Evidence for the purposeful use of fire by American Indians – also termed Native Americans, Indigenous People, and First Nations/People – in many ecosystems has been easy to document but difficult to substantiate. Many researchers discount the fact that the American Indians changed greatly the ecosystems for their use and survival (Butzer 1992; Denevan 1992; Doolittle 1992; Krech 1999; Sale 1990; Whitney 1994). Fire scientists and ecologists often find old fire scars in trees going back hundreds of years. Geographers studying lake sediments often find evidence of charcoal layers going back thousands of years, attributing the data to prehistoric fires caused by global warming and drying conditions. Since the trees and sediments cannot document how the fires started, lightning becomes the easiest “natural” explanation (Allen 2002, Harvey 1908, McKenzie et al. 2004, Parker 2002, Wedel 1957). However, there is a growing literature that many or most of the natural fires were intentionally caused.

Many people believe that North America, before the coming of the Spanish explorers, missionaries, and settlers, was a totally pristine, natural, wilderness world with ancient forests covering the landscapes. This ideal world was populated by millions of Indian people who, somewhat amazingly, “were transparent in the landscape, living as natural elements of the ecosphere. Their world, the New World of Columbus, was a world of barely perceptible human disturbance (Shetler 1982: 226).” This peaceful, mythic, magical ideal – sometimes referred to as tabula rasa (from the Latin for a clean slate, without features, starting from the beginning where the land is “empty and free”) – has symbolized the thinking behind much of the modern environmental movement. However, as Daniel Botkin pointed out, these impressions of a "benign people treading lightly on the land" is wrong:

It often seems that the common impression about the American West is that, before the arrival of people of European descent, Native Americans had essentially no effect on the land, the wildlife, or the ecosystems, except that they harvested trivial amounts that did not affect the "natural" abundances of plants and animals. But Native Americans had three powerful technologies: fire, the ability to work wood into useful objects, and the bow and arrow. To claim that people with these technologies did not or could not create major changes in natural ecosystems can be taken as Western civilization's ignorance, chauvinism, and old prejudice against primitivism—the noble but dumb savage. There is ample evidence that Native Americans greatly changed the character of the landscape with fire, and that they had major effects on the abundances of some wildlife species through their hunting (Botkin 1995: 169).
Arrival of the Europeans

By the time that European explorers, fur traders, and settlers arrived in many parts of North America, a number of native populations were on the verge of collapse because of new diseases (smallpox) introduced accidentally and wide-spread epidemics (flu) against which the Indians had no immunity. In addition, warfare (with old enemies and new immigrants), new technologies (horse, iron, and firearms), change of economy (to fur trading and sheep grazing), different food sources (European-style farming and federal handouts), and treaties (restricting or removing Indians from traditional lands) all had significant consequences – some positive, many negative–on native cultures and populations.

By the 1800s, many native languages and tribes were becoming extinct and knowledge of the "old" ways was dying. Only a handful of ethnographers and anthropologists (many employed by the Smithsonian Institution and/or the American Bureau of Ethnology) felt the need to record the Indian languages and lifestyles before the last of many tribes disappeared. Even fewer of these researchers asked questions about the native peoples deliberately changing ecosystems.

Settlers and the Rich Prairies

Early explorers and fur trappers often observed huge burned over or prairie/barren areas with many dead trees "littering" the landscape, without knowledge of whether the fires were natural or Indian caused. Written accounts by early settlers remain incomplete, although many noted that there was evidence of burned or scorched trees and open prairies or savannas with tall grasses in every river basin. There are many other accounts of travelers in forest areas commenting on the ability to see through/around the trees for long distances – obviously lacking in shrubs, brush, and small trees. The abundance of open prairie areas was often thought to be the result of poor soils that would not support trees or even crops (Belue 1996). This would not prove to be the reason for the openings – some of which ranged in size to millions of acres–it was fire.

However, a number of settlers/farmers saw that the prairies were potentially rich land (besides that fact that it was "ready for the plow" without having to clear the land). This grass-covered prairie land was one of the primary reasons for settlers to head west to the Oregon Territory and California, and eventually to "back-fill" the Great Plains. In the late 1800s until today, the Great Plains of the U.S. and Prairies of Canada were to become the farming “breadbasket” for the two nations.

Through the turn of the 20th century, settlers often used fire to clear the land of brush and trees in order to make new farm land for crops and new pastures for grazing animals – the North American variation of slash and burn technology – while others deliberately burned to reduce the threat of major fires – the so-called "light burning" technique. Since the uplands were still in government ownership (public domain), many settlers adjacent to the hills often either deliberately set fires and/or allowed fires to "run free." Also, sheep and cattle owners, as well as shepherds and cowboys, often set the alpine meadows and prairies on fire at the end of the grazing season to burn the dried grasses, reduce brush, and kill young trees, as well as encourage the growth of new grasses for the following summer and fall grazing season.

Role of Fire by Indians

William Cronon, a prominent environmental historian, wrote that “the choice is not between two landscapes, one with and one without a human influence; it is between two ways of living, two ways of belonging to an ecosystem (Cronon 1983: 12).” These two ways are 1) the modification of ecosystems to live with and enhance the natural abundance or 2) develop or change the natural order to increase land production, such as farming and grazing. Generally, the American Indians used the first method where they burned parts of the ecosystems in which they lived to promote a diversity of habitats, especially
increasing the "edge effect," which gave the Indians greater security and stability to their lives. Their use of fire was different from white settlers who used the second method to create greater uniformity in ecosystems, which promoted an increased food supply and lead to the development of towns and cities.

Most primary or secondary accounts relate to the purposeful burning to establish or keep "mosaics, resource diversity, environmental stability, predictability, and the maintenance of ecotones (Lewis 1985: 77)." These purposeful fires by almost every American Indian tribe differ from natural fires by the seasonality of burning, frequency of burning certain areas, and the intensity of the fire. For those Indian tribes that used fire in ecosystems tended to burn in the late spring just before new growth appears, while in areas that are drier fires tended to be set during the late summer or early fall since the main growth of plants and grasses occurs in the winter. Indians burned selected areas yearly, every other year, or intervals as long as five years. Steve Pyne put much of the Indian use of fire into perspective as he reported that:

the modification of the American continent by fire at the hands of Asian immigrants [now called American Indians, Native Americans, or First Nations/People] was the result of repeated, controlled, surface burns on a cycle of one to three years, broken by occasional holocausts from escape fires and periodic conflagrations during times of drought. Even under ideal circumstances, accidents occurred: signal fires escaped and campfires spread, with the result that valuable range was untimely scorchèd, buffalo driven away, and villages threatened. Burned corpses on the prairie were far from rare. So extensive were the cumulative effects of these modifications that it may be said that the general consequence of the Indian occupation of the New World was to replace forested land with grassland or savannah, or, where the forest persisted, to open it up and free it from underbrush. Most of the impenetrable woods encountered by explorers were in bogs or swamps from which fire was excluded; naturally drained landscape was nearly everywhere burned. Conversely, almost wherever the European went, forests followed. The Great American Forest may be more a product of settlement than a victim of it (Pyne 1982: 79-80).

**Documented Reasons or Purposes for Indian Burning**

Keeping large areas of forest and mountains free of undergrowth and small trees was just one of many reasons for using fire in ecosystems. What follows is a summary of documented reasons or purposes for changing ecosystems through intentional burning by American Indians. This activity has greatly modified landscapes across the continent in many subtle ways that have often been interpreted as "natural" by the early explorers, trappers, and settlers. Many research scientists who study presettlement forest and savannah fire evidence tend to attribute most prehistoric fires as being caused by lightning (natural) rather than by humans (Whitney 1994). This problem arises because there was no systematic record keeping of these fire events. Thus the interaction of people and ecosystems is down played or ignored, which often leads to the conclusion that people are a problem in "natural" ecosystems rather than the primary force in their development.

Henry T. Lewis, who has authored more books and articles on this subject than anyone else, concluded that there were at least 70 different reasons for the Indians firing the vegetation (Lewis 1973). Other writers have listed fewer number of reasons, using different categories (Kay 1994; Russell 1983). In summary, there are eleven major reasons for American Indian ecosystem burning, which are derived from well over 300 studies:

**Hunting** - The burning of large areas was useful to divert big game (deer, elk, bison) into small unburned areas for easier hunting and provide open prairies/meadows (rather than brush and
tall trees) where animals (including ducks and geese) like to dine on fresh, new grass sprouts. Fire was also used to drive game into impoundments, narrow chutes, into rivers or lakes, or over cliffs where the animals could be killed easily. Some tribes used a surround or circle fire to force rabbits and game into small areas. The Seminoles even practiced hunting alligators with fire. Torches were used to spot deer and attract fish. Smoke used to drive/dislodge raccoons and bears from hiding.

**Crop management** - Burning was used to harvest crops, especially tarweed, yucca, greens, and grass seed collection. In addition, fire was used to prevent abandoned fields from growing over and to clear areas for planting corn and tobacco. One report of fire being used to bring rain (overcome drought). Clearing ground of grass and brush to facilitate the gathering of acorns. Fire used to roast mescal and obtain salt from grasses.

**Insect collection** - Some tribes used a "fire surround" to collect & roast crickets, grasshoppers, pandora moths in pine forests, and collect honey from bees.

**Pest management** - Burning was sometimes used to reduce insects (black flies, ticks, and mosquitoes) and rodents, as well as kill mistletoe that invaded mesquite and oak trees and kill the tree moss favored by deer (thus forcing them to the valleys). Fire was also used fire to kill poisonous snakes.

**Improve growth and yields** - Fire was often used to improve grass for big game grazing (deer, elk, antelope, bison), horse pasturage, camas reproduction, seed plants, berry plants (especially raspberries, strawberries, and huckleberries), and tobacco. Fire was also used to promote plant structure and health, increase the growth of reeds and grasses used as basket materials, beargrass, deergrass, hazel, and willows.

**Fireproof areas** - Some indications that fire was used to protect certain medicine plants by clearing an area around the plants, as well as to fireproof areas, especially around settlements, from destructive wildfires. Fire was also used to keep prairies open from encroaching shrubs and trees.

**Warfare & signaling** - Use of fire to deprive the enemy of hiding places in tall grasses and underbrush in the woods for defense, as well as using fire for offensive reasons or to escape from their enemies. Smoke signals, actually large fires rather than the movie version of using blankets and smoke, used to alert tribes about possible enemies or in gathering forces to combat enemies. In at least one case, fire was used to signal or “call” the salmon back to the coastal streams.

**Economic extortion** - Some tribes also used fire for a "scorched-earth" policy to deprive settlers and fur traders from easy access to big game and thus benefitting from being "middlemen" in supplying pemmican and jerky.

**Clearing areas for travel** - Fires were sometimes started to clear trails for travel through areas that were overgrown with grass or brush, especially along ridgelines. Burned areas helped with providing better visibility through forests and brush lands for hunting and warfare purposes. It also reduced cover for wolves, bears, cougars, as well as enemy tribes who often hid along the edges of trails.

**Felling trees** - Fire was used to fell trees by boring two intersecting holes into the trunk, then drop burning charcoal in one hole, allowing the smoke to exit from the other. This method was also used by early settlers. Another way to kill trees was to surround the base with fire, allowing
the bark and/or the trunk to burn causing the tree to die (much like girdling) and eventually
topple over. Fire also used to kill trees so that it could later be used for dry kindling (willows)
and firewood (aspen).

**Clearing riparian areas** - Fire was commonly used to clear brush from riparian areas and
marshes for new grasses and sedges, plant growth (cattails), and tree sprouts (to benefit beaver,
muskrats, moose, and waterfowl), including mesquite, cottonwood, and willows.

**Suggested Readings**

There are a growing number of books and articles on the subject of Indian use of fire in ecosystems, with
more being added almost every day. The over 100 pages of citations that follow is one attempt to fully
document the subject. Picking the best publications for suggested readings has not been an easy task, but
with a couple of out of print sources, the remainder are still in print. However, the short list of 10 sources
below should prove useful and informative:

  Management by Native Californians*. Menlo Park, CA: Ballena Press. Several chapters on Indian
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  Cambridge University Press. See especially Chapter 5 “Preservers of the Ecological Balance
  Wheel” on pages 98-120.
References on the Indian Fire Use in Ecosystems

The following references are part of a growing literature of the intentional use of fire by American Indians in English speaking portions of North America. The compiler has shamelessly used bibliographies from the many reports, chapters, and books to build up the Indian use of fire references that will prove useful for many researchers and authors. I have not had the time to check the accuracy of every source. Also, I have not listed references from other countries (e.g. Australia), although they will certainly prove instructive. Henry Lewis has written extensively about the use of fire by the Aboriginal people of Australia. Steve Pyne, in his book *World of Fire: The Culture of Fire on Earth* (1995) notes that use of fire by native peoples to change ecosystems or portions thereof is almost universal.

In addition, Henry T. Lewis, retired professor from the University of Alberta, has put together as 16mm film (33 minutes) on Indian (First Nations people) burning the boreal forests and grasslands in northern Alberta, Canada. The film, “The Fires of Spring,” has been transferred to video tape and is available through Dr. Lewis and/or the University of Alberta. The film shows interviews of older tribal members as well as current activities in burning ecosystems.

The following list is divided into seven broad categories. References that fit into more than one category are listed twice:

- **General North America** – where no specific tribe or location is noted.
- **Boreal Forests** – Alaska, interior and northern Canada, and Vancouver Island.
- **East** – East of the Mississippi River including the Great Lakes and North Central area, Appalachians, and Adirondacks.
- **Rocky Mountains, Southwest, and Great Plains/Prairies** – including the Southwest, Great Plains/Prairies of U.S. and Canada, Gulf States, Texas, and Rockies.
- **California** – including the Sierra Nevada, Coast Range, valleys, and southern California.
- **Central and South America** – including Mexico.

Finally, at the end of the references, there is a summary listing of every Indian/First Nations tribe/people by tribal affiliation that have documented use of fire in ecosystems across North America. For each tribe, there is a reference to a book or article from this bibliography. *Not included* on the list are fire references that are broad in nature, such as the Indians of Illinois or Florida or Alberta where no tribe/First Nation/band is mentioned. The listing of the tribes and citations is incomplete, but it does give the reader a sense of the potential magnitude of aboriginal fire that was once in common use in North America.
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Glave, E.J.

Godsell, Philip H.
1938 *Red Hunters of the Snows. An Account of Thirty Years’ Experience with the Primitive Indian and Eskimo Tribes of the Canadian North-West and Arctic Coast, with a Brief History of the Early Contact Between White Fur Traders and the Aborigines.* Toronto, ONT: The Ryerson Press. 324 pages. Notes on pages 203-207 of using fire for war purposes by the Beaver tribe in the Peace River area of northern British Columbia/Alberta against the invading Cree and Saulteaux Indians.

Gottesfeld, L.M.J.

Graham, Angus

Grant, W. Colquhoun
1857 “Description of Vancouver Island.” *Journal of the Royal Geographic Society*, Vol. 27: 268-320. See page 275 for notes about Indians setting fire to the woods in the summer near Sooke on SW Vancouver Island.

Gunther, Erna
1973 *Ethnobotany of Western Washington: The Knowledge and Use of Indigenous Plants by Native Americans.* Seattle, WA: University of Washington Press. Notes on page 47 that some areas were not burned.

Guyette, Richard P. and Bruce E. Cutter

Guyette, Richard P. and Daniel C. Dey
1995 “A Presettlement Fire History in an Oak-Pine Forest Near Basin Lake, Algonquin Park,
Guyette, Richard P., Daniel C. Dey, and Chris McDonell  

Hanbury, David T.  

Hanbury, David T.  

Haskell, William B.  
1898 *Two Years in the Klondike and Alaskan Gold Fields.* A Thrilling Narrative... Hartford, CT: Hartford Publishing Co. 558 pages. Notes on page 94 that the upper Yukon Indians used fires for signaling and that other tribes used fires to control pests.

Heitzmann, R.J.  

Hodge, Frederick Webb  

House, Edward J.  

Hungry Wolf, Adolf and Beverly Hungry Wolf  
1989 *Indian Tribes of the Northern Rockies.* Canada: Hignell Printing Ltd.

Johnson, Edward A.  

Johnson, Edward A., G.I. Fryer, and M.J. Heathcott  
Johnson, Leslie Main

Kay, Charles E.


Keele, J.

Kellogg, R.S.

Kennedy, Dorothy and Randy Bouchard
1986 “Indian History and Knowledge of the Aspen Grove to Peachland Corridor of the Coquihalla Highway, Appendix II.” Pp. 121-135 in *Coquihalla Highway Project, Merritt to Peachland, B.C., Detailed Heritage Resource Inventory and Impact Assessment*. Report prepared for the Heritage Conservation Branch, Ministry of Tourism and Survey Branch, Ministry of Transportation and Highways. Victoria, BC: British Columbia Ministry of Transportation and Highways. See page 128 where the authors note that Indians recognized the use of fire for increasing food production.

Kohlmeister, Benjamin and George Kmoch
1811 “Journal of a Voyage from Okkak, on the Coast of Labrador, to Ungava Bay, Westward of Cape Chudleigh; Undertaken to Explore the Coast, and Visit the Esquimaux in that Unknown Region.” Text located on the University of Newfoundland web site. On August 18th, while sailing up the Koksoak River, they noted a place that was burnt over “and [we] were informed by the Esquimaux, that it was the effect of the Indian’s fires.”

Komarek Sr., Edwin V.
Krause, Aurel
1956 The Tlingit Indians. Results of a Trip [in 1881] to the Northwest Coast of America and the Bering Straits. Translated by Erna Gunther. Seattle, WA: University of Washington Press for the American Ethnological Society. 310 pages. Notes on page 135 that the Chilkat Indians used fire to burn areas near their food caches, as well as fires for signaling.

Learnard, H.G.

Lewis, Henry T.
1982 A Time for Burning. Occasional Publication No. 17. Edmonton, Alberta: University of Alberta, Boreal Institute for Northern Studies. 62 pages. The author notes that the Athabaskan Indians (Upper Hay River Band) of northern Alberta, from his oral histories, reported burning for meadows, along sloughs and streams, burn out dead forests, firewood, improve settlement areas/campsites, trails, berry patches, marshes and lake shores, grazing, black fly and mosquito reduction, signal fires, and religious/aesthetic reasons. Fire use by the Cree (32-33 & 40), Cree-Metis (p. 27, 35, 42 & 45), Slave (p. 25-26, 33, & 42), Chipewan (p. 37 & 42), and Beaver (p. 25, 29, & 42) tribes.

