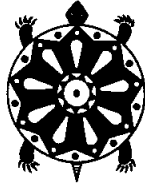


CHAPTER FIVE

CASE STUDY: THE CULTURAL RESOURCE PROTECTION PROGRAM OF THE CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION



In this chapter we present a case study from a setting with which we are most familiar: the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) Cultural Resource Protection Program. The purpose of this chapter is twofold. First, we use the CTUIR example to illustrate how many of the events mentioned in the previous chapters unfolded in a real-life setting. Second, we use it to illustrate many of the issues that we discuss in the next chapters.

The Confederated Tribes of the Umatilla Indian Reservation

The federally recognized, and sovereign, Confederated Tribes of the Umatilla Indian Reservation (the Umatilla [Imatallum], Cayuse [Wáylat-pam], and Walla Walla [Walúulapam] tribes, hereafter referred to as the CTUIR) live in northeastern Oregon, with ceded lands extending far beyond their reservation boundaries into central Oregon and southeastern Washington (figure 5.1). They were semisedentary, wintering along the Columbia River and smaller tributaries. Their nonwinter camps were mobile, moving as the different natural resources became available during the spring, summer, and fall seasons. Salmon was (and still is) a major resource for all of the Columbia River bands and tribes.

The CTUIR are a treaty tribe, and the Treaty of June 9, 1855 (ratified by Congress on March 8, 1859), is an extremely important component in the tribe's protection of its aboriginal homeland. This initial reservation

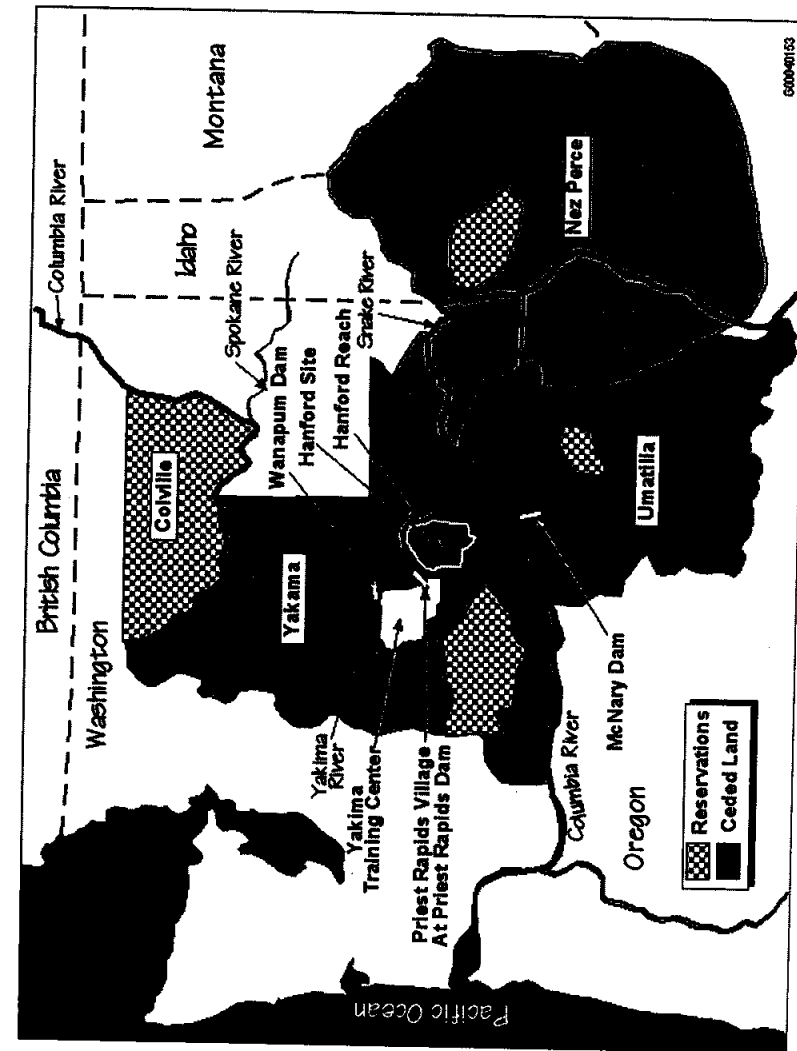
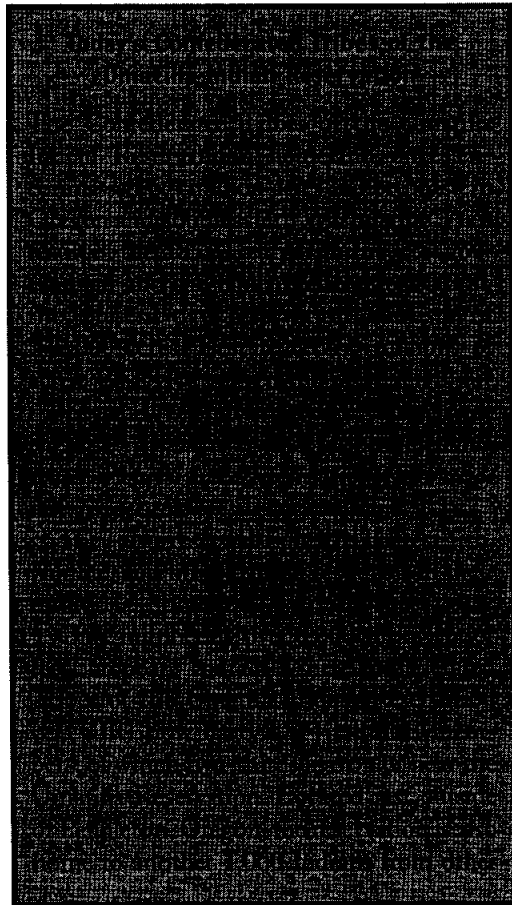


