Maidu Summit Consortium Land Management Plan Proposal and Working Document for the Pacific Forest and Watershed Lands Stewardship Council

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Introduction

This Land Management Plan proposal and working document for areas of Pacific Gas and Electric Company lands now under the jurisdiction of the Pacific Forest and Watershed Lands Stewardship Council has been prepared on behalf of and in collaboration with the Maidu Summit Consortium. The Maidu Summit Consortium is made up of various area Maidu tribes, non-profit organizations, and other groups. The information and ideas contained in the following pages have been assembled during group Summit meetings and through meetings with individual members of the local community, as well as with various other groups and organizations.

The formatting and categories have been chosen in the hope that they will allow for maximum information conveyance. None-the-less, in reading this document, please note that the Summit views this document as a plan-in-progress. This is intended to be a starting point and specific acreage numbers are not yet indicated.

In the spirit of empowerment and mutual respect we have striven to demonstrate a genuine sense of cultural strength and willingness to grow. We have attempted to make this a document that demonstrates an integration of cultural styles. Narrative formats have been used in order to maintain the Maidu style of information conveyance, while in other places the style is a standard report format.

The lands discussed in this document are all located within Plumas County, California and, as such, are all part of the Maidu homeland. These lands, once owned by the Maidu, eventually came under the ownership of the United States of America and, through various processes, eventually, the Pacific Gas and Electric Company. However, throughout time and regardless of deed ownership these lands have continued to be important to the Maidu and now that these lands are under the jurisdiction of the Pacific Forest and Watershed Lands Stewardship Council and subject to a change in ownership, the Maidu Summit Consortium knows that it is time to return these lands to Maidu ownership. Maidu ownership of these lands will allow Maidu to become an integral part of Maidu cultural perpetuation as well as a place where an empowered Maidu community can add to overall land management practice and methodology while also accessing essential natural resources.

View the lands as a vast and integrated educational opportunity and a sort of experiment in social justice - a park dedicated to education and healing.

Environmental education, ecosystem sustainability, social wellness, and justice built around: The celebration of the most ancient cultural heritage of the region as evidenced by:

- Being the first example of the return of lands to collective Maidu ownership and management since conquest,

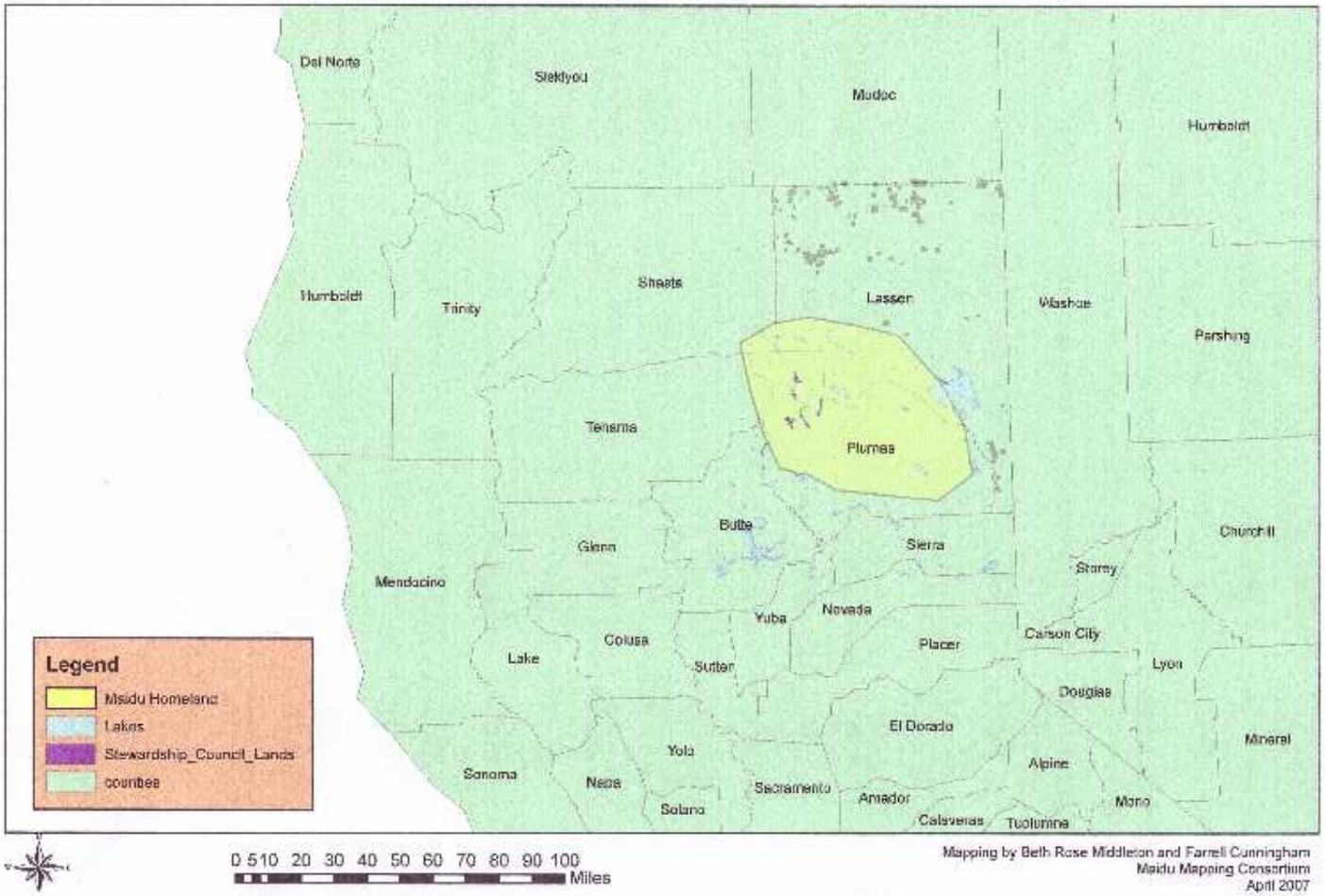
•Being the only large scale area of land upon which Maidu traditional ecology can genuinely, be implemented,

•Being the only lands wherein all people can learn about the Maidu way of life as expressed by the Maidu,

•Being the only lands wherein all people can learn about the unique benefits of Maidu traditional ecology as a land management tool,

•Being the only lands in the region that can be truly restored to a pre-conquest condition by embracing the human role in shaping that condition.

Yamanim Maiduk Kodo
(General Map of the Mountain Maidu Homeland)



Section I: The Maidu

Ethnographic Background

Geography and Environment

The Mountain Maidu homeland is located in the northeastern part of northern California. The area extends roughly from Mount Lassen in the northwest, to the Elysian Valley in the northeast, and from the middle area of the North Fork Feather River canyon vicinity in the southwest, to the Sierra Valley in the southeast.

The homeland is characterized by many mountains, valleys, streams and lakes. Average elevation is approximately 4,000 feet above sea level. Various types of vegetation occur in the area. Oaks of various types are common below 4,000 feet. At all elevations various pine, fir, and cedar tree species are present. Near riparian areas alder, cottonwood, and aspen are common depending upon elevation. Brush species are numerous. Some common brush species are ceanothus, manzanita, and chokecherry. Animal and bird species abound: Deer, bear, mountain lion and grey squirrel are common mammals. Robin, Stellar's jay, and Canadian goose are common birds.

The People

This section has been written in the style of common knowledge, easily corroborated, unless source cited.

Anthropologists theorize upon the origins of the Maidu and thereby seek to understand the human story of these lands. To date, no theory is conclusive. In the absence of a conclusive theory, and with the resulting implication that much remains to be learned by scientists, we shall devote these writings to a Maidu perspective. For, though it may seem strange to some, it is at least complete. The perspective begins with the very creation of this land and moves us right up to the present day through a complex and seemingly inexhaustible tradition of narrative description. This ethnographic background seeks to highlight some aspects of those narratives as a means of explaining the Maidu perspective on this land and how we came to be living here.

The Maidu divide time into two major epochs; beteyto and beteyto huki. These words might be translated as 'story' and 'thought story'. During the time of beteyto many things were happening in this world that would seem fantastic to some. This was, quite simply, the time of creation. During this time all elements were capable of speaking a common language, shape shifting was a regularly used tool in adapting to environment, and creatures no longer living roamed about and had their dwelling places.

The human people came forth from the earth and into this world only toward the end of beteyto. Indeed, it would seem that it was the very introduction of human people into this

world that brought about the change in epoch patterns. Worldmaker and Coyote, creator beings of this world through their thoughts and songs, took special interest in the humans. Worldmaker would seem to have taken the role of gentle teacher and advocate whereas Coyote took the role of teacher by fire and mockery of weakness. It might be said that Worldmaker was the teacher who imparted knowledge through means of explanation while Coyote could only teach through joint experience – never having experienced an original thought.

In his role as an advocate, Worldmaker is said to have undertaken (during the very earliest times of beteyto huki) a journey through the land in order to ensure its fitness for safe human occupation, (Appendix A). Along his way he eliminated various human-hunting beings and created landmarks that have endured to the present time. His route took him through the Greenville (Kotassi) area, west through the Wolf Creek (Heleanam Sewi) canyon area, across Big Meadow/Lake Almanor (Nakam Koyo), over to the Big Springs area and out of the valley via the Hamilton Branch (Nakan Sewi) toward Clear Creek and Mountain Meadows (Siapkum Koyo).

A rock person said to have been a frog (along the east shore of Lake Almanor) and footprints in a rock (now underwater) were some of the landmarks Worldmaker left in Big Meadow. These landmarks are on lands to be retained by PG&E. In the case of the footprints, they are inaccessible at all times except for when scuba diving whereas the frog rock is located within the high-water line of the lake (Appendix B).

On other journeys, Worldmaker also created the falls said to have been located somewhere in the general area of Big Springs (now underwater) as an area where humans would have excellent fishing. During trips through Humbug Valley he created the Humbug Valley Big Springs and the Soda Springs as places for refreshing healing and spiritual growth.

During the time of beteyto huki the people of this land lived among the trees along the valley edges in somewhat sprawling complexes of clustered low-impact, wood-heated, and passive solar designed conical shaped houses made entirely of local renewable and biodegradable resources. Many of these clusters of villages (each cluster generally composed of five or more houses) might come under the leadership of one roundhouse and thus constitute a governed and governing unit. The roundhouse, named for its shape, was generally considered the house of the governmental leader. It was also a place of learning, orations, dances, feasts, gambling, and spiritual endeavors.

The people relied, almost entirely, upon their landscape to provide them with the resources they needed. Acorns were a major crop along with various grass seeds, bulbs, and numerous greens. The landscape was carefully tended through multiple generations to ensure sustainable harvests and somewhat predictable crop locations. Meat came from most any source available, but absolutely not from frogs, lizards, snakes, buzzards, and owls, as these creatures were taboo for various reasons. Some obsidian was brought into Maidu country for the manufacture of tools such as projectile points and knives, but local chert and basalt were also commonly used.

Nobody seems to know for sure when the first 'white man' came into Maidu country. However, oral tradition among the Maidu would seem to indicate that uneasiness, disease, and trade goods preceded them. Two accounts of the first 'white man' follow. It is safe to say that these incidents likely occurred sometime in the very early 1850's. The first account is from Big Meadow by a Maidu and ancestor of the Jenkins family as recounted by a descendant and recorded onto tape.

To paraphrase the narrative, "*seeing the wagons coming in from the direction of Big Springs a man sitting in his canoe awaited their arrival. When they reached him they used a sort of sign language to convey that they wanted to cross the wide stream. He agreed to help them by taking the women and children across in his canoe while the men brought the wagons across.*

After crossing, the white people conveyed that they had no place and needed somewhere to live. He agreed to lead them somewhere. He took them to Round Valley near the present day town of Greenville. He told them that they could stay there. The 'white' people stayed there some time and then moved into Indian Valley where they frightened the Maidu out of the area."

The next narrative describes the 'first white people' into the Humbug Valley. The story is recounted by Beverly Ogle as told by her Maidu grandmother.

"You wanted to know about what my family had mentioned about the wolem come to Humbug Valley. Well, Grandmother told me when I was a real young child, that when she remembered some of the wagons coming across the valley into Humbug Valley, they were of course gold miners and people seeking a place to land, and live. And anyway, Grandma said there were many young Maidu children that would be playing in the tall grass, and she said when they'd see the dust coming they knew it was a wagon, and some of the white people coming up into the valley and these little children would run to the edge of the forest and they would hide, and grandma used to say little did those white people know of all these black eyes that were watching them as they crossed through the valley floor.

And as time went on and some of the white people were coming into the valley to live, I guess the Indian people kind of retreated to the back end of the valley, trying to get away from the white people who were invading the valley they felt. But some of the Indian people did not wish to leave there, so they kind of made friends with the white people, and as a result ended up working for them and it turned out to be a real good relationship in the end. But they were worried and afraid of what was going to happen; they did not like the white people moving into their valley and working those streams for gold and that type of thing.

And so Grandma said that she remembered when one of the hotels was constructed there. And the Indian people talked amongst themselves that they should set a fire to it to stop

that from happening. But they didn't it, they lived to get along with the white people and it worked out pretty well as a result.

My grandfather back before the 1860s I guess, used to make ski grease and stuff like that for the white people, and they would make wooden handles for their shovels and that type of thing. My grandfather was a good shake maker, so he would make shakes for many of the houses that were constructed in Humbug Valley. They taught many of the miners how to fish, and how they did these things and told them where many of the good fishing holes were and the best places to go and that type of thing.

There is much that I can't remember but that is what I remember [of] what grandma said when she witnessed the white people come into the valley of Humbug," (Appendix C: Full Transcript).

Times changed very quickly for the Maidu. In the early 1850's, thousands of settlers and gold seekers used the trail through Big Meadow to access the gold fields. Many stopped and stayed. Camps and towns sprang up in every corner of Maidu territory. Grasses vital to Maidu subsistence were cut for hay. Trees were cut for fuel and construction. Oak groves tended for centuries were wiped out. Multi-generational relationships between people and the land were severed. Bulb fields were plowed up and streams diverted and polluted killing the fish. Springs were laid claim to by the new people and even the deer, unfamiliar with rifles, were decimated, as they were necessary to the hordes of gold seekers who brought no beef. In short, during this time, the Maidu were starving.

Prior to the coming of the whites, the Maidu were free of many diseases such as the common cold, tuberculosis, measles, cholera, and smallpox. Some of these diseases regularly ravaged white populations. Among the Maidu, who had absolutely no antibodies and thus no immunity to these illnesses, the affect was devastating. Entire villages were wiped-out and lineages ended. The 1850's were terrible times in this land.

As time passed the remaining Maidu began to adapt as best they could. Initially the Maidu attempted to withdraw entirely from the whites. However, this tactic proved futile. In order to acquire food and resources, the Maidu began to work for the whites on ranches, in mining, and in whatever other menial labor they might be granted. Until late in the twentieth century, nearly every town had an Indian district, or area where 'Indians' lived. In Chester one such place was near Gould Swamp.

Not all Maidu chose to live in villages near towns. In canyons and obscure meadows or out of the way places within the major valleys, the Maidu continued to live autonomously. Even in Indian towns the Maidu remained fairly autonomous so long as they were "well behaved."

Maidu social setting in historic eras

•1851 – 1900. A period characterized by marginalization of the Maidu motivated by the desire to eliminate the Maidu as a people.

•1901 – 1950. Characterized by continued marginalization but marked by government attempts to bureaucratically "kill the Indian but save the man."

•1951 – 2007. Characterized by near total cultural disruption and a resulting unstable integration due to the affects of the earlier eras. Further characterized by a governmental need to bureaucratically categorize "Indians" for easy management into groups such as federally recognized, federally non-recognized, petitioning, rancheria, and reservation.

•1900 – 2007. Generally characterized by allotments, establishment of rancherias, Indian Reorganization Act, relocation, termination, Civil Rights movement and local groups forming, Tillie Hardwick, recognition/unrecognizing all leading to the current situation. (Appendix D).

Overview of Maidu cultural perpetuation and opportunities these lands present

The Maidu are currently working to preserve and perpetuate their unique life system. Maidu language classes are happening in Susanville and Greenville. Community groups are learning what they can about the local plants and animals. Dances are being continued where possible, and basketry techniques are being taught.

Still, without a common land base and facility, many of these efforts are sporadic and remain threatened. Often, language classes do not occur because the people have no place to meet. Community groups seeking to learn about resources are challenged by their ability to find those resources on accessible lands and in a healthy condition. The continuation of dances is threatened because the people do not own the land upon which these dances have been performed for generations, and land use changes. Basketry, one of the central arts of the Maidu, is threatened because the people do not have access to the quantity and quality of materials that they need. Maidu people have managed willow areas for generations only to find that an indifferent land owner has decided to eliminate willow stands in order to create more habitat for domestic grazing animals.

The lands discussed in this document represent lands upon which various resources and uses have been identified as desirable. All of these lands are used in one way or another by the Maidu of today. Some of these lands include areas where resources such as medicinal plants and basketry materials are gathered. Others include ceremonial and religious sites such as geographic formations and cemeteries. Maidu uses of these areas have gone largely uncommented upon because the Maidu have enacted use within a pattern of necessary obscurity. Maidu ownership of these lands represents an opportunity for the Maidu to interact with their landscape in openness and without fear of reprisal. Within modern times this opportunity has been rare indeed.