Lewis, Henry T. and Theresa A. Ferguson

Lopatin, Ivan A.
1945 Social Life and Religion of the [Haishla] Indians of Kitimat, British Columbia. University of Southern California Social Science Series, Vol. 26. 118 pages. Notes on page 140 (?) that the Haisla used fire to increase berry production in the Kitimaat area.

Low, A.P.
Lutz, Harold J.  
1959 *Aboriginal Man and White Men as Historical Causes of Fires in the Boreal Forest, with Particular Reference to Alaska.* Yale School of Forestry Bulletin No. 65. New Haven, CT: Yale University. 49 pages. Discussion of Indians using camp fires and their relation to escaped fires on pages 2-4, signal fires 4-11, gum canoes 11-13, hunting 13-16, warfare 16-18, against pests 18-20, and miscellaneous uses 20-22, as well as use by settlers 23-34. Many original references cited.

McKenna, J.A.J.  

Maclean, John  
1896 *Canadian Savage Folk. The Native Tribes of Canada.* Toronto, ONT: William Briggs. 641 pages. Author notes on page 78 that the Cree used fires for hunting.

McNeary, Steven  

Macoun, John  
1882 *Manitoba and the Great North-West: The Field for Investment; the Home of the Emigrant, Being a Full and Complete History of the Country, Its Geography, Area, Situation, and Boundaries; Its Early History and Progress.* Guelph, Ontario: World Publishing Company. 687 pages. On page 125 there is a quote from George M. Dawson, a biologist with the 1879 Canadian Pacific Railway, regarding the origin and maintenance of the prairie areas in the Upper Peace River area.

Martindale, Thomas  
1913 *Hunting in the Upper Yukon.* Philadelphia, PA: George W. Jacobs & Co. 320 pages. Author writes on pages 115-117 about fire use in moose drives by white hunters with native guides and on pages 62-64 about the use of fire for signaling.

Maslovat, Carrina  

Masson, L.R.  

Mathewes, Rolf  

Mills, Antonia  
Morgan, Lewis Henry

Morice, A.G.
1895 “Notes Archaeological, Industrial and Sociological, on the Western Denes with an Ethnographical Sketch of the Same.” *Transactions of the Canadian Institute, Session of 1892-93*, Vol. 4: 1-222. The author notes on page 47 that the Western or Yukon Denes used fire to fell trees.

Morice, F.A.J.
1910 “The Great Dene Race [of Indians in the Yukon].” *Anthropos*, Vol. 5: 113-142; 419-443, 643-653; 969-990. Author notes on page 441 that the Yukon Denes traveled with fire embers in their canoes to keep mosquitos off.

Murray, Alexander Hunter and L.J. Burpee (ed.)

Nelson, J.G. and R.E. England

Nicholson, S.A., F.T. Scott, and A.R. Breisch

Osgood, Cornelius
1936 *Contributions to the Ethnography of the Kutchin [near the Mackenzie River in the Northwest Territories]*. Yale University Publications in Anthropology No. 14. New Haven, CT: Yale University Press. 189 pages. Notes on page 103 about the Kutchin using fire for signaling and on page 27 for *not* using fire for hunting and the accidental fires started by the Kutchin and Tanina people.

1937 *The Ethnography of the Tanaina [near Cook Inlet, AK]*. Yale University Publications in Anthropology No. 16. New Haven, CT: Yale University Press. 229 pages. Author notes on page 32 that the Tanaina did *not* use fire for hunting.

1936 *Ingalik Material Culture [in the lower Yukon Valley]*. Yale University Publications in Anthropology No. 22. New Haven, CT: Yale University Press. 500 pages. Author reports on page 97 that the Ingalik used fire for felling trees and setting trees on fire for the fun of it, but *not* for hunting game animals.

Peacock, S.L. and Nancy J. Turner

Petitot, R.P.E.
1876 *Monograph des Dene-Dindjie*. Paris, France: Ernest Leroux. 109 pages. Notes on page 43 that the Athapaskan Indians used fire to dry green forests to make dry firewood and on page 44 that the Northern Athapaskans used fire to make travel easier by clearing the brush and small trees.

Price Rupert Forest District
1932-42 “Annual Report of the Prince Rupert Forest District.” Smithers, BC: Prince Rupert Forest Regional Office Library. Most of these reports have notes about Indian-set fires and efforts to stop the practice.

Pyne, Stephen J.

Reid, D.K.
Richardson, Sir John

Russell, Frank
1898 Explorations in the Far North...During the Years 1892, ‘93, and ‘94. Iowa City, IA: University of Iowa. 290 pages. The author notes on page 9 that the Cree near the mouth of the Saskatchewan River did not use fire for hunting moose.

Schwatka, Frederick
1885 Along Alaska’s Great [Yukon] River [in 1883]. New York, NY: Cassell and Co. 360 pages. The author mentions that the Tahk-heesh used fires for signaling (pages 114-115), starting fires through carelessness of the signal fires (page 168), and use of fire to “clear the district of mosquitos” (page 168).

Seton-Karr, H.W.
1891 Bear Hunting in the White Mountains, or Alaska and British Columbia Revisited. London, England, Chapman and Hall. 156 pages. On page 95, the author recounting a prospector stating that the northern Athapaskans used fire to make travel easier along the Alesk River in the Yukon Territory near the Mount St. Elias region that divides Alaska and the Yukon Territory.

Shantz, H.L. and Raphael Zon
1924 “Natural Vegetation.” In Atlas of American Agriculture, Part 1, Section E. Washington, DC: USDA Bureau of Agricultural Economics. 29 pages. The authors note on page 16 that Indians set fires to the Canadian prairies.

Slaughter, Charles W., Richard J. Barney, and George W. Hansen (eds.)

Sproat, Gilbert Malcolm

Stefansson, Vilhjalmur

1922 Hunters of the Great North. New York, NY: Harcourt, Brace and Co. 301 pages. The author notes on page 10 that Indians along the Athabasca River used fire in 1908 to improve hunting by clearing the forests of undergrowth. Also in late August of 1907 the author was traveling down the Bell River, tributary to the Porcupine River in the Yukon Territory, when he found an escaped campfire that was burning several acres of peat (page 224).

Sullites, Wayne
Suttles, Wayne (continued)
1951b “The Early Diffusion of the Potato Among the Coast Salish.” Southwestern Journal of Anthropology, Vol. 7, #3: 272-288. Notes that the Salish Indians on Vancouver Island “where the camas grew thick...Women dug up the bulbs in the spring....When they had finished they leveled the ground and covered it with seaweed. Later when it was dry, they burned it over.” Reprinted in 1987 in the book Coast Salish Essays by the University of Washington Press, Seattle, WA.

Swoboda, Leo

Teit, James

Theriault, Madeline K.
1992 Moose to Moccasins: The Story of Ka Kita Wa Pa No Kwe. Toronto, ONT: Natural Heritage/Natural History Inc. Author on pages 74-75 that the Ojibwe in the Temagami region of northern Ontario used fire in the spring, as the snow was melting for increasing berry production and provide moose and deer with young grasses, shrubs, and trees for eating.

Thomas, Gregory

Times, The

Trudel, Pierre

Turner, Nancy J.

Turner, Nancy J., Randy Bouchard, and Dorothy Kennedy

Turner, Nancy J., Laurence C. Thompson, M. Terry Thompson, and Annie Z. York
1990 “Thompson Ethnobotany: Knowledge and Usage of Plants by the Thompson Indians of British
Informant Annie York reports on page 191 that the Frozen Lake and Botanie Mountain areas used to be good for berry picking and the Spuzzum area for hazelnuts/filberts but no more as fires have stopped and grazing cattle and horses have changed the environment.

Viereck, Leslie A.

Weaver, John E. and Evan L. Flory

Zagoskin, Lavrentii A.


THE EAST REFERENCES INCLUDING THE AREA EAST OF THE MISSISSIPPI RIVER, NEW ENGLAND, MIDDLE ATLANTIC, SOUTH, GREAT LAKES AND NORTH CENTRAL AREA, APPALACHIANS, ALLEGHENIES, AND ADIRONDACKS

Abrams, Marc D.

Agassiz, Louis and J. Elliot Cabot
1850 Lake Superior: Its Physical Character, Vegetation, and Animals compared with Those of Other and Similar Regions with a Narrative of the Tour, by J. Elliot Cabot, and Contributions by Other Scientific Gentlemen. Boston, MA: Gould, Kendall and Lincoln. 428 pages. See page 53 for mention in Indian-set fires–careless, escaped campfires–in the 1840s in the Lake Superior area.

Albert, Dennis A.

Alvord, Clarence Walworth and Lee Bidgood

Anderton, John B.

Anderton, John B. and Walter L. Loope

Angle, Paul M. (ed.)

Bakeless, John
1950 The Eyes of Discovery: America as Seen by the First Explorers. New York, NY: Dover. Reprinted in 1961. 439 pages. The author notes on page 309 that Indians used fire and on page 324 that Indian fires were observed in Wisconsin and Delaware.

Barker, Joseph with Georg Jordan Blazier (ed.)
1958 Recollections of the First Settlement in Ohio. Marietta, OH: Marietta College. 96 pages. The author notes on page 63 about Indian-set fires in Ohio in the 1780s where they burned yearly to produce better forage for deer and improve hunting.
Notes that in the 1760s, Col. James Smith, a captive of the Wyandot Indians, recounted a story about the Wyandot and Ottawa Indians using a surround fire to hunt deer in the great meadows/prairies between Scioto and Sandusky, Ohio. The fire escaped and extended through a prairie about 50 miles long and 20 miles wide. Also noted are “islands” of sedge grass and trees that escaped “the ravages of the Indian fires.”

Beltrami, J.C.
1828 Pilgrimage in Europe and America, Leading to the Discovery of the Sources of the Mississippi and Bloody River; with a Description of the Whole Course of the Former, and of the Ohio. Two volumes, 472 pages and 545 pages respectively. London, England: Hunt And Clarke. Reprinted in 1962 by Quadrangle Books, Chicago. Author notes on pages 176-177 and 203 that the Winnebago tribe used to set annual fires in the 1820s to drive game and to clear travel routes in the prairies and forests.

Belue, Ted Franklin

Benson, Adolph Burnett (ed.)

Beverley, Robert

Bigelow, Timothy
1876 Journal of a Tour to Niagara Falls in the Year 1805. Boston, MA: John Wilson and Son. 121 pages.

Bigelow-Smith, Kaj

Blizzard, Alpheus W.

Bolen, Eric G.

Bormann, F.H. and G.E. Likens
Brickell, John  
1737  *The Natural History of North Carolina, with an Account of the Trade, Manners, and Customs of the Christian and Indian Inhabitants...* Dublin, Ireland: Printed by James Carson, for the Author. Reprinted in 1911 by the Trustees of Public Libraries, Raleigh, NC. Author notes of fire used by Indians for hunting in North Carolina in 1737.

Brose, Patrick, Thomas M. Schuler, David H. Van Lear, and J. Berst  

Bromley, Stanley W.  

Brown, Hutch  

Brown, Ralph H.  

Buckner, Edward  


Bunnell, Lafayette H.  
1897 *Winona and its Environs on the Mississippi in Ancient and Modern Days*. Winona, MN: Jones and Kroeger. 694 pages. Author notes that Indians in the Winona area of Minnesota used fire for management of grass on the “buffalo prairies.”

Butler, Amos W.  
1895 “Indiana’s Forests One Hundred Years Ago.” *Proceedings of the Indiana Academy of Science, 1895*. From the Indiana University website. The author notes that there were “more or less extensive patches of meadow, the result of the destruction of the forest by Indian fires.”

Byrd, William  

Callender, C.  

Calloway, Colin G.  
Campbell, J.N.N., D.D. Taylor, M.E. Medley, and A.C. Risk

Candee, R.M.

Carrol, Charles F.

Catter, G.F.
1950 “Ecology–Geography–Ethnobotany.” Scientific Monthly, Vol. 70: 73-80. Author argues that the prairies and savannas of the Midwest were caused by Indian-set fires.

Catesby, Mark

Central Pine Barrens Joint Planning and Policy Commission

Champlain, Samuel de with W.I. Grant (ed.)


Chapman, J., Hazel R. Delcourt, and Paul A. Delcourt

Chapman, K.A.

Charlevoix, Father Pierre Francois Xavier de


Cottam, Grant

Cronon, William

Curtis, John T.
1959  The Vegetation of Wisconsin: An Ordination of Plant Communities. Madison, WI: University of Wisconsin Press. Author argues that the prairies and savannas of the Midwest were caused by Indian-set fires.

Day, Gordon M.

Delcourt, Hazel R. and Paul A. Delcourt

Delcourt, Paul A. and Hazel R. Delcourt


Denton, Daniel

DeVivo, Michael S.

DeVries, David Pieterz

Dillenback and Leavitt (compilers)  
1870 *History and Directory of Kent County, Michigan, Containing a History of Each Township and the City of Grand Rapids.* Grand Rapids, MI: Daily Eagle Steam Printing House. The compilers note on the section about the early history of Plainfield Township that “It was named [in 1838] for the many plains within its borders, that, swept clean by the annual Indian fires, presented their wild, but beautiful acres to the admiring gaze of the settlers.”

Dils, R.E.  
1953 “Influence of Forest Cutting and Mountain Farming on some Vegetation, Surface Soil and Surface Runoff Characteristics.” Paper 24. New Orleans, LA: USDA Forest Service, Southern Forest Experiment Station. 55 pages. Mention is made that in North Carolina, that settlers, like the Indians before them, used fire on a semi-annual basis to clear areas and keep them open for grazing animals.

Dorney, John R.  
1981 “The Impact of Native Americans on Presettlement Vegetation in Southeastern Wisconsin.” *Wisconsin Academy of Sciences*, Vol. 69: 26-36. Author argues that the prairies and savannas of the Midwest were caused by Indian-set fires.

Dorney, Cheryl H. and John R. Dorney  

du Pratz, Le Page with T. Beckett (translator)  
1975 *The History of Louisiana*. Facsimile reprint of the 1774 edition. Baton Rouge, LA: Louisiana State University Press. Notes when passing through portions of the Mississippi Valley and Ouachita Mountains of Arkansas that meadows are set on fire in September while on page 218 mention is made of Indian fires along the Mississippi River in Illinois during 1758.

Dwight, Timothy with Barbara Miller Solomon (ed.)  
1822 *Travels in New England and New York*. Four volumes. Reprinted in 1969 by Harvard University Press, Cambridge, MA. Dwight notes in letter 7 page 72 that in 1821 “The aborigines of New England customarily fires the forests that they might pursue their hunting with advantage...Such to a great extent were the lands in New England, and they were probably burned for more than one thousand years.” The author notes on pages 57 and 60-63 that Indians set fires in western New York near Buffalo. In Vol. 4, the author notes Indian fires on pages 38-39, and 40, however, the fires were not necessarily set every year or every other year at the same site (page 38).

Egler, F.E.  
1952 “Southeast Saline Everglades Vegetation, Florida and its Management.” *Vegetatio*, Vol. 3: 213—265. Author notes that the Everglades evolved with Indian fires and higher water tables, which are now quite different. Fires today destroy the Everglades. Discussion of Indian and settler use of fire.

Ellis, Marvin L.  

Englemann, Henry  

Ernst, F.  
1904 “Travels in Illinois in 1819.” *Transactions of the Illinois State Historical Society for the Year 1903*: 150-165. The author notes in the early 1800s that grasses were fired in the fall to drive game animals and that the flames spread across the prairies of Illinois.

Featherstonhaugh, G.W.  
1847 *A Canoe Trip Up the Minnay Soter; with an Account of the Lead and Copper Deposits in
Wisconsin; of the Gold Region in the Cherokee Country; and Sketches of Popular Manners. London, England: R. Bentley. Two volumes, 416 and 372 pages respectively. Reprinted in 1962 by the Minnesota Historical Society Press. See page 411 for mention of Indian-set fires in 1835 in Minnesota. The Indians burned annually when they burned the whole country to prevent buffalo/bison from wandering too far away from hunters, as well as carelessness and amusement.

Finley, James B.
1857 Life Among the Indians; Or, Personal Reminiscences and Historical Incidents Illustrative of Indian Life and Character. Cincinnati, OH: Printed at the Methodist Book Concern, for the Author. 548 pages. Many reprints. Notes on pages 384-385 that Wyandott (?) Indians burned areas in Ohio in the fall. One circle used for ring hunting was 15-20 miles in diameter.

Flannery, Regina

Fletcher, Stevenson Whitcomb
1950 Pennsylvania Agriculture and Country Life 1640-1840. Harrisburg, PA: Pennsylvania Historical and Museum Commission. 605 pages. The author notes that early settlers in Lancaster County, PA, found large sections of land that had been burnt over by the Indians. These areas they called “grubenland.”

Flint, James

Fontaine, Rev. James with Ann Maury (ed.)

Foot, L.
1836 “Remarks of Indian Summers.” American Journal of Science and Arts, Vol. 30: 8-13. Author notes that Indian-set fires were common in the Mid-West where the smoke caused haziness and reddish skies in the fall that was called Indian summer.

Fordham, Elias Pym with Frederic Austin Ogg (ed.)

Fowke, Gerard

Friederici, George
1925 Der Character Entdeckung und Eroberung Amerikas durch die Europaeer. 3 volumes. Stuttgart, Germany: Gotha. See pages 94-96 for Indian-set fires.
Garren, K.H.  
1943 “Effects of Fire on Vegetation of the Southeastern United States.” *The Botanical Review*, Vol. 9: 617-165. Notes that the pine and oak forests of the SE were created and maintained by the Indians. These forests were replaced in colonial times by mixed hardwoods that, in turn, were maintained by farmers and woodlot owners.

Givens, Lawrence S.  

Gordon, Robert B.  

Goudsblom, Johan  

Greene, S.W.  

Guyette, Richard P. and Daniel C. Dey  

Hammett, Julia E.  


Hanna, Charles A.  

Hawes, Austin F.  

Heckewelder, John with Paul A. Wallace (ed.)  
1958 *Thirty Thousand Miles with John Heckewelder*. Pittsburgh, PA: University of Pittsburgh Press. 424 pages. Author, a Moravian missionary, notes on page 366 that in 1798 the Delaware Indians used fire in southern Ontario for hunting and to improve grazing in where they burned huge tracts of land in the spring. The Indians burn “immense tracts of land” in order to make the country “more open to hunt in,” as well as provide a “greater abundance of grass for the deer to feed on.”
Hennepin, Father Louis

Hennepin, Father Louis with John Gilmary Shea (translator)

Hicks Jr., Ray R.