Figure 5.1. Map of the Middle Columbia showing location of the Confederated Tribes of the Umatilla Indian Reservation, other tribes in the regions, and other places mentioned in the text.

encompassed about 245,700 acres, but was later reduced when reservation lands were made available to white settlers through the allotment process. On December 4, 1888, the boundaries of the diminished Umatilla Indian Reservation were fixed to about 157,982 acres. In the 1855 treaty 6.5 million acres were ceded to the U.S. government, but the people retained the right to fish, hunt, graze cattle, and gather traditional foods and medicines at customary sites, many of which were outside the reservation. Today, through recent tribal purchases, the reservation consists of about 172,000 acres, of which over 18,000 acres are actually deeded to the tribe (see figure 5.1). Overviews of the prehistory, environment, and ethnohistory are found in Walker (1998).

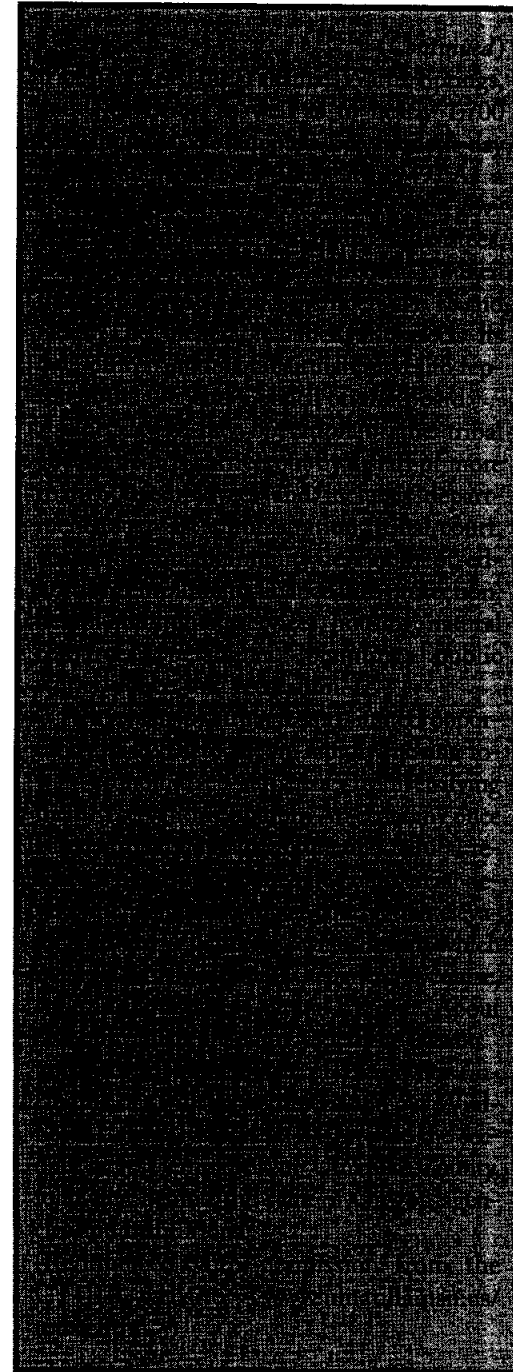
CTUIR Cultural Resource Protection Program Overview

The CTUIR Cultural Resource Protection Program began in 1987 with the “three amigos”: Paul Minthorn and Jeff Van Pelt (Nez Perce and CTUIR tribal members, respectively) and Michael S. Burney, a *Siyapo* (nonnative) from Boulder, Colorado. Michael’s involvement came through a subcontract with the Council for Energy Research Tribes under the auspices of Dr. Deward Walker, Jr., an anthropologist from the University of Colorado, Boulder. Moneys came from the U.S. Department of Energy, which had identified



the CTUIR as an “affected tribe” under the Nuclear Waste Policy Act of 1982. Plans for a high-level nuclear repository at the Hanford Nuclear Reservation, located about seventy-five miles north of the Umatilla Indian Reservation, required involvement of affected tribes in Hanford planning and implementation. The trio started working with one major goal in mind: to establish a self-sustaining cultural resource protection program (Van Pelt, Burney, and Bailor 1997).

