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Arizona
Archeological
Council's Native
Americans and
Archeology
Workshop



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Arizona Archaeological Council's Native Americans and Archaeology Workshop

Sharon Urban's Notes

November 9, 1994 (Wednesday)

Workshop organized by Kurt Dongoske (of the Hopi Tribe Cultural Preservation Office) through the Arizona Archaeological Council. It was held at the Woodlands Plaza Hotel in Flagstaff. Conference days were November 9 & 10, 1994. There is a separate sign in sheet for each thy. The workshop is also being recorded on audio tape.

Opening by Kurt Dongoske. Spring meeting, AAC Board wanted to better facilitate Native Americans and Archaeology. Spoke with Peter Pilles and a workshop came out of it. Dongoske wrote a grant, it was funded. Here we are address: Consultation, Native Americans & Federal Groups, nature of consultation and how take place, Oral Tradition and archaeology and how they interact, and Native Americans Role in Archaeology. Share ideas and concepts. Get ideas of issues and how each group interacts. Marva Booth, from the Upper Colorado Region of the Bureau of Reclamation, Salt Lake City, will be a facilitator for the workshop. Lunch & dinner today, plus lunch planned for tomorrow, this is to help keep the dialogue going. Also, there is a sign in sheet. Go around the table to introduce each one. Speak up!

First issue will be that of CONSULTATION. Go around and get each person's ideas on the subject. Booth had a list of items to do to help keep the workshop going. What are relevant issues on consultation between the tribes and federal agencies. Federal level related to archaeology. Federal red tape legal requirements is one side. The other is the meaningful archaeological, tied with ethics, is another side. What about the research end of things that may not be required, but would be useful. Also should include State action plans. Question of process, what is result likely to look like (a written document), Legal issue is there, it will be done, but how is not specified. Who does consulting from tribe, and who from other agency. How consultation unfolds often depends on the players! Legally that does not matter, but in the process that does matter. Often people just get knowledgeable about this process, then they are moved out. There is no formal way in agencies as how to set up these consultations in the first place. Different ways and levels of contact. How to contact elders to set up a consultation? Need contact, can't just barge in. Need protocol. Can go either way with good, or bad contacts. If bad, still have to carry on with legal aspect, and its the agency's responsibility to do that. With Federal government scaling down and field people having to do consultants and are new and not really knowing what to do. The same can hold true for the various tribes. Initial contact is important. Not all agencies have a contact person. What laws require consultation? Discussion. Maybe not worry about what laws, but get to the process. All can see where want to come from, then go to results. Break down process, to protocol if contact, obtaining permit, then consultation. On both sides have

informed people knowledgeable on culture, laws of groups dealing with. Then within tribe someone who is informed. Confusion whom to contact per area (tribal). Might be of great tribal interest to prepare list of who to contact.

Jenkins - Whole issue of consultation places a lot onto tribe. Many tribes are not prepared to handle this not equipped to handle such requests. Taken Hopi 5 years to reach an adequate level to deal with cultural resources and to handle consultation. Tribes are all at different levels of capabilities. In May hammered out a NAGPRA document. Can now respond at a faster rate. Hopi, at least with its Cultural Preservation Office, is capable of handling such requests. Can act fairly quickly. Who consults on a given project from the tribal and agencies have to deal with tribes on an individual basis.

Anyon - Zuni has similar problems. Overwhelming amount of paperwork, would like to see general consultation per tribe per project and agency. Formulated cultural resource mediator to act as liaison. Think its the tribes idea of theft claim. Who to contact is one thing, but the area of theft claim is another thing. Area should be up to the tribes to settle. Geographic/topographic limits as well as temporal.

Canouts - Asked tribes to set forth what want to speak for. Will come, but slow.

Gasser - Would like a map of tribal interest. Something to go for!

Brunson - Some tribes claim large areas of the Southwest. All projects have possibility for burial discovery. Some cases need 5-7 tribal involvement.

Rosenberg - Lot of big projects on Tonto Forest. Will there be a blanket forest agreement?
Pilles - Work with Hopi now, at least through Coconino Forest.

Rosenberg - Would like to do agreements with tribes. She does not have time, but it would be great. Should go after it.

Canouts - Not in a linear process. Can go in different ways. Up front planning is good. (Brunson-How get agencies moving?) Yes hard, but select people with commitment to get things set up.

Laidlaw - Secretary of the Interior agreement with trust lands to tribes. Agencies and Tribes develop agreements.

Jenkins - Attempt to put into place memorandum of agreement. Run into overlapping issues. Burden on tribes. Which act to deal with each project. Trying ways to better handle this issue. Federal agencies should help to deal with lands. Have trouble dealing with various degrees of consultation. Try to work out something on a regional area. Morass of issues, complicated. Do one at each agency level to help facilitate consultation. Use as a model if

get something hammered out.

Kintigh - Agencies by in large have funding. Tribes do not.

Pilles - A lot of federal agencies put tribes in consulting similar to the general public. Deal with tribes like they would the Sierra Club! Actually dealing with another government agency!

Kintigh - Informed people need to know that there are different world views, and those need to be taken into consideration. This is hard to follow through consultations if don't consider such.

Lane - Navajo Nation Hist. Pres. Dept. Large group with small sections within. Roads section does get some funding, and its this group that handles consultation (4-5 people depending section of reservation). Consult Director Allen Downer. There are other sections, Lane deals with repatriation. Only 2-3 people here. No funds for a preservation officer in this group. New at repatriation. Have had agencies in UT, CO, & NM consult. Have a programmatic agreement willing to share.

Anyon - NM SHPO adamant about consultation. More formal agreements on what to do. Navajo Nation has a good agreement and is a step in the right direction. Part of Roads.

BREAK (10:45-11:00)

Passed around markers and name tags.

For rest of morning continue as we have been doing. Then list issues and how to fit into the process.

Kintigh - Role of archaeologist doing research has no role for consultation. Who to contact is still a problem.

Jenkins - Jurisdiction. Federal job on tribal lands, then it tribal jurisdiction. Can have far flung inter-tribal interests.

Dongoske - When a tribe voices concern of a significant property. Where is degree of significance (National Register, or Tribal treasure) and to whom.

Rosenberg - If have traditional or significant site in an area to be developed what happens?

Lambert -

Pilles - Following 106 which does set up register sites, tribes not included.

Gasser - Some Tribes in the south will not give out TCP information.
 Ferguson - Hard to fit TCP into 106, not good. Mold not right.

Laidlaw - No law protection for religious cultural sites. Also areas of religious practices. Rights infringement. Different process. How register site depends upon Keepers ideals on property.

Gasser - Quality of information given out by tribes varies so widely. People do not know whom they are contacting.

Anyon - Development going on not of value to tribe, but asked to comment. Degree of comment could be significant to tribe's survival. Lot of give! If federal agencies could accept that a piece of land is important, and go with that statement.

Rosenberg - Avoidance is BEST, but not always the case. Do need information to best handle situations.