Hildreth, Samuel P.
1848  Pioneer History:  Being an Account of the First Examinations of the Ohio Valley, and Early Settlement of the Northwest Territory.  Cincinnati, OH: H.W. Derby and Company.  Author on pages 484-485 notes that Indians set yearly fires in the fall to produce better grasses and hunting ground for deer and buffalo/bison.  The author notes on page 485 that “The yearly autumnal fires of the Indians, during a long period of time, had destroyed all the shrubs and under growth of woody plants, affording the finest hunting grounds...supplying the most luxuriant and unbounded pastures to herds of deer and buffalo, which tenanted the thousand hills on the borders of the Ohio [River].

Hinselman, Miron L.

Hodge, Frederick Webb

Hough, Franklin B.
Hough, Franklin B. (continued)  
1882 *Report on Forestry, Submitted to Congress by the Commissioner of Agriculture*. Washington, DC: U.S.G.P.O. See Part VII–Forest Fires (pages 128-259) for many mentions Indians setting fires. On p. 173 Seminole Indians in Dade Co. and Hernando Co. in FL; p. 175 in Calhoun and Talladega Counties in AL; p. 177 in La Fayette Co. in MI; and p. 224 in MA. Many notes on light burning by settlers & human caused fires. Also see the West references by the same author.

Hudson, Charles M.  

Hussey, John  

Hustisford, Wisconsin, web site  
n.d. “Hustisford Settlers.” 6 pages. On page one the story reports that the Winnebago Indians lived on the west side of the Rock River. “The west side of the river, due to Indian fires and prevailing winds, was covered with prairie grasses.”

Ison, Cecil R.  

Jakle, J.A.  
1967 “Salt and the Initial Settlement of the Ohio Valley.” Ph.D. dissertation. Bloomington, IN: Indiana University. Author notes that bison in the East were the direct result of Indian-set fires.

Jefferson, Thomas with H.A. Washington (ed.)  
1861 *The Writings of Thomas Jefferson: Being His Autobiography, Correspondence, Reports, Messages, and Other Writings, Official and Private*. New York, NY: H.W. Derby. Letter written 5/27/1813 to John Adams states “It has been practised [use of fire to hunt] by them all; and to this day, by those still remote from the settlements...This is the most probably cause of the origin and extension of the vast prairies in the western country.”

Jennings, F.  

Johnson, Edward with Franklin J. Johnson (ed.)  

Judd, S.  
1905 *History of Hadley Including the Early History of Hatfield, South Hadley, Amherst and Granby*. 2nd edition. Springfield, MA: H.R. Huntting and Company. The author notes on page 98 that residents of Squakeag (Northfield), MA, petitioned the general court in 1671 to burn the country as the Indians had left so the brush was growing back.
Kalm, Peter

Kimball, Jason
1869 “Account of Jason Kimball, Asst. Post Surgeon, from the Fort Buford Medical Records.” Dated April 13, 1896. Fort Buford, ND. The author notes that “the dry grass and wood in the Yellowstone bottoms were set on fire today by Indians, and fanned by a gale of light wind, are burning fiercely this evening. The fire affords sufficient light to read by at this distance of five or six miles, the night being cloudy and very dark.”

King, Duane H.

Komarek Sr., Edwin V.

Lankford, John (ed.)

Lawson, John


Lederer, John

Lefler, Hugh Talmage (ed.)

Le Page du Pratz, Antoine Simone
1758 *Historie de la Louisiana.* Vol. 1. Paris, France. Later editions have the title *The History of Louisiana or of the Western Parts of Virginia and Carolina: Containing a Description of the Countries that Lie on Both Sides of the River Mississippi: With an Account of the Settlements Inhabitants Soil Climate and Products.*
Leyburn, James Graham
1962 *The Scotch-Irish: A Social History*. Chapel Hill, NC: University of North Carolina Press. 377 pages. Author notes that the Shenandoah Valley of Virginia was burned annually to keep the area from turning into forest.

Lindestrom, Peter M. with Amandus Johnson (translator)
1925 *Geographia Americae with an Account on Surveys and Notes Made in 1654-1656 by Peter Lindestrom. Translated from the Original Manuscript with Notes, Introduction and an Appendix of Indian Geographical Names with their Meanings by Amandus Johnson*. Philadelphia, PA: Swedish Colonial Society. 418 pages. Originally published in 1691. The author noted on pages 213-215 that along the shore of the Delaware River in 1656-57 that the Delaware Indians set the grasses on fire during the spring and autumn to do a surround hunt for animals.

Little, C.

Loope, Walter L. and John B. Anderton
1993a “Cultural Mediation of Fire Regime in Coastal Pine Forests of Lake Superior.” Paper presented at the Ecological Society of America meetings, Madison, WI.

Lorimer, Craig C.

Loskiel, George Henry
1794 *History of Mission of the United Brethren Among the Indians in North America. In Three Parts... Translated from the German by Christian Ignatius la Trobe*. London, England: Brethren's Society for the Furtherance of the Gospel. 784 pages. The author notes on pages 54-55 of Delaware and Iroquois Indians burning in Delaware in the spring and fall of 1788. They burned for increasing forage and ring/circle hunts, as well as the occasional escaped fires.

Lyell, Sir Charles

McClain, William E. and Sherrie L. Elzinga
1994 “The Occurrence of Prairie and Forest Fires in Illinois and Other Midwestern States, 1670 to 1854.” *Erigenia*, Vol. 13 (June): 79-90. Notes that the Miami Tribe used fire to hunt bison and deer on pages 80-81 and other Indians on pages 82-84, also Table 1 showing the use of ring fires by several Illinois tribes.

McClure, David with Franklin Dexter (ed.)
McGee, W.J.  

McKinney, J.  
1876  “Account of J. McKinney, Acct. Asst. Post Surgeon, from the Fort Buford Medical Records.” Dated August 2, 1876. Fort Buford, ND. The author notes that the August conditions are “very hot & dry–quite a number of fires seen in vicinity of Post. Supposed to have been done by Indians.”

McMartin Jr., D.  

Mann, Charles C.  
2002  “1491: Before it Became the New World, the Western Hemisphere was Vastly More Populous and Sophisticated than has Been Thought–an Altogether More Salubrious Place to Live at the Time than, Say, Europe. New Evidence of Both the Extent of the Population and its Agricultural Advancement Leads to a Remarkable Conjecture: The Amazon Rain Forest May be Largely a Human Artifact.” _The Atlantic Monthly_, Vol. 289, #3 (March): 41-53. Notes on page 50 Indian-caused fires in the Hudson River Valley, and in the Midwest prairies.

Marquis, David A.  

Marsh, George Perkins  
1867  _Man and Nature- or Physical Geography as Modified By Human Action_. New York, NY: Scribner. On pages 136-137, Marsh notes that Indian-set fires were observed in the Sandusky Plains in north-central Ohio.

Martin, Calvin  
1973  “Fire and Forest Structure in Aboriginal Eastern Forests.” _Indian Historian_, Vol. 6 (Summer): 23-26 and Vol. 6 (Fall): 38-42, 54. He noted that “to charge the Indians with habitually setting wildfires seems unwarranted.”

Martin, W.H.  

Martinez, Dennis  
1998  “Wilderness with or Without You.” _Earth First!,_ Vol. 18, #5 (May-June): 1, 13. Notes that the Karuk, Shasta, and Takelma SW Oregon and NW California, as well as the Ojibway, Ottawa, and Potawatomi still use fire in the Great Lake states.

Mast, J.H.  
1957  “John Pearson’s Description of Lancaster and Columbia [PA] in 1801.” _Journal of the Lancaster County Historical Society_, Vol. 61: 49-61. The author notes that early settlers in Lancaster County, PA, found large sections of land that had been burnt over by the Indians. These areas they called “grubenland.”

Maude, John  

Michaux, Francois Andre 1805 *Travels to the West of the Allegheny Mountains*. Reprinted in 1904 in Reuben Gold Thwaites (ed.) *Early Western Travels, 1748-1846*. Cleveland, OH: Arthur H. Clark. Michaux notes on pages 221-222 and again on page 268 that Indians set fires in the prairies or barrens of Kentucky and Tennessee in 1802 “every year, in the course of the Months of March or April the inhabitants set fire to the grass.”


Morton, Thomas 1638 “New English Canaan; or New Canaan.” Vol. 2, No. 5. In Peter Force (ed.) *Tracts and Other Papers, Relating Principally to the Origin, Settlement, and Progress of the Colonies in North America, from the Discovery of the Country to the Year 1776*. Washington, DC: Peter Force. Four volumes, 364, 456, 562, and 561 pages respectively. Notes on Vol. 2, #5: 37 that in present-day Massachusetts that “the Salvages are accustomed to set fire of the Country in all places where they come; and to burne it, twice a year, vixe at the Spring, and the fall of the leafe.” Also, on page 172 that the Indians burned in the spring and fall to eliminate weeds and improve travel.


1928b “More Early Fire History.” *Forest Service Bulletin*, Vol. 12, #50 (Dec. 10): 7. Quotes an account of F.A. Michaux in 1802 in the “barrens” or limestone country of Kentucky where Indians burned areas in March or April to increase pasturage for deer and bison.

1929 “More Indian Fire!” *Forest Service Bulletin*, Vol. 13, #46 (Nov. 18): 6-7. Quotes a letter from Captain Samuel Levering on August 12, 1811, where Potawatamic Chief Gomo said that the previous fall a Wyandot Indian set fire along the Illinois River near Ft. Wayne, IN. Then a quote from Father Louis Hennepin in 1698 about Miami Indians burning fields to hunt buffalo about Dec. 10, 1679, at the portage from the St. Joseph River to the Illinois River.


Nicollett, Joseph N. with Edmund C. Bray and Martha C. Bray (eds. and trans.)

Niering, W.A.

Olson, Steven D.

Parker, Arthur Caswell

Patterson, Rich

Patterson III, William A. and Kenneth Edward Sassaman
1988 “Indian Fires in the Prehistory of New England.” Pp. 107-135 in George P. Nichols (ed.) Holocene Human Ecology in Northeastern North America. New York, NY: Plenum Publishers. The authors believe that the Indians had great knowledge about the use of fire and were quite skilled in using fire to change or maintain ecosystems.

Percy, G.

Perrot, Nicolas with Emma Helen Blair (translator)
1911 The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes. Cleveland, OH: Arthur H. Clark. Note on page 120 of the Indian use of fire to drive game animals in Iowa.

Pierce, J.
1826 “Notice of the Peninsula of Michigan, in Relation to its Topography, Scenery, Agriculture, Population, Resources, etc.” American Journal of Science and Arts, Vol. 10: 39-44. The author notes that aboriginal fires in the late 1700s and early 1800s once covered southern Michigan to annually promote the growth of new grass and assist with hunting in the vast prairie areas.

Pring, Martin
Purchas, Samuel

Raup, H.M.
1937 “Recent Changes in Climate and Vegetation in Southern New England and Adjacent New York.” Journal of the Arnold Arboretum, Vol. 18: 79-117. He argues against widespread Indian-set fires and concludes climate change was responsible. They were not “aboriginal pyromaniacs.”

Robertson Jr., William B.

Robinson, Solon
1835 “Description of Northwestern Indiana.” Pp. 51-64 in H.A. Kellar (ed.) Solon Robinson: Pioneer and Agriculturalist, Selected Writings, 1825-1845. On page 54, the author notes that the Potawatomi used to burn the prairies and forests in the fall in northern Indiana in the early 1800s.

Rostlund, Erhard


Russell, Emily W.B.

1983a “Indian-Set Fires in the Forests of the Northeastern United States.” Ecology, Vol. 64, #1 (Feb): 78-88. Author found no strong evidence that Indians purposely burned large areas, but they did burn small areas near their habitation sites. Noted that the Lenape Tribe used fire.


Russell, Howard S.

Sauer, Carl O.

1956 “The Agency of Man of Earth.” Pp. 49-69 in W.L. Thomas (ed.) Man’s Role in Changing the Face of the Earth. Chicago, IL: University of Chicago Press. Author argues that the prairies and savannas of the Midwest were caused by Indian-set fires.

Schoolcraft, Henry Rowe
Seno, William Joseph
1985 *Up Country: Voices from the Midwestern Wilderness.* Madison, WI: Round River Publishing. 242 pages. Notes fire use by the Sioux (p. 85) and Miami (p. 75) tribes.

Shaler, Nathaniel Southgate


Shimek, B.
1911 “The Prairies.” *Contributions from the Laboratories of Natural History,* Vol. 6, #2: 169-224. State University of Iowa Bulletin 35. On page 159, the author notes that there is an “unverified story that Indians deliberately set fire to the prairies to secure pasture for the bison.”

Shurtleff, Nathaniel B. (ed.)
1853-4 *Records of the Governor and Company of Massachusetts Bay in New England, 1628-1686.* Five volumes. Boston, MA: William White. In Vol. 5, on pages 230-31, the author notes that the court of the Massachusetts Bay colony ruled that Indians should be subject to laws regarding forest fires, the same as the settlers.

Silver, Timothy
1990 *A New Face on the Countryside: Indians, Colonists, and Slaves in South Atlantic Forests, 1500-1800.* Cambridge, MA: Cambridge University Press. 204 pages. On pages 17-19 and 59-64, the author argues that Indian fires extended and maintained the pine forests, not lightning.

Small, John Kunkel

Smith, James
1799 *An Account of the Remarkable Occurrences in the Life and Travels of Col. James Smith.* Reprinted in 1907 by the Robert Clarke Company, Cincinnati, OH. The author notes that the Ottawa tribe used fire for circle/ring hunting, and created a huge prairie fire some 25 X 50 miles.


1907 “Description of Virginia and Proceedings of the Colonie.” Pp. 73-204 in Lyon Gardiner Tyler (ed.) *Narratives of Early Virginia.* New York, NY: Charles Scribner’s Sons. On page 95, Smith notes that in 1612 “to prepare the ground they [the Indians] bruise the bark of the trees near the roote, then they do scorch the roots with fire that they grow no more.”


Smith, Richard with Francis W. Halsey (ed.)
Smithsonian Institution - *Handbook of North American Indians* series:


Speck, Frank G.


Spelman, H.


Stewart, Omer C. with Henry T. Lewis and M. Kat Anderson (eds.)


Strachey, William and Louis B. Wright & Virginia Freund (eds.)


Swain, A.M.


Swanton, John R.


Teas, Thomas Scattergood


Thomas, David

1916  “Travels Through the Western Country in the Summer of 1816.” Pp. 42-135 in Harlow Lindley (ed). *Indiana as Seen by Early Travelers: A Collection of Reprints from Books of Travel, Letters and Diaries Prior to 1830*. Indianapolis, IN: Indiana Historical Commission. 596 pages. The journal was originally printed in 1819. On page 90, the author briefly discusses that Indians, unspecified by tribe, used an ambush fire against the British in the French & Indian War (1754-60). The fire was located along the Wabash River between Turtle Creek and The Bluff (Meron) some 20 miles from Ft. Harrison.
Thompson, Daniel Q. and Ralph H. Smith  

Tome, Philip  
1854  Pioneer Life; or, Thirty Years a Hunter, Being Scenes and Adventures in the Life of Philip Tome.  Reprinted in 1928 by Aurand Press, Harrisburg, PA, and by other publishers.  238 pages.  The author notes on page 35 that the Seneca used fire to kill snakes in the NW PA during the 1780s.  

USDI National Park Service  
n.d.  Information on the USDI National Park Service web site for the Abraham Lincoln Birthplace National Historic Site.  Notes that in December, 1808, Thomas and Nancy Lincoln purchased a farm three miles south of present-day Hodgenville, KY, “on the edge of the Barrens, a great tract of land made treeless by Indian fires set to create grazing land for game.”  

van der Donck, Adriaen  
1656  “A Description of New Netherlands [New Jersey and New York Areas].”  Reprinted in 1841 in the Collections of the New York Historical Society (Second Series), Vol. 1: 125-242.  Reprinted in 1968 by the Syracuse University Press, Syracuse, NY.  The author notes on page 150 that in 1656 in New York “the Indians have a yearly custom (which some of our Christians have also adopted) of burning the woods, plains and meadows in the fall of the year...Those places which are then passed over are fired in the spring in April.”  On pages 20-21, there is a notation that in 1655 that the Indians burn in the fall and again in April for areas that they earlier missed in the fall.  They do the burning to help with hunting and improve the growth of new grasses.  

Van Doren, Mark (ed.)  

Van Lear, David H. and Thomas A. Waldrop  
1989  “History, Uses, and Effects of Fire in the Appalachians.”  GTR-SE-54.  Asheville, NC: USDA Forest Service, Southeastern Forest Experiment Station.  24 pages.  Authors note on pages 1-2 that Indians in the southern Appalachians used fire for hunting game, “reduced threats of dangerous forest fires, cleared underbrush which kept forests open, improved habitat for deer and buffalo, and made gathering of acorns and chestnuts easier.”  

Wade, Dale, John Ewel, and Ronald Hofstetter  

Waselkov, Gregory A.  

Watts, W.A.  
Weld, Isaac

Whitney, Gordon G.
1994  *From Coastal Wilderness to Fruited Plain: A History of Environmental Change in Temperate North America 1500 to the Present*. New York, NY: Cambridge University Press. Indian use of fire documented on pages 107-120, including a table showing many Eastern and Great Plains tribes use of fire. The author summarized on Table 5.3 (pages 109-114) that fires were used to kill poisonous snakes, dislodge game, escape from enemies, amusement (like later settlers), and prevent buffalo from wandering.

Whitney, Gordon G. and William C. Davis
1986  “From Primitive Woods to Cultivated Woodlots: Thoreau and the Forest History of Concord, Massachusetts.” *Journal of Forest History*, Vol. 30, #2 (April): 70-81. Authors note that the abundance of pitch pine—typically a fire resistant species—in the Concord, MA, area was probably the result of Indian fires.

Williams, Roger
1643  *A Key into the Language of America*. Reprinted in 1936 by the Rhode Island Tercentenary Committee, Providence, RI.

1963  *The Complete Writings of Roger Williams*. Seven volumes. New York, NY: Russell and Russell. In vol. 2, pages 47 and 97, Williams notes that in the 1640s in MA and RI, the Indians burned the woods and brush once or twice a year. He noted that the Indians “burnt up all the underwoods in the Countrey, once or twice a yeare...”

Willoughby, Charles C.
1935  *Antiquities of the New England Indians, with Notes of the Ancient Cultures of the Adjacent Territories*. Cambridge, MA: Harvard University, Peabody Museum. 314 pages. The author notes that the Iroquois people used fires in ecosystems.

Winthrop, John with James K. Hosmer (ed.)

Wood, Silas
1824  *A Sketch of the First Settlement of the Several Towns on Long Island; with Their Political Condition, to the End of the American Revolution*. Brooklyn, NY: Allen Spooner. 206 pages. Reprinted several times. On page 4, the author notes that the governor in 1672 ordered every person to engage in four days of brush cutting since the burning by Indians had ceased.

