

Tribal Comments on Monument Designations Review under E.O. 13792

Contents

This Consultation Process	2
Authority for, and Purpose of, Review	4
Uphold All Designations.....	7
Specific Monuments	8
Bears Ears.....	8
Hanford Reach.....	14
Canyon of the Ancients	15
Marine	16
Other.....	16
Miscellaneous	21
Access	21
Co-Management.....	21
Protection	22
General	24

This document summarizes Tribal comments received on the Department of Interior’s implementation of Executive Order 13792 (April 26, 2017), reviewing National Monuments designated or expanded since 1996 under the Antiquities Act of 1906. Listening sessions were held on May 25, 2017, in Portland, Oregon; May 30, 2017, in Billings, Montana; June 1, 2017, in Phoenix, Arizona; and June 12, 2017, in Uncasville, Connecticut. The following summaries indicate which State the oral comment was received in or lists a sequentially assigned document number for comments received in writing.

Prepared by:
Office of Regulatory Affairs & Collaborative Action – Indian Affairs, July 17, 2017

This Consultation Process

1	Kaibab Band of Paiute Indians	Concerns regarding lack of tribal consultation; wants G2G meeting with DOI Secretary before DOI continues/completes this review of monuments. Kaibab Band of Paiute Indians is "part of the original cooperators seeking to have Grand Staircase - Escalante designated as a national monument."
AZ	Kaibab Band of Paiute Indians	Executive Order 13175 recognizing Tribal sovereignty and meaningful consultation did not happen. EO 13007, sacred sites, didn't happen. EO 12898, environmental justice for low income and minority communities, didn't happen. EO 12875, federal government to pay for implementation of federal regulations, that's ongoing. EO 11593, federal entities are to be leaders in the preservation, restoring, and maintaining of federally owned historical, archaeological, and anthropological sites. And then last, Executive Memorandum 4-29-94, ensure that all federal entities recognize and work with tribal entities in a government-to-government relationship and that federal entities work in unison and cooperatively with tribes. Zinke's visit to the area didn't include any of those things.
CT	Pueblo of Acoma	EO 13792 shows a depth of disrespect for the entire notion of meaningful government-to-government consultation with Indian tribes in meaningful public review with the American public. There's a lot of concern about the lack of tribal consultation, meaningful consultation.
CT	Pueblo of Acoma	EO 13175 directs you to consult with Indian tribes on a government-to-government basis. As you mentioned, this is a listening session, not a consultation. Meaningful engagement and consultation with Tribes is not merely attending a listening session, consultation is an ongoing process throughout the decision-making effort, and has five key elements. One being timely notice of proposed federal activity. Tribes must be given sufficient information to assess and convey to the decision maker the potential impact of the proposed federal activity on Tribal lands, and in this case Bears Ears and the Oregon Mountain Monument both have -- how would you classify it? Native American ancestral properties. Tribes must be told as to who will make the final decision with respect to the federal action. Tribes must have meaningful opportunity to make comments and recommendations as to the proposed action, and these comments and recommendations are to be fully considered by federal officials responsible for the final action, and as I said before, tribes must be advised of the reasons why tribal recommendations are rejected by those federal officials making such decisions. I voice my opposition. This is, in all of these cases, these are already existing federal monuments, you cannot deny that, and any action that affects federal tribes below the nations of this country must require formal consultation.
CT	Pueblo of Tesuque	When there's consultation, meaningful consultation, and the tribes provide their thought process and what they think could work, it should be taken into consideration. It should be written in black and white so that tribes know that it was meaningful consultation.

CT	Wampanoag Tribe of Gay Head Aquinnah	Will Secretary Zinke or Deputy Secretary Cason come out to speak to Indian Country? Due to the wide-sweeping changes under the EO, it's unfair to you guys to try to field out questions when it's something that should be agency wide. I'm requesting consultation with the Secretary of the Interior and those relevant bureaus underneath EO 13175.
CT	Wampanoag Tribe of Gay Head Aquinnah	Although it was appropriate to have consultation specific to individual sites that are under consideration for reversal, where is the consideration for things that are not those two specific sites, if they're going to make that type of wide-sweeping change and try to do or undo the President's authority under the Antiquities Act.
35	NCAI	DOI should meaningfully consult with all impacted Tribes on any potential changes to the National Monuments, their designations or their boundaries. Please consider NCAI a willing partner in facilitating consultations.
35	NCAI	EO 13792 focuses on monuments that did not adequately outreach to the local community. The purpose of this filing is to show DOI that these monuments under review were established to protect historic, cultural and scientific resources that the Antiquities Act was enacted to protect. Although DOI held tribal consultations and listening sessions with Tribal Leaders, DOI must meaningfully consult with each tribe that is affected by any changes to any National Monument as well as consider the historic landmarks, historic and prehistoric structures and objects of historic and scientific significance that remain in the Monuments.
35	NCAI	NCAI urges the Department of Interior to reserve all Monuments under review as permanent National Monuments for the generations to come. NCAI requests the DOI to conduct meaningful government-to-government consultation with all impacted Tribal Nations on the effects of any agency action on National Monument designation. NCAI stands ready to work with the DOI to make the consultation process productive and effective.
OR	Cowlitz Indian Tribe	An "initial list" means there's more to come. It's a concern that there's going to be a continued assault on places that are important to use for reasons that we should not have to identify.
AZ	Navajo Nation	Request that a meeting be held with Secretary Zinke to make sure any statements are being made out there that are untrue be set straight, and let these statements come directly from our tribal leaders. We are willing to go to DC or anywhere in the country to meet with the Secretary to express that this designation and that this effort being driven by tribal leaders and not by outside interests or non-tribal leader. We appreciate the public hearings that were held before the designation came about and we're requesting that the Secretary open his door to meet with him as tribal leaders.
AZ	Kaibab Band of Paiute Indians	It's important to for you to understand and take personal responsibility for this issue because it affects you. The water affects all of us. We want Zinke to come and speak to us on a government-to-government basis, respecting that trust responsibility and his obligation as a federal representative.

CT	Yakama Nation General Council	In the Secretary's press release, it states that he met with state, local, and tribal stakeholders. We are not stakeholders. We are sovereigns. There's a distinction because of our treaty and legal status under Article 6 of the constitution, that we are not merely stakeholders.
CT	National Association of Tribal Historic Preservation Officers	This Executive Order has created is that so much time, and so many meetings, and so much money has already been put into each one of these monuments, to reopen it in such a shortened timeframe without any kind of open-ended transparent process on how the decisions are going to be made from now on makes it almost impossible to have a real discussion. Rather, it just looks like a political experience, a political exercise, but that's not how Indian tribes view this at all, and that's probably why this is kind of stunning to undo years of work.
OR	Warm Springs	It is worrisome that there's just an across-the-board "we're going to look at all these places," and there isn't much consideration for what these things mean to our people.

