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## PART III: FUNDING NEEDS FOR TRIBAL PRESERVATION PROGRAMS

In preparing this report, Congress directed the National Park Service consider funding needs for the "management, research, interpretation, protection, and development of historic properties on Indian lands." Recognizing that tribes do not necessarily view preservation precisely in these terms, the National Park Service developed a list of activities that might be likely parts of any tribal program and that would explicitly or implicitly address the concerns on which the Secretary of the Interior was to report. This list served as the basis for a detailed, eight page worksheet that was distributed to all tribal governments. The worksheets elicited answers to questions regarding cultural committees, museums/cultural heritage centers, conservation/curation programs, tribal archives, survey and identification of historic properties and cultural traditions, tribal language programs, the tribe's work with Federal and State land management agencies, training programs, and other cultural heritage programs. The worksheet is attached as **Appendix B**.

By the time this report was compiled, 74 worksheets had been returned completed. It should be noted that there was a relatively short amount of time to answer the worksheets. In addition, the grant proposals for the Fiscal Year 1990 Historic Preservation Fund for Indian Tribes was due within the same time period. The worksheets and the grant proposals form the basis for **PART III**.

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### Section 1: Tribal Perspective - The Written Survey

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#### *Introduction*

The responses to the worksheet form a rich data base that will be used by the National Park Service in its program of technical and financial assistance to Indian tribes, but that can be summarized only very generally in the space available here.

#### **Worksheet Topics**

- \* Cultural committee
- \* Museum/cultural heritage center
- \* Curation program
- \* Tribal archives
- \* Program to identify, evaluate, register and protect historic properties and traditions
- \* Program to record and teach tribal language
- \* Work with Federal and State agencies and State Historic Preservation Office to protect historic properties off-reservation lands
- \* Training program for tribal members
- \* Other organized ways to manage, research, interpret, protect, and develop historic properties and tribal traditions

With respect to each topic, respondents were asked to report whether they maintained the entity or carried out the activity specified. If the response was affirmative, they were asked for further information about the nature of their activities, their current costs, what improvements they felt would be desirable, and the estimated cost of making such improvements. If the response to the initial question was negative, respondents were asked whether they felt it would be desirable to develop the specified entity or activity, and if so, what its components might be and what carrying them out might cost. Several of the questions touched on related areas of interest, so in some cases the same or similar answers were given to multiple questions.

Many of the tribes not only completed the worksheets, but also submitted detailed program descriptions and proposals, copies of pertinent documents, photographs, and other material. Cover letters and telephone calls expressed enthusiasm and appreciation for the study. For example:

*I cannot stress strongly enough how interested in these endeavors the Seneca Nation is. A resolution was passed in Tribal Council supporting the proposal which will follow, and a great deal of interest has been initiated in the community in response. (Michele Stock, Seneca Nation of Indians)*

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### *Cultural Committees*

Maintenance of a "cultural committee" (by whatever name it may be given) is one of the least expensive ways for a tribe to address the management, research, interpretation, protection, and development of its cultural heritage. The members of such a committee, typically traditional elders and other tribal members with special expertise in the tribe's history and culture, usually serve without pay as volunteer advisers to the tribal council. Sometimes the cultural committees may oversee other tribal cultural programs. The functions of the cultural committees tend to reflect the broad, holistic view of preservation that is typical of the tribes. For example, the Culture and Heritage Committee of the Confederated Tribes of the Warm Springs Reservation in Oregon oversees the Reservation's Culture and Heritage Department and:

*Ensures the authentic recording and maintenance of the culture, traditions, values and languages of the three tribes; serves as the educational resource for cultural information and instruction; creates a strong sense of Indian identity for tribal members of the confederated tribes; records, documents, maps, and compiles archaeological and culturally sensitive area and subjects.*

Of the 74 tribes returning completed worksheets, 43 reported that they have cultural committees. In some cases more than one such committee may operate on a single reservation; for example, on the Flathead Reservation there are both Kootenai and Flathead Cultural Committees.

Cultural committees operate under a variety of names, reflecting a variety of functions. Many are simply referred to as "cultural committees," and may carry out a wide range of activities. Others have names that imply a more limited range of functions: the Mescalero Apache Tribe, for example, has a Cultural Center Committee; the Poarch Band of Creek Indians has an Arts Council, and the Seminole Tribe of Florida has a Language Committee.

The activities carried out by cultural committees are summarized in Appendix C, Table 1. Cultural committees are broadly involved in language preservation, protection of traditional sites, researching tribal history, and public interpretation, but specific approaches vary widely. These include providing instruction in traditional arts and crafts; consulting regarding development projects; providing liaison with Federal and state agencies regarding activities that may affect traditional sites; approving museum loans; collecting oral historical, cultural, and language data; policy-making for tribal heritage centers and museums; documenting ceremonies; and overseeing disposition of artifacts and human remains.

Reported sources of funds for cultural committees are summarized in Appendix C, Table 2. Sixteen committees are reported to receive tribal funding; several of these also report that they are substantially supported by the volunteered time of their members, and the levels of funding reported for these programs bear this out. Of nine committees reporting volunteer support, four are reported to receive no funding at all; they are purely volunteer efforts. Other reported sources of funding include Federal, State, and foundation grants; private donations; fees for admission to cultural activities or museums; and community fund-raising.

The total amount of funding presently available to support the activities of cultural committees, according to respondents, is \$2,406,102.

Tribes with cultural committees identified a variety of activities that they would like their committees to undertake over the next three to five years, if funds were available. These are summarized in Appendix C, Table 3. Many cultural committees propose to establish or expand museums or cultural centers, and to document or preserve traditional lifeways and languages. A considerable number propose to protect historic properties, especially through planning and consultation with Federal and State agencies, and to promote education and public interpretation. Several perceive the need for program development and acquisition of qualified staff, a recognition that is probably implicit in a number of the other proposals.

The estimated cost of carrying out these proposed activities, according to respondents, is \$4,604,720.

Of the 35 tribes reporting that they do not have cultural committees, 29 reported interest in establishing one. Appendix C, Table 4 summarizes what these tribes reported that their cultural committees would be expected to do if they were established. Not surprisingly, the expected activities are diverse, but tend to emphasize museum/cultural center development, historical documentation, protection of historic properties, and education.

The estimated cost of carrying out these activities, according to respondents, is \$13,622,267.

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### *Museums/Cultural Heritage Centers*

Twenty-seven tribes reported that they operate museums, cultural heritage centers, or other facilities serving similar purposes. Appendix C, Table 5 summarizes activities carried out at such facilities. All the facilities store and, to varying degrees, exhibit and interpret cultural material. About half reach out to the public through loans, traveling exhibits, and other mechanisms. Many provide educational services or are centers for community activities or the production of arts and crafts.

Museums and cultural centers are often seen as serving purposes beyond those of public interpretation; they are tools for using traditional culture to address contemporary social problems. The role of the museum/cultural center in sustaining or revitalizing the community and its artists and artisans was stressed by a number of tribes:

*Many talented Chippewa youths look at the lack of value placed on [Chippewa] crafts by the larger outside culture, feel both the lack of focus for their own creative needs in the larger community and the overwhelming distance, psychologically and physically, between every day rural life and the slick gallery/art business world. In frustration and confusion, they lose interest in developing their abilities. . . . Those who stay here and remain the artists and craftspeople learn that art is legitimate when it rises from and molds into every day life. For the Chippewa, it is an ancestral birthright growing out of a strong artistic heritage. This is the understanding the young talent needs to see, hear, and have practiced in this community to give them a sense of place, continuity, and fulfillment as artists. . . . With the best use of [the Lac du Flambeau Chippewa Museum and Cultural Center] in mind we have defined some of our major goals: to revive and strengthen the dying crafts*



An Inupiat group performs a hunting dance at the Alaska Native Federation Conference. (Alaska Native Heritage Park, Inc. photograph by Chris Arend. Alaska Native Heritage Park, Inc., is a corporation dedicated to discovering and celebrating Alaska's Eskimo, Indian, and Aleut traditions.)

