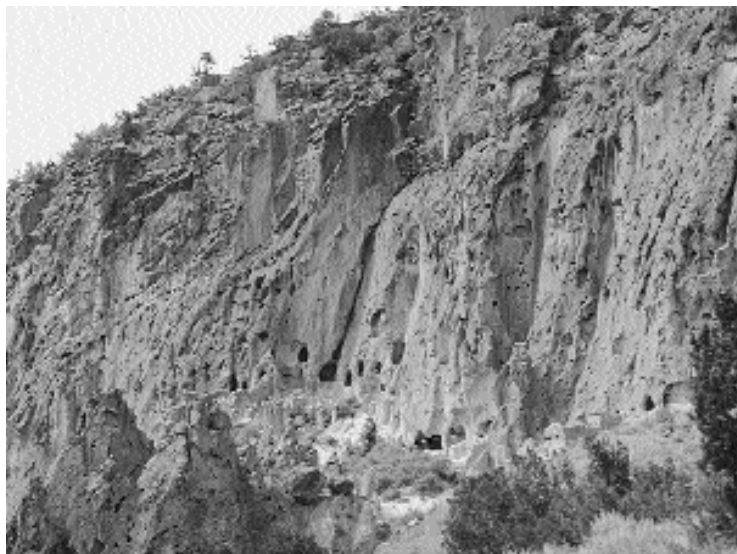


# Maintaining Traditions

## The Importance of Neighboring Tribes in the Effective Management of National Park Resources

In early May 2000, the National Park Service set a prescribed burn in Bandelier National Monument. The fire escaped and became a conflagration that devastated 47,000 acres in north-central New Mexico, leveling part of the town of Los Alamos and threatening nuclear facilities at the Los Alamos National Laboratory. The fire wreaked havoc for the people and economy of northern New Mexico and attracted national attention. Out of the ashes have come many important lessons for the National Park Service about how to best manage cultural and natural resources. One of these lessons is the importance of substantial consultation with the neighbors of national parks—in particular with traditionally associated Indian groups that possess long experience in land management. Another is that a real willingness on the part of the NPS to change and adapt plans to meet the traditional and practical concerns of associated Indian groups may well be critically important to the future of all parks and the regions that surround them.

*Cavates (alcove sites) on cliff face of Frijoles Canyon, Bandelier National Monument. Photo courtesy Intermountain Support Office-Santa Fe, New Mexico.*



The following article discusses a landmark two-phase research project initiated by Bandelier National Monument in late 1995, designed to ascertain the traditional historical basis for relationships between affiliated traditional Indian communities and park resources; to evaluate the traditional cultural and natural resources that continue to be used and valued; and to inform park managers of traditional affiliations and uses to assist in future resource management.

### **Background**

Ever since Cochiti Indian friends first introduced Adolph Bandelier to the archeological wonders of north-central New Mexico's Frijoles Canyon in the spring of 1880, many anthropologists have come to accept the critical importance of historic ties between modern Pueblo Indians and the lands that now form Bandelier National Monument.

Until about the beginning of the 16th century, Pueblo peoples occupied the lands now forming Bandelier National Monument; subsequently, they moved to villages located closer to the Rio Grande. In recognition of this occupation, President Woodrow Wilson authorized Bandelier National Monument in 1916 to "reserve [the] relics of a vanished people." The park's 32,827 acres are primarily located in Sandoval and Los Alamos counties in north-central New Mexico, but also include the discrete Tsankawi Unit, located 11 miles from the park in Santa Fe County.