Authority for, and Purpose of, Review

OR	Yakama Nation	Why is the President trying to un-designate these landmarks? To Native people, all lands are sacred and this is a small step in helping preserve the sacredness of the lands. I don't understand the objective. We have to preserve our lands for our future generations so they can understand the importance of these designations. I question if the President has the authority to carry this out.
OR	Cowlitz Indian Tribe	Whether designated lands are appropriately classified under the Act are historic landmarks, historic and pre-historic structures or other objects of historic or scientific interest. Who makes that determination? Do we as a tribe have the ability to make the determination and not be overruled? There's often conflict because tribes and the Federal government have conflicting opinions.
AZ	Kaibab Band of Paiute Indians	This listening session has been focused more on Bears Ears specifically or Grand Staircase-Escalante. And in the review, understanding is returning control back to or -- control back to local entities, something that needs to be brought out, Utah's charter, when they gained statehood, was that they relinquish any claim to federal lands in perpetuity. They have no right to those lands at all whatsoever. Their congressional members that brought out the Secretary, it's illegal. They have no right to those lands. That's part of their charter, their state charter. They gave up those rights permanently. Utah has no right to those lands. Even if you rescind the national monument, they still have no right to those lands. They can't go in there and mine and do whatever they want to do. They still have no right to those lands; in perpetuity they gave up any and all claims to those lands.

AZ	Pueblo of Laguna	(1) Designation was lawful and correct on the facts in the first place. Neither the President nor the Secretary has a legal basis to make any modifications to the present designation, and the factual basis for this review has been contrived. The Secretary should either withdraw the review or justly conclude that the designation was appropriate.
AZ	Pueblo of Laguna	The Secretary has not implemented President's Executive Order 13972 consistent with applicable law. The order retroactively imposes constraints on prior national monument designations not authorized by the Antiquities Act of 1906 or any other federal law. The order sets forth a policy for future designations or expansions of national monuments under the Antiquities Act. The order aspires that the future designations should appropriately balance protection of landmarks, structures, and objects against appropriate use of federal lands and the effects on surrounding lands and communities.
AZ	Pueblo of Laguna	Arguably, the current President has authority to set policy for how he will treat future national monument designations; however, the President lacks authority to second-guess and modify past designations. Absent any authority, his order directs that the Secretary should conduct a review of national monuments designated after 1995 where the Secretary determines that the designation was made without adequate public outreach and coordination with relevant stakeholders. The Antiquities Act compels no such criterion on national monument designations made by previous presidents, and the current President lacks authority to require the consideration of superimposed standards on previously designated national monuments.
AZ	Pueblo of Laguna	The Antiquities Act does not authorize the President to abolish national monuments after they have been established. Moreover, the Federal Land Policy and Management Act of 1976 restricts the President's and the Secretary's authority over federal lands in this regard by directing that the Secretary shall not modify or revoke any withdrawal creating national monuments under the Antiquities Act. Accordingly, the Secretary's review cannot, consistent with applicable law, proceed as directed by the order, or as interpreted by the docket DOI-2017-002, and should be withdrawn.
35	NCAI	NCAI strongly supports the President's authority to designate monuments but we do not believe that the President or the Executive Branch has the authority under the Antiquities Act to revoke designations or diminish Monuments in size.

- 35 NCAI In 1938, when President Franklin Roosevelt was considering abolishing the Castle-Pickney National Monument in South Carolina, US Attorney General Homer Cummings affirmed that doing so was outside the scope of the President's authority under the Antiquities Act. He wrote "The statute [The Antiquities Act] does not in terms authorize the President to abolish national monuments, and no other statute containing such authority has been suggested. If the President has such authority, therefore, it exists by implication." We agree with Attorney General Cummings legal analysis and urge the Department to only use well established authorities during its review of National Monuments. President Roosevelt, in keeping with Attorney General Cummings determination, did not abolish the Castle-Pickney National Monument under his Presidential authority.
- 35 NCAI The Property Clause of the US Constitution (Article 4, Section 3) grants Congress the power to "dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging in the United States." Only Congress has the authority to rule, regulate or dispose of Federal Land. Unless Congress specifically authorizes the Executive to "dispose of" Federal Lands, the Executive has no authority to remove National Monument designations nor does the Executive have the authority to diminish Monuments in size. If Congress had originally intended for the Executive to have the authority to remove designations or diminish them in size, Congress would have explicitly granted such authority. Congress chose not to explicitly grant the Executive this authority both in the original act and in subsequent amendments to the Act relating to specific States. It is clear that the Executive Branch does not have the authority to revoke designations or diminish National Monuments in size and doing so would bring up serious Constitutional concerns.
- 35 NCAI In addition to considering the Administration's authority under the Antiquities Act, when conducting this review of National Monuments, the Department should consider all statutes that protect Tribal resources and the obligations the Department has to protect human remains, cultural and historical artifacts and areas of historic significance, including the Native American Graves Protection and Repatriation Act. The culture and traditional religions of American Indian and Alaska Native peoples require the protection of the physical integrity of their sacred places and objects.

- 35 NCAI The American Indian Religious Freedom Act of 1978 (AIRFA) upholds the Constitutional right to freedom of religion for Native American traditional religious practices. The AIRFA “protect[s] and preserve[s] for American Indians their inherent right of freedom to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites.” Critical to this statute is the importance of access to areas on Federal Land for the practice of ceremonies and traditional religious practices.
- 35 NCAI The SCOTUS has consistently upheld presidential proclamations of National Monuments to protect historical and cultural areas as a valid exercise of authority under the Antiquities Act. (See *Cameron v. United States* and *Cappaert v. United States*)
- OR Cowlitz Indian Tribe Small areas compatible with proper care and management of the objects to be protected. Mount St. Helen fits in the category of "small areas compatible with proper care and management." The perimeter is under constant pressure and we fight that constant pressure. Who makes the determination about the smallest area compatible with the proper care and management of the objects to be protected? Is it going to happen under such other factors as the Secretary deems appropriate? Should a tribal government who wants to pollute the water, air, and bring industrial activities going to be allowed to overcome our wishes? I don't think turning properties from the Federal Government inventory to the state is appropriate because the state can undo things.