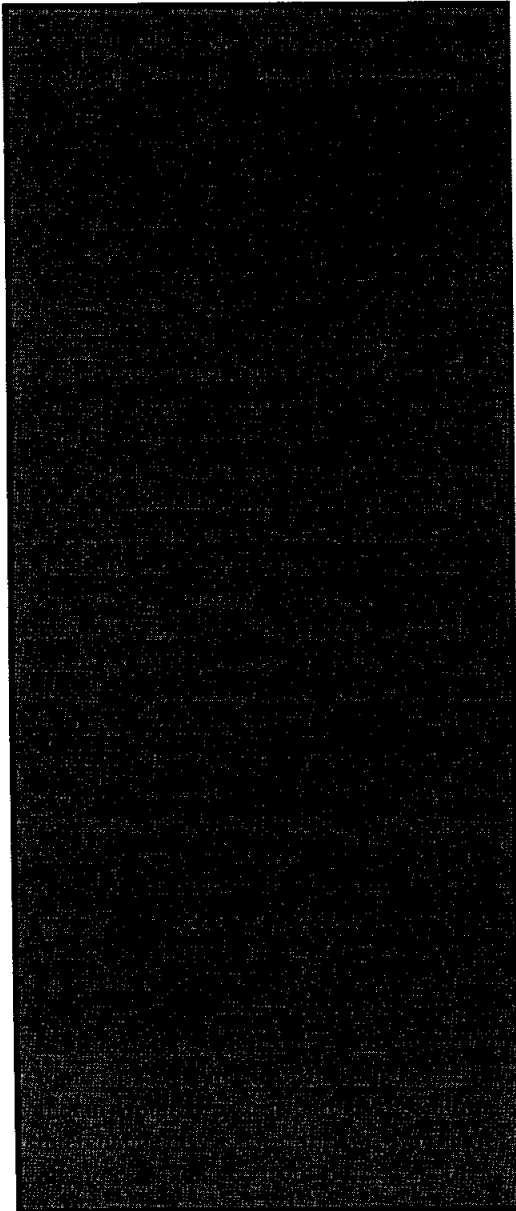
The founding concept for the new program was to empower tribal members to proactively manage their cultural resources through education, training, and employment. The context for the Tribal CRM program would be “to develop and manage a tribal program specifically driven by the Indian worldview of the Earth and all the resources on earth, natural and cultural alike” (Longenecker and Van Pelt 2000, 90). In the very early years of the CTUIR’s Cultural



Resource Protection Program, Michael and Jeff spent many days together in the field doing cultural resource inventories for the Umatilla National Forest, practicing their anthropology, and "walking in two worlds."

A main interest of the program was to combat the ongoing degradation of tribal resources through vandalism, theft, illegal trafficking, collecting, excavating, and development. As early as 1971, the Board of Trustees had passed Resolution 71-42, stating, in part, "The CTUIR did not feel it was in the best interest of the Indian community to authorize archaeological studies, treasure hunts, coin hunts, artifact searches, or any like investigation or collection efforts be allowed within or outside the boundaries of the Umatilla Indian Reservation without the specific authorization and direction of the CTUIR Board of Trustees."

For example, in 1987, while just beginning the CTUIR's program, several tribal members discovered a large number of tribal records and reel-to-reel tapes of past Board of Trustees' meetings from the 1950s-1960s, stored in the basement of a tribal building built in 1906. The building was originally used as the



school laundry and from 1923 to 1950 as classrooms for the Umatilla County District Number 44 Public School. In 1966 it was used for the Tribal Business Office and Board of Trustees' meeting hall. Unfortunately, a hot water heater had rusted through, leaking a considerable amount of water onto the basement floor and partially soaking the cardboard boxes storing the files. The boxes were immediately removed and placed in temporary storage on the second floor of the Administration Building, another historic tribal building.

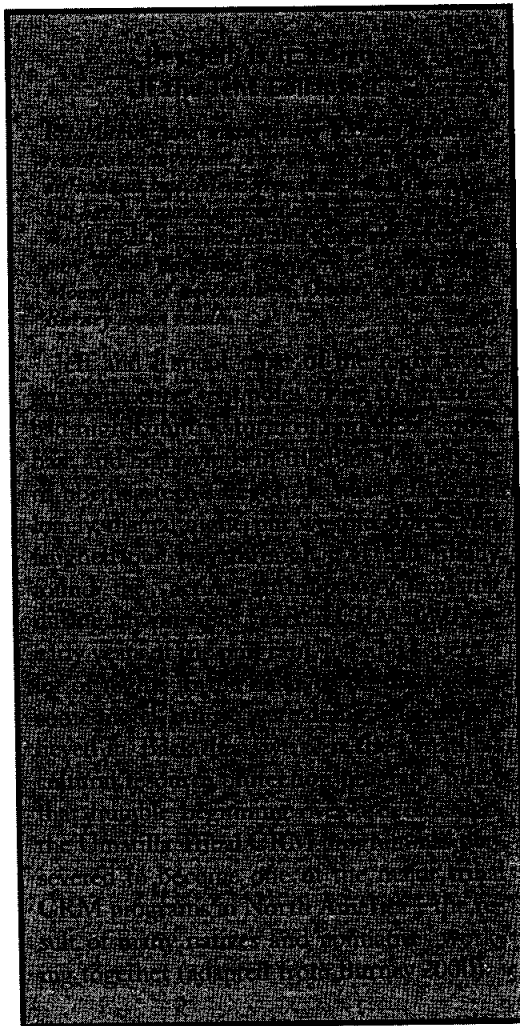
A cursory examination of this material indicated a tremendously valuable collection of data, records, past studies, reports, and audio tapes pertaining to the recent history of the CTUIR. Unfortunately, without adequate funding, this database had not been properly restored, catalogued, and archived for use by tribal researchers. The lack of building space suitable for housing the tribe's archives was problematic. Many of the historic buildings still being used on Indian reservations do not meet today's standards for fire protection, security, climate control, or other amenities ideally sought for library and research facilities. Consequently, archival and research materials may be more often found in cardboard boxes in an obscure basement of a little-used tribal building.

