as the center of Cupeño life. Jonathan Trumbull (also known as Juan José Warner) acquired the springs and established a ranch there in 1844. Under Warner, the spring's hot mineral waters offered their restorative powers to passing visitors on the east-west Butterfield stages. Throughout this period, the indigenous people were "allowed" to live nearby, continuing to practice a somewhat diminished version of their traditional subsistence patterns.

Bowing to commercial interests, however, the California Supreme Court decided in 1903 that the Cupeños had to leave their ancestral territory and move to the Pala Reservation. While the majority of the people were forced to live on the reservation, some remained in their traditional territory, coexisting with the neighboring Cahuilla Tribe. After their exile, a resort was built at the springs, and today these waters are used as a resource by the San Diego community.

After joining the wage economy in the early part of the 20th century, the region's Cahuilla people primarily sought income by working as ranch and farm hands. In addition, a number of Cahuilla people farmed and raised stock on their reservation lands. Since the 1950s, the majority of the Cahuillas have, out of necessity, sought employment in communities adjacent to their reservations. The labor trend at Los Coyotes certainly reflects this employment pattern, as only two tribal members currently work within the reservation.

Trying to combat the persistent "brain drain" on their reservations, the Cahuilla people have been actively working to preserve their cultural heritage. Many tribal members serve on and chair various state preservation committees. In 1964 the Malki Museum was founded on the Morongo Reservation by Cahuillas and others as an archive and exhibition facility for Cahuilla cultural materials. While native-language proficiency has decreased substantially over the past years, Cahuilla people continue to practice some forms of traditional music, including Bird and Peon Songs, which are performed regularly on social occasions. (See California introduction for additional cultural information.)

GOVERNMENT

The Los Coyotes Reservation is governed by a General Council, consisting of all members at least 21 years old; the tribe is organized by Articles of Association. Tribal officers include a spokesperson and four at-large council members. Tribal officers are elected for one-year terms and also function as the Tribe's OEDP Committee.

AGRICULTURE AND LIVESTOCK

Introduced by the Spanish, pear and apple orchards thrived on much of the prime land on the Los Coyotes Reservation. The climate and terrain proved ideal, yielding healthy crops with little maintenance. The orchards are currently not being managed. A number of residents raise cattle on the reservation.

FORESTRY

The tribe generates revenue through a Christmas tree farm, charging nonresidents a fee for cutting or "topping" the evergreen trees that grow naturally in certain areas on the reservation. No cultivation or farming of the trees takes place. One of the tribe's

economic development goals is to expand this business by developing a larger-scale evergreen farm.

TOURISM AND RECREATION

The reservation's proximity to the famous hot springs, coupled with the breathtaking scenery found on its extensive and primarily undeveloped lands, makes it a favorite camping spot for tourists. There are two primitive campgrounds on the reservation that provide access for exploring much of the reservation; they are in heavy use during summer weekends. Restroom and shower facilities are provided at one of the campgrounds. Employing two tribal members, the campground serves as the only reservation employment for the tribe. Profits from the campground are distributed to individual tribal members on a per capita basis.

INFRASTRUCTURE

State Highway 79, the area's main traffic artery, connects the reservation with the major metropolitan areas. Commercial air service is available in San Diego, train service is offered in Escondido, and bus service is available in the nearby town of Warner Springs. Trucking service is available in Ramona.

COMMUNITY FACILITIES

Water is provided by the tribe; sewage disposal is handled by individual septic tanks and is purchased. Electricity is provided by the San Diego Gas and Electric Company; residents purchase bottled gas. Many residents heat their homes with wood-burning stoves during the winter months.

The tribe provides tutoring to students through the Johnson O'Malley Program at the public school in Warner Springs. Health care is provided in Rincon, 20 miles from the reservation. Transportation to this facility is provided by the Rincon Indian Health Council.

Manchester-Point Arena Rancheria

Federal reservation
Pomo
Mendocino County, California

P. O. Box 623
Point Arena, CA 95468
(707) 882-2788
Fax: 882-2880

Total labor force	52
High school graduate or higher	35.6%
Unemployment rate	50.0%
Per capita income (1989)	\$4,152
Population	212

Manzanita Reservation

Federal reservation
Kumeyaay
San Diego County, California

Manzanita Band of Mission Indians
P.O. Box 1302
Boulevard, CA 92005
(619) 766-4930
Fax: 766-4930

Total area	3,579.38 acres
Total labor force	17
High school graduate or higher	60.9%
Bachelor's degree or higher	8.7%
Per capita income	\$9,876
Population	66
Tribal enrollment	67

LOCATION AND LAND STATUS

The Manzanita Reservation is located in southeastern San Diego County in the western Carrizo Desert. Manzanita adjoins Campo Indian Reservation on the south and La Posta Reservation on the west. It is about 67 miles east of San Diego on Interstate 8; the town of Boulevard is six miles away.

