

An introduction to the Native Americans of the Rogue Valley



North Mountain Park Nature Center
A division of the Ashland Parks and Recreation Department

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Using this Booklet

This booklet, intended as an educational piece for park visitors and classroom teachers, is only one aspect of the North Mountain Park Nature Center's interpretation relating to the Native Americans of the Rogue Valley. Although based on numerous ethnographies, historical accounts, archaeological records, and the opinions and statements of tribal people of today, this booklet is not meant to be a scholarly document. The purpose of this booklet is to form a general picture of what life was like for the Native Americans who lived in and around Ashland prior to contact with Euro-Americans, and the degree of challenges and achievements they have experienced since.

In attempting this interpretation, uncertainties arose as to which tribes actually lived where, how they lived and what they believed. Most of this difficulty is related to the fact that the tribes of the Rogue Valley, the Shasta, Takelma and Athabaskans had a very short contact period with white settlers before being forcibly removed to reservations in northwest Oregon. Unfortunately, the few ethnographies that were conducted, which provide some of the best written accounts of how people lived, occurred long after the people were removed from their homeland and forced to relinquish their traditional way of life.

It is hoped that this booklet will be a starting place for an ongoing dialogue between Native Americans and anyone interested in exploring how people can learn from the past while looking toward a better, more sustainable and more honorable future for everyone.

We invite any and all comments to this document which will be updated periodically in an effort to reflect the most accurate information available.

Artwork found in this booklet was produced by Irene Brady and Nancy Wylie.



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Introduction to Native Americans of the Rogue Valley



A depiction of Shasta people in late summer.

To the Native American tribes that lived here, the Rogue Valley was not just their home, it was what defined them as a culture and a people. Every story they told, every bit of food they ate, every article of clothing they wore and every object they crafted were directly related to their immediate surroundings. Few of them ever set foot out of this region and so from birth until death, everything they did was associated with the landscape that made up the Rogue Valley. While today this type of geographic isolation may seem excruciatingly limiting, the Native Americans experienced, and were challenged by, their world on so many different levels that this homeland must have seemed enormously larger, more complex, and more precious than it does to many residents living here today.

There were three tribes that called the Rogue Valley home: Shasta, Takelma and Athabaskans. All three spoke different languages and had unique nuances to their cultures, but all shared a way of life based on a hunter/gatherer mode of subsistence and a “seasonal round” pattern of movement. These tribes interacted with each other in order to trade, occasionally to fight, at times to intermarry, and certainly to sort out the use of overlapping foraging areas and hunting grounds.

Although they did not farm, tribes of the Rogue Valley managed the vegetation they relied upon in a variety of significant ways, including the use of fire, selective harvesting, pruning, transplanting, and, in the case of tobacco, cultivation and fertilization. These practices also had a number of anticipated positive impacts on the availability of big game and other wildlife.

Local natural resources were also managed on a spiritual level. By ascribing spiritual powers to the plants, animals, rocks, and even clouds, the Native Americans imbued them with a type of “payback” ability whereby their use in a disrespectful or wasteful manner could result in a negative consequence, such as a drought or famine. This “holistic” belief, which placed people on a level playing field with the plants and animals, ensured the sustainable use of resources and an almost complete lack of waste or overexploitation. This belief also led to the requirement that people give back to the land in appreciation for all they were given.

For at least as long as 10,000 years, Native Americans – perhaps including the ancestors of the Shasta that lived along Ashland Creek at the time of the first Euro-American contact – were part of the landscape of the Rogue Valley. Over time, the ecology of the Rogue Valley changed and so did its people, but their basic way of life remained the same. Native Americans traveled from the valley floor to the high mountains hunting deer, gathering willow, burning oak stands, celebrating the return of the salmon, raising families, and mourning the loss of loved ones. Myths and stories were told to the younger generation that they might learn to respect and care for the land and its resources, while the chiefs and medicine men and women led their tribes down a path of negotiation and spiritual protection.

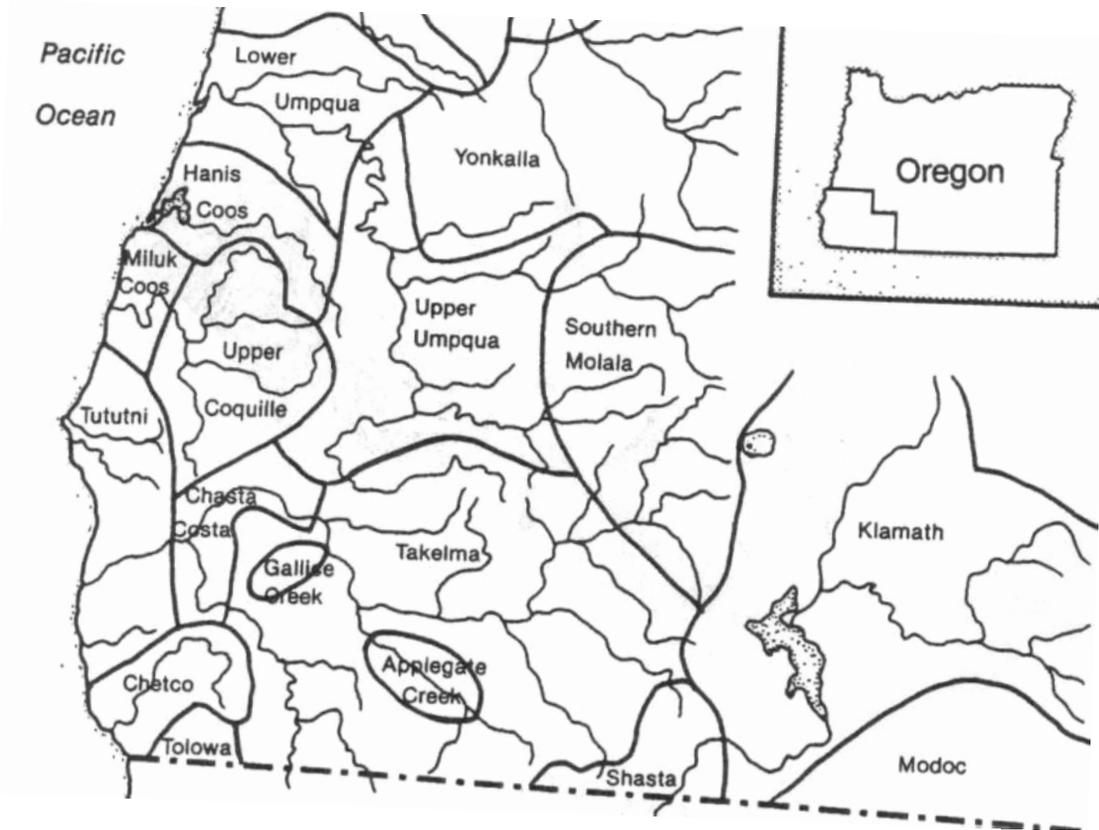
In the mid 1800s, this finely tuned “hunter-gatherer” lifestyle came abruptly into contact with the agriculturally-based, land-hungry, gold-seeking, divinely sanctioned culture of the arriving American pioneers. Unfortunately, the Native’s long-standing culture was under-appreciated and horribly misunderstood. From the settlers’ perspective, the Rogue Valley was a Mecca of gold, timber, and land barely used by the native inhabitants. To the Native Americans, the first settlers must have seemed greedy, wasteful, and spiritually misguided. With the discovery of gold in Jacksonville and the ensuing rush of settlers into the Rogue Valley, the resources that the Native Americans had managed and relied upon for so long quickly became compromised. Salmon runs were impacted by sediment and pollution brought about through gold mining, while game runs disappeared as forests were cut for timber and hungry miners shot at anything with fur. At the same time, camas meadows were destroyed by the newly arriving pigs, and tarweed patches were grazed over by cattle and sheep. Finally, entire villages were overtaken as towns such as Jacksonville and Ashland became established.

The Native Americans fought to keep their land and their livelihood, but the settlers simply did not care about the people and cultures they were destroying. After four years of sporadic fighting and the placement of the Native Americans onto a temporary reservation near Table Rock, all of the tribes of southwestern Oregon were forcibly removed to two reservations – the Siletz and the Grand Ronde – both located along or near the northern Oregon coast. This resulted not only in the loss of their homeland but also the loss of numerous tribal members who had succumbed to new diseases such as measles and smallpox, or who were killed fighting in the Rogue Indian Wars or simply murdered.

After they had been relocated to the foreign land of the reservation, the tribes were forbidden to hunt or fish, to wear their native style of clothing, to engage in any of their spiritual practices, or even to speak their native language. They were forced to learn farming and to survive on a diet of white flour and beef. It was under these conditions that the descendants of the Shasta, Takelma and Athabaskans have struggled to maintain their identity as a culture and a people over the past 150 years.

