

Appendix Q – Tribal

Biographies and Maps

The BLM compiled data and text from five of the seven Tribes with Tribal lands and varying interests within the planning area, or portions of it. Each Tribe wrote and submitted their individual Tribal biography. The BLM did not alter or edit the text in any way. The BLM created the maps using data provided by each of the Tribes in order to show those lands of interest to each Tribe. The maps and biographies do not reflect a BLM endorsement of tribally stated territories or histories. In addition, the nomenclature used on each map came from the tribes as well. The BLM has included these biographies and maps as context for the Tribal Interests section as well as to allow the Tribes to state who they are and how they define their interest in the lands administered by the BLM in western Oregon. It also provides managers and others who implement this RMP with valuable information about the history and interests of Tribes within the planning area. All seven tribes listed below are federally recognized Tribes and interact with the BLM as sovereign Nations.

- The Confederated Tribes of Coos, Lower Umpqua, Siuslaw Indians
- The Confederated Tribes of the Grand Ronde Community of Oregon
- The Confederated Tribes of Siletz Indians
- The Confederated Tribes of the Warm Springs Indian Reservation
 - (The BLM did not receive Warm Springs documents in time for the draft.)
- The Coquille Indian Tribe
- The Cow Creek Band of Umpqua Tribe of Indians
- The Klamath Tribe
 - (The BLM did not receive Klamath documents in time for the draft.)

The Confederated Tribes of the Coos, Lower Umpqua, and Siuslaw Indians

We, the Coos, Lower Umpqua, and Siuslaw, are coastal people. We still live on lands that once were managed by our ancestors. We have always strived to live in balance with the land and waters, using their gracious bounties and sustaining them for future generations. We have always held sacred the land and the resources that rely on that land, water, and air. We have always lived using what the Creator has provided. We have endured many hardships to our land, people and culture over the last 150 years. Thousands of our ancestors lost their lives to relocation, sickness, and moral. Over the last century we have worked to sustain our people and culture by protecting the environment, natural resources and trying to find ways to balance our traditions and philosophy with the dynamic and developing viewpoints communities that share our coasts and lands.

A Historical Record

In 1855, members of the Coos, Lower Umpqua, and Siuslaw Tribes, along with members of the other coastal Oregon tribes, signed a treaty with the United States of America. This treaty would have ceded lands west of the summit of the Coast Range. This treaty was introduced in the United States Senate and read once, but whether through negligence or whether due to concerns arising from what is commonly known as the Rogue River War, it was never read a second time nor ratified by the Senate. Despite the lack of ratification, the Coos and Lower Umpqua Tribes were held captive beginning in 1856, the Coos were confined on the sand spit known as Ki:we’et (now commonly known as Sitka Dock) just south of Empire, the Lower Umpqua moved to Fort Umpqua on the north spit of the Umpqua River, then at the

Alsea Sub-Agency of the Coast Reservation and the Siuslaw were confined within the Coast Reservation, the boundary of which included most of the western portion of their Ancestral Territory.

In 1871, the federal Appropriations Act ended treaty making between the federal government and tribes. The relationship between sovereigns was continued by the United States through “agreements,” statutes, and Executive Orders in lieu of treaties. The passage of this act ended the prospects of the Tribes’ treaty being ratified.

In 1875, the Alsea Sub-Agency of the Coast Reservation was opened to Euro-American settlement. This occurred against the will and heartfelt testimony of the Coos and Lower Umpqua confined at the sub-agency. These Tribal Members were ordered to relocate to the remaining portion of the Coast Reservation centered around the Siletz Agency. Most if not all of the Coos and Lower Umpqua refused and relocated around the remnant Siuslaw population centered around the traditional village of Qa’ich (now commonly known as the area around the Hatch Tract, the site of the Confederated Tribes Three Rivers Casino and Hotel); centered around the area of Gardner and the confluence of the Smith and Umpqua Rivers, or centered around South Slough and other areas around Coos Bay.

In 1887, the General Allotment (Dawes) Act authorized allotments to Indian People. Most of these passed out of Indian tenure due to financial hardship, lack of familiarity of the applicable land tenure laws and regulations, and/or due to scheming by non-Indian land investors. Some allotments remain in Tribal Member ownership in fee status or have been sold to the Confederated Tribes government.

In 1917, the Coos, Lower Umpqua and Siuslaw Indians, in reflection of millennia of shared cultural and political ties, and in response to sixty years of common adversity, formally confederated to form the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians. The primary purpose of this confederation was to pursue land claims. Since according to United States Law in order to take lands a ratified treaty agreement had to take place and there was no such ratified treaty.

In 1929, the United States government waived its sovereign immunity (45 Stat.1256, as amended by 47 Stat. 307) and allowed the Confederated Tribes to sue the federal government in the United States Court of Claims for settlement of land claims. Testimony from several Tribal Members and members of the broader community was taken over the next several years. In 1935, the testimony of George Bundy Wasson (of Coos and Coquille descent) in the Court of Claims described the boundary of Ancestral Territory as extending from Fivemile Point (Coos County) north to Tenmile Creek (Lane County) thence east to the crest of the Coast Range, including the Coos, Umpqua (to the head of tide), Smith, and Siuslaw Watersheds. (This description has been carried forward and appears on the enrollment cards of members of the Confederated Tribes and was adopted in Tribal Council Resolution No. 90-010.) In 1938, the United States Court of Claims ruled against the Confederated Tribes, describing Indian testimony as hearsay and self-interested. Later in 1938 the United States Supreme Court refused to hear Confederated Tribes appeal of this Court of Claims ruling. In 1947, the Confederated Tribes filed claim to the reorganized Indian Claims Commission, which in 1952 rejected the Confederated Tribes claim, ruling that the matter was *res judicata*, or a case already decided by the Court of Claims.

Following World War II, the United States government pursued the goal of Indian assimilation into the “melting pot” and promoted the termination of federal recognition of several tribes. In 1951, the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians refused to endorse termination of federal recognition. In 1954, Public Law 588 terminated federal recognition of forty-three bands and tribes in Oregon effective 13 August 1956, including, without consent, the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians.

In 1956, the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians petitioned the United Nations for membership “to the end that truth and justice may be raised up and accorded their proper place.” The petition was ignored.

The period of termination was a dismal time. Tribal Members continued to know who they were, continued to remember their Ancestors, continued to honor their Elders, continued to meet among themselves as a Tribe, continued to raise their children to be Coos, Lower Umpqua, and Siuslaw, and continued to fight for their rights. Despite the dismissal of their Tribal identity by the United States government, the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians maintained continuous government of, by, and for the Tribes, and exercised the rights and fulfilled the responsibilities of any government to its People.

From 1954 through 1984, the Confederated Tribes expended three decades of human energy, money, and political capital working to have federal recognition restored. Through the sacrifices of many who lived to see the day, and through the sacrifices of many others who did not, federal recognition was restored to the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians through the enactment of Public Law 98-481 which was signed into law on 17 October 1984.