Jackson - Conflict of values and systems. Feds say do it this way, Tribes say our way. Now tribes have to talk about things of a confidential nature. Feds not satisfied with answers. Feds still want more. System not working. Takes a lot of consultation. Really want to remove cultural gaps. Could lose cultural identity. Feels that federal agencies do not want to lose land control. Advisory Council should have something in there on tribal participation as a full participatory member. (Changed tape missed some). For three years beginnings of a cultural preservation program. Theft sacred sites are those that are archaeological. Beginning to understand laws and how to cope. Hope to have a working relationship with various federal agencies. Good for each other in a number of ways. Each has a responsibility in own parameters, but tribes have a more holistic approach.

Rosenberg - Project on Forest (Tonto). Hopi asked to be a consultant. Scott said no. So as to Jackson's comments where are your claims? This is often long term planning, and often long term planning is not available. Jackson's comments back: Consult with elders who may know about a particular area. Lot of land on reservation on private holdings, also burial lands.

Anyon - Issues of conflict of values and how world perceived as a cultural resource, natural resource. This often not addressed in consultation. Usually go after archaeological sites and TCP (which may not have a definite spot on the ground). Do not take plants, and animals into consideration.

Dongoske - Federal Agencies recognize Tribes when beneficial! If not does not exist as a sovereign nation. Only deal with reservation lands, but need to do some for off reservation areas of tribal interest.

Canouts - Tribe do appear as equal partners at the high decision making ends of things.

Gasser - Deal with tribes to point out TCP so that they can be avoided, or dealt with. SHPO does consult, follow wishes. Less than perfect system.

Dongoske - Federal Government responsibility to the tribes (trust). Deal with them as individual governments.

Brunson - All agencies who sign programmatic must deal.

Gasser -

Canouts - Not clear on how significance determined whether or not listed. Everyone can comment on new policies and that will come. Policies will change.

Jenkins - TCP what makes for one, significance? What tribal point of view take precedence over another tribes. Lot of inter-tribal issues have to be worked out. Hopi asked to evaluate Mt. Graham issue. Visited suspect shrine. After much consultation, still not sure. Only way to tell is to excavate, and that not possible because its a shrine. Not enough information to go on. In area of home land can make these kinds of determinations. So much more difficult outside of area and at a great distance. Force of law serves as an importance to spread religion. Mt. Graham highly politicized. Interest groups tried to drag Hopi in. Stayed out of it. What makes something sacred? Some sites sacred, but scared to say so. Can't separate human remains from archaeological remains. Its all significant as a whole, so how to mitigate! At Roosevelt, finally had to make a decision to excavate as could not tell from surface. So Hopi excavated.

Breternitz - View from Contract perspective. Have to have agency deal with tribe. On occasion company does have to deal/consult with tribe. Hard to do who to deal with, how far to go. Not comfortable on this topic. Walk a thin line. Have to deal with locals to do project. Has to put consulting in final report. Projects get held up because consultations not done. Subsequently will not get closure and payment on project. Need better contacts.

Anyon - Tribes rather deal with one point of contact for a special area. Feels agency responsibility to do consultation.

Rosenberg - Projects come up, one person sends out letters to whom may all be involved. Then could request interest on human remains. Whom to contact? Contact each tribe? Not necessarily for archaeology projects, but others at will that tribes would care about.

Jackson - Do have monitors in field to be able to consult with on the spot. Also have archaeologist present plus tribe. This also happens early.

Pilles - need early on multi-agency involvement.

Jenkins - Not know what groups cover areas. Worked out with ASM that Hopi, Salt River

Gila, and Tahono O’Odham take the lead for Hohokam area. Hopi follow along. Hopi & Hualapai need to do something similar, especially along the Colorado river. Its workable.

Jackson - NAGPRA resolutions on what to do, then agreement with Havasupai & Hualapai as what to do.

Brunson - Bring up issues hear from other businesses. Project to impact site, do tribes know where sacred sites are? Not always. Why not? Should create own records and maps of TCPs. This would allow for quicker response and what to do.

Anyon - Agree with above. Location in oral tradition not necessarily important to have X marks the spot. Hard to put on paper even in tribal hands. In some cases sites only known to select few and should not be made “public” even to other tribal members.

Pilles - Also boundaries of TCPs hard to pin down.

Ferguson - Difference between consultation and decision making.

LUNCH (12:10-1:20 PM)

Dinner announcement

Two new people, Dr. JJ Reid of U of A, Dr. Christian Downum of NAU. Brought them up to date as to what happened during the morning.

Mills - Wants to see consultation process streamlined!

Pilles - Who does consult, when consult, who pays.

Laidlaw - What is the product of consultation; goals.

Jenkins - Confidentiality issues.

Initiation - B	Look Forward - A & C
Informed - B	Funding - B
Agency Consistent Contact- A, B	Federal Perception - B
Contact - A	Programmatic - A, C, D
Places Responsibility of Tribes - B	Role of Archaeologist- B, C, D
Different Stages - A	Jurisdiction:Tribal - A,B,C,D
Contact per Tribe - B	Determination - C, D
Tribes Consult With - B	How to mitigate - C
Tribe Individuality - A	Following Sec. 106 - A, D
Agency Deals - A, B	Tribes Asked - B, C
Too Much Paper - A, B	Conflict of Issues - B, D

General Consultation - A
 Area of Cultural Affiliation - A, B
 Area of Contact - A, B
 Maps - A,D
 Boundaries may Change - A, D
 Developers - A
 Agencies - A
 Determine Issues - A

What are Cultural Resources - A, B,C,D
 Inconsistencies of recognition - A, B
 TCP what constitutes - C, D
 Burden of Contact - A,B
 Early Multi-agency Coordination - A, B
 Tribes to know Sacred Sites - C, D
 Consultation/Decision Making - C

Issue B (1, 2 & 3)

WHO - Agencies (general, i.e., State and Federal) initiate consultation. Encourage archaeologists and private developers to consult. Each agency/tribe should have a identified contact point (office). Laidlaw had wording on whos in charge. In California 123 tribes to deal with; in northwest there are 42 tribes. On tribal side more complex.

Anyon - Land managers is the district supervisor, send request goes down the line. Want government of government level of consultation. Then drop down to the actual people who know the issues. Can not do anything about signatory agent.

Kintigh - Desirable to have a specific person agency and tribe, who handles it, though that person may not be a signer.

Canouts - Multi-agency endeavors there is often a lead agency. That lead can change per project and collection of which agencies.

Kintigh - Multi-tribes, need lead, which tribe to consult for a given area. Helpful for each tribe to provide map of areas of expertise/interest. May do with help of archaeologist as boundaries change.

Canouts - Review process for this map.

Pilles - Perhaps agencies should fund for tribes.

Kintigh - Would be helpful to see which tribe claims what areas. This not to locate sacred sites. Just an area of interest. Could also help to outline/designate lead tribe.

Pilles - Others could be interested in this consultation

Jackson - Had an old map of tribal range, went to various agencies and copied map. One area not fully documented (far south). This presented to Tribal Council, well received, but not want information out. Names attached to sacred, significant areas. Not want to release that information. Do not want everyone out there looking around.