Tribes of the Rogue Valley

Three main groups of Native Americans lived in the Rogue Valley at the time of contact with white settlers in the mid-1800s: Shasta, Takelma and Athabaskans.



When did they first arrive and where did they live?

Probably the first to arrive in the region of Southern Oregon and Northern California were the ancestors of the Hokan-speaking Shasta, around 10 to 12,000 years ago. It is believed that Hokan speaking groups had a continuous presence in the Rogue Valley up until the time of contact. Their descendents, the Oregon Shasta, lived along the upper reaches of Bear Creek in southwest Oregon. One of their permanent villages was located along Ashland Creek in present-day Lithia Park. There is evidence of another Oregon Shasta village alongside Emigrant Creek under present-day Emigrant Lake.

Three other groups of Shasta lived along the Klamath River in northern California on the south side of the Siskiyou pass.

The second group to settle in the Rogue Valley was comprised of ancestors of the Takelma. At the time of contact, the Penutian-speaking Takelma lived along Bear Creek, east as far as the Cascade Summit, north to the current town of Prospect, and west to the Illinois River.

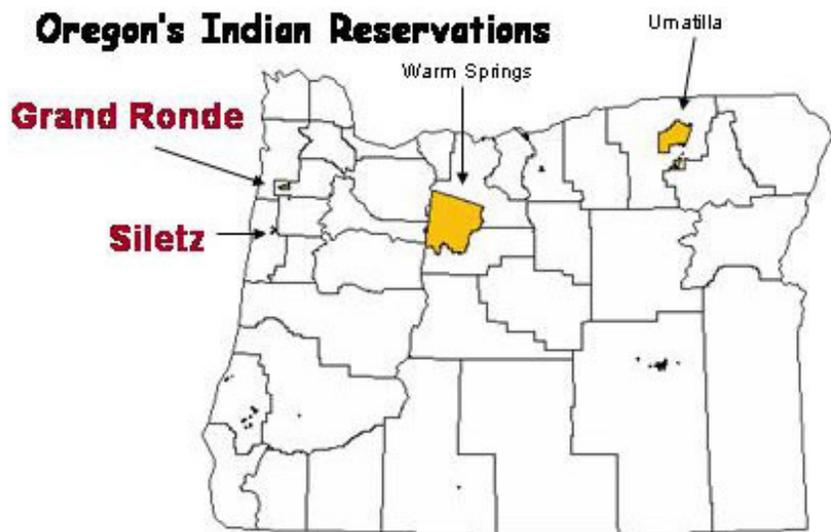
Last to arrive were Athabaskan-speaking groups, approximately 1500 years ago. There were two bands present at the time of contact, one near Galice Creek and the other along the Applegate River.

Each of these tribes claimed a nuclear territory (homeland) where they maintained a permanent village, usually alongside a river or creek. Villages typically had populations of 20 to 100 people. The upland areas located between villages were seasonally utilized, often by more than one band or tribe.

Where are they now?

Virtually all of the surviving Oregon Shasta, Takelma and Athabaskan tribal members were relocated to reservations in northwestern Oregon in 1856 following the Rogue Indian Wars. Today, many of their descendants are members of the Confederated Tribes of Siletz and Grand Ronde.

Many of the Shasta descendents who remained in California are today members of the federally recognized Quartz Valley Indian Reservation in Ft. Jones, California.



A map of current Native American Indian reservations in Oregon (by county).

Food and the Seasonal Round

One of the most significant differences between the Native Americans of the Rogue Valley and the Euro-Americans who came to “settle” the region had to do with the acquisition of food. The settlers were an agricultural people in contrast to the indigenous tribes whose hunter-gatherer lifestyles were based on moving throughout the region as wild food resources became available and abundant. This subsistence pattern, known as the **Seasonal Round**, required access to a large tract of land, extensive knowledge of the cycles of the native plants and animals that lived and grew there and a belief system that prevented the overuse of these limited resources.

Spring

Plant foods:

Wild celery, wild parsley,
wild rhubarb leaves,
Miner’s lettuce and
other greens

Animal Foods:

Bear, deer, elk, ducks and
geese, salmon, steelhead,
trout, eel, grasshoppers,
yellow jacket larvae, crickets,
crawfish, and mussels



A depiction of Shasta women gathering camas bulbs in spring. (In actuality, the women would be standing and using the digging sticks' deer-antler handles.)



A depiction of Shasta people weaving baskets, mending clothes and playing during the winter months.

Winter

Plant foods:

Seeds, nuts and berries
that had been stored
and dried

Animal Foods:

Meats that had been
stored and dried;
Venison that was hunted
with the use of snowshoes

The seasonal round began in early spring when families or extended families would leave their permanent winter villages and travel to prime root-gathering and fishing sites. **Spring** was a time for gathering green shoots, digging bulbs, and fishing for the spring runs of salmon. **Summer** was a time for moving to the higher elevations of the valley in search of big game, bulbs and a variety of berries. By **early fall**, families returned to mid elevations where they would be busy catching and drying salmon, burning tarweed fields for easy collection of the seeds, and for gathering the enormously important acorn crop. **Late fall** was a time for communal deer and elk drives and the processing of the resultant venison. By **early winter** it was time for families to return to their permanent village locations in the lowlands where they would complete the processing of acorns and other foods that were needed to last throughout the cold, wet winter months. **Winter** was also a time to work on repairing and crafting weapons, tools, clothes and a variety of household items, and for the telling stories and visiting other villages.

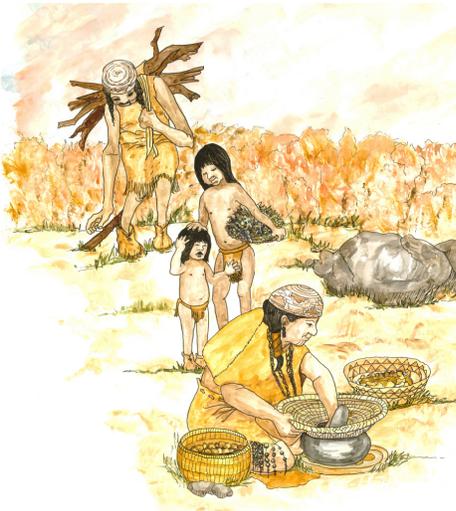
Summer

Plant foods:

Manzanita berries, wild native blackberry, service berry, gooseberries, thimbleberries, chokecherries, three-leaf sumac berries, elderberries, tarweed seeds, grass seeds, wild sunflower seeds, camas and ipos bulbs

Animal Foods:

Mountain lion, bighorn sheep, antelope, bobcat, rabbits, squirrels, beaver, grasshoppers, yellow jacket larvae, crickets, crawfish, and mussels



A depiction of Shasta people gathering firewood and berries and pounding acorns.



A depiction of Shasta people burning tarweed and collecting roasted grasshoppers and tarweed seeds..

Fall

Plant foods:

Black and white oak acorns, ponderosa pinenuts and hazelnuts

Animal Foods:

Salmon, steelhead, trout, eel, ducks, geese, grasshoppers, yellow jacket larvae, crickets, crawfish, and mussels

Clothing and Decoration



Men's winter clothing

Similar to most cultures today, Native American tribes of the Rogue Valley had two sets of clothing: “everyday” wear and “dress up” attire for ceremonies, visiting and other special occasions. Women’s everyday wear included a double skirt made of buckskin covered by an apron (made of pine nuts, grass or buckskin), a sleeveless poncho-style shirt, and a basket cap. In winter, fur-lined moccasins and shawls or robes made of raccoon, fox or wild cats would be added for warmth. Women’s formal wear included stylized skirts fringed with pine beads, dentalium shells, and grass braidwork as well as belts embedded with porcupine quillwork.

For the men, everyday wear would be a breechclout or nothing at all. Cooler weather called for the addition of a pair of buckskin leggings, held up with a belt that went through a loop at the top of each legging. Buckskin shirts, either short or long sleeved, came down to the knees. Like the women, men would utilize fur in the form of robes and lined moccasins for warmth during winter. Men’s formal wear was not as elaborate as the women’s but could include fringed shirts or leggings and decorated moccasins. Men also wore ceremonial headbands made of colorful bird feathers.



