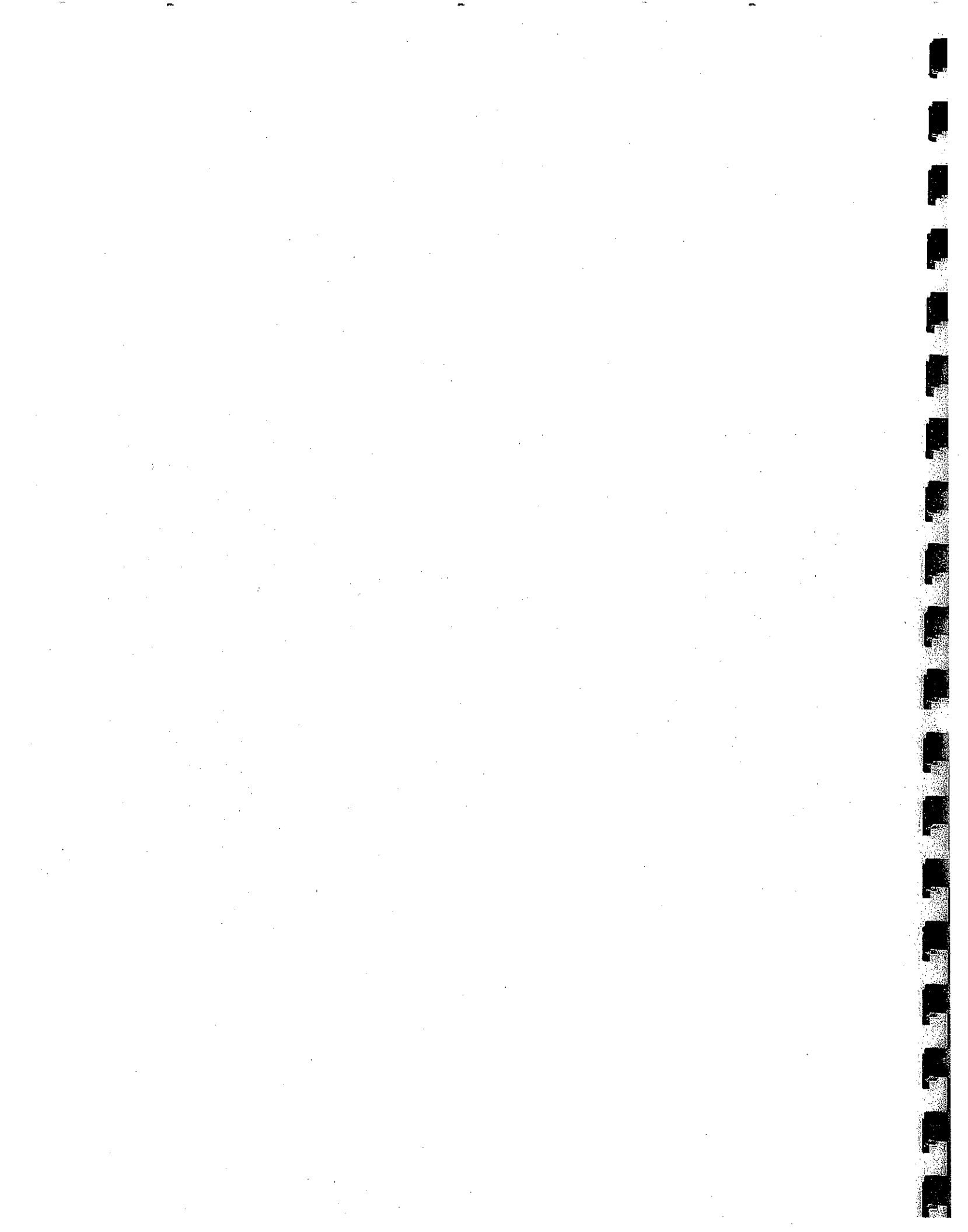


APPENDIX 3

INTERVIEW EXTRACTS BY PLACE



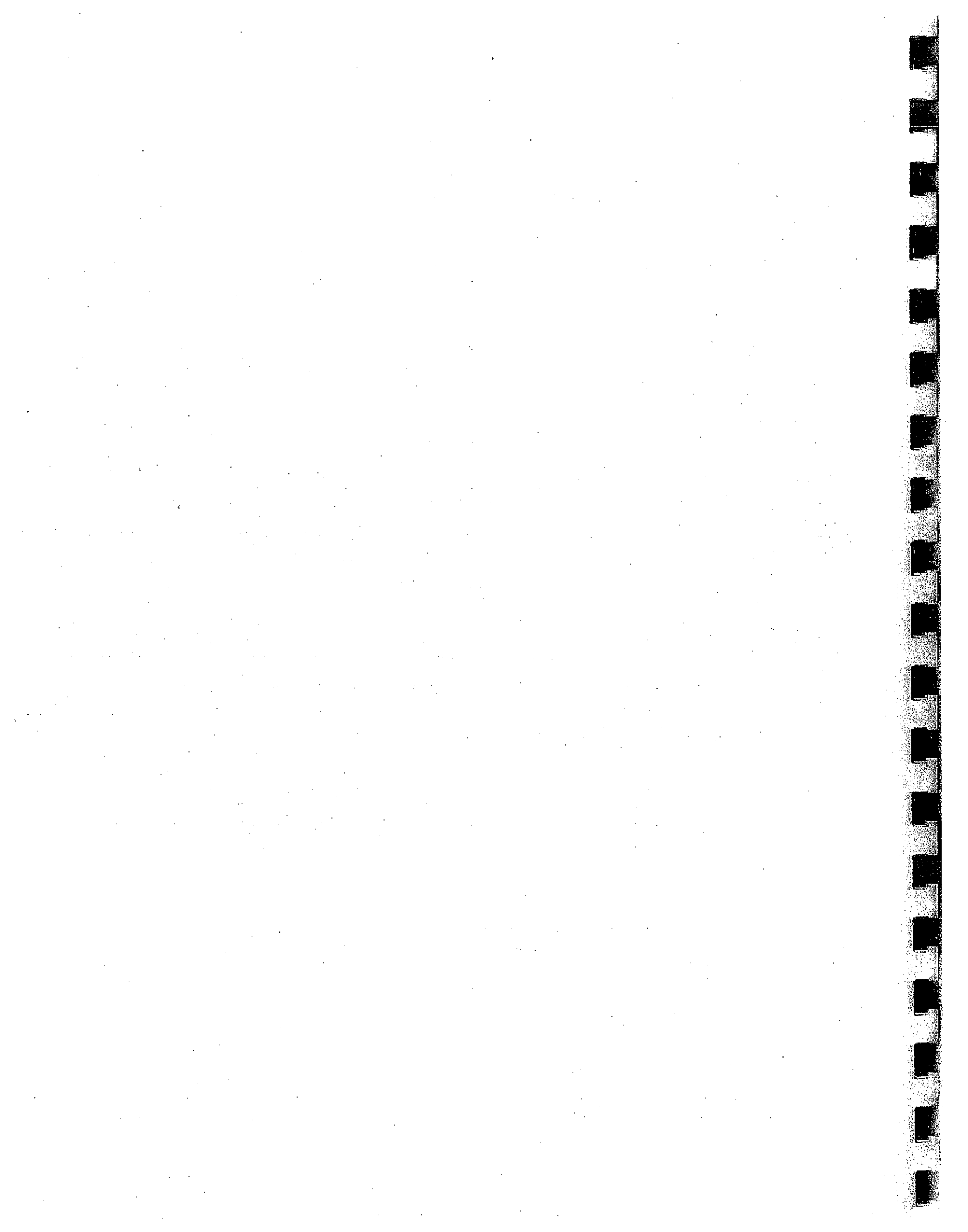


Interview Extracts by Place

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Blue Mountain	1
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Boise Creek	2
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Butler Flats	2
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* * * ACORN FLAT * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Everybody got tree, and they pick up just that part. My cousin called it @ **Acorn Flat**. Its a long ways from the road and I think theres a lot of mushrooms grow there.

* * * AMEKIARUM * * *

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

Then they migrated on out and ended up in @ Etna. They also lived at @ **Amekiarum** for awhile, then went on up to @ Somes Bar which was a mining claim. Then they went on out.

Amekiarum

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

Fish plays a major role in our ceremonies from actually making the medicine to the war dances. It is my belief that the reason the fish came back so strong is because the Karuk started making medicine at **Amekiarum**. Regardless of whether we did it like the old days, it worked.

* * * BACON FLAT * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

It has improved it. In the old photographs it was practically open all the way up the hill and @ Whiteys Flat was practically open all the way and it was all the way open up to @ **Bacon Flat** here. I remember the burning from when I was a girl.

* * * BADGER BAR * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

@ Red Neck was one of the two Indian villages that were on what was called @ **Badger Bar**. Up Pearch Creek was one village, the other was down around @ Red Neck.

* * * BLACK BEAR MINE * * *

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

Then they went on out. My great grandmother, she ended up at @ **Black Bear Mine**, where she worked there, washing clothes and cooking, stuff like that. That was way, a long time ago, probably in the late 1800's.

* * * BLUE MOUNTAIN * * *

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

My dad and his partner got word there was a dance in Orleans. They walked all the way down from @ **Blue Mountain**. He said he got up there and it was so cold

he almost froze trying to make a fire.

* * * BLUFF CREEK * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

< Recreation > I think that too much recreation would destroy a lot of the country, because I don't think they have any respect. A lot of the people that come in have no knowledge of what went before, like up at Red Neck and down at @ Bluff Creek and different places. People don't even know where the @ Orleans Cemetery is and so it won't be preserved unless a real effort is made.

Bluff Creek

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

The fire kills the old and makes room for the young. My dad lived five miles up @ Bluff Creek at the Garnet Ranch. In the fall of the year it would get so smoky that you couldn't even see.

* * * BOISE CREEK * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

Just like the area between Red Cap and @ Boise Creek, they say there is lots of graves there. | Bobby Wilder is about 95 and she says thats a < Chinese Cemetery > . When I was living out at Boise Creek that trail that is above the gulch near the bridge was our road. Then they opened up a road down the hill where Starrits logged.

* * * BUTLER CREEK * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

I went out to Yreka and told the Forest Service. That's when they made toilets across @ Butler Creek from my place. They shouldn't leave all that trash around.

* * * BUTLER FLATS * * *

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

