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SMOKE SIGNALS



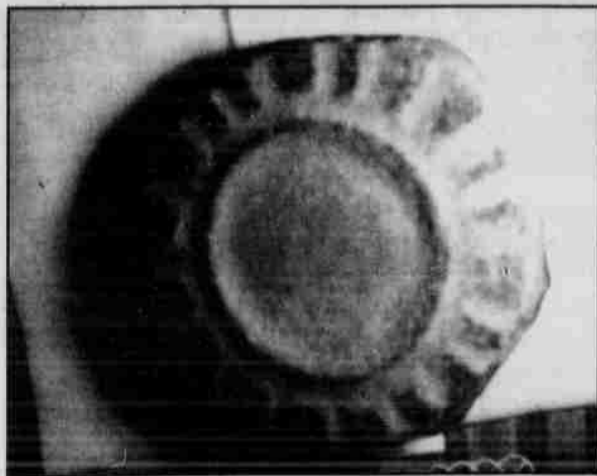
Tribe establishes Resource Protection Program

The Tribe's recently established Cultural Resources Protection Program was implemented in response to the Native American Graves Protection and Repatriation Act. June Olson, a tribal member who has been hired as the Cultural Resources Specialist, has become very familiar with the Act.

"This law recognizes that Native Americans have the right to get buried and stay buried. It acknowledges that we have the right to recover our people from the many museums and institutions which have held their remains for many years. It also affords us the right to worship in the manner and with the objects of our choosing," said June.

The Cultural Resources Protection staff is working to reclaim from many museums and other institutions, not only the human remains of tribal ancestors, but the funerary objects collected over the years from burial grounds and many other objects which are sacred to the Native way of life. In conjunction with these activities, the staff has been developing a tribal archive for historic documents, photographs, records, reference books, tapes, videos, ethnographic reports, maps, and significant archaeological sites. They have also been monitoring archaeological sites and providing recommendations for those where the planned activities may affect the cultural resources in the area.

The Cultural Resources Protection Program staff is also working on a conceptual plan for an interpretive center in conjunction with a private land development company. The center is planned for the former site of an ancient Kalapuya village near Tangent, Oregon. The goal is to educate the public regarding the traditional life-style of the Kalapuya people. One of the most exciting components of this plan is to solicit tribal members who would be interested in attempting to recreate a traditional camas oven. The process would be videotaped for display at the center and the oven would be left open for interpretation. June is currently taking the names of people who have some knowledge of camas ovens or traditional plants and who would be interested in participating in this project.



This Sun Burst is a type of prehistoric tribal art that is not only very rare, but much sought-after by collectors.



June Olson, (left) Cultural Resources Specialist, and Tribal Council member Margaret Provost (center) met with Kathleen Harrington, who donated her husband's large collection of arrowheads and other cultural items to the Tribe.

RECLAIMING OUR PEOPLE

Recently, the Tribe was notified by the Peabody Museum that they have, as part of their inventory, the remains of Clackamas woman taken from a burial location near Oregon City. A Dr. Pierce removed this woman's skull from the original grave in the 1890's. More than likely, he did this in response to the directive made in 1868 by U.S. Army Surgeon General Joseph Barnes which ordered medical officers in Indian Country to "augment the collection of Indian crania."

This directive and a subsequent Army-Smithsonian agreement set in motion a decided-long practice of decapitating native people, weighing their brains and sending them to Washington D.C. for additional studies. The crania were gathered from battlefields, prisons, schools, and burial grounds. Susan Shown Harjo in *Mending the Circle, A Native American Repatriation Guide* quoted one officer as writing, "under cover of darkness" and after the departure of "the grieving family, I exhumed the body and decapitated the skull which is transmitted forthwith." The Army Corp of Engineers and the Oregon State Museum of Anthropology, together, have the remains of another 150 more men, women and children who the Cultural Resources Protection staff will be working toward claiming and bringing home for reburial.

WHAT ARE CULTURAL RESOURCES?

Cultural Resources are the physical remains of material culture left behind by previous generations. These remains may be from the prehistoric or historic era. In America, the prehistoric period covers the times of Native Americans until the beginning of written records.

"I consider Grand Ronde's cultural resources to be artifacts, structures, or landmarks which carry a historical, spiritual, or traditional significance, and help us to identify our roots to the past. I consider Spirit Mountain to be a cultural resource, because it is a physical reminder of what is important to our people," June stated.

Recently, a woman from Portland — Kathleen Harrington — donated her husband's collection of arrowheads to the Tribe. Her husband had been collecting these historical pieces since the 1950s. "We need to call on other prospective donors in Oregon who may be holding cultural items. As a Tribe, we are in the process of revitalizing our culture, and we need to reclaim those pieces that are 'out there' in order to help protect our cultural identity and preserve them in the way they were intended," June said. "If you have old family photographs or old family stories you would like to preserve in our tribal archive, please call June Olson at 1-800-422-0232, ext 2249. Artifacts and family pictures are very important to recapturing our tribal history."