Ferguson - Would tribe be willing to release outline on map? If a project falls within that area contact Lorretta!

Rice - Do not want boundaries released?

Jackson - Possibility, lot of factors to consider before so doing. Education (within tribe) important for them. They do not have trained people, and that is not the Hualapai way! Better to work with agencies for internship programs.

Reid - Not all tribes are equivalent, 21 tribes in Arizona. Not all on same level. Politics also plays a major role. Think in terms of mid-range worse case scenario. Not have people available with whom to deal. Should not develop procedures to deal with best.

Pilles - Just WHO to deal.

Dongoske - Half burden of consultation is with the tribe.

Brunson -

Dongoske - Can consult with Office, village to village. Can always have problems.

Downum - Not always fed. agency that initiates. Could be state land. Not only uneven with tribes, but with state. At times contractors ignore consultation as no funds.

Gasser -

Rosenberg - What level do this at?

Downum - Can do equal harm with small projects.

Gasser - TCP problems all small projects.

Downum -

Gasser - Workshop on TCP policy next year (February). Almost need different policy for north and south Arizona.

Anyon/Gasser - Situation in NM different and does not meet tribal needs.

Brunson - If maps produced, get out to private entities and state agencies. Get word out to all tribes as a point of contact. Southern Tribes have done such a map says Gasser.

Ferguson - Private developers too?

Kintigh - When Consult? Some legally mandated.

Downum - Make recommendations for private?

Canouts -

Mills - Put in.

Anyon - Encourage private lands archaeologists to consult.

Kintigh - Why -get paper works shuffled!

Brunson - Arizona Archaeology Commission also has a statement.

Laidlaw -

Doelle/Laidlaw - US District courts in address Native American interaction, look at social effects to developments on tribes.

Jackson - Studies to show impacts (social) on tribe. Tribe always here. Did not migrate. Claim 7 million acres of homeland. Consultation important so that tribe could carry on as an entity.

Anyon - Archaeologists take on the responsibility of consultation.

WHEN

Pilles - Not a project by project basis. Needs to be developed and on going! Between equal parties, with equal respect.

Dongoske - Initiated in the early stages of planning. All have project plans, long term, do early on in year. Get consultation scheduled in early.

Jenkins - Would consultation be like a systematic evaluation.

Anyon - Once decision is made to go ahead with a project, then consultation is a formality.

Rosenberg - Initial draft EIS. BEFORE

Laidlaw - Soon start certain actions, THEN do it. BLM has something in place to do this already, tribes not included. Should be!

Jenkins - With Hopi/Coconino Forest MOU that is in place. If agencies had a bit more

information, could do this!

Pilles - Required by feds. Some things may not be of interest to discuss.

Mills - Advantages, and just more than management. Research projects that are not necessarily management oriented. This would streamline the process.

Canouts - Most agencies know sec. 106. But get into sec. 110 of Native American consultation. Look at environment too.

BREAK (2:45 3:04)

Pilles - periodic/annual update and review.

Brunson - Great for know in advance. What about spur of the moment.

WHO PAYS

Anyon - With Zuni, made it clear that consultation result of some sort of development by some company. Economic development. Who does work (development), pays. Rice

Kintigh - (closed door, missed discussion)

Canouts - SHPO funding 50/50 deal. Lot of matching stuff. Structural funding.

Jackson - NAGPRA funding in DC, Tribe could do grant for repatriation for MOU/MOAs. Inadvertent finds a problem.

Kintigh - Monies for repatriation; can't move over to consultation.

Canouts - Have to word grants for consultation. Annual funding.

Jackson - Limited amounts awarded, lots of applicants.

Anyon - Combination of structural, agency under sec. 106. Get in early, it would be prior to 106. Need structural early. Funding on a line item thru NPS and Congress.

Dongoske - Identify hard funds, take from BIA and put money into tribal hands.

Lane - Having BIA paid for programmatic through roads.

Anyon - Determination for tribes to get funding and not through PL 638 which has a built in

agenda.

Laidlaw - Policy of Congress to transfer funds to tribes.... Tribes can take over BIA programs that are for benefit of the Tribe. Toward self governance. Programs with structure can get this funding.

Downum - What being paid for? Some confusion as to the end product/service.

Rice - changed tape

Anyon - changed tape

Rice - Suggesting different interpretations?

Anyon - Pay for different surveys.

Rice - Use consultation in a different term.

Anyon - Specific funding for various aspects.

Rice - Funding should be available for al three.

Pilles - Funding beyond us (Forest Service).

Canouts - Regional funding.

Pilles - Keep open.

Lambert - Her agency totally developmental. Within our process maybe okay to fund portions with tribes. Burden to cope and respond.

Jackson - Should be initiator come to the tribe to talk with tribe to talk about project. Build on that relationship. Not funded to travel.

PRODUCTS

Anyon - Agreements

Doelle - Inventory

Pilles - Agreement on process with various tribes.

Jackson - Funding.

Brunson - Closure so projects can proceed, closure on step procedures.

Kintigh - Part on who, as who's helping out. Not same people all the way down the line are involved.

Pilles - Informed management.

Mills - Indication of tribal boundaries of interest.

Pilles - Useful information.

Canouts - Understanding of what kind of paperwork follows. Disposition of data along the process line.

Dongoske - Identify areas of concern; as seen from federal and/or tribal perspectives. How to assess impacts from both sides. No process in hand to deal with conflict resolution. None.

Laidlaw - Not a consistent process, nor agreements between tribes.

Kintigh - Documentation of process for all parties.

Downum - If a problem (legal) there is documentation to back it up.

Brunson - Not only differences within agencies, but within tribes too.

Pilles - Agreed earlier that it would be case by case, tribe by tribe.

Jackson - Agencies let tribe know what's up. Concern with archaeological sites, not want sites mitigated, but it goes anyway. Where are these concerns met.

Anyon - What conditions can a project go forward with tribal concerns. Agency goes with motions, but not care about tribal concerns/beliefs. Tribe says no, but project goes through.

Jenkins - No protection of archaeological sites under any law. That is the reality of the thing. Tribes unfortunately not have final call. This is bottom line, agencies do what they want. Gone this far to see what really mean by consultation. Agreement that is sensitive to tribal beliefs/needs.

Rice - Historic sites protected for Anglos. Archaeological sites can be mitigated. Not aware how important each archaeological site is to Native Americans.

Dongoske - Refer to them as traditional cultural properties. Can be significant without being in use for long periods of time. Burials at site are spiritual stewards there. Archaeologists carry out wishes of agencies.

Brunson - So many sites hard to not impact. Avoid if can, but can't always.

Downum - Not fair. What is the fairness?

Anyon - Looking for equitableness, fairness when dealing with tribes.

Dongoske - Fairness. Tribes know some sites will go.

Pilles - Consultation needed 5-10 years down the line- Early consult then.

Downum - At early stages can better plan. Talk about where to put project.

Rosenberg - At time when have a 5 year plan. Can consult ahead. If general map of sensitive area can then deal. Want to do the right thing. May have to compromise.