Future Directions

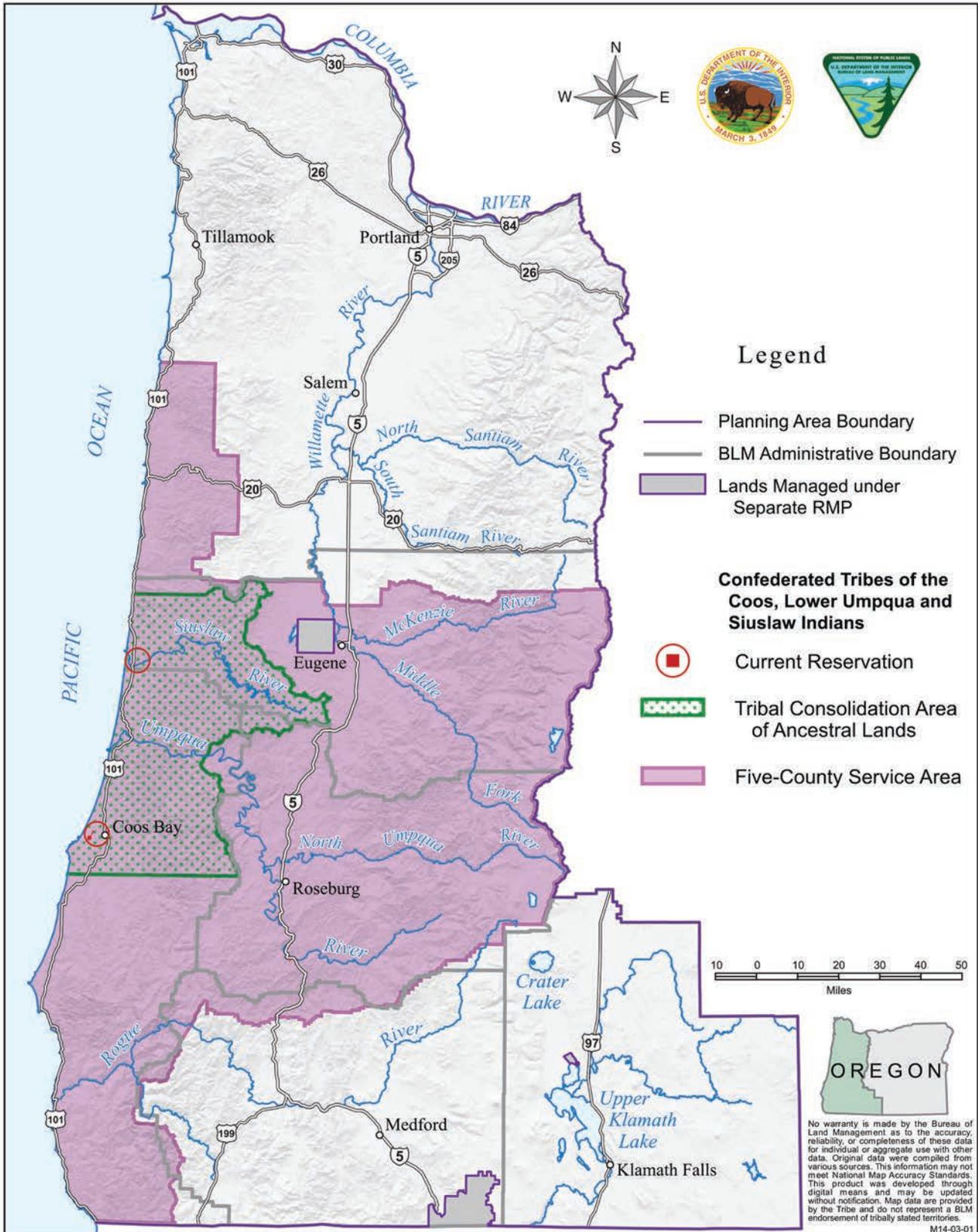
We of the Coos, Lower Umpqua, and Siuslaw have lived here since time immemorial. Our culture and stories are reminders to show our appreciation for all that we have. We have always taken only what we need, and we have always given back. For hundreds of generations we lived in balance with nature. We bring back the bones of the first caught Salmon to the ocean to show respect to the Salmon. It is our way of celebrating and communicating our appreciation to the Salmon, in recognition of their sacrifice. It is also a time to refrain from fishing and give reprieve to the first Salmon as they run upriver. We consider ourselves responsible for the survival and health of the fish, forest, waters and all the resources of our lands.

We understand that People are part of the Natural World. We understand that for us to live other parts of creation must give us their lives. We understand that our lives depend on the lives of others. We must take care of them, as they take care of us. We all must take care of each other. For ten thousand years, for five hundred generations, we have returned our Ancestors to the earth. Our Ancestors’ bones are all around us – in the earth, in the trees, in the water, in the air. We feel the spirits of our Ancestors accompanying us every day as the Tribe continues on.

Over 150 years ago, we signed a treaty would have exchanged our land for some promises. That treaty was never ratified; we were removed from our lands and the promises were not kept. Where once millions of salmon returned to our streams, today only thousands return.

BLM-managed lands are culturally significant to the Tribes. Tribal cultural resources include archaeological sites and traditional cultural properties; living cultural resources such as cedar and salmon; and spiritually-significant sites including certain promontories and viewsheds. These cultural resources contribute to the health of tribal cultures and the persistence of tribal identities.

Today, we are Tribal members and we are neighbors. Today we sit around the same table. Today we face the same issues, and today we work together and create common solutions. We are proud to be members of the communities in our Ancestral Watersheds. We greatly respect the accomplishments of our partnerships, and we look forward to the continued healing that our partnerships can achieve.



Map 1: Tribal Lands of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians

The Confederated Tribes of the Grand Ronde Community of Oregon

More than 30 Tribes and Bands were relocated to the Grand Ronde Reservation from western Oregon, southwestern Washington, and northern California and removed to the Reservation after signing seven treaties from 1853-1855. These include the Rogue River, Umpqua, Chasta, Kalapuya, Chinookan, Molalla and Tillamook Indians who had lived in their traditional homelands since time immemorial. Prior to removal they lived off the land – fish, game and plant foods were plentiful, and they traded with other Tribes and later, with non-Indians.

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

In 1887, the General Allotment Act became law. Under the law, 270 allotments totaling more than 33,000 acres were made to the Tribal members of the reservation. These allotments came with the understanding that they would pass from federal trust status into private ownership after 25 years. The purpose of the Act was to encourage Tribal people to become farmers and eliminate common ownership of land, traditional activities and practices. In 1901 U.S. Inspector James McLaughlin declared 25,791 acres of the reservation “surplus” and the U.S. sold it for \$1.10 per acre to non-tribal businesses and citizens.

In 1936 under the Indian Reorganization Act (also known as the Howard-Wheeler Act), the Tribe was able to purchase 536.99 acres to provide homes and land for tribal people. The attempt at recovery of land was halted on August 13th, 1954, when the Congress passed Public Law 588, the Western Oregon Termination Act, which terminated the Tribe's federal recognition and abolished the treaties that had been negotiated in good faith. This act of legislation was aggressively pursued by then Secretary of Interior James Douglas McKay. McKay was Oregon's 25th Governor prior to accepting the position of Secretary of Interior. McKay oversaw the implementation of the Western Oregon Termination Act, which went into effect on August 13, 1956. For nearly 30 years, the members of the Tribe were landless with the exception of the Tribal cemetery and without the Tribe to provide a focal point of community. Irreparable damage was done to the Tribal community's health, education, languages and cultures. In the early 1970s efforts began to reverse the Termination Act and to reestablish the Tribe. Tribal leaders worked together with no financial backing, only a cemetery, and their desire for the Tribe to restore its federal recognition.

On November 22nd, 1983, Public Law 98-165, also known as the Grand Ronde Restoration Act, was signed into law. After a great deal of negotiations with the local community, local landowners, as well as state and federal agencies, the Tribe developed a Reservation Plan. Following this on September 9th, 1988, Public Law 100-425, also known as the Grand Ronde Reservation Act, was passed, restoring 9,811 acres of the original reservation. On October 4, 1994, Public law 103-435, added 240 acres to the Reservation to compensate the Tribe for a surveying error that was never corrected prior. Today the 10,052-acre reservation lies just north of the community of Grand Ronde. With Restoration of the Tribal government and the re-establishment of the Reservation, the Tribe has focused on rebuilding Tribal programs, developing Tribal services and servicing the greater community. The Tribe has provided a viable community that contributes to the local economy and provides for the achievement of the Tribal members.



Map 2: Tribal Lands of the Confederated Tribes of Grand Ronde

The Confederated Tribes of Siletz Indians

The Confederated Tribes of Siletz Indians (CTSI) consists of the many Tribes and Bands who were removed to or came to reside on the Siletz/Coast Reservation beginning in 1856 or after. Almost exclusively, ancestral Tribal residents resided there by Aboriginal Right and/or Treaty Right (it being their designated permanent home under treaty stipulations/approved federal policy).