*of our Chippewa Community; . . . to find, encourage, and provide instruction for the talented youth in the community; . . . and to raise the understanding, value, quality and marketability of the Chippewa traditional crafts. (Lac du Flambeau Band of Lake Superior Chippewa Indians)*

Tribes were more specific about funding sources for their museums and cultural heritage centers than they were about funding for cultural committees, particularly regarding Federal support. Like cultural committees, however, most museums derive much if not most of their financial support from tribal budgets. Admission fees and income from gift shops and bookstores are other significant sources of support. Grants have been received from a variety of funding sources, including several Federal agencies and State, local, and private foundation sources. Appendix C, Table 6 summarizes sources of support reported.

#### ***Fund-raising for a Tribal Museum***

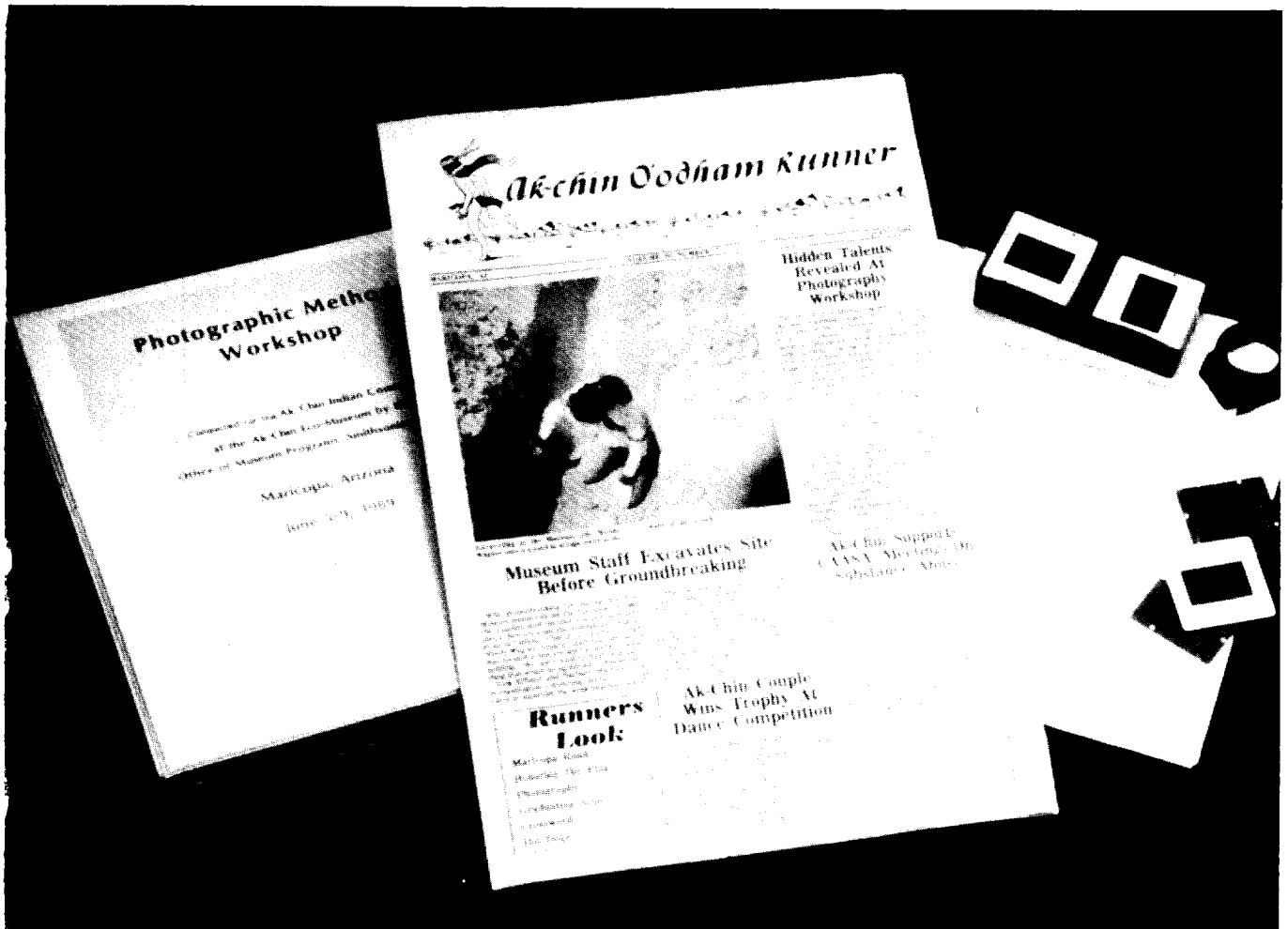
In 1974, the Tribal Council chartered the Middle Oregon Indian Historical Society and made it responsible for developing and building a tribal museum. At the same time the Tribal Council set aside a budget to develop a museum collection. By 1988 the tribe had spent more than \$650,000 on artifacts for the museum in the most aggressive acquisition program ever undertaken by an Indian tribe. In a tribal referendum held in October 1988, the tribal membership voted overwhelmingly to spend 2.5 million dollars of tribal funds for a museum despite pressing competing needs such as a proposed early childhood center, health care facility, and shopping center.

Such evidence of strong tribal commitment to the museum project was key to the tribe's successful fund-raising efforts. Even funding agencies without an active interest in Indian museums were so impressed with this high level of tribal commitment that they provided funds for the project.

The Middle Oregon Indian Historical Society put together a booklet describing the museum project. The entire publication was produced by the tribe. The tribal planning department prepared preliminary architectural plans allowing prospective funding agencies to see what the museum would look like. The tribal newspaper office prepared the booklet layout, photographs, and type. Booklet text was prepared by the Middle Oregon Indian Historical Society.

The Society also produced several videotapes realizing that some funding agencies would have little idea of who the Confederated Tribes were or even where Oregon was. Credibility for the project was provided by spokesmen recognized on the state and national levels: both the governor and senior senator from Oregon appeared on the videotape.

Ground breaking ceremonies for the Warm Springs Museum were held on June 3, 1990. The Museum is expected to open in the fall of 1992, thus realizing a dream of the Confederated Tribes of Warm Springs for more than three decades.



Prior to construction of the Ak-Chin Eco-museum & Archives, members of the Ak-Chin Eco-museum staff conducted an archeological data recovery project supported by the Bureau of Reclamation. Eco-museum staff received training in photographic methods from the Smithsonian Institution. Training in oral history for the Ak-Chin Eco-museum staff is supported through a Fiscal Year 1990 Historic Preservation Fund grant from the National Park Service. (Photograph by Nancy Fuller)

### ***Developing a Tribal Eco-Museum***

The Ak-Chin Indian Community is descended from the ancient farming communities of the Pima and Tohono O'odham. Ak-Chin farms were subjected to clearing and leveling as part of the Central Arizona Project that brought 75,000 acre feet of permanent water to the reservation. Archeological data recovery preceded the project which unearthed many artifacts relating to the early history of the Ak-Chin.

The discovery of many valuable artifacts contributed to a renewed interest by the Community in their past. The rediscovery of the lifestyle and cultural wealth of the Tohono O'odham past has led to a greater sense of self esteem within the community and the recognition that the entire reservation contains places and properties of historical significance to the Ak-Chin.

The Ak-Chin were interested in developing a museum/cultural center to house their archeological collection and decided to investigate the eco-museum concept. Eco-museums promote sharing a community's past, present, and future through the community's active participation in planning, staffing, managing, exhibiting, curating, and attending eco-museum programs and activities.