Pilles - If part of a process, and involved with tribes, then know.

Downum - Perceived as an engineering problem/process.

Rosenberg - Others not involved, they should know.

Dongoske - Create a document, with people involved. Forum for publishing "white" papers. SAA Bulletin, Occasional Papers in Anthropology, Federal Archaeology Report. Do want to get word out. Also transcript of proceedings for all involved. Like the Arley House Report. Identify action items for participants to work on over next 6-12 months. Want flavor of meetings to continue on.

Jenkins - Some depends upon how tribes take initiative in discussions. Get in there set policy, initiatives taken. Communicate ideas. Get at things at engineering level.

Anyon - Revise project plans as necessary.

CONFIDENTIALTY

Pilles - Agencies need to develop statement as to who uses files. Defining information as sensitive and restrictive (who maintains access).

Laidlaw - Who maintains data, who has access. Some information okay, others not. Site records protected. Now this data is in the mill for confidentiality! Ethnographic data not included. Clear issue with both tribes and agencies and private.

Ferguson - How do we do this?

Laidlaw - These proceedings could send word to Congressional Committee.

Downum - Interior Solicitor

Laidlaw - changed tape - missed some. Oral copyright now in use to some extent.

Pilles - Need law to protect ethnographic materials, comparable to site record data.

Dongoske - Asked a specific area be restricted.

Laidlaw - Will protect information if you let us know (BLM perspective).

Ferguson - Brunson private agency, had access, materials housed at Hopi.

Laidlaw - Do need specific requirements to protect that data.

Jenkins - Federal agencies, at minimum, what data is required? This is a serious issue.

Pilles - If this comes across then a big issue! Need law for protection issue.

Canouts - Regs come down that hold to nature of sites. Laidlaw done that.

Downum -

STREAMLINING ENTIRE PROCESS

Brunson - Time limits on federal agencies.

Pilles - Time limits on Tribes.

Laidlaw - Development coordination & collaboration mechanisms.

Anyon - Identify accountability of individuals who will draft document and date done by. Accountability.

Pilles - Develop MOU/MOA to handle issues if above not met.

Brunson - Allow outside agencies/groups to do draft and get ball rolling. Initial draft.

Kintigh - Good idea, but not want to loose right if changes in tribes/agencies. Could be some stuff not discussed.

Ferguson - Have periodic reviews.

Kintigh - Agencies need to be sensitive to MOA and MOUs. Whole being structured to broader concerns.

Pilles - Sensitivity training to better understand the issues.

Canouts - Federal employees now being held more accountable for their actions.

Brunson - This is a problem as local level people do not want to make those decisions.

Reid - Tried to deal with Tribal Chairman. If needed brought up to Council. This system not use academically. Different organizational forums/structures meeting on these issues/consultation.

Rice - That's what Pilles said.

Reid - Pilles around LONG time - has developed personal relationships. Work on a one to one basis.

Laidlaw - Two things: adapt Universal needs to a culture. (Reid- then deal with tribe to archeologist. Previously tribe came to the University, now its the other way. Easier to work with tribes than federal government.) Same holds true for tribes. Don't translate what tribe telling us into useful terms; it just gets filed. Personal relationships is crucial.

Jenkins - Accept working relationship with tribe would be on tribal parameters. Take steps to work with tribe. There is trust involved.

Rice - Valuable to meet like this.

Reid - Need to Meet.

Pilles - Need managers and their perspectives, and tribal representatives.

Kintigh - Would managers come?

Pilles - Some yes, some no. Depends upon sensitivity training!

Brunson -

Laidlaw - Talk about what want to do. Not what others want. Establish personal relationship.

Kintigh - Talk to tribal leaders not us.

Dongoske - Up to tribes to pick the right case. Pick carefully. Scare Tactics.

Rice - Group work towards goal. One on one contact.

Kintigh - Convince Babbitt to get word out. From high level to work out MOU. Do same for

states. That would solve a lot. Could it be done.

Laidlaw - Secretary of the Interior already said that. People who deal with tribes do not know how to do so. Most solutions are between tribes and local/regional agencies. Academics go for it too.

Kintigh - Some out there don't care. Its our problem, we'll deal with it. Agencies not want to go out collect information. Do not want to go outside for information to help solve problems.

Ferguson - Have tribes do map, sounds simple but would take in-house collaboration. Perhaps could go for funding for this.

Mills - Whats on paper too general, and perhaps old.

Dongoske - Do another workshop, with same people plus others.

Pilles - Always sounds good, practical? One on one personal view, lets do lunch approach.

Dongoske - With UNLV. workshop.

Laidlaw -

Kintigh -

Mills - Do through the regular AAC Meetings. Get more people there.

Reid - Not like the old days where archaeologists went there, learned by hand. Times changed we have to go to their landscape.

Jackson - Important to have Native American involvement, small forum, local level, informal, intimate, inexpensive. Helpful at this level. Some of what happens is detrimental to their culture. Nothing confidential to a Federal agency. Do need tribal representatives at these meetings.

Jenkins - Way for tribes to do some part of the training. For next session. Also personal concepts like death & dying need to be discussed as its a whole package. Organize something where tribes share some of their perspectives on life.

Lane - When came on with tribe. Policy catered to federal regulations. Just comply with laws. Came on to deal with NAGPRA. Define own identifications as sacred, whats Navajo. Came up with burial policy. Up for review now with upper Navajo committees, then with tribal council. Gave it a real Navajo perspective. Did not differentiate between funerary and non-funerary objects. All put together. Did what was culturally right! Left the laws out! Do

in native language, own library. Hope to have own Navajo culture presented. At meetings use to have them dictate what they wanted. Have own ideas as to confidentiality.

Dongoske - Volunteers to write "white" paper. Laidlaw and Pilles volunteered.

Pilles - Wait until tomorrow.

Dinner at Kachina room at 6 PM

End at 5:10 PM

THURSDAY: NOVEMBER 10, 1994

ORAL TRADITION AND ARCHAEOLOGY

Today cover archaeology and oral traditions. How do they fit, interact. Research designs using oral traditions to solve archaeology problems.

Pilles - If its good enough for Fewkes, its good enough for me!

Kintigh - Can work both ways, what can oral tradition do to help archaeologists, what can the archaeology do to help the Native Americans explain their oral traditions. Make an obligation to listen and help use oral tradition. At times Native Americans may not want to talk to archaeologists.

Breternitz - Not compatible in the past. Oral tradition recorded in the past, not used by archaeologists. How can the two interface. How about funding? at this level?

Kintigh - Archaeologists spoke on migrations. Then fell into disuse. Now its in the forefront. People do move around, and on a large scale. Something to explore, and come up with archaeology and perhaps affirm oral traditions. Inform each others world view.

Downum - Incorporating something into what we do. Gives meaning into archaeology and issues. How combine evidence of oral tradition and archaeology. How does this all relate to significance. It gives meaning. Change with a difficult transition, and a new way to think of archaeology.

