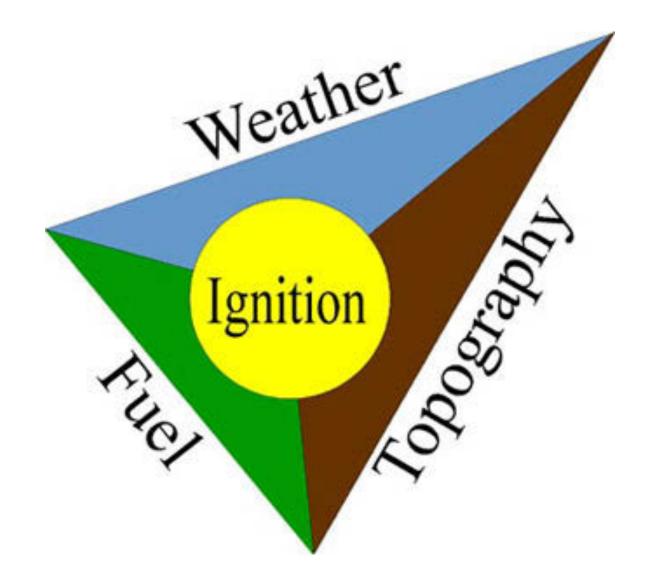
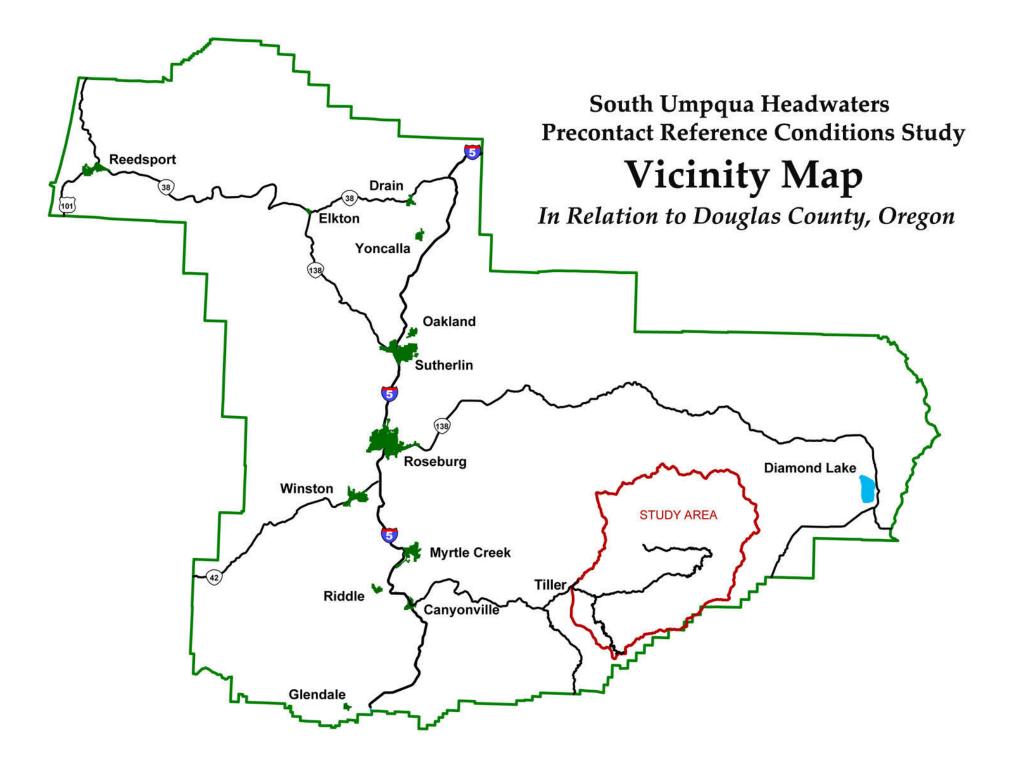
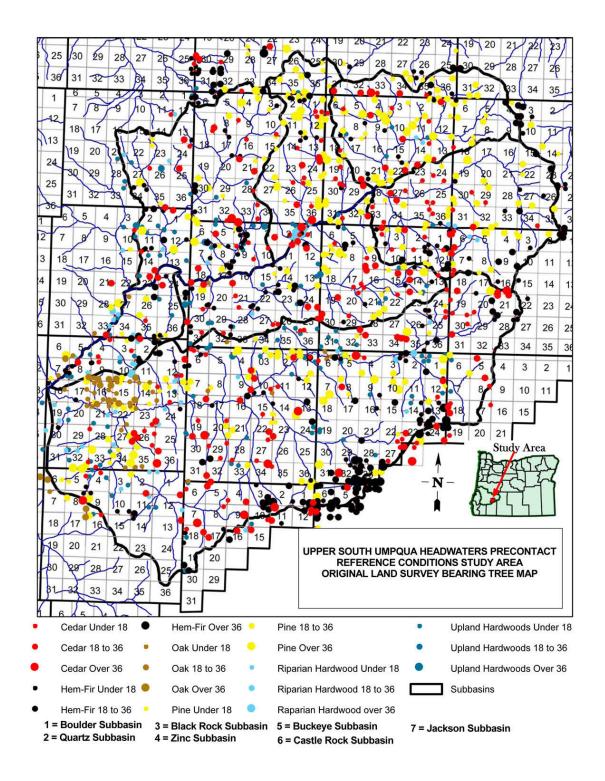
### **Protecting Our Forests & Communities from Catastrophic Wildfire: Using Traditional Practices to Achieve Modern Objectives**