< Family Gathering Areas > @ Butler Flats is always our mushroom place. And we didn't get gather these to sell.

* * * CAMP CREEK * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

< Ceremonial Ground Issues > The Forest Service should have nothing to do with the ceremonial grounds. Some should be restored, like the @ Panamenik Brush Dance Pit, the @ White Deerskin Dance area at Camp Creek too. We need a < cultural committee to handle these issues.

Camp Creek

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

< Family Gathering Areas > | My mother's grandmother used to take her everyplace, to gather things. They originated from @ **Camp Creek**. Then they migrated on out and ended up in @ Etna. The | Burcells out there are related to us. They started from **Camp Creek** and ended up out there. The old Burcells were born at **Camp Creek**.

Camp Creek

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

We used to be able to walk across @ **Camp Creek** on the < salmon > salmon's backs and not get your feet wet. Lucky to see a salmon in **Camp Creek** anymore.

* * * **CAMP THREE ROAD** * * *

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

< Basket Materials > Our family gathered up around camp in the flats on @ Offield Mountain around @ **Camp Three Road**. If they are going to burn back there we will be back in the + acorn area.

* * * **CANYON CREEK** * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

They can't have them up here, but its dried up. But this @ **Canyon Creek** and @ Kelsey Creek has a little water where the steelhead go up. And they want to log the headwaters of that son-of-a-gun now and take all of the god dern old growth out. But they don't know what that < watershed does to @ **Canyon Creek** and @ Kelsey Creek, the only two surviving creeks on @Scott River. @Mill Creek's out and of course watershed up here, took it out.

* * * **CEDAR CAMP** * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]
They burned back over here by the @ Sanderson's Ranch toward @ **Cedar Camp** and at @ Sahurum Mountain for + basket materials. I have heard there was an < altar on top of Sahurum Mountain.

* * * **CHINNICH CREEK** * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]
It is where the bench comes out, where you could see @ Offield Mountain up that gap on the river. There is also supposed to be an alter at the head of @ **Chinnich Creek**. The Medicine Man used to go that way, maybe went clear up to @ The Three Sisters.

* * * **COLUMBIA RIVER** * * *

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

They got fish ladders there, but hardly any of them go over there. And then they've been buying eggs up on the @ **Columbia River** and taking them down here and hatching them. They're not going to come back here. They're not going to come back here. They are going to go back to the **Columbia River**. They have to know about that too.

* * * COPCO * * *

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

They dam it up. There's two dams up there, @ Copco and the new one, @ Iron Gate. They'll let a lot of water down sometimes, then other times that river is so low. Then there's pollution.

* * * COPPER CABIN * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]
In 1937 the fire cleared it out, but before that, my grandfather's people burned, but they didn't want to tell nobody. Back up in the @ Copper Cabin area, about the time they wanted them to quit burning. They should do cool burning out at @ Rattlesnake Ridge.

* * * DEERLICK CREEK * * *

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

The earth's floor was clean then. My grandma used to walk from here with a basket on her back to search for firewood and would get as far as @ Deerlick Creek and further before she would begin to find wood. If we work at it, it could be like this again someday.