Prior to Treaties being signed, the Reservation being established, and the U.S policy that all Western Oregon Indians were to confederate and live within its borders, Siletz ancestral peoples maintained about 20 million acres of ancestral territories, approximately 19 million of those acres were the area of Oregon west of the summit of the Cascades. As treaties were signed, our people generally ceded large territories to the U.S., while maintaining certain rights. Those rights included: (1) the right to a permanent reservation (and adequate land, water, fish wildlife and other resources for the CTSI to sustain itself into the future); (2) payment for cession of aboriginal title to those vast territories; and (3) right to a temporary reservation or ability to stay within the ceded area until the President of the U.S. selected the permanent reservation.

November 9, 1855, President Pierce signed an Executive Order establishing our permanent reservation at about 1.1 million acres. It included approximately 1/3 of what is now the State of Oregon's coastline. Removal of our ancestors to the new reservation began soon after. An encampment was established just off the eastern border of the reservation as a staging area for bringing tribes to the reservation. Just after most of the tribes had moved from the encampment/staging area to the Siletz Reservation, President Buchanan saw fit to re-designate the temporary encampment as the Grand Ronde Reservation. All Tribes and individuals who came to reside within the Siletz Reservation became members of the Confederated Tribes of Siletz. Those who remained at the encampment became members of the Confederated Tribes of Grand Ronde. All Western Oregon Indians were considered to belong to one or the other of the confederations. There were individuals, and small family groups who had stayed off-reservation, or returned from one or other of the reservation to live in old homelands.

Many hardships were endured, including starvation, neglect, abuse, forced labor, and violent assaults and punishments, sometimes resulting in deaths. Tribes were still being brought onto our Reservation from temporary encampments at Fort Umpqua and other places into the early 1860s. At about this time, the Coos, Lower Umpqua people who had not previously resided within the reservation were brought to a new Sub-Agency of our reservation established at Yachats, referred to as the Alsea Sub-Agency or Yachats Sub-Agency.

Quickly the brutal implementation of federal policy turned our Reservation's atmosphere into one of a harsh prison camp, rather than the Tribal Homeland that had been promised. That perception of our population suffering to bend to the will and whims of the U.S. and shifting policy decisions led U.S. Administrative and Legislative officials to take actions which grabbed large portions of our permanent reservation through illegal means – which did not take into account our peoples' treaty rights, or their own legal responsibilities/lack of authority.

In 1865, about 200,000 acres of our permanent reservation, around Yaquina Bay were taken by order signed by President Johnson. That action left our remaining reservation lands in two detached parcels. In 1875, another 700,000 acres were ripped from our possession through an Act of Congress. Our people were forced to move, instead of being informed that they had to give informed consent in order for the Act to legally take effect.

From 1875-1892 our remaining reservation consisted of about 225,000 acres. In 1892 the General Allotment Act took effect both on reservation and for our off-reservation families. Five hundred fifty-one

(551) Siletz Reservation Allotments of approximately 80 acres each were assigned to the tribal members then present, and before some families could even return to claim an allotment, the allotment rolls were closed and the remaining reservation lands declared “surplus”. Our Tribe was forced to agree to cede those lands for 74 cents an acre, or they “could be taken just like the 1865 and 1875 reductions – without compensation”. Promises that future tribal members could apply for and receive allotments from the open and unclaimed areas of the ceded areas remain unfulfilled.

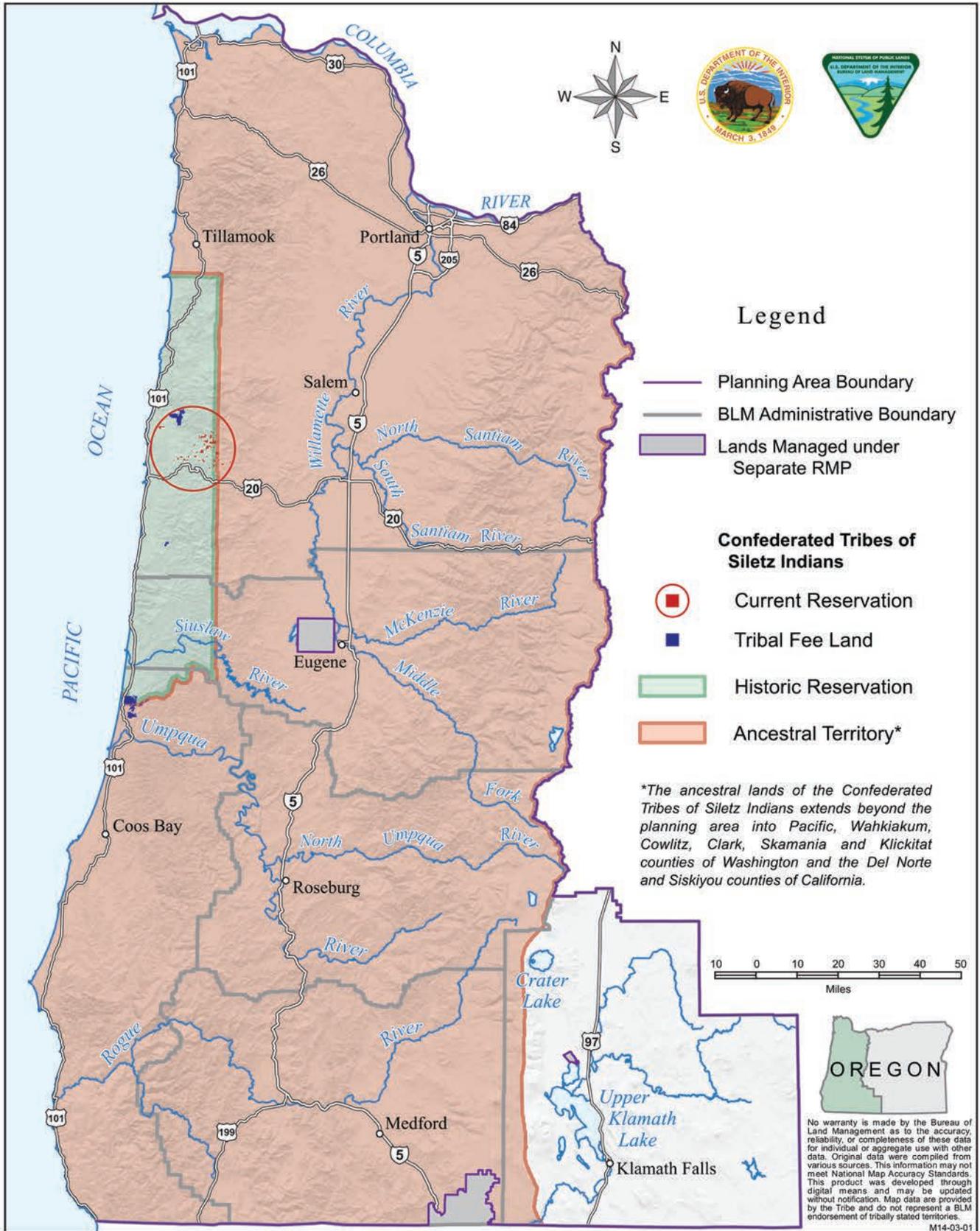
Quickly, U.S. law and policy began to restrict our ability to hang onto even our allotments. By 1912, over half of the Siletz Allotments were non-Indian owned. All of these actions, from treaties, removal, reservation reductions, to loss of family allotments were experienced as a constant onslaught, and continued as U.S. Court of Claims and Indian Claims Commission cases were brought forward by our people. The U.S. Courts generally denied or minimized the U.S.’s responsibilities to our pay for lands ceded to the U.S., or maintain the reservation boundaries that had been set according to treaty stipulations. A combination of individuals who were of Coos, Lower Umpqua and Siuslaw descent brought suit for taking of aboriginal title without a title. Many enrolled Siletz members participated in the suit, but the effort was initiated by off-reservation families not enrolled, so the Court found in part that the group did not have standing to bring the suit – because the Confederated Tribes of Siletz, the legal successors in interest to those ancestral tribes, had not brought the action. Our Tillamook, Yaquina, Alsea, Tututni, Chetco and Coquille people brought suit through the Confederated Tribes of Siletz Indians, and seemed to be on the verge of a major victory, when the U.S. appealed that claims case to the U.S. Supreme Court. The Supreme Court decided that descendants of those tribes were only entitled to value at the time of taking, no interest accrued, because the U.S had failed to ratify their own treaty. A mere pittance was recovered for all of the generations of suffering since removal from those lands.