Wood, William
1634  *New Englands Prospect*. London, England: J. Bellamie. 132 pages. Many reprints. Author notes on page 13 that “it being the custom of the Indians [near present-day Lynn, Massachusetts] to burne the wood in November, when the grasse is withered and leaves dried, it consumes all the underwood and rubbish....In some places where the Indians died of the Plague some fourteene yeares agoe, is much underwood, as in the mid way betwist Wessagus and Plimouth, because it hath not beeene burned.” Also see pages 16-17 for additional notes about Indian-set fires. Also notes on pages 30 and 38 about Indians in MA setting fires in November to suppress undergrowth in the oak & hickory forests to improve hunting.
Wright Jr., H.E.
ROCKY MOUNTAINS, SOUTHWEST, GULF STATES, TEXAS, AND GREAT PLAINS/PRAIRIES REFERENCES

Allen, Craig D.

Allen, Joel A.

Anderson, Kling L.

Anderson, R.C.
1990 “The Historic Role of Fire in the North American Grassland.” Pp. 8-18 in Scott L. Collins and Linda L. Wallace (eds.) Fire in North American Tallgrass Prairies. Norman, OK: University of Oklahoma Press. 175 pages. Author notes on page 14 that most ecologists agree that the eastern prairies “would have mostly disappeared if it had not been for the nearly annual burning of these grasslands by the North American Indians.”

Arno, Stephen F.

Arno, Stephen F., H.Y. Smith, and M.A. Krebs
1997 Old Growth Ponderosa Pine and Western Larch Stand Structures: Influences of Pre-1900 Fires and Fire Exclusion. INT-495. Ogden, UT: USDA Forest Service, Intermountain Forest and Range Experiment Station.

Arthur, George W.


Aughey, Samuel
1880 Sketches of the Physical Geography and Geology of Nebraska. Omaha, NE: ______. Author notes Indian-set fires in Nebraska.

Axelrod, D.I.
1985 “Rise of the Grassland Biome, Central North America.” Botanical Review: 163-201. Notes that the Midwest prairies/Great Plains were largely the result of Indian-set fires.

Ayres, Horace B.

Bahre, Conrad Joseph


Baisan, Christopher H.

Baisan, Christopher H. and Thomas W. Swetnam

Baisan, Christopher H. and Thomas W. Swetnam


Baker, W.L.

Barrett, Stephen W.

1980 "Indians and Fire." *Western Wildlands*, Vol. 6, #3 (Spring): 17-21. Mentions that the Flathead, Salish, Kootenai, Pend d’Oreille, Coeur d’Alene, and Blackfeet Tribes burned ecosystems.


Barrett, Stephen W. and Stephen F. Arno
1982 "Indian Fires as an Ecological Influence in the Northern Rockies." *Journal of Forestry*, Vol. 80, #10 (Oct): 647-651. Reprinted on pp. 50-64 in Robert Boyd (ed.) *Indians, Fire, and the Land in the Pacific Northwest* (1999). Corvallis, OR: Oregon State University Press. Authors note on pages 50-57 that the Salish people (Flathead tribe) used fires in the Ninemile Valley west of Missoula, MT, as well as the Kootenai Indians in Swan Valley in NW Montana. Also notes that the Blackfeet ignited prairies. Fires in the prairies were set in the fall or spring. Article contains maps of fire locations.
Beaglehole, Ernest  
1936 *Hopi Hunting and Hunting Ritual*. Yale University Publications in Anthropology No. 4. New Haven, CT: Yale University Press. On page 12, the author notes that fire was used to drive rabbits and coyotes.

Beckham, Stephen Dow  

Bell, William A.  

Bessey, Charles E.  

Bigler, Henry W.  

Billings, W.C. and E.A. Johnson  

Blaine, W.  
1918 “An Excursion Through the United States and Canada During the Years 1822-1823.” Pp. 44-81 in Milo M. Quaife (ed.) *Pictures of Illinois One Hundred Years Ago*. Chicago, IL: R.R. Donnelley and Sons. Author notes on page 74 that in Illinois during the early 1800s, the Indians set fire to the prairies during the fall or winter to dislodge game animals for hunting.

Bohrer, V.T.  


Bohrer, V.T., H.C. Cutler, and J.D. Sauer  

Bolton, Herbert E.  

1976 *Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776*. Salt Lake City, UT: Utah State Historical Society. Father Silvestre Veles de Escalante notes that Indians—probably Comanche—were burning the prairie areas in the Utah Valley.

Borchert, C.F.  

Botkin, Daniel B.  
Bourne, A.  
Author notes on pages 30-34 that Indians burned in the Sandusky Plains area of north-central Ohio and in Missouri in 1819.

Boyd, Robert T. (ed.)  

Bradbury, John with Reuben Gold Thwaites (ed.)  

Bragg, Don C.  


Brauneis, Karl  

Brown, J.K.  

Bryant, Edwin  

Author notes that on 8/8/1846 Shoshoni Indians set fire to areas along the Humboldt River near Halleck, Nevada.  He also noted Indian-set fires in the Sacramento Valley in California.

Burnaby, Andrew  
1798 “Travels Through the Middle Settlements in North America...1759-1760.”  In John Pinkerton (ed.) *A General Collection of the Best & Most Interesting Voyages & Travels... North America.*  London, England: Longman, Hurst, Rees, Orme.  876 pages

Burroughs, Raymond Darwin (ed.)  

Callaway, Donald, Joel Janetski, and Omer C. Stewart  
Campbell, W.L.  
1879  Telegram to Commissioner John A. Williamson, General Land Office, Washington, DC, from Denver, Colorado. The telegram is located in the records of the Office of Indian Affairs, Letters Received, Colorado. Washington, DC: National Archives.

Carter, Cecile Elkins  

Carver, Jonathan  
1778  *Travels Through the Interior Parts of North America, in the Years 1766, 1767 and 1768*. London, England: Printed for the Author and sold by J. Walker. 543 pages. Several reprints over the years. Notes Indian fires on pages 287-289 in the Midwest where fires were set in the fall to circle/ring hunt buffalo/bison.

Castetter, Edward P. and Willis H. Bell  
1942  *Pima and Papago Agriculture*. Albuquerque, NM: University of New Mexico Press. Authors note on pages 125 and 177 that the O’odham tribe used fire to clear fields and control pests.

1951  *Yuma Indian Agriculture: Primitive Subsistence on the Lower Colorado and Gila Rivers*. Albuquerque, NM: University of New Mexico Press. Notes burning of fields prior to planting by Yuman Indians, burning by Cocopa and Mohave Tribes in the tule (bullrush) areas to flush rabbits, and burning by Yumans to concentrate prey, especially rabbits, to make hunting easier.

Catlin, George  
1841  *Letters and Notes on the Manners Customs and Condition of the North American Indians. Written During Eight Years' Travel Amongst the Wildest Tribes of Indians in North America in 1832 to 1839*. 2 volumes. New York, NY: Wiley and Putnam. Many reprints. Catlin notes in letter 33 from Ft. Leavenworth on the Lower Missouri River that in 1832 Indians burning the prairies and he drew a watercolor painting of the event and another of a fire crossing over a prairie bluff.


Chadwick, Douglas H.  

Chavez, Fray Angelico and Ted J. Warner (eds.)  
1976  *The Dominguez-Escalante Journal: Their Expedition Through Colorado, Utah, Arizona and New Mexico in 1776*. Provo, UT: Brigham Young University Press. Notes that the Paiute were burning the grasslands.

Chittenden, Hiram M. with Alfred T. Richardson (eds.)  

Clary, David A.  
1978  “‘I am Already Quite a Texan’: Albert J. Myer’s Letters from Texas, 1854-1856.”  *Southwestern Historical Quarterly*, Vol. 82 (July): 41, 46-47. The author noted that in Texas during the 1850s, Albert Myer, an Army officer, wrote that the Comanche used signal fires and that the Army troops used fire to keep the Indians at bay.

Clements, Frederick E. and Ralph W. Chaney  

Clumine, Steve and Maurice Davis  

Cook, Orator Fuller

Cooper, Charles F.

Cottam, Walter P.
1961  *Our Renewable Wild Lands–A Challenge*. Salt Lake City, UT: University of Utah Press. Notes that the Paiute were burning the grasslands in the journals of Father Silvestre Veles de Escalante in 1776.

Cottle, H.J.

Crandall, C.S.
1901  *Natural Reforestation and Tree Growth on the Mountains of Northern Colorado*. Washington, DC: USDA Division of Forestry. Author thinks that lightning fires were rare.

Cutright, Paul Russell (ed.)

Cutter, Bruce E. and Richard P. Guyette

Darrah, William Culp

de Oviedo y Valdez, Gonzalo Fernandez

de Vaca, Alvar Nunez Cabeza
1907  “The Narrative of Alvar Nunez Cabeza de Vaca.” Pp. 3-126 in Frederick W. Hodge and Theodore H. Lewis (eds.) *Spanish Explorers in the Southern United States, 1528-1543*. The Narrative of Alvar Nunez Cabeza de Vaca. The Narrative of the Expedition of Hernando de Soto by the Gentleman of Elvas. The Narrative of the Expedition of Coronado, by Pedro de Castaneda. New York, NY: Charles Scribner’s Sons. 411 pages. Reprinted several times, including in 1984 & 1990 by the Texas State Historical Association in Austin, TX. Numerous mentions of Indian set fires, including one note that “the Indians of the interior [Karankawa people]...go with [fire] brands firing the plains and forests within their reach, that mosquitos may fly away, and at the same time drive out lizards and other things from the earth for them to eat.”

de Vaca, Alvar Nunez Cabeza with Adolf Bandelier (translator)
1905  *The Journey of Alvar Nunez Cabeza de Vaca & His Companions from Florida to the Pacific, 1528-1536*. New York, NY: A.S. Barnes. Reprinted in 1973 by AMS Press, New York, NY. Notes on page 92-93 about Indians in Texas were burning the plains and timber to drive off mosquitos, gather lizards, kill deer, as well as “deprive the animals of pasture, compelling them to go for food where the Indians want [them to go for easier killing].”

de Vaca, Alvar Nunez Cabeza with Cyclone Covey (translator & ed.)
1993  *Adventures in the Unknown Interior of America [Alvar Nunez Cabeza de Vaca’s Travels]*. Albuquerque, NM: University of New Mexico Press. Notes Indian fires in Texas for hunting.
1939  Note to Omer Stewart on Papago burning. See Stewart (2002). Author notes the Papago Indians using fires to improve seed yield and clear mesquite brush along the Sonora/Arizona border in an area some 70 miles long by 20 miles wide.

Dieterich, John H. and Alden R. Hibbert  

Doane, Gustavus C.  

Dodge, Richard I.  

Drucker, Philip  
1941 Culture Element Distributions: XVII, Yuman-Piman. University of California Anthropological Records, Vol. 6. Author notes that the Yuma and Pima tribes along both side of the lower Colorado River used fire for driving game—including rabbits and quail—and improving Chia patches. The Maricopa, Pima, Yavapai, Walapai, Mohave, Cocopa, Papago tribes in Arizona used fire as well. Also that the Shivwits band of Southern Paiutes in northern Arizona, southern Utah, and southern Nevada used fire for antelope and rabbit drives.

du Pratz, Le Page with T. Beckett (translator)  

Egan, Howard R. and William M. Egan (ed.)  
1917 Pioneering the West, 1846 to 1878; Major Howard Egan's Diary. Also Thrilling Experiences of Pre-frontier Life Among Indians; Their Traits Civil and Savage and Part of Autobiography Inter-related to His Father's. Salt Lake City, UT: Skelton Publishing. 302 pages. The author notes that the Shoshoni used fires for rabbit hunting along the Utah/Nevada border.

Ehrenberg, Herman with Charlotte Churchill (trs.)  

Escalante, Silvestre Veles de and J.S. Alter (ed.)  

Ewers, John C.  

Farnham, Thomas Jefferson  
1843 An 1839 Wagon Train Journal: Travels in the Great Western Prairies, the Anahuac and Rocky Mountains, and in the Oregon Territory. 108 pages. Reprinted many times. The author notes that fire was used in 1839 to deprive enemies of cover near Ft. Hall, Idaho.
Fehrenback, T.R.
1968  Lone Star: A History of Texas and the Texans. New York, NY: Collier Books. Cites Cabeza de Vaca from the early 16th century “those from farther inland..go about with a firebrand, setting fire to the plains and timber so as to drive off the mosquitos, and also to get lizards and similar things which they eat, to come out of the soil. In the same manner they kill deer, encircling them with fires, and they do it also to deprive the animals of pasture, compelling them to go for food where the Indians want (page 23).” Also see the De Vaca listings above.

Ferris, Warren Angus with Paul Chrisler Phillips (ed.)
1940  W.A. Ferris: Life in the Rocky Mountains (Diary of the Wanderings of a Trapper in the Years 1831-1832). Denver, CO: The Old West Publishing Co. 365 pages. Ferris notes on pages 103-107 and 215 that the Flathead Indians set fires in the Big Hole area (9/1/1831) and Pioneer Mountains area (9/2/1831), as well as along the Snake River and Lemhi Range (8/19/1831) and the Bitterroot River (8/13/1833) in Montana.

Fish, Suzanne K.


Fisher, R.F., M.J. Jenkins, and W.F. Fisher

Flores, Dan

Foti, T.I. and S.M. Glenn

Fowler, Catherine S.
1962-84  Ethnographic Notes, from Fieldwork Among the Northern and Southern Paiute, Intermittently Approximately 30 Months. Notes in Catherine Fowler’s possession. See next listing.

Fremont, John C.
1887 *Memoirs of My Life*. Vol. 1. Chicago, IL: Belford, Clarke, & Company. Notes Indian burning in the Cokeville, Soda Springs, and Boise areas of Idaho on 8/24-26/1843 and 10/6/1843 on pages 202-211, 221, 254, 263-267, and 317, as well as the Kemmerer area of Wyoming on 8/19-20/1843 and the LaGrande and Pendleton areas of NE Oregon on 10/17/1843 and 10/23/1843.

Gabriel, H.W.

Gartner, F.R. and W.W. Thompson

Gifford, Edward W.

Gleason, Henry Allen
1913 “The Relation of Forest Distribution and Prairie Fires in the Middle West.” *Torreya*, Vol. 13: 173-181. The author notes on page 175 that fire was used in Illinois and that there is “no record of a prairie fire [that was] produced by lightning.”

Graves, Henry Solon

Greene, Jerome A.
1982 *Slim Buttes, 1876: An Episode of the Great Sioux War*. Norman, OK: University of Oklahoma Press. 192 pages. On page 9, the author notes that the Sioux and Cheyenne traditionally set fires to the prairies in the Little Bighorn River area of SE Montana when they moved their summer camps. Usually, by late August the vast area between the Big Horn and Powder Rivers was set ablaze to provide abundant forage for the following spring.
1991 *Yellowstone Command: Colonel Nelson A Miles and the Great Sioux War, 1876-1877*. Norman, OK: University of Oklahoma Press. 333 pages. On pages 102-5, Colonel Miles was forced to halt his campaign against the Sioux along Cedar Creek (SE Montana) to start backfires as the Indians were continually setting fires in advance of the Army troops.

Griffin, Duane
Gruell, George E.


Guyette, Richard P., R.M. Muzika, and Daniel C. Dey
2002 “Dynamics of an Anthropogenic Fire Regime.” Ecosystems, Vol. 5, #5: 472-486. Study of the Current River Watershed in Missouri where fire frequencies were associated with the following tribes (and their years of occupation): Quapaw (1650-1830), Osage (1650-1840), Cherokee (1770-1840), Delaware (1770-1840), and Shawnee (1770-1840).

Habeck, James R.


Hadley, Diana and Thomas E. Sheridan

Hafen, Leroy R. and Ann W. Hafen (eds.)

Hamilton, William T.

Harvey, LeRoy Harris
1908 “Floral Succession in Prairies-Grass Formation of Southeastern South Dakota.” Botanical Gazette, Vol. 46: 81-86, 277. The author on page 86 that the prairies were there before the Indians, thus they were not responsible for their creation.

Hemphill, M.L.

Hensel, R.L.


Higgins, K.F.

1984 “Lightning Fires in North Dakota Grasslands and in Pine-Savanna Lands of South Dakota and Montana.” *Journal of Range Management*, Vol. 37: 100-103. Author notes that some 103 fires that were documented in the October-March time frame were probably Indian-set.

Hill, Willard Williams

1938 *The Agricultural and Hunting Methods of the Navaho Indians*. Yale University Publications in Anthropology 18. New Haven, CT: Yale University Press. 198 pages. On page 122, the author notes that the Navaho used fires for hunting.

Houck, Louis

1908 *A History of Missouri from the Earliest Explorations and Settlements until the Admission of the State into the Union*. Chicago, IL: R.R. Donnelley and Sons. Author notes that Indians set fires in Missouri.

Hodge, Frederick Webb and Theodore H. Lewis


Hough, Franklin B.

1882 *Report on Forestry, Submitted to Congress by the Commissioner of Agriculture*. Washington, DC: U.S.G.P.O. See Part VII–Forest Fires (pages 128-259) for many mentions Navaho, Cocopa, and other Indians setting fires. On p. 61 Navaho setting fires in the White Mountains of Arizona; p. 67 the Cocopa of the lower Colorado River were setting fires for seed collection; p. 177 in Houston Co. in TX; p. 196 in Douglas, Boulder, Rio Grande and Weld Counties in CO; 197-98 in Beaver, Kane, Salt Lake, and Sevier Counties in UT; p. 199 in Colfax, Moa, Socorro Counties in NM; p. 202-03 in Clackamas and Clatsop Counties in OR; and p. 206 in King and Thurston Counties in WA. Many notes on light burning by settlers & human caused fires. Also see the East references by the same author.

Hough, Walter


Houston, Douglas B.


Irving, Washington

1832 *A Tour on the Prairies, Over the Hunting Grounds of the Osage and Pawnee Indians, in the Far West, on the Borders of Mexico [in 1832]*. London, England: John Murray. 335 pages. The author notes in Chapter 13 that the Osage were setting fires in the prairie on the western side of the Arkansas River in Colorado, then again on October 23, 1832, he recounts that the prairie fire was set by Indians.
Irving, Washington (continued)

1837  *The Adventures of Captain Bonneville, U.S.A. in the Rocky Mountains and the Far West. Digested from His Journals and Illustrated from Various Other Sources.* New York, NY: Thomas Y. Crowell & Co. Reprinted many times. In 1832, while in the Black Hills of SD, Irving noted that “above the forks of the Platte the grass does not burn” (page 39), also in 1835 a forest and prairie fire burned in the Blue Mountains of NE Oregon for weeks (probably set by the Nez Perce Tribe) on pages 261-264 and 269 and burning was done by the Shoshoni for crop management near Boise.