* * * DILLON CREEK * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

I've killed about three like that. One down at @ Dillon Creek, one here, and I forget where that other one was. I think its a chemical that they spray out in the woods without our permission, or the council's permission.

* * * DILLON MOUNTAIN * * *

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

I was about the first one in there to find the mushrooms because I used to go + bear hunting in there. Way up around @ Dillon Mountain. They had one road in there and that was enough.

* * * DOCTOR ROCK * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We went into < high country and did our hunting out there. @ Doctor Rock, @ Chimney Rock, @ Medicine Rock remain traditional use areas for < Indian Doctors > doctors and < medicine people .The Forest Service should be co-managers with the Tribe. We don't need them to manage there.

* * * DUNCAN CREEK * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

They didn't want anybody to use it, cause they couldn't get it. Long time ago, the Indians had their own acorn trees, like up at @ **Duncan Creek**. I've never been there, but there's a lot of acorn trees in one place.

*** * * ELK CREEK * * ***

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

You can go up @ **Elk Creek** when they are spawning and it will just be full of steelhead. They've learned that every creek has its own runs and the steelhead don't stay in the river.

*** * * ELK VALLEY * * ***

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

That will involve @ **Tuliuk (SP?)** and out on where that tree is, I understand there were ceremonies out there. My Great grandmother and her family came from @ **Eyesee Bar**, through @ **Elk Valley** and they settled in that **Thoms Village**. | Peter Thom and them were her nephews and then she married | **Ferris**.

*** * * ETNA * * ***

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

They originated from @ **Camp Creek**. Then they migrated on out and ended up in @ **Etna**. They also lived at @ **Amekiarum** for awhile, then went on up to @ **Somes Bar** which was a mining claim.

*** * * ETNA MOUNTAIN * * ***

SOURCE[Sanderson, Ed] NUMBER[KSO03] DATE[10/96]

Within just, since I've been working. You get way on top of @ **Etna Mountain** and look back down, the rivers, the @ **Salmon River**, There's very few places [left], they just < clear cut it you know. That's something they shouldn't do.

*** * * EYEESEE BAR * * ***

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

That will involve @ **Tuliuk (SP?)** and out on where that tree is, I understand there were ceremonies out there. My Great grandmother and her family came from @ **Eyesee Bar**, through @ **Elk Valley** and they settled in that **Thoms Village**. | Peter Thom and them were her nephews and then she married | **Ferris**.

*** * * FORKS * * ***

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Most of the years we never did get any. We stayed up the @ **Salmon**, we lived below @ **Forks**, and we never did get salmon, so we're still the same way (chuckles). I don't care about salmon anyway. Mushrooms grow where the oak trees are. Like up at @ **Forks**, there's no mushrooms there. They start up at **Butlers**, there on down.

* * * FROG POND * * *

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

There should be something done about it. They'd burned up here last year and then at | Frog Pond. It got pretty hot in some places.

Frog Pond

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

And there was an abundance of stuff. My family gathered in @ Irvine Creek, @ Rock Creek, @Sandy Bar Creek and of course our gathering place for acorns at @ Frog Pond. You got to stop them from < burning > Frog Pond. < Management > I see so much clear cuts on the Klamath River now, and doing more. I was totally against them guys clear cutting Frog Pond. Beautiful, beautiful acorn gathering place and mushroom gathering place.

* * * HAMBURG * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Now they all got bugs, the river sticks here. We used to go way up above @ Hamburg, | Heem and I. Those are all good sticks up there.

* * * HAPPY CAMP * * *

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

Instead they killed them. What can be managed is what has burned over and the problems of the fires yet to come that will be like that fire that went from @ Happy Camp to @ Wooley Creek. Don't let it grow back like it has on the @ Salmon River.

Happy Camp

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

| Peter Thom and them were her nephews and then she married | Ferris. Her sisters went to @ Happy Camp and she and her brother came down here. Something happened in the | Eyesee Village, I think only two members of her family stayed there.

Happy Camp

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

And they let it go. You take @ Happy Camp, burnt twice. Same place, because they should have got rid of the blackberries at the same time, because blackberries are a son-of-a-gun.

* * * HELKAU * * *

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ **Helkau**, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places.

* * * **HIGH COUNTRY** * * *

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

< Recreation > Everybody has a right to use the river, but that doesn't include putting in motorcycle and 4 wheel trails across our **high country**. We need to be in on recreation planning.

high country

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We went into < **high country** and did our hunting out there. @ Doctor Rock, @ Chimney Rock, @ Medicine Rock remain traditional use areas for < Indian Doctors > doctors and < medicine people. The Forest Service should be co-managers with the Tribe.

high country

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

< **High Country** > How's that < GO Road > going? Did they find a loophole to put it through yet?

high country

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

If managed correctly the forest would be a better place for all. There is nothing wrong with us sharing the woods with other cultures, but people need to be aware that everyone's culture should be respected, for example some @ **high country** areas are sacred to tribes.

* * * **HOOPA** * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

@ Amikiarum was where the salmon were made. This was acknowledged by all the other tribes - Yurok, Tolowa and **Hoopa** and they respected it.

Hoopa

SOURCE[Johnson, Alvis] NUMBER[KS010] DATE[08/07/97]

< Ceremonial Ground Issues > There was no ceremonies going on when I was growing up, other than when I was really young and we had the @ Katamin < Pikiawish. I remember that real well, and the < Brush Dance > in @ Orleans, but then we grew up in @ **Hoopa**. We moved to **Hoopa** because of no cultural ceremonies to fall back on.

Hoopa

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

They knocked down all the other trees too, then they have to wait until the brush grows. I would advise somebody, if they want to see what it is, come down here to @ Hoopa and look at that, where they logged back in the '40's. The trees are way over the brush now.

* * * INAM * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We don't need them to manage there. Like at @ Inam, the road is locked but the Forest Service can go through it. This is a cultural area but we can't keep out the hunters. We've been working with the Forest Service pretty good on this. The way it would work best would be to close it down between @ Inam and @ Katamin and on the lower part of the @ Salmon River for about 40 days in August and September.

Inam

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places. < Setting Within Primary Culture Areas > These areas need to be managed by the tribe, I would say, but are not any more important than the landscape as a whole. Maybe if we could do some management on Offield Mountain, Inam or Amerikarum, the Forest Service could pick up a few pointers from us. There is no such thing as a secondary cultural area; all other places are sacred as well.

* * * INDIAN CREEK * * *

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

The fish in the river are pretty much caught out. I'd go to the mouth of @ Indian Creek and you could always catch one or two in the evening. I've counted 25 boats coming by there and three fishermen in each and each fisherman could take three fish and they could make two runs a day. The steelhead could take the pressure when the river was high, but with the river low, they are concentrated in certain holes, and the drift boaters know where they are. It's like Indian Creek, if you cast from one place just right, you could always catch a fish there. What you don't see any more was the fly fishermen working their favorite riffle.