Simultaneous with land claims actions proceeding, was Siletz and Grand Ronde being targeted for the U.S. Policy of terminating tribal governments in the 1950s. The Western Oregon Termination Act was passed in 1954, and named the Confederated Tribes of Siletz Indians and Confederated Tribes of Grand Ronde, but no other Tribal governments were really recognized at that time. To ensure that no individuals living off-reservation, separate from Siletz or Grand Ronde, or that constituent groups who were members of those confederations could step forward later, and claim that they had survived the intended termination by not being named in the act – Congress named every western Oregon aboriginal group who had ever been named in a federal document, to be sure no chance of any tribal groups asserting status in Western Oregon would be possible. In 1956, the Western Oregon Termination Act took full effect.

Termination was meant to be the final blow to the CTSI and its members. The judgment funds from claims decisions were even held-up as insurance that no concerted resistance to the implementation of Termination would arise. About 1970, Siletz Indians began calling meetings and asking our people to come together and support an effort to get Congress to address our situation. Many of our people were living in poverty. Sub-standard housing was too common, healthcare and education access was low. In 1973, the Menominee Tribe of Wisconsin successfully petitioned Congress to reverse their Termination Act. The CTSI began working toward the same goal, but as the first landless tribe to regain federal recognition after being terminated. In November 1977, Congress passed, and President Jimmy Carter signed into law The Siletz Restoration Act. The Restoration Act called for an initial Reservation Plan to be submitted to Congress for consideration. The Siletz Tribe was advised to submit a modest request for return of lands, which could later be expanded. The 1980, Siletz Reservation Act included about 3,660 acres of small scattered BLM administered parcels, primarily east of the town of Siletz. Today the CTSI owns about 15,000 acres, mostly timberlands added to our holdings after 1980, through purchase, donation, wildlife mitigation agreements, etc. Those lands are held in a variety of status’ (Reservation, non-Reservation Trust, and fee) and managed for a combination of resource use/protection/enhancement values and revenue generation for member services.

Many places of intense historical, cultural and spiritual significance to our Confederated Tribes of Siletz Indians are now owned/managed by the BLM. Among these are ancestral villages such as Umpqua Eden, prayer places, treaty signing, and temporary Reservation sites such as Table Rocks in the Rogue Valley, battle sites such as Hungry Hill, numerous plant and other resource gathering places tended by our ancestors, both within and outside of our 1855 Siletz Reservation boundaries, including Yaquina Head Outstanding Natural Area. Because our people do not hold title or control of these places currently does not release us from our obligations to maintain our connections to them and recognize them for their importance to all generations in the past, present and future.

Appendix Q – Tribal



Map 3: Tribal Lands of the Confederated Tribes of Siletz Indians

The Coquille Indian Tribe

The Coquille Indian Tribe is a people that have always shared a strong connection with the land. This relationship is evident in the tribe's name which comes from the Native name for a lamprey eel, or "Scoquel," of which the river it abounded in took its name as well, and was later shortened to, "Coquell." Thus, "Coquille", pronounced, Ko-kwel, derived from a Chinook jargon word, became the name of a place and a people.

Coquille ancestors lived at South Slough on lower Coos Bay, in all the watersheds of the Coquille River system from the ocean to its headwaters, and along the coast as far as Cape Blanco and Port Orford. They spoke three distinct local languages; Miluk, Hanis, and Athapaskan, intermixed with Chinook jargon, the trade language for Northwest Native Americans. Along the coast, estuary shorelines and sheltered coastal bays offered food of all sorts, and canoe travel was easy. In the interior, streams and rivers full of fish and valleys where deer and elk wintered, determined where villages were located. Seasonal places in the uplands and interior valleys away from the estuaries and coast were often hunting and food gathering areas used by many different Native groups. Typically, when Coquille and other groups gathered for berry and nut harvesting, root digging, or at hunting and fishing sites, it was also a time of celebration, and for renewing old relationships and making new ones. These places were returned to year after year. Today, annual events like the Mid-Winter Gathering, Restoration Day Celebration, and Solstice Dances all respond to those ancient Coquille practices.

The Coquille people's Ancestral Homelands encompassed more than one million acres, all of it ceded to the U.S. government in treaties signed by, "Coquille chiefs and head-men," first in 1851 and again in 1855. Those treaties were never ratified by the U.S. Senate, thus reservation lands and other considerations promised in the treaties never materialized, so the Coquille people and the generations that followed were denied permanent Tribal homelands.

On June 28, 1989, Congress passed public Law 101-42, which re-established the Coquilles as a federally recognized Indian Tribe. The Coquille Restoration Act restored the Tribe's eligibility to participate in federal Indian programs and to receive funding to provide health, education, housing assistance, and pursue economic development for its members. The Act also reaffirmed the Tribe as a sovereign government, and validated the Tribe's authority to manage and administer political and legal jurisdiction over its lands and resources, its businesses, and its Tribal community members. Today, the Tribe, made up of over a thousand members, provides services to tribal members throughout the world and especially concentrated within the five-county service area of Coos, Curry, Douglas, Lane, and Jackson counties in Oregon.

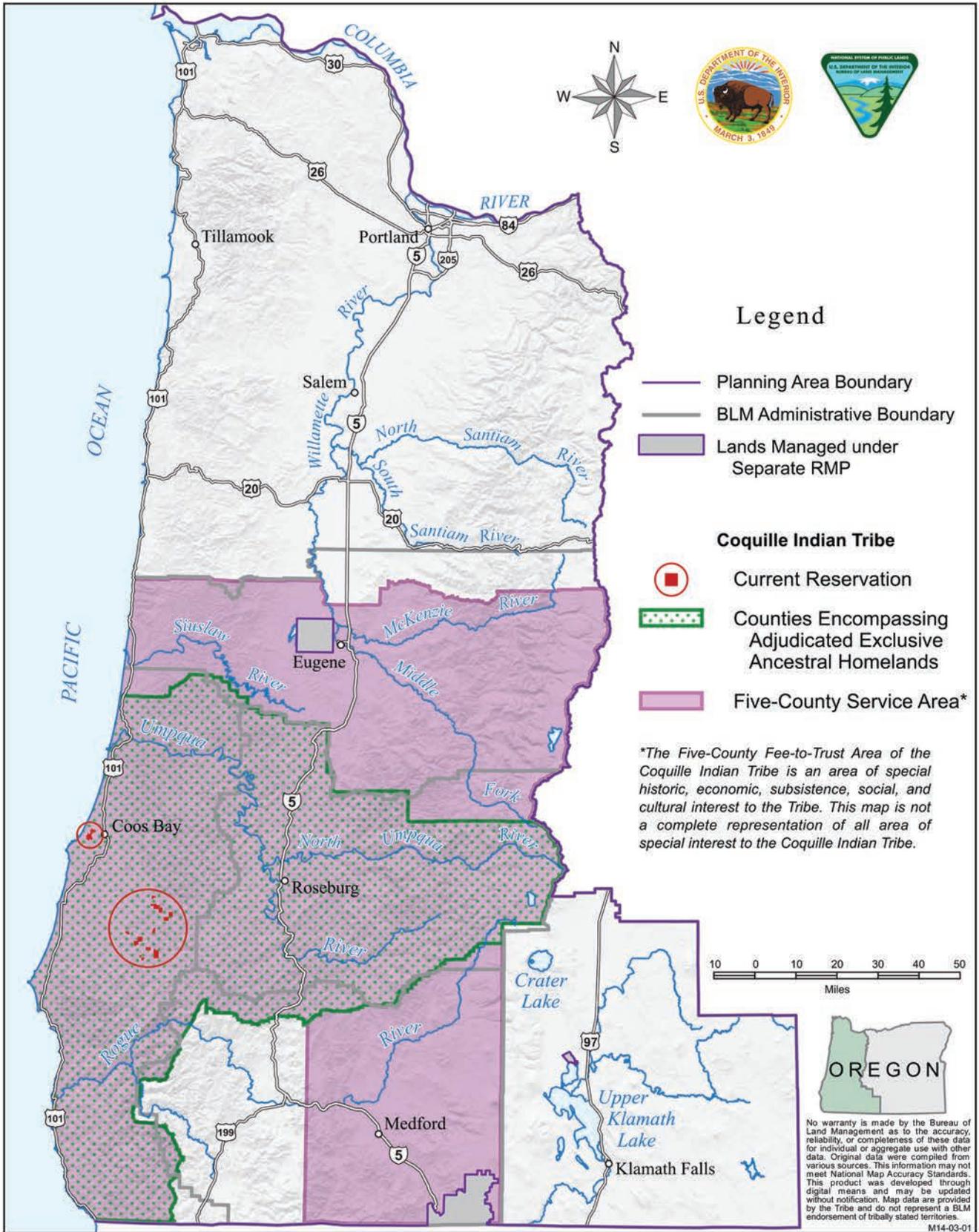
The Coquille Forest was created by enactment of P.L. 104-208, Division B, and Title V on September 30 1996. This Public Law, passed by the U.S. Congress and signed by President Clinton, restored 5,410 acres (5,397 according to GIS) of ancestral homelands to the Coquille Indian Tribe and designated the restored lands as the Coquille Forest.