Reid - Talking about prehistorians. Ancients used as managers of a resource and systems. Private sector doing more on the prehistoric archaeology. How can people reconstruct a past lifeway, how can they when they have no knowledge of such. Could use oral history or those who keep that history.

Ferguson - Oral history is a subset of religion. Archaeologists often want to abstract that

subset to distil the history out of it.

Downum - Colleagues want to test the validity of it.

Ferguson - Would be that not match up with what find archaeology.

Kintigh - Assume that oral tradition is an account of history.

Anyon - Talk about reconstructing the past. At Zuni not want to reconstruct it. Here a different tradition. Zuni knows its oral tradition. Good for life history. Zuni interested in how to live today. Have trend in archaeology in using oral tradition from the tribes. Mined archaeology and now mine oral history. Zuni not feel a need to link oral history with archaeology. As archaeologists we want to reconstruct the past. Not if That's what's wanted at the tribal level.

Ferguson - Use oral tradition in management.

Anyon - Yes. Avoid the research of the reconstruction of the past.

Kintigh - When working at a site Zuni were interested. Even with old photographs people were interested. Heslatuthla.

Anyon - True there is interest by Indians of what the archaeologists do and find. When try to integrate oral history and archaeology run into problems. See the two, oral history/tradition and archaeology, as parallel tracts no linkage between the two.

Ferguson - Research ethics for archaeologists, and those for tribes. May get okay from one person, but not from the tribe.

Gasser - There are tribes interested in finding out about their history. Yavapai. Also a cemetery as to whether it was Pima or Maricopa. Some groups away from traditions for over 100 years.

Anyon - Are these people to link oral history with archaeological record, or to see how to rebury. For information.

Rosenberg -

Gasser -

Kintigh - Open house with 50 people came. Separated out burial materials so could see it if wanted. Much interest.

Anyon - No monolithic view of any tribe. Everyone has their own view. How link oral

history and archaeology . Delicate ethnographic issue. Care in how to go about it.
Archaeologists to work with ethnographers.

Kintigh - Models- archaeologists work directly with the tribe. Archaeologists work with oral history. Archaeologists work with tribal members.

Ferguson - Tribes control the research.

Dongoske - Some ethnographic data recorded wrong.

Laidlaw - Talk about oral tradition is like talking about sites. Oral history covers a large body of data, and how do you collect any part of it. If information is “sacred” it will not be given out, or if it is given out, will probably be wrong. Lot of ethnographic data recorded in the past is inaccurate. Some questions asked were absurd. Be careful of the oral history collected around the turn of the century. Need the ethnographer, tribe represented and people there in.

Reid - People participate in history.

Canouts - Challenged on these parallel tracts. If convergence that scientific lends more credence to oral history. Have basis in material expression. All kinds of knowledge needs to be given equal amounts of weight.

Downum - Movement in archaeology to question what we are doing, looking for oral traditions to give validity to what we are doing. So now mine oral tradition. What would Native Americans like to see archaeology do? Archaeologists need Native American input to determine what features are function, meaning. Archaeologists use oral tradition to validate historical patterns. (change tape...) on verge of new ethnical trend. What do Native Americans want out of archaeologists.

Dongoske - Run risk of science validating oral history. In court, take word of Ph.D. rather than that of a Hopi. Native Americans asked to prove it! So a partnership.

Gasser - At some places need Native American input. Simple passing down of knowledge. Can over complicate things.

Kintigh - By in large archaeologists are sacred of Indians, physical anthropologists are petrified. Social anthropologists not begin asked to work with Indians.

Downum - Codes and ethics need to be better developed. Who should write accounts, get the forum to disseminate information and in what form. Who should talk about the past.

Jenkins - Archaeologists should be afraid of Indians. Especially Anasazi as they're cannibals! Wants to write a book: “Me Talk, You Listen”. Modern archaeology should draw upon life

experiences of living people today; the total culture. The practicality of people's lifeway who reflect back into prehistory. Bring in information that would be useful. Draw upon life experiences. Native Americans have to be resourceful. When visit sites, these life experiences help interpret the archaeology. Features will reflect its function. Look at the practical side of things. When father died, on own as far as farming. Realized how much there was to learn, and it came as second nature. He has a large field, probably largest Hopi field. Practical aspects of humanity! Does not all have to be tied to ceremonial, but the whole culture is what makes a person a member of that tribe. Mapping project of Awatovi. Also mapping agriculture area for that village. That is a part of the village, not just the village (architecture) proper. Archaeologists can use these life experiences if they want to. There is a romantic view of oral tradition. Tradition that is partly orally expressed! Hopi history is a significant part of its religion. There are 34 clans in Hopi. There are rituals that take place every month that cover oral history and the world view. No need to prove history in tangible form. But today with western legal system, some things have to be proved. Hopi interested in working with archaeologists. Can interact on certain levels. Would like to see some of the old places. Look at rock art. Does it have meaning. As long as tribes can formulate own agenda, can control flood gates of research.

Lane - Navajo Nation. In process of evaluating oral tradition to find ways to protect traditional places. Have a medicine man on staff. Hard to ask information, and then to try to use it for different purposes. Lot of tribes experience stresses, problems. Have traditions, but as a woman can not talk about certain things, but has a deep respect for culture. Find not use consultants like Hopi. Do not work with archaeologists, but have some working for them and these archaeologists do as told. Do not use ethnology. NAGPRA forcing them into cultural affiliation, and to define what is sacred. Just getting into helpful discussions. Not integrating oral tradition is a parallel to archaeology. Have different views of what comes up in staff meetings. Compromise so work can go on.

Jenkins - Neglected resource is female informants. When dealing with rooms talk to females.

Jackson - Lot of the archaeological sites are just the comforts of home for the Native Americans. She only deals with ethnographic data. Lay ground work, foundation for work. Life experience to be protected for future generations so that there will be something for later. Have not done a written history. Their history is not taught to their kind in the local school system. Everything on earth relates. How to utilize resources. How to behave in culture. Want archaeologists to leave sites alone. At times there is a purpose to research, but basically would like to see avoidance - Always. But archaeology will go on, but then there is protocol to approach a tribe for consultation, to receive direction.

BREAK (10:40 11:03)

Dongoske - Wanted to hear from contract archaeologists.

Doelle - Interest in what TJ said with archaeologists working alone, then in conjunction with Native Americans and use of oral history. No one way would be it. This is something to be brought to archaeological community. Legal aspects hinder, but will eventually change. Deal with ethical issues, and be sensitive to how used. Archaeologists need to be in an academic situation where everything is subject to question, but with oral history, one doesn't question per se, but to respect and evaluate in a way for its relevant evidence.

Breternitz - Most archaeologists not opposed to using oral tradition. Uncomfortable playing the role of ethnographer. Information gathered how will it be used. How much oral history, what is appropriate, what is not. Someone should deal with this specifically.

Gasser - SHPO to sponsor TCP workshop, February 3rd, Prescott. Come up with Arizona TCP.

Downum - A contractor too. If to incorporate Native American input, then have to deal with how to treat data. Impressed with respect that one Native American group has to the rest when one has the floor and is relating a story. Each given his due without attack. Not so among archaeologists. Must lend credibility to input from Native Americans. What are the rule of engagement.