* * * INDIAN ROCKS * * *

SOURCE[Hillman, Grant & Cliff Ferris] NUMBER[KS004] DATE[10/96]

It's just like when they had this fire up here. The first thing you know, they are out there with cats at @ Indian Rocks. They could care less of what the Indian's feelings on their cultural ground is. It was a hunting ground. You would put rocks up on Indian Rocks for good luck, for good hunting. And they go out there on a fire and just tear everything down.

* * * IRON GATE * * *

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

They dam it up. There's two dams up there, @ Copco and the new one, @ Iron Gate. They'll let a lot of water down sometimes, then other times that river is so low. Then there's pollution.

* * * IRVINE CREEK * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

I guess it's been 75, or 80 or 90 years ago that blackberries were imported. One blackberry bush, from Germany or somewhere, back immigrants bought it in, and lived at @ Irvine Creek, this is history, lived at Irvine Creek - one plant. Indian people thought it was beautiful. Now you see it out here in my front yard. Yet, it started at Irvine Creek California, one plant. You try to get through some forest somewheres, you'll find out different. And there was an abundance of stuff. My family gathered in @ Irvine Creek, @ Rock Creek, @Sandy Bar Creek and of course our gathering place for acorns at @ Frog Pond. You got to stop them from < burning > Frog Pond.

* * * IRVING CREEK * * *

SOURCE[Johnson, Alvis] NUMBER[KS010] DATE[08/07/97]

< Family Gathering Areas > We never really burned anything. My family grew up on the other side of the river, across from @ Irving Creek. It seemed like it was a self-contained unit there. We had our + tan oak trees a little further up, on this side over here, across from Irving Creek. You had your + mushrooms there, you had everything there.

* Irving Creek

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

One time somebody set some fires up in @ Irving Creek. Me and my two brothers and a trail crew were heading up the hill.

* * * ISHI PISHI * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

< Fisheries > I don't think those game wardens are supposed to go down there (@ Ishi Pishi). That's the only place we can fish all up and down the river.

Ishi Pishi

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

Our < religion has told us for a long time that if Karuk people don't eat fish, then there will be no fish. This why, against all odds and opposition, we continue to fish at the @ Ishi Pishi falls. It is the Karuk fishermen that fish for the elders who have the say as to how the fishery operates.

* * * ISHRU * * *

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places.

* * * JOHNSONS * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Two years later there will be lots of it. Down towards @ **Johnsons** they'd burn every winter and they had a lot of sticks. But you think we can go down there?

* * * KATAMIN * * *

SOURCE[Case, Elizabeth] NUMBER[KS009] DATE[11/96]

When I go down there at @ **Katamin** and start in there making medicine, I hear people just jabbering away. I think they should listen to what I'm saying. You gotta believe in your selves, your Indians. Like Katamin, when I go there, I just feel like I'm going home. People just got to believe in things and believe it right.

Katamin

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We've been working with the Forest Service pretty good on this. The way it would work best would be to close it down between @ Inam and @ **Katamin** and on the lower part of the @ Salmon River for about 40 days in August and September.

Katamin

SOURCE[Johnson, Alvis] NUMBER[KS010] DATE[08/07/97]

< Ceremonial Ground Issues > There was no ceremonies going on when I was growing up, other than when I was really young and we had the @ **Katamin** < Pikiawish . I remember that real well, and the < Brush Dance > in @ Orleans, but then we grew up in @ Hoopa.

Katamin

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

I seen it myself. One time, | Hazel, my niece, oh she was eight or nine years old and we were staying up at @ **Katamin**. They were down the hill playing house, and they made real fire, her and | Beverley Donohue. They shouldn't even be cutting those trees, those + tan oaks. Up above **Katamin** they were putting in a new road. I went up there and there were nice big tan oaks. Now days they only have it for three days or over the weekend, but long time ago they had it for ten days. Well, sometimes, last year I think they had 10 days up at @ **Katamin**. But that's a long time.

Katamin

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places.

* * * KELSEY CREEK * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

They can't have them up here, but its dried up. But this @ Canyon Creek and @ Kelsey Creek has a little water where the steelhead go up. And they want to log the headwaters of that son-of-a-gun now and take all of the god dern old growth out. But they don't know what that < watershed does to @ Canyon Creek and @ Kelsey Creek, the only two surviving creeks on @Scott River. @Mill Creek's out and of course watershed up here, took it out.

* * * KLAMATH LAKE * * *

SOURCE[Sanderson, Ed] NUMBER[KS003] DATE[10/96]

They'll let a lot of water down sometimes, then other times that river is so low. Then there's pollution. They dump those barrels in @ Klamath Lake up there. That's where all that foam's coming from, gets in them salmon's gills.

* * * KLAMATH RIVER * * *

SOURCE[Hensher, Jim] NUMBER[KS006] DATE[10/22/96]

< Desired Future Condition > I would like to see more management by the Tribe. This being a fringe area of the Tribe, @ (Methodist Creek) actually it's not one of their main areas like the Klamath River and Orleans and that area. But still, our people moved up here from there when they got run out of that area by the miners.

Klamath River

SOURCE[Hillman, Leaf] NUMBER[KS020] DATE[08/01/97]

The benefits of using our resources needs to be retained here. An example is that in recent years in the @ Klamath River Basin, from top to bottom, river users - < kayakers, boaters - come in here by busloads. All you gotta do is go to the Forest Service and ask for a list of community guides authorized to use the river.

Klamath River

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

Offield Mountain Lookout. We tell them, "Leave that mountain alone." I go down to the @ Klamath River and I try to look for acorns, they ain't no god damned acorns, have to dig them out. Dig them acorns out of the bushes. Indian

people thought it was beautiful. Beautiful black berries, and you know today, it took over **Klamath River**. A few years ago it didn't take very long, the birds carried them [seeds]. Today we struggle. They destroyed so many sacred Indian sites on the **Klamath River**. But then they only covered so much area. They should have went clear to the **Klamath River**, like it was. I used to think a lot about management. So I never even told my grandmother where I was going. I slipped out and ended up on the **Klamath River** where I was familiar with the area. I lived on the **Klamath River** till the war broke out and a good many years after the war. But they don't do that. < Management > I see so much clear cuts on the **Klamath River** now, and doing more. I was totally against them guys clear cutting Frog Pond. Maybe around 10- 12,000 feet lumber in there. They left it because, they call it a seed tree, but it was leaning right over the bluff, into the **Klamath River**. What the heck do they do that for? But we can stop it by giving us a god damn first hand. Let's put all Native Americans on the **Klamath River** to work and let's clean this underbrush up. And start putting things back slowly, might take a few years. And of course they both died back in 1928, they froze to death, pneumonia and no doctors around. And we had Indian people from the **Klamath River** all over the mountains there. Clear round this mountain.