Six tribal members, who range in age from early twenties to forty, were selected to staff the Ak-Chin Eco-museum and to receive special training. The eco-museum staff, the Central Arizona College administrators, and professional advisors developed a non-traditional, flexible Associate of Arts Degree program with an emphasis in museum/archives management. The curriculum reflects individual aspirations, tribal goals, state education requirements, and professional standards.

A grant from the Administration for Native Americans (Department of Health and Human Services) provided financial support to plan the Ak-Chin Eco-Museum. As part of the planning process, eco-museum staff visited other tribal museums and worked with the Smithsonian Institution's Native American Museums Program staff and other professional consultants.

Funds were also provided to the Ak-Chin Community for archeological data recovery and public education by the Bureau of Reclamation under the Reclamation Small Loans Act.

The total reported financial support now being provided to tribal museums is \$4,147,938. Several tribes that do not have museums *per se* reported carrying out museum-like activities (exhibits in non-museum facilities, etc.). When the costs of these activities are considered, the total financial support reported for museum activities today is \$5,187,238.

Tribes with museums identified a range of activities that they would undertake in the next three to five years if funds were available; these are summarized in Appendix C, Table 7. Capital improvements head the list of proposed activities, including the replacement or expansion of existing facilities, which are widely perceived to be substandard and inadequate to the needs of the tribe. Expanded provision of educational services is also widely regarded as needed. A number of tribes propose such program improvements as the acquisition of qualified staff,



improvement of curation facilities, and acquisition of artifacts now in private collections or in non-Indian institutions.

The total estimated cost of undertaking the activities summarized by the responding tribes would be \$21,293,900.

Of the 51 tribes reporting that they do not have museums or cultural heritage centers, 45 reported that they were planning or considering such facilities, or that they would develop them if they could find the necessary funding. Appendix C, Table 8 summarizes the activities that this group said they would try to undertake over the next five years if funds became available. The activities proposed are very similar to those proposed by tribes that now have museums, but anticipated costs are considerably higher. These higher costs reflect both the larger number of tribes falling into the "no museum" category and the perceived need to acquire or construct new facilities, rather than to expand or renovate existing facilities.

The total estimated cost of undertaking the museum activities proposed by tribes without museums, according to the responding tribes, would be \$75,304,979.

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### *Curation Programs*

Curation is obviously an important part of both preserving and interpreting the material aspects of culture and history. Curation was distinguished from maintenance of a museum in the worksheet because it is possible to maintain a museum or cultural center, in the sense of a facility in which materials are displayed or cultural activities carried out, without having curation facilities *per se*, and *vice versa*. Not surprisingly, considering the costs and specialized knowledge involved in curation, more tribes reported having museums than reported having curation programs.

Of the 74 tribes responding to the worksheet, only 17 reported having curation programs. The activities of these programs are summarized in Appendix C, Table 9. It is apparent from the responses that most curation programs maintained by tribes are extremely limited. Some care for historical records only, and others provide only temporary curation for archeological and other specimens. Few maintain the fireproof, secure, climate-controlled facilities needed for the permanent preservation of delicate ethnographic specimens and perishable historical records.

Many of the respondents commented on the limited nature of their curation programs, identifying their collections as small and disorganized and describing their facilities as inadequate for proper maintenance of specimens, particularly those requiring climate control and other specialized treatment.

### ***"Curation" Definition***

"Curatorial services" as defined in Section 79.4 (b) of "Curation of Federally-owned and Administered Archeological Collections" (36 CFR Part 79) means managing and preserving a collection according to professional museum and archival practice, including, but not limited to:

- (1) inventorying, accessioning, labeling and cataloging a collection;
- (2) identifying, evaluating and documenting a collection;
- (3) storing and maintaining a collection using appropriate methods and containers, and under appropriate environmental conditions and physically secure controls;
- (4) periodically inspecting a collection and taking such actions as may be necessary to preserve it;
- (5) providing access and facilities to study a collection; and
- (6) handling, cleaning, stabilizing and conserving a collection in such a manner to preserve it.

Despite the limited facilities presently available to them, tribes are deeply interested in obtaining and caring for artifacts and other materials associated with their histories and historic properties. Many respondents commented that collections of materials produced by the tribe and its ancestors are housed elsewhere and are often unavailable for tribal use. Some tribes are making substantial investments of time and funds simply to ascertain where materials associated with their history have gone. For example:

*The Tribes have also sent representatives at Tribal expense to the Smithsonian in Washington, D.C. and to the Heye Collection in New York City . . . to investigate the number of artifacts and kinds of items housed in these institutions which pertain to the Tribes. This particular fact-finding effort cost the Tribes approximately \$3,000 and was wholly Tribally funded. (Confederated Salish and Kootenai Tribes)*

Appendix C, Table 10 summarizes the funding sources identified by respondents for their curation activities. Tribal budgets constitute the biggest single source of financial support for curation, though Federal agency grants and contracts are also important. Some tribal museums support their curation programs largely through revenues from entrance fees and gift shop sales.



This female effigy serving dish or seal oil bowl is one of thousands of objects made from organic materials discovered during the excavations at Ozette from 1970-1981. A plan for the conservation of the delicate Ozette collection is being funded by a Fiscal Year 1990 Historic Preservation Fund grant from the National Park Service. (Makah Culture and Research Center photograph)

### ***A Tribal Cultural and Research Center***

The Makah Cultural and Research Center (MCRC) was chartered by the Makah Tribal Council to oversee and coordinate programs affecting the culture and cultural education of the Makah people. The MCRC curates three permanent collections: the archeological collection, the archival collection, and the ethnographic collection.

The archeological collection contains artifacts from Ozette and other Makah sites. The MCRC is directing a \$2,000,000 capital campaign to raise funds to construct a new storage and research facility to house the 55,000 artifacts from the ancient Makah village of Ozette. The village was covered by a mudslide 500 years ago, and many of these artifacts were remarkably well preserved and present a uniquely rich glimpse of ancient tribal lifeways.

The Makah Archives contains cultural film, slides, photographs, oral history tapes, Makah language tapes, Makah-related books, and thousands of pages of unpublished research on the Makah. Information in the Makah Archives is used by the tribe in making decisions regarding historic properties and cultural traditions.

The ethnographic collection contains baskets, carvings and other historical Makah objects produced after contact with non-Indians.

The MCRC also operates the Makah Language Program, which teaches and preserves the Makah language. Since its beginning in 1978, the Makah Language Program has standardized the alphabet for Makah and published five instructional language books. All children enrolled in the tribal Head Start Program and in the public elementary school on the reservation are taught Makah. High school students may take Makah as an elective. Tribal elders conduct the classes with the help of Makah instructors. In the eight years that the Makah Language Program has taught Makah in the school system, the Language Arts CAT scores of Makah children increased 18.5%.

The total cost of carrying out existing curation programs was estimated by respondents at \$756,724.

Tribes with curation programs identified a number of activities that they would carry out over the next three to five years to improve their programs if funds were available. These are summarized in Appendix C, Table 11. As with museums, construction or acquisition of adequate facilities heads the list, with employment of qualified staff close behind. A variety of more specific improvements are also recognized as needed by several tribes: for example, expanding collections, improving catalogue systems, and providing security.

The total cost of achieving the improvements identified was estimated at \$4,392,022.

Fifty-one tribes that do not now have curation programs reported that they felt it would be desirable to develop such programs. The activities they thought such programs could carry out are summarized in Appendix C, Table 12. Acquisition of collections heads the list, reflecting the often-expressed belief, discussed



Minnie Polk, a Choctaw grandmother, strips cane for basket-making as her grandchildren watch. (Photograph by Carole Thompson)

in **PART I**, that many objects of deep cultural importance are now inappropriately held by private collectors, non-Indian museums, and Federal or State agencies. The need for construction or acquisition of appropriate facilities is also widely perceived, as is the need for establishing effective curation systems in general. Fewer tribes have specific ideas about what the necessary components of such a system might be. Many tribes recognize, however, the need for record-keeping and database management and the acquisition or training of qualified staff. While some specifically identify, as an important need, the installation of climate control or security systems or the establishment of special facilities for religious artifacts as important.