In addition to quickly gathering as much cultural resource management information as possible, the CTUIR staff began developing partnerships with key regulatory organizations, including the U.S. Department of Energy; the Oregon and Washington State Historic Preservation Offices; the Advisory Council on Historic Preservation, Western Divisional Office; the Bureau of Land Management; the U.S. Forest Service; the Bureau of Reclamation; the Bonneville Power Administration; the U.S. Army Corps of Engineers; the National Park Service; and the Bureau of Indian Affairs, to name a few. Staff also began attending local, state, regional, and national professional archaeological and anthropological conferences to gain support and lobby for the newly formed tribal program.

The CTUIR were eager to work not only with the non-Indian archaeological community, but with other Indian bands and tribes that have traditionally used the Mid-Columbia River as well. Early in the development of the CTUIR cultural resource protection program, the staff had the opportunity of working with the Nez Perce Tribe of Idaho, the Confederated Tribes of the Warm Springs Indian Reservation, the Yakama In-

dian Nation, the Confederated Tribes of the Colville Reservation of Washington, and the Wanapum Band, also of Washington. CTUIR staff has also consulted with the Klamath Tribe, Chiloquin, Oregon; and the Confederated Tribes of the Siletz Indians, Siletz, Oregon. During 1992, the CTUIR engaged in a joint cultural resource management project with the Nez Perce Tribe to provide the Bonneville Power Administration with inventories, limited testing, and oral histories. The CTUIR continue to partner with tribes in their quest to keep the tribal cultural resource protection movement growing.

There are many good reasons to partner with these agencies and others (e.g., private clients), when a tribe begins building alliances to support its tribal program. The Umatilla and Wallowa Whitman national forests in northeastern Oregon made significant efforts in involving regional Indian tribes in cultural resource management. For example, the Forest Service, Pacific Northwest Region, was generous enough to provide financial support for four CTUIR tribal members to attend the Forest Service Paraprofessional Rec-7 Cultural Resource Management Training Program at Otter Rock, Oregon, and Fort Worden State Park, Washington. These one-week training sessions were just introductions but perfect for tribal staff members as part of their education and training.



By 1990, the CTUIR program, only about three years old, had several achievements, which included: (1) the establishment of a tribal cultural resource archives; (2) providing education, training, and employment for tribal members; (3) preparation of a Tribal Cultural Resources Protection Act; (4) undertaking oral and written consultations with state and federal agencies, including the Idaho, Oregon, and Washington archaeological communities; (5) undertaking cultural resource inventories on the Umatilla Indian Reservation; (6) assisting with reburial of human remains; (7) participating with the Forest Service on the Columbia River Gorge Project; (8) participating with the U.S. Department of Energy in the Nuclear Waste Study Program; (9) working with other CTUIR departments to further awareness of having a tribal cultural resource program; (10) and preparing tribal cultural resource classes for federal management personnel such as the Forest Service.

The CTUIR obtained their tribal historic preservation office certification from the National Park Service in 1996. Michael S. Burney was their first tribal historic preservation officer from 1996 to 1998. Manfred E. W. (Fred) Jaehnig is presently in that position. In the early part of 2002, the CTUIR Cultural Resource Protection Program employed nearly thirty staff members—primarily tribal members, and non-Indian archaeologists based out of Mission, Oregon, and Richland, Washington. Jeff Van Pelt, an enrolled CTUIR tribal member and one of the “three amigos,” manages the program.

The Bureau of Indian Affairs as a Catalyst

In 1987 and 1988, the Bureau of Indian Affairs had been less than enthusiastic about the CTUIR's new cultural resource program. The program had opposed efforts by the Bureau of Indian Affairs to demolish one of the twelve remaining Edwardian vernacular historic buildings comprising the Mission Campus on the reservation. These twelve buildings, dating between 1890 and 1940, represented about half of the total number of structures that once existed. The building scheduled for demolition in 1991 was the most imposing one left on the grounds. Once known as the Old School, it's now referred to as the Administration Building. It is a two-story brick building with a full basement, constructed sometime before 1910. The classrooms of the Umatilla Board-

ing School were housed on the first floor, and the auditorium and chapel were on the second floor.

In 1987, in response to the issues brought up through the Mission Campus, the CTUIR Board of Trustees had passed Resolution 88-17:

It is a concern with the Board of Trustees that steps are taken promptly to protect the historic properties on the reservation from damage, destruction, or alteration and that the Board of Trustees requests the Bureau of Indian Affairs to initiate the Section 106 Review process of the National Historic Preservation Act to identify and protect historic buildings on the Umatilla Indian Reservation.