Klamath River

SOURCE[Arwood, Vera] NUMBER[KS012] DATE[08/07/97]

Anywhere you go, like if you're hunting, you have to pay a certain fee to be able to do it there. So why can't we say, "You don't belong on the **Klamath River**, so we're gonna charge you an extra amount of money because you belong somewhere else. I think that would help a lot.

* * * LARRY CREEK * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]
There is a place by @ **Larry Creek** with old growth + Tan oak that I would like to see left alone. It would be good to < fire > burn underneath it.

* * * LITTLE NORTH FORK * * *

SOURCE[Stanshaw, Gladys] NUMBER[KS015] DATE[07/21/97]

< Desired Future Condition > I'd like to see it like I remember the @ **Little North Fork**. Biggest trees I've ever seen, beautiful doug fir.

* * * MARTINS FERRY * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

But they can come up here and + mushrooms and + acorns. One lady told me, "Where do you pick your acorn?" I said @ **Martins Ferry**. She said, "Where you get your + huckleberries?" I said **Martins Ferry**, and we did. She was gonna go where I get, but she won't let us go down there. **Martins Ferry** is where | Leonard and I gathered because there's no huckleberries around here. There are a few here in Orleans but up the Salmon River there isn't any so we always have to go down to **Martins Ferry**.

* * * MCNEAL CREEK * * *

SOURCE[Bennett, Johnny] NUMBER[KS022] DATE[1977]

And I can't figure why they do it. Look like they should have a big group of people to understand it first, to go through it and test that and see what it's gonna do, 'cause they used spray in @ **McNeal Creek** that was deadly and the drinking water's below. They do that after the cutback and they claim it'll take 25 or 30 years to get it out of the ground.

McNeal Creek

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

I don't want the recreations to get that flat at **McNeal Creek**. It belonged to McNeal and Bennett.

* * * **MCNEAL FLAT** * * *

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

< Ceremonial Ground Issues > I'd like to see us get some water on that place across the river from Jessie Rose's (@ **McNeal Flat**). The Forest Service gave it to us (Karuk Indians) for a camp ground and somebody stole our water line.

* * * **MEDICINE MOUNTAIN** * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

When they first come to this country, they start putting lookouts all over. Orleans lookout, Ukanam Lookout, Bald Mountain Lookout, **Medicine Mountain** Lookout. Putting god damned lookouts way up there and putting man sitting up there, all summer. Shasta, I can't make Indian doctors. Without @ **Medicine Mountain**, I can't make Indian doctors; without @ Dr. Rock I can't make Indian doctors. We have @ **Medicine Mountain** that we go up there, Indian Trail. Not no other trail but Indians'.

Medicine Mountain

SOURCE[Tripp, Harold] NUMBER[KS001] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ **Medicine Mountain** are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places.

* * * **MEDICINE ROCK** * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We went into < high country and did our hunting out there. @ Doctor Rock, @ Chimney Rock, @ **Medicine Rock** remain traditional use areas for < Indian Doctors > doctors and < medicine people. The Forest Service should be co-managers with the Tribe. We don't need them to manage there.

* * * **METHODIST CREEK** * * *

SOURCE[Hensher, Jim] NUMBER[KS006] DATE[10/22/96]

< Desired Future Condition > I would like to see more management by the Tribe. This being a fringe area of the Tribe, @ (Methodist Creek) actually it's not one of their main areas like the Klamath River and Orleans and that area. But still, our people moved up here from there when they got run out of that area by the miners.

* * * MT. SHASTA * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

And here I am, we make Indian doctors. And without @ Mt. Shasta, I can't make Indian doctors. Without @ Medicine Mountain, I can't make Indian doctors; without @ Dr.

* * * NAAM * * *

SOURCE[Davis, Francis Jr.] NUMBER[KS007] DATE[04/19/96]

< Traditional Use Areas > This spring was named @ "Naam" and this is a water source for people clear down to the feed store. There is an unmarked trail to the spring, but it is hard to find on the ground now because of all the brush and because the water runs back into the ground.

* * * NEGRO CREEK * * *

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

< Tell the Forest Service > I'd like to work with them, and I'd like them to help me because there's a few trees down there that need to be felled. My creek (@ Negro Creek) needs clearing, it's dammed up by blackberries and grape vines. I'd like the Salmon River Restoration Committee to get to do the work.

* * * OAK BOTTOM * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

If we went back, half of the people who dip now wouldn't be able to dip. A lot of people had platform fisheries and there was the fish dam at @ Oak Bottom.

Oak Bottom

SOURCE[Hensher, Jim] NUMBER[KS006] DATE[10/22/96]

Like that last drought we had cut the fish population down. But in the middle of that, Fish and Game put the weir in down at @ Oak Bottom. When we got that taken out, around '91?

* * * OFFIELD MOUNTAIN * * *

SOURCE[Case, Elizabeth] NUMBER[KS009] DATE[11/96]

< Family Gathering Areas > Drive straight up there, acorns and mushrooms on @ Offield Mountain, and Offield Mountain is one of our prayer grounds, on that side of the mountain you pray for them things all over the mountains when you go up there making medicine you pray for things all over the mountain.

Offield Mountain

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

< Basket Materials > Our family gathered up around camp in the flats on @ Offield Mountain around @ Camp Three Road. If they are going to burn back there we will be back in the + acorn area.

Offield Mountain

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

I could find it. It is where the bench comes out, where you could see @ Offield Mountain up that gap on the river. There is also supposed to be an altar at the head of @ Chinnich Creek.

Offield Mountain

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

Will the Tribe be involved? The Tribe needs to work out some kind of long-range < stewardship plan for @ Offield Mountain . All the + black oak has been choked out and there is nothing for the + deer to eat.

Offield Mountain

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

And they died. Because they sprayed clear round @ Offield Mountain and the fumes of that herbicide came in there and they breathed it. And it killed all the peach trees, apple trees, because the fumes float right in that sugar bowl. On all the fire places that we set fire for ceremonial purposes, crazy. Offield Mountain Lookout. We tell them, "Leave that mountain alone." I go down to the @ Klamath River and I try to look for acorns, they ain't no god damned acorns, have to dig them out.

Offield Mountain

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirum, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places. < Setting Within Primary Culture Areas > These areas need to be managed by the tribe, I would say, but are not any more important than the landscape as a whole. Maybe if we could do some management on Offield Mountain, Inam or Amerikarum, the Forest Service could pick up a few pointers from us. There is no such thing as a secondary cultural area; all other places are sacred as well.

* * * ORLEANS * * *

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

But they don't do that. But you can't blame a guy, those fellows down in

Orleans can go out and make seventy five dollars a pound! Jesus Christ man.