Jack, John G.


James, Edwin

1822 *Account of an [the Major Stephen H. Long] Expedition from Pittsburgh to the Rocky Mountains Performed in the Years 1819, 1820...* 2 volumes, 503 and 442 pages respectively. Reprinted in 1966 by University Microfilms of Ann Arbor, MI. Report of the Slavey hunter using fire to turn a battle against the Sioux and Crees, as well as use by the Sioux to force out some Omaha people.

Johnson, Olga Wedemeyer


Joutel, Henri and William C. Foster (ed.)

1998 *The La Salle Expedition to Texas: The Journal of Henri Joutel, 1684-1687.* Austin, TX: Texas State Historical Association. Mentions several instances (pages 52, 82, 94, 102, 106, 176, 185, 209) of the Karankawa people setting fires in Texas in the Matagorda Bay (“Then I had the men camp as well as possible, having them make huts or sheds which they covered with grass from a nearby prairie which the Indians had earlier set fire...[p. 82]” and “we found a lone Indian hut and saw that the Indians had set fire to the grass in the area [p. 102]), and along the Brazos, Trinity, Neches, and Red Rivers. In Washington County he found that “the Indians had recently set fire to the countryside, and much of it was black and covered with the ashes of burned grasses (p. 185). Finally, on p. 209, he recounts that along the Neches River, “we laid down our baggage and put our horses out to pasture where there was a very fine grass at that time, for the Indians had set fire [to the grass] during the fall. The grass had grown again very beautiful and green.”

Jurney, David

2001 “Fire Frequencies Along the Gulf Coastal Plain of Southeastern North America.” *Proceeding of the Talltimbers Fire Ecology Conference, Calgary, Canada, October 2001.* Extensive discussion on Indian and settler set fires in the gulf-coast area, especially Texas and Arkansas.

Kaib, J. Mark


Kaib, Mark, Christopher H. Baisan, Henri D. Grissino-Mayer, and Thomas W. Swetnam

Kaye, M.W. and Thomas W. Swetnam  

Kelly, Isabel T.  

Kelly, Isabel T. and Catherine S. Fowler  

Kruse, William H., Gerald J. Gottfried, Duane A. Bennett, and Humberto Mata-Manqueros  

Kurz, Rudolph Friederic with Myrtis Jarrell (translator) and J.N.B. Hewitt (ed.)  

Ladd, Douglas  

Lehmann, V.W.  

Leiberg, John B.  


Leopold, Aldo  

Levine, F. and T. Merlan  
Los Alamos, NM: USDI National Park Service, Bandelier National Monument. No literature found on Indian use of fire in the monument.

Lewis, David Rich

Lewis, Meriwether and William Clark with John Bakeless (ed.)

Lewis, Meriwether and William Clark with Frank Bergon (ed.)

Lewis, Meriwether and William Clark with E. Coues (ed.)

Lewis, Meriwether and William Clark with Gary Moulton (ed.)

Lewis, Meriwether and William Clark with Reuben Gold Thwaites (ed.)
1959 *Original Journals of Lewis and Clark Expedition.* Five volumes. New York, NY: Antiquarian Press. Especially volumes 2 and 3 (page 286). Reprinted in 1969 by the Arno Press, Inc. of New York City. The explorers note Indian-set fires on 7/20/1805 at Hauser Lake, 7/25/1805 at Three Forks, 8/4/1805 at Big Hole River, 8/15/1805 at Horse Prairies, 8/23/1805 at the Clark Canyon Reservoir in Montana, then on 8/30/1805 along the Salmon River, 8/31/1805 near the Lemhi River, and 6/25/1806 along the Lochsa River. All three sites are in Idaho and the tribes were the Flathead and the Pend d’Oreille.

Linn, William A.
1902 *The Story of the Mormons.* New York, NY: MacMillan. The author notes that on May 4, 1847, the Indians set fire to the prairie near Grand Island along the Platte River.

Loope, Lloyd L. and George E. Gruell

Lowie, Robert H.
1924 *Notes on Shoshonean Ethnography.* American Museum of Natural History Anthropological Papers 20. The author notes that the Ute tribe used fire in ecosystems.
Mann, Charles C.
2002 “1491: Before it Became the New World, the Western Hemisphere was Vastly More Populous and Sophisticated than has Been Thought—an Altogether More Salubrious Place to Live at the Time than, Say, Europe. New Evidence of Both the Extent of the Population and its Agricultural Advancement Leads to a Remarkable Conjecture: The Amazon Rain Forest May be Largely a Human Artifact.” \textit{The Atlantic Monthly}, Vol. 289, #3 (March): 41-53. Notes on page 50 Indian-caused fires in the Hudson River Valley, and in the Midwest prairies.

McCune, B.

Mann, Charles C.
2002 “1491: Before it Became the New World, the Western Hemisphere was Vastly More Populous and Sophisticated than has Been Thought—an Altogether More Salubrious Place to Live at the Time than, Say, Europe. New Evidence of Both the Extent of the Population and its Agricultural Advancement Leads to a Remarkable Conjecture: The Amazon Rain Forest May be Largely a Human Artifact.” \textit{The Atlantic Monthly}, Vol. 289, #3 (March): 41-53. Notes on page 50 Indian-caused fires in the Hudson River Valley, and in the Midwest prairies.

Marshall, A.G.

Mathews, Andrew Salador

Matthews, G.B.

Matthews, Washington
1897 \textit{Navajo Legends}. Memoirs of the American Folk-Lore Society 5. On page 89, there is a Navajo legend about setting out fires in the ecosystem.

Maximillan, Prince with Reuben Gold Thwaites (ed.)

Miksicek, C.K.


Mills, Nellie I.
1963 \textit{All Along the River: Territorial and Pioneer Days on the Payette [River Valley in Idaho]}. Montreal, ONT: Payette Radio Limited. Author notes that Indians set out fires in the earliest settlement days in the Payette country of Idaho.

Montana Historical Society
that DeLacy saw Indian fires in the Gallatin River country of Montana on 9/18/1863.


Moore, Conrad T.
1972 “Man and Fire in the Central North American Grassland 1535-1890: A Documentary Historical Geography.” Ph.D. dissertation. Los Angeles, CA: University of California. The author notes on page 115 that the Apache and Sioux used fires extensively on the prairie grasslands. Author notes that prairie fires were not caused by lightning (only 0.5%), rather by Indians (99.5%).

Morgan, R. Grace


Morino, K.A.

Morris, Edmund

Morris, Sandra L.

Mullan, John


1863 Report on the Construction of a Military Road from Fort Walla-Walla to Fort Benton. Washington, DC: U.S.G.P.O. 363pp. Appendix letter 3/16/1860 by P.M. Engle, one of the engineer military road crew, that on 7/31/1859 while descending Engle Mountain on the divide between Coeur d’Alene and St. Joe Rivers their Indian guide “set fire to the woods himself, and informed us that he did it with the view to destroy a certain kind of moss...which deer feed on in the winter season....[so that the] deer are obliged to descend into the valleys for food, and thus they have a chance to kill them.”

Neukumet, V.B. and H.L. Meridith
1988 Haisinai, A Traditional History of the Caddo Confederacy. College Station, TX: Texas A&M University Press.
Nisbet, Jack

Nuttall, Thomas

Olmsted, Frederick Law

Onken, T.L.

Palmer, Joel with Reuben Gold Thwaites (ed.)

Park, Willard Z.
1933-40 “Ethnographic Notes on Approximately 15 Months of Fieldwork Among the Northern Paiute of Pyramid Lake, Walker River, Reno, Dayton, Carson Sink, Yerrington.” Manuscript in the possession of Catherine S. Fowler. Notes that the Northern Paiute used fires for food production.

Parker, Kathleen C.

Peirce, Earl S.

Peters, Erin F. and Stephen C. Bunting

Petersen, Kenneth Lee

Plummer, Fred G.

Powell, John Wesley
1878 *Report on the Lands of the Arid Region of the United States, with a More Detailed Account of the Lands of Utah.* Washington, DC: U.S.G.P.O. Reprinted in 1962 with Wallace Stegner (ed.) by The Belknap Press of Harvard University, Cambridge, MA. Notes that John Wesley Powell of the U.S. Geological Survey reported Indian burning throughout the mountains of Utah in 1870 on pages 24-29 and 113. He also wrote, on page 28, that “the fires can, then, be very greatly curtailed by the removal of the Indians and once protected from fires, the forests will increase in extent and value.”

Powell, John Wesley (continued)
Powers, Robert P. and Janet D. Orcutt (eds.)

Punchbauer, Truman C. and Franklin O. Carroll
1993 *Snapshot in Time: Repeat Photography on the Boise National Forest 1870-1992*. Boise, ID: USDA Forest Service, Boise National Forest. Citing Matthews (1981), Mills (1963), Steel, et al. (1986), and several oral histories, the authors note on pages 12 and 28 that Indians in the area burned the ecosystems, including a fire set in the fall by Indians north of Cascade near McCall, ID, “They’ve [the Indians] been up here fishing all summer. They’re leaving and they’re burning off this underbrush so it’ll be clear next summer so they can get through the woods.”

Pyne, Stephen J.

Rapraeger, E.F.
1936 “Effect of Repeated Ground Fires upon Stumpage Returns in Western White Pine.” *Journal of Forestry*, Vol. 34, #7 (July): 715-718. On page 715, the author questions whether the Indians or lightning set the fires in a research plot near Orofino, ID.

Ray, Verne
1942 *Culture Element Distributions: XXII, Plateau*. University of California Anthropological Records, Vol. 8, #2: 95-262. The author notes that the Klikitat, Kalispell, Lower Carrier, Kutenae, Coeur d’Alene tribes used fire, while the Umatilla did not use for to drive game.

Raynolds, William F.

Rea, Amadeo M.
1979 *Once a River: Bird Life and Habitat Changes on the Middle Gila*. Tucson, AZ: University of Arizona Press. Notes that the Pima tribe used fire in ecosystems.

Rea, Amadeo M., Gary Paul Nabhan, and K.L. Reichhardt

Rice, Lucile A.

Robbins, William G.
Robbins, William G. and Donald W. Wolf

Rogers, Harrison

Rolston, H.

Romme, William H. and Don G. Despain

Romme, William H., L. Floyd-Hanna, D. Hanna, H. Grissino-Mayer

Roosevelt, Theodore
1893 The Wilderness Hunter: An Account of the Big Game of the United States and its Chase with Horse Hound and Rifle. New York, NY: Putnam’s. 279 pages or 472 pages in the presidential edition. Note: The compiler is unsure if this is the correct Roosevelt book. The future president wrote that in September 1886, while on an extended hunting trip through the Vermilion and Bull River Valleys of northwestern Montana, that “the Indians, of whom we met a small band, – said to be Flatheads or their kin, on a visit from the coast regions, had set fire to the woods not far away, and the smoke became so dense as to hurt our eyes...Then we had two days of incessant rain...but when this cleared we found that it had put out the fire and settled all the smoke, leaving a brilliant sky overhead.”

Russell, Osborne with Aubrey L. Haines (ed.)

Ruxton, George Frederick with Horace Kephart (ed.)

Sampson, H.C.

Sargent, Charles Sprague

Sauer, Carl O.
Schaeffer, Claude D.  

Seklecki, Mariette T., Henri D. Grissino-Mayer, and Thomas W. Swetnam  

Seno, William Joseph  

Shear, Cornelius L.  

Sitton, Thad  
1995  Backwoodsmen: Stockmen and Hunters Along a Big Thicket River Valley. Norman, OK: The University of Oklahoma Press. Notes on p. 29 burning in the fall and spring to eliminate “ticks, fleas, snakes and other vermin from around their villages....and to make fire drives for game...”

Smith, Jared G.  

Southwell, Carey  

Spier, Leslie  

Stansbury, Howard  

Steele, R., Steven F. Arno, and K. Geir-Hayes  

Stevens, Isaac I.  
Steward, Julian H.
1938 *Basin-Plateau Aboriginal Sociopolitical Groups*. Bureau of American Ethnology Bulletin 120. Washington, DC: U.S.G.P.O. 346 pages. See page 104 for Indian use of fire, and page 278 for Shoshoni people using fire for driving deer and antelope, create grasslands, and burn off seedlings. On page 278, Steward observes that Indians “change the natural landscape by repeated firings, probably intentional as well as accidental, which burned off seedlings and created grasslands where climax vegetation would have been brush or forest.”


1943 *Culture Element Distributions, XXIII: Northern and Gosiute Shoshoni*. University of California Anthropological Records, Vol. 8, #3: 361-446. The author notes that the Shoshoni and Southern Paiutes used fire to collect and improve seed production, while the Lemhi Shoshone used fire to get rid of coyotes.

Stewart, Omer C.


1941 *Culture Element Distributions, XIV: Northern Paiute*. University of California Anthropological Records, Vol. 4, #3: 361-446. The author notes that the Achomawi tribe used fire to drive game (deer and antelope), collect seeds and grasshoppers, and improve tobacco plots.

1942 *Culture Element Distributions, XVIII: Ute-Southern Paiute*. University of California Anthropological Records, Vol. 6, #3: 231-360. Stewart notes that the Navajo and Ute people used fire for communal hunting deer, antelope, and rabbits, and improve seed plots. Southern Paiutes used fire for antelope, rabbits, tobacco plots, and seed collection. They also burned mountain meadows in southern Utah.

Stewart, Omer C. with Henry T. Lewis and M. Kat Anderson (eds.)

Stoddard, Amos
1812 *Sketches, Historical and Descriptive, of Louisiana*. Philadelphia, PA: Mathew Carey. 496 pages. On page 213, the author notes Indian-set fires in SE Missouri.

Stuart, Granville with P.C. Phillips (ed.)

Stuart, Robert with Philip Asht Rollins (ed.)

Sullivan III, A.P.
Swetnam, Thomas W. and Christopher H. Baisan


Taylor, Dale L.

Tharp, Benjamin Carroll
1925 Structure of Texas Vegetation East of the 98th Meridian. University of Texas Bulletin 2606. 100 pages. On page 56, the author notes Indian-set fires in Texas.

Thompson, E.M.S. and W.L. Thompson

Thompson, Glen A.

Thoms, Alston V. and Greg C. Burtchard (eds.)

Thornton, William Anderson
n.d. “Diary of William Anderson Thornton: Military Expedition to New Mexico [1855-56].” Electronic version on the University of Kansas web site. 39 pages. The author notes on July 30, 1855, that the Indians set two signal fires along the Arkansas River in south Colorado and Major Thornton then sent “A party of Dragoons [were] sent to examine the conditions of a large prairie fire, which had been lighted by the Indians and appeared to be approaching us.”

Timmons, Rebecca, Lucinda Hemry, Ron Hvizdak, Charlie Webster, Alston Thoms, and Mark White

Townsend, John Kirk
Notes Indian-set fires on pages 246, 273, and 356 along the Wood River near Boise in Idaho (8/16/1833) to improve grass crops. Other fires were reported near LaGrande on 9/1/1833 and along the Umatilla River on 9/3/1834, both sites in NE Oregon. See above for the original edition.

Turpin, Solveig A.

Vivier, L.

Wedel, Waldo R.
1957 “The Central North American Grassland: Man-Made or Natural?” Social Science Monographs, Vol. 3: 39-69. Washington, DC: Pan American Union. The author argues that the prairies were not “made” by Indians setting fires, rather they were a natural event caused by climate change and other factors.


Wells, Gail and Dawn Anzinger

Wells, R.W.
1819 “On the Origin of Prairies.” American Journal of Science, Vol. 1: 331-337. The author notes on page 335 that there were Indian-set fires in the Allegheny Mountains in Missouri in 1818 and along the Mississippi River in Illinois in 1819. The fires were set to assist with hunting and open forest areas for easy travel.

West, N.E.

Wheeler, Homer W.
1925 Buffalo Days: Forty Years in the Old West, the Person Narrative of a Cattleman, Indian Fighter and Army Officer. 2nd edition. Indianapolis, IN: A.L. Burt. 369 pages. Reprinted several times. Author notes on page 286 that the Cheyenne people and his Arapaho scouts set fires.

Whipple, A.W.
1854 Itinerary. Reports of Explorations and Surveys for a Railroad Route from the Mississippi River to the Pacific Ocean, 1853-1854. 33rd Congress, 2nd Session, Senate Executive Document 78, Volume 3: 1856. Washington, DC: U.S. Congress, Senate. Indians were reported setting fires near Purcell, Oklahoma, on 8/22/1854 (page 21) and near Chickasha, Oklahoma, on 8/26/1854 (page 27).

1941 A Pathfinder in the Southwest - The Itinerary of Lieutenant A.W. Whipple During His Explorations for a Railway Route from Fort Smith to Los Angeles in the Years 1853 & 1854. Norman, OK: University of Oklahoma Press. Notes on p. 61 “One of the party being ahead today looking for water, discovered two Indians setting fire to the prairie” (August 22, 1853, near Purcell, OK).

Wied-Neuwied, Maximilian  
1904  “Maximilian Wied-Neuwied 1839-41.”  In Reuben Gold Thwaites (ed.)  Early Western Travels, 1748-1846, Vol. 22 - Travels in the Interior of North America, 1832-1834.  Cleveland, OH:  Arthur H. Clark Company.  The author notes that the Iowa people used fire near Council Bluffs, Iowa, while on page 268 in the Ponoa Indian area, and on pages 259 and 281 there are reports of the Omaha tribe using fire in Nebraska.

Winchell, Alexander  

Wisizenus, Frederick A.  
1912  A Journey to the Rocky Mountains in the Year 1839.  St. Louis, MO: Missouri Historical Society.  162 pages.  Reprinted several times.  The author notes on page 64 Indian-set fires in the Soda Spring area of Idaho on 8/14/1839.

Wissler, Clark  


Work, John with Francis D. Haines, Jr. (ed.)  

Wyckoff, D.G.  

Wyeth, Nathaniel J. with Frederick George Young (ed.)  
1899  The Correspondence and Journals of Captain Nathaniel J. Wyeth, 1831-36.”  Eugene, OR: University Press.  Wyeth notes on pages 228-229 and 231 of the Indian use of fire in the Umatilla River area of NE Oregon on 9/1/1834 and the Mackay area on 8/10/1834 and the Mountain Home area on 8/17/1834, both sites in Idaho.