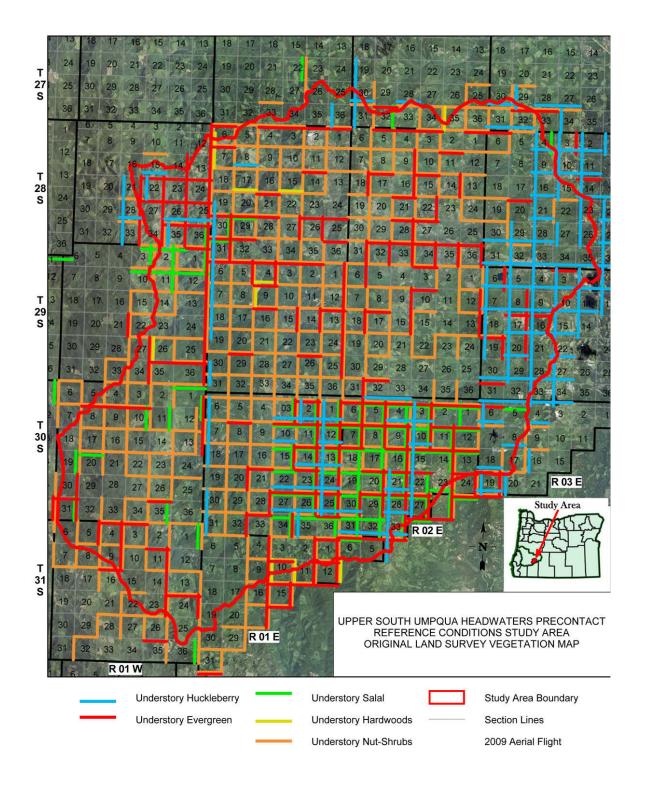
VEGETATION MANAGEMENT Dr. Bob Zybach www.ORWW.org

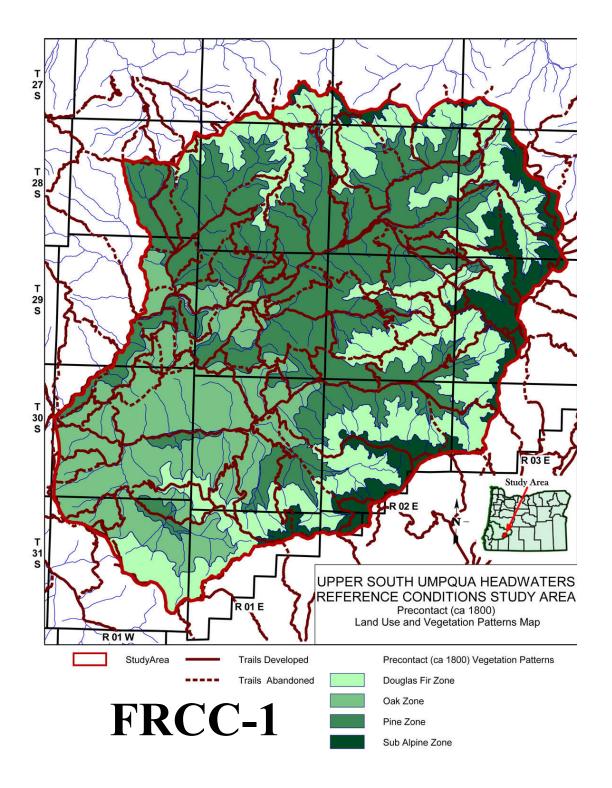
32<sup>nd</sup> Annual Forest Vegetation Management Conference Holiday Inn, Redding, California January 12-13, 2011











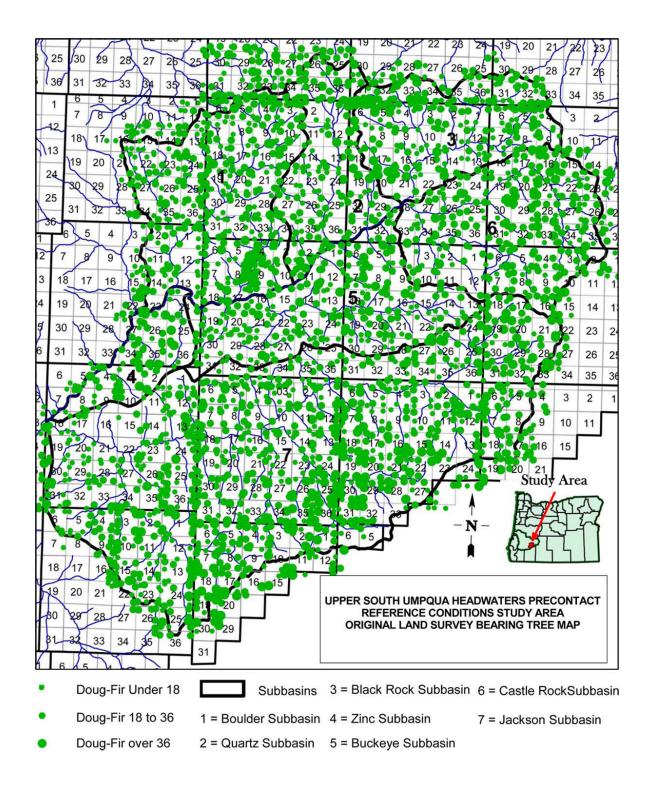
#### FRCC (Fire Regime Condition Class)