The cost of meeting these needs was estimated by respondents at \$10,821,290.

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### *Tribal Archives*

Documents and other archival materials are vital parts of any group's cultural heritage, and tribes, like other groups, see them as important resources for research and interpretation. Twenty-seven tribes reported that they maintain tribal archives containing historical documents, sometimes including photographs, audio tapes, videotapes, and other graphic material. Appendix C, Table 13 summarizes the kinds of materials preserved in tribal archives. Photographs, historical documents and other written records, and video/audio tapes are the most commonly archived materials.

Appendix C, Table 14 summarizes the activities carried out by tribal archives according to respondents. Storage and collection of materials were the most widely reported activities. Storage in fireproof and acid-free environments was rarely reported, and only one tribe reported that it is microfilming its archival records.

Appendix C, Table 15 summarizes reported sources of funding for tribal archives. As in other cases, the budget of the tribe is the most common source of support.

The cost of maintaining current tribal archives is estimated by respondents at \$722,334.

Tribes identified a number of activities that their archives would undertake in the next three to five years if funds were available; these are summarized in Appendix C, Table 16. Expansion of collections was the most widely perceived need, followed closely by the need to improve facilities. A number of tribes propose specific kinds of research projects or specific facility or program improvements, including improving catalogues, hiring qualified staff, training staff, and duplicating audio and video tapes.



The Whale Festival in Barrow, Alaska provides the opportunity to continue cultural traditions like the blanket-toss. Today the blanket-toss is done primarily for fun, but in the past it played a role in sighting whales. People were tossed up in the air to look for whales from a higher than ground-level viewpoint. (Alaska Native Heritage Park, Inc. photograph by Chris Arend. Alaska Native Heritage Park, Inc. is a corporation dedicated to discovering and celebrating Alaska's Eskimo, Indian, and Aleut traditions.)

The costs of carrying out the proposed activities of existing archives was estimated by respondents at \$2,132,800.

Forty-four of the tribes without current tribal archives indicated that they wanted to develop such archives. Appendix C, Table 17 summarizes what these respondents said they would do to develop such archives over the next three to five years if funds were available. Acquisition of materials and development of proper storage facilities are given priority by the largest number of tribes. Most also perceive the need to establish organized archival curation programs in general, but only a few offer specific ideas about what the components of such a program might be. There is also a widely perceived need to conduct research into tribal history and maintain the results in an archive. For example, the Mescalero Apache Tribe suggested that an archival program should:

*. . . get out or write for records and photos, go to the homes of elderly to get information on some of the old legends and myths, to get information on how some of the clothing, weapons, accessories are made. Go out and gather Indian names of people and how the names were created. Record on tape old Indian songs, Indian stories, and how to say some of the old Apache words, and some of the old sayings. How to play old Indian games and how to make old Indian instruments. . . . (Mescalero Apache)*

The costs of carrying out the activities proposed by tribes without archives was estimated by respondents at \$4,286,189.

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#### *Historic Preservation Programs*

Fifteen tribes reported maintaining historic preservation programs that survey, identify, record, evaluate, register and protect historic properties and the tribal traditions through which such properties are understood, *i.e.*, programs equivalent to the historic preservation programs carried out by State Historic Preservation Offices and Federal agencies. A larger number of tribes reported carrying out some but not all such activities. Appendix C, Table 18 summarizes the activities carried out by tribal historic preservation programs. Tribes appear to be most active in their participation in Federal project review under Section 106 of the National Historic Preservation Act and the regulations of the Advisory Council on Historic Preservation (36 CFR 800), although as noted in **PARTS I and II**, the need for increased participation in this area is widely perceived. All those reporting that they have full-fledged historic preservation programs also engage in the identification of historic properties, including traditional cultural properties



### ***A Tribal Historic Preservation Ordinance***

For the Navajo Nation, a first step in building a historic preservation program was establishing a historic preservation ordinance.

The Navajo Nation Cultural Resources Protection Act was adopted by the Tribal Council in May 1988. This Act establishes the authorities of the Navajo Nation Historic Preservation Department, Archaeology Department, and Tribal Museum. The Act authorizes the establishment of a Navajo Nation Register of Cultural Properties and Cultural Landmarks and establishes requirements for issuing Cultural Resources Permits. Damage, destruction, and removal of cultural properties is prohibited by Section 301 of the Act. The Act establishes criminal penalties for Navajos and civil penalties for non-Navajos who violate Section 301.

As authorized by the Navajo Nation Cultural Resources Protection Act, the Historic Preservation Department participates in project review pursuant to Section 106 of the National Historic Preservation Act. In particular, they review applications and, as appropriate, issue permits authorizing cultural resources investigations and research on Navajo lands. A permit is required to visit or investigate any historic property located on Navajo lands or to conduct ethnographic research on the Navajo Reservation. Permit fees charged for visitation and research provides approximately \$60,000 a year to the tribe. Much of the archeological research on the Reservation is conducted by the Navajo Nation Archaeology Department, many of whom are tribal members.

The Navajo Register is comprised of "buildings, districts, objects, places, sites and structures significant in Navajo Nation history, architecture, archaeology, engineering and culture." The Act defines cultural resources as "any product of human activity, or any object or place given significance by human action or belief." Thus, the Navajo Register is designed to include natural landscape features containing sacred or other values, places mentioned in oral history, and places valued for gathering food, medicine, and other traditional cultural uses.

such as cemeteries and sacred sites. Eleven tribes reported having historic preservation ordinances that they seek to enforce; some of these, at least, provide for review of tribal and other activities that may affect historic properties.

Funding sources for historic preservation programs are summarized in Appendix C, Table 19. As with other tribal programs, the budget of the tribe itself is a major source of funding, but a variety of other sources are also tapped, including Bureau of Indian Affairs and other Federal granting agencies, contracts with agencies requiring surveys and other work in order to comply with Section 106, and Historic Preservation Fund grants administered by the State Historic Preservation Office.

The cost of current historic preservation programs was estimated by respondents at \$1,581,000.

Tribes with historic preservation programs identified a range of activities they would carry out if funds were available over the next three to five years; these are summarized in Appendix C, Table 20. Although no universally accepted priorities are evident in the data, it appears that most tribes would favor engaging in activities that would tend to stabilize and systematize their programs, for example, development of historic preservation plans, training staff, and developing data bases.

The cost of effecting these improvements was estimated by respondents at \$2,798,000.

Fifty-four tribes indicated that they felt it would be desirable to develop comprehensive historic preservation programs. Appendix C, Table 21 lists the activities that these tribes would expect such programs to undertake. Overall, identification, evaluation, and registration of properties heads the list; tribes also give priority to recording traditions, identifying and protecting traditional cultural properties, developing ordinances and guidelines, researching tribal history, and working with land managing agencies responsible for administering tribal lands.

The cost of developing programs in tribes now lacking them was estimated by respondents at \$3,494,000.

As noted in **PART I** and **PART II**, tribes are concerned not only about identifying and protecting historic properties on reservation lands, but on lands within their traditional use areas that now are under the control of others. Concern about off-reservation sites, including both those on public lands and those now privately owned, was noted in a number of worksheet responses, and was repeatedly expressed during the Washington, D.C. and Las Vegas, Nevada meetings. As the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians put it:

*It has been difficult to preserve traditional sites and ceremonial areas since there has never been accurate inventory to turn in to the County Assessor's office to protect such sites. Often times sites occur on Bureau of Land Management and Forestry land, and the Tribes are not told of disruption in areas of the site. Often times a site is disturbed and then the Tribes are notified that the land has been disrupted. (Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians)*

In answering questions other than those dealing directly with establishment of historic preservation programs, some tribes identified needs that relate to such programs. The Confederated Tribes of the Umatilla Indian Reservation in Oregon, for example, in discussing training needs, said that they perceived the need to:

*Develop a program for protecting Tribal cultural resources utilizing established Federal agency programs but allowing enhanced Tribal participation. The Tribe must find a method to work within agency processes that allows the Tribe to protect those resources and interests without complete disclosure of their role and function. (Confederated Tribes of the Umatilla Indian Reservation)*

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### *Language Programs*

The importance of language preservation, discussed in **PART I**, was clearly reflected in the worksheets. Thirty-nine tribes reported that they carry out programs to record and teach their tribal languages. Appendix C, Table 22 summarizes the activities of these programs. Clearly the most common activity is language teaching at the kindergarten through twelfth grade level. Adult education is also popular, and college courses in tribal languages are not uncommon.