Orleans

SOURCE[Hensher, Jim] NUMBER[KS006] DATE[10/22/96]

< Desired Future Condition > I would like to see more management by the Tribe. This being a fringe area of the Tribe, @ (Methodist Creek) actually it's not one of their main areas like the Klamath River and Orleans and that area. But still, our people moved up here from there when they got run out of that area by the miners.

Orleans

SOURCE[Johnson, Alvis] NUMBER[KS010] DATE[08/07/97]

< Ceremonial Ground Issues > There was no ceremonies going on when I was growing up, other than when I was really young and we had the @ Katamin < Pikiawish . I remember that real well, and the < Brush Dance > in @ Orleans, but then we grew up in @ Hoopa. We moved to Hoopa because of no cultural ceremonies to fall back on.

Orleans

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

A lot of the people that come in have no knowledge of what went before, like up at Red Neck and down at @ Bluff Creek and different places. People don't even know where the @ Orleans Cemetery is and so it won't be preserved unless a real effort is made.

Orleans

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

Long years ago when I was living on the ranch down there. A guy at the Orleans Hotel would call up. I'd get the boat and bring them over. My dad used to pack from | Blue Lake into Orleans. (It took) three-four days, maybe a week. I worked with the Forest Service here and at Orleans. "You god damned stupid white man," that was my favorite saying. They used to have big dances in Orleans, a lot of them. People in Somes would walk down barefoot, cause they didn't want to wear out their shoes. People in Somes would walk down barefoot, cause they didn't want to wear out their shoes. Just before Orleans, they'd put their shoes on. My dad and his partner got word there was a dance in Orleans.

Orleans

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Martins Ferry is where | Leonard and I gathered because there's no huckleberries around here. There are a few here in Orleans but up the Salmon River there isn't any so we always have to go down to Martins Ferry.

Orleans

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

When they first come to this country, they start putting lookouts all over. Orleans lookout, Ukanam Lookout, Bald Mountain Lookout, Medicine Mountain Lookout. Putting god damned lookouts way up there and putting man sitting up there, all summer. I'd like to get old what-cha-call-it, the guy from @ Orleans (Forest Service recreation officer), sit down and talk to him. I said, "Why don't me and you get together and we'll fund this god damned trail, our old Indian trail."

* * * PANAMENIK * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

< Ceremonial Ground Issues > The Forest Service should have nothing to do with the ceremonial grounds. Some should be restored, like the @ Panamenik Brush Dance Pit, the @ White Deerskin Dance area at Camp Creek too. We need a < cultural committee to handle these issues.

* * * PEARCH CREEK * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

< Traditional Gathering Areas > I guess everything's been washed away from there, but | Mrs. Pearch and all of them originally came from @ Pearch Creek @ Red Neck was one of the two Indian villages that were on what was called @ Badger Bar. Up Pearch Creek was one village, the other was down around @ Red Neck. | The Martins was from Red Neck and | Mrs.

* * * PERKINS GULCH * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

They didn't need to go far. Just small creeks, like @ Perkins Gulch, about three feet wide eroded through the years down into bedrock. The salmon only went in here about 300 feet.

* * * POT CABBAGE * * *

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

Areas such as @ Inam, @ Katamin, @ Amekirun, @ Ishru Tishram, @ Helkau, @ Offield Mountain, and @ Medicine Mountain are examples of < sacred places which also contain culturally significant resources. + Springs are a good example, like at @ Pot Cabbage, @ Unit I and the @ spring at the Carter Road Project, are all sacred places. Each village has sacred places like this that were used by medicine people for thousands of years.

* * * QUARTZ VALLEY * * *

SOURCE[Ferris, Zona] NUMBER[KS016] DATE[08/07/97]

That was way, a long time ago, probably in the late 1800's. A lot of these Indian families from here went out to @ Quartz Valley. The | Burcells out there are related to us.

* * * RATTLESNAKE RIDGE * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

Back up in the @ Copper Cabin area, about the time they wanted them to quit burning. They should do cool burning out at @ **Rattlesnake Ridge**.

* * * **RED CAP** * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

< Family Gathering Areas/Traditional Use Areas > The Ferris family used @ La Perrin's Flat in the **Red Cap** area. I would like to see it kept up so that elderly people could continue to use the area.

Red Cap

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

I think people moved in there. @ **Red Cap** was the biggest village and it was wiped out totally and the people scattered and some of them ended up there. Just like the area between **Red Cap** and @ Boise Creek, they say there is lots of graves there. | Bobby Wilder is about 95 and she says that's a < Chinese Cemetery >. They walked in and settled there and she worked as a cook at the different mines around and eventually married Ferris and her brother, the father of Peter and James Thom, stayed there and other people moved in. There were some from **Red Cap** came up.

* * * **RED NECK** * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

@ **Red Neck** was one of the two Indian villages that were on what was called @ Badger Bar. Up Peach Creek was one village, the other was down around @ **Red Neck**. Up Peach Creek was one village, the other was down around @ **Red Neck**. | The Martins was from **Red Neck** and | Mrs. Matilda Pridmore was from **Red Neck**. < Graves and Cemetery Areas > I'd like to see them kept as natural as possible so our wild animals would have a place to go and maybe something to eat because I think they are all getting squeezed out. I don't think fencing would be necessary if people could be kept from tearing it up like is happening to the graves at **Red Neck**. Part of the bridge, when they put it in, went right over the cemetery and I've tried my best to locate where the dance pit was. < Recreation > I think that too much recreation would destroy a lot of the country, because I don't think they have any respect. A lot of the people that come in have no knowledge of what went before, like up at **Red Neck** and down at @ Bluff Creek and different places. People don't even know where the @ Orleans Cemetery is and so it won't be preserved unless a real effort is made. | Chiinich Jenny was probably part of that **Red Neck** group, I would say. The @ Thoms Village and all of that was all @ Salstrom property and | Bill Delaney will be probably in control of that area.

* * * **REYNOLDS CREEK** * * *

SOURCE[Spinks, Ernie] NUMBER[KS013] DATE[11/96]

But the Forest Service went in and helicoptered it and now you can't hardly get through it, down where the trail came in by @ Rogers Creek. + Woodwardia ferns, she'd get it down where @ **Reynolds Creek** Road is. They were good

places, they are places where the ferns are good.

* * * ROCK BUTTE * * *

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

When I worked for the Forest Service we did a lot of cool burning out on @ **Rock Butte**, little fingers of fire burning down from the top. Something has to be done other than just lighting fire to the fuels that are out there.

* * * ROCK CREEK * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

And there was an abundance of stuff. My family gathered in @ Irvine Creek, @ **Rock Creek**, @Sandy Bar Creek and of course our gathering place for acorns at @ Frog Pond. You got to stop them from < burning > Frog Pond.

