



Tribal Historic Preservation Program

2017 Annual Report



Celebrating 25 Years



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Cover photo: Tolowa Dee-ni' Tribal Heritage Preservation Officer Suntayea Steinruck and Redwood National Park Archeologist Michael Peterson talk on an eroding spit of land. Photo courtesy of Jes Burns, OPB/EarthFix. Read more on page 3.

Celebrating 25 Years of the Tribal Historic Preservation Program

Joe Watkins

Twenty-five years have passed since Congress amended the National Historic Preservation Act (NHPA) to establish the Tribal Preservation Program. In that short time, great strides have been made to preserve and protect historic places and sacred spaces on tribal lands across the country. The number of Tribal Historic Preservation Officers (THPOs) has grown from the twelve initially funded in 1996 to 176 in 2017. The acreage of tribal lands that fall under the authority of these THPOs has increased from 23,359,498 to over 60 million acres and counting. Each year, as new THPOs enter into partnership agreements with the National Park Service, the number of educational programs, survey and inventory activities, preservation plans, and collaborations between federal, state, and community preservation partners increases exponentially. Over the years, support and feedback from tribal partners has allowed our program to expand and evolve; we hope that continued engagement will lead to an even stronger program over the next 25 years.

This 25th Anniversary issue of the Tribal Historic Preservation Program report checks in with some of the first 12 THPOs established in 1996, and welcomes the newest THPOs established in 2016-2017. This issue highlights successes from across the nation and the close preservation partnerships that have devel-

oped over the years within the federal family. You'll learn about the development of a Cultural Atlas by the Hualapai Tribe, and the 726 archeological surveys conducted on the tribal lands of the Lac du Flambeau Tribe. THPOs document both painful times and times of prosperity by getting Indian boarding schools in Wisconsin and Michigan and a historic trading post gas station along Route 66 in Arizona added to the National Register of Historic Places. Read about the new Multi-Property National Register Nomination for ceremonial stone landscapes developed through the joint work of the Narragansett Tribe, the Wampanoag Tribe of Gay Head, the Mashantucket (Eastern) Pequot, and the Mohegan Tribe of Indians of Connecticut who sought to bring recognition and visibility to traditional landscapes that hold ceremonial stones.

THPOs have received recognition for their preservation work at local, state and national levels, and new access to grants, internships, and other community assistance brings new opportunities to tribal members.