Uphold All Designations

- CT Wampanoag Tribe of Gay Head Aquinnah I suggest the sites be enlarged, not reduced.
- OR Cowlitz Indian Tribe There are many areas of significance for different tribes, some not under government control, some are under public sector control. We have places that have been sacred to use that have been razed to the ground and demolished historically because we've been ignored. After reviewing this list, I think it should be left alone. Some are probably too small. Many of these places are irreplaceable. Once it's damaged, you can never repair them and we've already had too much of that.

- 35 NCAI NCAI strongly supports National Monuments and urges the DOI to uphold all Monument designations. All of the National Monuments cited above hold great historical, cultural and scientific objects of significance and are clearly in line with the original intent of the Antiquities Act. NCAI thanks DOI for allowing the first ever public comment on National Monuments and is happy to collaborate with the Department to assist future Tribal consultation.
- CT Village of Beaver The FR states the **Marine National Monuments** are also under review, but it doesn't list a date when comments will be taken for that. It also states they want to implement the America First Offshore Energy Strategy. We're opposed to the Offshore Energy Strategy for the cost of Alaska. It would put marine mammals in dire critical extinction. We oppose any of the reversals of the Antiquities Act.
- 35 NCAI NCAI's membership recently passed a resolution in support of National Monument designations at our Mid-Year Conference. The NCAI membership is in unanimous support of upholding original monument designations and insists on not limiting monuments in size with the intent of protecting important historic and cultural resources.

Specific Monuments

Bears Ears

- 2 Navajo Nation Council "...reemphasize the Navajo Nation maintains its interest to support the Bears Ears National Monument and oppose any further congressional action to reverse President Barack Obama's proclamation."
- 3 Navajo Nation Bears Ears was properly designated and should remain a National Monument. Significant input was obtained from San Juan county residents; local and tribal support for the monument still exists. "The area protected by Bears Ears National Monument is deeply significant to the Navajo people and other Coalition tribes...the dimension of Bears Ears National Monument were carefully crafted to protect the most important objects while allowing for continued natural resource extraction..." Coalition tribes all have reps on the Bears Ears Commission and plan to be involved in the monument's management.
- 4 Naabik'Iyati Committee of the Navajo Nation Council Resolution supporting the proclamation establishing the Bears Ears National Monument under Barack Obama, and opposing any further congressional action to reverse the presidential proclamation. The Bears Ears area has been proposed for protection by members of Congress, the DOI, state and tribal leaders, and local conservationists for at least 80 years. The area has significant meaning to tribes, and has rock art, cliff dwellings, ceremonial sites and other archaeological and cultural records sacred to tribes. The Committee authorizes the Navajo Nation President, Navajo Nation Speaker,

Navajo Nation Chief Justice, and others to support the proclamation and advocate for support from Congress and the Trump Administration to oppose reversing the proclamation.

- OR NCAI Bears Ears: NCAI has a resolution very much in support of Bears Ears and we're submitting comments. Bears Ears is an area that's sacred to 5 tribes in those regions. Those 5 tribes don't get along with each other most of the time, but somehow those 5 tribes managed to cooperate entirely on protecting Bear Ears because it's so important. Not only did they develop a management plan but it involves the tribes co-managing with Federal government. I think it's a really significant step forward in protecting Native cultural resources is to involve the tribes in the process.
- AZ Navajo Nation Navajo Nation with the Navajo Nation Council have been supporting Bear Ears. We submitted documentation from the Office of the President, Vice President, supporting the designation of Bear Ears as a national monument. We passed a resolution supporting the proclamation establishing the Bear Ears National Monument by the POTUS and oppose congressional action to reverse the Presidential proclamation. (Read the resolution that was passed by the Navajo Nation Council.)
- AZ Navajo Nation We want to acknowledge the Bear Ears Inter-Tribal Coalition for their work. We want to acknowledge our Navajo Utah Dine Bikeyah, a group of local leaders on the ground in Utah. I want to acknowledge the Utah congressional delegation, who like us, saw the need to protect and conserve Bear Ears.
- AZ Pueblo of Laguna Pueblo of Laguna supports President Obama's designation of Bears Ears National Monument and strongly opposes review of the designation as irresponsible and illegitimate for three reasons:
- AZ Pueblo of Laguna Notwithstanding the illegitimacy of the current review, Bears Ears National Monument designation received an enormous amount of careful consideration, including years of listening to stakeholders. Dozens of community meetings and public discussions were held throughout 2016, including a well-attended public meeting with then-Secretary of the Interior Sally Jewell in Bluff, Utah. The final monument designation boundaries are very close to what was proposed in the Utah delegation's public lands initiative and much smaller than the tribally led proposal. The proposal to establish it was developed by a coalition of five sovereign tribal governments, Hopi, Navajo, Ute Mountain, Ute, and Zuni. Perhaps it is because of this unique circumstance that Bears Ears has been singled out for fast-track illegal reconsideration under this Administration; however, that alone was not the sole impetus for the designation.

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| AZ | Pueblo of Laguna | Reducing the size of Bears Ears will primarily benefit the profiteering extractive industries to the detriment of the important qualities intended for protection by the designation. Any change in the monument will benefit abusers who act as though federal public land is their private domain and those who neither respect nor appreciate Bears Ears' irreplaceable aspects. Any reduction in protection will cause irreparable harm and not adhere to the will of the majority, but benefit only an insignificant minority. The Pueblo of Laguna joins with the majority of Americans in western states that support the protection that national monument status affords to Bears Ears. |
| AZ | Pueblo of Laguna | While the Pueblo of Laguna is not opposed to sensible energy development, we believe Bears Ears National Monument has greater value as protected wildlife, cultural, recreational, and historical resources than any temporary economic gain from mineral resource extraction. Rather than sacrificing this incomparable place for the removal of low quality energy and mineral resources, which exist in abundance elsewhere, the national park quality landscape deserves permanent protection. Thus, the unauthorized review should be withdrawn or, at a minimum, should recommend national park designation by congress. |
| AZ | Southern Ute Indian Tribe | The Southern Ute Indian Tribe supports keeping Bears Ears a national monument. The Southern Ute supported designating Bears Ears as a national monument because of the three Ute Tribes' historic and current ties to the land, animals, plants, and resources of San Juan County, Utah. The other two Tribes are the Ute Mountain Ute Tribe and the Ute Indian Tribe. Designation as a national monument provides the best formal legal protection to manage these lands and to implement management principles in cooperation with tribes that share ancestral and ongoing ties to the region. An important factor here as well is that no monument designation has ever been rescinded by a president, and there is no reason to start now; therefore, the Southern Ute Indian Tribe extends its support for the Bears Ears National Monument designation by President Obama that reflects the will and the values of Native peoples whose identities, histories, cultures, and futures are inextricably tied to these lands. |
| AZ | Hopi Tribe | I think that Chairman Honanie and Vice Chairman Lomahquahu would probably agree with me that they supported the designation of Bears Ears and they support the continued designation, that it has dedicated historic and prehistoric sites there. But aside from that, the Hopi also believe that they have a unique or a special relationship with the area as part of our ancestral areas that we migrated through and that evidence of those migrations continue to exist there today. I think that we join with other tribes in supporting the designation. We believe it has all the factors that would merit it being a national monument, and we believe that it still merits that designation. We would oppose a revision of that designation, and we support its continued designation as a national monument today. |