The popularity of language programs undoubtedly reflects the importance of language as an instrument of cultural continuity and revitalization, discussed in **PART I**. The importance of educating youth regarding language and the cultural context in which language is used was stressed by a number of tribes, for example, the Coyote Valley Band of Pomo Indians in California:

*What knowledge is left of our ceremonies, traditional arts, foods, and medicines, historic properties, and our language is in critical need of being documented, preserved, and passed on to our children so that they may understand who they are, where they came from, and what makes them unique. By instilling a sense of cultural pride in our young people we can give them the strength they will need to become productive and healthy adults.*

Language programs are facilitated by the availability of funds from the Department of Education. Table 23 in Appendix C lists the sources of funding reported for language programs; it is clear that Department of Education Title IV and Johnson-O'Malley funds are of great importance in sustaining these programs.

Respondents estimated that the cost of maintaining current language programs is \$1,887,378.

Tribes with language programs identified activities that they would undertake over the next three to five years if funds were available; these are summarized in Appendix C, Table 24. Integration of language training into local K-12 school curricula was identified as a priority by most tribes; many also gave priority to recording endangered dialects, and a number identified preparing dictionaries, grammars and other written materials as important.



*Osage children during an Osage language class workshop. The children are planting a garden using the Osage language. Corn, potatoes, earth, rain, and seed and the gardening process are used as tools to teach the Osage language. (Michael Pratt, Osage) (Osage Nation photograph)*

### ***A Tribal Language Preservation Program***

Only about ten fluent speakers of the Osage language remain, five of whom are traditional native speaking "Original Alottees," or cultural curators, who were entrusted with tribal history, genealogies, prayers, songs, clan names, and other information necessary for tribal well-being. Their average age is 70 plus years. The next generation, with an average age of 55 years, contains a number of semi-speakers who can understand the Osage language but are not fluent.

Alarmed by the possibility of losing their language and the cultural traditions dependent upon it, the Osage Nation has been actively involved in language retention efforts since the early 1980s. A specialized approach to teaching the Osage language was developed by tribal language specialists with the assistance of linguists at the University of Oklahoma. An approach was developed that introduced pre-school students to the language using familiar concepts that can be easily linked to other concepts in Osage. For example, a learning module was developed based on the Osage numbering and counting system which was applied to learning the days of the week, months of the year, telling time, and changing money.

Osage language programs also introduce terms of address and terms of kinship reference and the various social settings in which they are appropriately used. This helps to retain traditional Osage protocol and traditionally appropriate social behavior and makes possible the continuation of Osage traditions such as religious practices, burial rites, and warrior initiation and naming ceremonies.

Osage language lessons have been included in the curriculum for Head Start children since 1984. In 1988 and 1989, workshops were held with former Head Start children now in elementary school to test the degree to which the children had retained the Osage language. The Head Start children recalled the initial word list and phrases of vocabulary and were still proficient with meaning and how to apply Osage syntax.

The Osage Nation is continuing its language education programs and is now developing curricula for intermediate and advanced Osage language classes for high school and adult students.

The cost of carrying out these improvements was estimated by respondents at \$3,818,220.

Two tribes report that their traditional languages have been completely lost, so there is no hope for developing language programs. Thirty-two reported that they currently lack language programs but regard them as desirable. Appendix C, Table 25 lists the activities these tribes say they would expect their language programs to undertake in the next three to five years if funds were available. Most tribes say they would give priority to initiating programs in language teaching; many also indicate that they would initiate programs in recording and documenting language. Development of instructional material is also identified as important by several tribes. Responding tribes estimate that establishing the programs they propose would cost \$4,413,250.



Materials developed by the Makah Culture and Research Center to teach the Makah language. (National Park Service photograph)

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*Work with Neighboring Land Managing Agencies and State Historic Preservation Office*

Considering the concern of tribes about traditional properties on non-reservation lands, and the preservation expertise of the State Historic Preservation Offices and, Federal and State agencies preservation programs, working with agencies and State Historic Preservation Offices should be beneficial to tribal preservation programs. Also considering, however, the history of tribal relationships with Federal agencies and, State and local governments (see **PART I, Sections 2 and 5**), it is predictable that tribes might be reluctant to cooperate with the major participants in the existing national preservation program. Forty-three tribes reported that they work with neighboring land managing agencies and/or the State Historic Preservation Officer to identify and protect historic properties on non-reservation lands managed by such agencies. Appendix C, Table 26 outlines the activities reported. For the most part, tribes simply reported that they work in general with agencies and State Historic Preservation Offices. Eight tribes reported specific cooperative efforts in identification and registration of historic properties, five noted reburial of human remains as an area in which cooperation occurs, and five identified specific projects on which they have cooperated with land managing agencies. Seven identified Section 106 review as an area in which they work with agencies and the State Historic Preservation Office, but as noted above, twenty-one tribes identified Section 106 review as an activity of their historic preservation programs. This discrepancy probably indicates that fourteen of the twenty-one tribes that participate in Section 106 review do so only with reference to projects that occur on their reservation lands, while the other seven participate in review of other Federal projects as well.

The potential effectiveness of cooperative programs was emphasized by several tribes:

*In 1982 the Reservation and the eight Minnesota counties within the Mississippi Headwaters watershed implemented a unified management plan and land use ordinance for the preservation of the Mississippi Headwaters River corridor. . . . Through the voluntary efforts of concerned citizens and the State Archaeologist's Office, a tribal heritage sites program was established on the Leech Lake Reservation in 1986. The program trained disadvantaged and unemployed youths to perform cultural resource reconnaissance surveys and formal site excavations. The enthusiasm and effort demonstrated. . . has blossomed into a highly knowledgeable and efficient heritage resource staff presently serving a number of clients. The U.S. Forest Service, the Bureau of Indian Affairs, State and local government agencies, as well as private landowners combined*

*to contract for over \$160,000 of survey work during 1989. Unfortunately, the Band cannot afford to pursue much of its own historical preservation work at this time. (Leech Lake Reservation, Minnesota)*

Appendix C, Table 27 lists the Federal land agencies identified by tribes as those with which they regularly work. The Forest Service is by far the most frequently identified cooperating agency.

Funding sources for cooperative efforts with land managing agencies and State Historic Preservation Offices are listed in Appendix C, Table 28. Tribal governments are by far the major source of funding for such efforts; the Bureau of Indian Affairs and land managing agencies also provide some funding, as do State Historic Preservation Offices.

The tribes estimated that their current activities in cooperation with neighboring land managing agencies and State Historic Preservation Offices cost \$608,336.

Tribes that work with land managing agencies and State Historic Preservation Offices are by no means satisfied with the level of cooperative efforts made by Federal and State land managing agencies. Appendix C, Table 29 lists the additional activities they say they would undertake over the next three to five years if funds were available. For the most part there seems simply to be a general perception that intensified coordination with agencies and State Historic Preservation Offices would be desirable. Being able to devote full-time staff to such coordination is seen as important, as is training. Specific areas in which a need for cooperation is perceived include prevention of looting, coordination of preservation policy, and arranging for access to traditional use areas.