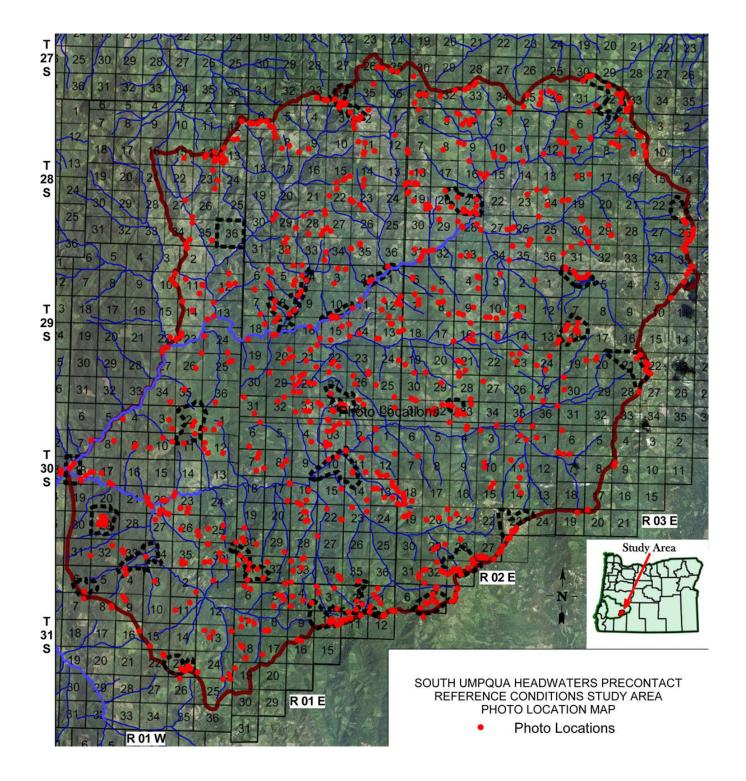
A measure of departure from reference (pre- settlement or natural or historical) ecological conditions that typically result in alterations of native ecosystem components. These ecosystem components include attributes such as species composition, structural stage, stand age, canopy closure, and fuel loadings.

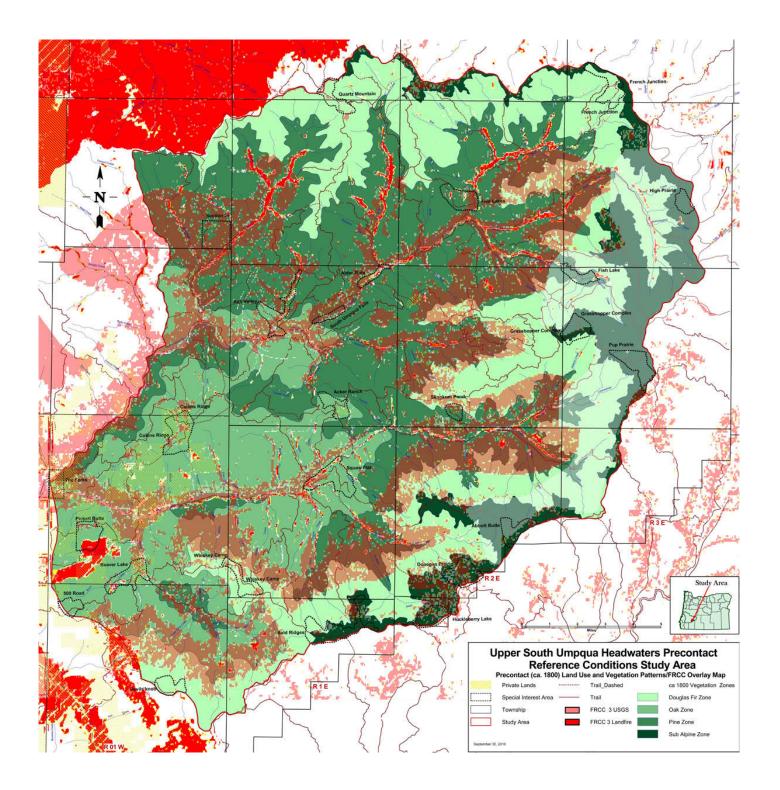
#### FRCC 3 is defined as:

Greater than 66 percent departure: Fire regimes have been substantially altered. Risk of losing key ecosystem components is high. Fire frequencies may have departed by multiple return intervals. This may result in dramatic changes in fire size, fire intensity and severity, and landscape patterns. Vegetation attributes have been substantially altered.

National Interagency Fuels, Fire, & Vegetation Technology Transfer 2010: 98







All the oak timber was owned by well-to-do families and was divided off by lines and boundaries as carefully as the whites have got it surveyed today. It can be easily seen by this that the Indians have carefully preserved the oak timber and have never at any time destroyed it.

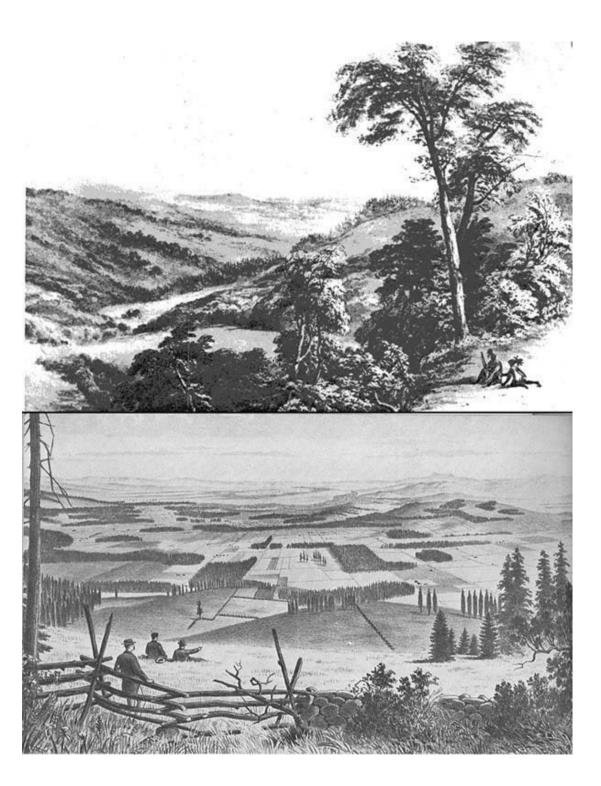
The Douglas fir timber they say has always encroached on the open prairies and crowded out the other timber; therefore they have continuously burned it and have done all they could to keep it from covering the open lands. Our legends tell when they arrived in the Klamath River country that there were thousands of acres of prairie lands, and with all the burning that they could do the country has been growing up to timber more and more.