CT	Pueblo of Acoma	There's concern as to why the administration is reversing its position to protect those areas. Bears Ears should stand as a monument with the current acreage. I oppose any recension of Bears Ears as a national monument.
CT	Yakama Nation General Council	We support our fellow nations to keep Bears Ears monument.
CT	Village of Beaver	We oppose removing the monument status for Bears Ears.
CT	Ute Mountain Tribe	We've had numerous discussions with the Federal government about Bears Ears and how it has ancestral ties to Native Americans. We would like to keep the Bears Ears monument as a scared site.
CT	National Association of THPOs	We applaud the Bears Ears Inner Tribal Coalition for their work.
34	Hopi Tribe; Navajo Nation; Ute Mountain Ute Tribe; Ute Tribe of Indians; and Zuni Pueblo	In response to the Interim Report pursuant to EO 13792, each of our nations have historic and prehistoric ties to the land now protected as Bears Ears and formally selected officials within our respective governments to the Bears Ears Commission. We call to preserve the Bears Ears monument in the form described in Proclamation 9558.
34	Hopi Tribe; Navajo Nation; Ute Mountain Ute Tribe; Ute Tribe of Indians; and Zuni Pueblo	The monument cannot be diminished without imperiling the objects, structures, and other objects of historic and scientific interest protected by monument designation. The non-profit, grassroots Utah Navajo organization Utah Diné Bikéyah (UDB), which did much of the on-the-ground work for the Coalition, conducted extensive ethnographic study documenting a vast array of "historic landmarks, historic and prehistoric structures, and other objects of historic and scientific interest" that have special significance to our Nations and ancestors within the Monument. The study, which serves as one of the bases for the Monument boundary, showed 1.9 million acres within Utah was the "smallest area compatible with the proper care and management of the objects to be protected," and required protection under the Antiquities Act. The current boundaries were selected specifically to encompass hundreds of thousands of cultural, historic, and spiritual sites and features. There are no unimportant areas here; in fact, Bears Ears is so rich, and the resources there so densely situated, that one cannot go more than one-eighth of a mile without encountering the next site or "object." Our Nations contributed significant resources, time, and support to the UDB study, and continue to stand by the importance of maintaining the existing

boundary of the Monument in order to protect the precious and copious resources contained therein. If you remove any part of Bears Ears from protection, it will necessarily damage cultural, spiritual, archaeological and/or paleontological sites of paramount significance.

- 35 NCAI **Bears Ears National Monument** - Since time immemorial, the Bears Ears and surrounding land in Southeastern Utah have served as a homeland and place of spiritual and cultural significance to tribal people. The Bears Ears area contains over 100,000 archaeological sites and holds sacred significance to the region's tribal identities, histories, and traditions. It is important that Bears Ears remains as a national monument to allow tribal peoples access to these spiritual sites. Tribal leaders from Hopi, Navajo, the Ute Mountain Ute, Zuni, and the Uintah & Ouray Ute formed the Bears Ears Inter-Tribal Coalition with the goal of protecting and preserving their traditional homeland area of the Bears Ears region. The Bears Ears Inter-Tribal Coalition aims to secure permanent protection for these lands. NCAI's membership strongly supports the Bears Ears Intertribal Coalition's intent to permanently secure the Bears Ears National Monument designation. NCAI filed comments of support for the Bears Ears National Monument in May, 2017. NCAI continues to ask the DOI to uphold the Bear Ears National Monument designation.
- AZ Navajo Nation We offer thanks and sincere appreciation to the designation of Bear Ears as a national monument, which we believe was in response to Navajo and other tribes' request to protect and secure the Bear Ears area for future generations. The Bear Ears region is a special, distinctive, and significant place to surrounding Tribes as well as Navajo Nation. It brings me pleasure to know and say that together, with our neighboring tribal nations, that Bear Ears has become a federally protected national monument. We are happy that we now have this land protected for all future generations.
- 34 Hopi Tribe; Navajo Nation; Ute Mountain Ute Tribe; Ute Tribe of Indians; and Zuni Pueblo You have criticized the Commission because it does not include any representation from Rebecca Benally or other representatives of San Juan County. The Bears Ears Commission, with representatives from each of our five Nations, was formed in order to further the government-to-government and special trust relationship that exists between the US and our federally-recognized sovereign Nations. State and local government representatives elected by San Juan County residents at large, even in majority-Navajo or Native American districts, do not represent the sovereign Navajo Nation government, or any other Indian Nation's government. To suggest that a representative of a State or local government should have a seat on the Commission or any other entity that represents the interests of a sovereign Indian Nation is an affront to Tribal sovereignty.
- 34 Hopi Tribe; Navajo Nation; Ute Mountain Ute In the 6/20/17 testimony before the US Senate, Secretary Zinke states that the Nations are "happy" with the interim report - none of the five nations are happy with the Interim Report, or any advances towards reduction or revocation of the Monument that we worked so hard to establish.