The reservation was established in 1893 under authority of the act of 1891 and is held in trust by the U.S. government.

CULTURE AND HISTORY

The Kumeyaay people are speakers of the Yuman branch of the greater Hokan linguistic family. The Kumeyaay's traditional territory extended north and south of the Mexican border from the Pacific coast almost to the Colorado River. (For additional cultural information, see California introduction.)

Throughout the early part of the 20th century, most Kumeyaays, living on inadequate reservations, sustained a few domestic animals, subsistence farms, and some cash crops. When forced to join the wage economy, Kumeyaay people worked for food or insubstantial wages on nearby ranches.

Current Kumeyaay groups work together to maintain the tribe's cultural integrity and political presence. The Kumeyaay people, known for their basket weaving, practice private traditional ceremonies, including the blessing of new developments and the inauguration of officials with sage smoke and sacred songs. The seven southern bands joined to purchase centrally located land and build the Southern Indian Health Council to serve members, also maintaining a branch clinic at Campo.

GOVERNMENT

The Manzanita Reservation is governed by a General Council composed of all voting members. Elected tribal officials include a chairperson, secretary/treasurer, and three members-at-large. A separate OEDP Committee focuses on economic development on the reservation. The tribe is organized under an IRA Constitution and Bylaws which were approved in 1976.

ECONOMY

The band's resources have mostly been spent on reservation improvements such as new housing, electrical hookup and well drilling, governmental organization, maintenance of the fire station, and general infrastructural development. The largest obstacles to

economic development are the geographic remoteness of the reservation and the lack of adequate water.

AGRICULTURE AND LIVESTOCK

The band leases parcels of its land for cattle grazing to a tribal member. Revenue from this lease is being used to develop a roping arena. Currently, 3,680 acres of largely undeveloped land may be used for low irrigation agricultural ventures such as pear or apple orchards.

GOVERNMENT AS EMPLOYER

Federal, state, and tribal government jobs represent an important source of employment for the local economy.

TOURISM AND RECREATION

The band is presently investigating the feasibility of developing a primitive campground facility on Manzanita. This enterprise would provide tribal income and limited employment for tribal members. Moreover, the band hopes that this type of development would provide a valuable recreation outlet for youth groups and other organizations in the Southern California area. In addition, the band is developing a roping arena to accommodate the large market of horse owners and riders in the Imperial Valley and San Diego areas.

INFRASTRUCTURE

Manzanita Reservation is located three tenths of a mile from the Crestwood on/off ramp on Interstate 8. U.S. Highways 80 and 94 also run in the area. The closest air and train services are in San Diego, and bus and trucking facilities are in Boulevard and El Cajon.

COMMUNITY FACILITIES

There is a tribal office on Manzanita Reservation which serves as the band's administrative headquarters. Water is accessed by individual wells on the reservation; sewage disposal is via septic tanks. Electricity is supplied by San Diego Gas and Electric. The band has its own fire department and belongs to the Southern Indian Health Council, which maintains a branch clinic on the nearby Campo Reservation.

Mesa Grande

Federal reservation
Diegueño
San Diego County, California

Mesa Grande Band of Mission Indians
P. O. Box 270
San Ysabel, CA 92070
(619) 782-3835
Fax: 782-3570

Total area (BIA 1994)	1000 acres
Total labor force	9
High school graduate or higher	64.5%
Unemployment rate	22.2%
Per capita income (1989)	\$4,890
Population	63

Middletown Rancheria

Federal reservation
Pomo
Lake County, California

Middletown Rancheria of Pomo Indians
P.O. Box 292
Middletown, CA 95461
(707) 987-0623

Total area	108.70 acres
Federal trust	108.70
Total labor force	3
High school graduate or higher	100%
Unemployment rate	66.7%
Per capita income	\$6,323
Population	76

LOCATION AND LAND STATUS

The rancheria was established on July 30, 1910 by the secretary of the interior. The total acreage of rancheria lands, held in trust, is 108.70. Santa Rosa lies 30 miles southwest of the rancheria; the city of Ukiah is located 90 miles to the north.