Overview of Maidu Traditional Ecology

Maidu Traditional Ecology is derived from a direct connection to these lands. It is based upon a philosophy wherein thought is powerful and when thought is translated into action the result must be sustainable.

It is not enough to know the physical details of Maidu traditional ecology such as the plants and the manner of interaction in terms of digging, pruning, burning, and such. It is necessary to know the idea in thought as well – the thought and the meaning of the thought. It is necessary to know the pattern back to the beginnings. Living with the land and understanding forest understory vegetation from a Maidu perspective lies in the evolution of an intellectual process, a particular philosophic manner of viewing and interacting with the surrounding landscape.

One idea which affects Maidu traditional ecological method and thought can be found in the Maidu creation sequence as it was told in Genesee Valley near the turn-of-the twentieth century. A creation narrative must be considered as a fundamental indicator of cultural perspective, at its core, through its very nature as a tool for explaining world and pattern origins. In this particular version of the Maidu creation sequence the world begins as a sort of transparent and unformed place – unhindered and ripe with potential. Worldmaker (kodoyakum), finding himself floating about in this place has a thought and expresses it, "I wonder what is happening?" (Hessadom aite?) he asks himself and through that act of thought and expression the world as we know it began to form.

The idea that the world began with thought and subsequent expression becomes tremendously important when it is translated into Maidu daily life. From this perspective, the power of thought is limitless. Thus it becomes a necessary part of life for people to analyze their thought patterns, avoid ill thoughts, and strive to think well of others and the surrounding world if the desired world pattern is one of understandable wellness. Thinking in this way, it is believed, the world will reflect good and a person with good thoughts will be considered strong (eptipem) and capable of counteracting or negating any bad thoughts sent their way.

The limitless power of thought translates into landscape interaction through the Maidu understanding that all aspects of the landscape have power, can empower, and benefit from our own power – we can think of them and are therefore tied to them. Add to this idea the real fact that Maidu philosophy has been derived from sequences of creation and existence in this landscape and we can begin to envision what Maidu traditional ecology might look like as an on-the-ground expression of this philosophy. Through years of intimate interaction with and dependence upon the resources of this land, the Maidu have come to think of resources such as rocks, waters, plants, and animals as types of peoples who must be treated with respect and great consideration or else are capable of withholding vital energies, and even of leaving an area bereft of their presence and ecosystem role.

The power of thought further shapes Maidu landscape interaction through self-analysis while harvesting or otherwise managing plant resources. In the Maidu world what you

put into the plants is what you will get out and therefore one must ask oneself, ‘am I having good thoughts?’

It is believed that good thoughts will be absorbed by the plant being interacted with causing the plant to grow better and the resulting product to be more nourishing, providing stronger medicine, and even to holding the energy of the good thoughts within the house, basket, necklace, or other product thereby benefiting the user throughout its existence. It is further believed that good thoughts have the potential to fill a landscape such that good energy might emanate from it ever to fill the hearts and minds of the people and informing whole new realms of even greater thoughts.

The bottom line in the idea that thought has tangible power and can directly affect the surrounding landscape is that, in a Maidu world, people sought and seek to fill the world with good thoughts by being good to (yahat yamaitodom) the various landscape components through harvesting and other management methods that included enacted sustainability and optimum health as representations of good thoughts. Thus, in living with the land, at least from a Maidu perspective, one must ask oneself (in addition to ‘am I having good thoughts’ as mentioned above) questions designed to place oneself in a positive relationship to the land when matched with desire and ability to learn. Some of these questions might be, ‘how am I thinking about this land?’, ‘how do I see this brush, these plants, and these grasses?’ ‘Do I know the understory well enough to think about it in any way resembling a manner that includes ecosystem needs and my role as a positive contributor to this landscape?’

From a practical point of view, a Maidu-managed landscape will include various components. Streamside areas will include, in part, differentiated willow stands relatively free of disease and dead wood while preserving open spaces that provide hunting and foraging habitat for riparian bird and animal species. Open spaces will also provide habitat for sun-loving riparian plant species.

Beneath the pines and oaks around the valley edges and on the mountainsides will be patches of healthy vegetation such as pennyroyal, wild celery, yampa, brodiaea, mules ear, and an abundant mix of native grasses. Healthy and abundant understory vegetation will allow for the maintenance of a larger herbivore (deer) population within a smaller land area and will also provide fuel for periodic low intensity underburning and resultant rapid nutrient recycling. Maidu understanding and utilization of understory vegetation was extensive and diverse. Therefore, taking care of the plant and animal populations found therein resulted in optimum living conditions for the human people of the land.

All in all, a Maidu system of living with the land and understanding of understory vegetation, out of necessity, allowed for maximization of ecosystem diversity, health, and population sustainability, while also enabling the ecosystem/human relationship to be interactive, reciprocal, and sacred.

Section II: The Lands

Overall Vision

The Maidu Summit envisions these lands as a sort of vast and unique park dedicated to the purposes of education, healing, and ecosystem management based upon the Maidu cultural and philosophic perspectives as expressed through traditional ecology. These goals are achieved through the use of these lands as places for the demonstration of Maidu traditional ecology and for the perpetuation of the unique culture from which that traditional ecology was derived. We also envision these lands as an opportunity for education about social justice through their use to demonstrate a process toward building greater social harmony and the on-the-ground application of the idea of 'celebrating cultural diversity' through real empowerment of a minority cultural population. Healing can begin through the process of righting past wrongs. The healing will be on the part of the Maidu who can begin to rebuild their cultural lives and on the part of society in general through restoration of faith in national ideals and the basic enactment of justice.

The following section to page 24 is written by Beth Rose Middleton.

History of Parcels Slated for Divestiture

All parcels included in project boundaries are now in PG & E ownership. There is extremely limited data at the (Plumas) County level regarding the transfer history of these parcels. Similar to government lands, many of the PG &E parcels have parcel numbers that end with the letters of the owner (PG&E). In contrast, all privately owned parcels are described solely in digits that correspond to record groups with information on ownership history. Searching for records on PG & E lands at the County Recorder's office yields information stating that PG & E is the original owner.

According to County Recorder's office staff, the special parcel numbers on PG & E lands denote the special tax status PG & E has with the County. Since PG & E is a large landowner, the company pays a flat, reduced tax rate that covers all of their lands. Since the County keeps records on parcels primarily for tax purposes, it is not necessary to have detailed information for each PG & E parcel because taxes are not assessed by individual parcel, but collectively, on all PG & E lands.

More information on parcel history is available in the form of power and lumber company records at the Plumas County Museum, and, to a lesser extent, the Chester Museum. The Plumas County Museum maintains historical photos, reports, pamphlets and theses on the operations of the large lumber and hydro companies—primarily Great Western Power, Oroville Light and Power, and Red River Lumber—that purchased and developed lands in Humbug Valley, Butt Valley, and Big Meadows. The following section outlines the histories of the land acquisition activities of these companies, and the second section provides information on the Indian allotments included in the parcels slated for divestiture.

Great Western Power Company

According to historical records at the Chester Museum, Julius Howells first visited Big Meadows as a geology student on a field trip in the 1880s. At the time, Big Meadows was 25,000 acres of meadow and timber, irrigated by numerous springs and creeks and crossed by the north fork of the Feather River. Leaving Big Meadows, the river dropped 4,350 feet in 74 miles down a steep canyon into Oroville. Howells spoke to Los Angeles newspaperman Edwin T. Earl and San Francisco bay area investor Guy C. Earl in 1901 about a possible hydroelectric facility in Big Meadows. The three men began working with San Francisco bay area real estate operator Arthur Breed to buy dairy ranches and other properties in the valley.

On March 4, 1902, the principals of Western Power Company (officially incorporated March 24, 1902) described plans to place reservoirs in Big Meadows, Butt Valley, and Humbug Valley to feed a powerhouse at the junction of Mosquito Creek and the North Fork Feather River. The power would be transmitted via cable lines to Sacramento, the San Francisco bay area, and Southern California. Water for irrigation would be sent to the Central Valley. In April and May 1902, Great Western Power Company began property condemnation proceedings in Big Meadows of both white and Indian-owned lands. In 1902, Great Western Power filed a condemnation suit to get title to Indian lands in Big Meadows, and the Plumas Superior Court judge ruled in the Company's favor on October 2, 1902. This was a condemnation of federal lands in a state court.
The deeds to these lands were not cleared until 1921, because the Office of Indian Affairs had not yet transferred title to the Indian allotment lands at the time of the condemnation proceedings and Great Western Power's purchase of the properties. As such, the government would not give Great Western Power patents to the property until the land titles were confirmed first by an Act of Congress (H.R. 15725) on May 5, 1908 (according to Greenville Indian Agency Supt. Edgar Miller in a letter to the Commissioner of Indian Affairs dated 5/2/1922) and later by special legislation.

By fall of 1903, Great Western Power Company already had workers clearing sites and digging tunnels in Butt Valley and Big Meadows. In 1907, Great Western completed purchases of power site lands owned by Eureka Power Company, Western Power Company, and Golden State Power Company in the North Fork Feather River canyon, with plans to develop 40,000 horsepower of electricity to send to San Francisco.

When plans for a large dam at the southwestern end of Big Meadows to flood the whole valley were finalized, Great Western Power Company continued aggressive land acquisition activities between 1907 and 1912, including filing on mining and water rights and suing landowners who refused to relocate. According to Micheal Landon's 1988 thesis, *Resource Development in the Feather River Basin,* in October 1912 (finalized June 1913) Great Western Power Company did a large land exchange with the Red River Lumber Company. Red River cleared and sold Great Western Power all of its lands below the 4,500-foot contour line, and, in exchange, Great Western sold Red River all of its holdings above the 4,500-foot contour line. Red River Lumber Company got the better

price and all of the timber, because of Great Western's need to have the lands below the 4,500-foot contour line cleared and available immediately.

Thousands of workers began dam construction in April 1912. However, the entire valley was not flooded immediately: a grazing lease between Great Western Power and Guy R. Kennedy (a nephew to Mrs. Annie E.K. Bidwell) in 1914 shows that all dry lands below the 4,500 contour line were leased for cattle grazing, while Great Western Power retained a right of way to continue land clearing and dam construction.
A July 1911 article in the *Plumas National Bulletin* reflects the Progressive-era fervor of the times, describing the "mammoth" dam at Big Meadows as creating "the largest reservoir in the world—double the capacity of the Ashope Reservoir which furnished the major part of the water to New York City," and "double the storage capacity of the big Roosevelt dam in Arizona." The dam and the three new power plants at Butte Creek, Mosquito Creek and Bartlett's Bar stretched along the North Fork Feather River for 50 miles and were set to produce 500,000 horsepower of energy. This made Great Western Power "by far the largest electrical producing company in the world."

Great Western Power's 1922 annual report to stockholders described the need to push electrification of cooking, heating, and domestic life in the urbanizing Central Valley and the cities of the San Francisco Bay area. As the largest reservoir and the jewel of Great Western's operations, Lake Almanor's capacity of 300,000 acre-feet (with the potential to increase to 1,250,000 acre feet) was celebrated as a feat of modern ingenuity. The reservoir "collected water from a 2,500-acre watershed, to be utilized over and over down the stairway of power lining the North Fork Feather River canyon."

As early as 1922, the total gross revenues to Great Western Power Company were $7.2 million, with the vast majority coming from electric energy generation and sales. The previous Maidu occupants of Big Meadows, Butt Valley and the Feather River Canyon saw none of this revenue, and instead suffered displacement, depletion of resources, and destruction of cultural sites. Great Western Power was making ongoing improvements to dams, powerhouses, and electric transmission facilities; so operating costs to the company were still high in 1922. After costs, the profits totaled $4.5 million (a 9.4% increase from 1921) and net income to shareholders was $1.5 million.

A series of low water years led to the need for dredging near Prattville in 1924 to increase the capacity in the reservoir and the amount of water flowing into the Prattville Tunnel. Given oral histories of Maidu cemeteries in this area, we can surmise that mass disruption of Maidu burials occurred during this time. In 1925, Great Western workers were on the job again to enlarge the Big Meadows Dam and expand the reservoir's capacity, at a cost of $2 million over two years. Higher grounds had to be cleared to make way for the flooding.

In September 1925, North American Power Company purchased Great Western Power, along with San Joaquin Light and Power and other subsidiaries of Western Power Corporation. The enlargement of the dam, including the spillway, was completed in 1927. In March 1928, Great Western completed the Chester Causeway across the upper end of

Lake Almanor, inundating the old County road. In June 1930, Pacific Gas & Electric (PG&E) acquired all of North American Power Company's holdings in California, including Great Western Power and San Joaquin Light and Power.

Oroville Light and Power/ Oroville Electric Corporation

A 1910 article entitled "Big Dam to be Erected at Humbug Valley" in the *Plumas National Bulletin* described Oroville Light and Power Company's plans to construct a $250,000 dam in Humbug Valley. The goal of the two-year construction project was to provide power for "dredging companies and others in need of motive power."

A July 1913 article in the *Plumas National Bulletin* explained that Great Western Power was on the verge of purchasing Oroville Electric Corporation's property (including Humbug Valley) and power plants near Oroville. The President of Great Western Power stated that his company was more focused on building a dam and reservoir at Butt Valley (given the greater fall into Butt Valley) than on Yellow Creek in Humbug Valley. However, Great Western Power remained interested in Humbug Valley because of its reservoir site possibilities.

Red River Lumber Company

The short, productive, 32-year history of the Minnesota and California-based Red River Lumber Company made a lasting impact on Indian land ownership in Plumas and Lassen counties. Red River Lumber Company purchased vast amounts of Indian land, the majority of which remains in non-Indian hands today.

The story of Red River Lumber Company begins with Thomas B. Walker using his profits from land surveying in Minnesota to buy up timberland in that state and open a lumber mill in Akeley, Minnesota in 1898. Red River Lumber Company was named for the Red River, down which the Walkers drove logs to Winnipeg before railroads reached their forestlands in Northern Minnesota (RRLC 1922). Inspired by the success of this venture, Thomas Walker looked to purchasing timberlands in the West, specifically California's northern Sierra Nevada and Shasta-Trinity. Between 1898 and 1905, Walker acquired 900,000 acres of timberland in northern California, using land scrip through the railroad and the Atez Land and Cattle company, buying tax delinquent land, working through the Government Land office to get land for as little as $1.25/acre, and buying one 670,000-acre parcel of private timber land in Plumas and Lassen Counties owned by the Sierra Lumber & Flume Company for nearly $750,000.

In 1912, Walker had a mill built in Westwood (50 miles from the nearest railroad in the Feather River Canyon) and created a Red River Lumber Company town. Workers came from the mill in Minnesota (which closed in 1915) and the surrounding areas to work in Westwood. In 1914, the Santa Fe Railroad was completed from Fernley, Nevada to Westwood, providing a way to ship lumber to eastern markets, (Hanft, 1980). According to a Red River Lumber Company publication entitled *Pioneers*, the first train to run from the West carried Red River Lumber Company products (n.d.).

The early 1930s were difficult years for Red River Lumber Company, and according to a historical article in the Lassen Ledger Vol. 1 (1981), only improved when the company made a deal with the Fruit Growers Supply Company and the Lassen Lumber and Box Company. The latter two companies could use cut lumber but couldn't cut it themselves because of a conflict over stumpage prices with the US Forest Service. In 1945, Red River Lumber Company sold their mill to the Fruit Growers Supply Company, who operated it until closing in 1956.

Pacific Gas and Electric

Pacific Gas and Electric (PG&E) was formed in 1905 from the merger of California Gas & Electric Company and San Francisco Gas & Electric Company. PG&E acquired Great Western Power in 1930 and Red River Lumber Company's Hamilton Branch Powerhouse in 1945. According to Nicholas Valey's 1986 *History of Feather River Canyon*, PG&E's hydro generation system is "the world's largest privately owned utility system."

Allotment Records

There is an extensive history of Indian allotments in the areas to be divested around Big Meadows, Butt Valley, and Humbug Valley. Allotment lands were distributed to Indian heads of household nationwide following the 1887 General Allotment, or Dawes Act. The intent was to break up the collective Indian land base and to encourage "civilization" through enforcing private property ownership. Allotments were distributed by application of the allottee and by survey and assignment. The size of an allotment for a head-of-household was 160 acres. Trust patents were granted restricting sale of allotments for a period of 25 years unless the Indian owner was deemed "competent" by the Bureau of Indian Affairs Indian Agent to sell before that time and adequately handle his/her own affairs. Although one objective of this trust patent policy was to "protect" Indian landowners from being coerced into selling their parcels to land speculators, it is evident in the following descriptions that the majority of lands were sold to power and lumber companies before the trust period expired.

The Indian Agent (the local agent was stationed at the Greenville Indian School in Indian Valley, just southeast of the Lake Almanor planning unit) had the authority to sell allotment lands and conduct transactions for the local Indian people. There was some collusion between Indian agents and large landowners however, as evidenced by the simultaneous employment of Greenville Indian Agency land cruiser Irvine P. Gardner with Red River Lumber Company. Even if local Indian Agents were working to paternalistically protect Indian lands, federal and local statutes effectively protected large private interests like Great Western Power by authorizing land condemnation for power site development. For example, under the act of March 3, 1901 (31 Stat., 1083), Great Western Power initiated condemnation proceedings in California courts and acquired title to Indian allotment lands in the project area.