--Che-na-wah Weitch-ah-wah, Klamath River, 1915

## Willamette Valley, Oregon

1845

1885



















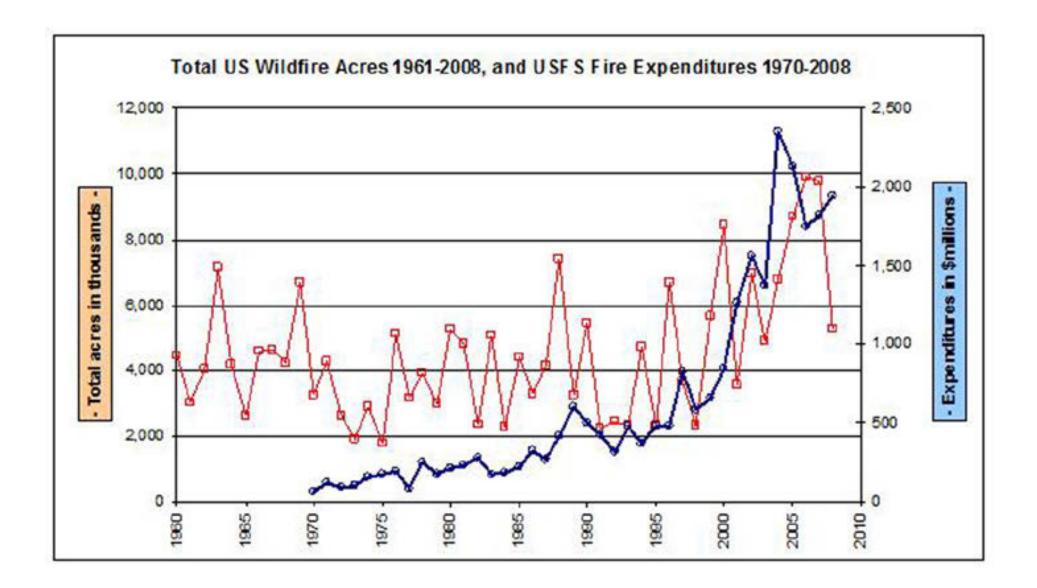


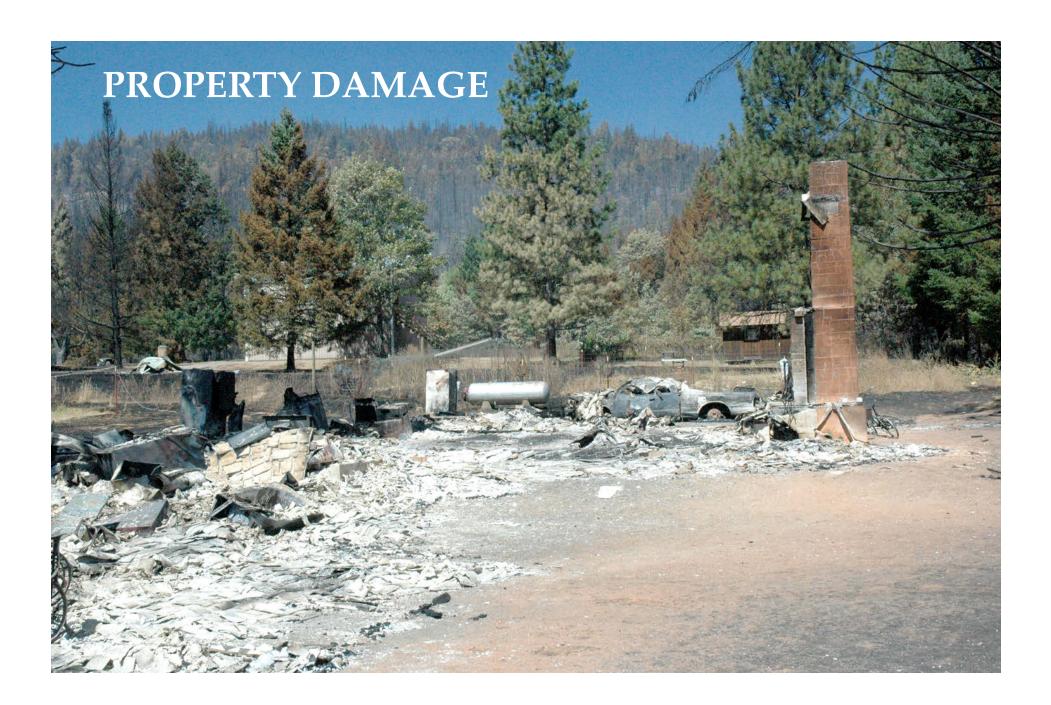




### **SUPPRESSION COSTS**



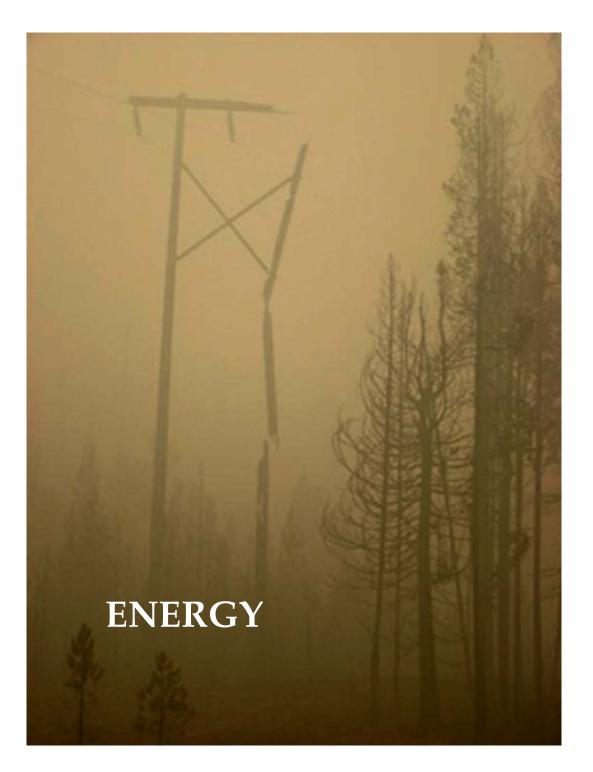




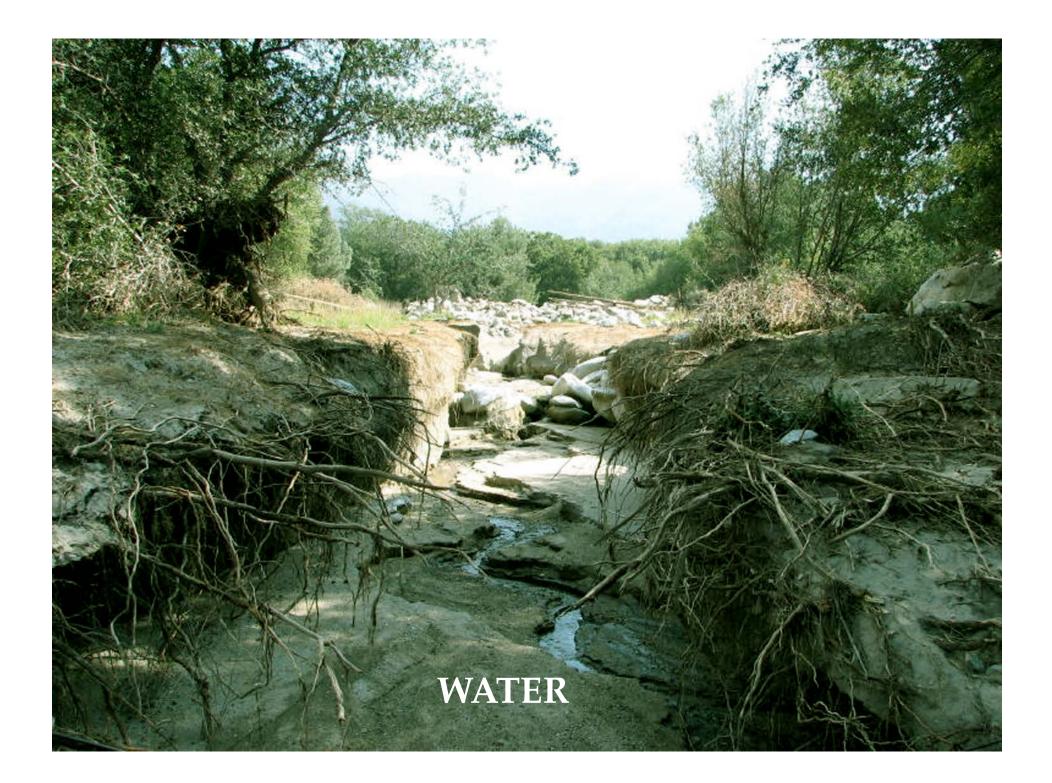


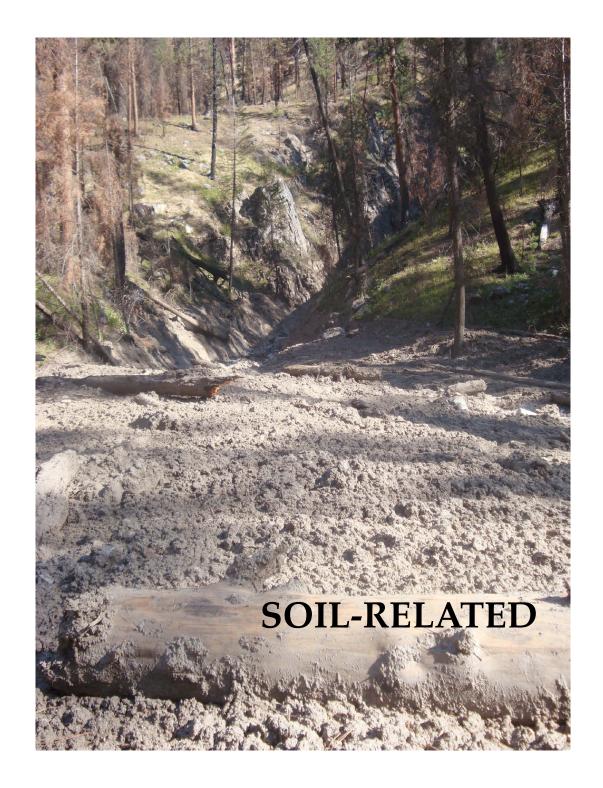


# **AIR & ATMOSPHERICS**





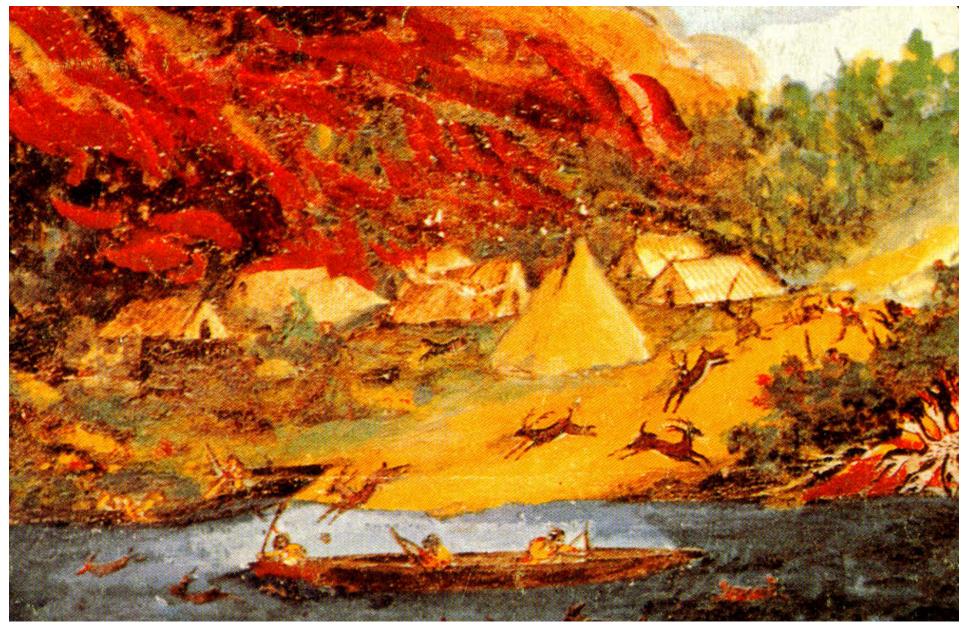






#### HERITAGE RESOURCES

# INDIAN BURNING



It would be difficult to find a reason why the Indians should care one way or another if the forest burned.

It is quite something else again to contend that the Indians used fire systematically to "improve" the forest.

Improve it for what purpose?

Yet this fantastic idea has been and still is put forth time and again because somebody's grandfather said that is what happened.

--C. Raymond Clar 1959: 7.