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| | Tribe; Ute
Tribe of
Indians; and
Zuni Pueblo | Extinguishing or diminishing the Monument, as Senator Franken noted, would be a "slap in the face" to our Nations as well as all Indian Nations in this country. |
| 34 | Hopi Tribe;
Navajo
Nation; Ute
Mountain Ute
Tribe; Ute
Tribe of
Indians; and
Zuni Pueblo | You indicated in both your report and subsequent testimony that our Nations are unhappy with the collaborative management approach established through the Proclamation, and would prefer a different model. Quite to the contrary, we are quite pleased with the deep involvement in monument management the collaborative management model provides for our Nations. |
| CT | James Charles | There's a lack of understanding how this entire process will work. We had a news release about Bears Ears, so there's a recommendation from the Secretary. If there's going to be a downsizing of the geographic scope of the landmark, is that going to be done by Executive Order where you go back to Congress and have Congress vote on the designation? What is the next steps, when you get this recommendation, how is, as Secretary Zinke said, "rock sizing," how are you going to implement and perfect that? What is the process moving forward? |
| 5 | Hopi Tribe,
Navajo nation,
Ute Mountain
Ute Tribe, Ute
Indian Tribe,
and Zuni
Pueblo | "Together, we five Tribes took the lead in making this Monument a reality. We conceived of this Monument, helped build overwhelming support for it locally and nationally, and carried the many justifications for it to Washington, DC. ...it required a huge amount of work." "Attempting to eliminate or reduce the boundaries of this Monument would be wrong on every count. Such action would be illegal, beyond the reach of presidential authority." Background provided on the 6 1/2 yr. process the Tribes undertook to build momentum, conduct research, perform outreach, etc. to present to the Obama Administration for consideration. Background on the extensive outreach the Obama Admin conducted also, including public input. Obama designation was a compromise (less than what the Tribes wanted) with the Utah delegation. The President is not authorized to reduce the size of the Monument, and "...the Bears Ears National Monument easily conforms to the objectives of the Antiquities Act." |
| 6 | Pueblo of
Laguna | "The Pueblo of Laguna supports President Obama's designation of Bears Ears National Monument, and strongly opposes review of the designation as irresponsible and illegitimate for three reasons- 1) the designation was lawful and correct on the facts; 2) neither the President nor the Secretary have a legal basis to make any modifications, and 3) the factual basis for this review has been contrived. The Secretary should either withdraw the review, or justly conclude that the designation was appropriate." "Notwithstanding the illegitimacy of the current review, the Bears Ears National Monument designation received an enormous amount of careful consideration, including years of listening to stakeholders." "While the Pueblo of Laguna is |

not opposed to sensible energy development,Rather than sacrificing this incomparable place for the removal of low-quality energy and mineral resources, which exist in abundance elsewhere, the National Park-quality landscape deserves permanent protection....the unauthorized review should be withdrawn, or at a minimum should recommend National Park designation by Congress."

- 7 Bears Ears Commission "As we explained, the area within the Monument is a vital part of the traditions of our people, and our Tribes use sites within the Monuments for ceremonies and traditional activities..." "...there is no statute authorizing any review of monuments, nor statutory authority for any public comment period, and certainly no authority- statutory or otherwise- to diminish or revoke any monument. Therefore, although we have no choice but to respond, the public process created by this order is unauthorized and void." "The Presidential Proclamation establishing the Bears Ears National Monument provides the Commission with an essential role in the management of the Monument...the Commission must be involved in proposals that you put forward in your June 10th Interim Report. " Bylaws of the Commission attached.
- 22 Navajo Nation/Navajo Utah Commission Bears Ears is in need of protection. Despite your brief time in Utah, you have yet to engage the local community in a meaningful manner. We ask that you come meet with us and local tribal members who can offer unique perspectives on what these ancestral lands mean to our Tribe and listen to our views about the origins of this historic monument. We urge you to respect the historic significance of this monument for Indian Country and honor Tribes by reconsidering your recommendation to shrink our sacred landscapes. We urge you to read the passage in the proclamation that acknowledges our traditional knowledge itself as a resource to be protected.

Hanford Reach

- OR Cowlitz Indian Tribe **Hanford Reach** is a good example. The President just removed how many millions of dollars to clean up spills and contamination. They're already years behind in the cleaning project. This place (Hanford Reach) is important because it's one of the few areas where fish can live in a natural state and not be affected by dams and such. It's an important place for all of us, not only the people.
- 9 Nez Perce Tribe Opposes any reduction or rescinding of the size of the **Hanford Reach National Monument**. After years and years of research and studies, "the Monument was properly and prudently designated...for its nationally significant natural, cultural, and scientific resources, in accordance with the Antiquities Act of 1906." Significant cultural and other area for this Tribe. Tribe expects G2G discussions on any proposals regarding this Monument.

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| CT | Yakama Nation General Council | Hanford Reach, as you may know is within treaty territory of Yakama Nation and it's because of the designation in 200, it's has been left pretty much untouched from development. This area of the Columbia River is on the most pristine water in the northwest. It's vital to Yakama Nation, the water and resources are tied to our cultural way of life. Hanford Reach needs to be protected as with other sacred sites. |
| CT | Suquamish Tribe | We are concerned with Yakama Nation and all the work they did to preserve Hanford Reach. There's a disturbing trend that there's a small number of people with loud voices, that sometimes I don't even think represent the majority of the population, complaining about the Federal government designating lands for cultural preservation. |
| 35 | NCAI | The Hanford Reach National Monument located in Central Washington State contains significant objects of both historic and scientific interest. The Monument contains more than 10,000 years of archeological remains and objects of historic and cultural interest to the Tribes of the Columbia Plateau including the Yakama Nation, Confederated Tribes of Umatilla, Nez Perce Tribe, Colville Confederated Tribes, Warm Springs and Coeur d Alene. The white bluffs along the river contain many ancient ceremonial sites and antiquities. The Hanford Reach National Monument is a 51 mile undammed stretch of the Columbia River and contains the largest spawning beds for Columbia River Salmon. Not only is the Columbia River the largest Salmon producing river in the world, its fishing industry provides thousands of jobs in Washington, Oregon, California and Alaska that depend on the pristine spawning habitat that is currently protected by the Hanford Reach National Monument. In addition to the cultural, ecological and economic benefits of the National Monument, the Hanford Reach contains extremely significant objects of scientific history due to the Hanford Nuclear Reservation. During World War II, plutonium that was produced for the Manhattan Project in the first nuclear bombs was produced here. |

Canyon of the Ancients

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| CT | Pueblo of Acoma | I oppose any recension of Canyons of the Ancients National Monument. |
| 35 | NCAI | The Canyon of the Ancients Monument in Colorado contains remarkable cultural resources that require protection. Ancient people lived and labored within the canyons for thousands of years. The canyons contain villages, kivas, shrines, sacred springs, sweat lodges, and thousands more undocumented sacred sites. These sites are considered sacred to the Ute, the Navajo, and the Pueblo people. The complex canyon landscape also serves as homes for sacred animals like the golden eagle. The Canyon of the Ancients National Monument is a prime example of what the Antiquities Act was intended to protect: historic and prehistoric structures like kivas, villages and shrines, as well as objects of historic significance like the tools and ancient objects that |

have existed in this space for centuries.