Men's summer clothing

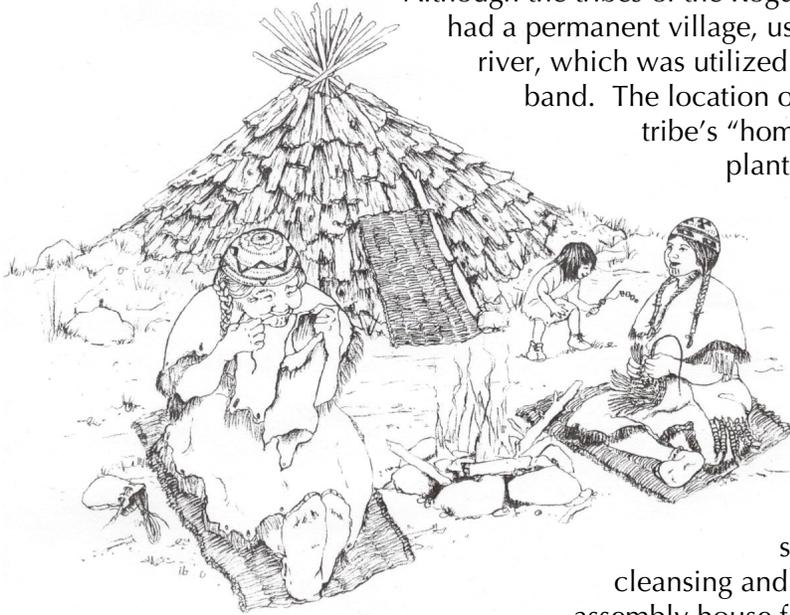
Children often moved about naked or with a simple breechclout during the warmer months. As the weather cooled, they would utilize a buckskin shirt that hung down to the knees. Moccasins and fur robes were also worn during the cold winter months.



Women's fall and spring clothing

For decoration, women adorned their chins with clay tattoos which were applied with an obsidian blade at puberty. Men wore tattoos on their arms for the measurement of dentalium, a type of shell currency. Both men and women wore necklaces and bracelets made of shells or pine nuts and pierced-nose ornaments made of shell or feather.

Shelter

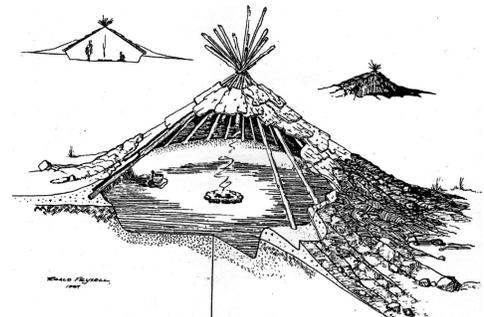


Shasta members sitting in front of an umma

Although the tribes of the Rogue Valley traveled seasonally, each had a permanent village, usually located near a stream or river, which was utilized during the winter by the entire band. The location of the winter village defined a tribe's "homeland" and was surrounded by the plant and animal resources that were "theirs" and could not be taken by other tribes or bands without permission. Villages were made up of as few as 15 or as many as 100 people. Shasta villages were made of individual family dwellings, known as "ummas", family sweathouses used for ritual cleansing and general health, a centrally located assembly house for meetings and dances, and a women's menstrual and childbirth hut.

The Shasta umma was conical in shape, framed by a series of tall pine poles. The outside of the umma was covered with bark shingles, and the interior was insulated with strips of tule or pine needles. The inside of the umma was excavated down to a depth of three feet which helped to insulate it and give it more height. A fire pit was located in the center of the umma, and it was around this that everyone slept on tule mats with fur blankets. Possessions were stored along the outer edges or hung in the rafters formed by the interior ribs. Takelma winter homes (and some Shasta) were rectangular in shape.

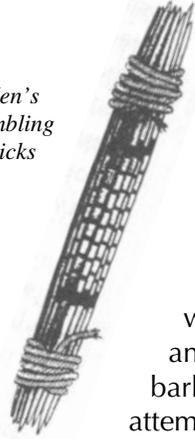
Unlike the teepees of the plains, ummas were not transported. When families left in the spring to locate the early runs of salmon, the very young and very old members would remain behind in the permanent village. Those that left their winter home would construct temporary willow or brush shelters as they traveled throughout the rest of the year in search of fish, game and a variety of plant foods.



Umma construction

Toys and Games

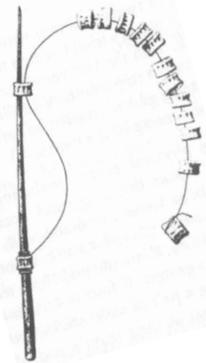
*Men's
gambling
sticks*



As with people everywhere, the Native Americans of the Rogue Valley provided their children with a variety of toys, and everyone participated in game playing. Some games, such as the adult gambling games, were quite serious and were associated with elaborate rituals and taboos.

Other games, played by children, were used to teach life skills that would be essential in later years. One such game was played by the Shasta using a disk of ponderosa pine. The disk was rolled down a hill as young boys shot at it with their toy bow and arrows. Similar to this was the hoop and pole game, whereby a hoop made of a pliable shoot or bark strip was rolled on the ground as the youngsters attempted to throw a spear through it – imitating spear fishing.

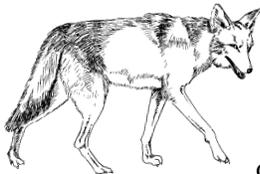
Toys could be fashioned out of any number of readily available materials. The ball and pin game, whereby players attempted to catch a series of hoops onto an attached stick, was made out of a wooden pin and twelve salmon vertebrae attached to a cordage string. Other toys, such as dolls and stick animals, could easily be fashioned from common plants including cattail and willow. Even acorns could be made into small tops.



Ball and pin game

Stories and Myths

The Native Americans of the Rogue Valley spoke languages that could be traced back thousands of years, but none of them ever developed a written language. Instead, they passed down critical historical and cultural information through oral myths and stories. For this reason, stories were much more than a form of entertainment – they were serious lessons that explained the origin of the natural world, tribal history, and codes of conduct. For the Shasta, myths were also a timeless and sacred way of presenting a higher truth.



Almost without exception, stories and myths were told during the dark winter months. Usually told by elderly women, stories and myths would be repeated over and over so that none of the details would be lost. As a way of keeping children focused, storytellers would ask their audience to chime in with a word or phrase at frequent intervals. Some storytellers would have their young audience repeat each line of the story as a way of ensuring that it would be remembered. All tribes have significant mythological characters, a favorite of which is coyote. For the Shasta, coyote is lusty, wily, greedy, cowardly, and sometimes foolish but extremely smart, using his wit to help others.

Household Items

Because the tribes of the Rogue Valley were very mobile, moving from the valley floor into the high mountains and back each year, their inventory of household items was fairly small. Rather than traveling with all of their household goods, the tribes reproduced many items at each new location or used them only at their permanent village site.

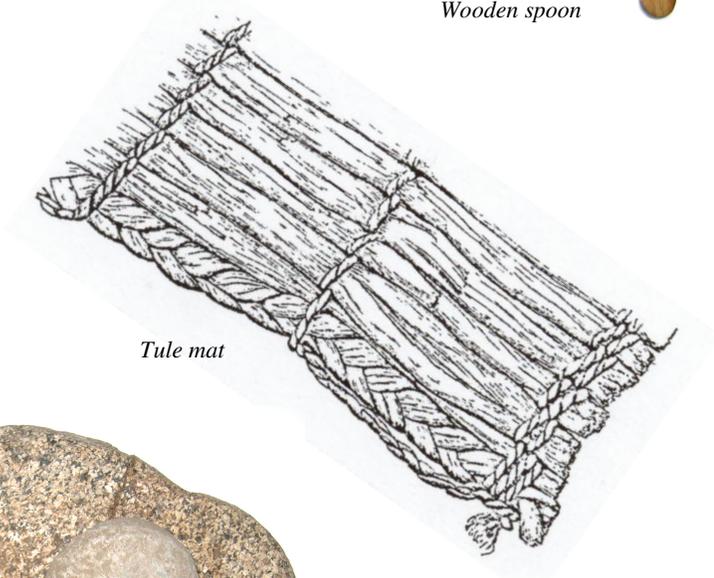
Some items that were critical and in use at all times included baskets (made of willow and other plant materials), sleeping and sitting mats woven from tule (bullrush) or cattail, metates (grinding stones) and manos (hand tools) used to process seeds and nuts, spoons made of wood or antler, cordage used to lash any number of items, and sharp obsidian blades.



Wooden spoon



Cordage and cordage keeper

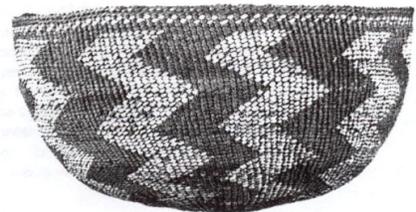


Tule mat

While most of these items were small enough to transport, some of the heavier items, such as the metates, would have been formed wherever they were needed and then buried at that location for later use.