<u>California Government and Forestry: From Spanish Days until the Creation</u> <u>of the Department of Natural Resources in 1927</u>. Division of Forestry, Department of Natural Resources, State of California, Sacramento, California: 623 pp.

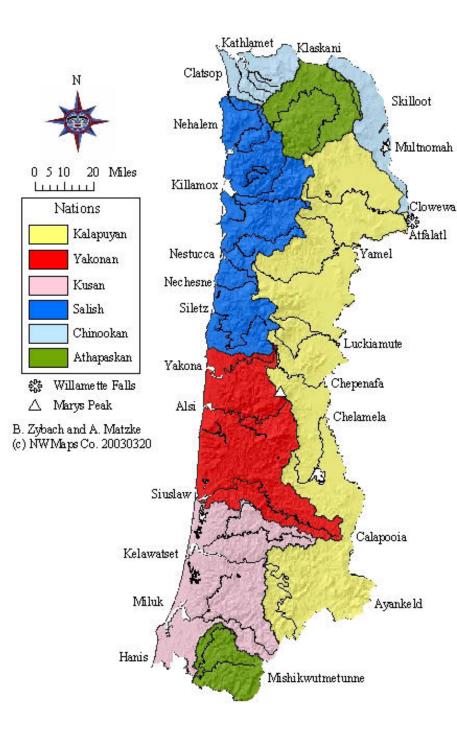


Figure 8.01 GLO Surveyor Norman Price and wife, ca. 1940.

Price helped survey much of the study area in the late 1930s (e.g., Price et al. 1929). His observations regarding his survey of Tsp. 34 S., Rng. 8 W. to the southwest of the South Umpqua River are relevant to the findings of this research:

"Most of the township is covered with such a dense growth of buckthorn, manzanita, lilac, madrona, chinquapin, and sweet acorn that no grasses can thrive. A small area on what is known as Peavine Mountain, in sec. 21, sustains a growth of native peavine sufficient to graze a few head of cattle for about six weeks. It is an historical fact that in the days immediately following