Kintigh - Happens with social anthropologists all the time.

Downum - That is the problem.

Reid - Not developed a rapport with people with whom we deal. See empowerment. Native Americans may soon have their own specialists so that archaeologists have a direct contact to deal with, or to tell them to get lost.

Downum -

Kintigh - Not threaten groups much.

Downum - Native Americans not read professional journals to hear/learn of the archaeological journals.

Reid - There are no (or very few) Native American archaeologists.

Downum - Reid - Native Americans need to develop own specialists! Specialists in archaeological specialty. Do have specialists!

Anyon - Tribes have specialists. No need to fit that with Western views. Danger of Downum's concerns is use of oral tradition and it becomes a system of debate - could

damage political structure of tribes.

Kintigh - Oral tradition as part of a broader issue of sensitivity and writing.

Dongoske - Use Christy Turner's explanation of cannibalism. Did not address other alternatives. Then took it farther in a journal. Should not have!

Jenkins - Question for profession/academics. Will have tribes discussing and formulating own research agendas. Don't care what archaeologists have to say. Archaeologists have to live and work in the scientific world, he doesn't. Okay for archaeologists to do their thing. Native Americans really need not pay attention.

Dongoske - Have 1/2 hour before lunch. Carry on or discuss key issues. Decided to summarize key issues.

Ferguson - Tribe should set their own research agendas, and that each tribe's will be different. Tribes have protocol for outsiders to gain access to Tribe. Model of research that has whole package. Female consultants have been a neglected resource.

Kintigh - Need elaborated archaeological ethics in dealing with tribal groups. SAA now working on this!

Jackson - Setting research agendas. Work with Hank Stevens from Irvine to set up ethnographic agendas. Use as a guide. Have to train tribal personnel. When going out set up interviews on Elder's time.

Pilles - Archaeologists and Native Americans not equipped to collect oral traditions.

Downum - Conference on TCPs make gathered information available back to tribe and in a form they can use. How archaeologists interpret that collaborates with oral tradition help with public awareness. Let Tribe's set agenda.

Jenkins - Material in form of transcriptions, tapes, need to be archived. On Hopi, worried about such archival storage & protection. Think about long term archival storage.

Gasser - If do research, draw heavily on oral tradition, can give it back to informants.

Jackson - do take transcriptions back to informants for update.

Gasser - Bad if don't get revisions.

Jackson - Then get Council approval for donation.

Dongoske - letters to SAA, to get peer review on Hopi material.

Jenkins –

Gasser –

Jenkins - Freedom vs. privacy our problem.

Kintigh - How phrased; if say yes or no met with resistance. But if ask for comments, more chance to see materials.

Downum - What is correct?

Kintigh - Reviewer can stop publication.

Downum - Treat review seriously.

Mills - Different kinds of information that are useful. Depends on research questions, what data collected. Lots to draw from.

Downum - Sticky - copyrights, royalties. What kind of relationship have, formal or informal?

Dongoske - Comes back to researchers giving back to the tribe rather than personal gain.

Downum - Reciprocity, big issue especially with films and big works.

Jenkins - Major effort on Hopi is cultural preservation and protection, not only include individual rights, but traditional cultural properties. Continue legal proprietorship of information. Working out problems. Prepare for internally to recognize that transition happening and have to develop sophisticated tribal/village authority; ordinance. Exploitation of Hopi Tribe without Hopi permission. Hopi to have a draft ordinance.

Ferguson - Each tribe takes own perspective.

Dongoske - Informant has rights. Tribe too has rights to insure rights of its members and that sacred tribal information not given out.

Jenkins - Somethings worked out internally as to what will or will not be given out.

Mills - Native Americans should have co-authorship with archaeologists.

Kintigh - No one questioned legitimate knowledge, tribal rights. Accommodate native world views in archaeology. Maybe no archaeology.

Ferguson - Acceptance, process of archaeology. Want to be able to continue.

Anyon - Modify it somehow. Got information these past two days. What's an acceptable balance for archaeologists? Things (field) change.

Jenkins - How archaeologists work within our framework.

Gasser - Questions on archaeologist and Indians not deal well with oral tradition.

Pilles - True.

Ferguson - Multi-cultural approach.

Kintigh -

Anyon - Changes archaeology will under go when modifications go.

Gasser - Change already.

Anyon - On going.

Ferguson - Meeting in past with no Native Americans.

Kintigh - Change will happen, more worried about if there will be archaeology in the future.

Anyon - Agree, but how do Archaeology.

Brunson - Make sure sound information comes out and not mirror political contents. There is a science in archaeology. Study what is there and interpret. Important to have collaboration, but still need scientific interpretation.

Anyon - Issue of archaeologists being politically naive. Only see what looking for. Tribes see thing in their own ways. Be aware of tribal issues and their political aspects on archaeology.

Brunson - Archaeologists afraid of Indians. Not know how to start to deal with them. Archaeologists and tribes benefit from each others contribution to projects.

Downum - Not what see and look for, but how it is done. Maybe true that not have archaeology in the future. Future questions maybe quite different from those of now. Do selectively choose what we want to study. Its not a vacuum.

Ferguson - Need to maintain professional standards.

Dongoske - Always political agenda to that program and these have to be kept in mind.

Gasser -

LUNCH 12:15-1:15

Dongoske - Indian Self Determination Act handed out. This afternoon wrap up by 4pm or earlier. Discuss at end, where go from here. Want three papers written on the issues, plus recommendations. 3-4 person per paper to write draft. Copy of symposium notes will be sent out. Draft of papers sent out. Turn around time for review and comment 30-45 days. Need to keep momentum going. Participants to keep things going, and take on action items. Meet in another year! Those who could not come will get notes. Add a couple of groups - like Lower Colorado River tribes.

Last issue, what do Native Americans want as their role in archaeology. Native to train an in-house archaeologists. Would need the support of the discipline. If not, then help with collecting history.

Reid - Advisory board of Native American studies. Need people they define, plus other types of professionals. Tribes must define what is critical in their agenda. If cultural resource people are needed, then we need to find ways and means to support a position. Money not a real problem, its more of support. UofA less supportive of Native Americans. Hear from Tribal representatives.

Anyon - Zuni tribe longest archaeology operating program in country. Bring many tribal members into archaeology profession. Fits with family needs, a job on reservation with skills. Some have taken learned skills and work elsewhere. One serious problem, glass ceiling without a degree difficult for tribal members to get skill recognition. Programs based on skill and degree. By time get skills, not able to go off for degree, not an option. Like to see more emphasis within school (Zuni) system to get students to get degree right out of high school. Then come back for job on Zuni and family. Do need to push someone into a job if not want it. Get into reservation school system students need to see it before decide if its for them!

Jackson - For Hualapai Cultural Resources Program, have staff of three. Did get some program training. Get a lot of field training on the job. Have had professionals come on reservation to give training/workshops on various topics (archaeologically). Realize need degree to write off on reports to SHPO. Also to help with compliance work. Project funded per activity. Hope to get more youths interested in science and degrees. Hard to break away from family, and there is minimal support. High turn over in program. Have to train new employees, from scratch, then they leave. Need help with training program. Would like a program of both school and on job training. Once trained what is the job longevity? Trying to use a GIS system.