The original Great Western Power Company plan was to build a 63-foot dam by 1913 to flood 12,500 acres. However, if the company followed their alternative proposed plan and built a 110-foot dam to flood 23,250 acres, the US Geological Survey reported that an additional 2,250 acres of Indian allotments would be flooded. In November 1912 the Geological Survey recommended that the company get title to these Indian allotments by either condemnation proceedings under Section 14 of the act of June 25, 1910 (36 Stat., 855-858), or create an Indian reservation including the lands. The Indian Office responded in December 1912 that "the interests of the Indians will be best sub served by offering for sale the lands of the Indians within the area involved at an appraised price which shall include their value for agriculture, timber, and power purposes." Money from the sale of the lands was deposited in Individual Indian Monetary Accounts (IIM), and held in trust by the Bureau of Indian Affairs. To access funds in their accounts, Indian people had to have the approval of the local Indian agent.

Knowing where the allotment lands were and are is key to understanding where people were living just before the turn of the century, how settlement patterns changed from pre-contact times and into the present, and how federal Indian policy interfaced with local and national Progressive Era politics of development and race within and outside of the Maidu communities in Plumas and Lassen counties.

Lake Almanor Planning Unit

The initials "Sus" represent the Susanville Land Office of the Bureau of Indian Affairs, which assigned these allotments to individual Indian people. Allotment information is provided by the Stewardship Council project planning units.

Allotments: East Shore

Sus-135

Old Bill was allotted this 160-acre allotment for Panchee Bill on March 26, 1894. Located at 27N 8E Section 3, E/2 SE/4, E/2 NE/4, this land was held for relinquishment on April 21, 1902, and cancelled by Commissioner Letter G on August 17, 1903. However, it must have been reinstated, because records show that it was trust patented to Old Bill on October 12, 1908, and then sold to Red River Lumber Company on April 1, 1920 for $3,167, or $19.80 per acre.

Sus-136

Old Bill was allotted this 160-acre allotment for Johnny H. Bill (also known as John Hamilton or John Mason) on March 26, 1894. The land is located at 27N 8E Section 3, SE/4 NW/4, SW/4 NE/4, Lots 2 and 3. A trust patent was issued on October 12, 1908. The land was sold to Great Western Power on December 20, 1920, for $3,192, or $19.95 per acre.

Sus-137

Old Bill was allotted this 160-acre allotment for Josie Bill/Roy on March 26, 1894. The land is located at 27N 8E Section 10, NW/4 NE/4, and Section 3, NE/4 SW/4,

W/2 SE/4. A trust patent was issued on October 12, 1908. The land was sold to Great Western Power on April 12, 1920, for $3,533, or $22.08 per acre.

Sus-138

Old Bill was allotted this 160-acre allotment for Maria Bill on March 26, 1894. The land is located at 27N 8E Section 11, in the W/2 NW/4, and the W/2 SW/4. A trust patent was issued on September 23, 1907. The land was sold to Red River Lumber Company on December 27, 1920, for $3,938, or $24.61 per acre.

Sus-139

Old Bill was allotted a 160-acre allotment on March 26, 1894. The land is located at 27N 8E Section 10, in the E/2 NE/4, and the E/2 SE/4. A trust patent was issued on October 12, 1908. On January 15, 1921, the land was sold to Great Western Power for $3,251, or $20.32 per acre.

Sus-161

John Jenkins was allotted the 160-acre NE/4 of 27N 8E Section 15 on March 27, 1894. A trust patent was issued on October 12, 1908. The Bureau of Indian Affairs approved the sale to Great Western Power for approximately $1,800 on December 17, 1920, and a fee patent was issued to the purchaser on January 28, 1921. The land was sold for approximately $11.25 per acre.

Sus-162

John Jenkins was allotted this 160-acre allotment for Ellen Jenkins on March 27, 1894. The land is located at 27N 8E Section 14, SW/4 SW4, and Section 15, N/2 SE/4, SE/4 SE/4. A trust patent was issued to John Jenkins on October 12, 1908. The land was sold to the Red River Lumber Company on January 28, 1921 for $3,632, or $22.70 per acre.

Sus-163

John Jenkins was allotted this 160-acre allotment for Goodseener Jenkins on March 27, 1894. The land is located at 27N 8E Section 22, E/2 NW/4, and Section 15, SW/4 SE/4, SE/4 SW/4. The allotment was held for cancellation on April 21, 1902, and cancelled by Commissioner's Letter G on April 22, 1902. The cancellation order was then revoked by Commissioner's Letter G of August 17, 1903.

In 1902, Great Western Power condemned a 120-acre section of the land (SE/4 SW/4, Sec 15, E/2 NW/4, Sec 22), and damages allowed by the Plumas Superior Court totaled $420 ($0.28 per acre). This amount was scheduled to be transferred to the Greenville Indian Agency in April 1916. A 40-acre section (SW/4 SE/4, Sec. 15) was sold to Red River Lumber Company on January 17, 1921 for $754 or $18.85 per acre. A fee patent for this section was issued to Red River on February 12, 1921.

Sus-164

John Jenkins was allotted this 160-acre allotment for Hosler Jenkins on March 27, 1894. The land is located at 27N 8E Section 22, W/2 SW/4, and Section 21, E/2 SE/4. In

1902, Great Western Power condemned 40 acres (described by an irregular description) of land and the riparian rights. Damages allowed by Plumas Superior Court totaled $140, or $20 for the riparian rights and $140 for the 40 acres of land. Great Western Power paid this amount to Plumas Superior Court in November 1902, and the Court in turn paid Hosler and Goodseener Jenkins in June 1903.

A trust patent for the remaining land (120 acres) was issued on October 12, 1908. This land was sold to Great Western Power on March 23, 1921 for $2,034, or $16.95 per acre.

Sus-165

John Jenkins was allotted this 160-acre allotment for Harper Jenkins on March 27, 1894. The land is located at 27N 8E Section 28, N/2 NE/4, the SW/4 NE/4, and the SE/4 NW/4. In 1902, Great Western Power condemned the riparian rights to the land and damages allowed by the Plumas Superior Court totaled $40. Great Western Power paid this amount to Plumas Superior Court, and the Court in turn paid heirs John and Nancy Jenkins (Harper's parents, as he was deceased) in June 1903.

A trust patent for the land was issued on October 12, 1908. In October 1911 (approved by the Office of Indian Affairs on May 1912) John and Ellen Jenkins (heirs of Harper Jenkins) agreed to lease the allotment to Great Western Power for three years at a rate of $240 per year. The Company planned to quarry stone along the creek and cut timber as necessary for roads and temporary buildings (employee's quarters, storehouse, etc.) associated with the adjacent reservoir. In 1913, instead of paying the Indian Agent, the Company paid John and Ellen Jenkins directly in provisions and supplies equaling $240. The land was sold to Red River Lumber Company on June 25, 1915 for $3,000, or $18.75 per acre.

Sus-170

Harry Jenkins was allotted this 160-acre allotment for Fannie Jenkins on March 27, 1894. The land is located at 27N 8E Section 14, W/2 NE/4, N/2 NW/4. A trust patent was issued on October 2, 1908. The allotment was held for cancellation on April 21, 1902 and cancelled by Commissioner Letter G on the same date. This cancellation order was revoked by Commissioner G of August 17, 1903. The land was sold to Red River Lumber Company on December 27, 1920 for $3,654, or $22.84 per acre.

Sus-236

John Jenkins was allotted this 160-acre allotment for Nancy Jenkins on April 21, 1894. The land is located at 27N 8E Section 28, E/2 SW/4, W/2 SE/4. In 1902, Great Western Power condemned the riparian rights to the land and damages allowed by the Plumas Superior Court totaled $40. Great Western Power paid this amount to Plumas Superior Court in November 1902, and the Court in turn paid Nancy Jenkins in June 1903. A trust patent for the land was issued on October 2, 1908. The land was sold to Clinton L. Walker (Red River Lumber Company) on November 23, 1916 for $5,839, or $36.50 per acre.

Sus-237

John Jenkins was allotted this 160-acre allotment for Girl Jenkins on April 21, 1894. The land is located at 27N 8E Section 27, W/2 SW/4, and Section 28, E/2 SE/4. A trust patent was issued on October 12, 1908. The land was sold to Red River Lumber Company on January 28, 1921 for $5,709, or $35.68 per acre.

Chester/ Gould's Swamp

Sus-186

On March 28, 1894, Charlie Gould was allotted 160 acres in T28N R7E for Tenny Gould. The land is located in the S/2 NW/4, the NE/4 SW/4, and the NW/4 SE/4 of Section 3. A relinquishment of the allotment was sent to the Commissioner on July 31, 1901, but apparently the allotment was retained because a trust patent was issued in 1913. The land was sold to Great Western Power in December 1920 for $5,100, or $31.88 per acre.

Sus-187

On March 28, 1894 (approved March 2, 1897) Charlie Gould was allotted 160 acres in T28N R7E, consisting of NW/4 SW/4 of Section 3, and the SE/4 NE/4, NE/4 SE/4 and Lot 1 in Section 4. A trust patent was issued on August 20, 1913. The Greenville Indian Agency's Acting Forester determined in August 1914 that the timber on the land should not be sold for less than $3,613. In August 1915, Charlie Gould ostensibly approved (form is signed with a typed X) the sale of the land to Red River Lumber Company (Clinton L. Walker) for $3,613. The Office of Indian Affairs rejected this sale in March 1916 because it was less than the appraised value of the land for reservoir purposes. On June 16, 1920 the land was sold to Great Western Power Company for $4,336, or $27 per acre.

Sus-243

On April 26, 1894 Captain Charley was allotted 160 acres in T29N R7E for Lucy Charley. The allotment consists of the W/2 SW/4, the SE/4 SW/4, and the SW/4 SE/4 of Section 33. Commissioner's "D" canceled the land on August 13, 1894 and December 28, 1894.

Sus-244

On April 26, 1894, Captain Charley was allotted 160 acres for Mary Charley in T29N R7E. The allotment consists of the E/2 SW/4 of Section 21 and the N/2 NW/4 of Section 28. The land was held for cancellation by letter "C" of April 21,1902 and letter "G" of July 7, 1903. The land was cancelled on May 23,1906 by Commissioner Letter "G."

Sus-281

On May 28, 1894, Captain Charley was allotted 40 acres in T29N R7E. The allotment consisted of the NW/4 SE/4 of Section 28. A trust patent was issued on April 15, 1921.

Sus-309

On June 13, 1894 Robert Roy was allotted 160 acres for Kate Roy in 28N R73. The allotment consisted of the S/2 SE/4 and NE/4 SE/4 of Section 5, and the SW/4 SW/4 of Section 4. Commissioner Letter "D" canceled the allotment on December 12, 1895.

Sus-311

On June 13, 1894, Kate Charley was allotted 160 acres in 29N 7E, near what is now the Last Chance Campground. The allotment consisted of the E/2 SE/4 of Section 20 and the W/2 SW/4 of Section 21. The allotment was held for cancellation by Commissioner Letter "G" on April 21,1902, but the cancellation order was revoked by "G" on August 17, 1903. A trust patent was issued on October 2, 1907. The allotment was sold to Great Western Power on December 30, 1920 for $3,625, or $22.65 per acre.

Sus-312

On August 12, 1894, Kate Charley was allotted 160 acres for Willie Charley in 29N 7E. The allotment consisted of the NW/4 NE/4 and the NE/4 NW/4 of Section 32, and the S/2 SE/4 of Section 29. Kate Charley had the land fenced and was living in a cabin there. Commissioner "G" first held the land for cancellation in December 1901 because it was located within power site withdrawals. Kate Charley was sent a notice regarding the cancellation but she was illiterate. The allotment was ultimately cancelled on September 30, 1902 for the reason that Willie Charley's father was a white man. New regulations issued on April 5, 1918 established that an Indian woman could apply for allotments for herself and minor children even if she was married to a white man, as long as he was not a settler under the homestead laws.

In 1903, Mr. O.W. Barnes (a half-brother to Red River Lumber Company founder Thomas Walker) discovered that the allotment had been cancelled and applied state scrip for the S/2 S/2 of Section 29. He was given titled to the SW/4 of the SW/4 in 1920, as the rest of it was held up in power site withdrawals.

Although Kate Charley had not been able to read the notice of cancellation she was sent in 1901, she had saved it and showed it to the Greenville Indian Agency's timber cruiser Irvine P. Gardner in 1918. Gardner wrote to the Commissioner in 1920, stating that the land was wrongfully cancelled, since both Kate and Willie were Indian and Willie had served in WWI. Barnes mortgaged his interest in the land to the Red River Lumber Company and Mr. Walker agreed to give the Indians free use of the SW/4 SE/4 for grazing in 1922. Partially because of Willie Charley's service in WWI and the positive feelings this engendered for him on the part of the Chief Clerk of the Indian Office, an effort was made in 1922 to amend Willie's allotment application to cover the SE/4 SE/4 of Section 29, and to permit Willie to apply for an additional 120 acres, in order to make up the full acreage to which he was entitled.

On June 22, 1922, Red River Lumber Company sold the SE/4 SE/4 of Sec. 29 (which included the fenced area and the cabin) to Willie for $10 and deeded the land to him. Willie Charlie applied for fee simple status in March 1923, which would remove restrictions to alienation or encumbrance on the deed. Chief Clerk Hauke supported the

transition to fee status, and wrote of Willie to the Secretary of the Interior on April 23, 1923: “there is no man of Indian blood in my jurisdiction more capable of attending to his own affairs."

Sus-313

On June 13, 1894 Kate Charley was allotted 160 acres in the E/2 NW/4, the NW/4 SW/4, and the NE/4 SW/4 of Section 29 in T29N R7E for Howe Charley. General Land Office records show the allotment was eliminated on February 19,1897.

Sus-432

On October 13, 1894, Charles Gould was allotted 41.44 acres in the NW/4 NE/4 of Section 4 in T28N R7E for Callie Gould. A trust patent was issued on October 12, 1908. The land was sold to Great Western Power on December 16, 1920 for $2,050.40, or $49.48 per acre.

Butt Valley Planning Unit

Sus-145

On March 26, 1894 John Meadow was allotted 160 acres consisting of the NW/4 SW/4 and the W/2 NW/4 of Section 22 and the NE/4 NE/4 of Section 21 in T27N R7E. The allotment was held for cancellation on December 26, 1901 and cancelled on June 3, 1902 by Commissioner Letter “G.” According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because of relinquishment.

Sus-146

On March 26, 1894 John Meadow was allotted 160 acres for Joaquin Meadow. The land consisted of the W/2 NW/4 and the NW/4 SW/4 in Section 27 and the SW/4 SW/4 of Section 22 in T27N R7E. Commissioner Letter “G” of June 3, 1902 cancelled the allotment on June 10, 1902. According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because Joaquin Meadow had a white father.

Sus-147

On March 26, 1894 John Meadow was allotted 160 acres for Kate Meadow. The land consisted of the W/2 NW/4 and the NW/4 SW/4 of Section 34, and the SW/4 SW/4 of Section 27, in T27N R7E. Commissioner Letter “G” of June 3, 1902 cancelled the allotment on June 10, 1902. According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because Kate Meadow did not live on or near the land.

Sus-148

On March 26, 1894 John Meadow was allotted 160 acres for Lonkeen Meadow. The land consisted of the SE/4 SE/4, the W/2 SE/4, and the SW/4 NE/4 of Section 3, in T26N R7E. Commissioner Letter “G” of June 3, 1902 cancelled the allotment on June 10,

1902. According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because Lonkeen Meadow had a white father.

Sus-149

On March 26, 1894 John Meadow was allotted 160 acres for Jenny Meadow. The land consisted of the E/2 NW/4 and the NE/4 SW/4 of Section 27, and the SE/4 SW/4 of Section 22, in T27N R7E. The land was held for cancellation on December 19, 1901, and cancelled by Commissioner Letter "G" on December 26, 1901. According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because of relinquishment.

Sus-151

On March 27, 1894, Robert Shafer was allotted 160 acres for Emma Shafer. The land consisted of the SW/4 NE/4, the S/2 NW/4, and the NW/4 NW/4 of Section 11, in T26N R7E. The land was held for cancellation on February 13, 1902, and cancelled by Commissioner Letter "G" on February 19, 1902.

Sus-153

On March 27, 1894, Robert Shafer was allotted 160 acres for Tonner Shafer. The land consisted of the N/2 SE/4 and the N/2 SW/4 of Section 11, in T26N R7E. The land was held for cancellation on February 13, 1902, and cancelled by Commissioner Letter "G" on February 19, 1902.

Sus-160

On March 27, 1894, Ike Tom was allotted 160 acres consisting of the W/2 NW/4 and the N/2 SW/4 of Section 35 in T27N R7E. The land was cancelled by Commissioner Letter "G" on February 24, 1901.

Sus-235

On March 26, 1894, John Meadows was allotted 148.73 acres for Deasy Meadows. The land consisted of Lots 3 and 4, and the W/2 of Lot 5 of the NW/4 in Section 3 of T26N R7E, and the S/2 SW/4 of Section 34 in T27N R7E. The allotment was suspended on December 12, 1901 and cancelled on June 11, 1902 by Commissioner Letter "G." According to a 1921 letter from Greenville Indian Agency Superintendent Edgar Miller, this allotment was cancelled because Deasy Meadows had a white father.