Traditional groups nearest to Bandelier are the Pueblo de Cochiti, south of the Cañada de Cochiti; San Ildefonso Pueblo, north and east of the Ramon Vigil Grant, and contiguous with the Tsankawi Mesa unit of the park; and Santa Clara and San Juan Pueblos, north of the park and separated from it by Santa Fe National Forest lands, and also by the Ramon Vigil Grant and other lands surrounding Los Alamos that are



*View into Frijoles Canyon, Bandelier National Monument. Photo courtesy Intermountain Support Office-Santa Fe, New Mexico.*

managed by the Department of Energy. The nearest lands of the Pueblo of Jemez, almost entirely surrounded by Santa Fe National Forest lands, are about 6 miles to the south and west of the park. Santo Domingo Pueblo is immediately south of and contiguous with Cochiti; San Felipe Pueblo is immediately south of and contiguous with Santo Domingo. The Tewa Pueblos of Pojoaque, Nambe, and Tesuque are grouped to the east of San Ildefonso.

Other Pueblo communities not immediately adjacent to the park were included in the first phase of study: Zia Pueblo is west of and contiguous with Jemez Pueblo; Zuni Pueblo is about 140 miles west-southwest; and the Tewa-speaking community of Hano, located on First Mesa in Northern Arizona, is about 250 miles west of the park.

The park initiated the two-phase research project late in 1995. Hired as project consultants to conduct the research were ethnohistorian Dr. Frances Levine and historian/historic preservation specialist Thomas Merlan.

The project was originally designed as an ethnographic overview to document traditional uses of the cultural and natural resources within the park. The main body of the final report was intended to be a discussion of the traditional resource uses of Bandelier National Monument and the role the park plays in contemporary tribal and other traditional societies. However, as a result of consultation between the park and traditionally associated Pueblos, it gradually assumed its own character.

Its purpose shifted to describing the traditional historical bases for relationships between potentially affiliated traditional communities and park resources, and evaluating the traditional cultural and natural resources that continue to be used and valued by associated tribes. The first phase of the project became primarily a literature search, followed by a consultation with six Pueblos that had been determined, on the basis of the literature, to be traditionally associated with the park. The second phase of the project, originally designed as an ethnographic investigation of the location and nature of traditionally used cultural and natural resources within the park, was expanded to include the formation of a tribal consultation committee (with representatives from the six Pueblos whose traditional associations with the park had been confirmed); a series of meetings and field visits to enable the traditionally associated Pueblos and the park to consult on traditional concerns and management practices; and the drafting of a role and function statement for the consultation committee, and the drafting of a general agreement between the communities forming the committee and the park.

#### ***Pre-project Consultations***

Bandelier National Monument conducted a variety of consultations with Pueblo groups believed to be traditionally associated with the park (summary, Merlan and Levine 2000) prior to the present study. In 1985, the National Park Service (NPS) initiated its intensive, 10-year Bandelier Archeological Project survey and test excavations, designed to inventory the range of cultural resources in the park, to provide better interpretation of past occupations for park visitors, and to preserve the range of archeological resources (Toll 1995:vii). Between 1987 and 1991, the inventory surveyed and recorded archeological sites in a sample of about 40% of the park. The NPS informed Pueblo communities about the scope of the Bandelier Archeological Project, and met with representatives of the Pueblos of Santa Clara, Cochiti, Jemez, Santo Domingo, and San Ildefonso.

The NPS also conducted a separate consultation required by the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) with certain Pueblos regarding human remains and associated funerary objects from the Rainbow House site in Frijoles Canyon.

Also in compliance with NAGPRA, in November of 1995, Bandelier National Monument prepared a listing of all human remains and associated funerary objects obtained from archeological sites in Bandelier National Monument for which the NPS is responsible. A preliminary cultural affiliation determination, dated November 12, 1995, concluded that Pueblo sites in the park dating from the early-12th century or later were likely to be associated with all of the extant Pueblos. However, this determination was preliminary, and was not taken as conclusive. The present study reached narrower and more specific conclusions about these associations, based on the literature and on consultation with the Pueblos and tribes.

#### **Phase I: Literature Search/Preliminary Consultation**

Phase I of the study included a search of relevant published and unpublished literature, and the preparation of an annotated bibliography of more than 200 published and unpublished sources from primary and secondary materials available in regional archives and libraries, which was included in the report (*Bandelier National Monument: Ethnographic Literature Search and Consultation*. Levine and Merlan, 1997).