The Coquille Forest Act allows the Coquille Tribe an opportunity to reaffirm Tribal stewardship over a small portion of its ancestral homelands, and to reestablish many of the Tribal cultural traditions that were once practiced on these landscapes.

The purpose for creation of the Coquille Forest was described by Senator Hatfield in his statement before the U.S. Senate concerning Amendment No. 5150 to the Oregon Resources Conservation Act of 1996 [S. 1662]: "It is intended to establish a Coquille Forest for the Coquille Tribe that will mesh into the broader forest management of Coos County. Within this context, the Coquille Forest is to provide a basis for

restoring the Tribe's culture as well as providing economic benefits [Congressional Record- Senate, pg. S9656, August 2, 1996].

The respect the Coquille people have always had for their Ancestral Homelands, much of which is now administered by the Bureau of Land Management, is carried on in legacy through the practices of the Coquille Indian Tribe today. Annual trips are still made to harvest traditional foods, gather grasses for weaving baskets and enjoy celebrations on the land their ancestors had stewardship over for thousands of years. The land is, and always will be, an integral part of their identity and heritage as a people.



Map 4: Ancestral Homelands and Areas of Special Interest to the Coquille Indian Tribe

The Cow Creek Band of Umpqua Tribe of Indians

The Cow Creek Band of Umpqua Tribe of Indians, located in Douglas County, Oregon, signed a treaty with the United States of America on September 19, 1853 which was one of the first treaty's from the Pacific Northwest to be ratified by the Senate on April 12, 1854. By that agreement, the Cow Creeks became a landless tribe, ceding more than 800 square miles of the Umpqua watershed in Southwestern Oregon to the United States. Unfortunately, the Treaty was ignored by the Federal Government for nearly a century until the Termination Act in 1956 which terminated federal relations with the Cow Creeks, along with 60 other tribes and bands in western Oregon.

The Cow Creeks received no prior notification of the Termination Act, and because of that were able to obtain presidential action in 1980 to take a land claims case to the U.S. Court of Claims. On December 29, 1982, nearly 125 years after the Treaty was signed, P.L. 97-391 was passed by Congress and the Tribe regained federal recognition.

With federal recognition, the tribe was able to negotiate federal contracts with the Bureau of Indian Affairs and the Indian Health Service to administer such programs as Housing, Education, and others related to health for the enrolled membership of the Tribe within the tribal service area.

Current enrollment for the Tribe is over 1600 members. Nearly one half of all tribal members reside in the tribe's seven county service area consisting of Coos, Deschutes, Douglas, Jackson, Josephine, Klamath and Lane Counties. These counties were determined by the Bureau of Indian Affairs and Indian Health Service as required by the CFR to define "on or near the reservation" for the tribe.

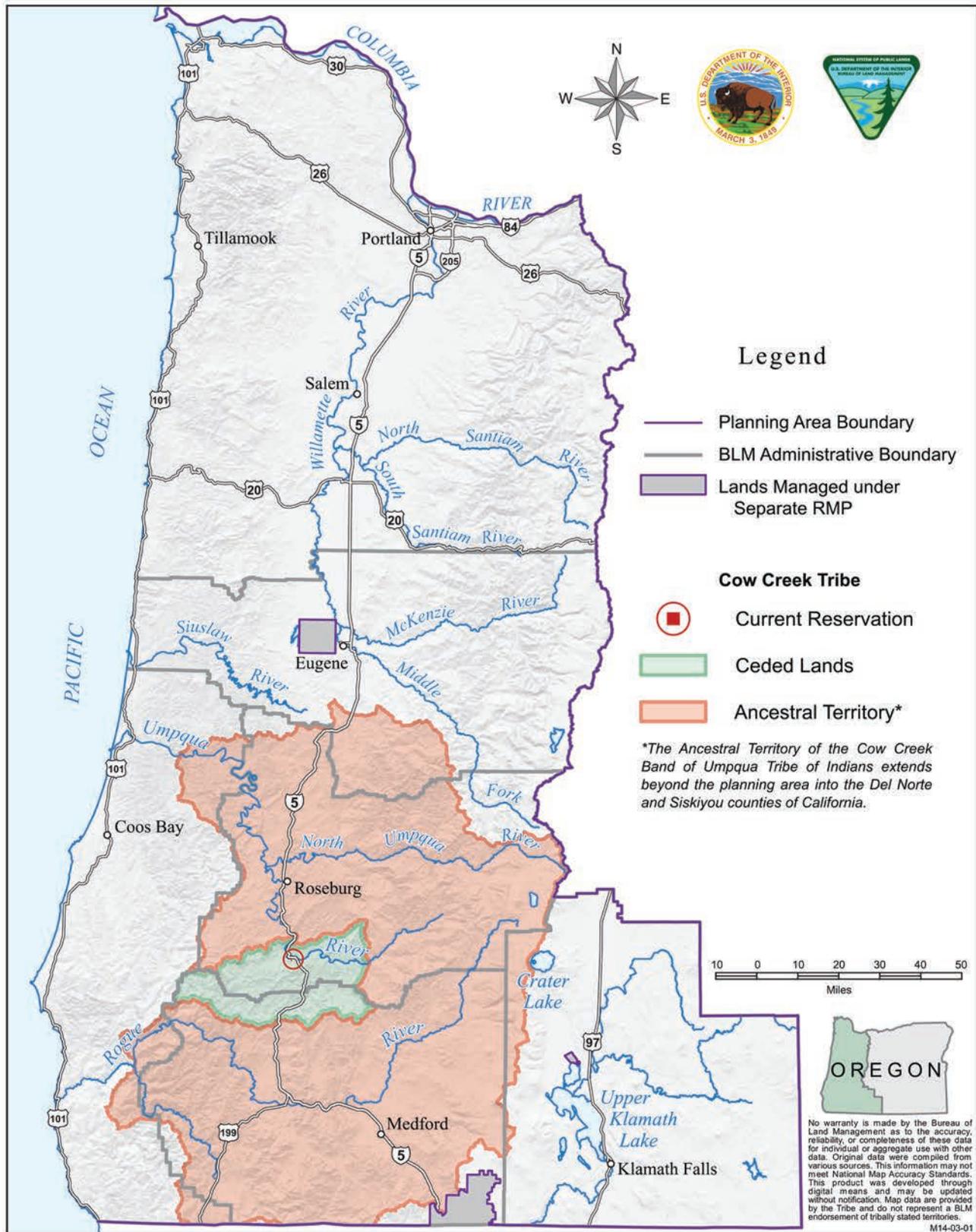
In 1985 the Tribe purchased 29 acres in Canyonville, Oregon which was eventually taken into "trust" by the federal government and became the Tribal Reservation. This property is only 6 miles from where the Treaty was signed in 1853.