the occupation of this country by the Indians this country was all covered with a fine growth of native grasses and practically no underbrush. The Indians accomplished this by setting fire to the vegetation on one side of the river one year and the other side the next year. Thus they kept the country open and clean and were never in danger of a forest fire."





Tribe
Northern
Clowewallah
Multnomah
Kathlamet
Clatsop
Klaskani
Nehalem
Eastern
Atfalatl
Yamel
Luckiamute
Chepenafa
Chelamela
Calapooia
Western
Killamox
Nestucca
Nechesne
Siletz
Yakona
Alsi
Siuslaw
Southern
19 X X
Avankeld
Kelawatset
Hanis
Miluk
Mishikwut-
metunne

Clowewallah

Atfalatl

#### Language

Chinookan Chinookan Chinookan Chinookan Athapaskan Salish

Kalapuyan Kalapuyan Kalapuyan Kalapuyan Kalapuyan Kalapuyan

Salish Salish Salish Salish Yakonan Yakonan Yakonan

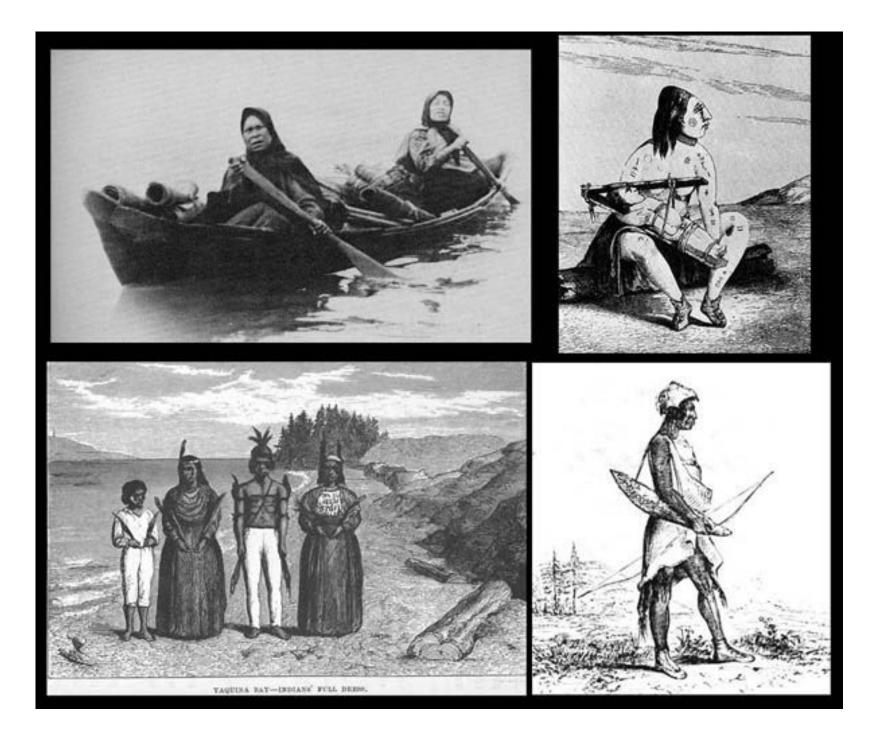
Kalapuyan Kusan Kusan Kusan Athapaskan River