The tribal staff was eager to consult with the Bureau of Indian Affairs as co-managers in the treatment of prehistoric and historic cultural resources on the reservation. Despite repeated attempts to engage the Bureau of Indian Affairs in consultation, however, there was little response. To encourage action, the tribal staff made the following five recommendations to the Bureau of Indian Affairs:

1. That tribal staff be engaged in meaningful consultation on all cultural resource issues undertaken where the Bureau of Indian Affairs has a role;
2. That the Bureau of Indian Affairs consult specifically with the tribal staff regarding their thinking pertaining to the National Register eligibility of the Campus as a traditional cultural property;
3. That the Bureau of Indian Affairs consult the tribal staff in developing a long-term strategy for the preservation, conservation, and enhancement of the historic buildings comprising the Campus;
4. That the Bureau of Indian Affairs consult the tribal staff in developing a close working relationship in the co-management of the tribe's prehistoric and historic cultural resources; and
5. That the Bureau of Indian Affairs provide tribal staff access to data that would assist the tribes in better understanding the last 136 years of history on the Umatilla reservation (Burney 1991).

Prior to about 1988, the Bureau of Indian Affairs, its contractors, or other non-Indian groups undertook archaeological projects on the Umatilla Indian Reservation. With the inception of the CTUIR's cultural resource capability, it no longer made sense for the Bureau of Indian Affairs archaeologist to travel from Portland to undertake small cultural resource inventories. These kinds of on-reservation projects provided the funding and education, training, and employment of tribal members to assist with the archival research and on through draft and final report preparation. The CTUIR could now co-partner with archaeologists and work cooperatively on a contractual basis.

Achieving Recognition

A particular challenge revolved around the CTUIR's Cultural Resource Protection Program being accepted by state and federal agencies, as well as by the private sector, as capable of providing professional cultural resource services. With the exception of the initial Hanford project, described further on, the CTUIR's program had no experience, no track record in the cultural resource management business. The tribal staff, however, was eager to begin establishing its tribal program by obtaining and participating in any project, no matter how large or small, on or off the reservation.

When the CTUIR first began photocopying site forms and replicating inventory and site location data on U.S. Geological Society maps on file with Oregon and Washington State Historic Preservation Offices, the regional archaeologist for the Pacific Northwest Region of the U.S. Forest Service objected. He felt it inappropriate to release this site-sensitive data, especially if the information had been derived from lands administered by the U.S. Forest Service. Both state historic preservation offices released the information anyway, and the database became the beginning of the CTUIR archives.

Because of the Nuclear Waste Policy Act of 1982, the CTUIR, along with the Yakama Nation in Washington and the Nez Perce Tribe in Idaho were granted the status of "Affected Indian Tribes" by the U.S. Department of Energy and were provided with funding for their Nuclear Waste Study Programs. The Hanford Site in southeastern Washington was being considered for the storage of nuclear waste.

Both the CTUIR and the Yakama Nation have treaty-ceded lands

within Hanford's 560 square miles. The initial funding to start the CTUIR's tribal program came from the U.S. Department of Energy through the Council of Energy Resource Tribes in the mid-1980s. As early as January 1988, the CTUIR submitted a proposal to the Hanford Site, titled "Tribal Participation in Cultural Resource Management at the Hanford Nuclear Reservation." This was a bold effort, considering that the CTUIR's program was in its infancy.

The Hanford funding, however, quickly disappeared in the winter of 1989, with the Hanford Site's elimination as a potential nuclear waste repository. This loss of funding eliminated the Nuclear Waste Study Program, the newly hired archaeologist, three tribal archaeological technicians, and their supervisor. The building and offices disappeared, and the program's office was relocated in the tribal administration building. The new office was so small that one of the three staff members had to step into the hallway to open the one, very worn, file cabinet.

The loss of U.S. Department of Energy funding did bring an abrupt, though temporary, halt to the CTUIR's hopes for a cultural resource protection program. Nevertheless, the founding concept of empowering tribal members to actively manage their cultural resources continued to be pursued by the "three amigos" on a volunteer basis. The idea was to keep talking to one another, thereby continuing the dialogue and keeping the cultural resource protection program alive until Hanford's funding might reappear or alternative funding could be identified.

After the loss of the Hanford funding, alternative sources of moneys were obtained by the CTUIR contracting out their cultural resource management services. This idea was new, however, and required considerable effort to gain tribal support and approval. And equally important was establishing the procedures needed when employing tribal accounting practices. Tribal government can be very sensitive to the potential for mismanagement and contractual difficulties, resulting in a financial liability to the tribe. Convincing the tribal government of the need for a tribal program was one thing, but selling the program as self-supportive through its own contractual funding was another. The CTUIR contracting business slowly expanded. Contracts were awarded by the Bonneville Power Administration, the Bureau of Reclamation, the Forest Service, the Bureau of Indian Affairs, and various private companies and local governments. The Hanford funding eventually returned as well.