The tribe has maintained strong cultural ties to the area. The traditional Cow Creek Pow-wow is held annually at South Umpqua Falls, an area that has tremendous importance to the tribe's culture and tradition.

Another area of great historical, cultural, and traditional use is an area known as the Huckleberry Patch on the Rogue-Umpqua Divide. This area was a traditional use area for the tribe and has great historic importance.

The Tribe has remained steadfast in the realization of tribal economic self-sufficiency. After years of planning and financial packaging, the Tribe opened the Cow Creek Bingo Center on April 30, 1992. Through careful management of tribal assets, the tribe was able to initiate a series of expansions that resulted in the Seven Feather Hotel and Casino Resort.

With proceeds from the resort, the tribe has developed an aggressive economic development program that includes land acquisition and business diversification and development.



Map 5: Tribal Lands of the Cow Creek Band of Umpqua Tribe of Indians

Tribal Listening Sessions

Overview

As part of the outreach process for the RMP, the BLM reached out to all nine Federally Recognized Tribes located within or holding interests within the planning area, inviting them to participate in listening sessions. These invitations initiated coordination and communication with the Tribes in this RMP planning process. Several Tribes also have representatives in CAAG, which has been and will continue to collaborate with the BLM throughout the duration of the planning process. In addition to these efforts, and formal government-to-government consultation, the BLM will continue to be available for meetings throughout the planning process with interested and affected Tribes.

BLM managers and RMP team members conducted listening sessions with five Tribes at local Tribal Headquarters (**Table Q-1**). Cogan Owens Cogan facilitated four of the five meetings with assistance from DS Consulting; BLM staff facilitated one meeting. Their notes, combined with BLM staff notes, comprise the content of this summary.

Table Q-1. Alphabetical listing of Tribal listening sessions.¹

| Tribe | Schedule |
|---|-------------------|
| The Confederated Tribes of Grand Ronde Community of Oregon* | May 22, 2013 |
| The Confederated Tribes of Siletz Indians* | June 7, 2013 |
| The Coquille Indian Tribe* | May 14, 2013 |
| The Cow Creek Band of Umpqua Tribe of Indians* | December 18, 2013 |
| The Klamath Tribes* | July 15, 2013 |

¹The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians; The Confederated Tribes of Warm Springs; Karuk Tribe; and The Quartz Valley Indian Community elected not to have listening sessions.

* Denotes the Tribal representative serves as a member of the CAAG. In addition to these Tribes, the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians also serve on the CAAG.

These listening sessions initiated efforts to ensure that Tribes were involved early in the RMP process and that the BLM understands Tribal interests. The listening sessions:

- Provided Tribal Councils and staff with an update on the planning process and external initiatives;
- Sought input on Tribal issues and concerns and what analytical questions need to be addressed in developing Planning Criteria;
- Identified how Tribes can provide input during future phases of the planning process; and
- Sought input on the level and mechanisms for participation desired by each Tribe.

The BLM had not publically released the Purpose and Need at the time the first three listening sessions were held. These notes reflect only the listening sessions, and not subsequent discussions that the BLM held with the Tribes who expressed interest in follow up discussions on the Purpose and Need. These follow up sessions with the Tribes occurred through conversations with Tribal representatives through the CAAG.

At each listening session, materials presented included:

- Maps of BLM-administered lands in western Oregon (e.g., planning area and administrative land designations)

- Draft analytical questions developed with input from the Cooperating Agency Advisory Group’s Tribal Work Group
- A fact sheet on the process and timeline

Listening sessions ranged from 1.5 to 3 hours in length and covered several common discussion items (Table Q-2).

Table Q-2. Listening session agenda and format.

| Meeting Agenda Items | Participants |
|--|-------------------------------------|
| Introductions and Background | District Manager and Tribal Council |
| Update on Planning Process and Schedule | State Office staff |
| Questions/Discussion | Tribal Council and staff |
| Listening Session <ul style="list-style-type: none"> • What are the areas of Tribal interest? • What are Tribal values and concerns to address in the RMP? • What are analytical questions that BLM should address? | Facilitator |
| Summary/Closing | District Manager |

To help frame the discussion of Planning Criteria for Tribal interests, Heather Ulrich, RMP Tribal Liaison, provided a preliminary list of issues and concerns that generally addressed how BLM-administered land management actions would affect the following:

- Tribal plant collection, management, and use
- Tribal resource collection of obsidian and other non-biological resources
- Tribal fishing and hunting resources and practices
- Tribal access to areas of interest including areas of plant collection, fishing, hunting, sacred sites, or places of traditional religious and cultural importance
- Sacred sites and places of traditional religious and cultural importance
- Neighboring tribally managed lands

Because of these listening sessions, the BLM expanded and refined this initial list to address the diverse number topics and resources of interest to Tribes more accurately. The Planning Criteria contains a section on Tribal Interests that outlines the refined list of analytical questions as gathered from Tribal outreach.

Tribal Listening Session Highlights

The following section summarizes the participants and highlights of each of the listening sessions.

Confederated Tribes of Grand Ronde

May 22, 2013

Tribal Headquarters, Grand Ronde, Oregon

Tribal council participants: Toby McClary, Secretary; Jon George, Council Member; June Sherer, Council Member; Kathleen Tom, Council Member; Chris Mercier, Council Member

Tribal staff participants: David Harrelson, Cultural Protection Manager; Eirik Thorsgard, Tribal Historic Preservation Officer; Michael Karnosh, Ceded Lands Program Manager; Michael Wilson, Natural Resources Director

BLM attendees: Kim Titus, Salem District Manager; Ginnie Grilley, Eugene District Manager; Heather Ulrich, RMP Tribal Liaison; Mark Brown, RMP Project Manager; Trish Hogervorst, Salem District Public Affairs Officer

Facilitator: Jim Owens, Cogan Owens Cogan

General comments and highlights of main Tribal interest topics

- The Grand Ronde has just signed (2013) a Natural Resources Management Plan that they feel may serve as a model for other Tribes. Their timber land is managed for sustained yield. In writing their Natural Resources Management Plan, the Tribe met with environmental groups to educate them on the plan. The Tribe is very proud of the fact that environmental groups had previously predicted the Grand Ronde timber would be gone in 20 years; at 30 years, there is still plenty of timber on Tribal lands due to good management.
- The Tribe asked about gated BLM roads. Could tribes get passes through gated areas to access cultural sites? Could BLM let the Tribe know the conditions of the roads? Tribal members could serve as eyes/ears for the BLM on BLM-administered lands during their Tribal gathering of cedar, huckleberries, etc. Tribal access and public access are not the same. The Tribe expressed a need for Tribal access to BLM-administered lands for religious reasons.
- Private companies are harvesting and punching in roads interrupting fish passage and providing no maintenance on the roads for many years. The Tribe is concerned about this happening on BLM-administered lands.
- There is a lot of available timber and our communities and counties are in need; consider increased timber production based upon sustainable management principles.
- Can the BLM add language at the plan level that establishes Tribes as partners for cultural resource work such as surveys?
- Develop a partnership for managing plants of interest, including “take” and the preparation for harvest and harvest methods.
- Could the Grand Ronde be included in all Tribal consultations since all lands on the BLM map are Ceded lands with treaty rights?
- The Tribe is contracting with National Park Service (NPS) and National Oceanic and Atmospheric Administration (NOAA) to conduct traditional cultural landscape studies on indigenous landscapes. Could the BLM hire Tribes to work on this on BLM-administered land?
- There are concerns regarding management of BLM-administered lands bordering the eastside of Grand Ronde lands.
- Could BLM meet regularly with Tribes on new rules coming down and create an memorandum of understanding on annual meeting to discuss mutual issues/projects? The Tribe would like to finish Tribal memorandum of understanding as cooperating agency on the planning process.
- Interested in discussion of Purpose and Need at a future date.
- The Tribe offered a tour of Grand Ronde lands to see work (i.e., fish passages) they are doing in natural resources. The Tribe has opened 60+ miles of fish passage.