*Metate (grindstone)
with a mano
(hand tool)*



Water-tight cooking basket

Tools and Weapons

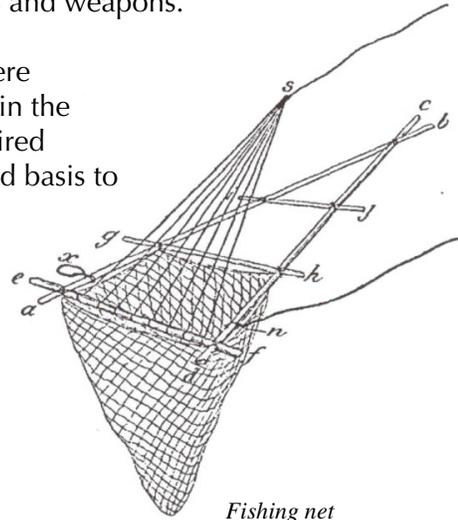
The landscape of the Rogue Valley provided Native Americans with a variety of raw materials that could be shaped into all manner of tools and weapons.



Fish club

Although gold and other metals were available, these were not utilized in the manufacture of any items. Clay fired pottery was used on a very limited basis to make vessels, figurines and pipes.

All of their tools and weapons were produced from three main resources: plants, rocks and animals. To do so required extensive knowledge as to where these resources could be found, as well as a means of acquiring them and then of forming them into useful items.



Fishing net

Because there were no written texts, children learned these skills through careful observation and playful imitation of their elders.

Plant stems and fibers were used in the manufacture of numerous tools and weapons, including shelters, digging sticks, fire drills, cordage (rope), spears, fishing nets, fish weirs, fish drying racks, bows, arrows, deer snares, gambling sticks and children's toys.

A variety of rocks (such as jasper, agate, and basalt) were readily available and commonly utilized by residents of the Rogue Valley in the making of tools and weapons while others, such as obsidian, had to be obtained through trade or long-distance travel.



Fire drill

With considerable labor, people could shape basalt and other hard stone into bowls, pipes, grinding slabs, grinding manos and metates, hammer stones, ax heads, and wedges. Soapstone was used to make pipes and other small items.



Bow



Obsidian and Jasper scrapers

Stones were also used in the process of flint-knapping to turn large pieces of obsidian and jasper into points and knife blades. This was done by hammering large chunks of rock with stones and antlers until fine pieces were formed.



Flint knapping kit



Fish hooks

Animal parts, including hides, fur, claws, hooves, teeth, bones and antlers were critical in the manufacture of needles, awls, wedges, fishhooks, digging stick handles, scrapers, bow strings, arrows quivers and ceremonial decorations, among other items.

Deer antlers were also part of the all-important flint-knapping kit.

Hunting and Fishing



Because the Native Americans of the Rogue Valley did not raise domestic animals for food, their main source of protein came from the game they hunted. Deer, hunted year-round, was their most important game meat, most commonly being dried as jerky for long-term storage. Elk and bear meat were also important sources of protein-rich food. In addition to the meat they provided, game animals were utilized in the making of numerous tools and household items.

The main tool of the hunter was the bow and arrow, which replaced the atlatl approximately 2,000 years ago. An atlatl was a long spear-like tool that was launched with an additional hand tool. Hunting was done on foot (horses were not part of the pre-contact landscape of the Rogue Valley), often with the aid of trained hunting dogs. Hunting was almost always done by the men

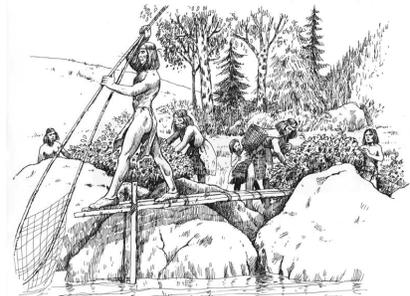
of the tribe with the exception of the deer drives, where women participated. Because hunting was such a critical component to their subsistence, hunters were very careful in the preparation of their weapons and in the mindset they brought to the hunt. Hunters often spent days in ritual cleansing to prepare for an important hunt. Numerous taboos existed which related to hunting, particularly in the way hunters needed to share meat with the entire village. For the Shasta, their overriding respect for all animals ensured that hunters honored and thanked the animals that were killed.



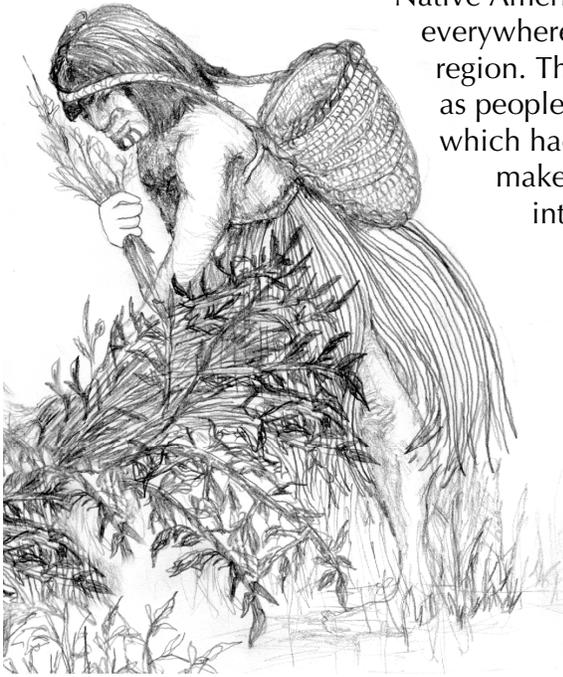
Animals hunted and trapped by Rogue Valley tribes included deer, elk, black bear, grizzly bear, cougar, bobcat, antelope, big horn sheep, rabbit, fox, beaver, mink and squirrel.

Salmon and steelhead, which provided another important source of protein, were caught with the aid of traps, spears, weirs, nets, hooks and lines and drives. Spring and fall runs provided an abundance of fish which could be eaten fresh or dried for winter.

The Shasta also had a great respect for the salmon they caught, evidenced in their protection of the spawning grounds and in their first-salmon ceremonies. Fish that were utilized by Rogue Valley tribes included salmon, steelhead, trout, and eel.



Gathering and Processing Plants



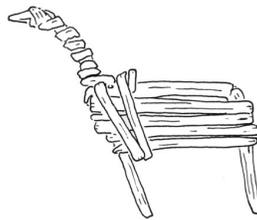
Native Americans of the Rogue Valley, like indigenous people everywhere, had an intimate knowledge of the plants in their region. This knowledge was gained over thousand of years as people experimented to see which plants were edible, which had medicinal value, which could be counted on to make the sturdiest bows, and which could be formed into beautiful baskets and caps.

The gathering and processing of plant materials was primarily the work of the women who could do so while caring for young children. Men, however, worked with a number of specific plant materials in the making of bows, arrows, and cordage for fish nets and deer snares, items that, due to taboos, Shasta women were not allowed to craft.

While all women had a thorough working knowledge of commonly used plants, medicine women also

had extensive knowledge of a variety of plants used for healing and for ceremonial purposes.

The timing as to when the needed plant materials were available helped dictate the movement of tribes throughout the year. Shoots of willow that grew along the streambed, for example, had to be gathered in early spring, while berries that grew in the higher mountains were not available until later in the summer. During the fall, tribal members knew it was time to travel back to the lower elevations to gather the falling acorns and to burn tarweed fields and then collect the seeds.



Ceremonies and Spirituality

For the Native Americans of the Rogue Valley, the world was a spiritual place that required serious attention. While people related to and felt protected by their personalized guiding spirit, they also believed that all living things were imbued with a spirit. Numerous rituals and taboos, including the first salmon and puberty celebrations, helped ensure that the spirits that surrounded them were adequately acknowledged and respected.

Because it was believed that spirits could do harm as well as good, it was necessary to be able to enter the world of the spirits and to function within their realm. To do so, the Shasta utilized a Shaman, usually a woman, who was able to communicate directly with the spirit world. The Shaman was called in at any time that there was serious discord or illness, conditions which were thought to be related to spiritual disharmony.



Finally the overseer of all of Earth's spirits was the Great Spirit, whom the Shasta believed had long ago brought their people to their ancestral homelands. The Great Spirit was the receiver of the prayers of the people and the one who guided people's personal spirits.



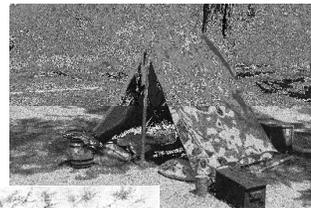
By tuning in with the desire of the Great Spirit for balance and harmony, people were able to maintain a sustainable way of life among themselves and all of the plant and animal creatures of their homeland for hundreds and even thousands of years.