Phase I also included preliminary consultation with tribes in New Mexico, Arizona, Colorado, and Oklahoma. Researchers contacted 27 tribes and communities. Twenty-three of them, including all the New Mexico Pueblos, the Hopi Tribe (including First Mesa Village), and the Navajo Nation, participated in the project. The Comanche Tribe, Ute Mountain Ute Tribe, Southern Ute Tribe, and Pueblo of Ysleta del Sur did not respond in any way. This phase identified six tribes—the Pueblos of Cochiti, San Felipe, San Ildefonso, Santa Clara, Santo Domingo, and Zuni—with traditional, historic (in the general sense, and going back to Coalition times), geographic, or religious associations with Bandelier National Monument.

During a series of management meetings, the park and the Pueblos discussed proposed actions, with a view to meeting the needs of land management, public access and interpretation, and the preservation and protection of traditional values.

After determining through literature search and preliminary consultations that Cochiti, San Felipe, San Ildefonso, Santa Clara, Santo

Domingo, and Zuni are traditionally associated with Bandelier National Monument, the consultants cooperated with the park in carrying out a second round of consultations in office settings and the field.

#### **Phase II: Consultation with Tribes/Recommendations to Management**

Phase II of the project identified three other communities that assert a historic or traditional relationship with the park: the Pueblos of San Juan and Zia, and the Hopi Tribe. The Pueblo of Acoma did not assert a traditional association with the park, but asked to be kept informed of its management activities. The Navajo Nation noted the possibility that at least four Navajo clans trace their origins to Rio Grande Puebloan communities. Literature search and preliminary consultation indicated that 16 other Pueblos and tribes have no documentable traditional association with the park.

The consultation process narrowed the 27 Pueblos and tribes originally contacted down to a group of six having established traditional associations with the park. Three assert a traditional association, but have no precise information to back it up. The Navajo Nation suggests a more general association between the community and the Rio Grande Pueblos. Acoma Pueblo does not assert an association, but wishes to be kept informed, and to be party to consultation issues specifically related to the discovery of human remains and other NAGPRA materials in the park.

Consultation confirmed that 16 other Pueblos and tribes have no documentable traditional association with the park. The report resulting from the consultation recommended a process of consultation that builds on known traditional associations and involves the six Pueblos in an ongoing management relationship with the park as provided for by applicable law and regulation.

Several different types of associations between park lands and existing Pueblos emerged. Historic associations can be drawn between sites on the Pajarito Plateau and existing Pueblo communities. Religious associations are indicated by the religious use by modern Pueblo peoples of sites, resources, and landscapes within the park. Contemporary associations may be either historic or religious—or both—or may not recognizably fall into either category, but rather

consist of lands or resources used for traditional purposes such as plant collecting, pottery making, or the gathering of raw materials for crafts. Geographic associations exist by virtue of geographic proximity.

A general consultation took place on September 16, 1998, at the Laboratory of Anthropology in Santa Fe. Here, park representatives and consultants met with representatives of the Pueblos of Acoma, Cochiti, Laguna, Nambe, San Ildefonso, San Juan, Santa Clara, Taos, Zia and Zuni and a representative of the Navajo Nation. The authors submitted an executive summary of the first phase of this study to consulting tribal governments. Park representatives presented the consulting Pueblos with a detailed briefing statement concerning the proposed elements of the park's resource management covering the period 1999-2003. Tribal representatives proposed the formation of a consultation committee—a focus group or core group, made up of representatives from tribes having historic, traditional, religious, or contemporary associations directly having a traditional association with the monument; the park committed to supporting regular group meetings. Representatives of Cochiti, San Ildefonso, Santa Clara, and Zuni agreed to form a consultation committee to advise the park on matters relating to current and potential effects of management on sites, properties, and other resources having cultural and religious significance. Representatives also came up with a set of preliminary recommendations relating to tribal concerns and the management of the park.

