

Dialogues

This issue of *CRM* is devoted to cultural resource management on Aboriginal tribal lands—under the jurisdiction of both tribes and non-tribal entities. The articles are united by one theme: communication. The communication spoken of is two-way and involves proactive listening. Every article in this *CRM* reflects an interactive dialogue of shared perspectives.

The Native American Graves Protection and Repatriation Act (NAGPRA), enacted in 1990, opened the door for dialogue about collections, but also resulted in many mutually beneficial partnerships between tribes, federal agencies, and other institutions. NAGPRA fertilized a ground-swell of energy throughout the nation. Increasing self-determination led to the creation of tribal historic preservation offices that manage their own internal cultural resources. There are currently 22 such offices and the number is growing. These offices manage the affairs that were previously administered by the state historic preservation offices. Because so many tribes—particularly in the Southwest—have strong living traditions, and in so many cases still occupy lands of their ancestors, this change is quite appropriate, and long overdue. The articles focus on projects and issues involving contemporary tribes and sites. These include compliance involving NAGPRA; site preservation of ancestral and traditional places within the jurisdiction of the National Park Service and on tribal lands; consultation processes; and object conservation issues involving state, federal, and tribal collections. Eastern Colorado and Rio Grande communities to the western borders of the Navajo Nation are represented. There is a wealth of examples of partnering projects between tribes, agencies, and institutions.

Initially, we made a decision to limit the focus to a regional geographic area covering the

Rio Grande communities, the Navajo Nation area, and one subject in eastern Colorado. In our search, we were able to connect with examples that clearly exemplify the new agenda at work.

There are many additional stories to be told within this geographical context. The restoration of Taos Pueblo 10 years ago is a benchmark of tribal self-determination in internally managing historic preservation. The tribe welcomed and used external assistance, but always controlled the process. The recognition of Taos Pueblo as a World Heritage Site affirmed the tribe's valuable preservation initiative. Other Pueblos such as Zuni and Tesuque have followed suit, revitalizing their historic centers, and thereby demonstrating their recognition that the preservation of historic and cultural fabric is integral to the survival of the culture. When the youth participate in these activities, as is demonstrated in the case studies, they gain the experience that will enable them to become the caretakers of their cultural heritage—which forms a key part of our shared heritage.

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The editors are very grateful for the persevering assistance provided by Jane Harvey and the last-minute assistance of Barbara Stanislawski.