Rock Creek

SOURCE[Arwood, Vera] NUMBER[KS012] DATE[08/07/97]

You'd try to find it close to your residence. And then they used to go over @ **Rock Creek**, over that way. And there used to be a < Fire > burning area there for the + bear grass.

* * * SAHURUM MOUNTAIN * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

They burned back over here by the @ Sanderson's Ranch toward @ Cedar Camp and at @ **Sahurum Mountain** for + basket materials. I have heard there was an < altar on top of **Sahurum Mountain**.

* * * SALMON RIVER * * *

SOURCE[Bennett, Les Jr. (Hoss)] NUMBER[KS005] DATE[08/06/97]

My creek (@ (Negro Creek) needs clearing, it's dammed up by blackberries and grape vines. I'd like the **Salmon River** Restoration Committee to get to do the work. I'd like to get along with them, long as they don't come over here telling me how I got to live.

Salmon River

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

What can be managed is what has burned over and the problems of the fires yet to come that will be like that fire that went from @ Happy Camp to @ Wooley Creek. Don't let it grow back like it has on the @ **Salmon River**.

Salmon River

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

We've been working with the Forest Service pretty good on this. The way it

would work best would be to close it down between @ Inam and @ Katamin and on the lower part of the @ Salmon River for about 40 days in August and September.

Salmon River

SOURCE[Hillman, Leaf] NUMBER[KS020] DATE[08/01/97]

This is another example of trying to outsmart nature and compensate for mismanagement and it has been used the world over in an arrogant way to outsmart nature and to eliminate indigenous people because that's who it impacts first. When they poison gophers on the @ Salmon River, that poison will get into the < food chain - roots, trees will suck it up. "We made a pesticide that won't kill the trees." Terrific, but that poison is in the way of life and the first people to feel that effect are Indians or other native people in contact with nature.

Salmon River

SOURCE[Sanderson, Ed] NUMBER[KSO03] DATE[10/96]

Within just, since I've been working. You get way on top of @ Etna Mountain and look back down, the rivers, the @ Salmon River, There's very few places [left], they just < clear cut it you know. That's something they shouldn't do.

Salmon River

SOURCE[Stanshaw, Gladys] NUMBER[KS015] DATE[07/21/97]

< Recreation > Those poor people in the cities, they fight the traffic; they go home and have their six o'clock martini and they are herded like sheep. But on the @ Salmon River, in this country, we don't fit that mold and that's why they hate us in here. We don't fit in.

Salmon River

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

Martins Ferry is where | Leonard and I gathered because there's no huckleberries around here. There are a few here in Orleans but up the Salmon River there isn't any so we always have to go down to Martins Ferry.

* * * SALMON SUMMIT * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

< Mismanagement > I think cutting the oak trees and taking too many < mushrooms > probably affected the + deer and the wildlife. My grandmother, | Katherine Ferris said when she was sixteen in the 1860's, they used to camp out at @ Salmon Summit and one fall she saw 30 + bear and a + grizzly bear, all moving to winter ground. She said she had her gun, but she just watched.

* * * SALSTROM PROPERTY * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

| Chiinich Jenny was probably part of that Red Neck group, I would say. The @

Thoms Village and all of that was all @ **Salstrom property** and | Bill Delaney will be probably in control of that area. That will involve @ Tuliuk (SP?) and out on where that tree is, I understand there were ceremonies out there.

* * * **SANDERSON'S RANCH** * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]

They burned back over here by the @ **Sanderson's Ranch** toward @ Cedar Camp and at @ Sahurum Mountain for + basket materials. I have heard there was an < altar on top of Sahurum Mountain.

* * * **SHACKLEFORD** * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

@Mill Creek's out and of course watershed up here, took it out. @ **Shackleford** is out. At one time my creek here was just loaded to the gills with < Fisheries > + steelhead and + salmon.

* * * **SLATE CREEK** * * *

SOURCE[Sanderson, Ed] NUMBER[KSO03] DATE[10/96]

< Management > You gotta follow what nature does. Like these + Georgia pine they got planted up here, up @ **Slate Creek**. All them trees are dying.

* * * **SOMES BAR** * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

They died. And that's on @ **Somes Bar** Ranch, Rancheria. So these things, + acorns, + mushrooms. It kind of hurt me, but gee, you finally have to leave down there because they burned my house down twice. That's why I left @ **Somes Bar** in 1953. I lived down there from 1942 to 1953.

* * * **SOMES PEAK** * * *

SOURCE[Tripp, Harold] NUMBER[KSO01] DATE[11/96]

< Gathering Areas > The gathering areas for this village where I live, my grandma used to say, were all around as far as the eye can see and beyond, up @ Woolley Creek, @ Steinacher Creek and up around @ Butler. Some of our family from @ Ike's even gathered on the other side of @ **Somes Peak**. My grandma, | (Bessie Tripp) used to talk a lot about the old days.

* * * **SUGARLOAF** * * *

SOURCE[Super, Violet (Vi)] NUMBER[KS018] DATE[05/14/97]

I used to listen to them, but there was a lot there and you could get all you want. They just fish one day and certain place there going down @ **Sugarloaf**. You just fish one day and next day, about 5:00 I guess, another guy starts. I used to listen to them, but there was a lot there and you could get all you want. They just fish one day and certain place there going down **Sugarloaf**. You

just fish one day and next day, about 5:00 I guess, another guy starts.

* * * THREE SISTERS * * *

SOURCE[Ferris, Wilfred Jr. (Sonny Buck)] NUMBER[KS011] DATE[08/11/97]
There is also supposed to be an alter at the head of @ Chinnich Creek. The
Medicine Man used to go that way, maybe went clear up to @ The Three Sisters.

* * * THOM VILLAGE * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

Matilda Pridmore was from Red Neck. I think the @ Thom Village was a later
development. I don't think anybody lived there.

* * * TI BAR * * *

SOURCE[Case, Elizabeth] NUMBER[KS009] DATE[11/96]

Burn a little bit at a time and that's how you keep your country clean. We
start at @ Ti Bar. That's + hazel nuts people eats.

Ti Bar

SOURCE[Davis, Francis Jr.] NUMBER[KS007] DATE[04/19/96]

My family used to gather roots for < baskets there - @ Ti Bar - + bull pine, +
yellow pine and + ponderosa pine to make their baskets, and + sugar pine nuts,
+ Oregon grape, + princés Pine, + ferns for baskets. There used to be + hazel
sticks then, but it is too brushy now, the understory has taken it all up.

Ti Bar

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

< Basket Materials > We know that there are hazel, bear grass and other
materials - + roots, + ferns, + huckleberries, different basket making
materials. They have done something at @ Ti Bar under Paula's direction. They
need to cut the hazel before they burn it, but they don't know if we don't
tell them.