Planning considerations

- Restoration and long-term maintenance of fish passage. Old roads left unmaintained block fish passage.
- Indigenous landscapes and landscape level analysis.
- Quantifying non-commercial items is not the way to approach it. Cannot compare value of timber products versus non-commercial timber products (e.g., items for making baskets and other Tribal cultural needs).
- How BLM manages collection of special forest product to prevent degradation.
- Tribe would like to provide information to the BLM on restoration efforts (e.g., hazelnut sticks for basketry). The Tribe would like to see more lands managed for Tribal cultural resources.

Confederated Tribes of Siletz Indians

June 7, 2013

Tribal Headquarters, Siletz, Oregon

Tribal Council participants: Delores Pigsley, Chairman; Lillie Butler, Council Member; Loraine Butler, Council Member; Reggie Butler, Sr. , Council Member; Robert Kentta, Council Member

Tribal staff participants: Mike Kennedy, Natural Resources Manager

BLM attendees: Kim Titus, Salem District Manager; Ginnie Grilley, Eugene District Manager; Mark Brown, RMP Project Manager; Heather Ulrich RMP Tribal Liaison; Richard Hatfield, Mary's Peak Resource Area Field Manager

Facilitator: Jim Owens, Cogan Owens Cogan

General comments and highlights of main Tribal interest topics

- How does the RMP fit into the Wyden Plan?
- The Tribe expressed concern for air, water, and climate change.
- The Tribe expressed concern for timber receipts and Secure Rural Schools.
- The Tribe stated it would like an memorandum of understanding for collecting basketry materials.
- Tribe has past and ongoing interest in public domain lands in Lincoln County.
- Look into Tribes' "right of first refusal" for excess federal lands within original reservation boundaries that are designated for disposal.
 - Can Tribes provide input to what lands the BLM can put in Land Tenure Zone 3 (suitable for disposal)?
- First level of interest in BLM-administered lands are those within the original reservation boundary. Some interests include:
 - Hazel management
 - Hunting access
 - Spruce root collection
- The Tribe expressed concern regarding destruction and looting of archaeological sites and artifacts as well as public use impacts in certain key areas of interest to the Tribe within the planning area.
- Concern regarding BLM ability to coordinate consultation with other/all Tribes concerned.
- Plant collection: Where resources are on BLM-administered land, can the Tribe help manage them, increase them, and collect them? Specific collection interests include:
 - Beargrass collection
 - Ferns and peeled chittum
 - Sugar pine and ancient oaks; digger pine in Applegate and Rogue valleys
 - Willamette Valley oak savannah, angelica (*Lomatium* species), scrub oak, and rocky outcrops
 - Acorns and pileated woodpeckers for feathers; want to ensure that the Tribe can obtain forage permits for these resources
- The Tribe identified a need for improved coordination on memoranda of understanding with other Tribes when Tribal territory is impacted.

Planning considerations

- Protection of historic trail systems.
- Preserve some type of visible boundary between the historic reservation lands and BLM-administered land, e.g. leave large trees.
- Management of public domain lands in Lincoln County by the Tribes.

- Management for traditionally collected plants (e.g., beargrass, hazel nuts, angelica) on all BLM-administered lands; stand diversity that encourages spruce, other species important for collection; adverse effects of overly dense timber stands on sugar pine, ancient oaks. Management should include heavy thinning or clearcuts to reopen areas for beargrass collection.
- Identification/interpretation of battle sites.
- Management for marbled murrelet.
- Protection of cemetery sites and other archaeological sites and artifacts impacted by inadvertent public use or intentional damage and looting.

Coquille Indian Tribe

May 14, 2013

Tribal Headquarters, North Bend, Oregon

Tribal participants: Brenda Meade, Chair; Toni Ann Brend, Vice-Chair; Ken Tanner, Chief; George Smith, Executive Director; Joan Metcalf, Secretary/Treasurer; Sharon Parrish, Representative; Kippy Robbins, Representative; Jason Robison, Natural Resources Director

BLM attendees: Mark Johnson, Coos Bay District Manager; Ralph Thomas, Coos Bay Associate District Manager; Heather Ulrich, RMP Tribal Liaison; Mark Brown, RMP Project Manager; Megan Harper, Coos Bay District Public Affairs Officer

Facilitator: Jim Owens, Cogan Owens Cogan

General comments and highlights of main Tribal interest topics

- The Coquille Indian Tribe regained Tribal status in 1989. A 1950's Court of Claims case provided exclusive ancestral territory on BLM-administered lands within the Coos Bay District. Other geographic areas outside of this exclusive ancestral territory are of shared interest with other Tribes. The Coquille Forest Act of 1996 put 5,400 acres of BLM-administered land into trust for the Tribe to manage. They have a huge stake in BLM plan revisions because of statutory direction that requires the Coquille Forest to be managed per the standards and guidelines of Federal forest plans "on adjacent or nearby Federal lands".
- The Tribe expressed concern regarding the economic health of the communities that the Coquille and other Tribes work in, and how Tribes influence and contribute to the communities they live and work in (e.g., Coquille is the second largest employer in Coos County).
- Tribal approach is to maintain healthy communities that rely upon timber harvest but still only take what is needed and managing for the needs of the earth rather than the needs of humans. Living in balance; sustainability from a cultural perspective.
- In regards to the Tribal Cooperative Management Area, consider Adaptive Management Area framework with site-specific management prescriptions and intensive monitoring.
- Tribe desires greater direct involvement in management of Coos Bay Wagon Road lands. Tribe has proposed a cooperative management agreement with Coos County; developing a concept paper to share with the Congressional delegation.
- Tribe wants to ensure an ongoing relationship with the BLM beyond this planning process.
- Interested in discussion of Purpose and Need at a future date.

Planning considerations

- Economic values that lead to a sustainable and economically healthy Tribal community.
- Approach for and addressing management of the Coos Bay Wagon Road and cooperative management.
- Consideration of TCMA in all alternatives based upon Direction from the Secretary of the Interior.

- Concerns regarding climate change and impacts on Tribal resources and natural resources.
- Adjacency issues in the context of the Tribe’s exclusive ancestral territory.
- Management of natural/cultural resources within riparian areas.
- The Tribe wants to ensure that the planning effort considers provisions of existing agreements with the BLM (memoranda of understanding , memoranda of agreement, etc.). If proposed planning considerations are in opposition to, or not fully consistent with agreement provisions, further discussions with the Tribe should occur prior to moving forward with such considerations.