CULTURE AND HISTORY

Although the tribal composition of Middletown Rancheria is predominantly Pomo, Wappo and Lake Miwok people also were moved onto this land when it was established for "landless" California native People in 1910. (For additional cultural information, see California introduction.)

At the turn of the century, people living on these isolated northern California rancherias had a difficult time entering the wage economy as the local communities were often extremely segregated. Many Pomo men and women earned their livings by working in the hop fields. Others earned money by cutting firewood for large buyers. Women wove baskets and were employed as laundresses. During the Depression, many Pomo women left the rancherias and sought employment in the Bay Area, where they were hired as domestics. Pomo men were able to find employment as migrant field workers and ranch laborers. The attraction of greater economic prosperity pulled many Pomo away from the rancherias during World War II to work in war-related industries and serve in the armed forces.

The Pomo are known for their active protection of their civil rights. Using the courts, Pomo leaders successfully fought to guarantee nonreservation Indians the right to vote and challenged the segregationist policies of public schools and private businesses. Throughout the 20th century, Pomo people have maintained their culture and sense of identity through music, dance, and traditional crafts such as basketry.

GOVERNMENT

The Middletown Rancheria of Pomo Indians is organized under an IRA approved Constitution. The rancheria is governed by a General Council consisting of all adult members. Tribal Officials include a spokesperson, vice-spokesperson, secretary, and treasurer. Elections are held on odd-numbered years in April.

GAMING

The tribe opened a casino in 1994. This 2,500 square foot facility serves as an important source of tribal revenue.

TOURISM AND RECREATION

Clear Lake State Park and Lake Mendocino offer many recreational opportunities. Lakeport lies approximately 30 miles north of Middletown.

INFRASTRUCTURE

State Highways 29 and 53 serve the rancheria. Train facilities are available in Santa Rosa, 30 miles west of the rancheria. Commercial air and bus lines are accessible in Ukiah, 90 miles from the rancheria.

COMMUNITY FACILITIES

The tribal center is housed in a traditional timber roundhouse built in 1993. The center serves as the location for tribal administrative activities and sometimes functions as a dance hall. Indian Health Services are available in Sacramento and at the Lake County Tribal Health clinic, which serves six rancherias and federally recognized tribal members. In addition, Public Health Services are available in Lakeport. The rancheria's electricity is supplied by Pacific Gas and Electric. Rancheria residents obtain water from the city of Middletown and from private wells; sewage disposal is accomplished by septic tanks. Homes are heated with natural gas and wood stoves.

Montgomery Creek Rancheria

Federal reservation
Pit River
Shasta County, California

Pit River Tribe
P.O. Drawer 1570
Burney, CA 96013
(916) 335-5421

Total area	72 acres
Total labor force	4
Unemployment rate	50%
Per capita income	\$4,313
Population	8

LOCATION AND LAND STATUS

The Montgomery Creek Rancheria is located 34 miles northeast of Redding, the region's primary trade and commerce center, in north-central California. The rancheria is located at the northern end of the Sacramento Valley and is partially surrounded by the Shasta-Trinity National Forest.

The reservation was established by the secretary of the interior on October 13, 1915, under the authority of the act of June 30, 1913. The rancheria was set aside for homeless California Indians who had no prior land base. The rancheria was named in the act that terminated many California rancherias in the 1950s, but it was not terminated.

CULTURE AND HISTORY

The residents of the sparsely populated Montgomery Creek Rancheria belong to the Pit River Tribe, which is composed of 11 distinct bands that have traditionally spoken the Achumawi and Atsugewi languages. These are two closely related members of the Palaihnihan branch of the Hokan language family, other languages of which are spoken by peoples from southern Oregon into southern Mexico. The traditional territory of the Pit River people

spanned what are now Lassen, Shasta, and Modoc counties of northern California.

The 1910 United States Census suggests that the Pit River Indian population suffered devastating losses to their numbers during the 19th century. Diseases, military battles, and cultural disruption caused by their forced removal to the Round Valley Reservation depleted the population by one-third, leaving only 1,000 Pit River people at the beginning of the 20th century.