- CT Pueblo of Tesuque All those monuments and ruins located in the Southwest area are footprints of my ancestors. The footprints belong to Native people and we oppose any of the monuments be taken off. Not only Bears Ears, but also other monuments in the state of New Mexico down south, Organ Mountain area. These areas need to be protected.

Marine

- 10 Gillespie, John Opposes the Monument status of the **Northwest Hawaiian Island Hoomalu Zone**. "My operations suffered the institution of monument status...I, one of 5 limited entry permit holders were displaced from valuable bottomfish in this region without compensation. This has had devastating effects on the fishing community and individuals..."
- CT Jay Levy I support keeping **Kathadin Waters Memorial**, which is under review even though it's under a hundred thousand acres. We need to respect each other and each other's culture, especially with respect to the land.
- 8 Trask, Mililani Request for DOI to support the repeal of the **Northwest Hawaiian Island Papahānaumoku Monument**. "The Monument and its expansion diminished the boundaries of the State of Hawaii by hundreds of thousands of nautical miles....eradicating 2/3ds of our State EEZ and significantly imputed our State's economic income...our State Constitution provides that native Hawaiians have a right to access our State lands for cultural purposes, but the Monument regulations fail to provide a process for the exercise of cultural subsistence fishing or voyaging."

Other

- 35 NCAI The **Basin and Range National Monument** in Nevada also contains a rich archaeological record. The Basin and Range area served as forging and hunting grounds for the ancestors of the Shoshone and Southern Paiute tribes over 1,500 years ago. The Basin and Range area contains shelters, processing equipment, clay stockpiles, and rock art. This monument preserves over 13,000 years of culture. Consistent with the original objective of the Antiquities Act, the Basin and Range National Monument protects historic landmarks like ancient rock art, prehistoric structures like shelters and objects of historic significance such as processing equipment and tools. It is vital that this monument is preserved to protect these objects of scientific and cultural interest.

- 35 NCAI The **Berryessa Snow Mountain** area in California has been the homeland for several California tribes for over 11,000 years. The Yuki, Nomlaki, Patwin, Pomo, Huchnom, Wappo, Lake Miwok, and Wintum consider the Berryessa Snow Mountain area as their homelands. The area contains several ancient settlements from hunting and gathering camps to major villages. Tools and task sites are still present throughout the region. During the European-American settlement of California, these tribes were displaced from their homelands. Traditional hunting grounds and gathering sites were converted into logging and grazing areas. Consistent with the original objective of the Antiquities Act, the Berryessa Snow Mountain National Monument protects ancient settlements, prehistoric structures, tools and objects of historic significance.
- 35 NCAI The **Carrizo Plain National Monument** is an important cultural site for the Chumash, Salinan, and Yokut people in California. The local tribal communities utilized the area as their hunting grounds and trade network. The site contains ancient pictographs and archeological sites like Painted Rock. These ancient sites are considered historic landmarks and the archeological sites within the Monument are considered prehistoric structures. The local tribal communities utilize Painted Rock for ceremonial and religious purposes.
- 35 NCAI The **Cascade-Siskiyou National Monument** lies within the original territory of the Klamath, Modoc, and Yahooskin Paiute tribes. The Modoc, Klamath, and Shasta tribes occupied the area for over thousands of years. The national monument contains over 100 dwelling and root-gathering sites from the Modoc, Klamath, and Shasta tribes. These dwelling sites contain objects of cultural and scientific interest, consistent with the original objective of the Antiquities Act and need to remain protected to ensure their history is passed on to future generations. The Klamath tribes are also committed to revitalizing the local salmon and fish populations, protected by treaty right, that depend on the ecosystem preserved by the National Monument. The protection of these objects of cultural and scientific interest must remain protected and preserved.

- 35 NCAI The **Craters of the Moon National Monument and Preserve** served as a migration and trade network for the Northern Shoshone, Bannock and Paiute tribes. The Northern Shoshone also hunted large game within the area, such as elk, bears, bison, and bighorn sheep. The geological history of the national monument serves as a setting for many Northern Shoshone legends. For example, the tribe has a legend that speaks of a serpent that wrapped around the mountains and squeezed the mountain until liquid rock and fire came out. This legend demonstrates the tribe's witness of the volcanic eruptions that created the land. In addition to the Tribal historic interest in the Monument, Craters of the Moon is a scientific wonder and protects the best preserved flood basalt area in the continental United States. The three lava fields within the monument contain the best examples of open rift cracks in the world. These geologic areas provide scientists a better understanding of the ancient volcanoes that shaped the Western United States. The Craters of the Moon National Monument contains millions of years of scientific and cultural history that needs to remain protected. The designation and expansion of the Craters of the Moon National Monument is clearly consistent with the original objective of the Antiquities Act to preserve significant scientific areas.
- 35 NCAI The **Gold Butte National Monument** contains hundreds of petroglyphs that are unique to the local area. Over 400 rock art panels and more than 3,500 individual petroglyphs have been identified throughout the Gold Butte area. The Moapa Band of Paiute advocated for the protection of these ancient cultural sites and utilize the area for ceremonial purposes such as collecting medicinal plants. The rock art and petroglyphs found in the Gold Butte National Monument are clearly in line with the original intent of the Antiquities Act and the monument designation should remain.
- 35 NCAI The **Grand Canyon – Parashant National Monument** is within the original territorial boundaries of the Southern Paiute Nation. The Mount Trumbull area, Nixon Spring-Unikaret Pueblo, and the Toroweap overlook are sacred areas for the Southern Paiute Nation. The Southern Paiute Nation has led active efforts to rehabilitate the area's native vegetation. Tribes like the Southern Paiute Nation require consultation to ensure their natural rehabilitation efforts are continued.
- 35 NCAI The **Grand Staircase-Escalante National Monument** has a rich archeological record of the ancestral Puebloan groups of the Anasazi and Fremont. The area is also home to the Southern Paiute tribe. The national monument has pottery shards, petroglyphs, camp sites, and residential ruins of the ancestral Puebloan people. The camp sites and residential ruins found at the Grand Staircase Escalante National Monument are examples of prehistoric structures identified in the original statute. Pottery shards and petroglyphs are clear examples of "objects of historic interest," consistent with the Antiquities Act. These objects of cultural and scientific interest are irreplaceable and should remain protected for future generations.