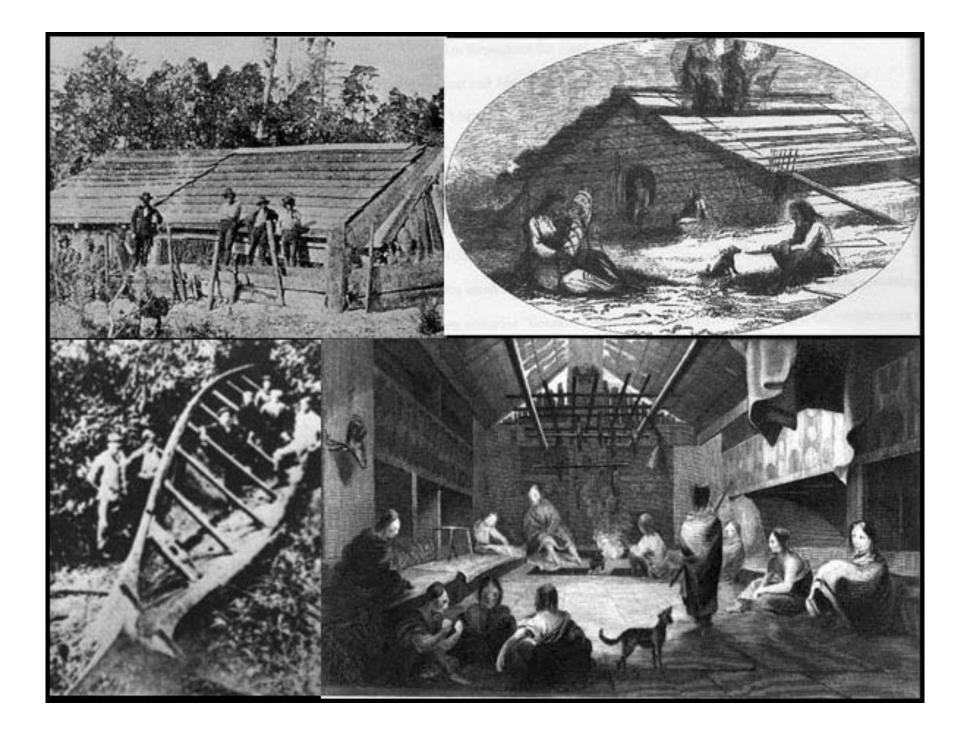
Willamette Willamette Columbia Youngs Clatskanie Nehalem