Ti Bar

SOURCE[Arwood, Vera] NUMBER[KS012] DATE[08/07/97]

< Fishery > My brother | Francis Davis that lives down at @ Ti Bar, he said
that at the mouth of that creek, there's nothing but dead + salmon, because
they can't get up the creek. And no one has cleared that out or made it so the
fish could get up the creek, so they are just dying in a little hole.

* * * TI CREEK * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

That's why the fishery in my time, 50-60 years ago..., man you never saw fish
like that. Small tributaries like @ Ti Creek, @ Reynold's Creek, it was just

loaded with them in there. They didn't need to go far.

Ti Creek

SOURCE[Arwood, Vera] NUMBER[KS012] DATE[08/07/97]

We used to gather basketry sticks and thing anywhere on the river. We used to go up behind @ Ti Creek there to get the + tip tip, the red fern. Then we used to go up clear to Ti Creek to get + black fern, the maiden hair fern.

* * * TULIUK * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

The @ Thoms Village and all of that was all @ Salstrom property and | Bill Delaney will be probably in control of that area. That will involve @ Tuliuk (SP?) and out on where that tree is, I understand there were ceremonies out there. My Great grandmother and her family came from @ Eyesee Bar, through @ Elk Valley and they settled in that Thoms Village.

* * * UNIT 1 * * *

SOURCE[Goodwin, Norman] NUMBER[KS008] DATE[10/96]

A lot of plants don't grow in abundance now due to shading. If you open up areas like @ Unit 1, < medicine plants will come back again. We need to open that canopy up.

* * * WEED RANCH * * *

SOURCE[Thom, Charlie] NUMBER[KS002] DATE[11/96]

Now we do don't have one access to it! We had our basket material back up here near @ Weed Ranch, back up the hills here, beautiful @ hazel sticks. Then we had other material our @ black ferns back up in the hill there.

* * * WEITCHEPEC * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

< Fire > I hate to see it, but I think a lot of it needs to be burned. I was looking along the road where its burned down between here and @ Weitchepec. It has improved it.

* * * WHITEYS FLAT * * *

SOURCE[Smith, Ora] NUMBER[KS017] DATE[10/22/96]

It has improved it. In the old photographs it was practically open all the way up the hill and @ Whiteys Flat was practically open all the way and it was all the way open up to @ Bacon Flat here. I remember the burning from when I was a girl.

* * * WOOLEY CREEK * * *

SOURCE[Conrad, Willis] NUMBER[KS014] DATE[07/11/97]

Instead they killed them. What can be managed is what has burned over and the problems of the fires yet to come that will be like that fire that went from @ Happy Camp to @ Wooley Creek. Don't let it grow back like it has on the @ Salmon River.

Wooley Creek

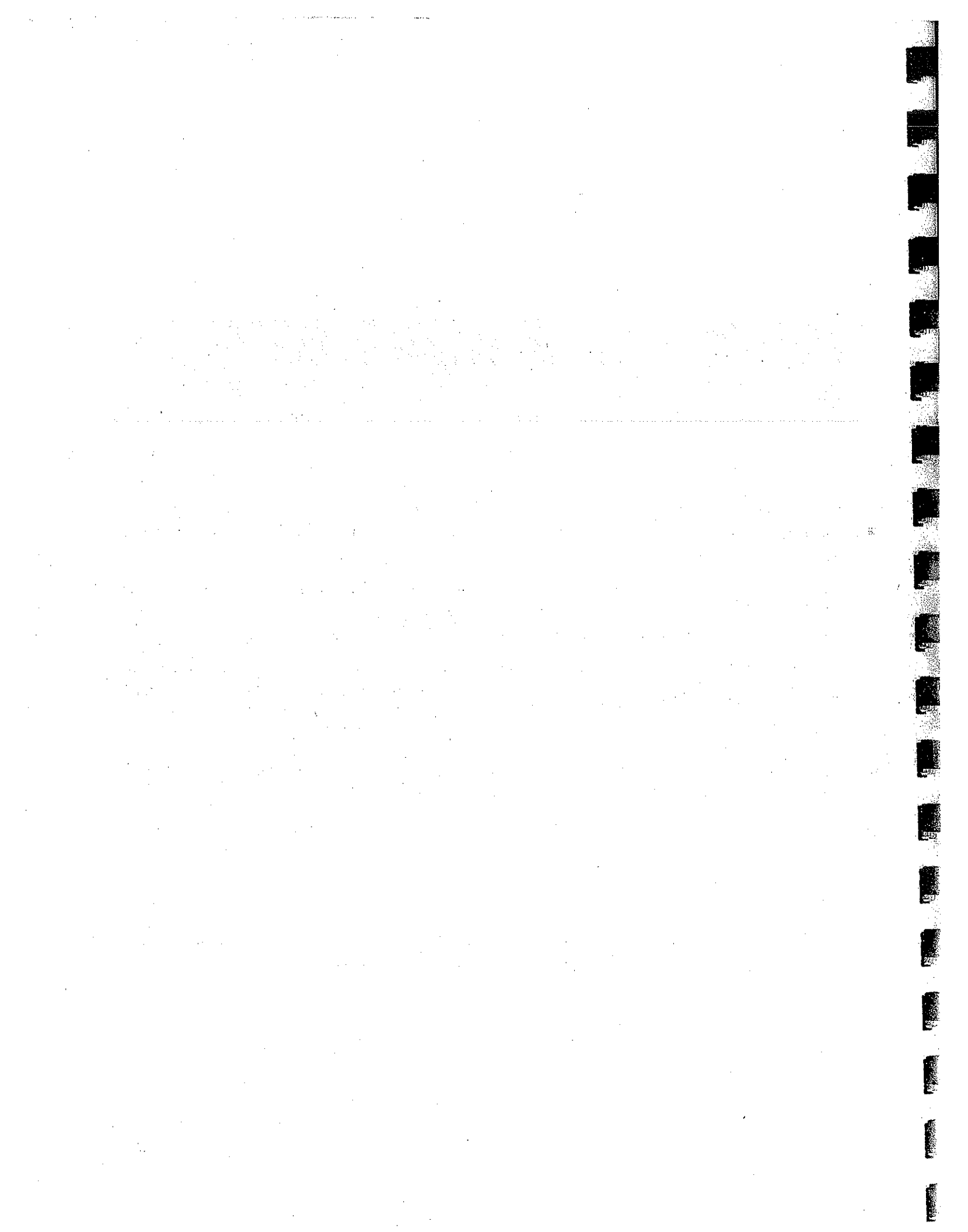
SOURCE[Tripp, Bessie] NUMBER[KS021] DATE[1977]

[The fire would] cook and [we would] eat it (laughs). That was way up in @ Wooley Creek.

[karuk2\places2.wpd; 2/18/99]

APPENDIX 4

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