Zimmer, William Frederick with Jerome A. Greene (ed.)  
1998  Frontier Soldier [Private William W. Jordan]:  An Enlisted Man’s Journal of the Sioux and Nez Perce Campaigns 1877.  Helena, MT: Montana Historical Society Press.  171 pages.  On page 87, the editor notes that the Colonel Nelson Miles General Order of July 22, 1877, to the military detachment said “I wish the grass burned behind you in the whole section of the country, and the region of the Little Missouri left unsuitable for Indians or game [buffalo].” This was done to force the Indians back to the reservation.  Also several notes on Indians burning the prairies in warfare against the military – July 30, 1876 “Indians set fire to the prairie” although the fire could have been started from an Army campfire.  On August 27th, “The Indians have been setting fires in our advance, either accidental or on purpose...” Two days later, the military was doing their own burning of the prairies along the Tongue River in SE Montana – “Setting the grass on fire was continued.”
CALIFORNIA REFERENCES

Abbot, Henry Larcom

Aginsky, Bernard W.
1943  Culture Element Distributions, XXIV, Central Sierra. University of California Anthropological Records, Vol. 8, #4. See page 403. Author reports that the Miwok, Yokut, and Mono used fire.

Anderson, M. Kat
1986-92 Unpublished Western Mono, Chukchansi Yokuts, Southern Sierra Miwok and Central Sierra Miwok field notes.
Anderson, M. Kat (continued)


Anderson, M. Kat, Michael G. Barbour, and Valerie Whitworth


Anderson, M. Kat and Michael J. Moratto


Aschmann, Homer

Bancroft, Hubert H.


Bancroft, Larry, Thomas Nichols, David Parsons, David Graber, Boyd Evison, and Jan van Wagendonl


Barbour, Michael, Bruce Pavlik, Frank Drysdale, and Susan Lindstrom


Barrett, Louis A.

1935  *A Record of Forest Fires and Field Fires in California from the Days of the Early Explorers to the Creation of the Forest Reserves*. San Francisco, CA: USDA Forest Service, Pacific Southwest Region. 171 pages.

Barrett, S.A. and Edward W. Gifford

Bauer, H.L.  

Baumhoff, Martin  

Baxley, H. Willis  
1865 *What I Saw on the West Coast of South and North America.* New York, NY: Appleton. The author notes that in Yosemite Valley in the fall of 1861 “the [Miwok] Indians were in the valley clearing the ground [by burning the dried grasses]...”

Beals, Ralph L.  

Beals, Ralph L. and Joseph A. Hester Jr.  

Bean, Lowell John  
1972 *Mukat’s People: The Cahuilla Indians of Southern California.* Berkeley, CA: University of California Press. Notes grass burning by the Cahuilla Tribe to kill game animals (Pp. 34, 59, and 65, as well as enrich the soil and destroy grasshoppers and locusts (p. 34).

Bean, Lowell John (ed.)  

Bean, Lowell John and Harry W. Lawton  

Bean, Lowell John and Katherine S. Saubel  

Beard, Yolande S.  

Beckwith, E.G.  

Beemer, E.  

Bendix, Jacob  

Bennyhoff, James A.

Bicknell, Susan H.

Bicknell, Susan H., A.T. Austin, D.J. Bigg, and R. Parker Godar
1992 “Late Prehistoric Vegetation Patterns at Six Sites in Coastal California.” *Supplement to Bulletin of the Ecological Society of America (Program and Abstracts)*, Vol. 73, #2: 112.

Bigler, Henry W.

Binkley, Clark S.

Biswell, Harold Hubert

Blackburn, Thomas C. and Kat Anderson

Blackburn, Thomas C. and Kat Anderson (eds.)
1993 *Before the Wilderness: Environmental Management by Native Californians.* Menlo Park, CA: Ballena Press. Several chapters on Indian use of fire, one by Henry T. Lewis as well as his final “In Retrospect.”

Bohrer, V.T.
Bohrer, V.T., H.C. Cutler, and J.D. Sauer
Kiva, the Journal of Southwestern Anthropology and History, Vol. 35: 1-10.

Bolton, Herbert E.
1927 Fray Juan Crespi, Missionary Explorer on the Pacific Coast, 1769-1774. Berkeley, CA: University of California Press. Notes that Spanish explorer Fray Juan Crespi’s diary on 7/24/1769, that north of present-day San Diego, California, they entered an area “in parts burned by the heathen for the purpose of hunting hares and rabbits,” fire use on 8/24,1769 east of Gaviota, and on 8/29/1769 between the Santa Ynez and Santa Maria River.

Bonnicksen, Thomas M.

Bonnicksen, Thomas M., M. Kat Anderson, Henry T. Lewis, Charles E. Kay, and R. Knudson

Bouey, P.D.

Brace, C.L.

Bright, W.L.

Brown, Joseph Henry

Bryant, Edwin

Burcham, Lee T.

Chalfant, Willie A.

Chang, C.
1996 “Ecosystem Responses to Fire and Variations in Fire Regimes.” Pp. 1071-1099 in
Chever, E.E.

Christenson, L.E.

Clar, C. Raymond

Clark, Galen
1894 Letter dated August 30, 1894, to the Board of Commissioners of the Yosemite Valley and Mariposa Big Tree Grove. Yosemite National Park, CA: Yosemite Research Library.

Clarke Memorial Museum

Commissioner’s Reports
1874-1904 Biennial Reports of the Commissioners to Manage Yosemite Valley and Mariposa Big Tree Grove. Sacramento, CA: California State Printing Office. The 1880 report noted that “while the [Miwok] Indians held possession [of Yosemite Valley], the annual fires kept the whole floor of the valley free from underbrush, leaving only the majestic oaks and pines to adorn the most beautiful of parks.” The 1887-88 report noted “since the annual practice of the Indians in burning off the dried grasses and leaves has been discontinued, and even forbidden by law, the accumulation of vegetable matter has been practically undisturbed [creating a great fire hazard]...”

Cook, S.F.

Cornett, James W.

Costanso, Miguel with Frederick J. Tegert (ed.)

Curtis, Edward S.
Curtis, Edward S. (continued)

Davis, L.

de Massey, Ernest with Marguerite Eyer Wilbur (translator)
1927 A Frenchman in the Gold Rush: The Journal of Ernest De Massey Argonaut of 1849. San Francisco, CA: California Historical Society. The author notes on page 63 that the Indians along the Coast Range burned the redwoods in the spring and fall to provide pasture, make hunting easier, as well as destroy insects and reptiles.

Dixon, Roland Burrage
1908 “Notes on the Achomawi and Atsugewi Indians of Northern California.” American Anthropologist, Vol. 10: 212. The author notes fires use to drive game, collect grasshoppers, and improve seed and tobacco areas.

Dodge, J.M.

Dobyns, Henry

Driver, Harold E.

Drucker, Philip

DuBois, Cora

Duncan, F.L.

Duncan, J.W.
Ellsworth, Rodney Sydes

Engbeck Jr., Joseph H.

Ernst, Emil F.

Essene, Frank
1942  *Culture Element Distributions: XXI [Round Valley], Northwest California.*  University of California Anthropological Records, Vol. 8, #1: 1-97.  Notes on page 55 that the Lassik tribe set fires for game, improve hunting, get rid of snakes, and collect seeds.  Also that the Northern Pomo and Kato tribes used fire along the Long Valley and the top of the ridge west of Latonville.

Fages, Pedro with Herbert I. Priestley (translator)
1937  *A Historical, Political, and Natural Description of California, by Pedro Fages, Soldier of Spain.*  Berkeley, CA: University of California Press.

Farber, Alfred

Farnham, Thomas J.

Faye, Paul Louis
1923  “Notes on the Southern Maidu.”  *University of California Publications in American Archaeology and Ethnography*, Vol. 20, #3.  The author notes that the Southern Maidu used for circle hunts, clearing forests, and preparing the ground for planting seeds.

Fletcher, Francis

Font, Fray Pedro

Foster, George M.

Fritz, Emanuel
1931  “The Role of Fire in the Redwood Region.”  *Journal of Forestry*, Vol. 29, #6 (Oct): 939-950.  Discussion of Indian use of fire on pages 939-940 where some early residents say the Indians burned the forests, while others say fire was only used against enemies, drive big game, or prairie fires that escaped into the woods.  Burning was accomplished by the Indians every 4-5 years.

1932  “The Role of Fire in the Redwood Region.”  Circular 323.  Berkeley, CA: University of California Agriculture Experiment Station.  Burning was accomplished by the Indians every 4-5 years.

Galvan, P.M.

Garth, Thomas R.
1939 “Atsugewi Ethnography.” Manuscript. The author notes that the Atsugewi burned the mountain and butte areas for game by firing 5-6 butte areas per year on a rotation, while burning the higher mountain slopes every 3 years or so.

Gayton, Anna H.

Gianella, Bill
n.d. Personal communication. See Omer Stewart (2002). Notes Indians setting fires along the Trinity River in NW California “to make the springs flow.”

Gibbens, Robert P. and Harold F. Heady
1964 “The Influence of Modern Man on the Vegetation of Yosemite Valley.” California Agriculture Experiment Station Manual 36. Berkeley, CA: University of California, Division of Agriculture. 44 pages. Authors note Miwok set fires in citing Baxley (1865) and several Biennial Reports of the Commissioners to Manage Yosemite Valley and Mariposa Big Tree Grove.

Gibbs, George

Gifford, Edward W.

Gifford, Edward W. and Stanislaw Klimek
Gifford, Edward W. and Alfred L. Kroeber

Goddard, Pliny Earle

Goldschmidt, Walter
1939 “Hupa Field Notes.” Manuscript. The author notes that “Hupa burned out [the] whole Hupa valley and other small flats, occasionally the forest. Burnt to increase grass supply and to drive game. Burned yearly…”

Gould, Richard A.

Greenlee, J.M. and J.H. Langenheim

Gruell, George E.

Hamlin, M.W.

Harrington, John Peabody
1932 *Tobacco Among the Karuk Indians of [Northern] California.* Bureau of American Ethnology Bulletin 94. 284 pages. Mentions on pages 63-64 and 103 about fire use by the Karok tribe for wild rice, huckleberry bushes, acorns, tobacco patches, and to eliminate snakes. The burned in the summer and fall.
Harrington, John Peabody (continued)

1943  *Culture Element Distributions: XIX, Central California Coast.* University of California Anthropological Records, Vol. 7, #1: 1-46. Notes fire use by the Fernadeno Tribe to drive rabbits and fire used by the Emigdiano Chumash and Kitanemuck Serrano Tribes to drive antelope into enclosures.

1981  “The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution.” Microfilm. Washington, DC: Kraus International Publications. See reel 28, frame 430 for notes about fire use by the Klamath tribe in hunting deer, while on reel 25, frames 180 and 248, there are notes about fire use by the Coquille to collect tarweed seeds and to clean up huckleberry patches, and on reel 26, frame 143 notes about burning hazelnut/filbert areas every five years.

Harley, F.W.

1918  Letter dated January 30, 1918, to the forest supervisor of the Klamath National Forest from district ranger F.W. Harley. Letter classified under “Klamath - Fires.” Two pages. Noted Indians burning the national forest land for clearing, acorn harvesting, and basket making.

Hastings, Lansford W.

1845  *The Emigrants Guide to Oregon and California, Containing Scenes and Incidents of a Party of Oregon Emigrants; a Description of Oregon; Scenes and Incidents of a Party of California Emigrants.* Cincinnati, OH: George Conclin Co. 152 pages. There were Indian-set fires noted in the central valley of California.

Heady, Harold F.


Heizer, Robert F. and Albert B. Elsasser

1980  *The Natural World of the California Indians.* California Natural History Guides: 46. Berkeley, CA: University of California Press. 271 pages. Authors note on page 73 that the valley and plains people gatherer tribes/bands burned. They also note that land managers have tried to recreate Indian burning in modern days.

Henson, Paul and Donald J. Usner


Hill, Dorothy


Hinds, R.B.


Holt, Catharine

1946  “Shasta Ethnography.” *University of California Anthropological Records, Vol. 17, #5.* See pages 309-312 for notes about fire use by the Shasta and Rogue River tribes in circle hunting deer and grasshopper collection, as well a burning the hills to improve oak trees.

Horne, Stephen P.

Hough, Franklin B.

Howell, Carol L.

Hubbard, Lorenzo

Hudson, J.W.

Hutchings, J.M.


Jack, Klamath River

Jepson, Willis Linn
1910 *The Silva of California.* Vol. 2. Berkeley, CA: University of California Press. The author notes on pages 11-12 that the Nyah, Hupa, Pomo, and others burned the prairies and even the entire coast range of California.


Keeley, Jon E.


Keeley, Jon E. and C.J. Fotheringham

Keeley, Jon E., C.J. Fotheringham, and M. Morais
Kern, E.M.

Keter, Thomas S.

Kilgore, Bruce M. and Dan Taylor

Kitts, Joseph A.

Kniffen, Fred B.
1939 Pomo Geography. University of California Publications in American Archaeology and Ethnology, Vol. 36, #6: 353-400. See pages 373, 378, and 388. On page 373, the Redwood Valley “Kacho” Pomo did annual burning; while the Southwest Pomo who lived along the coast from Stewarts Point to the mouth of the Russian River burned every few years “after the first good rainfall” to keep prairies open and maintain wild oat quality.

Knowles, C.

Kotzebue, Otto von
1821 Voyage Of Discovery in The South Sea, and to Behring's Straits, in Search of a North-East Passage; Undertaken in the Years 1815, 16, 17, and 18, in the Ship Rurick. London, England: Richard Phillips and Co. 3 volumes. In vol. 3, page 48, the author notes that Indians burned to improve the productivity of areas near the San Francisco Mission.

Kroeber, Alfred Lewis
Kroeber, Alfred Lewis (continued)

1932 *The Patwin and Their Neighbors*. University of California Publications in American Archaeology and Ethnology, Vol. 29, #4: 253-423. The author notes that the Patwin along the eastern slopes of the northern Coast Range burned to get rid of insects.

1939 “Yurok Field Notes.” Manuscript. The author notes that the Yurok alternated burning by year, burning in the late summer and fall. They burnt near the villages only after the first heavy rain (early winter), Red Mountain was burnt for elk grazing. Redwoods were burnt on a 3-5 year cycle, while pine nuts trees and tan oaks on a 3-year cycle.


Kruska, Dennis G.


La Perouse, Jean F.


Lee, Melicent H.


Leiberg, John B.


Lewis, David Rich


Lewis, Henry T.


Lewis, Henry T. and Theresa A. Ferguson


Loeb, Edwin M.


Longhurst, William M., A. Starker Leopold, and Raymond F. Dasmann

Loud, Llewellyn L.

McCarthy, Helen

McCreary, Douglas and Gary Kerr

McMillin, J.H.

Maender, G.

Marryat, Frank

Martin, G.

Martinez, Dennis
1998 “Wilderness with or without You.” *Earth First!,* Vol. 18, #5 (May-June): 1, 13. Notes that the Karuk, Shasta, and Takelma SW Oregon and NW California, as well as the Ojibway, Ottawa, and Potawatomi still use fire in the Great Lake states.

Mensing, S.A.

Miller, Joaquin

Minnich, Richard A.

Moerenhout, Jacques Antoine with Abraham Nasatir (ed.)
Mooney, James  
1890 “Notes on the Cosumnes Tribes of California (Obtained from Colonel Rice, 1850).” *American Anthropologist*, Vol. 3. On page 260, the author notes the use of fire to collect grasshoppers.

Moore, Conrad T. 

Moraga, J.J. 

Muir, John 

Olmstead, David Lockwood and Omer C. Stewart 

Olmsted, Frederick E. 
1911 "Fire and the Forest: The Theory of Light Burning." *Sierra Club Bulletin*, Vol. 8: 43-47. The author concludes on pages 43 and 46 that Indian-set fires were bad for the environment.

Olmstead, Roger R. (ed.) 

Ortiz, Bev 

Palou, Fray Francisco with Herbert Eugene Bolton (ed.) 
1926 *Historical Memoirs of New California, by Fray Francisco Palou, Translated into English from the Manuscript in the Archives of Mexico*. Berkeley, CA: University of California Press. 422 pages. Palou reported the use of fire in the ecosystem by Indians in California.

Parker, Albert J. 


Parker, Kenneth W. 

Patencio, Chief Francisco with Margaret Boyton 
1943 *Stories and Legends of the Palm Springs Indians*. Los Angeles, CA: Times-Mirror Co. Author notes that the Cahuilla tribe used fires around the native palm trees.
Peri, David W. and Scott M. Patterson


Peri, David W., Scott M. Patterson, and J.L. Goodrich

Pilarski, Michael (ed.)

Pilling, A.R.

Potts, Marie

Powers, Stephen

Redding, G.H.H.

Reynolds, Richard Dwan

1959 "Effect of Natural Fires and Aboriginal Burning Upon the Forests of Central Sierra Nevada." Masters thesis. Berkeley, CA: University of California. 268 pages. Notes that 35 tribes in California used fire to increase the yield of seed crops, 33 tribes used fire to drive game, and 22 tribes used fire to stimulate the growth of wild tobacco.

Ringland, Arthur

Ryan, William Redmond
1850 *Personal Adventures in Upper and Lower California in 1848-1849; with the Author's Experience at the Mines. Illustrated by Twenty-three Drawings, Taken on the Spot*. 2 volumes (347 and 413 pages). London, England: William Shoberl, Publisher. In volume 1, no page 208 there is a notation about an Indian-set fire near San Jose, and on pages 302 and 307 fires set in the San Joaquin Valley.
Sampson, Arthur W.  
1944 *Plant Succession on Burned Chaparral in Northern California*. University of California Agriculture Experiment Station Bulletin 685. Berkeley, CA: University of California Press. 144 pages. On p. 129, the author wrote that Indians setting fire to the ecosystem was small in scale, yet he notes that the Pomo near Willits used fire for the collection of aniseed. Also, the author notes Indian-set fires near Palo Alto and the coast in 1769-1770 and in the Russian River area north of San Francisco. On page 20, the author states “study of Indian burning in California is historically interesting, but of little application in the present-day effort of brush suppression.”!!

*San Francisco Daily Evening Bulletin*  

*Santo Bautista Mission*  
1800 Report from Monterey. Notes that Indians start fires near the Mission, which was near Monterey Bay in California. Also the report states that on 7/2/1800 fire was used as a weapon.

*Santa Barbara Mission*  

Schenk, S.M. and Edward W. Gifford  

Schlichmann, Margaret E. and Irene D. Paden  

Scott, Edward B.  

Shipek, Florence C.  


Silver, S.  

Simpson, Lesley Byrd  
Skinner, C.N. and C. Chang  

Spier, Leslie  

Steward, Julian H.  
1933 *Ethnology of the Owens Valley Paiute*. University of California Publications in American Archaeology and Ethnology, Vol. 33: 223-350. Notes fire use by the Mono Lake and Ash Valley Paiutes to drive rabbits, fire used by the Ash Valley Paiutes to drive antelope, and fire used by the Owens Valley Paiutes to drive deer.