Hints of Change to Come



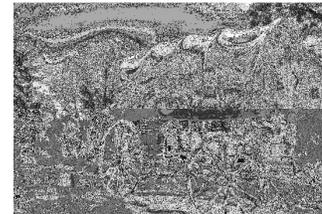
The exploration of Lewis and Clark and their Corps of Discovery in 1804 brought them as far as the Pacific Ocean along the Oregon Coast, though the indigenous residents of southern Oregon had no knowledge of this monumental occurrence. In just 50 years, the native people of southwestern Oregon and their ancient cultural traditions would be forever changed — due in large part to the reports of Lewis and Clark and the potential they saw in opening up the west.

It was not until the fur trade brought trappers to southern Oregon via the Canadian Hudson's Bay Company in the 1820s that the Indians of the Rogue Valley encountered white men. While it may have been reassuringly obvious that these trappers did not intend to stay, it also became clear that by taking as many beaver as they possibly could, these strange new people had values and spiritual beliefs that were different from those of the resident population. Other than the removal of an extremely large number of beaver, trappers themselves did not have a lasting impact on the way of life of the Rogue Valley Indians. The Donation Land Claim Act of 1850, however, sent an ever-increasing number of ambitious pioneers west along the Oregon Trail. It was the Applegate Trail, though, (the later, southern version of the Oregon Trail), that had an even larger impact as this trail brought settlers directly through the Rogue Valley.



Pictured lower left is Moses Black Harris of the Applegate Trail exploration party, 1846.

Salem Public Library
Historic Photograph
Collections.



The pioneer families that traveled through the Rogue Valley not only looked and dressed differently than the resident Native Americans, they also brought with them a variety of strange animals. Cattle and horses were as unfamiliar to the native residents as were wheat and whiskey. While many of the pioneers passing through the area did not initially stay in the valley, they had a significant impact to the local plants and wildlife. The domestic animals they brought with them chewed their way through the native grasses and shrubs while the pioneers shot any and all game animals they could find to feed their hungry families. Through these and other actions, the seemingly rude and ignorant pioneers began a cycle of mistrust that was to last for a very long time.

Conflict and War

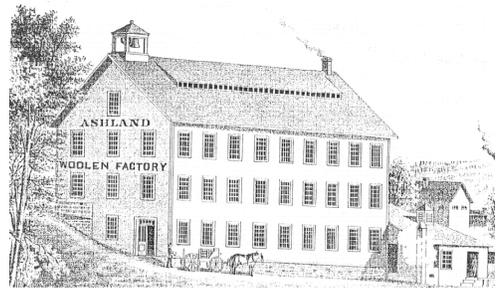


In 1851, the discovery of gold near present-day Jacksonville led to the influx of thousands of people, mostly men, into the Rogue Valley. The miners came on the heels of the California Gold Rush in high hopes of making their fortune. Although many did not intend to stay and make the Rogue Valley their permanent home, they had a significant impact on the environment and caused hardships to the resident population. By the winter of 1852, just two years after the valley was virtually void of non-Indians, the brand new town of Table Rock City (present-day Jacksonville) had grown to a bustling community of over 2,000 fortune-seeking newcomers, complete with saloons, gambling halls, shops and businesses.

At the same time, and mainly to support the miners, the nearby town of Ashland was becoming established with the construction of a handful of mills. As other new towns began to take shape, more settlers arrived to stake their claim to the free land under the new Oregon Donation Land Act. Married couples were given 640 acres of land

and single men were allotted 320 acres; the only stipulation being that the land had to be worked for at least one year.

Seeing so many new people coming to the valley with the intent of settling would have been disturbing to any resident group, but the Native Americans of the Rogue Valley, feared not only for their own safety but also for the safety of the local fish and wildlife surrounding them. The environment was quickly changing as streams were compromised by thousands of miners chipping away at the gravel bars and by hungry settlers devastating deer, elk, and other game populations. The native residents felt they had no choice but to take up arms in an attempt to defend their homeland.



Oblivious at best and gleeful at worst about the impact they were having on the local Native Americans, many of these newcomers brought an attitude of entitlement and the approval of their own US government.

The settlers not only staked claim to the land upon which they built their cabins and barns, they also built numerous fences for pastureland which effectively prohibited native people from having access to many of their important fishing, hunting and plant gathering locations.

Small skirmishes erupted, as both sides tried to maintain the upper hand. As the settlers and miners began to lay new claims, the skirmishes evolved into major ambushes and planned executions on both sides.



James Willis Nesmith, Indian fighter and US Senator, 1820 - 1885.
Salem Public Library Historic Photograph Collections

Attempting to protect themselves, their families and their land, the native people soon found that they were severely outnumbered and that their impact was limited due to their simpler weapons — bows and arrows. A territorial law unfairly prohibited native people from possessing firearms thus they had little chance of effectively defending their homeland.

Within two years of the discovery of gold in Jacksonville, the problems between the miners and the Indians had become so volatile and impossible to resolve that the US government,

under the leadership of the superintendent of Indian Affairs, Joel Palmer, made plans to remove all of the Indians of the greater Rogue Valley to a temporary reservation in and around Table Rocks.



Dr. Robert Maxwell, Oregon Indian Agent, 1807 - 1869. Salem Public Library Historic Photograph Collections



Robert Smith, Oregon Pioneer Landowner and Cattle Rancher, 1822 - 1888.
Salem Public Library Historic Photograph Collections



Photo of Grave Creek Covered Bridge. 15 miles north of Grants Pass. Completed in 1921, the bridge is named for a young woman that died at this crossing in one of the pioneer caravans while on the Applegate Trail. She was buried here in 1846. This valley was site of Indian trouble in the 1850s.

Salem Public Library Historic Photograph Collections

The First Treaty and Reservation

“ Right of discovery could not be established ... because the land is not ownerless—the Indians are the true owners of the land—treaty is the proper means by which to secure safe and lucrative passage in the New World.”

- American Indians, American Justice

By 1852, many of the Rogue River Indians realized that the hostile miners and settlers were not going to allow them move freely around the valley without threat of death, so they resigned to negotiate a truce. The indigenous residents understood that if they did not sign a treaty, they would have no claim to any of their ancestral homeland and worse, they would remain unprotected from the life-threatening immigrants. Representatives from three language groups, the Shasta, Takelma, and Applegate River Athabaskans agreed to sign a treaty. By handing over an estimated two million acres of the Rogue River valley, the tribes were ostensibly guaranteed peace and security on a local reservation. This treaty, referred to as the Rogue River Treaty, was signed by the tribal representatives on September 10, 1853.



Chief John
Oregon Historical Society Image #4355

Many individuals and families felt that life on the reservation would be their best chance for survival, though a few small groups decided to live off of the reservation, remaining in traditional villages, knowing they would have to fight to protect their way of life. Tecumtum (“Elk Killer”), also known as Chief John — head of a band of Takelma — refused to sign the treaty. In a speech to government officials, he said:

“This is my country; I was here when the trees were very small...My heart is sick with fighting, but I want to live in my country. If the white men are willing, I will go back to Deer Creek..., but I will not lay down my arms and go to the Reservation; I will fight.”

The Table Rock Reservation was the first reservation in the Pacific Northwest and was meant to be the solution to the conflict between Indians and settlers of SW Oregon. It was located in and around the Table Rocks, bordered on the south by the



Rogue River from Evans Creek to Little Butte Creek and bordered on the north by the Umpqua/Rogue divide. As part of the treaty, the Indians gave up, or *ceded*, claims to all of the surrounding land of the Rogue Valley and in exchange, were to receive \$60,000 (\$15,000 of which was required to be used to compensate the settlers for “damages” resulting from various skirmishes), housing, food in the form of wheat and beef, and horses and oxen. They were also promised schools and a hospital, tools, and training in the ways of farming, ranching, and blacksmithing. Although the treaty was said to be binding under the US constitution, many of its provisions were not to last, or never actually realized.

In addition to granting them the right “to occupy temporarily (the Table Rock Reservation) ... until a suitable selection made for...permanent residency,” the US government agreed to construct a fort across the Rogue River from the reservation. Fort Lane, as the new fort was named, was erected to protect the peace between the Indians of the new reservation and the miners and settlers who now surrounded them.

From its inception, the plan to house the tribes of the Rogue Valley on Table Rock Reservation was doomed to fail. One of the first issues to arise was the government’s insistence that the Indians give up their subsistence way of life and immediately transition to farming. To initiate this process, the government had promised a supply of food in the form of beef, wheat flour, sugar and coffee. Because these early rations were delayed due the fact that the treaty took several months to become ratified, the Indians were forced to attempt to secure food in their traditional manner.