The new Bandelier National Monument Tribal Consultation Committee held a series of meetings in 1999 and the spring of 2000. The park and the committee both agreed that consultation and management recommendations would be the province of the six committee members, while five other tribes that had asked to be kept informed (the Pueblos of Acoma, San Juan, and Zia; the Hopi Tribe; and the Navajo Nation) would be advised of committee activities and recommendations. The committee drafted a role and function

statement. They then agreed that committee membership would consist of designated tribal representatives, with methods of delegation left to the discretion of each tribe. It was also agreed that the committee would meet no less often than twice a year, and that the park would issue an annual update to the six member Pueblos each February, to ensure that the new Pueblo government would be informed about the existence, functions, and recent history of the committee.

During the series of meetings, the committee discussed a wide range of issues, including the management and preservation in the Tsankawi unit of the park; the park's Piñon/Juniper Restoration Project (in which erosion prevention is designed to preserve archeological sites by preventing the destruction of the historic environment); cavate preservation; prescribed burns; monitoring of fire effects and ecosystem health; the re-establishment of bighorn sheep; a park-wide soil survey; and the parkwide archeological survey project.

As a result of the meetings, the Bandelier National Monument Tribal Consultation Committee made specific management recommendations to the National Park Service. The Committee recommended that the National Park Service:

- Establish a general agreement between the committee and the park;
- Establish and periodically review a role and function statement for the committee;
- Maintain confidentiality with all project information;

*Visitors going into cavates (alcove sites) on the cliff face of Frijoles Canyon, Bandelier National Monument. Photo courtesy Intermountain Support Office—Santa Fe, New Mexico.*



*Cactus on the narrow area of the Tsankawi Mesa, which is the source for the name of the place—“Tsankawi.” Photo courtesy Jake Barrow.*

- Obtain funding to sustain cultural resources working groups, such as the consultation committee;
- Protect site-specific information from disclosure under federal law;
- Issue summary information and draft correspondence every February to advise the six Pueblos represented on the committee about the history, role, and functions of the committee, and to ensure continuing consultation;
- Provide training to tribal representatives, such as internships, through the NPS, universities, and museums, in the areas of resource management, fire management, cultural and natural resource surveys, and related areas;
- Share resource management and inventory reports with the committee;
- Continue to provide tribal access to areas of traditional use and concern throughout the park;
- Notify committee member tribes, and wherever possible ensure their involvement in the planning and implementation of surveys of vegetation and other natural and cultural resources, and where possible, issue survey results;
- Distribute the final report of the project to all 19 New Mexico Pueblos and to other Pueblos and tribes that have specifically asked to be kept informed;
- Incorporate site information and research on previously recorded sites into existing park review processes;
- Distribute the minutes of committee meetings to committee members and to the five additional Pueblos and tribes that have requested further information and consultation; and
- Advise tribes with no known traditional affiliation to the park that request consultation on specific management issues and specific sites or areas of traditional use and concern to request on-site consultation with the park superintendent and staff, and coordinate consultation with and through the tribal consultation committee to the fullest extent compatible with federal and tribal law.



The consultation report concluded with a discussion of the historical, religious, geographic, and contemporary associations between the park and existing tribal communities, with particular emphasis on the Pueblos of San Ildefonso, Santa Clara, Cochiti, San Felipe, Santo Domingo, and Zuni, as well as discussions about the Pueblos of Acoma, San Juan, and Zia; the Hopi Tribe; and the Navajo Nation.

#### References

- Levine, Frances and Thomas Merlan. *Bandelier National Monument: Ethnographic Literature Search and Consultation*. Prepared for Bandelier National Monument, September 1997.
- Merlan, Thomas and Frances Levine. *Bandelier National Monument Study of Traditionally Associated Native American Communities*. Prepared for Bandelier National Monument, April 2000.

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*Loren Panteah was the acting director of the Zuni Heritage and Historic Preservation Office during the second phase of the project, and represented the Pueblo of Zuni at the meetings referred to above.*

*Myron Gonzales is director of the Environmental and Cultural Preservation Office of the Pueblo of San Ildefonso, and represented the Pueblo at the meetings referred to in this article.*