Gasser - Fort Apache and San Carlos have para-archaeology programs in association with forests. Higher a professional archaeologist. Gila River Indian Community just started an archaeology program. Want to do off reservation archaeology. Want to employ (eventually) only Pimans. Now upper levels filled by off reservation personnel. Have casino money.

Work with ASU and UofA.

Lane - In Navajo program, a lot of archaeological technicians who do leg work. They are not supervisors. At Navajo no degree opportunity. Isolated with degree institutions too distant. Programs exist. Some students take classes, and work. Some help with training from Coconino forest. Important to have degree in work place. There is a need to have trained Native Americans on the reservation. Expose children early on so they can pick up on interest. Get scholarships. So far none for archaeology. Good for Arizona Archaeology Council to offer money for training or schooling. Scholarships needed to pay for classes, supplies, room(?) plus possibility of summer employment. If available, no guarantee anyone would go for it, but give it a try. Have youth camps and offer archaeology, opportunities are good.

Gasser -

Lane - 50-70%

Canouts - Contracts, career tracts. Hopi out-reach program. Concentrated on material objects but from a variety of angles. Expose students to technology. Archaeology in government is more of a preservation end of things. One person wears many hats with archaeology just an aspect. Action item to get into regulations.

Gasser - Canouts - No consensus, deep splits.

Jenkins - Is there certification?

Urban - Arizona Archaeological Society programs in certification. Various tracts of experience.

Gasser - Also Forest training programs.

Ferguson - Work with archaeologists, intense short course worked with Kintigh.

Breternitz - Under contract to Ute Mountain Ute Tribe. Bureau of Reclamation. Part of contract stipulates Native American training. Good experience. First task was tribal involvement plan. On how to turn field work experience into course credit. Work on home ground. Three summers. At first 80% turnover. Second 20%. Then this year only a couple. Glass ceiling with good solid training, but no degree no top positions if go elsewhere. Hindered by lack of degree. Hard to drop everything and go off reservation to get degree. How can extension programs go to reservation so that these trained people can get degrees. Hire some of those unemployed archaeologists (Ph.D. types).

Anyon - Develop those systems to get tribal members at professional levels.

Breternitz - That's what we are trying to do.

Downum - These things do not happen over night. Have extension programs. Once some Anglos with degrees will go anywhere for a job. ? tally not Native Americans. There are federal corps that can offer degrees. System at times too rigid to handle special needs. Anthropology professors need to be more aware of individual needs and sensitivities. Group of students who come together and go through system as a unit. There is strength there. Can't get job and keep up confidence. Work harder to create jobs for graduates. Work through cooperative agreements with federal agencies for funding.

Kintigh - Good with Anyon in getting high school programs. With Gila River had credit college class (10). Got paid to do program. Help get interest in college. Undergraduate level more of a program. Real problem is undergraduate training program and that could be done at community college.

Downum - Shirley Powell's field school for minorities in archaeology. 15 students. Several went into archaeology.

Ferguson - Pueblo training program for Native Americans to become teachers. Moved from teacher's aid to assistants or whole teachers. Some programs work!

Jenkins - MOAs from local programs at U here. Interest in have open for students - Native Americans or otherwise. Want students who are interested in working with Hopi Tribe. Management centered around U program but leads to cultural resource management program. Students get good training and in a variety of fields. Also take up NEPA projects.

Downum - Lot of federal bureaucracy, but the university one is just as good. Has some good alternative career choices. Perhaps take degree in environmental management with minor in anthropology/archaeology. More saleable career!

Jenkins - Environmental opportunities.

Doelle - Good programs like with Utes. Employ Native Americans in Tucson, but slow down when it comes to writing. Can keep employed at one level. One situation greatly enhanced when had native employees on board to act as a liaison and who could work with tribal medicine woman. A real boon to the project.

Rosenberg - Things have really progressed! So much has happened and will continue to do so!

Kintigh - Redman got a good sized grant to support Indians in archaeology. Still funding energy into program and out reach to schools.

Mills - More Native Americans in archaeology outside of southwest. Also AAC schools.

Kintigh -

Gasser - Yavapai-Prescott has a program. Work with highway.

Jenkins - Have one student work with NAU on dinosaurs.

Gasser - SHPO has a Native American intern program. One fellows interest was in stabilization.

Anyon - Crow Canyon has reservation high school students some in for a few weeks to see how archaeology works.

Pilles - Last 3 years have Hopi student work at site. Now hired on.

Jenkins - Lot of commitment here. Challenge institutions to offer support. Want follow through!

Dongoske - Commitment to foster agreement between tribes & institutions of learning. Classes, credit on reservation system. Develop with colleges too.

Gasser -

Jenkins - Cross cultural training.

Downum - NAU very active in interactive TV. Can get feed back from other end.

Reid - Same at UofA.

Kintigh - Same at ASU. Takes some capital, but can be done.

Downum - Very well received. Good interaction.

Kintigh - Good stuff.

BREAK 2:43-3:00 PM

Dongoske - Go over our pick topics. Summarize, or leave as is.

Kintigh - Lot of ideas, all different. Let stand.

Dongoske - Where go from here. 3 papers one on each of the issues. Discussion of issues,

perspectives involved, discourse involved, participant input. Draft papers by end of March.

Anyon - When transcripts out?

Dongoske - When get out transcripts by end of next month. Real transcription of whole workshop at later date.

Consultation paper - Dongoske (lead), Pilles, Laidlaw, Canouts, and Jenkins

Oral Tradition paper - Ferguson (lead), Anyon, Jackson, and Lane

Native Americans & Archaeology paper - Downum (lead), Reid, and Jenkins

Discuss issues of confidentiality. Resolution to support the confidentiality of materials. Letters of support from all here. Send as a package. Also one from AAC.

Kintigh - Argue to have certain area moved out as a separate issue. Change 1st draft, or move out separate.

Ferguson - See language then read over, write. Send out.

Kintigh - Get Brunson to do. Reproduce language and send with draft. This is what we want!

Mills - Talk at meeting on Friday at AAC meeting.

Anyon - Kurt to get out info? Info, language, letters.

Dongoske - yes

Kintigh - Another approach. Not ten letters, but one signed by everyone. Time frame pretty shot! May have more impact this way. Get a few of everyone to sign - diversity of interest represented and are concerned.

Jackson - Talk to Keepers of the Treasure too. Good idea.

Kintigh - Board on the 5th and 7th, maybe too far away.

Jackson -

Kintigh - Laidlaw can deliver to the right party direct.

Dongoske - Action item, research, ethical guidelines on ethnographic items. One person to take the lead. Due (paper) by end of March. Once draft submitted, can comment for all who participated. Will have

Kintigh - May not need transcript. Individual notes and Urban's notes should do it.

Dongoske - Would like to ultimately publish. Would like to transcribe, edit.