Stewart, Omer C.  

Stewart, Omer C. with Henry T. Lewis and M. Kat Anderson (eds.)  

Stuart, J.D.  

Sugihara, Neil G., Lois G. Reed, and James M. Lenihan  
1987 “Vegetation of the Bald Hills Oak Woodlands, Redwood National Park, California.” *Madrona*, Vol. 34: 193-208. Authors note that Indian burning must have been frequent in the lower elevation oak woodlands, prairies in the Coast Range forests, and in the Sierra range.

Taylor, A.S.  
1860-63 “The Indianology of California.” California Notes column in the *California Farmer* (weekly), San Francisco, CA. The author notes Indian-set grass fires.

Thompson, Lucy  

Timbrook, Jan, John R. Johnson, and David D. Earle  
USDI Fish and Wildlife Service
1985  *Santa Barbara Island Liveforever (Dudleya traskiae) Recovery Plan.* Portland, OR: USDI Fish and Wildlife Service. The report notes that Indians used fire in much of the coastal regions of California, including the Channel Islands. However, the role of Indian-set fires on the Santa Barbara Islands is not known.

Vale, Thomas R.

Vallejo, Mariano Guadalupe
1836  Treaty with the Wappo Indians. In Marian L. Lothrop’s Ph.D. 1927 thesis at the University of California, Berkeley, CA. In article 4, there are words to stop the Wappo Indians from burning.

Vankat, John L.
1977  “Fire and Man in Sequoia National Park.” *Annals of the Association of American Geographers,* Vol. 67: 17-27. The author notes that lightning, which is frequent, is always present at the start of forest fires in the park, although Indians set fires to increase browse for wildlife and food plants.

Voegelin, Erminie Wheeler
1942  *Culture Element Distributions: XX, Northeast California.* University of California Anthropological Records, Vol. 7, #2: 47-252. See page 53 for use of fire by the Maidu in a game hunting circle fire and for seed collection. The Wintun people also used fire and the Achomawi used fire to drive game, collect grasshoppers and seeds, and improve tobacco plots.

Wallace, William J.

Weaver, John E. and Frederic E. Clements

Wendorf, Michael Andrew

Woolfenden, W.B.
PACIFIC NORTHWEST REFERENCES INCLUDING OREGON, WASHINGTON,
CASCADE AND COAST RANGES, AND THE GREAT BASIN.

Abbot, Henry Larcom

Adamson, Thelma
1926-7 “Unarranged Sources of Chehalis Ethnology.” Melville Jacobs Collection, box 77, parts I and II. Seattle, WA: University of Washington Archives. Notes that some prairie areas were burned specifically for the production of blackberries.

Agee, James K.

Aikens, C. Melvin (ed.)

Albini, Frank A.

Ames, Kenneth M. and Herbert D.G. Maschner
1999 *Peoples of the Northwest Coast: Their Archaeology and Prehistory*. London, England: Thames and Hudson. Notes that the Klickitats and Cowlitz of SW Washington used fire for prairie areas to increase camas and other plants, as well as to hunt deer.
Applegate, Jesse


Armstrong, A.N.

Arno, Stephen F. and Steven Allison-Bunnell.

Ashland Tidings
1892 Story about the Indians burning the grassy hills in the southern Rogue Valley in Oregon. *Ashland Tidings*, March 3, 1892.

Atzet, Thomas and D.L. Wheeler

Barnett, H.G.

Barnosky, A.D.

Beckham, Stephen Dow

1977 *The Indians of Western Oregon: This Land was Theirs*. Coos Bay, OR: Arago Books. Notes the Jesse Applegate story (see above) of burning tarweed in the fall by the Kalapuya Tribe. Notes Indian and settler fires set in the Willamette Valley, coastal redwoods, and inland pine forests.


Beckham, Stephen Dow, Kathryn Anne Toepel, and Rick Minor

Boag, Peter G.

Booth, Douglas E.
1994 *Valuing Nature: The Decline and Preservation of Old-Growth Forests*. Lanham, MD:

Bork, Joyce L.

Bourdeau, Alex

Boyd, Robert T.

Boyd, Robert T. (ed.)

Brackenridge, William D. with Ottis Bedney Sperlin (ed.)

Brown, Joseph

Brown, Robert
1868 “On the Vegetable Products, Used by the Northwest American Indians as Food and Medicine, in the Arts, and in Superstitious Rites.” Transactions of the Edinburgh Botanical Society, Vol. 9: 378-396. See page 382 for notes about fires used in the gathering process.

Bruckart Sr., John "Ray"

Bryan, Alan

Bunting, Robert
Burke, Constance J.

Burns, Robert

Burtchard, Greg C. and Robert W. Keeler

Capoeman, Pauline K. (ed.)

Carter, Tolbert
1916  “Pioneer Days.”  Pp. 65-103  Transactions of the Thirty-Fourth Annual Reunion of the Oregon Pioneer Association, Portland, June 14, 1906...  103 pages.  See page 68 for a description in the late summer of 1846 of Modoc Indians burning the tule/bulrushes along the edge of Tule Lake—then partly in south-central Oregon—that were burned for unspecific reasons, but signaling and warfare were possible.

Clark, Robert Carlton
1927  History of the Willamette Valley, Oregon.  Volume I.  Chicago, IL:  The S.J. Clark Publishing Company.  Mentions Indian burning by the Kalapuya Tribe on pages 33, 52, and 69, and give a good description of the burned terrain along the Willamette River and the foothills.

Clarke, Samuel A.

Clyman, James
1984  Journal of a Mountain Man.  Missoula, MT: Mountain Press Publishing Company.  Notes that in the fall of 1844, an emigrant party was traveling through the Grande Ronde Valley in NE Oregon where “Indians as is their habit...set fire to the grass.”

Collins, June M.

Cooper, James G.


Cornutt, John M.

Coville, Frederick V.
1898  "Forest Growth and Sheep Grazing in the Cascade Mountains of Oregon."  USDA Division of Forestry Bulletin No. 15.  Washington, DC:  U.S.G.P.O.  Several mentions of the Indian use of
fire on pages 19-33, including that “at certain seasons it was their custom to set fires in the mountains intentionally and systematically.”


Cox, Ross 1831 Adventures on the Columbia River, Including the Narrative of a Residence of Six Years on the Western Side of the Rocky Mountains Among Various Tribes of Indians Hitherto Unknown, Together with a Journey Across the American Continent. 2 volumes. New York, NY: J.J. Harper. Reprinted many times. Author notes on pages 46-47 that the Nez Perce and Spokane tribes used fire for deer hunting between the Okanogan and Spokane Rivers in NE Washington.


Deur, Douglas 1997a “Native American Gardening on the Oregon Coast: The Uses of Fire.” Commentary from the Oregon North Coast, Cannon Beach, Oregon.

1997b “Was the Northwest Coast Agricultural?” Paper presented at the American Association for the Advancement of Science meeting in Seattle.

2002 “A Most Sacred Place: The Significance of Crater Lake Among the Indians of Southern Oregon.” Oregon Historical Quarterly, Vol. 103, #1 (Spring): 18-49. Mentions on page 32 about the Indians burning the berry patches on the west side of Crater Lake in the fall to increase berry production.


Dickson, Evelyn 1946 “Food Plants of Western Oregon Indians...” Masters thesis. Palo Alto, CA: Stanford University. Notes that the western Oregon Indians, affiliation not mentioned, burned the hazelnut/filbert areas after the nuts were gathered, probably in the fall.


Douglas, David with John Davies (ed.)  

Down, Robert Horace  

Downs, James F.  


Drucker, Philip  

Ebel, Isaac N. and Mrs. Ebey with Victor J. Farrer (ed.)  

Fahnestock, George R. and James K. Agee  

Filloon, Ray M.  

Fremont, John C.  
1887  *Memoirs of My Life*. Vol. 1. Chicago, IL: Belford, Clarke, & Company. Notes Indian burning in the Cokeville, Soda Springs, and Boise areas of Idaho on 8/24-26/1843 and 10/6/1843 on pages 202-211, 221, 254, 263-267, and 317, as well as the Kemmerer area of Wyoming on 8/19-20/1843 and the LaGrande and Pendleton areas of NE Oregon on 10/17/1843 and 10/23/1843.

French, David  


French, Katherine, et al.  
Gibson, James R.  

Gilsen, Leland  

Goddard, Pliny Earle  

Goodall, George S.  
1903 “The Upper Calapooia [River Valley in Western Oregon].” *Oregon Historical Quarterly*, Vol. 4, #1 (March): 70-77. On page 70 is a mention of the Kalapuya Tribe burning the foothills in the 1840s.

Gray, W.H. with Thompson Coit Elliott (ed.)  

Griffiths, D.  

Gruell, George E.  

Habeck, James R.  

Hannon, Nan and Richard K. Olmo (eds.)  
1990 *Living with the Land: The Indians of Southwest Oregon - Proceedings of the 1989 Symposium on the Prehistory of Southwest Oregon.* Medford, OR: Southern Oregon Historical Society. 153 pages. Numerous mentions of Rogue Tribe Indian use of fire. Also includes an article by Henry T. Lewis (see references under his name).

Harrington, John Peabody  
Harrington, John Peabody (continued)
1981 “The Papers of John Peabody Harrington in the National Anthropological Archives of the Smithsonian Institution.” Microfilm. Washington, DC: Kraus International Publications. See reel 28, frame 430 for notes about fire use by the Klamath tribe in hunting deer, while on reel 25, frames 180 and 248, there are notes about fire use by the Coquille to collect tarweed seeds and to clean up huckleberry patches, and on reel 26, frame 143 notes about burning hazelnut/filbert areas every five years.

Harvey, Athelstan George

Haswell, Robert
1941 “The Narrative of a Voyage etc. [2nd Voyage of Robert Gray’s ship Columbia to the Pacific Northwest].” Pp. 161-289 in Frederic W. Howay (ed.) *Voyages of the "Columbia" to the Northwest Coast 1787-1790 and 1790-1793*. Massachusetts Historical Society Collection Vol. 79. Boston, MA: Massachusetts Historical Society. Reprinted in 1990 by the Oregon Historical Society Press, Portland, OR. One brief mention on page 30 on August 5, 1788, near the boundary of Oregon and California, he saw columns of smoke “the Countrey must be thickly inhabited [by Indians] by the maney fiers we saw in the night and Culloms of smoak we would see in the Day time...” No attribution as to cause, but Indian signal fires would be likely.

Helfrich, Prince
1961 "Coming of the Indians [in the Fall to the Cascade Range Mountains of Western Oregon]." Column in the *Eugene Register-Guard* dated July 14, 1961. Published in Eugene, OR. Discussion of the Warm Springs Reservation Indians burning the mountains in the fall to create easier access and to increase spring and summer forage for horses and big game.

Heusser, C.J.

Hines, Gustavas
1881 *Wildlife in Oregon*. New York, NY: Hurst & Co., Publishers. Mentions of prairie and forest fires in August 1837 in the upper Willamette Valley and the mid-Umpqua Valley on pages 96 and 98, then again on September 1st while coming back on the same trail (page 118). These fires were most likely Indian-set.

Holt, Catharine
1946 “Shasta Ethnography.” *University of California Anthropological Records, Vol. 17, #5*. See pages 309-312 for notes about fire use by the Shasta and Rogue River tribes in circle hunting deer and grasshopper collection, as well a burning the hills to improve oak trees.

Hoskins, John
Hough, Franklin B.  
1882 *Report on Forestry, Submitted to Congress by the Commissioner of Agriculture.* Washington, DC: U.S.G.P.O. See Part VII–Forest Fires (pages 128-259) for many mentions Indians setting fires. On p. 177 in Houston Co. in TX; p. 196 in Douglas, Boulder, Rio Grande and Weld Counties in CO; 197-98 in Beaver, Kane, Salt Lake, and Sevier Counties in UT; p. 199 in Colfax, Moa, Socorro Counties in NM; p. 202-03 in Clackamas and Clatsop Counties in OR; and p. 206 in King and Thurston Counties in WA. Many notes on light burning by settlers & human caused fires. Also see the East references by the same author.

Hubbard, Lorenzo  
1861 Manuscript. Berkeley, CA: University of California, Bancroft Library. Notes that the Tututni ritually burned the hills every spring and fall at the mouth of the Rogue River in SW Oregon to ensure the return of the salmon.

Hunn, Eugene S. with James Selam and Family  

Impara, Peter  

Ingram, Douglas C.  
1928 “Grazing ad a Fire Prevention Measure for Douglas Fir Cut-Over Land.” *Journal of Forestry,* Vol. 28, #8: 998-1005. Author notes on page 998 that Indian burned large areas in the Pacific Northwest to create pastures.

Jacobs, Elizabeth  

Jacobs, Elizabeth with William Seaburg (ed.)  

Jacobs, Melville  
n.d. “Galice Creek [SW Oregon] Field Notebooks.” Melville Jacobs Collection, box 104, notebook 126. Seattle, WA: University of Washington Archives. See page 97 where fires were used by the Klamaths for hunting.


Jacobs, Melville (ed.)  
1945 *Kalapuya Texts.* University of Washington Publications in Anthropology, Vol. 11. Seattle, WA: University of Washington. 394 pages. See pages 26-27 where during the summer there was grass burning to catch and eat grasshoppers for the Santiam Kalapuya group.

Johannesen, Carl L., William A. Davenport, Artimus Millet, and Steven McWilliams  

Kaye, T.N., K. Connelly, and K. Finney  
Kaye, T.N., K.L. Pendergrass, K. Finley, and J.B. Kaufman

Kiona, Mary
1953 “Testimony of Mary Kiona, in Cowlitz vs. the United States.” Transcripts of Proceedings Before the Indian Claims Commission, Docket No. 197, Record Group 279, Box 837. Seattle, WA: National Archives and Records Administration.

Knox, Margaret A.

Kruckeberg, Arthur R.

LaLande, Jeff

LaLande, Jeff and Reg Pullen

Langston, Nancy


Leiberg, John B.

Lee, Joseph D.
1916 “Annual Address.” Pp. 55-65 in Transactions of the Forty-First Annual Reunion of the Oregon Pioneer Association, Portland, June 19, 1913... 94 pages. See page 58 for this account—probably from around 1848—about the Kalapuya tribe in Polk County, OR: “By burning the grass the Indians had kept down the brush, and one could drive almost anywhere with a team...”
Leopold, Estella B. and Robert Boyd  

Lewis, Henry T.  

Lewis, Henry T. and Theresa A. Ferguson  

Lowie, Robert H.  
1938 “Subsistence.” In Franz Boas (ed.) General Anthropology. Boston, MA: D.C. Heath and Co. 718 pages. On page 290, the author notes that Indians along the North Pacific Coast and Vancouver Island used fire to manage the berry patches.

Lutke, F.P. with Basil Dmytryshyn (translator) and E.A.P. Crownhart-Vaughn and Thomas Vaughn (eds.)  

Lyman, Horace Sumner  

Mack, Cheryl  


McLeod, Alexander Roderick  


McLeod, Alexander Roderick with Doyce B. Nunis Jr. (ed.)  
Marryat, Frank

Martinez, Dennis
1998 “Wilderness with or without You.” *Earth First!,* Vol. 18, #5 (May-June): 1, 13. Notes that the Karuk, Shasta, and Takelma SW Oregon and NW California, as well as the Ojibway, Ottawa, and Potawatomi still use fire in the Great Lake states.

Meany, Edmund S.
1915 *Vancouver’s Discovery of Puget Sound.* New York, NY: The Macmillan Company. Vancouver noted that “It is possible that most of the clear spaces [around the Indian villages] may have been indebted, for the removal of their timber and underwood to manual labor.”

Minto, John
1898 “A Paper on Forestry Interests.” Part of the *Report of the Secretary of the State Land Board of Horticulture on Forestry and Arid Lands.* Salem, OR: W.H. Leeds, State Printer. He reports that Indians from the Warm Springs Reservation every fall season burned the berry patches and grasses in the dry lake beds of the Cascade Range of Oregon.

Minto, John (continued)
1900 “The Number and Condition of the Native Race in Oregon When First Seen by White Men.” *Oregon Historical Quarterly,* Vol. 1, #3 (March): 296-315. Revised and reprinted on pages 41-55 in Minto’s *Rhymes of Early Life in Oregon and Historical and Biographical Facts* (c.1912), Salem, OR: Statesman Publishing Co. Several mentions of Indian use of fire.


1908 "From Youth to Age as an American: Chapter II Learning to Live on the Land." *Oregon Historical Quarterly,* Vol. 9, #2 (June): 127-172 and Vol. 9, #4 (Dec): 374-387. Mention on page 152 of the Kalapuya Tribe burning to renew the camas grounds, berry patches, and grass lands, then on page 153 mention is made of the Molalla Tribe in the western Cascade Range burning to improve big game range and berry crops.

Moir, William and Peter Mika

Moravets, F.L.

Morris, William G.


Morwood, William
Mosgrove, Jerry L.  

Munger, Thornton T.  

Nisbet, Jack  

Nordhoff, Charles  

Norton, Helen H.  

Norton, Helen H., Robert Boyd, and Eugene Hunn  

Ogden, Peter Skene with Thompson Coit Elliott (ed.)  

Ogden, Peter Skene with Kenneth G. Davies (ed.)  

Ogden, Peter Skene with E.E. Rich (ed.)  

Ogden, Peter Skene with Glyndwr W. Williams (ed.)  
1971 *Peter Skene Ogden’s Snake Country Journals, 1827-1828 and 1828-29.* London, England: Hudson’s Bay Record Society. See pages 8, 143, 157, and 161 for Indian burning at Independence Valley on 6/7/1829 and in the Santa Rosa Mountains on 6/7/1829 (both sites in Nevada) and near Malheur Lake in southern Oregon on 6/20/1829.

Oregon State Board of Forestry  
2001 *Northwest Oregon State Forests Management Plan.* Salem, OR: Oregon State Board of Forestry. The plan has a few mentions on page 15 that Indians burned the landscape before settlers arrived in the 1830s and 40s.
Oregonian, The
1899a “On the Cascade [Range Forest] Reserve.” The Oregonian, October 11. Newspaper published in Portland, Oregon. The article was taken from reports by the Salmon B. Ormsby, Superintendent of the Cascade Range Forest Reserve, which he noted that “Indians from the [Warm Springs] reservations and the half-breeds...set most of the fires, by leaving their camp fires burning when moving from one place to another” [in the summer and fall of 1899].