Sus-1013

On June 25, 1902 Jennie Meadows was allotted 120 acres consisting of the W/2 NW/4 of Section 34, and the SW/4 SW/4 of Section 27 in T27N R7E. This allotment was issued after Sus-149 was cancelled. In 1902, Great Western Power condemned this land, and damages allowed by the Plumas Superior Court totaled $420 ($3.50 per acre). Great Western Power paid the Court on November 21, 1902, and the Court in turn paid Jennie Meadows on June 30, 1903.

Sus-1014

On June 25, 1902 John Meadow was allotted 80 acres consisting of the NW/4 SW/4 and the SW/4 NW/4 of Section 27 in T27N R7E. This allotment was issued after Sus-145 was cancelled. This allotment was transferred to Great Western Power Company by a special act of Congress dated May 3, 1908.

Humbug Planning Unit

Sus-192

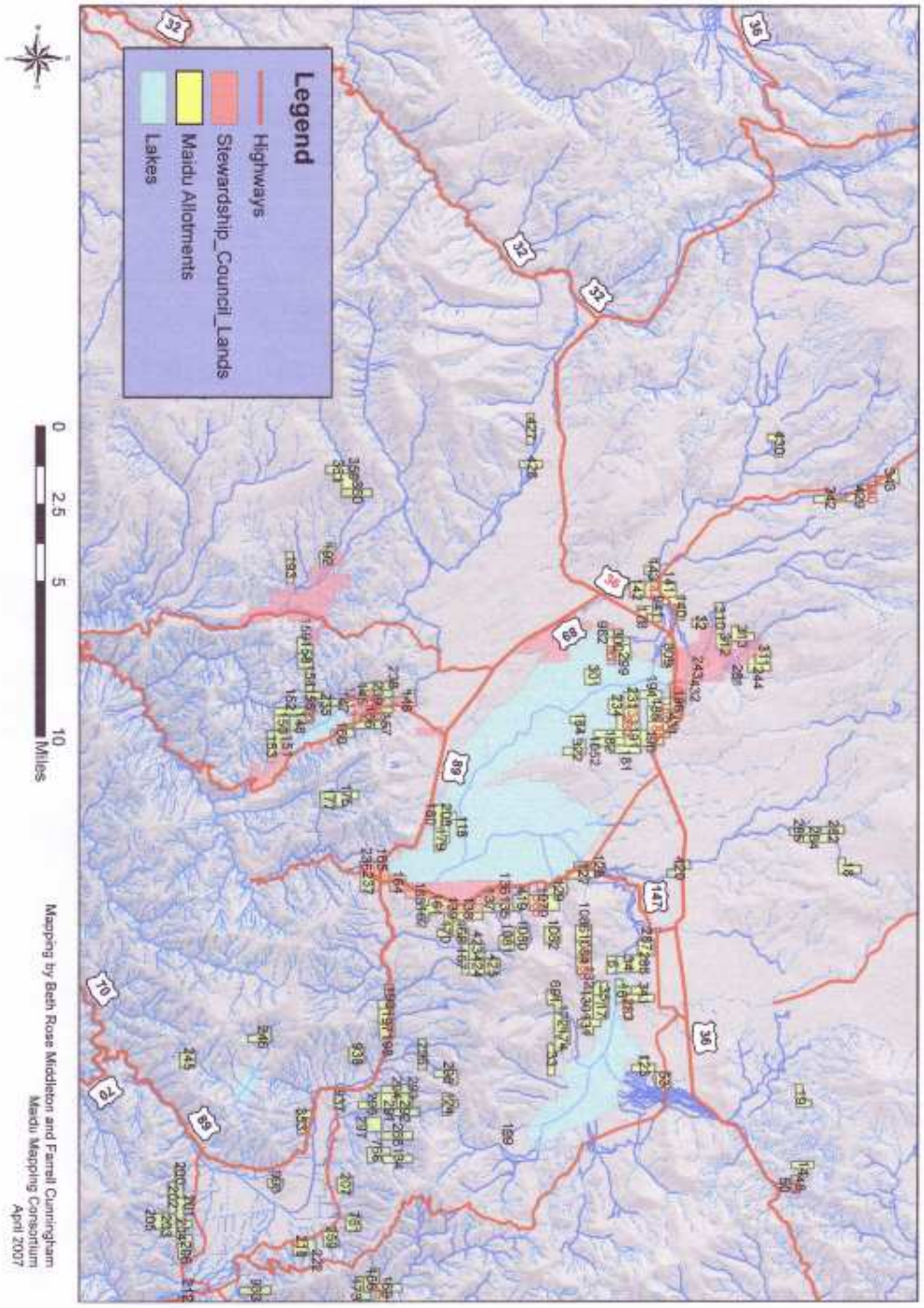
On March 27, 1894, Jerry Gould was allotted 160 acres consisting of the N/2 SW/4, the SE/4 SW/4, and the SW/4 SE/4 of Section 35 in T27N R6E. A trust patent was issued on May 26, 1908. Commissioner Letter "G" of April 21, 1902 held the land for cancellation on April 21, 1902. On August 17, 1903, "G" revoked the cancellation order. The land was sold to Red River Lumber Company on December 27, 1920 for $2,947.50, or $18.42 per acre.

Sus-193

Jerry Gould was allotted this 160-acre parcel for Maggie Gould on March 28, 1894. The land is located in T26N, R6E, in the SW/4 SW/4 of Section 1; and the S/2 SE/4, SE/4 SW/4 of Section 2 in Humbug Valley. A trust patent was issued on September 23, 1907.

The land was sold to the Red River Lumber Company on January 22, 1921 for $3,350, or $20.94 per acre. The July 1920 Greenville Indian School Superintendent's Report included with the petition to sell the allotment notes that the land contains a "big spring flowing several thousand gallons per minute."

(See Appendix E for Bibliography).



Proposed Maidu Summit Lands and Historic Indian Allotments

Maidu Rationale for Ownership

Social

"When faced with a great moral dilemma, seemingly insurmountable, they do not take on the challenge – break it into workable parts, they simply ignore it or, even worse, they declare it non-existent," (A Maidu leader interpreting the external and internal actions and policies affecting the Maidu today).

Chance to Change Historical Patterns

With these lands we have an opportunity to begin righting a great wrong. We may be frightened of outcomes we are unsure of but we should be even more frightened of living in a world where the foundation of injustice is honorable and the perpetuation of that injustice acceptable. We must not bind ourselves with fear and uncertainty.
Another version of the conquest of the Americas would have Native Americans living side-by-side and even, in some cases, integrated with their non-native neighbors. Native Americans would have their own governments, control their own resources, and be capable of genuinely determining the courses of their tribal/national destinies. It is this option, once passed over in favor of genocide and subordination that we now have the opportunity of revisiting and making of it our futures. We cannot change the past but neither can we ignore it. The present and the future are our provenience and yet the present is so fleeting that we must make the future our greatest focus – and we must make it a world in which we can live well. We must make a future of justice. In that way, living in that manner, our past will, inevitably, become good too.

Community of Place

The Maidu are a community of people who have lived upon this land for untold generations. They are also a people, of all the people now living in and deciding upon the future of these lands through management decisions, whose direct descendents will still be living in these exact same lands. Thus, the decisions made regarding these lands now will, absolutely, have a direct affect upon Maidu future generations.

Land –Based Culture

The Maidu, as a people and cultural group, were created in this land in very real ways. It is within this landscape that Maidu views of world creation, ritual pattern, and material, spiritual, and philosophic existences were, and continue to be, formed. The fate of the land and resources is also the fate of the Maidu as a cultural group.

Demonstration of Maidu Traditional Ecology

These lands represent a unique opportunity for the Maidu to interact with the land according to their freely exercised traditional landscape perspective. The chance to dedicate sizeable portions of land to the demonstration of a landscape management

methodology and philosophy that was created within that same landscape over untold amounts of time is extremely rare and will make these lands unique in the northern Sierra Nevada mountains. Educational and cultural exchange opportunities abound.

Biological

Enhance Ecosystem Diversity

The Maidu of the past were almost completely dependent upon this land in meeting their resource needs. For the reason of this dependence, Maidu management of the ecosystem naturally embraces maximum ecosystem diversity.

Wildlife Habitat

Historic Maidu burning of the forest floor and meadowlands induced rapid nutrient recycling while also eliminating growth inhibiting debris and diseases. In this way a greater variety, quantity, and quality of plant life was created. Currently many forests are virtually devoid of plants in the understory. A well-functioning ecosystem that includes plants in the forest understory will create more forage for browsing wildlife, seed eaters, and all other affected members of the food chain.

Native Plant Species Restoration

Maidu traditional ecology naturally embraces maximum understanding of all ecosystem components. Part of this understanding is in knowing how to care for plants in order to maintain and even enhance plant vigor and productivity. Each plant is considered and management is adapted to meet its needs. The Maidu were an integral part of this landscape. Generations of Maidu traditional ecology implementation helped to shape the ecosystem and create the condition commonly referred to as 'pre-contact.' *For this reason, any genuine effort at restoring the ecosystem must include the Maidu and their unique forms of ecosystem management.*

Fire Fuels Reduction

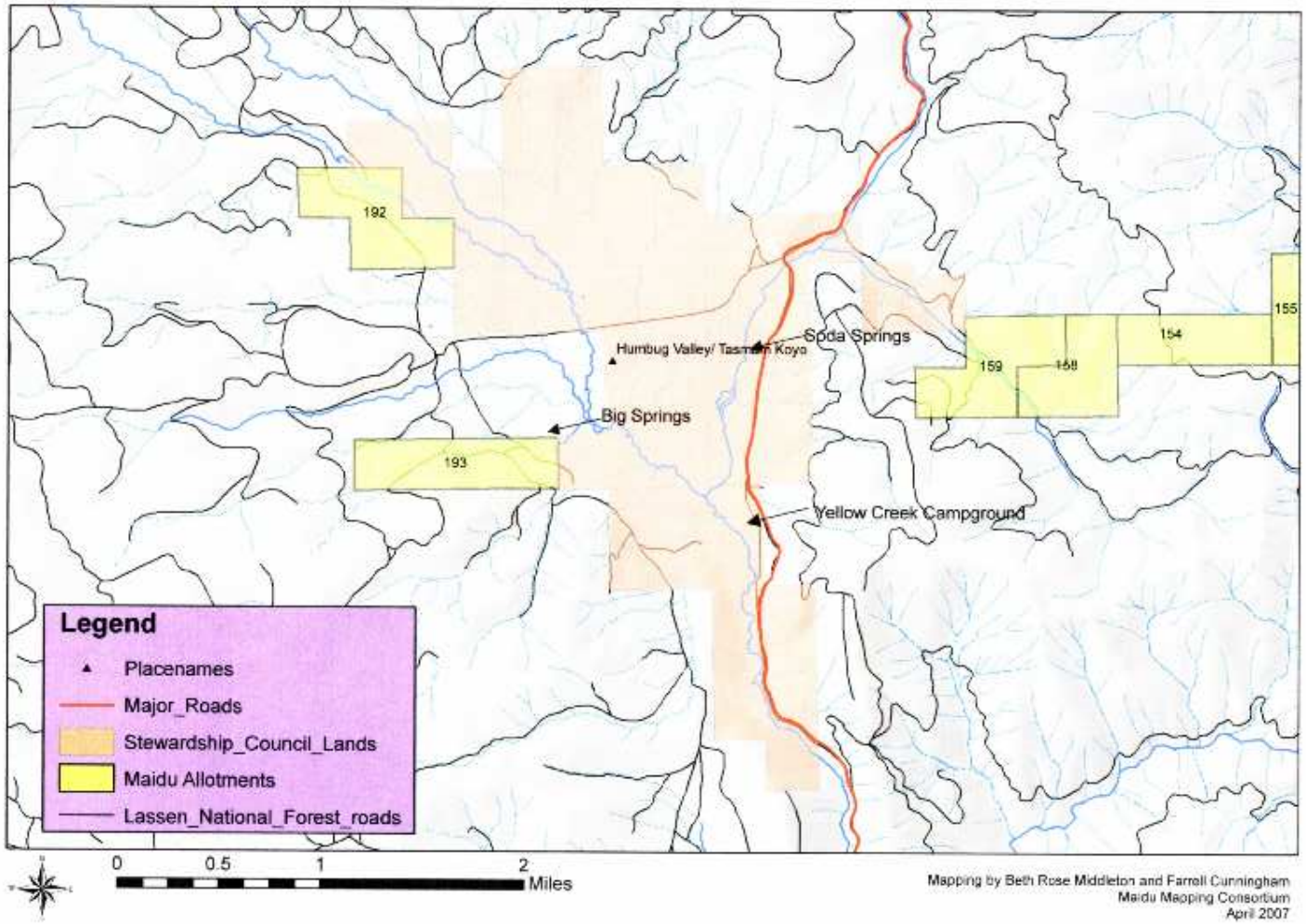
As modern land managers are learning, in order to live in this landscape, it is necessary to minimize catastrophic fire risk. The Maidu, living in this landscape for untold generations, have long been aware of this fact. Maidu land management techniques incorporated fire as a tool and human-induced, moderate-heat, landscape-level fires were common. In this way, catastrophic fire risk was minimal in the Maidu-affected landscape. Favoring of fire resistant tree species as well as burning of various brush and plant species at different times during the year further helped to minimize fire risk.

Stewardship Council and Maidu Summit Consortium Proposed Land Management Directions and Actions

Introduction

Information regarding the Stewardship Council directions and actions was obtained from maps and other informational materials presented at public meetings by Stewardship Council representatives and community consultation. Other projects/uses and directions are known planned or proposed project/uses/directions. The following regards general land use and ownership history of the area, land ownerships, and uses (both Maidu and non-Maidu).

PG&E Stewardship Council Lands: Humbug Valley Planning Unit



Humbug Unit

Stewardship Council

Identified Management Actions

•Conduct surveys of the planning unit to identify cultural and biological resources and enable their protection.

•Evaluate timber inventory data and supplement as appropriate

•Develop noxious weed management, fuels management, forest management and fire management and response plans for planning unit

•Develop a wildlife and habitat management plan for the planning unit in coordination with the Ecological Resource Committee

•Conduct an ethnographic and ethnohistoric study of the planning unit to identify traditional use areas and assess the potential to restore these areas and uses

•Develop a cultural resources management plan for the planning unit together with local Native American groups and other interested stakeholders to enhance the unique cultural resources and traditional use areas

•Develop a recreation management plan for the planning unit to formalize increasing uses and protect valuable recreation, habitat, and cultural values from being impacted

•Develop an interpretation and education program in coordination with local Native American Groups

Proposed On-the-Ground Actions

•Assess and restore natural hydrologic function of the meadow to further improve riparian and ecological restoration

•Assess the potential for a demonstration site and educational trail loop

•Further improve riparian zones and ecological restoration

•Remove and/or replace some of the signage leading to cultural sites to prevent further vandalism

•Remove unnecessary fencing and unused structures to enhance view shed

•Assess youth program opportunities

Maidu Summit Consortium

Management Direction and Actions

•Within the Humbug Valley Unit the general idea is education, preservation, restoration, and overall enhancement of ecosystem and human interaction.

•-Maintenance and monitoring of cultural sites such as the Humbug Valley Indian Cemetery, the grinding stone areas, village sites, and the soda springs

•-Develop the Yellow Creek campground into a more group friendly camping area suitable for use by youth groups, educational institutions, and the disabled and

elderly. Specific actions might include development of a communal kitchen area, showers, flush toilets, tent flats, and Maidu style bark houses for visitors to stay in. Also, there will be a roundhouse to serve as a unique and appropriate classroom and meeting area.