Respondents estimated that achieving the desired improvements in cooperation with land managing agencies and State Historic Preservation Offices would cost \$2,855,750.

Twenty-three tribes that do not currently work with neighboring land managing agencies and State Historic Preservation Officers identified this kind of work as desirable, and listed the activities outlined in Appendix C, Table 30 as those they believed should be undertaken during the next three to five years if funds were available. As with those tribes that now carry out cooperative efforts, those tribes that do not, identified general coordination as a basic concern. They also noted a number of specific areas in which they felt that cooperation would be desirable, including identification and evaluation of historic properties, training, and arranging to keep information on certain historic site locations confidential.

The costs of undertaking these activities was estimated at \$724,883.





*Zuni tribal members recording historic architecture uncovered during water line construction at Zuni Pueblo. (Roger Anyon, Zuni Pueblo) (Zuni Archaeological Program photograph)*

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## *Training*

Trained personnel are necessary to any program of management, research, protection, and development of historic properties. Considering the differences that exist between tribal concepts of preservation and those that tend to guide State Historic Preservation Offices and Federal agencies, there is undoubtedly also a need to train others to be sensitive to tribal values and approaches. Only nine tribes, however, reported having or having access to training in aspects of historic preservation. Three of these provide on-the-job training in archeology to students as interns on archeological projects. Similarly, one tribe builds training into individual projects carried out by its cultural center. Another tribe has established a training program in traditional carpentry techniques for historic structure restoration. One tribe receives training from the State museum, another has a cooperative training program with a local college, and another is assisted in training by the Forest Service. One tribe provides limited training to tribal members through its cultural committee.

Six tribes that did not identify themselves as having training programs noted that they avail themselves of some training activities. One reported carrying out language and culture training for tribal members, another provides archeological training, another trains tour guides, and another provides training in library science and archives management. One tribe has arranged for members to receive training from the State Historic Preservation Office, and one reported participating in the Section 106 training offered by the Advisory Council on Historic Preservation through the General Services Administration Training Center.

Funding sources identified for training activities were limited; the tribal government was identified as the funding source in four cases. The Bureau of Indian Affairs was identified as having provided funds in two cases; the State was the source in one case, and the tribe's archeological program was the source in another.

The cost of all current training activities was estimated at \$470,000.

Tribes with training programs identified a number of improvements they would make over the next three to five years if funds were available. These are outlined in Appendix C, Table 31.

The costs of carrying out the improvements called for by tribes with training programs was estimated by those tribes at \$2,219,400.

Tribes without current training programs also identified many activities that they would undertake if funds were available over the next three to five years. These generally tended to mirror the proposals of the tribes with programs, but the list

of suggested activities was considerably longer. The proposed activities are outlined in Appendix C, Table 32. Examples include:

*The [Standing Rock] College would like to hire an instructor who has a college degree in Historic Preservation to develop a workshop and curriculum series so that we may seriously train our own members in historic preservation activities. (Standing Rock Sioux Tribe)*

*For individuals motivated to learn about the Green Corn Dance and other healing methods, they would have to go to an elder on a regular basis to listen to songs and other information. . . . (Seminole Tribe of Florida)*

*There is . . . an immediate need to establish training programs for Tribal members in library and archival techniques, curation, cultural resource grant and contract writing and administration, legislation analysis, and policy writing, Tribal and public education programs and general dissemination of information--as well as docents for traveling exhibits. . . . (Mashantucket Pequot Tribal Council)*

The costs of undertaking training activities by tribes not now having training programs was estimated by those tribes at \$4,086,800.

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### *Other Programs*

Tribes were asked to provide information on any other programs or organized ways they might have to manage, research, interpret, protect, and develop historic properties and tribal traditions. Ten tribes reported having such programs. The most common other program reported involved supporting cultural organizations such as dance troupes and the conduct of cultural events or demonstrations, such as dance contests, art exhibits, and "pow-wows." Eight tribes reported involvement in such events. Three tribes reported taking part in school and college courses and providing lectures to the public on tribal cultural matters. Advising the tribal council on land issues, advising the tribe's legal department on cultural and historical matters, compiling a tribal bibliography, and maintaining a sweat lodge were additional programs each reported by one tribe.

The cost of carrying out these various activities was estimated by respondents at \$203,325. Sources of funding included the tribal government (five cases), the Department of Education (three cases), museum/cultural center revenue (three

cases), donations and fund-raising (three cases), State sources (two cases), and the Bureau of Indian Affairs, Housing and Urban Development, and non-federal grants (one case each).

Activities proposed by tribes with "other" programs if funds were available over the next three to five years were similarly various, but many overlapped with activities proposed in response to other questions. Three tribes proposed to organize formal historic preservation programs. Two proposed to support and expand language programs. Several proposals were for training, including craft training, classes in traditional culture, development of curriculum materials, and establishment of a work-study program. Other proposals were for activities related to museums or cultural centers: hiring a collections manager and developing a living history park. One tribe proposed to rebuild a sweat lodge, and another proposed to support a dance troupe.

The costs of carrying out these activities was estimated by the tribes proposing them at \$31,699,099.

Forty-eight tribes reported not carrying on "other" programs, and proposed the activities listed in Appendix C, Table 33 as activities they would undertake over the next three to five years if funds were available. For the most part, the proposals reiterated those made with reference to other questions, but some were unique to this question. One tribe, for instance, proposes to purchase an entire forest that has religious significance to the tribe but that is no longer in tribal ownership, and another proposed that:

*Due to the fact the Creeks were removed from the Alabama area in the "Trail of Tears," the Creek Nation was segmented. The Tribe would like to establish a Student Exchange Program with the various Tribes that were spun from this separation. This would afford children a chance to go back to their original "home lands" and the Poarch Creeks the opportunity to live in Tribal situations that have been fortunate enough to maintain more of its traditional culture. (Poarch Band of Creek Indians, Alabama)*

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### *A Summary of Funding Needs*

The priorities expressed by tribes in the worksheets on which this section is based are consistent with the overall perspectives expressed in **PART I**. In the worksheets, however, tribes identified specific actions that they are now taking and that they would like to take to manage, research, interpret, protect, and develop their cultural heritage. The table below outlines the estimated costs.

<b>Preservation Costs Estimated by Tribes</b>			
Program Elements	Current Cost (Annual)	Cost of Program Element Improvements (over a 3 to 5 year period)	
		<u>Tribes w/Programs</u>	<u>Tribes w/out Programs</u>
<b>Program Building</b>			
Cultural Committee	\$ 2,426,000	\$10,097,000	\$ 7,975,000
Historic Preservation Programs	\$ 1,581,000	\$ 2,798,000	\$ 3,494,000
Activities with Federal and State agencies	\$ 608,000	\$ 2,856,000	\$ 725,000
Training	\$ 470,000	\$ 2,219,000	\$ 4,087,000
Subtotals	\$ 5,085,000 (37%)	\$17,970,000 (22%)	\$16,281,000 (15%)
<b>Information Sharing</b>			
<b>Museums/Heritage Centers</b>			
Centers	\$ 5,187,000	\$21,294,000	\$75,305,000
Curation	\$ 757,000	\$ 4,392,000	\$10,821,000
Other	\$ 203,000	\$31,699,000	(NA)
Subtotals	\$ 6,147,000 (44%)	\$57,385,000 (71%)	\$86,126,000 (77%)
<b>Documentation</b>			
Archeology	\$ 722,000	\$ 2,133,000	\$ 4,286,000
Language Programs	\$ 1,887,000	\$ 3,818,000	\$ 4,413,000
Subtotals	\$ 2,609,000 (19%)	\$ 5,951,000 ( 7%)	\$ 8,699,000 ( 8%)
<b>TOTALS</b>	<b>\$13,841,000</b>	<b>\$81,306,000</b>	<b>\$111,106,000</b>

Taking the estimates at face value, several things are apparent. Tribes are putting the most money into museums/cultural heritage centers, cultural committees, historic preservation programs, and language programs. In general, these programs are funded by the tribal governments, although the Department of Education provides very significant support for language programs.