Downum - May go with legal secretary to transcribe.

Dongoske - Thanks to all who came. Constructive workshop. Would like to meet again in a year and see what happened and what happened to action items. Thanks to Sharon for notes.

Mills - Thanks to Kurt for putting it on.

Dongoske - and Park Service.

Downum - What about sensitivity workshop?

Dongoske - Hope to plan.

Pilles - Tried one, a bit of work.

Dongoske - If go forward, develop out line for workshop, all have a chance to contribute.

Kintigh - Target NPS and tack on to it.

Lambert - Thanks for session. Good job.

Jenkins - Will see that

(There are seven (7) 90 minute cassette tapes that accompany these notes)

APPENDIX A

WORKSHOP FLIP CHART NOTES

START ON TIME

TREAT EACH OTHER W/RESPECT

ONE PERSON SPEAKS AT A TIME

STAY ON CURRENT TOPIC

SHARE ALL RELEVANT INFORMATION

TAKE OWNERSHIP OF IDEAS & CONCEPTS - BE FLEXIBLE W/WORDS

USE CONSENSUS FOR DECISION-MAKING

CONSULTATION

1. Initiation. B
2. Have someone who is informed (Tribal). B
3. Agency consistent contact. B
4. Confusion about which tribe to contact. A
5. Places responsibility on tribes. B
6. Tribes are at different stages of development organization. A
7. Who to contact at each tribe. B
8. Who do tribes consult with on given project. B
9. Agencies deal with tribes individually. A,B
10. Too much paper. A
11. General consultation for certain projects. A
12. Area of cultural affiliation. A,B
13. Area of contact w/in area of cultural affiliation. A,B
14. Tribes provide maps w/areas of interest. A,C,D
15. Boundaries may change. A,C,D
16. Developers are held up by federal agencies getting agreements. A
17. Agencies & Tribes develop agreements. A
18. Define issues through MOU's. A
19. Look toward umbrella agreements (regional level) to assist tribes & agencies facilitate process. A,C.
20. Funding issues. B
21. Federal perception of tribes; not government to government. B

22. Programmatic Agreements. A,C,D.
23. Role of archaeologist doing research. B,C,D
24. Jurisdiction - Tribal. A,B,C,D
25. Determination of significance. C,D
26. How to mitigate. C
27. Following Section 106 process may not be best. A,D
28. Quality of information given out (project description, maps, why?). A,C,D
29. Tribes asked to provide information when no benefit. B,C
30. Conflict of values. B,D
31. What are cultural resources? A,B,C,D
32. Inconsistency of federal agencies recognizing tribes. A,B
33. TCP- what constitutes? Inter-tribal issues. C,D
34. Burden of consultation for contractors. A,B
35. Early multi-agency coordination. A,B
36. Developers expect tribes to know where sacred sites are. C,D
37. Difference between consultation and decision-making. C

A. STREAMLINING ENTIRE PROCESS

B. WHO CONSULTS AND WHEN? WHO PAYS?

C. PRODUCT OF CONSULTATION.

D. CONFIDENTIALITY ISSUES.

B WHO? WHEN? PAY?

WHO:

Encourage archaeologists & private developers to consult.

Agencies initiate.

Agency & tribe should designate contact.

Signatory - policy.

Process can be delegated.

Multi-agency

need leads

Multi-tribe

Use tribal & archaeology information to determine which tribes land status maps.

WHEN:

Consultation is an ongoing relationship between equal parties with equal respect.

Initiated in early stages of planning.

Initiated prior to start of project.

Periodic/annual update & review.

WHO PAYS:

Agency or developer

Structural funding.

Structural, agency prior to section 106 - 50%

Funding through Park SVC from Congress - 50%

PRODUCTS

Agreements

Agreed upon process.

Funding.

Closure of various steps so project can proceed.

Informed Management.

Indication of boundaries, useful information.

Understanding of what follows.

Legal brief (documentation).

Agreement that is sensitive to tribes.

Equitable importance given to all viewpoints.

Revised project plans, as necessary.

CONFIDENTIALITY

Agencies need policy statements defining information as sensitive & restricted (who maintains, access).

Need legal protection for ethnographic data comparable to archaeological site record data.

STREAMLINING

Time limits on federal agencies.

Develop coordination & collaboration mechanisms.

Identification & accountability of individuals to produce.

Develop MOA's & MOU's to handle routine consultation issues - while being sensitive to broader concerns, periodic review.

Agencies open to outside groups doing initial drafts.

Sensitivity training - to better understand issues.

Develop relationships.

Meetings like this continue - include managers, tribal representatives, others.

Funding to help tribes w/maps.

BIN LIST/ ACTION ITEMS

CONFIDENTIALITY - RECOMMEND TO CONGRESS.

FUNDING TO HELP TRIBES WITH MAPS.

ADDIDITIONAL MEETING WITH ADDIDTIONAL PARTICIPATION.

ORAL TRADITION AND ARCHAEOLOGY

What can archaeology say to Hopi that is of interest?

What can Hopi say?

Migration is an issue.

Context - change in what gives meaning to archaeologist's work.

Who is going to do writing?

Archaeologists not trained for this.

Changes what sites are important, etc.

Separate prehistory from archaeology.

How to deal with oral tradition as part of religion.

Some tribes may not want to reconstruct the past.

Draw upon life experiences of people today.

Ethical issues - awareness, sensitive to Native American concerns, awareness of how archaeologists work.

SUMMARY

Tribes should set research agenda - tribes will be different.

Tribes have protocol for contact.

Different models of interaction.

Female consultants are a neglected resource.

Need ethical statement.

Archaeologists & Native Americans are ill-equipped to deal with oral tradition in a multi-cultural context.

Give something back to the tribes - for education, etc.

Materials need to be archived (video, audio tapes, etc.).

Allow Native Americans review transcripts.

Different sources/ kinds of information that are useful.

Have tribal & individual informants rights observed.

To what extent is archaeology legitimate or seen as legitimate?

Acknowledge changes in archaeology with this interaction.

Need to maintain some scientific standards.

ACTION ITEM

ETHICAL STATEMENT

ROLE OF NATIVE AMERICANS IN ARCHAEOLOGY

Zunis have program - people with skills. Glass ceiling - degree.

Need to expose kids to archaeology in high school classroom.

Hualapai - staff of 6. On the job training. Archaeology is seen as important.

Certificate can be an incentive.

2 Apache tribe have a para-archaeological program. Have hired an archaeologist.

Navajo - has technicians. No opportunity to get degrees.

Need for Native American professionals on reservation.

People who have to work with archaeologists. Getting tribe.

Need to create/modify systems that meet needs of Native American Students. (Academic - creating jobs).

Hopi program at NAU - will be for any student that wants to work with Hopi Tribe.

Pursue training of teachers on reservations.

Institutional support is critical.

Private sector involvement.

Commitment from institution for education. Commitment from tribe for career opportunity.

Community Colleges can play role.

ACTION ITEM

UP COMING PUBLIC MEETINGS ON NEW PROFESSIONAL STANDARDS.