Cow Creek Band of Umpqua Tribe of Indians

December 18, 2013

Tribal Headquarters, Roseburg, Oregon

Tribal participants: Robert Van Norman, Treasurer; Lonnie Rainville, Operations Officer; Tim Vredenburg, Director of Forest Management; Amy Amoroso, Director of Natural Resources; Jessie Plueard, Archaeologist; Rhonda Malone, Cultural Development Coordinator; Kelly Coates, Fisheries Biologist; Heather Bartlett, Environmental Specialist; Scott Van Norman, Wildlife Technician

BLM attendees: Mark Brown, RMP Project Manager; Abbie Jossie, Roseburg District Manager; Heather Ulrich, RMP Tribal Liaison; Molly Casperson, Roseburg District Archaeologist

Facilitator: Cheyne Rossbach, Roseburg District Public Affairs Officer

General comments and highlights of main Tribal interest topics

- Purpose and Need Statement seems too broad and that it will be challenging to develop alternatives.
- The Tribe is very aware of the politics surrounding the BLM, specifically proposed legislation directed toward BLM-administered lands. Specifically, Congressman DeFazio’s O&C Trust, Conservation, and Jobs Act and Senator Wyden’s O&C Act of 2013 and Canyon Mountain Land Conveyance Act of 2013.
- There was interest in knowing how the RMP planning process was taking into consideration proposed legislation.
- Interest in clarification of the differences between the RMP Purpose and Need statement, current practices, and what is in the Northwest Forest Plan.
- There was interest in the definition of “old growth.”
- The public perception of old growth as natural is not true. The character of historic forests was a direct result of Tribal management. Recognize historic human involvement in “old growth” development in the new definition of old growth – that past humans “created” what is old growth today. The idea that pristine or untouched are characteristic of old growth is incorrect.
- How will the BLM balance the needs of the county, who says they need a set amount of money, versus the other needs (like northern spotted owl recovery, etc.)? Do the perceived needs of the counties direct the plan?
- The way the BLM draws lines around resources conflicts with how the Tribe would delineate resources and, at times, the BLM and Tribe are not even looking at the same kinds of resources. Tribal staffs at the table do not adhere to the silo approach of isolated old growth stands or owls. One example where Tribal values and BLM values are in conflict is that old growth is not fire resilient like it was 100 years ago because the Tribe is not managing them the way they did traditionally (i.e., annual fire cycles).
- It is problematic that the structural complexity of forests related to fires cannot be mapped. The forests are not as they should be because management is not as it was historically (Tribal management). Another example of the incongruous nature of federal and Tribal land management

strategies is diminishing meadows that are important foraging locales for game. Definitions and alternatives should be adaptive enough to protect Tribal resources.

- Early seral habitat is important for foraging and hunting, which has little to do with meeting timber targets. The Tribe needs to be able to hunt and regular fire cycles are important to create habitat.
- The Tribe expressed interest in the differences in the proposed riparian buffer zones. Two important issues to the Tribe are clean water and fish.
- There have been Tribal efforts working on lamprey conservation and the Tribe encouraged the BLM to raise the bar on conservation efforts as well. Conservation methods for lamprey are also good for salmon.
- Water issues include more than quality. There are more stems than in the past, with less water in tributaries. Changes like these create systems that are more compatible for invasive or exotic species, which directly harm lamprey. Management of upland systems directly affects lamprey. The BLM riparian zones may not align with Tribal values. An example of this from the BLM's pilot project includes finding beargrass in no-touch riparian zones. The presence of beargrass in these zones suggests it was open at one time, so a no-touch area conflicts with the way the Tribe would manage the beargrass.
- Think of Tribal concerns when you consult with the National Marine Fisheries Service (NMFS) or whoever. Your decisions affect how the Tribe can consult for the next year, which ultimately affects how the Tribe can manage its own lands. Think of the federal government's trust responsibility to the Tribe.
- Recreation is important in the new RMP, but off-highway vehicle (OHV) recreation creates issues for the Tribe's cultural sites. As this plan develops, the public will put pressure on the BLM to open OHV areas that will directly affect cultural sites.
- This area is the ancestral territory of the Tribe. We have been here for thousands of years and intend to stay.
- Beyond archaeological sites, recognize that the Tribe has spiritual sites that have visual and auditory sensitivity. Address this with future Visual Resource Inventory efforts.

Planning considerations

- How would land management actions affect resident deer and elk populations?
- Interest in BLM's approach to water, fish, and lamprey conservation.
- Concerns for effects to archaeological and other cultural resources.
- Consider Tribal views of management and resources, which are typically different from BLM perspectives. Tribal perspectives are particularly important in respect to land management, fire, water, and riparian area management.

Klamath Tribes

July 15, 2013

Tribal Government Office, Chiloquin, Oregon

Tribal participants: Perry Chocktoot, Jr., Director of Culture and Heritage; Kathleen Mitchell, General Manager

BLM attendees: Mark Brown, RMP Project Manager; Heather Ulrich, RMP Tribal Liaison; Donald Holmstrom, Klamath Falls Field Manager; Brooke Brown, Klamath Falls Resource Area Archaeologist

Facilitator: Robin Gumpert, DS Consulting

General comments and highlights of main Tribal interest topics

- The Tribe's interest area begins at the top of the Cascade Range.

- The Tribe expressed concern about splitting the Lakeview District into separate RMPs, requiring the Tribe to consult with two offices on two different plans. All of the Lakeview District is part of the Klamath Tribes’ aboriginal territory.
- Will the RMP result in more or less timber harvested?
- Grazing allotments affect cultural resources, mostly near fences and water sources and rock features. Desire 100 percent survey on all allotments so that the BLM can say for sure what the impacts are to sites.
- Concern over archaeological contracting firms surveying on BLM-administered lands when they have no experience in the area and may not have the background to identify and subsequently document sites.
- Desire for the BLM to listen to what the Tribes have to say at all levels of management and engage in meaningful consultation. The Tribe and the BLM need to be allies on projects, and this occurs with meaningful consultation.
- The Tribe identified concern that the Purpose and Need includes no Section 106 responsibilities .
- Meaningful consultation as part of the planning process needs to be captured in the Purpose and Need. Tribes are interested in what is going on elsewhere, even if not on their aboriginal lands.
- Trees have importance to the Tribe, particularly culturally modified trees (cambium peeled trees and bow stave trees). Section 106 needs to protect these important areas of cultural interest. Spiritual integrity is first and foremost of importance to the Tribe. Tribal Resolution 92-047 states that all sites are sacred.
- Clean water in the Klamath watershed is of great concern.
- The Tribe has 22 million acres of aboriginal lands, and they are concerned about grazing, timber harvest activities, and protecting their sacred sites. The Tribes would like to see preservation of their sacred sites.
- It is frustrating when Tribes feel like they are sharing information and not heard.
- BLM has come a long way on meaningful consultation, and needs to do this on all projects. Face time (face-to-face meetings) means a lot to the Tribe.
- All of the BLM-administered lands in Klamath County are of interest to the Tribe. There are numerous and diverse archaeological, cultural, and spiritual locations within the BLM-administered lands that are of great importance and interest to the Tribe.
- Primary impacts to Tribal interests are grazing, timber, OHV, and low water exposing sites.
- The BLM needs to recognize federal trust responsibilities and talk to the Tribe about closures to areas affecting sites. The Tribe expressed a need for a memorandum of understanding for government-to-government consultation.

Planning considerations

- Grazing allotments that affect cultural resources, mostly near fences and water sources, and rock features.
- Protection of culturally modified trees (cambium peeled trees and bow stave trees).
- Primary impacts to Tribal interests are grazing, timber, OHV use, water levels in reservoirs.

Tribal Listening Session Summary

These five listening sessions provided BLM managers and RMP staff with a greater understanding of Tribal histories and their interests in the lands and resources that the BLM manages. As part of the RMP, these topics of interest are included as analytical questions in the Planning Criteria and the effects analyzed by alternative (Chapter 3). The analysis will inform decision makers on how land management actions affect those resources of concern to the Tribes.

Some of the recurring themes identified during these listening sessions included:

- hunting, fishing and plant gathering access
- plant collection, management and use
- multiple Tribes with interests (sometimes competing) on the same BLM-administered lands;
- fish and lamprey
- archaeological sites and impacts due to land management actions as well as public use and vandalism
- cooperative opportunities
- climate change
- air and water quality
- balancing healthy forests and the need for economic stability for the counties and Tribes
- land acquisition into Tribal ownership or Tribal management
- indigenous landscape studies
- management of BLM-administered lands adjacent to Tribal land
- land management activities that benefit multiple resources of cultural value
- memoranda of understanding
- impacts from recreation and OHV use to cultural sites
- effects of proposed legislation on the planning process

Detailed notes captured during these sessions will aid managers as they continue managing the lands that hold importance to the Tribes. The BLM collected valuable information from these listening sessions that will inform land managers beyond the scope of this RMP in carrying out the BLM mission.