The U.S. Department of Energy's early funding, however, allowed the CTUIR to begin advertising their new tribal program by publishing and preparing cultural resource reports; establishing their archives, the foundation to any tribal program; and developing valuable professional relationships between tribal members and state and federal cultural resource management personnel. Between 1988 and 2001, the CTUIR routinely gave at least one paper, and oftentimes more, at the Northwest Anthropological Conference held annually in the Pacific Northwest. *Northwest Anthropological Research Notes*, Moscow, Idaho, has published each paper's abstract.

All of the CTUIR professional papers presented at conferences from 1988 to 1999 can be found in a special issue of the *Journal of Northwest Anthropology* (formerly *Northwest Anthropological Research Notes*; Burney and Van Pelt 2002). Topics covered include why Native Americans should be involved with cultural resource management; expectations that Native Americans had from society, agencies, anthropologists, archaeologists, and other cultural resource personnel; the need to consider other types of resources as cultural resources (which eventually became traditional cultural properties); and managing these resources holistically (which eventually became ecosystem management and, more currently, stewardship).

The CTUIR Approach to Protecting Cultural Resources

The CTUIR program emphasizes that tribal members work directly with elders in the field to provide day-to-day historical information to younger tribal members. This traditional method of teaching provides tribal youth with knowledge that is unique to elders. By adhering to this oral tradition of teaching and learning, the program supports the native system in which tribal members live.

The CTUIR program oftentimes required an oral history component as part of the Class I file and literature search and cultural resource inventory. Information was obtained from elders and other tribal members about different places on and off the reservation that would otherwise be unavailable in the background research and archaeological record. Since the late 1980s the CTUIR have accumulated a significant number of oral histories, some recorded on tape and film.

The CTUIR worldview embraces Mother Earth as sacred, so it is not surprising that the CTUIR see their aboriginal territory as abundant with resources. The CTUIR program recognizes the same kinds of prehistoric and historic resources that non-Indian cultural resource programs do, ranging from Columbia River fishing sites to chipped stone scatters in the Blue Mountains to historic buildings on the reservation. In addition to working with artifacts and features, they broadly identify a wide range of cultural resources.

Resources significant to the CTUIR include such things as the Indian people themselves, their communities, and their way of life; and Indian elders, with their unique information regarding their personal histories as well as tribal histories. Places sacred to CTUIR tribal members can include dance grounds and associated lodges; vision questing sites; sweat bath sites; monumental geological features; ritually modified areas or rock art sites; burial areas and cemeteries; boundaries between cultural, life, and geological zones; mountain passes; headwaters of streams and rivers; confluences of rivers; cascades, waterfalls, rapids, hot and cold springs; caves; gathering areas where sacred plants, stones, and other cultural materials are available; sites of historical significance; hills; lakes, such as Wallowa Lake in north-eastern Oregon; rivers; islands; cairns; and other rock alignments.

Where Does the Passion for Protection Come From?

Prior to European contact, the Indian people had effectively managed their resources, including the sacred areas of their ancestors. Since their treaty with the United States government of June 9, 1855, the Umatilla, Walla Walla, and Cayuse relinquished management of their aboriginal lands and abundant natural and cultural resources. Many Indian lands and resources are now government property, state property, or private property. Deward Walker Jr. (1991, 101) has noted, "Clearly sacred geography is a universal and essential feature of the practice of American Indian religions. Without continuing access to many sacred sites that maintain their physical integrity, most practitioners of traditional American Indian religions will be denied the opportunity to practice many vital ceremonies."

Soon after contact, however, the people lost most of their aboriginal homeland and resources that were needed to sustain a traditional way of life: water for a clean environment, where the salmon and other fish, eels,

and riverine resources so highly prized by the people for their way of life and subsistence can be found; the elk, deer, and other forest animals; the root grounds scattered throughout the Blue Mountains, which provide a multitude of edible roots traditional to the people for their everyday dietary needs; and the berry patches, especially huckleberries, likewise scattered throughout the Blue Mountains. The huckleberry and other edible berries are an important food crop that is traditional to the people. The woods and prairies traditionally used by the people are themselves a cultural resource for many reasons. The younger tribal members are being taught the importance of protecting these sacred areas on their reservations and ceded lands.

Indian elders, and others, are concerned about future activities in their traditional use areas because of the burial sites scattered throughout. In the past, tribal members were able to travel at will throughout the Umatilla National Forest for subsistence and religious uses of the land. This traditional use pattern is not a reality today. Tribal members are restricted, due to increased road development, logging activity, utilization of the natural resources by non-Indians, and increasing private land ownership.

Ethnographic resources refer to those resources associated with traditional subsistence or with sacred ceremonial, religious, or other cultural meaning for native peoples. The Hanford Reach of the Columbia River is perhaps the most striking ethnographic resource that is significant to the Umatilla, Walla Walla, Cayuse, Wanapum, Yakama, Palus, and other tribes. Not only is the history of Indian use of the Hanford Reach well documented, Indian people today continue to focus much of their attention on the river and its resources, principally fish.