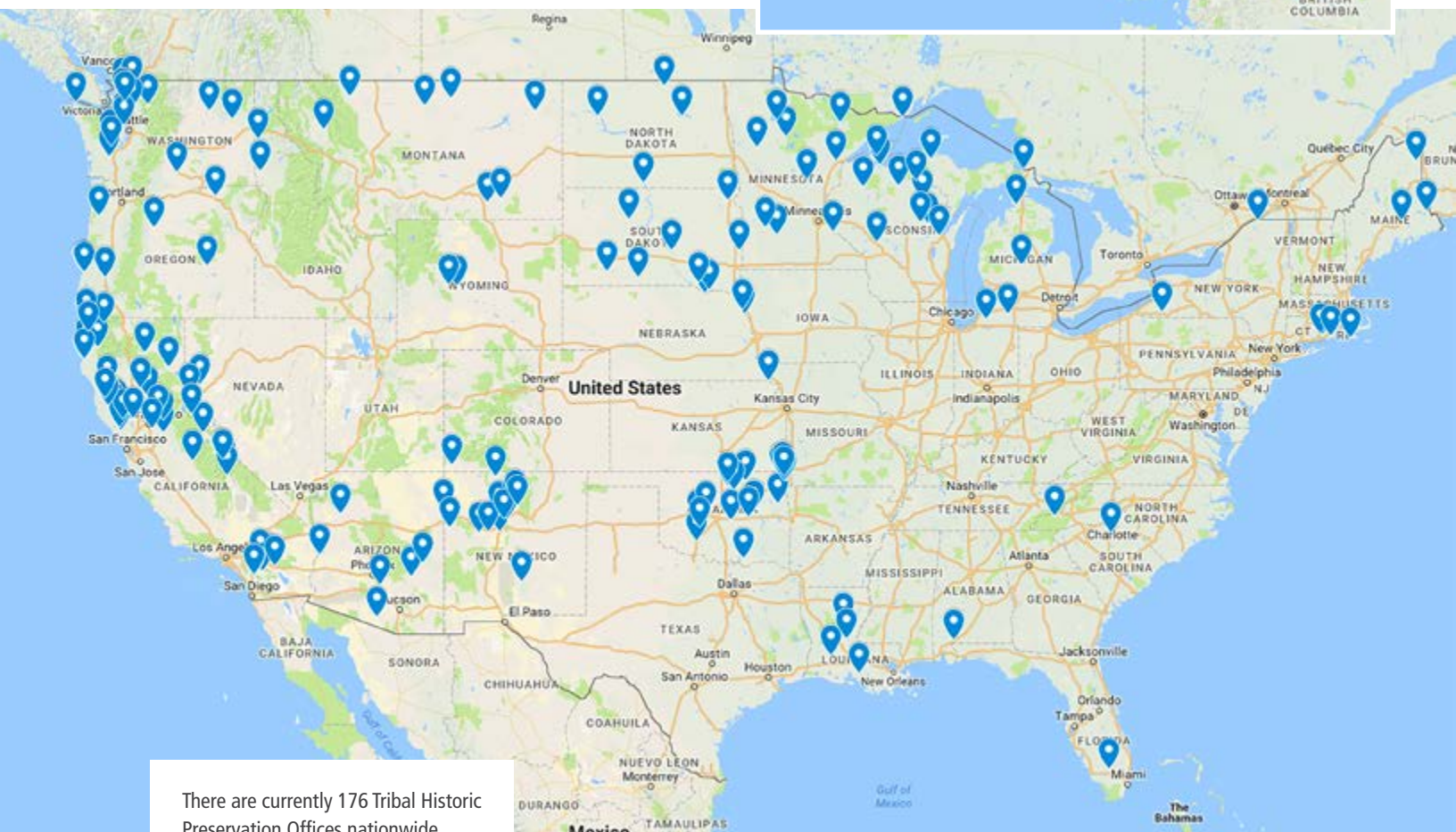
We share our thanks to all the tribes who submitted articles for this special issue. The NPS Tribal Historic Preservation Program and all of us in the NPS Office of Tribal Relations and American Cultures look forward to our continued relationship with tribal communities as we look to the stewardship work of the future. Enjoy this anniversary issue.

Origins of the Tribal Historic Preservation Program

The National Historic Preservation Act of 1966 (NHPA) established a national program to identify, evaluate, and encourage the protection of the nation's significant historic places. The NHPA provided for the appointment of a State Historic Preservation Officer in each state, and matching grants from the Historic Preservation Fund to help carry out the state functions set out in the Act.

In 1990 Congress appropriated money from the Historic Preservation Fund for grants to assist Indian tribes, Alaska Native Corporations, and Native Hawaiian organizations in “the preservation of their cultural heritage” and, at the same time, asked the

National Park Service (NPS) to report on “the funding needs for the management, research, interpretation, protection and development of sites of historical significance on Indian lands throughout the Nation.”



There are currently 176 Tribal Historic Preservation Offices nationwide.

The NPS report, “[Keepers of the Treasures: Protecting Historic Properties and Cultural Traditions on Indian Lands](#),” indicated that funding assistance was needed for a wide range of activities aimed at preserving Indian cultural heritage. The report concluded: Indian tribes must be “afforded the oppor-

tunity to participate fully in the national historic preservation program on terms that reflect their cultural values and traditions as well as their status as sovereign nations.”

In 1992 Congress responded to NPS’s report by amending the NHPA to provide that a tribe may assume full responsibility on tribal lands for carrying out any or all of those activities previously assigned to the state. This year we celebrate 25 years of success of the NPS Tribal Historic Preservation Program and the 176 Tribal Historic Preservation Offices across the nation.