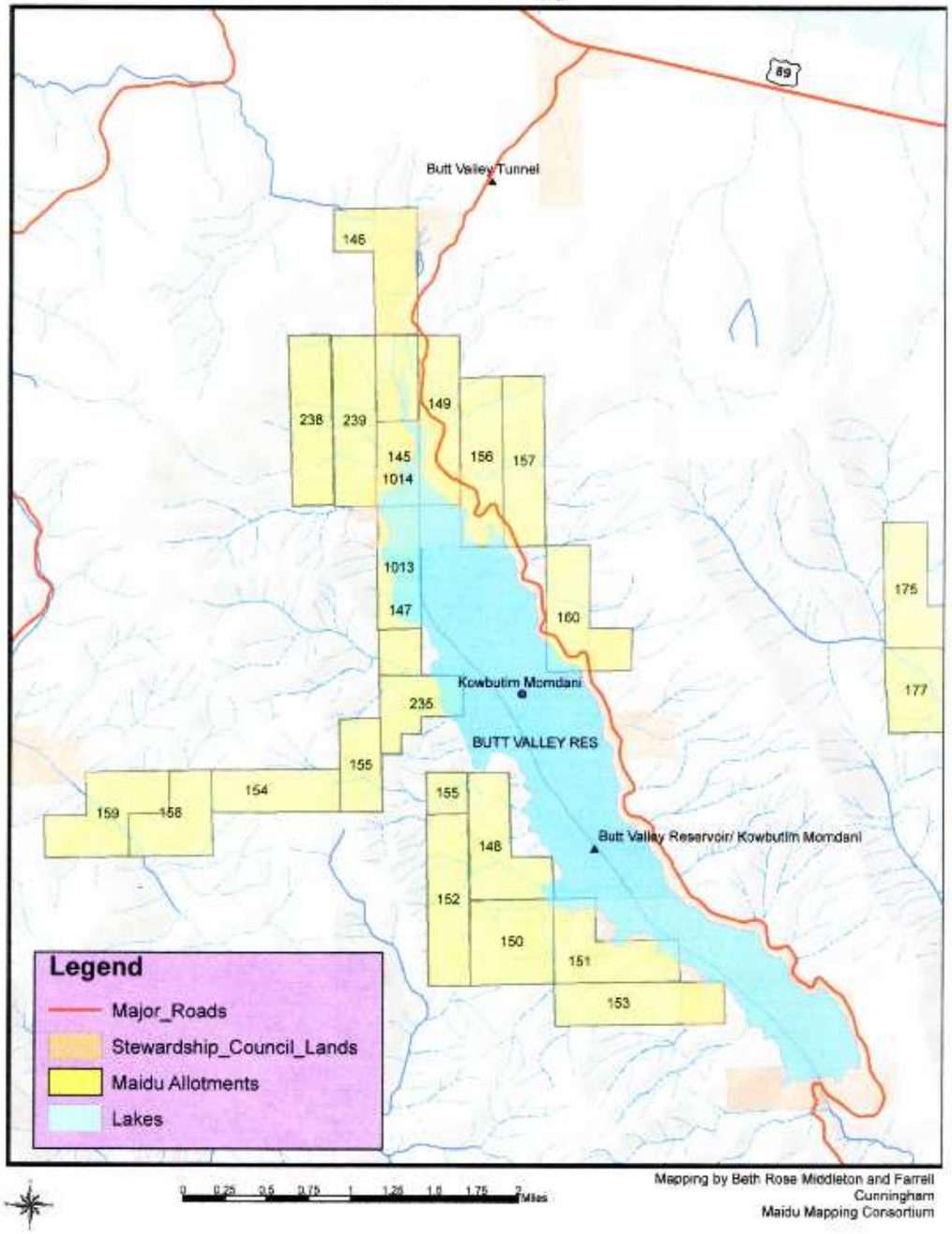
•The creation of a native plants "garden" area and trail to serve as a focal point for education.

Other Projects/Uses and Management Directions

•Federal Energy Regulatory Commission mitigation requirements for the Rock Creek and Cresta hydropower projects

•Coordinated Resources Management Group Yellow Creek restoration project

PG&E and Stewardship Council Lands: Butt Valley Planning Unit



Butt Valley Reservoir Unit

Stewardship Council

Identified Management Actions

•Conduct surveys of lands outside of the re-licensing study area to identify biological and cultural resources and enable their protection

•Develop a wildlife and habitat management plan for the planning unit consistent with the USFWS biological opinion

•Develop a noxious weed management plan for lands outside the FERC boundary

•Develop a campfire interpretive program

•Evaluate existing timber inventory data and supplement as necessary

•Develop a forest management plan for the planning unit to promote natural forest development consistent with adjacent management and proposed UNFFR vegetation management plan

•Develop a fuels management plan and fire management and response plan

Proposed On-The-Ground Actions

•Develop a trail linking the powerhouse to campground in cooperation with USFS where necessary

•Develop an outdoor amphitheater

•Assess potential to use solar energy to heat proposed showers

•Implement dust control measures for road in conjunction with USFS

Maidu Summit Consortium

Management Directions and Actions

•Maintain current traditional use of resources

•Demonstrate traditional ecology

•Encourage responsible recreation

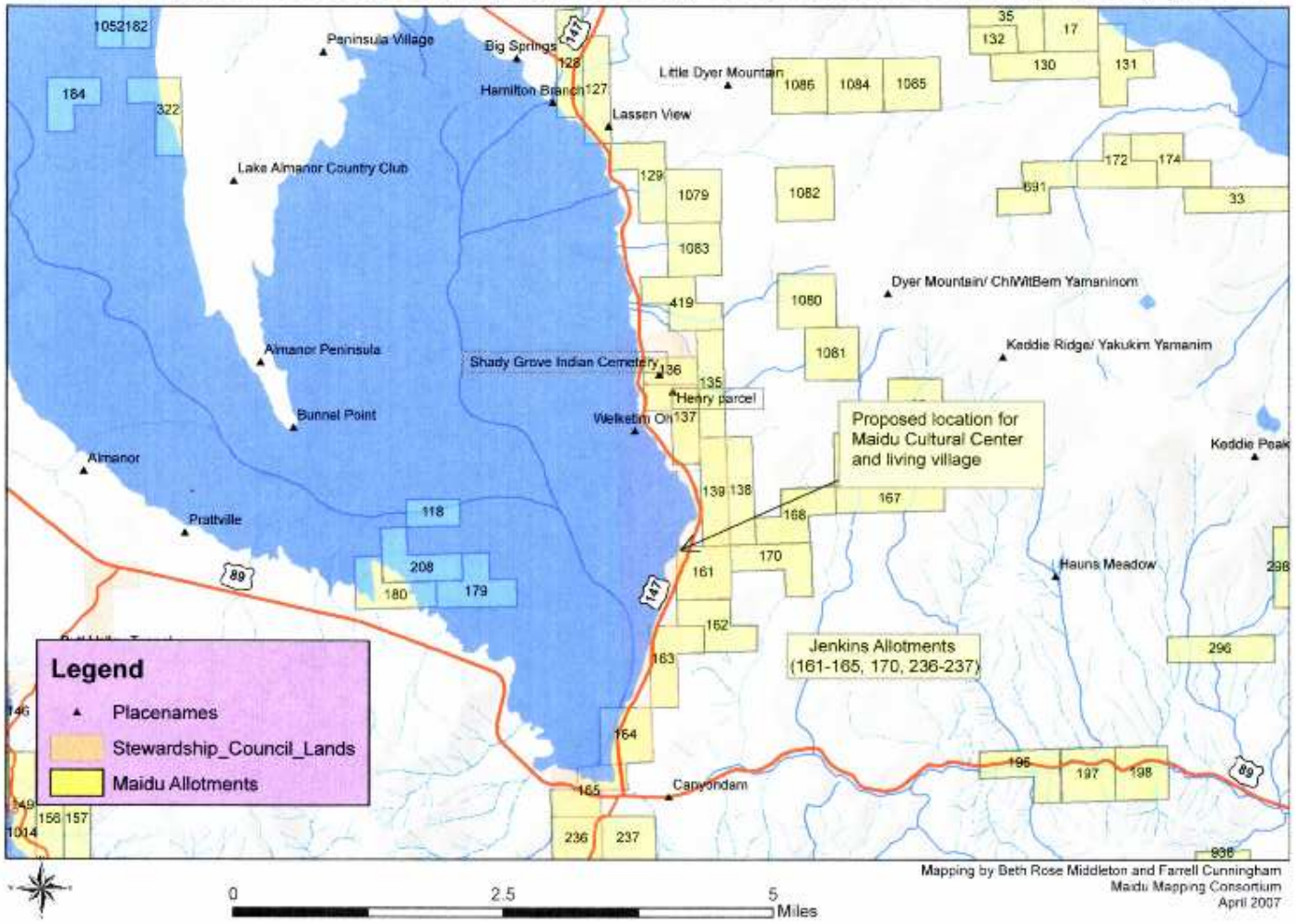
•Create a fire-safe ecosystem

•Restore historic trail to Humbug Valley in conjunction with other property owners

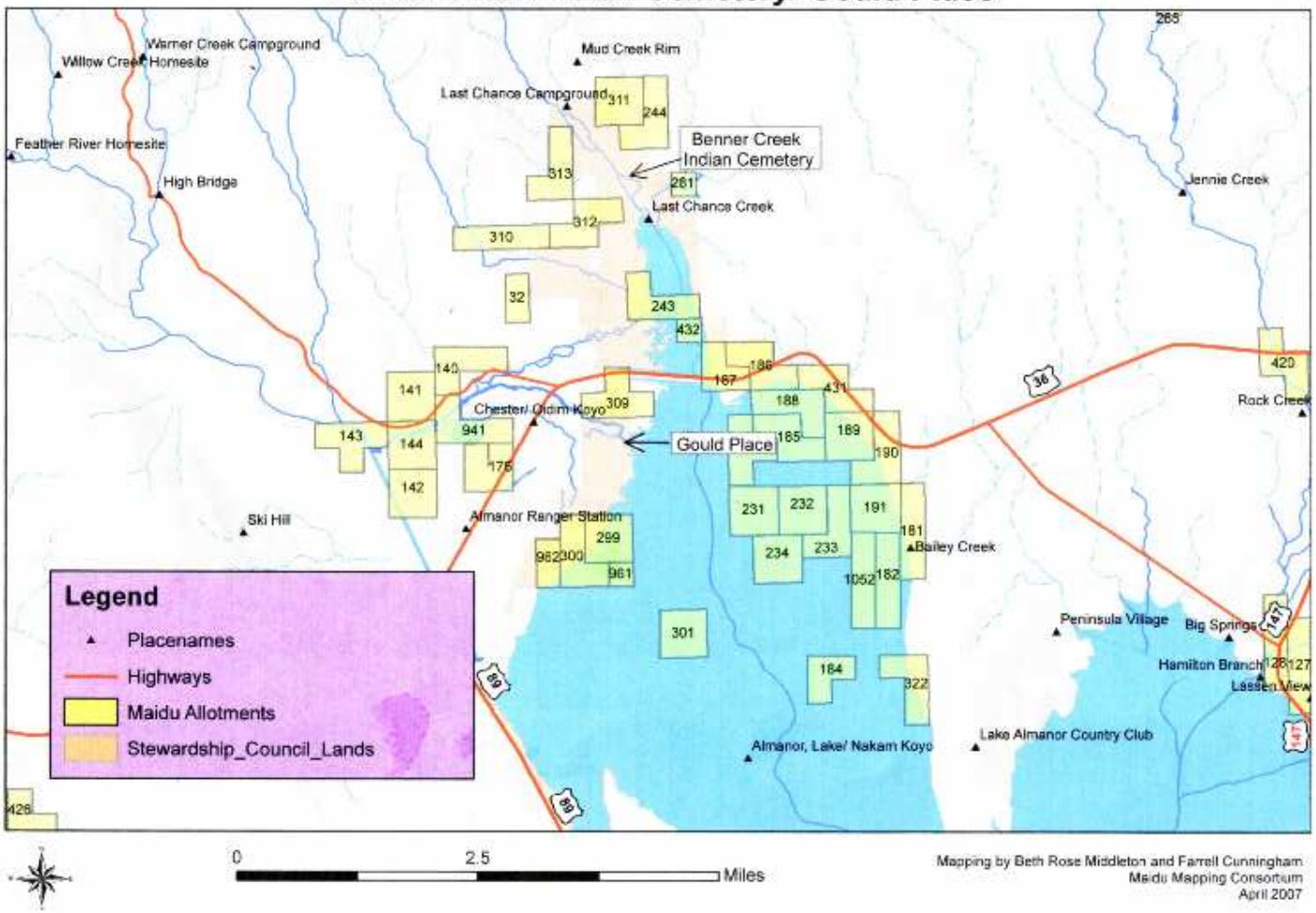
Other Projects/Uses and Management Directions

•Recreation

PG&E and Stewardship Council Lands: General Locations of East Shore Lake Almanor parcels/ Jenkins Allotments/ Shady Grove Indian Cemetery/ Henry parcel



PG&E Stewardship Council Lands, North West Lake Almanor: General Locations of Benner Creek Indian Cemetery/ Gould Place



Lake Almanor Unit

Stewardship Council

Overall Planning Unit Proposed Management Actions

•Assess habitat needs in upland areas around Lake Almanor and implement protection and enhancement actions consistent with FERC wildlife habitat enhancement plan

•Conduct surveys outside FERC boundary to identify cultural and biological resources and enable their protection

•Develop a noxious weed management plan for lands outside the FERC boundary

•Evaluate existing timber inventory data and supplement as appropriate

•Develop forest, fuels, and fire management and response plans for the planning unit

•Develop a cultural resources management plan outside the FERC boundary consistent with the HPMP

Specific Proposed On-The-Ground Actions

•PSEA Camp area – enhance public access

•Assess potential for a future Maidu cultural center on the east shore near east shore beach and the west shore in the area north of Lake Almanor West

•Construct pull-out parking area and wildlife viewing platform along causeway at south edge of Last Chance marsh

•Expand planned wildlife habitat enhancement plan to include evaluation of habitat needs for all of the Last Chance Marsh and the North Shore and implement protection and enhancement actions

•Extend LART about four miles to Chester; coordinate acquiring easements for LART on private and USFS lands

Maidu Summit Consortium

The overall Lake Almanor Unit is large and diverse. For this reason the Maidu Summit Consortium has broken the unit into various parts that have been named according to historic associations.

Specific Parcel/Area Projects And Management Directions

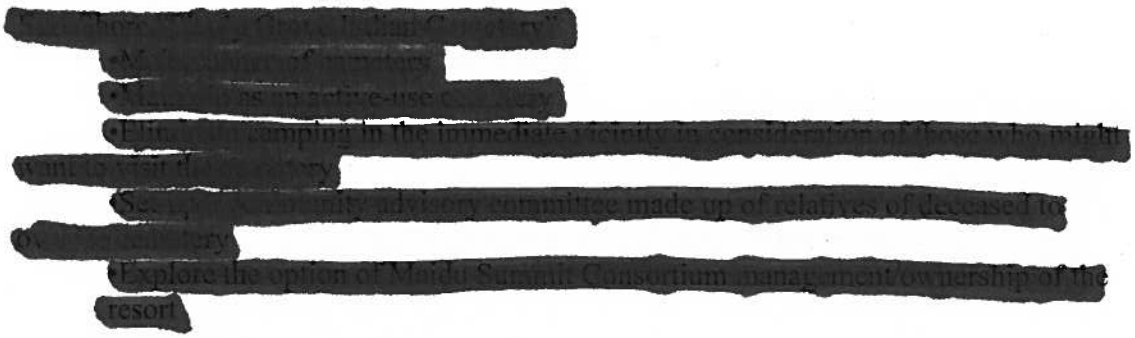
East Shore “Jenkin’s Allotments areas”

•Cultural Center near East Shore Beach (Appendix F)

•Demonstration of Maidu traditional ecology in ecosystem management and enhancement

Other Projects/Uses and Management Directions

- East Shore septic easements
- Recreation
- Public access
- Hiking trail
- Eastshore picnic area
- Almanor scenic overlook
- Canyon Dam day use area
- Camp Connery group campground

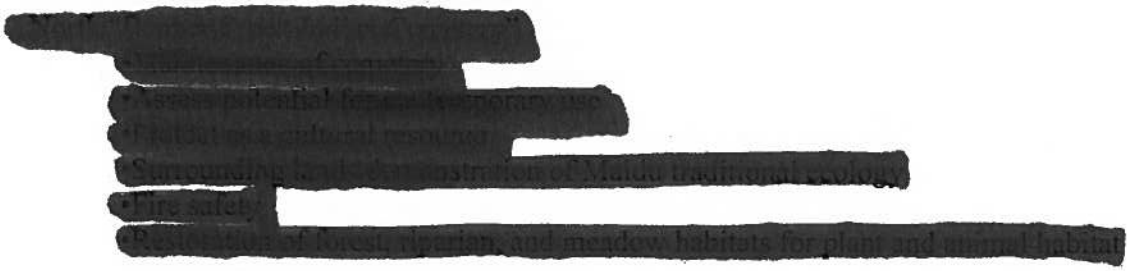


Other Projects/Uses and Management Directions

- Camp area/recreation

East Shore "Henry Parcel"

- Maintain as a resource procurement and cultural use area
- Interpret Maidu history of the parcel as part of the overall history of the area
- Explore the option of using this area for traditional Maidu ceremonies
- Demonstrate Maidu traditional ecology
- Create a fire safe landscape to benefit adjacent landowners
- Riparian restoration and flood control



Chester Area "Gould Place"

- Use as an area to interpret the Maidu history of Chester
- Demonstration of Maidu traditional ecology
- Fire safety
- Reintroduction of native plant species such as huckleberry

•Willow enhancement for wildlife habitat and basketry materials
•Demonstration of community collaboration involving diverse stakeholders

Other Projects/Uses and Management Directions

•Community education
•Wetland habitat

Methods of Holding the Land

The Maidu Summit Consortium realizes that there will be difficulties in the land title transfer and subsequent organizational and management processes. Thus, we have partnered with the Native American Land Conservancy during the initial phases of these processes and will continue that partnership for as long as necessary until the Maidu Summit Consortium can assume full responsibility through demonstrated ability in land management including overall administration of projects. A draft memorandum of understanding is being developed, (Appendix G). Cultural or environmental use easements might be another option in specific areas and especially outside of lands identified in this document.