These various tribes, having used the Hanford Reach for thousands of years, advocate for resource protection, while maintaining a constant vigil to protect their environment, natural resources, and cultural history. Fishing stations along the banks of the Columbia River are good examples of contemporary use areas, and they may have an archaeological component as well. The CTUIR have even suggested that the Hanford Reach itself be regarded a traditional cultural property. As noted by one researcher:

Indian people today continue to focus attention on their ancestral usual and accustomed places at Hanford and the Reach. The People came, lived, and died there representing a continuity important to middle

Columbia native peoples. The entire landscape that comprises the Hanford Site possesses considerable cultural and religious value for Indian people. (Nickens 1998, 1)

Developing a Contracting Program

The CTUIR's position is that any project requiring cultural resources undertaken on their reservation, or ceded lands, be accomplished through their tribal program. Early on, the program was awarded several contracts, primarily inventories, through the Umatilla National Forest, providing additional education, training, and employment for tribal members. The CTUIR undertook several contracts with the U.S. Forest Service in relation to cultural studies for the Columbia River Gorge National Scenic Area and the Malheur National Forest.

Likewise, the CTUIR secured a large contract with the Bonneville Power Administration to undertake inventories and testing of twenty-one fishery-enhancement locations. Additional contracts for archaeological services came from the Bureau of Reclamation, Pacific Northwest Region; the Bureau of Indian Affairs-Umatilla Agency; and the Oregon Department of Transportation. The work undertaken for these agencies was on the Umatilla Indian Reservation or on treaty-ceded lands. Projects included everything from conducting Class I file and literature searches, monitoring, Class II (sample) nondisturbing pedestrian inventories, Class III (100 percent) intensive nondisturbing pedestrian inventories, testing, oral histories, and report preparation.

Most of these projects also have an oral history report prepared to supplement the archival and archaeological field data. This aspect of tribal CRM may, more than others, actively involve older tribal members, or elders. This is, of course, a very good thing. Many elders enjoy being consulted regarding cultural and archaeological issues and appreciate the opportunity to participate. Other guidance to the program comes from the CTUIR Cultural Resource Commission.

Finding and Training a Staff to Be Self-Sustaining

The CTUIR Cultural Resource Protection Program uses a combination of tribal and nontribal members to staff the program. Nontribal members

typically have degrees in anthropology and experience in archaeology and cultural resource management. They provide the expertise required by agencies, which needs to conform to the Secretary of Interior's qualification standards. Tribal members typically staff the manager position and administrative, cultural resource crew chief, and technician positions. They provide the tribal perspective and heart needed to keep it a tribal program.

In time, the expectation is that tribal members will gain education and experience and gradually take on positions with increasing authority. While the CTUIR are open to the idea of tribal members earning degrees in anthropology with emphasis in archaeology, it is not required. If the CTUIR must continue to rely on the non-Indian community for archaeological expertise, so be it. The idea is not to turn tribal members into archaeologists, but rather to develop a cultural resource protection program that incorporates tribal values and expertise from wherever it comes.

In the beginning, few tribal members had any cultural resource experience. One of the first remedies was to send promising tribal members to a Paraprofessional Cultural Resource Management Training Program offered by the U.S. Forest Service. Afterward, they worked as summer employees in cultural resources with the Umatilla and Wallowa Whitman National Forests, thereby increasing their on-the-job cultural resource management experience without having to travel great distances from the reservation. The sensitivity of the Umatilla and Wallowa Whitman National Forests to local Indian concerns for the co-management of Indian cultural resources exemplifies a spirit of cooperation for other federal land-managing agencies.

In 1995, the CTUIR initiated the Indian Lake (Lake Humtepin) Aboriginal Lifeways, Prehistoric Artifact Recognition and Documentation Training, primarily for tribal youth (Burney, Van Pelt, and Bailor 1998). This forty-hour outdoor cultural resource certification course on the Umatilla Indian Reservation emphasized the importance of documenting prehistoric archaeological sites and the technologies utilized by peoples in the prehistoric past. Another forty hours of on-the-job training were received after completion of the outdoor session. This tribally designed course used both native and nonnative instructors and ways of teaching. Included were tribal elders; tribal staff; academics in their respective fields of anthropology, archaeology, or one of the many subdisci-

plines; state and federal historic preservation personnel; cultural resource management practitioners; and experts in aboriginal tool replication. A video, *Not Just Stones and Bones*, was produced and is now distributed worldwide through the Archaeology Channel (<www.archaeologychannel.org>).

Training Non-Indians about Tribal Perspectives

The CTUIR Program provides three various cultural resource protection-related training sessions for other tribes and state and federal agencies. One example, initiated in 1998, is the Archaeological Resource Protection Act Training for Law Enforcement (Longenecker and Van Pelt 1999), designed to teach officers how to catch and convict archaeological looters. The CTUIR staff found that other training—for example, courses offered by the Federal Law Enforcement Training Center—failed to provide an adequate tribal perspective. The CTUIR designed a two-day course that included lectures by tribal managers and tribal elders, as well as an intensive in-field component using simulated looted sites. By focusing on the harm done to Native Americans by looters, law enforcement officials lost their preconceived idea that looting was a “victimless crime” and left with a newfound commitment to stop looting.