Tualatin Yamhill Luckiamute Marys Long Tom Willamette

Tillamook Nestucca Salmon Siletz Yaquina Alsea Siuslaw

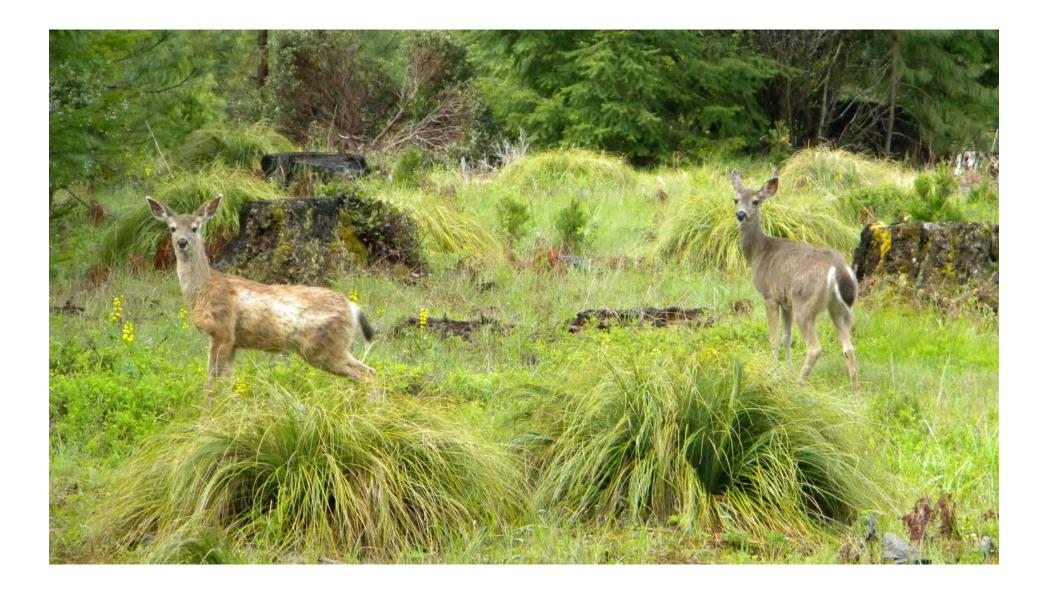
Umpqua Umpqua Coos Coquille Coquille





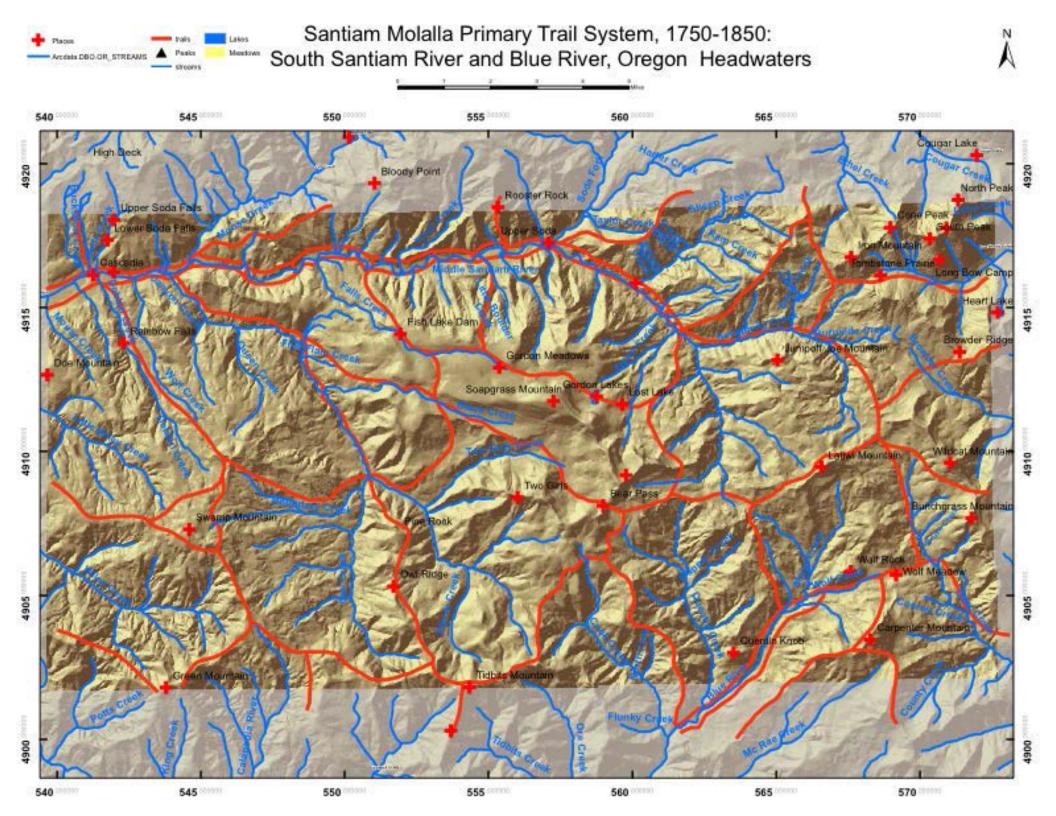
this Countrey must be thickly inhabited by the many fiers we saw in the night and culloms of smoak we would see in the day time but I think they can derive but little of there subsistance from the sea but to compenciate for this the land was beautyfully diversified with forists and green veredent launs which must give shelter and forage to vast numbers of wild beasts most probable most of the natives on this part of the Coast live on hunting for they most of them live in land this is not the case to the Northward for the face of the Countrey is widly different

--Robert Haswell, Oregon Coast, 1788





## Sacred Landmarks



### **Types of Indian Burning Practices**

Type of	Products and purposes	Timing	
burning	24201 0.455		
Firewood	Heat, light, cooking, boiling,	Daily, concentrated near	
gathering and	fuel stores, celebration,	homes, trails, settlements	
burning	ceremony, security	and campgrounds	
Patch burning	Hunting, berry patches, root fields, pest control, weaving materials, trail maintenance	Seasonal and situational	
Broadcast burning	Stable wildlife habitat, curing seeds, hunting, <u>transportation</u> , weaving materials, acorn harvest.	Seasonal: late summer, early fall for grasslands; late winter, early spring for brackenfern	

I was envited into the house of the 2nd Chief where concluded to sleep. This man was pore nothing to eat but dried fish, and no wood to burn. Altho' the night was cold they could not rase as much wood as would make a fire

William Clark, Columbia River, 1806











# **Traditional Foods**







### OREGON COAST RANGE Seasonal Burning Patterns, ca. 1600-1848

Mo.	Season	Weather	Temperature	Plan t Fuels	Bur nin g
Jan.	Win ter	Wet	Freezin g	Dormant	Firewood
Feb.	Win ter	Wet	Freezin g	Dorm ant	Patches
Mar.	Spring	Wet	Freezin g	Bu db ur st	Patches
Apr.	Spring	Mixed	Cool	New Growth	Patches
May	Transition	Mixed	Warm in g	Growing	Projects
Jun.	Summer	Dry	Warm	Growing	Firewood
Jul.	Summer	Dry	Warme st	Growing	Firewood
Aug.	Late Summer	Dry	Warme st	Dorm ant	Bro ad cast
Sep.	Late Summer	Dry	Warm	Dorm ant	Bro ad cast
Oct.	Transition	Mixed	Cooling	Fall Growth	Patches
Nov.	Fall	Wet	Freezin g	Dormant	Firewood
Dec.	Fall	Wet	Freezin g	Dormant	Firewood









#### **TRADITIONAL INDIAN FOREST MANAGEMENT PRACTICES**

#### MANAGING FOR MULTIPLE RESOURCES

- ◆Food◆Fuel◆Fiber
- ♦Fun

#### **PREPARING THE LAND FOR FIRE**

- **♦**Firewood Gathering
- ♦Tillage
- **♦**Harvesting

#### **BURNING AT THE RIGHT TIME**

- **♦**Fuel and Weather Conditions
- ♦ Time of Day
- ♦ Season of the Year

#### **INTENSIVE RIPARIAN PLANT MANAGEMENT**

- **♦**Regular Fuel Gathering
- **♦**Trail Maintenance
- ◆Tilling, Harvesting & Burning



### U.S. Wildfire Cost-Plus-Loss Economics Project http://www.wildfire-economics.org/



### Oregon Websites and Watersheds Project, Inc.



## www.ORWW.org