Monitoring

The Maidu Summit Consortium recognizes the importance of long-term analysis of the affects of traditional ecology upon the ecosystem as a means of making these lands places of education and learning. A science team will be created made up of individuals from various educational institutions, agencies, and other organizations. This team will collaborate with the Maidu Summit Consortium in conducting monitoring in the area. This team will be comprised of social and natural science professionals and researchers. Monitoring of project affects will be accomplished using best available technology and methods. Baseline data will be collected before each project action—before alteration of the existing condition in order to maximize learning opportunities. Baseline data will include but will not be limited to plant species present, wildlife present, and human needs. Parameters for measuring present condition will include frequency of populations (plant and animal), and vigor (reproduction including potential for perpetuation and growth). Parameters will be measured against ecosystem needs and sustainability of integrity of maximum diversity including human needs.

Declining populations will be stabilized and enhanced and rampant populations will be checked.

All ecosystem effecting actions will be conducted as appropriate in order to achieve maximum ecosystem diversity and function. An adaptive ecosystem management strategy will be the general rule.

As we learn, and we will always seek growth toward sustainability, we will apply lessons learned.

•Biological

Some forms of monitoring will include photo-monitoring and test-plot inventorying of species presence and change of growth patterns over time.

•Social

Assessments of use, quality of experience, and diversity of users will be conducted through survey. Analysis of economic and cultural capacity will also be conducted.

Special Considerations in Management

Overall Direction

Minimize negative impacts to the land and resources and maintain an adaptive management strategy.

Perception of Lands

- Maintain high visual quality and enhance where necessary and possible
- Maintain air quality
- Maintain water quality and enhance where necessary and possible
- Maintain sense of community usability and empowerment

Recreation

- Maintain appropriate responsible recreational opportunities
- Enhance the overall recreational opportunities through expansion of options in areas such as hiking, fishing, swimming, boating, education, cultural experience, responsible off-highway vehicle usage, and others as need arises
- Ensure recreational uses are compatible with other ecosystem and social uses

Community Involvement

- Create opportunities for community participation in projects and overall management direction for lands
- Make projects educational opportunities

Cultural Resources

- Protect cultural properties through avoidance in project actions
- Locate and manage/protect religious and resource procurement areas and other traditional ethnic use areas not currently known
- Interpret and monitor use of cultural resource sites where appropriate to promote responsible recreation and education

Threatened and Endangered Species (Plants and Animals)

- Maintain viable populations of sensitive plant species through knowledge of population locations and habitat needs and then manage as appropriate

•Provide ecosystem conditions leading to habitat for all animal users and with particular emphasis on specializing management where necessary to accommodate sensitive species use and population viability

Fire and Fuels

•On natural fuels in areas of high risk use prescribed fire, fuel utilization, and other fuel management where appropriate and possible to reduce wildfire hazard

•Treat selected grasslands and brushlands by prescribed fire where appropriate and when possible to enhance wildlife habitat and ecosystem function

•Create long-term management strategies that will maintain a fire safe landscape

Noxious Weeds

•Implement site-specific environmentally friendly treatment options and control methods

•Avoid chemical treatments

Recognition of Other Uses/Needs/Partnerships

Recognize the importance of diverse perspectives and skill bases in the management of these lands in order to achieve community and ecosystem stability.

•Feather River Coordinated Resources Management Group and the restoration of water systems in the Humbug Valley

•Almanor Basin Watershed Advisory Group and integration of multiple stakeholder visions for the Lake Almanor area

•Feather River Land Trust partnership in the Gould Swamp area

•Adjacent public and private landowners

•Regional and national environmental justice organizations

•Local and regional educational institutions including school districts, colleges, and universities in order to provide educational opportunities for students with particular emphasis upon students who might not otherwise have the means to experience outdoor education in a such a setting.

•Others as appropriate and necessary.

Section III: The Maidu Summit Consortium and the Native American Land Conservancy

Maidu Summit Vision and Mission Statement

Maidu Summit Consortium
Adopted at January 14, 2007 meeting

MISSION STATEMENT:

The Maidu Summit Consortium consisting of Maidu Tribes and organizations was formed to provide preservation and protection of our traditional homeland. This includes preservation and protection of our sites, both prehistoric and historic. Our efforts will include education, consultation, coordination and cooperation with all interests in our homeland: Native tribes and organizations, industries, natural resource agencies, conservation groups, and residents, in order to reach our mission.

VISION STATEMENT:

The Maidu Summit Consortium wants to guarantee the continuation of our culture for future generations and guarantee the health of the land that ensures water quality and riparian and wetland habitat for fish, wildlife, and native plants while recognizing the importance of people's economic livelihood and quality of life.

GOALS AND OBJECTIVES:

Organize and establish a permanent body to protect and manage the Native American sites and natural resources of our homeland.
Seek control and stewardship of land within our traditional homeland.
Identify, prioritize and sequence specific projects and actions necessary to address the preservation and protection of all native sites and natural resources within our homeland.
Develop integrated, comprehensive land management plans that are agreeable to all Maidu Summit members.
Improve communications among individual tribes and groups with the non-native community residents, interested parties, and representatives of local, state and federal agencies.
Provide a forum for education, coordination, cooperation and community involvement.
Establish program monitoring and evaluation.
Pursue and obtain grants and other funding needed for administration, implementation and future activities of the Maidu Summit Consortium.

Maidu Summit Consortium Organizations

The following is a listing of each member organization and their representatives of the Maidu Summit Consortium as well as a listing of organizational type and some activities they conduct.

Big Meadows Cultural Preservation Group—Westwood
A community based grassroots organization based in Westwood, CA. Summit representative is Marvena Harris. Advocacy of cultural site preservation in the Lake Almanor and surrounding areas.

Greenville Rancheria—Greenville
A federally recognized Native American governing body with a defined membership tied to the historic Greenville Rancheria created by the Rancheria Act of 1923 and other provisions to buy land for "homeless" California Indians. Summit representative is Gabriel Gorbet.

Greenville Rancheria advocates on behalf of cultural site preservation throughout the Maidu homeland and is a collaborative partner in the Maidu Stewardship Project. It also advocates and supports community health and overall wellness through management of a general health clinic and dental facility (currently the only health facility in Greenville). It partnered in the 2002 Repatriation of Maidu artifacts and human remains that had been excavated on behalf of PG&E by California State University Chico in 1978. It hosts an annual youth camp focused on traditional ecology held at the Yellow Creek campground in Humbug Valley

Maidu Cultural and Development Group—Greenville
Has operated as a California public benefit corporation 501(c)4 since 1995. Summit representative is Franklin Mullen.

MCDG runs the Maidu Stewardship Project and advocates on behalf of cultural site preservation throughout the Maidu homeland. MCDDG advocates on behalf of responsible natural resource use and management and responsible recreation. MCDG educates and organizes outreach around Maidu culture within the local community, and with federal, state, and county agencies as well as various educational institutions. MCDG is the former manager of the Greenville Campground a USFS facility. Plumas County contract to do outreach to the minority communities on the integrated regional water management plan.

Maiduk Weye—Greenville
A community based grassroots organization since 2006. Summit representative is Farrell Cunningham.

The primary focus of this group is on Maidu language perpetuation and providing a voice in the fight against oppression of all people. Maidu language classes occur weekly in Greenville. Traditional ecology education is also a focus as well as advocacy on behalf of

culturally relevant education, natural resources education, and the eradication of all forms of bigotry through working with area schools.

Plumas County Indians Incorporated—Quincy
A community based grassroots organization. Summit representative is Melvern Merino. PCII is a collaborative partner in the Maidu Stewardship Project and an advocate of cultural site preservation throughout the Maidu homeland.

Roundhouse Council Indian Education Center Incorporated—Greenville
A California public benefit corporation 501(c)3. Summit representative is Warren Gorbet.

Roundhouse Council provides educates and community outreach and is a collaborative partner in the Maidu Stewardship Project. Roundhouse focuses on community education around traditional ecology providing monthly trips to learn and teach about culturally important plant species through on-the-ground procurement and resulting management. There is a weekly youth learning program focusing on natural resource use, procurement, and management that includes Maidu language and philosophy. A five-day youth summer camp focusing on traditional ecology and getting youth from throughout northern California into the outdoors and enjoying positive social interactions takes place annually.

Stiver's Indian Cemetery Association—Quincy
Focuses on protection of cemeteries located on public and private lands in Indian and American Valleys. Summit representative is Joanne Hedrick. The organization maintains local Maidu cemeteries and monitors site conditions of Maidu cemeteries as needed. It preserves histories of these cemeteries and those interred therein.

Susanville Indian Rancheria—Susanville
A federally recognized Native American governing body with a defined membership tied to the historic Susanville Rancheria created by an Act of Congress. Summit representative is Melanie Johnson.

Currently owns and manages 160 acres of forest and meadowland near Antelope Lake (Plumas County). This land is dedicated to the purposes of ecosystem restoration, native plant and wildlife enhancement, and youth education. The Rancheria also provides health and general community wellness through owning and managing a health center in Susanville. Susanville Rancheria also provides youth education through an education center; economic stability through successful business ownership and management including a casino and a gas station/mini market; family stability and general wellness through an extensive housing program in the Susanville area; elder stability and general wellness through a specially designed elder housing facility; cultural perpetuation for local and surrounding tribal members including Maidu, Pit River, Washoe, and Paiute through language and other cultural programs. They also advocate cultural site protection, native plant species enhancement and perpetuation as well as community education through creation of a native plant garden on Rancheria land near Susanville.

Water quality enhancement through springs and associated riparian area restoration on Rancheria lands near Susanville.

Tasmam Koyom Cultural Foundation—Payne's Creek
A California public benefit corporation 501(c)3. Summit representative is Beverly Ogle. Tasmon Koyom advocates for education as well as cultural perpetuation. It sponsor an annual memorial at the Humbug Valley Indian Cemetery. It also advocate for site preservation within the Humbug Valley including the need for responsible recreation and proper site interpretation; maintain the Humbug Valley Indian Cemetery and education of the Maidu and non-Maidu history of Humbug Valley and surrounding area through providing tours to groups from throughout the area; advocate on behalf of a continuing presence of cultural diversity in the Humbug Valley area through Maidu use of the area and the perpetuation of Maidu culture in general. It monitors cultural and ecological resources conditions in the Humbug Valley area and cultural site preservation throughout the Maidu homeland.

TsiAkim Maidu—–Taylorsville
A California public benefit corporation 501(c)3 and a non-federally recognized petitioning Maidu governing body with a specific membership tied to the historic Taylorsville Rancheria. Status entering litigation. Summit representative is Ben Cunningham.

It advocates for cultural site preservation throughout the Maidu homeland and as far away as Nevada County; advocates for Maidu cultural perpetuation and education. Currently partnered with the Nevada County land trust in providing cultural education and land stewardship at a forty acre 'ranch' in Nevada County. Hosts an annual "Big Time" celebration of Maidu culture, community ties, and modern cultural diversity at the Taylorsville Campground near Taylorsville (Plumas County) and provides community education of Maidu culture and advocates for the interconnectedness of all human communities and ethnicities.

United Maidu Nation—Greenville
A petitioning Maidu governing body with a specific membership. Summit representative is Lorena Gorbet.

Provides advocacy of cultural site preservation throughout the Maidu homeland and a collaborative partner in the Maidu Stewardship Project

The Native American Land Conservancy

The Native American Land Conservancy is a 501(c)3 grassroots, intertribal organization founded in 1998, with headquarters in Indio, California. The Native American Land Conservancy has extensive experience in land acquisition, biological and cultural inventories, developing and implementing protective land management strategies, educational programs, and site-monitoring programs. The Native American Land Conservancy also publishes scientific and educational brochures and books, and

organizes land conservation symposia and conferences. The Native American Land Conservancy has projects and partnerships with tribes, intertribal organizations, local governments, federal and state agencies, and conservation organizations in California, Arizona, Colorado, Nevada, and New Mexico.

Section IV: General Considerations

Benefits

A unique cultural setting. The Maidu, being the 'people of the land,' are able to offer knowledge, understandings, and perspectives not otherwise available. Further, by emphasizing the cultural background, these lands can become interest areas for people from around the world.

Unique knowledge. The Maidu understanding of the human and non-human history of these lands from ancient times to the present is without equal. Further, the Maidu theophilosophic perspectives of these lands and direct development of relationships with the various resources, as evidenced by traditional ecology can be demonstrated by no other people in this ecosystem.

Ability to access unique resources including a diversity of funding sources. Mainstream funding sources will be available. However, as a unique population, the Maidu also have access to specialized grants and donations.

Challenges

Perceptions of exclusivity. The various groups and organizations comprising the Maidu Summit Consortium welcome interactions with all people. Through the various groups and organizations, people from throughout the nation and the world meet and learn about Maidu culture and socio-political trends of the Maidu and the US, California, and county governments each year.

Opportunities for future collaborations are many. If, in the future, other land managers wish to collaborate with the Maidu upon these lands with projects wherein variously derived management methods and philosophies can be blended to expand the overall areas of ecosystem knowledge and management methodology, these types of projects will be welcomed where consistent with the overall management direction of traditional ecology.

Fear of casinos. This land is not Federal Indian Trust Land nor will it ever be. Therefore, fears about a casino being built are irrational and based upon lack of understanding of the trust relationship of the US government to Native American peoples and the laws resulting from that relationship.

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Lack of capacity. Through the various member organizations, groups, and governments, much knowledge and many skills, abilities, and resources have been brought together.

Further, by partnering with the Native American Land Conservancy additional resources and land management experience has been brought to the table.

Funding and Resources

The Maidu Summit envisions exploring many funding opportunities. We would like to explore funding options with the Stewardship Council as well as within the partnerships of the Maidu Summit and our collaborative partner the Native American Land Conservancy.

Other funding sources may also be available, in part, due to the unique nature of the project. Some of these sources of funding might include various foundations, government agencies, and private donations. The Maidu Summit will explore the option of creating a foundation dedicated to the purposes of the project for direct donations. Further, a resource analysis will be conducted such that some revenue might be developed from the land in a sustainable manner consistent with the goals of the Maidu Summit and the Stewardship Council in order to allow for optimum long-term management success. Some revenue generating resources might include timber, small diameter timber for chips and specialty products, as well as various non-timber forest products.

Revenue might also be generated through various cultural and educational activities such as tours, workshops, and trainings as well as through activities associated with the use of the cultural center including the museum and interpretive village.

Next Steps

This document should be viewed as a planning document. As such, the Maidu Summit looks forward to meeting with the Stewardship Council to further discuss the options presented here.

Section V: Tentative Three-Year Timeline

Year 01

Priority Actions

1. Formalize ownership process with Stewardship Council and Native American Land Conservancy
2. Formalize governing structure of Maidu Summit Consortium
    - •Begin process of becoming non-profit
3. Seek organizational funding
4. Set-up office
    - •Coordinator
    - •General assistant
5. Meetings and other outreach to inform and learn from public
    - •Identify stakeholders
    - •Identify project collaborators
    - •Set-up advisory committees
6. Create a planning document
    - •Incorporate resource data/needs and develop a comprehensive plan for long-term adaptive management and cultural center
    - •Incorporate educational opportunities, collaborative opportunities, business planning, and integrate with other area plans including Stewardship Council goals
7. Begin identification of priority restoration areas and begin identification of the means of implementation
8. Begin assessments of resource conditions on all lands
9. Begin development of native plants trails
10. Begin cultural resources protection measures
11. Implement community celebration day in Humbug Valley
12. Plan and implement (as possible) youth camp at Humbug Valley in collaboration with various partners
13. Begin planning traditional ecology conference for the following year
14. Build collaborations
15. Begin process of restoring the Humbug Valley to Butt Valley Reservoir (historic) trail
16. Implement clean-up day and small-scale ecosystem restoration projects as part of education and outreach

Year 02

Priority Actions

1. Continue organizational funding search (ongoing)
2. Non-profit status complete
3. Planning document in place
4. Carry-over projects from year 01

5. Cultural center design and funding (some in place)
6. Cultural resources identification and preservation
7. Small projects implementation
    a. Clean-up around cemeteries
    b. Ethnobotanical trails
    c. Tours of area
    d. Yellow Creek campground
    e. Proper signage and interpretation
    f. Small scale traditional ecology in priority areas
8. Create science and advisory teams for monitoring
9. Set-up monitoring as part of project actions
10. Encourage traditional ecological use of the areas
11. Implement youth camp
12. Organizational and activity assessments
13. Traditional ecology conference (to be held every other year)

Year 03

Priority Actions

Ongoing

1. Youth camp
2. Cultural center progress on funding
    a. Site prep, permits, and interpretive village
    b. Begin collection of archival resources to be stored at the office
3. Vegetation work beginning, monitoring in-place
4. Implement traditional ecology where implemented in years 01 and 02 and in need of care
5. Future vegetation projects planning
6. Monthly educational projects
7. Traditional ecology training camp including cultural programs
8. Community celebration day
    a. Restoration projects and cultural activities
9. Tours
10. Complete or enhance year 02 projects
11. Add projects
12. Adapt land management strategy and goals as necessary
13. Organizational and activity assessment
14. Adapt organizational strategies and goals as necessary
15. Newsletter

Section VI: Appendices

The following appendices are enclosed:

A.	Appendix A:	*An Ancient Trail of the Maidu* USFS Auto Tour Booklet
B.	Appendix B:	Susanville Maidu Creation (excerpt)
C.	Appendix C:	Complete transcript of Beverly Ogle interview
D.	Appendix D:	Major laws affecting the Maidu
E.	Appendix E:	History of Parcels slated for Divestiture Bibliography
F.	Appendix F:	Draft MOU between the Maidu Summit and NALC
G.	Appendix G:	Proposal for the Maidu Interpretive Center

Acknowledgements

I would like to thank all of the various partners and collaborators who have helped with the preparation of this document including all of the Maidu Summit organizations with particular appreciation going to Lorena Gorbet of the Maidu Cultural and Development Group, Gabriel Gorbet, Doug Mullen and Mike DeSpain of the Greenville Rancheria and Beverly Ogle of the Tasmam Koyom Cultural Foundation. Thank you to the Roundhouse Council for their contribution of various resources. Individuals such as Beth Rose Middleton, Trina Cunningham, Margaret Garcia-Couoh, Ezekiel Lunder, and Julian Wells who each contributed various parts. I couldn't have done it without you. Comments and well wishes to Kurt Russo of the Native American Land Conservancy, Paul Hardy of Feather River Land Trust, Chris Peters of the Seventh Generation Foundation and so many others were priceless. To the people who were and are my teachers in Maidu tradition, hamondiwet ka'ankano, yahat bis pada.