- 35 NCAI The **Ironwood National Forest** in Arizona contains significant objects of historical significance. The Tohono O’Odham, Ak-Chin Indian Community, Fort Yuma, Gila River Indian Community, Pascua Yaqui, Salt River Pima-Maricopa Community and, Fort McDowell all have historical ties to the area and must be consulted on changes occurring in the monument. More than 250 sites from the prehistoric Hohokam period (600 A.D. to 1450 A.D.) have been recorded in the area, of which 72% contained ceramic pottery and other objects of historic interest dating between the years of 950 and 1450 AD. Extensive rock art has been identified in 24 localities within the Monument. Two areas within the monument have been listed on the National Register of Historic Places, the Los Robles Archeological District and the Cocoraque Butte Archeological District. Archeological artifacts include rhyolite and brown chert chipped stone, plain and decorated ceramics, and worked shell from the Gulf of California. The area also contains the remnants of the Mission Santa Ana, the last mission constructed in Pimeria Alta by Spanish Missionaries. The Ironwood Forest National Monument contains significant objects of historic interest dating back over 1,000 years.
- 35 NCAI The **Mojave Trails National Monument** in California served as trails for the ancestors of the Chemehuevi Indian Tribe. Those trails are tied to traditional and ceremonial songs of the Chemehuevi. Sacred songs are sung at specific locations throughout the monument making Tribal access to the Monument a top consideration for the Department of Interior. The monument encompasses the Ward Valley. The Ward Valley is located between the Old Woman and Piute Mountains, which are sacred to many local tribes. There are also objects of cultural and scientific interest scattered throughout the monument including archeological sites that contain petroglyphs, milling station, camp sites, and pottery. There is also ancient rock art located near the dry river beds.
- 35 NCAI The **Organ Mountains – Desert Peaks** in southern New Mexico are rich with hundreds of cultural artifacts that are objects of historical and scientific interest. The monument houses rock art, dwellings, and other evidence of the original inhabitants of the land. The monument also houses cave dwellings that contain basket fragments, and obsidian points. Geronimo’s Cave and Outlaw Rock also lies within the national monument boundaries.
- 35 NCAI The **Sand to Snow National Monument** in southern California is considered a sacred place to the Serrano and Cahuilla Indian people. The Luiseño Indian tribe also considers the area sacred. The southern California tribes come to the base of the San Gorgonio Mountain to gather food, medicinal plants, basket making material, and hunt. The San Gorgonio Pass also served as a trade route between Arizona and the California coast. The Sand to Snow National Monument is a culturally rich area that requires tribal consultation to ensure the protection of their cultural resources.

- 35 NCAI The **Rio Grande Del Norte national monument** lies within the traditional boundaries of the Taos Pueblo, Picuris Pueblo, Jicarilla Apache, and Ute Tribe. The national monuments houses thousands of rock art installations carved in the boulders and cliffs. The lands also contain pit houses, ceramic shards, ancient tools and projectiles, and large ceramic vessels. The Rio Grande Del Norte contains thousands of ancient objects that are of scientific and cultural interest. Sacred bald eagles roost in the river areas that lie within the national monument. It is clear that the objects of historic interest within the Rio Grande Del Norte National Monument are consistent with the original objectives of the Antiquities Act.
- 35 NCAI The **Sonoran Desert** in Arizona contains a significant number of historic and archeological sites. The Sonoran Desert served as prehistoric trade and travel corridors for the Hohokam and other southwestern tribes. The Sonoran Desert also holds several ancient sites of large villages. Those ancient village sites housed the tribal ancestors of many tribes like the Tohono O’odham Nation and Salt River Pima-Maricopa Indian Community. Consistent with the original objective of the Antiquities Act, the Sonoran Desert National Monument serves to protect historic and prehistoric structures and objects of historic significance.
- 35 NCAI **Upper Missouri River Breaks National Monument** - The Upper Missouri River area is home to numerous tribes, including the Blackfeet, Assiniboine, Gros Ventre, Crow, Rocky Boy, Fort Belknap, Turtle Mountain and Fort Peck. Ancient petroglyphs are present in the canyons of the Upper Missouri and within the Monument boundaries. The confluence of the Judith and Missouri Rivers was the setting for important tribal peace councils in 1846 and 1855 as well as trade. In 1877, the Nez Perce crossed the Missouri in their attempt to escape the US Calvary. Lewis and Clark established camps in the area in the 1830’s. The area is rich in history for Tribes and is an important historic landmark that continues the legacy of the Corps of Discovery.
- 35 NCAI The **Vermilion Cliffs National Monument** in northern Arizona holds many objects of scientific and cultural interest. Ruins from hundreds of ancient pueblos spread across this national monument. There are remains of villages, granaries, burial sites, and rock art. The petroglyphs found within the Vermilion Cliffs are believed to be the oldest in the United States. Local tribes view these sites as sacred places and these sacred places need to be protected. The best way to protect these sites and the objects of cultural and scientific interest is through tribal consultation.

Miscellaneous

Access

- OR Colville Tribe To the extent that any kind of recommended actions may be considered to Congress or other changes to the Antiquities Act... For a number of years, there have been organizations interested in designating wilderness and parts of Colville National Forest, Forest Service land previously part of the undivided reservation and currently adjacent to the reservation. The tribe has a number of sacred sites as the exclusive regulator of hunting and fishing in those areas. The tribe has concerns with some of those proposed designations because the underlying laws don't provide guarantees of existing uses and access, like hunting and fishing, law enforcement for fish and game, and access to sacred sites. A few years ago, there was discussion about designating to be a national monument instead of wilderness and it's something the tribe would have been more interested in if there were safeguards in the Antiquities Act itself that safeguard access and preexisting uses, especially access to sacred sites. I think there was general concern that with as open ended as the law is, that there may not be a guarantee with the designation that folks would be able to continue to access those sites in the manner they currently do.
- AZ Navajo Nation My second concerns was to ensure Navajo people have access to our sacred land to gather ceremonial herbs, as well as our central foods such as pinions and other food products.
- CT James Charles The areas and lands proposed to be stripped of their designation, what will their land status be? What uses will be allowed on those lands? It is my understanding the reason these designations, is that there's a belief that there was inadequate public comment and input in the original designation. What steps are you guys doing now to have adequate public input, and how does that differ from when they were originally designated it?