1899b “Fires in Forest Reserve.” The Oregonian, December 9. Newspaper published in Portland, Oregon. The article was taken from a report by the Salmon B. Ormsby, Superintendent of the Cascade Range Forest Reserve, which he noted that Indians set eight fires in the forest during the summer and fall of 1899 - probably Warm Springs Reservation people, perhaps Molalla Tribe.

Orton, Molly and Elizabeth Harney

Pioneer of 1847

Plummer, Fred G.

Poesch, Jessie

Pullen, Reg

Putnam, Roselle with Sheba Hargreaves (ed.)

Radford, Sarah B. Finley
1929 “A Sketch of Pioneer Days: In Honor of My Parents and Grandparents, Pioneers of Oregon.” Pp. 23-29 in Transactions of the Fifty-Fourth Annual Reunion of the Oregon Pioneer Association, Portland, Thursday, June 17, 1926, and Other Matters of Historic Interest. 29 pages. See page 27 for this account—probably from around 1845—about the Kalapuya tribe along the Calapooia River in Linn County, OR: “Indians had kept the underbrush burned to afford a hunting ground; so timbered region were open...”

Ray, Verne
1942 Culture Element Distributions: XXII, Plateau. University of California Anthropological Records, Vol. 8, #2: 95-262. The author notes that the Klikitat, Kalispell, Lower Carriers, Kutenae, Coeur d’Alene tribes used fire, while the Umatilla did not use fire to drive game.

Reid, Kenneth C., John A. Draper, and Peter E. Wigland
Reagan, Albert
1934 “Plants Used by the Hoh and Quileute Indians.” *Transactions of the Kansas Academy of Science*, Vol. 37: 55-70. Notes that these tribes on the western slopes of the Olympic Peninsula used fire in prairie areas to clear them of ferns, so that when the new fern shoots would sprout, the deer would come to be hunted.

Riddle, George W.
1920 *Early Days in Oregon: A History of the Riddle Valley*. Myrtle Creek, OR: Myrtle Creek Mail for the Riddle Parent Teachers Association. Reprinted many times. 111 pages. Notes that the Umpqua Indians used fire extensively. See pages 37 and 46 for Indian burning in the summer to produce a fall crop of grass when the rains started.

Ringland, Arthur

Ripple, William J.

Robbins, William G.

Robbins, William G. and Donald W. Wolf

Ross, John Alan

Saint-Amant, Pierre Charles Fournier De
1854 *Voyages en Californie et dans l’Oregon Par M. de Saint-Amant Envoye du Gouvernement Francais, in 1851-1852*. Paris, France: L. Maison. Notes on page 264-66 that the Umatilla Sahaptin tribe set the prairies on fire at the end of the summer in NE Oregon. The fires were set for game hunting and open the forest for pasturage.

Sapier, Edward

Sauter, John and Bruce Johnson
1974 *Tillamook Indians of the Oregon Coast*. Portland, OR: Binfords and Mort. 196 pages. Mentions on page 76 that the Tillamook Indians of coastal Oregon did spring burning of the Nehahkanie Mountain and surrounding hills to stimulate new browse to attract deer and elk, make easier hunting and travel, and drive small game to traps.
Schenk, S.M. and Edward W. Gifford  

Schultz, Cheryl B. and Elizabeth E. Crone  

Scott, Harvey W.  

Shaw, B.K.  

Shinn, Dean A.  


Soeriaatmadja, Roehajat Emon  

Spier, Leslie  
1938 *The Sinkaietk or Southern Okanagon of Washington*. General Series in Anthropology No. 6. Menasha, WI: George Banta. 264 pages. The author notes on page 19 that the Colville people used fire for driving game animals about every 3 years.

Sperlin, Ottis Bedney  
1931 *The Bradenridge Journal for the Oregon Country*. Seattle, WA: University of Washington Press. The author noted that burning by the Kalapuya Indians was accomplished to make open prairie land, harvest seeds, improve hunting, concentrate big game in unburned areas, and promote the growth of seed bearing plants.

Stanton, William  

Stewart, Omer C.  

Stewart, Omer C. with Henry T. Lewis and M. Kat Anderson (eds.)  

Storm, Jacqueline  
Strozut, George  

Surdam, Elmer  
1937  “Indian Affairs of the Late Eighteenth and Early Nineteenth Centuries.”  *CCC Camp Cascadia Cannonade*, November 16, 1937: 11-12, 15.  Mentions burning by the Willamette Valley Kalapuya Tribe/Bands “to create grass land for the game [animals] and to keep down big forest fires.”

Taylor, R.J. and T.R. Boss  

Teensma, Peter D.A.  

Thilenius, John F.  

Tobie, Harvey E.  

Towle, Jerry C.  

1979  "Settlement and Subsistence in the Willamette Valley [of Oregon]:  Some Additional Considerations."  *Northwest Anthropological Research Notes*, Vol. 13, #1 (Summer): 12-21.  Points out that vegetation of today is not the same as it was when white settlers first saw it.


Townsend, John Kirk  
1978  *Narrative Journey Across the Rocky Mountains*.  Lincoln, NE:  University of Nebraska Press.  The author notes on page 163 about Indians that had burned the grasses and trees “Blasted by the ravaging fires of the Indians” and on page 246 that the Umatilla Indians on 9/3/1835 “ignited” a prairie on the opposite side of the Umatilla River in NE Oregon.  Originally published in 1839.

Townsend, John Kirk with Reuben Gold Thwaites (ed.)  
1966  *Narrative of a Journey Across the Rocky Mountains in 1834*.  New York, NY:  AMS Press, Inc.  Notes Indian-set fires on pages 246, 273, and 356 along the Wood River near Boise in Idaho (8/16/1833) to improve grass crops.  Other fires were reported near LaGrande on 9/1/1833 and along the Umatilla River on 9/3/1834, both sites in NE Oregon.

U.S. Department of Agriculture  
1949  *Trees:  The Yearbook of Agriculture, 1949*.  Washington, DC:  U.S.G.P.O.  On page 20, there is mention of Indian use of fires in ecosystems.  See also the Bruckart (1949) listing in the same volume.
Vatter, Barbara Amy Breitmayer
1971  “A Forest History of Douglas County, Oregon, to 1900: A Microcosmic Study of
fires.  She notes that in the Umpqua Valley, there were different types of burning in the
ecosystems.  On pages 30-31, in the southern part of the county, burning was on the mountains
by the Takelma, Cow Creek, and Umpqua.  On page 43 & 51, she notes that the Yoncalla
branch of the Kalapuya burned to create grasslands, but when the settlers arrived, they
prevented the Yoncalla from burning (p. 67).  She indicates that the lower Umpqua-Siuslaw
tribes did not use fire extensively (p. 59 & 81 & 83).  The Molalla people burned the forests to
provide game range and berry crops (p. 62).  She notes on page 169 that the Takelma people in
the summer of 1855 burned settlers houses and forest land in the Upper Cow Creek area.

Vaughan, Warren

Vavra, Martin
2002  “3.8 Summary of Current Status and Health of Oregon’s Rangelands.”  Pp. 81-84 in Oregon
notes on page 82 that the NE Oregon forests and the Willamette Valley were burned by Indians
for thousands of years.

Vastokas, Joan M.
1969  “Architecture and Environment: The Importance of the Forest to the Northwest Coast Indian.”

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Briefly mentions Umpqua Indian Tribe burning on page 372 near the present-day city of
Sutherlin, Oregon.

Walling, Albert G.
1884  History of Southern Oregon.  Portland, OR: A.G. Walling.  See pages 219 and 334 for notes
about Takelma’s use of fire during the Rogue River War in 1853 and to “remove obstructions
to their seed and acorn gathering.”

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1959  “Ecological Changes in the Ponderosa Pine Forest of the Warm Springs Indian Reservation in
fires based on fire ecology studies made since 1903.
studies made since 1903.
1967  “Reports on Prescribed Burning on the Colville Indian Reservation, Washington, During 1943

Weller, Robert
Olympia, WA: The Olympian [Newspaper].
White, Richard


Whitlock, Cathy and Margaret A. Knox

Wilkes, Charles

1958 *Columbia River to the Sacramento*. Oakland, CA: Biobooks. In Chapter 3, Wilkes recounts the Lt. Emmon’s expedition in the summer of 1841 southward from Ft. Vancouver through western Oregon and northern California to San Francisco where he met Wilkes (who came south on a ship). They noted in the Willamette Valley several burned prairie areas, attribute another prairie fire to Indians (p. 119) on Sept. 18th near the Umpqua River, again on Sept. 22nd (p. 221) south of present-day Canyonville where the forest was burning and signaling, on the 28th (p. 126) they met a Rogue River Indian woman who said she just set “the grass and bushes on fire,” another attribution on the 29th (p. 127)

Wilkes, Charles with Richard E. Moore (ed.)
1975 *Life in Oregon Country Before the Emigration*. Ashland, OR: The Oregon Book Society. See page 118 for a description from June 1841 of Kalapuya Indians who burned the prairies in September for “drying and procuring the seeds of the sunflower...”

Williams, Gerald W. and Stephen R. Mark (compilers)

Williams, Richard L.

Winterbotham, Jerry
1994 *Umpqua [now part of Douglas County]: The Lost County of Oregon*. Brownsville, OR: Creative Images Printing. Numerous quotes and references to Kalapuya Indian fires in the Willamette Valley and Umpqua Tribe in the Coast Range of Oregon from the journals of early Hudson’s Bay Company trappers, missionaries, and settlers along the lower Umpqua River, Smith River, and Siuslaw River systems.

Work, John with Alice Bay Maloney (ed.)

Work, John with Leslie M. Scott (ed.)
1923 "John Work's Journey from Fort Vancouver to Umpqua River, and Return, in 1834." *Oregon Historical Quarterly*, Vol. 24, #3 (Sept): 238-268. Mentions on page 264 that members of the Kalapuya Tribe on July 2, 1834, were burning the dry grass prairies in the middle of the Willamette Valley near present-day Corvallis, Oregon.

Wyeth, Nathaniel J. with Frederick George Young (ed.)

1899 “The Correspondence and Journals of Captain Nathaniel J. Wyeth, 1831-6.” Eugene, OR: Oregon University Press.

Zenk, Henry B.


Zybach, Bob


Zybach, Bob with James Peterson (interviewer)


CENTRAL AND SOUTH AMERICA

Denevan, William M.

Hartmann, C.W.

Hills, T.L. and R.E. Randall (eds.)

Lewis, David Rich

Medina, E.

Sargent, Charles Sprague

Scott, Geoffrey A.J.
## Listing of Tribes that Have Documented Use of Fire

By Author and Date of Publication

(Not included on the below list are fire references that are broad in nature where no tribe/First Nation/band is mentioned, such as the Indians of Illinois or Florida or Alberta.)

<table>
<thead>
<tr>
<th>Tribe/Band</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achumawi/Achomawi</td>
<td>Dixon (1908); Kniffen (1928); Smithsonian (1978); Stewart (1941); Voegelin (1942)</td>
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<td>Birket-Smith (1918 &amp; 1929); Purchas (1906)</td>
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<td>Smithsonian (1978)</td>
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<td>Algonquin (Virginia)</td>
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<td>Apache people in general</td>
<td>Bahre (1985); Baisan (1990); Baisan &amp; Swetnam (1990 &amp; 1995); Bell (1870); Cooper (1960); Fish (1996); Hadley &amp; Sheridan (1995); Hartmann (1942); Hough (1926); Kaib (1998); Kaib, et al. (1996); Kruse, et al. (1996); Moore (1972); Morino (1996); Pyne (1982); Seklecki, Grissino-Mayer, &amp; Swetnam (1996); Swetnam &amp; Baisan (1996a &amp; 1996b)</td>
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<td>Apache (Eastern/Lipan)</td>
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<td>Ruxton &amp; Kephart (1916); Wheeler (1925)</td>
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<td>Brooks (1906); Lutz (1959); Petitot (1876); Seton-Kerr (1988)</td>
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<td>Cahuilla (Mountain)</td>
<td>Bean (1972); Drucker (1937)</td>
</tr>
<tr>
<td>Carrier (Dakelhne)</td>
<td>Johnson (1994)</td>
</tr>
<tr>
<td>Carrier (Lower)</td>
<td>Ray (1942)</td>
</tr>
<tr>
<td>Cayuse</td>
<td>Langston (1995)</td>
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<td>Cherokee</td>
<td>DeVivo (1991); Guyette &amp; Cutter (1997); Guyette, Muzika, &amp; Dey (2002); Mooney (1900)</td>
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<td>Chetco</td>
<td>LaLande &amp; Pullen (1999)</td>
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<td>Cheyenne</td>
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<td>Chilkat</td>
<td>Krause (1956); Lutz (1959)</td>
</tr>
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<td>Chilula/Chuilla</td>
<td>Bean (1972); Driver (1938); Gibbs (1853)</td>
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</table>

122
# Listing of Tribes That Have Documented Use of Fire

**By Author and Date of Publication**

(continued)

<table>
<thead>
<tr>
<th>Tribe</th>
<th>References</th>
</tr>
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<tbody>
<tr>
<td>Chimarika</td>
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<td>Chipewan</td>
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<td>Chirariko</td>
<td>Smithsonian (1978)</td>
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<td>Chukchansi/Choinumni</td>
<td>Anderson (1986-92)</td>
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<td>Timbrook, Johnson, &amp; Earle (1982)</td>
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<td>Chumash (Emigdiano)</td>
<td>Harrington (1943)</td>
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<td>Barrett (1980a &amp; 1980b); Barrett (1981a); Chase (1986); Ray (1942)</td>
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<td>Colville</td>
<td>Ross (1999); Spier (1938)</td>
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<td>Comanche</td>
<td>Bolton (1976); Clary (1978); Escalante (1928)</td>
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<td>Harrington (1981); Jacobs (1935); LaLande &amp; Pullen (1999)</td>
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<td>Costanoas (Ohlone)</td>
<td>Galvan 1968; Henson &amp; Usner (1993); Smithsonian (1978)</td>
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<td>Ames &amp; Maschner (1999); Kiona (1953); Leopold &amp; Bradley (1987)</td>
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<td>Delaware/Lenni Lenape</td>
<td>Day (1953); Denton (1670); Guyette &amp; Cutter (1997); Guyette, Heckewelder (1958); Linestrom (1925); Loskel (1794); Muzika, &amp; Dey (2002); Russell (1983); R. Smith (1906); Smithsonian (1978); Whitney (1994)</td>
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<td>Dene (Western)</td>
<td>Lutz (1959); Morice (1895)</td>
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**LISTING OF TRIBES THAT HAVE DOCUMENTED USE OF FIRE**
**BY AUTHOR AND DATE OF PUBLICATION**

(continued)

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<th>Tribe</th>
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<td>Loeb (1932)</td>
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<td>Kutchin</td>
<td>Lutz (1959); Osgood (1936)</td>
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<td>Kwakiut/Kwakiuth (Southern)</td>
<td>Boas (1934); Turner (1991)</td>
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<td>Labrador</td>
<td>Davis (1843); Low (1896); Lutz (1959)</td>
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<tr>
<td>Lassik</td>
<td>Essene (1942); Keter (1995)</td>
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<td>Lehmi Reservation people</td>
<td>Taylor (1974)</td>
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<td>Luiseno</td>
<td>Shipek (1942); Smithsonian (1978)</td>
</tr>
<tr>
<td>Machican</td>
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<td>Maidu people in general</td>
<td>Duncan (1961); Voegelin (1942)</td>
</tr>
<tr>
<td>Maidu (Northern)</td>
<td>Dixon (1905); Potts (1977)</td>
</tr>
<tr>
<td>Maidu (Southern)</td>
<td>Beals (1933); Faye (1923); Gruell (2001); Lewis (1973); Weaver &amp; Clements (1929)</td>
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<td>Makah</td>
<td>White (1975)</td>
</tr>
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<td>Mandan</td>
<td>Botkin (1995); Cutright (1969)</td>
</tr>
<tr>
<td>Maricopa</td>
<td>Drucker (1941)</td>
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<td>Massachuset</td>
<td>Day (1953); Thompson &amp; Smith (1970)</td>
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<td>Mattole</td>
<td>Driver (1938)</td>
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<td>Miami</td>
<td>Angle (1968); Hennepin (1880); McClain &amp; Elzinga (1994); Munns (1929); Seno (1985); Teas (1916); Whitney (1994)</td>
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<td>Midnooski</td>
<td>Learnard (1900); Lutz (1959)</td>
</tr>
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<td>Mingo</td>
<td>McClure (1899); Whitney (1994)</td>
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<td>Mississippian Culture people</td>
<td>Guyette &amp; Cutter (1997)</td>
</tr>
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<td>Miwok people in general</td>
<td>Aginsky (1943); Baxley (1865); Biswell (1961); Commissioners (1880 &amp; 1887-88); Ernst (1949); Fletcher (1652); Gibbens &amp; Heady (1964); Woolfender (1996)</td>
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<td>Miwok (Central Sierra)</td>
<td>Anderson (1986-92); Hudson (1901)</td>
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<td>Miwok (Eastern)</td>
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<td>Miwok (Plains)</td>
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<td>Anderson (1986-92)</td>
</tr>
<tr>
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<tr>
<td>Mohava/Mohave</td>
<td>Castetter &amp; Bell (1951); Drucker (1941)</td>
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<td>Abbot (1857); Bruckhart (1949); Minto (1898 &amp; 1908); Oregonian (1899b); Vatter (1971)</td>
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<td>Mono (Western/Monache)</td>
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<td>Cronon (1983)</td>
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<td>Nascaupee</td>
<td>Davies (1843); Lutz (1959)</td>
</tr>
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<td>Navaho</td>
<td>Gifford (1940); Hill (1938); Hough (1882); Matthews (1897); Stewart (1942)</td>
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<td>Nez Perce</td>
<td>Bancroft (1875); Cox (1831); Irving (1837); Langston (1995)</td>
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<td>Nipissing</td>
<td>Dey &amp; Guyette (1996)</td>
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<td>Nisenam</td>
<td>Beals (1933); Gruell (2001)</td>
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<td>Nisga</td>
<td>Johnson (1994)</td>
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<tr>
<td>Nongat/Nongatus</td>
<td>Driver (1938)</td>
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<td>Nuuchah-nulth</td>
<td>Bouchard &amp; Kennedy (1990); Turner (1991)</td>
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<td>Turne (1991)</td>
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<td>Nyah</td>
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<td>Ojibway</td>
<td>Martinez (1998); Theriault (1992)</td>
</tr>
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<td>Wied-Neuwied (1904)</td>
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<td>Osage</td>
<td>Guyette, Muzika, &amp; Dey (2002); Irving (1832)</td>
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**LISTING OF TRIBES THAT HAVE DOCUMENTED USE OF FIRE**  
**BY AUTHOR AND DATE OF PUBLICATION**  
(continued)

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