Fort Lane

Fort Lane was constructed on the south bank of the Rogue River near the mouth of Bear Creek. It was abandoned September 17, 1856 after most of the Indians had been removed to the Coastal Reservations. No buildings remain and the site has been periodically vandalized and looted. The property was deeded to the Oregon Parks and Recreation Department by Jackson County, Oregon on April 23, 2008. The Oregon Parks and Recreation Department will invest \$135,000 to repair fencing, build a bathroom, parking area, interpretation, and improve access from Tolo Road and to trails.

Forced to give up their Homeland

“Before we came to the reservation, myself and my people were promised cattle, horses, clothing and so on. We were to have coffee, sugar. We were to have each a piece of land to cultivate. What we raised by our own labor was to ours to do what we please with. Now we have not had any of these things...”

Chief Sam of the Rogue River
The Confederated Tribes of Grand Ronde

TREATY WITH THE ROGUE RIVER, 1853.

Sept. 10, 1853. | 10 Stats., 1018. Ratified Apr. 12, 1854. | Proclaimed Feb. 5, 1855.

This treaty shall take effect and be obligatory on the contracting parties as soon as the same shall have been ratified by the President of the United States by and with the advice and consent of the Senate.

In testimony whereof the said Joel Palmer and Samuel H. Culver, on the part of the United States, and the chiefs and headmen of the Rogue River Indians aforesaid, have hereunto set their hands and seals, the day and year aforesaid.

*Joel Palmer, [L. S.]
Superintendent Indian Affairs.
Samuel H. Culver, [L. S.]
Indian Agent.
Jo, his x mark, [L. S.]
Aps-er-ka-har,*

*Sam, his x mark, [L. S.]
To-qua-he-ar, [L. S.]
Jim, his x mark, [L. S.]
Ana-chah-a-rah, John, his x mark, [L. S.]
Lympe, his x mark, [L. S.]*

Signed in presence of—
J. W. Nesmith, Interpreter, R. B. Metcalf, John, his x mark,

Witness,
Joseph Lane, August V. Kautz.

We the undersigned principal chief, subordinate chiefs and headmen of the bands of the Rogue River tribe of Indians, parties to the treaty concluded at Table Rock, near Rogue River, in the Territory of Oregon, on the 10th day of September, A. D. 1853, having had fully explained to us the amendment made to the same by the Senate of the United States, on the 12th day of April, 1854, do hereby accept and consent to the said amendment to the treaty aforesaid, and agree that the same shall be considered as a part thereof.

In testimony whereof we have hereunto set our hands and affixed our seals, this 11th day of November, A. D. 1854.

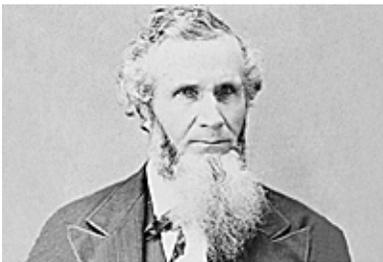
*Aps-so-ka-hah, Horse-rider, or Jo, his x mark. [L. S.]
Ko-ko-ha-wah, Wealthy, or Sam, his x mark. [L. S.]*

*Te-cum-tom, Elk Killer, or John, his x mark. [L. S.]
Chol-cul-tah, Joquah Trader, or George, his x mark. [L. S.]*

Executed in presence of—
Edward H. Geary, Secretary, Cris. Taylor, John Flett, R. B. Metcalf, Interpreter, Joel Palmer, Superintendent.

Because there were not nearly enough resources on their small reservation the Rogue Valley Indians were forced to travel outside of the boundaries of their new reservation to obtain food. This situation led to the inevitable resurgence of violent conflict. Making the situation even worse was the fact that the US government continued to recruit “volunteers” to help fight the “hostile Indians.” Many of these recruits were young men who saw killing Indians as a satisfactory and lucrative career. In addition to the lack of early rations, the Native Americans of the Rogue Valley, who were not an agricultural people, lacked the basic skills and knowledge required to successfully grow wheat. While this problem could have been overcome with enough training, the US government failed to supply such vocational tools to ensure that the reservation could produce enough food for everyone living there. Compounding the existing problems was the fact that numerous disparate bands and tribes had been re-located onto the same reservation. Members of the Shasta, Takelma and Athabaskan bands and tribes were all placed together, and yet they did not all share the same traditions and cultures. To make matters worse, they did not even share the same language.

The conflicts reached a bloody peak during the 1855-56 Rogue River Wars. Provoked by the unwarranted attack on a village outside of the reservation in which eight men and fifteen women and children were killed, many of the reservation Indians fled to the hills so they could regroup and retaliate. Others, sensing the desperation of their situation, chose to move onto the grounds of Fort Lane, across the Rogue River, for protection.



General Joel Palmer
Oregon Historical Society Image #27903

The US government, realizing the inherent faults of the Table Rock Reservation and fearing the total eradication of the native people of the area, drew up plans to remove all of the indigenous residents to a permanent reservation along the coast. Although the boundaries of the coastal reservation had been identified by the time the Indians were to be forced from the Rogue Valley, Superintendent Palmer did not feel the agency at Siletz was adequately secured nor did he feel the supply lines were established enough to support the new residents. Instead, Palmer made the decision to lead the Indians to a temporary camp at Grand Ronde, adjacent to the Siletz agency land. In the

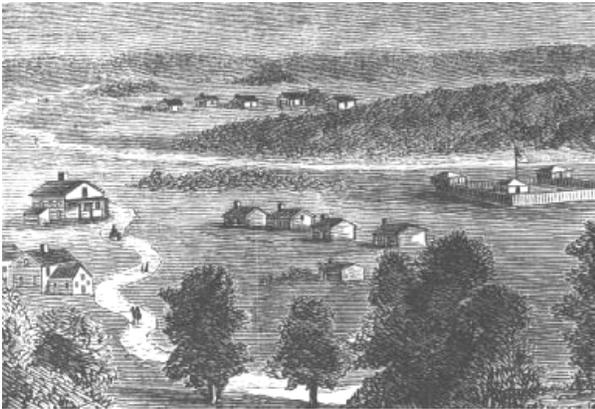
winter of 1856, Palmer, Indian Agent George Ambrose, and just over 100 additional military “escorts” force-marched the remaining 400 Native Americans of the Rogue River Valley over 200 miles north through snowy mountains and across freezing rivers to their new home. Thirty-three days later, after the deaths of eight of their members and the birth of eight more, the exhausted and weather-beaten Indians arrived at Grand Ronde. A short time later, many of the “renegade” Indians, those who were trying to maintain a stronghold in their villages surrounding the Rogue River, were rounded up and brought via ship and by foot to the now-secure agency of Siletz. Other small groups and individuals hid out, but many were hunted down and shot as “hostiles”. One famous story relays the efforts of a native woman who survived by seeking refuge in a beaver den.

Loss of Cultural Ties and Tribal Identity

In June of 1857, an Executive Order was signed by President James Buchanan that instead of permanently attaching the temporary camp to the Coast (Siletz) Reservation, the Grand Ronde Reservation would become a separate (but bordering) reservation. As a result, and in a seemingly random manner, extended families, cousins, and even immediate family members were split up, some remaining on the new Grand Ronde Reservation and others being re-located to the nearby Siletz Reservation. The first shipment of supplies to the new reservation included a year's supply of flour and other staples, however, it wrecked on Siletz Bay losing the entire cargo and the government had no funding with which to purchase more supplies. Although government rations were not forthcoming, the reservation bound Indians were also forbidden from practicing their traditional means of subsistence, including hunting, fishing, and the gathering of wild plant foods.

As a result, many decided to return to their old homes where they knew they could find acorns, bulbs, and venison. They were usually doomed to make the long walk again back to the reservation, sometimes several times, as the soldiers made periodic sweeps through southwest Oregon looking for these "runaways". One group of about 75 people was forced by starvation out of the hills down-river from Grants Pass in 1857. The settlers supposedly thinking them still "hostile" went out and shot all the men (about 10) and penned up the surviving women and children until the Agent could send the soldiers down to march them to Siletz.

The reports coming back of the fate of those who tried to leave the reservation, were terribly discouraging to the Indians as they began to realize that they would never be allowed to return to live on their homeland in the Rogue Valley.



"The government has not kept its promises. This is a bad country. It is cold and sickly. There is no game on the hills and the people are dying. There will soon be none left. The graves of my people cover the valley. We are told that if we go back we will be killed. Let us go then, for we might as well be killed as die here."

Chief Sam of the Rogue River
The Confederated Tribes of Grand Ronde

Grand Ronde Indian Agency.
Salem Public Library Historic Photograph Collections.