Co-Management

- 35 NCAI NCAI requests the DOI to adopt co-management proposals from Tribal Governments and Inter-Tribal Coalitions to recognize Tribal priorities for preserving and protecting their Treaty rights. NCAI requests the DOI to protect traditional practices on all National Monument and public lands. This includes, but is not limited to, hunting, fishing, and the gathering of firewood, traditional medicines, herbs and ceremonial plants. DOI should reserve Tribal Access to all National Monuments under review and to allow for religious practices and freedoms within National Monument boundaries. DOI should prioritize the protection of cultural and archeological sites when conducting this review. In doing so, the DOI will be executing the original intent of the Antiquities Act. By working collaboratively, the DOI and Tribal Governments can ensure these sacred sites remain for our future generations.

- AZ Navajo Nation My third concern was to ensure any new designation creates a new paradigm for tribal nation collaborative management to the fullest extent possible under the law.
- CT James Charles The new releases mentions co-management of tribal nations, how do you perceive that co-management being? Is it going to be allowed for traditional uses of those lands? Whenever there's co-management, it entails some type of obligation from tribal nations, whether it's financial or otherwise. How is it actually going to work in regards to the use of these lands? How does co-habitation differ from their current traditional use of land, and what obligations are you expecting from the tribal nations in connection with that co-management arrangement, even if the tribes agree to it? How does that work, and how do you foresee that working?

Protection

- OR Cowlitz Indian Tribe There are huge areas we have in this state that may be harmed. If there are restrictions or things allowed to happen there by the general public, they still go and use those places with us but there should be some protected areas.
- OR Cowlitz Indian Tribe Some people talked about the lack of fish, especially on the islands like Hawaii and American Samoa. These places are not just for people and land, there are areas where fish can live and grow. It's important having a place that protects them. I wanted to speak on their behalf because the Native people there that the Federal government does not recognize have grave concerns about the same things we have concerns about.
- OR NCAI The original purpose of the Antiquities Act was protecting cultural resources for Natives. I think it's appropriate that it's still continued to be used that way.
- AZ Navajo Nation My first concern was the land status of the traditional Navajo land was to protect and preserve sacred places for future generations of Navajo people.
- AZ Fort Yuma Quechan Indian Tribe I'm concerned for the well-being and the future for all these protected lands. I think part of the intention of this Act is to fend off future efforts. It's also concerning and saddening that we're discussing this at the same time that we're learning of the Paris climate agreements.
- CT Wampanoag Tribe of Gay Head Aquinnah Federal and Tribal partnership could work by utilizing tribes to help protect these areas and identify certain unsensitive areas that will make sense for the tribes to handle, as well as Federal partners to be able to help. But we have to protect these sacred sites and cultural landscapes from industries. Non-renewable resources will destroy the sacred sites and cultural landscapes. The government has a responsibility to assist the tribes, not only with government structure, but our health and education, and that includes our cultural health and education.

- CT Narragansett Tribe It seems like this is an attempt to remove the genetic record, but it's somewhat assiduous by removing all record of people's past lifestyles, and so the question becomes, how much is enough? When will it stop? Some of us are people of the ancient world and people of the modern world, but we have to coexist. What is being destroyed or being proposed to be destroyed is not just for the people in these consultations, it's for the people that came before, the people here, and the people yet to come. If you give any consideration, consider the fact of what you're doing, the ultimate cost, not only to indigenous people, but people around us.
- CT Suquamish Tribe It's important that the administration take into account the importance that these monuments provide to the economies of the local areas, and protection of important ecological habitat. We are under constant threat to pollution and overdevelopment, storm water filing in wetlands and salmon spawning areas. The Federal government has a trust responsibility and a sacred responsibility to preserve our threat.
- 35 NCAI The Antiquities Act was enacted in response to incidents of ransacking and looting at Chaco Canyon and Mesa Verde. These culturally significant sites represent incredible historical examples of Pueblo architecture. They stand as evidence of the deep civilization, culture and history that existed in America for thousands of years before the arrival of Europeans. As a result, President Theodore Roosevelt recognized that protection of tribal culture is an integral part of American history and culture that it is worth protecting. The original intent of the Antiquities Act¹ was to ensure the protection of Native American sacred sites that represent the significant history and culture of the United States. Researchers and anthropologists testified before Congress in favor of the Act for the protection and preservation of "objects of historic or scientific interest."
- AZ Kaibab Band of Paiute Indians Opening the lands to mining, gas exploration, whatever else eventually becomes an environmental justice issue. We have ongoing uranium mining, which contaminates a lot of things because it's not contained within their boundaries. Because of prevailing seasonal winds, it contaminates the water table and everything else. These are the kinds of things that need to be considered. What's the impact on the wildlife? Animals don't understand our artificial barriers.
- CT Suquamish Tribe The arguments for reviewing and potentially reducing the size of our national monuments are short-sided. The need for short-term gains and energy extraction and expansion of destruction or recreational activities pale in the value that these monuments will have over many generations who can continue to have unique cultural and spiritual experiences with these unique ancient landscapes. Local communities should work together to balance the need for living wage jobs through the preservation of our irreplaceable cultural heritage and spiritual places. Cultural tourism is a renewable growing industry. National monuments are key to the tourism industry's sustainability. We are concerned about the disturbing trend that this administration has

taken toward the preservation of the places that make our traditional homeland safer and nurturing, including our beaches, lakes, streams, mountains, and desserts given to us by our creator to preserve, sustain, and enjoy.

General

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| OR | Cowlitz Indian Tribe | The term "designation" or "such other factors as the Secretary deems appropriate," is too open-ended. Anything is possible when you have that language in there. |
| AZ | Kaibab Band of Paiute Indians | Secretary Zinke said he would work tirelessly to ensure our public lands are managed and preserved in a way that benefits everyone for generations to come. We want to know, is this still true? |
| CT | James Charles | Are there plans to do an environmental impact statement/assessment on changing the geographic scope of these areas? Some of these areas are going to be stripping away the designation and allowing uses that otherwise wouldn't be there. What does the NEPA process look like? Will a full-blown environmental impact statement be conducted, and will the tribes have an opportunity to participate in the NEPA process? |
| CT | National Association of Tribal Historic Preservation Officers | The National Association of THPO supports the tribes in the local areas. |
| CT | Narragansett Tribe | In the National Historic Preservation Act there is a Section 106, but even more importantly there is Section 110K, and that has a little bit more bite than Section 106 would with respect to antiquities. This section (Section 110K) may be useful as part of your legal argument. |
| OR | Cowlitz Indian Tribe | We shouldn't have to pinpoint specific sacred places and explain why it's sacred to us. We don't want people to know where our sacred sites are. We had an instance where we had told a family where our sacred site was, they promised to protect it but they ended up destroying it. We don't want to tell everybody where and where these places are important to us. |