NPS is a part of the national network of preservation partners who are committed to preserving the nation’s cultural heritage. We are specifically honored to work with our tribal partners to preserve the unique cultures within their communities. The Tribal Preservation Program supports the mission of the NPS by partnering with tribes to preserve and protect our shared national cultural heritage.

New NPS Tribal Historic Preservation Office Partnerships

As of October 2017, there are 176 THPO Partnerships. The NPS has entered into agreements with the following Tribes in 2017:

Wichita and Affiliated Tribes (OK)

Burns Paiute Tribe (OR)

Pueblo of Acoma (NM)

Pueblo of San Ildefonso (NM)

Morongo Band of Mission Indians (CA)

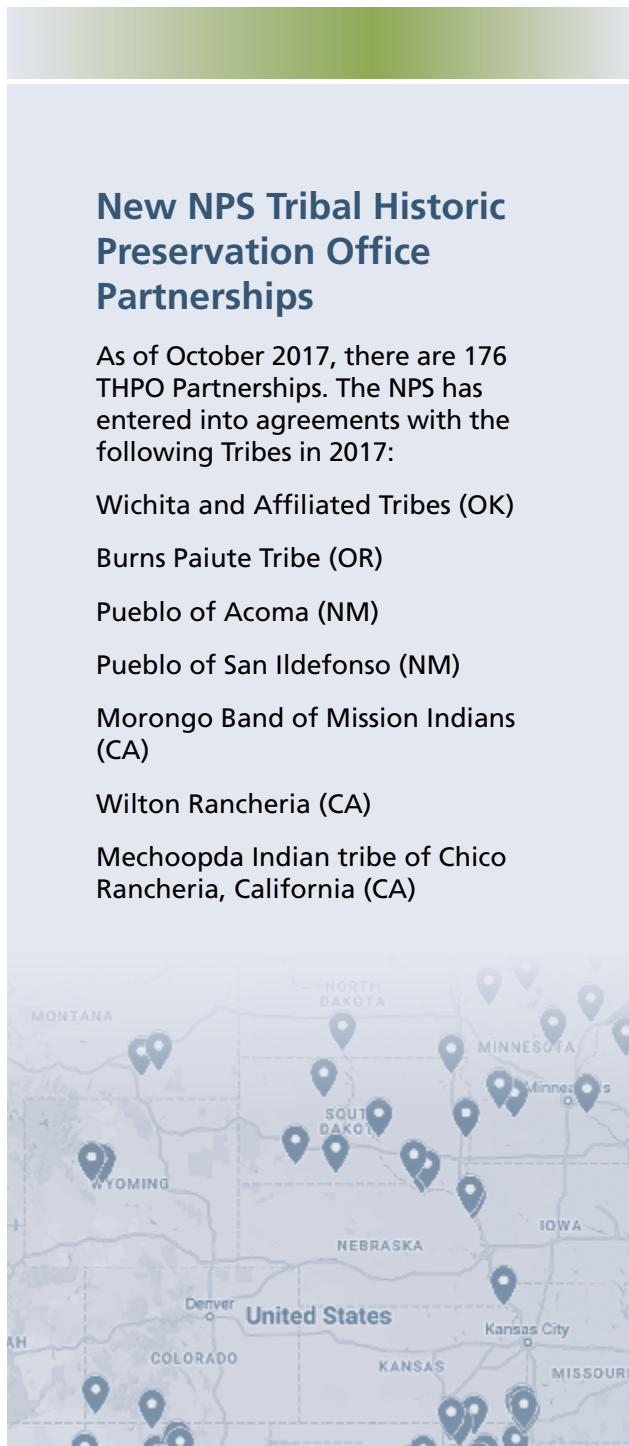
Wilton Rancheria (CA)


Mechoopda Indian tribe of Chico Rancheria, California (CA)

The First 12 Tribal Historic Preservation Offices

Congratulations to the first 12 Tribal Historic Preservation Offices (THPOs) established and funded in 1996! Here’s to a successful 25 years!