Farrell Cunningham

Appendix A

An Ancient Trail of the Mountain Maidu Auto Tour Brochure

As you drive along paved highways linking Quincy to Susanville, you will be following an ancient trail through the land of the Mountain Maidu Indians. The mountain landscape, rugged and uniquely beautiful, abounds with Maidu stories. According to tales of long ago. these mountain lands were created for the Maidu after a great flood. When the waters subsided, Worldmaker set out to inspect the land. following a trail that would become the major travel route for the Maidu people. Mankillers lived all over the world then, and Worldmaker had a memorable experience clearing the trail. When you follow the highway, you will be following Worldmaker's footsteps.

The Maidu also account for the difficult, rugged aspects of their terrain in stories about the "Coyote". A figure of fun, mischief, and downright maliciousness, Coyote interfered with Worldmaker's plans to make life easy for the Maidu, and brought death and suffering into the world. You will be guided along this ancient route and follow in Worldmaker's footsteps as he subdues monsters, shapes the meadows, and readies the land for the coming of the Maidu people. As you travel along the old Maidu trail, you will see how the landscape was modified by Coyote's mischief.

This brochure is dedicated to the Maidu Elders and storytellers, past and present, and the People as one People in peace and happiness.

For more information on the Maidu people and their culture, contact the various Mountain Maidu organizations or visit:

The Plumas County Museum
500 Jackson Street
Quincy, CA 95971
(916) 283-6320

The Chester-Lake Almanor Museum
Chester Public Library
Chester, CA 96020

The Indian Valley Museum
Mt. Jura Gem & Museum Society
Taylorsville, CA 95983

The tour is designed to start in Quincy or Susanville and follows Highways 70 and 89 through Indian Valley, turns on Hwy 147 at the south end of Lake Almanor, then via Hwy 36 to Susanville (the route may also be taken in reverse). The tour is 67 miles long and will take about two hours to drive. Several lovely walks and side tours are available en route, so you may want to schedule additional time. In downtown Quincy set your

mileage log at 0 at the intersection of Quincy Junction Road and 70/89. In Susanville, set your log at the Highway 36 - 139 intersection (corner of Main and Ash).

Local traffic moves quickly along these roads, so drive slowly and exit carefully only at designated stopping places. Safe turnouts are numbered on your map and distances between are indicated.

Mileage Chart	From Quincy	From Susanville
Downtown Quincy	0	67.3
Gansner Park	0.8	66.5
Deer Lick Rock	8.6	58.7
Fishing Camp	10.1	57.2
Soda Rock	12.2	55.1
Indian Falls	13.0	54.3
Split Rocks	14.3	53.0
Monster Pool	14.8	52.5
Canoe-Hammering Point	18.0	49.3
Keddie Ridge	20.3	47.0
Wolf Creek Beargrass	27.7	39.6
Big Meadows/Lake Almanor	31.5	35.8
Clear Creek Canyon	42.5	25.1
Mountain Meadows	48.8	18.5
Willard's Ranch Meadows	57.5	9.8
Devil's Corral	59.5	7.8
Honey Lake Overview	64.5	2.8
Intersection Hwys 36 & 139	67.3	0

LOCATION 1: GANSNER PARK / AMERICAN VALLEY

0.8 miles north of downtown Quincy on Hwy 70/89. This lovely, wooded picnic spot provides an opportunity to arrange snacks, cameras, and other sight-seeing gear.

Walk to the edge of the park and note the charming Irregularity of meadows, marshes and streams that uniquely distinguish American Valley. The Mountain Maidu located their winter villages on higher ground all around the edges of the valley, close to the water and fuel wood. The swampy marshes that once covered the valley floor provided for an abundance of waterfowl. In the summer, they used the tules of the marshes to build summer huts, skirts, and mats. The Maidu stored supplies of dried fish, fowl, and deer meat, as well as acorns, roots, and grass seeds to sustain them through winter or to use for trade. Larger villages had a central dance house or roundhouse (similar to the one shown above), which was a semi-subterranean earth-covered lodge. This was the center of Maidu life.

LOCATION 2: DEER LICK ROCK ON SPANISH CREEK
7.8 miles north of Gansner Park on Hwy 70/89 to posted turnout at Quarry Road Intersection on west side of Hwy. From this point you can view the rugged beauty of deep canyon and steep mountain slopes that characterize the Maidu landscape.

At the south edge of the turnout you will see a silvery-grey rock outcrop that slopes sharply down to meet the emerald waters of Spanish Creek deep in the canyon below. Deer and band-tail pigeons are attracted to the rock for its salt, and the Maidu say this was an especially good place to hunt. The Maidu also collected the rock salt for drying foods, in addition to using it for seasoning. Looking closely at the accumulation of broken rocks, you will see a crossroad of deer trails indicating heavy deer traffic along the rock formation.

LOCATION 3: FISHING CAMP AT INDIAN & SPANISH CREEK
1.5 miles west of Deer Lick Rock. to the intersection of Hwy 70 and 89. Turn north on Hwy 89 and go 500 feet to turn-out on the east side of the road.

This is where Indian and Spanish Creeks meet the Feather River. This was a traditional Maidu camp site. Every spring the Maidu of American and Indian Valleys would congregate at this spot to collect salmon, crayfish, and eels. Some would be dried and stored away. Much would be enjoyed on the spot. Indian Creek tumbles over a series of low stone terraces. These terraces provided an easy place to catch eels; the water is shallow and the eels were caught by hand as they clambered up the step-like formation.

From here, as you travel north along Indian Creek you will be following the path taken by Worldmaker as he made the land safe for the Maidu people. Many remarkable landforms are located along this stretch, and the Maidu have many accounts about what happened during his journey.

POINT OF INTEREST, CHUCHUYA (SODA ROCK)
2.1 miles north of Hwy 70/89 Intersection. No safe turnout is available; stopping not advised.

Driving by the outcrop you may see the figure of a reclining woman naturally etched in white against the grey rock background. This is the shape of one of three monster women who lived here. You will also notice the women leaning against the rock with their hands extended, reaching for the water. This is what was left of the women (sometimes called "Chuchuya") who attacked everyone who tried to pass along the trail by washing them into the creek to drown.

Worldmaker got his animal helpers, the mink and fisher, to help him solve the problem. They trapped a monster snake living in a pool up the creek (location 6), cut off some of its tail fat and threw it into the malevolent women's roundhouse. When the fat hit the fire,

the roundhouse blew up in a huge blaze. This took care of the Chuchuya women, but their image was left behind to remind us of their strength.

LOCATION 4: THUNDERING FALLS (INDIAN FALLS)
0.8 miles north of Soda Rock. Turnout is north of Indian Falls. Parking is on the east side of Hwy 89. A short, moderately steep hike down a signed trail brings you to an overlook above the falls. A picnic table is there, and the pool below the falls Is a favorite swimming hole.

Mountain Maidu elders tell that Thundering Falls used to be tall and beautiful. A lovely giant lady sat on a rock at the falls and her long hair rippled over her shoulder down into the pool. She sang an enchanting song that rebounded through the canyon. But, this was a trap. Anyone venturing close was snared by her long hair and drowned. When Worldmaker came upon the lady, he stomped her into the ground until just part of her head showed. This is why Thundering Falls is now so low.

In former days, salmon migrated up Indian Creek to spawn, and the falls was an important fishing place. Worldmaker wanted to put the falls in Indian Valley, convenient to the villagers nearby. But Trickster Coyote got in the way and put it down in the narrow canyon where it would be difficult to reach.

LOCATION 5: SPLIT ROCKS, WHERE THE WIND BEGINS
1.3 miles north of Indian Falls to spot where canyon widens - pullout located on west side of road near a clump of small oaks.

At the edge of the pullout, look up to the rim rock to the southwest and you will see a large split boulder. The canyon you have just passed through is known for its strong winds, and the split rock is "where the wind begins". The Maidu in Indian Valley controlled the wind during late summer when the acorns were ripening. If the wind knocked down the acorns too early, the acorns would not grow to an adequate size for food preparation. To prevent the wind from reaching the oak groves, they plugged the crevice in split rocks with large stones. The rocks were removed during the winter, else it become angry.

LOCATION 6: MONSTER SNAKE POOL
0.5 miles north of Split Rock; turnout on east side of road.

Here, in a quiet pool formed by an old Indian Creek meander, is where the monster snake lived. The monster snake crept out of his pool at night and crashed up and down the canyon. His wriggling formed the many meanders in Indian Creek and his thrashing about leveled the nearby hills into sand bars. Even today some Maidu will not swim here because the snake may wake.

The mink and fisher set a trap to catch the Monster Snake. When the snake was snared it jumped high in the air, but the quick little fisher jumped after it and cut off its tail. The snake bled a milky fluid which spilled out and left spots on the rocks along the creek. The fisher and mink got some of the fluid under their chins. This is why minks and fishers have white spots under their chins. In the winter, hoarfrost used to cover the trees along the creek. They say this is because the Snake's milk flowed over the ground here.

Stories are significant guidelines for safety. No one should swim in the Monster Snake Pool because of the dangerous undertow.

LOCATION 7: CANOE-HAMMERING POINT
3.2 miles north of Monster Snake Pool to the intersection of Stampfli Lane and Hwy 89. Proceed east on Stampfli 0.1 miles to a large turnout on the south side of the road.

The first low ridgeline to the north, in the center of Indian Valley, is Forgay Point. The Maidu call this Canoe-Hammering Point. A man-eating monster lived there and hammered all day long on a canoe hanging by the creek. This hammering was a trick to lure unwary people. The monster possessed a large collection of knives for chopping up people. He used special knives for different parts of the body. Woodchuck was his watchdog, and, from his vantage point at Split Rocks, he would whistle "sipa sipa" when he saw someone coming.

By causing the wind to blow, Worldmaker sneaked up past woodchuck before he could bark and surprised the man-killer. He tricked the monster into showing off his knives. The Worldmaker grabbed one, then cut off the man eater's head. After Worldmaker's visit, the Maldu found this a good place to live. But, even today they say you can still hear strange noises in the night...the sharp whistle of woodchuck, the echo of hammering.

LOCATION 8: KEDDIE RIDGE >
2.3 miles; 0.1 mile west on Stampfli Lane and 2.2 miles north on Hwy 89 over grade. Pull over on Forgay Road intersection.

From this point you have a good view of Keddie Ridge, a central point in Mountain Maidu stories. Can you see the profile of a sleeping Indian outlined along the top of the ridge? According to the elders, an old Indian giant was going all over the world measuring the depths of all the lakes and streams. When he measured Homer Lake, atop Keddie Ridge, he was so tired that he decided to lay down to rest. But the old Indian fell into a deep sleep and has never awakened. According to the elders, when the old Indian awakes it will mark the end of our time on earth.

Another Maidu story tells how Worldmaker came to cleanse the world of problems caused by the Trickster Coyote. Worldmaker covered it with a great flood. Before the

waters came, he took refuge with all the people in a stone canoe that, as the water receded, came aground on the summit of Keddie Peak. Notice the two highest stony peaks on top of the ridge. These outline the prows of the canoe.

LOCATION 9: WOLF CREEK, WHITEGRASS MOUNTAIN
7.4 miles northwest on Hwy 89 to road intersection.

The semi-open canopy of pine and cedar in this area provide rare habitat for the bear grass plant or whitegrass (Xerophyllum tena), the stems of which are used by the Maidu in making the white patterns on baskets. A member of the lily family, bear grass forms large grass-like clumps, some of which may be found under trees along Wolf Creek.

When Worldmaker walked along the trail he came to Whitegrass Mountain (Bear Grass Mountain). He scattered bear grass seeds on the nearby ridge. Worldmaker intended that people would come from all over to gather basket materials here. They would not fight, they'd be friends. And that's the way it is.

Bear grass is still gathered by the Maidu people. It is used as an important element for weaving baskets, a well known art of the Maidu people.

LOCATION 10: BIG MEADOWS/LAKE ALMANOR
3.3 miles northwest on Hwy 89 to Hwy 147. North on Hwy 147 0.5 miles to scenic overlook on west side of road.

Before the construction of Lake Almanor, Big Meadows was an open, grassy valley. Its wealth of fish, waterfowl, tubers, and seeds provided food for Maidu winter village settlements.

The Worldmaker's inspection tour followed the trail along the Feather River through Big Meadows. Here he encountered a giant frog monster and some fiery little devils that he transformed into giant boulders in the meadow. These points are presently covered by Lake Almanor. Lassen Peak, prominent on the far horizon, marked the northwestern limits of the Maidu territory. Its bubbling mud pots and hot sulphur springs were a source of awe and wonder to the Indian people.

LOCATION 11: CLEAR CREEK CANYON
10.6 miles north on Hwy 147 (along Lake Almanor East Shore through town of Clear Creek) to the A-21 Interchange. 0.1 miles (500ft) north on Hwy 147 (and north of intersection). Note: this viewing point is on private property and is now posted.

Posing as a poor, helpless old fellow, a man-eater had a barbecue pit set up in the bottom of Clear Creek Canyon, at a narrow place where the trail cut along the canyon wall. He hung on top of a rock where he had a good footing, and when a man passed, the old

fellow would beg, "Help me down. help me down." When the traveler stopped to help, the old man-eater would push him into his barbecue pit.

As Worldmaker passed along the trail, the old fellow called out for help, but just as the old man-killer pushed, the Worldmaker twisted to one side, and the man-killer fell right into his own barbecue pit and cooked himself. Even today you can see the fire-reddened rock at the bottom of the canyon.

LOCATION 12: MOUNTAIN MEADOWS
0.6 miles north on Hwy 147 to Hwy 36 Intersection; proceed 6 miles east on Hwy 36 to turnout on south side of road.

When the Worldmaker came to Mountain Meadows he decided to take a rest. The place was lovely and peaceful, so he decided this would be a good place for the Maidu to come and gather roots. He scattered seeds for all sorts of useful plants around the meadow: camass and tules in the wet marshes, brodiaea, and yampa on the low rises. In consequence, the Maidu came from all over to gather roots in Mountain Meadows. On the far south horizon you can see the outline of Keddie Ridge and the sleeping Indian giant.

LOCATION 13: WILLARDS RANCH MEADOWS
8.7 miles east on Hwy 36 over Fredonyer Pass to Wlllard Creek road intersection. Turnout south of Intersection for convenient view of meadow.

After crossing over the forested slopes of Fredonyer Peak, Worldmaker came to another small meadow that was greatly pleasing to him. He stopped here for lunch and cast the remains of the plants he had been eating across the meadows and said "This is a place where the Maidu will come to gather roots". And then he rested in this peaceful place for a little while.

LOCATION 14: DEVIL'S CORRAL
5.8 miles east from Fredonyer Pass on Hwy 36, cross over Susan River Bridge, turn and park at trailhead for Biz Johnson trail. Walk along easy, prepared trail to your right, to the Susan River Canyon rim.

When Worldmaker came to Devil's Corral, he found the canyon was filled with hoards of little devilish imps. They hid out in all the crevices in the rocks and crags. Worldmaker called to the mud swallows for assistance, and they came to him from up and down the Susan River. The swallows gathered mud from the river and sealed up all the cracks and crevices and trapped those little imps in the canyon walls. You can still hear the little devils wailing and moaning in the rocks, especially by night. Today, the swallows still build their mud nests in Devil's Corral. As you walk under the bridge you can

see how they have adapted to the man-made feature, with their nests neatly lined the beams on the bridge.

LOCATION 15: HONEY LAKE VALLEY OVERVIEW
5 miles east on Hwy 36 to the top of the steep grade that drops down into Susanville. Stop at turnout on south side of road.

Where the mountain forests give way to the semiarid sagebrush deserto Indians. The boundaries of these territories meet in Honey Lake Valley, a small oasis whose oaks and waterways were shared (and sometimes disputed) by people speaking different languages and following similar lifestyles.

The Maidu say that the Worldmaker passed through what is now Susanville, formerly the eastern-most winter village settlement of the Mountain Maidu, and was last seen going north over Antelope Grade (presently Hwy 139). If you are traveling from Quincy, this marks the end of the Mountain Maidu Trail. But, if you're starting from Susanville, it is only the beginning.