Figure 5.2. Lloyd Barkley reviewing notes of a student in the CTUIR cultural resources technician training program.

Building on the success of the Archaeological Resource Protection Act training, the CTUIR have designed training programs for other tribes, tribal judges, and Oregon State officials. For example, the State and Tribal Summit for Oregon workshop provides training by, and for, Oregon agencies and tribes to address culture-specific concerns, beliefs, issues, ideas, and the protection and preservation of cultural resources (Longenecker and Van Pelt 2000).

Summary

Today, the CTUIR Cultural Resource Protection Program routinely undertakes all phases of cultural resource management, both on and off the

CHAPTER FIVE

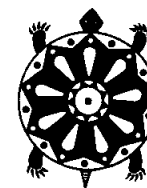
reservation. Activities include everyday Section 106 compliance activities, administering of the program, conducting file and literature searches, recording oral histories, monitoring, undertaking inventories, testing and evaluating sites, responding to inadvertent discoveries of human remains, training, sharing experiences with other tribes, interacting with agencies and universities, preparing professional papers and attending archaeological and anthropological conferences, preparing technical reports, and publishing in journals.

As the CTUIR's program grows, maintaining adequate space for tribal staff and archives is a constant challenge. Moneys are needed for curating the oral history tapes and videos, photographs, maps, and voluminous written material pertaining to the CTUIR's prehistory and history. The collection is already of amazing proportions when we consider that it didn't exist in 1987. At that time, tribal records (paper and audio tape) were scattered and in danger of being destroyed through water damage, fire, and neglect. An exciting new facility on the Umatilla Indian Reservation is the Tamástslikt Cultural Institute. Tamástslikt is an interpretive facility that houses a large variety of items, including old tribal newspapers, records, and historical photographs. Photographs from the famous Major Moorhouse collection are included. Tamástslikt is the only Oregon Trail Interpretive Center located on an Indian reservation.

As a result of the CTUIR efforts over the last fifteen years, the CTUIR Cultural Resource Protection Program is one of the larger and most effective native cultural resource management organizations in the nation. A large portion of the CTUIR's Cultural Resource Protection Program's success has been due to support from within the tribe's governing body, through the Board of Trustees, Cultural Resource Commission, elders, and leaders. Tribal members are encouraged to participate actively in the program. Sensitive issues addressed, in part, through anthropology, archaeology, oral history, and archival research are given attention by tribal teachers and elders. Tribal cultural resource management on the Umatilla Reservation demonstrates that cultural resource management can go beyond rote compliance with federal cultural resource legislation and be a true community effort.

Part II

IMPLEMENTING A TRIBAL CULTURAL RESOURCE MANAGEMENT AGENDA



Tribal cultural resource management is still evolving. Today, for example, some tribes have full-fledged programs, working daily with agencies to protect resources, while other tribes, with federal agencies located on their native lands, have virtually no involvement in agency efforts and no idea how to get started. Many honest and sincere cultural resource professionals are working with tribes to protect resources in a spirit of cooperative management; but there are also others who still believe Indians should not be involved in cultural resource management—at least, in any decision-making capacity—and do little, if anything, to facilitate their involvement. Similarly, some federal agencies live within the spirit of cultural resource legislation, having progressive programs that seek to preserve, protect, and make resources accessible. Unfortunately, other federal agencies fail to acknowledge their legislative responsibility and do the minimum amount of compliance possible. And finally, we see that tribal rhetoric is refined, but the implementation of tribal ideas lags. It's time to bridge this impasse.

In part II we present ideas on ways to keep the tribal cultural resource movement growing. We begin with chapter 6, which focuses on starting a tribal program. Certainly, any band or tribe that has started a program could write its own book describing how it got the program started and how the program has influenced tribal members' personal lives and careers, their tribe, and the cultural resources of their area. In chapter 6 we present some of the issues that we have seen or heard about and offer suggestions regarding the key ingredients that are needed to be successful.

In chapter 7, we discuss the cornerstone of tribal cultural resource management: consultation. Our intent in this chapter is to persuade archaeologists, cultural resource professionals, and agency officials that consultation is nothing to fear. In actuality, it is something to treasure.

Heritage Resources Management Series

Series editor Don Fowler, University of Nevada, Reno
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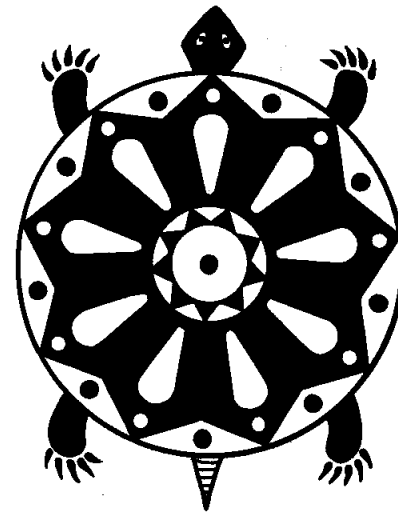
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2. *Federal Planning and Historic Places: The Section 106 Process*, Thomas F. King (2000)
3. *Assessing Site Significance: A Guide for Archaeologists and Historians*, Donald L. Hardesty and Barbara J. Little (2000)
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