The largest perceived unmet needs are in museum/cultural heritage center development and operation and in the "other" category. The "other" category includes projects that involve substantial physical development or acquisition of property, and, of course, the development of museums and cultural heritage centers often requires the costly construction or acquisition of facilities.

Monetary needs in program elements other than museum/cultural heritage center development and operation and "other" are relatively modest, estimated at a total of \$46,043,000.

This information can be clarified by grouping into major categories of "Program Building," "Information Sharing Activities," and "Information Collection and



The Colville Confederated Tribes Archaeological Project included public education programs like this one. Here at the Colville Confederated Tribes History Office, children learn about some of the materials discovered during the Project. (Colville Confederated Tribes Museum photograph)

Documentation." These are the three great building blocks or components of a tribal preservation program. Significantly, we see that while current annual spending (first column) is greatest in Information Sharing, next largest in Program Building, and third largest in collection and documentation of new cultural information, tribes now are making significant outlays in all three areas.

Next, we note the total for the middle column (costs of program improvements estimated by tribes that currently have preservation programs) and divide it by five to approximate the annual increment of outlay that would be needed to achieve such improvements. Generally from the data presented above, it appears that approximately 25 tribes currently operate multi-faceted historic preservation programs. From this we see that, on the average, funding levels for tribes currently having preservation programs would need to be about 2.2 times the amount tribes currently are able to spend (\$13.9 million current annual outlay; \$16.2 million additional annual outlay desired; \$30 million estimated total annual outlay for programs able to do all intended activities).

Further, if we divide this desired annual outlay (\$30 million) by the number of tribes in the estimate (25), we can roughly estimate that an average annual outlay of about \$1.2 million would be required to operate an optimal level of activities.

If we look at the same numbers for tribes that do not now have programs (last column) and divide this by five to approximate an annual outlay, the result is \$22.2 million, somewhat less than the amount estimated for tribes that do have programs. The major factors accounting for this discrepancy are 1) experience with the realities of program operations (probably), and 2) no accounting for costs of "events" activities. If we account for this difference from estimates made by tribes with programs and divide by the number of tribes without programs that responded (49), we can roughly estimate that an average annual outlay of about \$1.7 million would be required to operate an optimal level of activities.

These two estimates have many variables that make precision difficult but they suggest that the present data for 74 of the 523 federally recognized tribes indicate that \$1-1.5 million is an optimal annual funding level for an "average" tribe to operate a wide-ranging preservation program broadly responsive to tribal needs. To what degree these data are typical of the remaining 449 tribes is not known.

Many more tribes (171) applied for Fiscal Year 1990 Historic Preservation Fund Tribal Grants than filled out the survey worksheets. Since the worksheets and the request for grant proposals had competing due dates, it was expected that many tribes would focus attention on applying for grant funds rather than completing the worksheet. The grant proposals also provided information regarding tribal preservation needs and costs, and this is described the following section.

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**Section 2: Fiscal Year 1990 Historic Preservation Fund Grants To Indian Tribes**

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*Authorization and Appropriation*

Section 101(d)(3)(B) of the National Historic Preservation Act (16 U.S.C. 470) authorizes the Secretary of the Interior "in consultation with the appropriate State Historic Preservation Officer, [to] make grants . . . to Indian tribes . . . for the preservation of their cultural heritage." The Fiscal Year 1990 Department of the Interior Appropriations Act (P.L. 101-121) appropriated \$500,000 from the Historic Preservation Fund for grants to Indian tribes for this purpose.

Grants could be awarded only to those tribes meeting the definition of Section 301(4) of the National Historic Preservation Act.<sup>20</sup>

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*Grant Program Procedures and Awards*

The goals of the grant program, selection criteria, the grant application and application procedures were developed by the National Park Service, in consultation with Indian tribes, State Historic Preservation Officers, the Bureau of Indian Affairs, and a grant selection advisory panel composed of recognized experts in the field of tribal historic and cultural preservation.

The goals of the grant program were to provide Indian tribes with funds to build or improve existing tribal cultural heritage programs and to build or improve cooperation and coordination between Indian tribes and State Historic Preservation Officers. Three categories of grants were established: 1) "start up" grants of up to \$20,000 to assist tribes in beginning preservation programs; 2) "program building" grants of up to \$50,000 to assist tribes in improving and developing existing preservation programs; and, 3) "information sharing" grants of up to \$50,000 to assist tribes in conducting conferences, workshops, institutes, etc., on tribal preservation programs and concerns. Tribes could submit grant applications in any or all categories.

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<sup>20</sup> Section 301(4) of the National Historic Preservation Act, as amended, defines Indian tribes as "The Governing body of any Indian tribe, band, nation or other group which is recognized as an Indian tribe by the Secretary of the Interior for which the United States holds land in trust or restricted status for the entity or its members. Such term also includes any Native village corporation, regional corporation, or Native Group established pursuant to the Alaska Native Claims Settlement Act (43 U.S.C. 1701, et seq.)."



An announcement of the availability of Historic Preservation Fund grant monies, the application, and the application procedures were mailed to all Federally recognized tribes in November 1989. Proposals were due to the National Park Service postmarked no later than February 15, 1990.

The applications were evaluated and judged on their ability to meet eight selection criteria included in the application procedures and listed below.

- Selection Criteria - Fiscal Year 1990 Historic Preservation Fund Grants to Indian Tribes**
1. Address critical tribal preservation needs.
  2. Clearly describe the project. Project objectives must be defined as well as the specific activities to be conducted to meet those objectives.
  3. Propose an undertaking that has the intention of providing long-lasting benefits for the preservation of tribal historic properties and the traditions by which they are understood.
  4. Demonstrate the support of tribal leadership and tribal members.
  5. Provide for the employment and/or training of tribal members.
  6. Address how the project might build or improve cooperation or coordination between the tribe(s) and the appropriate State Historic Preservation Officer(s).
  7. Demonstrate the capability of the project program principals to conduct the proposed project.
  8. Demonstrate the capability of the applicant to provide proper fiscal management of the grant.

The grant selection advisory panel met on April 9-10, 1990, and recommended 15 grant awards. The panel's recommendations were forwarded to the Secretary of the Interior for approval.

A total of 270 grant proposals from 171 tribes were received by the National Park Service requesting \$10,105,528. Funds requested in a single proposal ranged from \$153,000 to \$3,955. The average amount requested per proposal was \$37,428. Many tribes submitted more than one proposal (see table below).

**Number of Grant Proposals Submitted by Tribe**

	<u>Number of Tribes</u>	<u>Total Number of Proposals</u>
Tribes submitting 1 proposal	104	104
Tribes submitting 2 proposals	45	90
Tribes submitting 3 proposals	15	45
Tribes submitting 4 proposals	4	16
Tribes submitting 5 proposals	3	15
<b>TOTAL</b>	<b>171</b>	<b>270</b>

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*Tribal Preservation Needs as Demonstrated by the Grant Proposals*

The grant proposals for the Fiscal Year 1990 Historic Preservation Fund Grants to Indian tribes are an important source of information on tribal preservation needs. The number of grant proposals received far exceeded expectations. The receipt of 270 proposals to a new grant program with unfamiliar procedures and selection criteria and a relatively short response time, shows, at the very least, that cultural and historic preservation is of keen interest to Indian tribes. Similarly, the fact that tribes requested more than 20 times the amount of funds available indicates that despite this interest, there is an apparent lack of other funding sources to address tribal needs for cultural and historic preservation.

In order to meet the selection criteria, each applicant submitted a budget and described their proposed project, project objectives, and how the proposed project would address critical tribal needs. This information was coded and used to analyze tribal preservation needs.

Each proposal was reviewed and coded according to the types of activities being proposed, as presented in the table on the next page.