The Pit River people's post-contact history is characterized by a continued struggle for a permanent land base. It was not until the passage of the Dawes Act in 1897 that some members of this tribe were able to acquire land as individual allotments. Prior to these allotments, most of the Pit River people lived in marginalized communities on the fringes of their territory. By gaining land parcels that were similar to their customary band formations, tribal members were able to continue to supplement their diets with traditional hunting and gathering.

As was the common experience of those tribes who "benefited" from the Dawes Act, the majority of Pit River people lost ownership of their allotted lands, many of which were acquired by the Pacific Gas and Electric Company, between 1917 and 1930, through tactics the Pit River contend were questionable. By 1950 few of the former allotments were still retained.

A congressional act calling for the investigation of the status of California's "landless" Indians at the beginning of the 20th century led to the establishment of seven small rancherias in Pit River territory. None of the rancherias, including Montgomery Creek, were suitable for intensive agriculture. Members of the Atsugewi bands received no rancheria land.

In 1919 the tribe began its attempt to have the federal government compensate them for unratified treaties. It was not until the Indian Claims Commission Act was passed in 1946 that the tribe was allowed to file claims on its own. They received a favorable ruling in 1959, but were urged to support and join a joint compromise settlement for all the Indians of California. While the Mission Indians (of southern California) and the Indians of California (central California) agreed to the terms of the settlement, the Pit River Indians did not. Tribal representatives felt that the government's offer, which amounted to approximately \$0.47 per acre was not adequate. In reaction to the tribal government's rejection, the Bureau of Indian Affairs conducted a mail ballot of all enrolled members of the tribe. The results suggested that the members of the tribe in fact accepted the claim settlement. The Indian Claims Commission determined that the balloting process was proper, while tribal representatives felt that members had not been adequately informed. This ratified settlement caused substantial dissension and discord among the different bands.

Political activism instigated by the younger members of the Pit River tribe, during the 1960s, resulted in renewed cohesion among the different bands. Their activity focused on issues of tribal sovereignty, the free practice of Indian religion, and self-determination. Much of their activity was directed toward actions by the Pacific Gas and Electric Company, the U.S. Forest Service, and National Park Service. The tribe finally received formal federal recognition in 1976.

Few people live on the Montgomery Creek Rancheria because of its isolated location and lack of utilities. (See California introduction for additional cultural information.)

GOVERNMENT

The Pit River Tribe was recognized in 1976, and its constitution was approved in 1987. It is governed by a Tribal Council consisting of an elected representative from each of the tribe's 11 bands. Tribal officers include a chairperson, a vice-chairperson, and a secretary.

AGRICULTURE AND LIVESTOCK

While there is currently no agricultural production on the rancheria, tribal members find employment in agriculture in the surrounding area; strawberries are a major crop in Shasta County and are exported to southern Europe.

FORESTRY

Because of the vast timber resources found in Shasta County, jobs created through lumber and wood products businesses employ a substantial number of area residents, including tribal members.

GAMING

The Pit River Tribe has run a weekly bingo project since 1985. Profits from this endeavor are invested to be used for a future permanent bingo hall. Profits also are used to fund other tribal enterprises.

GOVERNMENT AS EMPLOYER

Federal and state jobs serve as an important source of employment for Shasta County residents, particularly in Redding.

SERVICES

The tribe is currently considering the feasibility of building a combination truck stop/restaurant/Indian gift shop. One possible site being considered for this facility is at the "four-corners" area (at the intersection of State Highways 89 and 299). Ownership of this intersection is currently being investigated.

TOURISM AND RECREATION

Tourism accounts for a substantial amount of the area's revenues. Much of Shasta County is covered by National Forest lands. Hunting and fishing opportunities are plentiful. Other popular recreational sites include Lassen Volcanic National Park, Lava Beds National Monument, and Burney Falls State Park.

The Pit River Tribe is currently considering the development of an RV park along either Highway 299 or Highway 89. Another option under consideration is to build a campground or negotiate with the National Forest Service to manage an existing one.

INFRASTRUCTURE

The rancheria is located within a mile of State Highway 299. Redding lies 34 miles southwest on California Highway 299. The dirt road to the rancheria is three miles long and is impassable except by four-wheel drive vehicles during the winter. Redding has commercial air, train, truck, and bus services.

COMMUNITY FACILITIES

Residents derive their water from springs and use individual septic tanks for sewage disposal. The Pit River Tribe's Health Clinic is located in Burney, near the temporary tribal headquarters; it is a member of the California Rural Indian Health Board. Hospitals and other medical care are available in Redding.