ORGANIZATIONS SPONSORING THIS BROCHURE:

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Roundhouse Council
P.O. Box 217
Greenville, CA 95947 (916) 284-6866

Plumas County Indians
P.O. Box 102
Taylorsville, CA 95983 (916) 284-6527

Susanville Rancheria
P.O. Drawer J
Susanville, CA 96130 (916) 257-6264

Plumas Corporation
HWY 70, 1/2 mile West of downtown
Quincy, CA 95971 (800) 326-2247

Appendix B

Susanville Maidu Creation Excerpt as told by Leona Peconom Morales (pages 6-12).
Published by Lassen Yah-Monee Maidu Bear Dance Foundation, Susanville, CA 2005

And then He went on up between the creek and where Lake Almanor is now. He said there was–there is, I've seen this rock–a jagged rock. The Indians had a story about that rock, how a bear, two cubs, a mother deer, and two little fawns, and when–I'll go into that story later. This rock, they call it *Om-willi-um-cas-domo.* It meant a rock that went way up in the air and whirled around. The Maker saw there little animals and the big animals were playing. Those that knew the magic word would get on that rock and the rock would go up. He says:

"We're not going to have this anymore. I'm going to put this rock in the ground. I'm going to put this [diamond] in the middle of the rock and it'll always hold it down."

He put a diamond into the rock and pushed it down to the ground. I remember my sister, when I went to school in Greenville, the Indian Mission [school], she came after us with a buggy and horse. This is about 1912. That was where the old road was. That was the only road that came up from Greenville. She stopped and said: "I'm going to show you kids where this rock is, *Om-willium-cas-domo."* She took us up the road there. I remember seeing that rock. It was kind of a jagged rock sticking up from the ground. She says: "You will always remember this. Do you know the story of the bear and the deer?" We said: "Oh yeah." So, that was that.

[After that He came on up toward what is now Lake Almanor. Between the lake and the healing rock there's kind of a jagged rock that sticks out of the ground. That was the rock that held the two little deer that crawled on top of the rock. It went up in air when they said the magic word. He says that rock will go up no more. He was going to put a stop to that. He put a diamond in the middle of it to hold it down. The Indians claim that diamond is still there.]

Then He walked and He walked and He came up to where Lake Almanor is—that used to be Big Meadows. He says: "When my people come they are going to call this *Na-gom."* He looked at the big mountain on the north end: "That's going to be *Nagom-yamanee."* He stopped right there where the water goes down from the lake now, that flows down the canyon, and He says: 'My people are going to call thus *Yawtim.* When He stopped there He saw a bunch of devilish-looking people. They were little dark people—had arms and legs like a human being. They had curly hair. They would set their hair afire and jump into–they had a pool there–they'd jump into that pool and wouldn't burn up. They put the fire out on their head. That was their game. Maker says: My people will always remember you as *Tosaedom.* No *Tosaedoms* are going to be here when I bring my people here." He stomped them all into the ground. He told those that went into the water: "Well, you will always be those black pebbles down in the bottom of the water. You will never come back again when my people come."

[Then He came on up to where Lake Almanor is. There was a big valley there. Right there where the water goes down the canyon, there were some people who lived there. They were kind of devilish people called *Tosaedum.* They would set their hair afire and jump into the water. He says: "You can't do that. When my people come, I'm going to put an end to this." He let them all jump in the water. They never did come back. That's the place they call Nevis. There used to be a hotel there years ago.]

And then He came around toward the north end, toward the big mountain there, round the valley. There used to be kind of a cliff where the old dusty road went by, below the highway, right underneath the water. He says: "They are going to call this *Ju-ju-lim*," because there was a bunch of birds that made that noise. He says: "they live here. My people are going to call them *Ju-ju-lim."*

Then He came on at the end of the valley there towards the mountains. Among the trees He sees this big old green bullfrog sitting in the shade, and a big, long tongue. He'd stick his tongue out and anything within his reach, why, he would grab it, but with his tongue. That's how he was living. He says: "When my people come you are not going to do this. You are so lazy. You don't want to go hunt for anything. You just lay there with your tongue out. So you are going to always be known as a big bullfrog, *Wel-keti-om.* That's what my people are going to call you, big old bullfrog rock." My sister showed us that rock, a great big old rock. There was green moss all over it. It almost looked like a bullfrog from off in the distance. When you got up close it was just a big rock.

[Then He came around this side of the valley…there was a big old bullfrog. Oh, I've seen the rock. A great big old bullfrog. He says: You look like a rock from here. You're going to always be a rock. You're not going to harm anyone." He put a stop to that. I've seen that big rock. It just had moss all over it. It looked like a big old bullfrog.]

Then He says: 'This part of the valley is going to be known as *Humo-doyin.* It's where my people are going to live. It's *Humo-doyin.* This whole valley is known as *Nagam.*" He looked around and pointed toward where the city of Prattville is, then, before the water [from Lake Almanor] covered it. He said: "Over there, my people, are going to call that *Dol de-nom*. When they come here they're going to call that *Dol de-num*. Beyond *Dol de-nom* is going to be *Kollbatin."* That meant over toward Humbug Valley, and *Humbug,* up in through there. "That's *Kollbatin* country. My people will call that part of the country *Kollbatin."*

He looked around toward Chester and said: "Beyond Chester, that big snow mountain, that's going to be known as *Kom-yamanee.* This end of the valley is going to be known as *Oydin-koyo* [where Chester is now]," which means the valley above everything else, *Oydin-koyo.* Then he pointed his cane and says: "Over there." There used to be a mound. I remember seeing it before Lake Almanor was flooded. We stayed over there for two summers, my mother and I with my sister, because she was working at the old hotel there *[Yawtim]*. She didn't like to sleep there at the hotel because there were too many bedbugs. She told us to come and camp out, so we camped out at *Dol de-nom,* Prattville, a little dusty town. A lot of Indians lived there. This was about 1912 or 1910. He stood

there. There used to be a boat there. Right on the peninsula there was a group of big, tall pine trees. There were no small ones among them. They were just all big pine, about 7 or 8 of them. He says:"My people are going to call that *Jam-bo-kinee* [Nevis Island]. That's where they are going to stay because there are going to be lots of roots here, *Jam-bo-kinee."*

The Maker came around the peninsula to Big Springs and said: "This is going to be known as *Besopenimî.* This Big Springs, *Besopenim,* means water coming out from the ground. There's going to be a lot of good fishing there for my people when they come."

Then, He came on over to Hamilton Branch, where the water from Clear Creek comes down, and said that was a pretty good size of a river. And, He says, there was some little black devilish-looking people again that had a boat there. They told him, He says: "Oh, you poor guy, you look tired. Let is take you across the water in our little boat. You look so worn out from traveling. You are so dusty." He talked so nice to the Maker. And He knew what they were up to. He says: "alright." He climbed in their boat and came on over. Halfway across the water, why, one of them says: "I'm going to lay down here and sleep." The Maker too put his arms under his head and laid there like he was asleep. One of the little guys jumped over and straddled him on his chest and felt him all around and told his friends: "He's a nice fat one. He's a good one. He'll be good eating." He took his knife and raised it way up in the air and was going to stab the Maker. When he came down with his knife it turned the other way and the little fellow got scared and jumped in the water. His friend sees this, and he too jumped in the water. The Maker says: "Alright. You are always going to be in the water. You are never coming out. That's the way you are going to live. You are not going to be good for anything or anybody." We call them black skippers, the little bugs that jump around in the water, on the edge of streams, or lakes. The Indians have a name for it but I don't remember—been so long.

[The Maker came up to Hamilton Branch where some more little devilish people lived. There was kind of a big water there, where the water came down from Clear Creek. They'd let people if they wanted to go across——they would tell them: "Okay. I'll take you across because I know that you are tired. You can sleep as we take you across the water." The Maker laid down and pretended like He was asleep. One of the little guys said: "He's asleep. I'll jump on him. I'll fix him. He won't bother us any more." This little fellow straddled the Maker and started to stick a big knife into him, a big sharp instrument into his heart. The Maker—the big sharp stake or whatever it was—the blade just bent. It didn't go into the Maker's heart. He got up and said: "I know what was going on. I'm going to put you in the water forever." You'll never harm anybody when my people come." And that's how we got the little black things that jump around in the water. We call them skippers.]

Then He came on up and says: "Right down there." He pointed down toward Bill's place and says: "That's where my people, when they come, are going to rest there, lay in the shade after they come out of the water. That's going to be called *Poi-doh-win.* That means where they come wading out of the water and lay and dry in the sun.

Appendix C removed for web posting.

Appendix D *(written by Beth Rose Middleton)*

Major Laws Affecting the Maidu 1881-1996

Indian Homestead Act (1881, 1884) Indian people can apply for 160-acre homesteads. Chico Jim, for example, applied for his homestead in Indian Valley in 1882.

Allotment Act 1887: 160-acre allotments were distributed to Indian heads of household. The intent was to break up the collective Indian land mass and to encourage "civilization" through enforcing private property ownership. Allotments were distributed by application of the allottee and by survey and assignment. Lands could not be alienated for 25 years, or until the allottee was deemed "competent" to sell. Act amended in 1889 and 1907, allowing sale before 25 years were up, and addressing heirship.

1905 Forest Service established: Many former Indian lands were subsumed into the public forest. Indian people living on what became Forest Service land could apply for allotments in the public domain.

1908 Forest Service census of Indians on Public Lands

1922, 1923 (preceded by acts in 1914 and 1915 and 1921) money authorized to buy lands for homeless California Indians. Un-ratified treaties from the 1850s were "found" in the Senate archives and the federal government set aside specific, small land bases for California Indians with no designated properties.

1928 Census and CA Indian Roll (individual, not tribe) Land Claims I: California Indians Jurisdictional Act authorized California Attorney General to sue the federal government on behalf of tribes whose lands were stolen following non-ratification of treaties made in 1851 and 1852. Settled in 1944, payments 1950s and 1960s, minus fees.

1934 Indian Reorganization Act ended Allotment Act and had provisions for establishing new reservations and getting land for individual Indians and tribes. Also provided boiler standard constitution for tribes to use, based on the US constitution.

1946 US Indian Claims Commission Act: first case was unfair, 7.5 million acres stolen in 1850's from CA tribes, got $5 million. Settled 1963 for $29.1 million for 64 million acres west of the Sierra. Many people got a single check for $633.

1947 Federated Indians of California founded to sue the federal government for lands taken (Marie Potts, others involved, article about Marie Potts in Sac Bee 4.22.1973)

1953 Termination Act (House Resolution 108): Federal government terminates government-to-government relationship with many tribes.

1958 California Rancheria Termination Act Rancherias terminated and land divided among the people who "were using them." Termination promises include road

construction, a land survey, the distribution of funds held in trust, and conveyance of fee title to land. In 1966, Greenville Rancheria was officially terminated and became the 31st rancheria in California to be removed from Federal trust supervision. The 275 acres and 20 resident Indians no longer received services.

1968 American Indian Movement founded as the Concerned Indian American Coalition with goal to unify Indian people and achieve self-determination. Focus on stopping police brutality, providing housing, alcohol treatment, founding a youth center, and organizing a women's league.

1969 The National Environmental Policy Act passes, including considerations of cultural values and diversity in land management planning and mandated public comment periods.

1978 American Indian Religious Freedom Act. Also, Department of the Interior issues criteria for tribal federal recognition.

1979 Archaeological Resources Protection Act

1983 Tillie Hardwick: Landmark case reinstates 17 California rancherias based on the fact that the BIA did not fulfill its promises to the tribes it terminated.

1988 Indian Gaming Regulatory Act regulates Indian gaming.

1990 Native American Graves Protection and Repatriation Act

1996 National Historic Preservation Act

Appendix E

History of Parcels Slated for Divestiture Bibliography

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Appendix F

Draft Memorandum of Understanding between Maidu Summit Group and Native American Land Conservancy

This is a Memorandum of Understanding between the Maidu Summit Group and the Native American Land Conservancy (NALC) regarding possible donation of lands from the Pacific Forestry and Watershed Lands Stewardship Council.

The Maidu Summit Group is a consortium of eleven Mountain Maidu tribes, groups and organizations: Big Meadows Maidu Historic Preservation, Maidu Cultural & Development Group, Roundhouse Council, Susanville Indian Rancheria, Tsiakim Maidu (Taylorsville Rancheria), Maiduk Weye (People's Voice), Greenville Rancheria, Plumas County Indians, Inc., Stiver's Indian Cemetery Association, Tasmam Koyom Cultural Foundation (Humbug Valley), and United Maidu Nation.

The Maidu Summit Group would:

- Be responsible for requesting the donations of land from the Stewardship Council.
- Be responsible for all land management plans required by the Stewardship Council.
- Be responsible for building infrastructure and filing as a California nonprofit corporation.
- Establish committees to oversee donated parcels of lands that would work with the NALC on the management of such lands.

The Native American Land Conservancy would:

- Support the Maidu Summit Group obtaining the donation of Stewardship Lands.
- Hold any donated lands for the Maidu Summit Group usage.
- Hold such lands until such a time that the Maidu Summit Group is incorporated and demonstrates an ability to manage the lands on its own.
- Be a fiscal agent for future pass through funds for the Maidu Summit Group for purposes of acquisition. There is no cost to the Stewardship Council for the land and it may come with endowments for management projects on certain parcels, but we must show that we will be able to fiscally manage it in the future.
- Consult with the Maidu Summit Group in their efforts to secure funding for infrastructure, and program and project management.

This agreement can be terminated by either party with a written 60-day notice of such termination. Both parties would need to be in agreement as to the future of any lands being held by the NALC at the time of termination.

The undersigned agreed to the above terms of this Memorandum of Understanding:

_____	_____
Maidu Summit Group	Native American Land Conservancy
Date: _____	Date: _____

Appendix G

Proposal for the Maidu Interpretive Center

Proposal for
Maidu Cultural Interpretive Center
Pacific Forest and Watershed lands
Stewardship Council

Draft May 23, 2007

Introduction

This Proposal is for the Maidu Cultural Interpretive Center. This is a vision statement we look forward to developing further as possible. The Facility will be a Maidu Cultural Interpretive Center that will be unique. The Interpretive Center will be the only Native American Museum and Archive with a Visitor Center in the region. The facility will be a focal point for dissemination of Traditional Ecological Knowledge (TEK) as it relates to Maidu management of these stewardship lands. This management plan has been prepared on behalf and in collaboration with the Maidu Summit Consortium.

The information and ideas have been assembled during Summit meetings, and through meetings with individuals of the local community as well as various groups and organizations..

Activities

The Center shall provide:

- Monthly Educational Programs
- Traditional Ecology Interpretation
- Language Labs/Cultural Education for Youths and Adults
- Coordination of Youth Camps

The Center shall conduct regular monthly programs to teach youths and adults about everyday Maidu living as pertaining to past and present life styles. Visitors will learn about Management of lands as well as defining Architecture that is distinctive to Maidu tradition. The Center will hold courses on Traditional Maidu Ecology. Youth and adults will be able to learn the Maidu language and culture. The Administrative staff at the Center will develop and coordinate youth camps.

Interpretive Center

The Maidu Cultural Interpretive Center shall have:

- A Museum
- Council Room-Multi Purpose/Administration Facility
- Class Rooms both indoor and outdoor
- Library/Archive
- Kitchen Facility
- Gift Shop
- Water Access
- Commercial Food and Beverage
- Potential Housing
- Native Village Site
- Native Plant Landscaping

The Museum will house documents, Cultural items, Basketry and Artifacts that pertains to the Maidu in the Lake Almanor, Humbug and Butt Valley areas.

The Library will be a non-lending library/Archive with reading rooms available. The Archive will house documents, photographs related to the region not easily accessible at present for Maidu people. Also other research purposes and in cooperation with museum needs.

The Kitchen will be a full commercial style kitchen. The kitchen will be able to accommodate Conferences, Group functions, Banquets and other related events.

The Gift Shop will have non-timber forest products derived from traditional resource management associated with Stewardship lands. Gift shop sales will include both on site and internet sales of local and regional arts and crafts.

The center will be accessible by water. There will be a boat dock so that visitors may come by boat if they wish.

There will be a concession stand that will offer both natural native foods and regular foods.

Potential visitor housing will be in the native style both developed and undeveloped giving the visitors a unique and memorable experience while staying. Camping areas will be developed with possible RV site as well.

A Native village site will be constructed and it will include a food preparation area. It will also include other items related to everyday Maidu Living.

Native plant landscaping will be incorporated in the development of the grounds and nature trails. The landscaping will also be used as a learning tool to teach visitors about plants that the Maidu people traditionally use and eat.

Staff

It will be necessary to carry a well organized staff in the day to day operations of the Interpretive Center and grounds. The staff shall include but not be limited to:

- Administrator
- Receptionist
- Curator
- Administrator Assistant
- Ground keepers/support staff
- Security
- Inter village docents

There will also be other staff, which may include but not be limited to the following:

- Fire crews/seasonal work crews
- Administrator for Land Management

Funding

Funding will be sought by the Maidu Summit Council in collaboration with various partner groups and organizations. Some funding sources might include various grants as well as sales generated through visitor use and the gift shop. As a means of at least partial economic sustainability some resources might include but are not limited to Basketry materials and Natural Herbs as appropriate and available.

The Maidu Summit Council looks forward to future talks of the Summit Council regarding other funding options and the potential for funding from the Stewardship Council.

This document should be viewed as a planning document of options and ideas for the Maidu Summit Members.

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