The table below (Grant Proposal Activities) organizes the grant proposals into the activity classes described above, and into the three major categories used previously in analyzing tribal funding needs: "Program Building," "Information Sharing Activities," and "Information Collection and Documentation."

**1. Tribes place highest priority on basic preservation program building activities.** The grant program selected for program building activities, and the applicants responded by stressing preservation planning, establishing historic preservation offices and ordinances, training, and data collection and management. In general, the proposals reflected a systematic approach to establishing and developing tribal preservation programs, supported by trained staff able to identify, evaluate and protect historic properties and to collect and manage information about tribal traditions. The proposals not only reflect the grant selection criteria but also indicate that as most tribes are just beginning preservation programs. The fact that many more tribes applied for funds to establish and staff an historic preservation office than to establish and fund a commission likely reflects the fact that many tribes have cultural commissions in place as shown by the worksheets described above, while relatively few have historic preservation offices as part of tribal government. Tribes have unmet needs in these areas that serve as the foundation for preservation programs.

The proposals showed that tribes viewed establishing a preservation ordinance and review system generally as steps taken after the development of a preservation plan



Cultural events such as the Omaha pow-wow provide opportunities to pass on tribal traditions. Here parents dress their children for the Omaha pow-wow in 1983. (American Folklife Center photograph by Carl Fleischhauer).

### *Classifications of Grant Proposal Activities*

<u>Code</u>	<u>Definition</u>
ACQU	Acquisition: acquiring tribal objects from museums, archives and tribal members
ANCESTOR	Ancestor: identifying, locating and treating human remains in archeological sites and in archeological collections
COMMISSION	Preservation commission: establishing a commission to oversee cultural programs and activities
DATA	Data collection and management: collecting information about tribal history, historic properties; establishing preservation information systems including computerized databases
EVENT	Event: conducting a cultural event or preservation-related conference, workshop or meeting
HPO	Historic preservation office: establishing a historic preservation office, funding preservation staff positions
LANG	Language: establishing and operating programs to preserve, maintain, and teach tribal language
MACC	Museum/archive/cultural center planning or operation: planning or operating tribal museums, archives, cultural centers
ORAL-HIST	Oral history: planning and conducting tribal oral history programs and projects
ORDINANCE	Ordinance: preparing and implementing a tribal preservation
OTHER	Other: planning and conducting activities not falling into listed categories
PLAN	Planning: planning for historic preservation programs and activities
PROJ-REV	Protection and project review: planning and implementing tribal project review process for the protection of historic properties
PUBLISH	Publications: preparing and publishing books, brochures, curricula, catalogs and indexes on tribal history, historic properties, and cultural traditions
REGISTER	Registration: establishing and maintaining tribal registers of historic properties and cultural traditions, preparing nominations to the National Register of Historic Places
SURVEY	Survey: identifying historic properties and cultural traditions through survey, establishing and maintaining inventories of historic properties and cultural traditions
TRAINING	Training: planning, developing, conducting, and attending workshops, seminars, classes, etc., to learn preservation related skills

<b>Grant Proposal Activities</b>		
<u>Activity</u>	<u>Number of Proposals</u>	<u>Percentage</u>
Program Building		
COMMISSION	16	2.1
DATA	89	11.7
HPO	56	7.3
PLANNING	96	12.6
PROJ-REV/ORDINANCE	46	6.0
REGISTER	11	1.4
TRAINING	90	11.8
Subtotals	404	52.9
Information Sharing		
EVENT	36	4.7
MACC	44	5.8
OTHER	79	10.3
PUBLISH	29	3.8
Subtotal	188	24.6
Documentation		
ACQU	5	0.7
ANCESTORS	7	0.9
LANG	42	5.5
ORAL HISTORY	31	4.1
SURVEY	86	11.3
Subtotals	171	22.5
<b>TOTAL</b>	<b>763</b>	<b>100</b>

outlining tribal goals and objectives. Since most tribes are just beginning tribal preservation programs, it is not surprising that more requested funds for developing plans than for ordinances and review systems. At this time it appears that tribes do not consider the nomination of historic properties to the National Register of Historic Places as a high priority. This may well change as more tribes participate in the national historic preservation program in which the National Register of Historic Places plays an important role. It is likely that some tribes, like the Navajo, will develop their own formal evaluation and/or registration systems for historic properties and cultural traditions. However, it appears that tribes view this as following basic planning, training, and data collection and management activities.

**2. Information Sharing activities involving museums/cultural centers, cultural events and publications are also important to tribes.** The grant selection criteria selected against construction projects in favor of program building. Therefore, while the tribes outlined great unmet funding needs for museum construction and operation on the worksheets, very few proposals actually requested funds for construction and operation. Proposals in this category generally expressed funding needs for museum planning. Some tribes applied for

funding assistance for specific cultural events and publications. While relatively few requests for these kinds of specific projects were received, it should not be taken to mean that such activities are unimportant. Rather, these activities did not generally meet the grant program goals which emphasized program building.

**3. Proposals for documentation activities stress the need for survey, language programs and oral history.** As expressed elsewhere in this report, language retention and preservation is an important need. Funding needs associated with language preservation were sometimes combined survey and oral history programs. Acquisition of tribal historic objects and locating, acquiring, and treating human remains are likely to be key elements in tribal preservation programs. While relatively few funding requests for related activities were received, this should not be taken as lack of interest on the part of the tribes. It more likely reflects tribal response to the grant selection criteria and uncertainty regarding Federal policy approaches to the treatment of the dead in archeological sites and in museum collections.

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### Section 3: Summary

Information in **PART III** was drawn from two independent series of responses from Indian tribes: the worksheet requesting information on current activities and projected needs (74 tribal responses); and proposals submitted for grants from the Fiscal Year 1990 Historic Preservation Fund Tribal Grants program (171 tribal responses).

The worksheets were not constrained by any limitations to the responses; the grant proposals obviously were constrained by the criteria and their emphasis on proposals that would encourage program building in tribes.

Despite these differences the data indicate that tribes are strongly interested in all three of the major components of preservation programs: building infrastructure; collecting new information and documentation; and sharing information on the tribes' cultural heritage through cultural centers, museums, cultural events and other activities.

This conclusion is credibly indicated by both the current record of tribal funding for these activities and the requests tribes made for Fiscal Year 1990 grants. This is further supported by the worksheet data on what tribes that do not now have programs would like to do. In both their words and their actions, tribes generally seem to have a holistic and realistic sense of what is needed to operate a tribal preservation program.

The data available further indicate that, as a very crude average, a fully functioning tribal cultural heritage program probably will require around \$1-1.5 million in annual outlay costs. Of course, actual cases will vary significantly from this generalization but this provides a "rule of thumb" that can be used to evaluate what level of funding stimulus is appropriate to include within the Federal role for assisting tribal preservation programs. That is, within a \$1 million program, what proportion or what class of activities is the Federal government interested in supporting as a stimulus and aid to tribal fund-raising efforts.

Finally, it was not possible to determine precisely the funding needs for all 523 Federally-recognized tribes. There were 74 responses to the questionnaire and 270 grant proposals totalling \$10.1 million. The general compatibility between the two data sets suggests that the characterization given here is valid for at least 40-50 percent of the federally-recognized tribes. It may be unrealistic to assume that all tribes are interested in cultural preservation programs at this time, but we cannot project how many this may be.

Taken together these results suggest that a grant-in-aid program targeted at 5-10 percent support of the fully functioning program level for 150 tribes is a practical initial range to try to reach. Then, after five years or so of such a program, another assessment similar to the present one should be performed that is designed to measure progress and achieve a more precise estimate of future tribal preservation needs.



A traditional Choctaw treatment for high blood pressure involves applying suction through a buffalo horn. Indian tribes are concerned that tribal medicinal practices such as this one are retained as part of their cultural heritage. (Photograph by Carole Thompson)