Siles + Elk Rivers
13 Aug. 1875

Sir,

As settlers here, we have to request that you will remove the Indians belonging to the Reservation under your charge from this locality. —

Last year some old men + squaws were quite enough, but now younger men have come + altogether they are too numerous + found to be a nuisance. —

Women + children who oftentimes are necessarily left unprotected have a feeling of insecurity. —

Yours respectfully

Rev. W. Fairchild
Indian Agent
Siletz Reservation

Ch. Crew
Ed. Wilson
W. Blacklocks

A hostile letter from settlers to Siletz Agent Fairchild, 1875.
Oregon Historical Society Mss 442



Siletz Agency Building prior to 1925.
Salem Public Library Historic Photograph Collections

As a result, they did whatever they could to survive in their new home. They reluctantly adopted practices like farming and ranching, and a new diet of wheat flour, beef, sugar and coffee. They also learned to read and speak English.

One exception was Umpqua Joe, who in 1855 warned white settlers in the Grants Pass area of a pending massacre. Thanks to Joe's warning, the settlers were able to thwart the Indians' attacks. Joe was allowed to stay on the land and operated a ferry for local miners. When Joe died in 1886, his oldest daughter named Mary Peters, known as Indian Mary by the locals, stayed on the property and continued to operate the ferry. In 1894, Mary applied for squatters' rights for land on which her father Umpqua Joe had built a cabin on the hill overlooking Hellgate Canyon. She received a 25-year deed. Josephine County eventually converted the land into the beautiful park we now call "Indian Mary".

The US government enacted a policy whereby the indigenous people placed on reservations were not allowed to speak their native languages. Although it may have seemed impossible to impose, the fact that so many tribes, all speaking different languages, were placed together made it necessary to find a common language.

The tribes, when not forced to speak English, learned to communicate using Chinook Jargon, or Chinuk Wawa, made up of a blend of native dialects in addition to French and English. With no written language, the loss of their traditional languages made it exceedingly difficult to translate their oral traditions to younger generations.

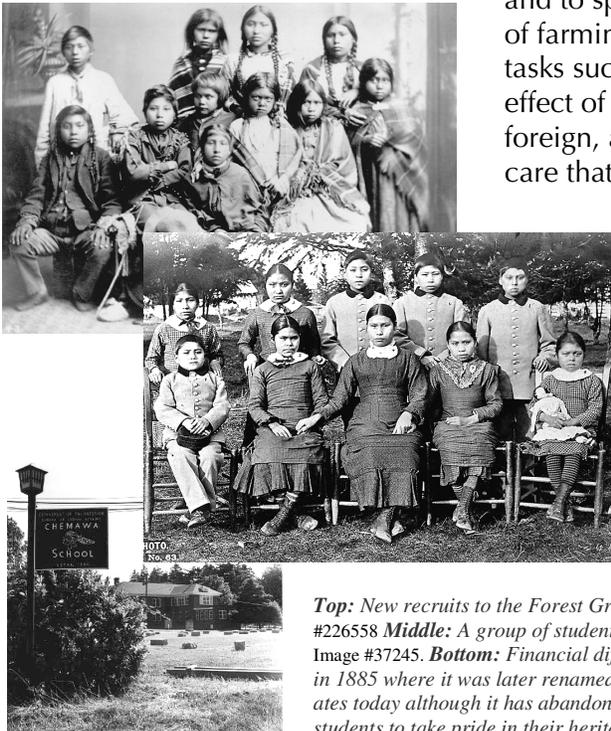
Boarding Schools

In yet another effort to assimilate Indians into “white” society, the federal government authorized the first off-reservation boarding schools in 1879. Children were taken from their reservations, including of Grand Ronde and Siletz and others across the United States, and placed in these schools. The boarding schools were designed to keep children isolated from their parents as they were trained military-style for integration into American society. This was a very effective, and at the same time, cruel way to strip away a child’s culture, family ties and basic identity.

Captain Richard H. Pratt , founder of the first off-reservation boarding school, the Carlisle Industrial Indian School on the east coast, had a philosophy that could be summarized as “Kill the Indian, and Save the Man”. This motto was followed at numerous boarding schools across the United States.

Most boarding schools were set up along military lines so as to remove the incoming “recruits” of their identity while forcing a new one upon them. This was accomplished by removing all signs of their “indianess”. New students were forced to cut their hair, dress only in western clothing,

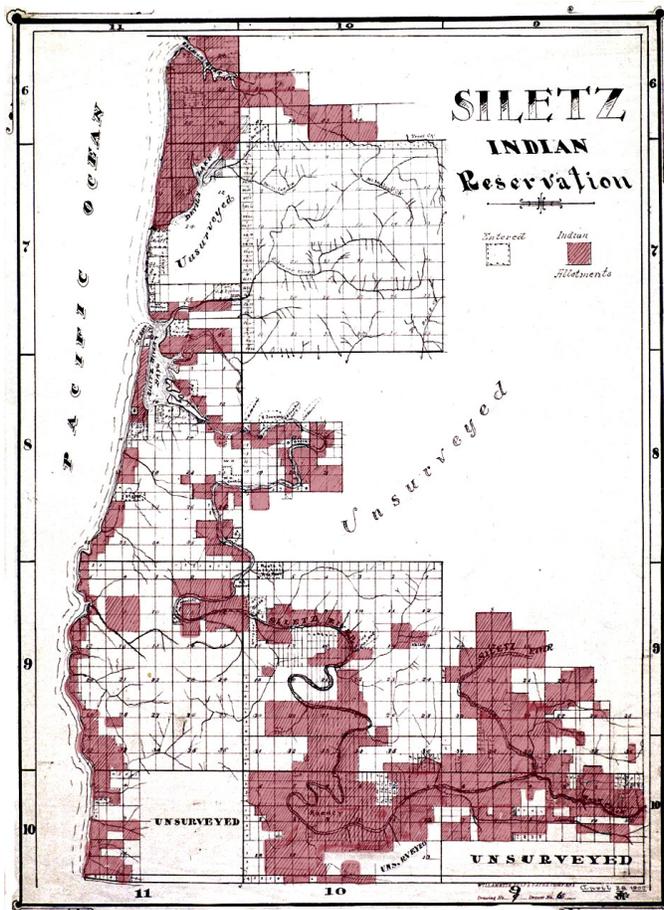
and to speak only English. Boys were trained in the ways of farming and welding while girls were taught domestic tasks such as baking, cleaning, and sewing. The overall effect of the boarding schools was that they were so foreign, abusive and demoralizing to the children in their care that many died simply of a broken spirit.



In the 1880s, the federal government increased their operations of boarding schools and over the next three decades the number of mission and boarding schools in the United States rose from 160 to 383. These boarding schools remained in existence well into the 20th century. From 1855 to 1956 the Bureau of Indian Affairs continued to use these schools in the state of Oregon to assimilate Indians into white society.

Top: New recruits to the Forest Grove Indian Boarding School, 1881. Oregon Historical Society Image #226558 **Middle:** A group of students seven months into their education, 1882. Oregon Historical Society Image #37245. **Bottom:** Financial difficulties prompted the Forest Grove School’s move to the Salem area in 1885 where it was later renamed the Chemawa Indian School. The Chemawa Indian School still operates today although it has abandoned its assimilationist roots and instead encourages Native American students to take pride in their heritage, 1962. Salem Public Library Historic Photograph Collections.

Loss of Reservation Land



Top: Map of Siletz Indian Reservation, 1900. The colored sections represent Indian allotments, while the light-colored sections represent land sold to non-Indians. By this time, only about five square miles remained in tribal hands. By the early 1950s, only 3,200 acres of tribal land remained, a loss of over 99 percent of the land base since the establishment of the reservation. Oregon Historical Society Map 259

Another huge threat to the identity of the Native Americans living at Grand Ronde and Siletz, among other reservations, came from the government's policy of allotment whereby the reservation land was broke into individual parcels and given, or *allotted*, to individuals of the reservation. This was known as the Dawes Act of 1887. At best, the policy of allotment was meant to encourage assimilation by giving Indian people the same advantages as land-owning whites. At worst, the policy was used to further reduce the land base of the Indian people as a way to eliminate their communal, and spiritual, identity.

Bowing to pressure from white citizens, reservation parcels were often sold to white settlers, many of whom felt the size of the Coastal Reservation, of which Siletz was only one part, was absurdly large. Ironically, at the same time the government was utilizing the allotment policy to allow non-Indians — including those affiliated with timber companies — access to many of the natural resources of the former reservation land, the government was making it exceedingly difficult for native people to hunt and fish in and around their tribal lands.

The overall effect of the allotment era was not only to greatly reduce the amount of land to which Indian people had access, it also took away much of the sense of community and communal practices that were so much a part of Indian life. By the time the allotment policy was reversed, the land that remained in ownership of the residents of Siletz and Grand Ronde was a mere trace of their original endowments.

Termination

The allotment, meant to fully integrate the Native American population into white society, failed to satisfy the US government. The Bureau of Indian Affairs believed that to truly solve the “Indian Problem” an act of “termination” would be the best approach. The policy of termination was enacted in 1954 with the passage of the Western Oregon Termination Act. The intent of the act was meant to “...end and forever eliminate the federal government’s trust responsibility and all other government-to-government relations between western Oregon tribes and the federal government.”

Although this act was specific to Oregon, other termination acts were simultaneously being carried out throughout the nation.

By the end of 1956, the Bureau of Indian Affairs had ended the US government’s formal recognition of both the Confederated Tribes of Siletz and the Confederated Tribes of Grand Ronde. In doing so, the government took all identity and rights away from Indian people in an effort to force them to look, act, and in every way, be mainstream (i.e. white) Americans. While the policy was, supposedly, intended to help Indians become self-sufficient, the result was completely the opposite.

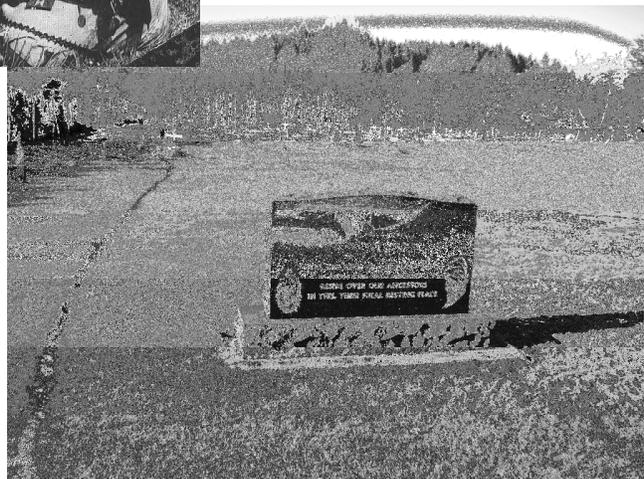


Left: This image of a native woman in the 1960s indicates the desire of Native people to retain their traditional lifeways. Salem Public Library Historic Photograph Collections.

Below: The Grand Ronde Reservation’s cemetery, which occupies approximately one city block, was once all that remained of the confederated tribes’ entire reservation.

Practically overnight, tribes were left to finance education, health care, and other critical services, with depleted or non-existent trust funds.

While on the one hand, the idea of tribal self-government was nearly non-existent, on the other hand, few if any of the support systems offered to other US citizens were being extended to the tribes.



Restoration

First in the Rogue Valley, and later on future reservations throughout the Pacific Northwest, the half-hearted effort on the part of the US government to give the Indians a “better way of life” by isolating them on reservations and forcing them to give up their traditional way of life would lead to immense suffering and the irrevocable loss of an incredible amount of cultural knowledge. Despite everything they had suffered and experienced, however, the descendents of the Indians of the Rogue River Valley who had been forcibly removed to the reservations of Grand Ronde and Siletz continued to survive and to eventually persevere.

Through Indian activism, which fought to change government policy and perception, the Indian Self-Determination act was signed on January 4, 1975. This law shifted the focus on Indian policy away from termination and toward self-government.

A policy of self-determination committed the federal government to encourage "maximum Indian participation in the government and education of the Indian people."



*Grand Ronde restoration hearing, 1983.
The Confederated Tribes of Grand Ronde*

With the door now open, members of both Siletz and Grand Ronde worked diligently to re-establish federal recognition. On November 18, 1977, the Confederated Tribes of Siletz became the second tribe in the United States to have its federal status restored, and returned to being a sovereign government.

In 1983, congress enacted Public Law 98-165 which restored the federal relationship with the Grand Ronde community. The Confederated Tribes were now able to provide for tribal self-government, tribal enrollment, and to re-establish their reservation.

Tribal Self-Sufficiency

Today there are nine recognized tribes in Oregon:

- Confederated Tribes of Coos Lower Umpqua & Siuslaw Indians
- Cow Creek Band of Umpqua Indians
- Confederated Tribe of the Grande Ronde
- Coquille Indians
- Klamath Tribes
- Coquille Indian Tribe
- Confederated Tribes of the Siletz
- Confederated Tribes of the Umatilla
- Confederated Tribes of the Warm Springs



While it has been immeasurably important to regain recognition and to qualify for government aid and securities, it has been even more important for these tribes to move toward economic self-sufficiency. Toward

this end, the tribes have established successful business operations through sustainable resource extraction, recreation and tourism.

The casinos of Grand Ronde and Siletz (Spirit Mountain and Chinook Winds), help to financially support tribal government operations while also helping to build up much needed social services, including health care facilities, day care centers, after school programs and senior housing among others. The casinos have also allowed the tribes the opportunity to give back to surrounding communities.

Looking Ahead

Along with furthering their own economic development, tribal members throughout Oregon are investing in the teaching of ancient cultural practices and in the re-learning of traditional languages. Through pow-wows, activity-based camps and classes, traditional festivals and through the use of technology, tribal members are re-learning and passing on a variety of traditional crafts and skills. While not intending to return to a pre-contact way of life, many tribal members feel that by re-owning cultural skills, crafts, stories, and languages, and passing these down to their young people, they can once again feel secure in their identity as a first

people. And in looking ahead to a new era of revitalized self-identity, many of the members of the indigenous tribes whose ancestors resided in the Rogue Valley are opening up new dialogues. They are finding new ways to come together with Indians and non-Indians alike in an attempt to heal old wounds and find common ground.



Timeline of Events, Policies, and Legislation

- 1805** Exploration of the Corps of Discovery
- 1824** Bureau of Indian Affairs; established under the war dept.
- 1826** Trappers first come through the Rogue Valley taking 100's of beaver
- 1846** US signs a treaty with Great Britain giving the title to the Oregon Territory
- 1847** Opening of the Applegate Trail through the Rogue Valley
- 1849** Bureau of Indian Affairs: moved over to the Dept. of Interior
- 1850** Oregon Donation Land Act: promised 640 acres to every married couple who settled in the Oregon Territory (Oregon, Washington or Idaho) - eventually lead to the transfer of
- 1853:** Table Rock Treaty (Shasta, Takelma, Athapascan-speakers) established a temporary reservation from Table Rock west down to the mouth of Evans creek
- 1854** Treaty with Rogue River Indians ratified
- 1855** Siletz Reservation established
- 1856** Forced relocation to Siletz and Grand Ronde Temporary Camp
- 1862** Homestead Act
- 1865** breakup of the Coast Reservation into the Siletz Reservation (to the north), the Alsea Reservation (to the south) with the middle portion taken back by executive order. "The recommendation of the Secretary of the Interior is approved, and the tract of land within described will be released from reservation and thrown open to occupancy and use by the citizens as other public land."
- 1875** Congress closes the Alsea Reservation and shrinks the size of the Siletz Reservation by 700,000 acres.
- 1887** Dawes Act. Led to allotment, or the division of reservation land into small tracts given to individuals as their private property.
- 1894** The Siletz Reservation is allotted under the Dawes Act
- 1908** Siletz Indian boarding school is closed
- 1934-1956** Indian Reorganization Act
- 1954-1989** Termination Policy
- 1954** Confederated Tribe of Grande Ronde terminated
- 1956** Confederated Tribe of Siletz is terminated
- 1977** Confederated Tribe of Siletz re-gains Recognition
- 1978** American Indian Religious Freedom Act
- 1983** Grand Ronde re-gains Recognition
- 1988** American Indian Gaming Regulatory Act
- 1990** Native American Graves protection and Repatriation Act



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Gleason, Susan In Search of the Intangible: Geophyte Management...Vol 1 and 2

naghan

Photo by C.B.

To Learn More

Oregon has many wonderful opportunities to learn more about the local Native Americans who lived here in the Rogue Valley and the many Native American communities that make Oregon their home today. Please take some time to explore the Nature Center, visit one of your local museums or cultural centers, attend a local powwow, or take a Native American Studies class at a local college or university such as Southern Oregon University.

Also, be sure to visit these Oregon Tribes websites to learn more about their history, tribal government, and community events.

Burns Paiute Tribe

www.burnspaiute-nsn.gov

Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians

www.ctclusi.org

Cow Creek Band of Umpqua Indians

www.cowcreek.com

Confederated Tribes of Grand Ronde

www.grandronde.org

Klamath Tribes

www.klamathtribes.org

Coquille Indian Tribe

www.coquilletribe.org

Confederated Tribes of Siletz Indians

<http://ctsi.nsn.us/>

Confederated Tribes of Umatilla Indian Reservation

www.umatilla.nsn.us

Confederated Tribes of Warm Springs

www.warmsprings.com



 North Mountain Park Nature Center

620 N Mountain Ave ~ Ashland, OR 541.488.6606