1. Confederated Salish & Kootenai Tribe
2. Confederated Tribes of the Colville Reservation
3. Confederated Tribes of the Umatilla Indian Reservation
4. Confederated Tribes of the Warm Springs Reservation of Oregon
5. Hualapai Indian Tribe
6. Lac du Flambeau Band of Lake Superior Chippewa Indians
7. Leech Lake Band of the Minnesota Chippewa Tribe
8. Mille Lacs Band of the Minnesota Chippewa Tribe
9. Navajo Nation
10. Spokane Tribe of Indians
11. Standing Rock Sioux
12. Yurok Tribe





Tolowa Dee-ni' Tribal Heritage
Preservation Officer Suntayea
Steinruck and Redwood National Park
Archeologist Michael Peterson talk on
an eroding spit of land. Photo courtesy
of Jes Burns, OPB/EarthFix.

THPO-NPS Partnership Spotlight:

Tolowa Dee-ni' Nation and Redwood National Park

On the North Coast of California, Redwood National Park has partnered with the Tolowa Dee-ni' Nation. Suntayea Steinruck, the Tribal Historic Preservation Officer of the Tolowa Dee-ni' Nation, as well as other tribal members and affiliates are keystone figures who help preserve and protect natural and cultural resources within their ancestral territory of Redwood National Park. According to Redwood National Park Archeologist Michael R. Peterson, through trust, respect, and good relationships with Ms. Steinruck and other Tolowa Dee-ni' Nation people, the Tribe is “opening their doors by sharing historic accounts, traditional ecological knowledge, and very importantly, cultural awareness to facilitate collaborative management of the Tolowa Dee-ni' ancestral landscapes.”

These collaborations have led to several exciting initiatives. New interpretive panels and wayside exhibits are being installed in the park that will interpret Tolowa cultural history as well as highlight the continued presence of Tolowa peoples who frequent the park and live in the regional communities. Additionally, the park has collaborated with the Tolowa

Dee-ni' Nation to stabilize and protect erosion prone areas near a site where a Tolowa village once stood referred to as Shin-yvslh-sri (the summer place). The Tribe and the park are working together to address the effects of coastal erosion on cultural resources, which may be exposed as erosion impacts the coastline. One response by tribal members and NPS officials is increasing patrol of sensitive areas and sites to eliminate potential Archeological Resource Protection Act violations.

Peterson credits Ms. Steinruck’s “fantastic leadership and role as the Tolowa Dee-ni' Nation THPO” for fostering a positive and collaborative relationship between the Tribe and NPS that has allowed the park to provide “more rewarding informative educational opportunities for tribal members and affiliates, students, park employees, and the public.”

Suntayea has also been credited by fellow Tribal Historic Preservation Officers in California for organizing CalTHPO, an association of California THPOs, as well as the first of many in-person meetings between the CalTHPO group and the California State Historic Preservation Officer (SHPO) in 2009.



Learning how to take and read water samples. Colorado River Monitoring Trip, July 2017. Photo credit: Dawn Hubbs. Left to Right: Lyndee Hornell, Cultural Resource Technician HDCR Staff; Mirra Gonzales; Omaha Joshevama; Rosemary Sullivan; Shileen Gonzales; Bennett Wakayuta, Cultural Resource Technician HDCR Staff; Gary Gonzales (behind); Eileen Gonzales.

Anniversary Issue THPO Spotlights

Hualapai Tribe Cultural Resource Preservation

Contributed by Dawn Hubbs, THPO and Director of the Hualapai Cultural Center

The Hualapai Department of Cultural Resources (HDCR) identifies, protects, preserves, and manages cultural resources within Hualapai tribal lands and traditional use lands, and coordinates cultural activities for the Hualapai community. The Hualapai Tribe was officially accepted into the Tribal Historic Preservation Program in 1996. Since then, the THPO's office has completed the Hualapai Cultural Resources Ordinance (1998) and Implementing Rules (2015), and diverse renovation projects of historic buildings such as the Osterman Shell Gas Station, and the Peach Springs Trading Post. The HDCR oversees numerous other preservation-related projects including permitting, cultural sensitivity, ethnographies, sacred sites, archaeological clearances, FCC

cell tower submittals and educational outreach.

One such project is an annual Cultural Hualapai River Monitoring Trip, in which Hualapai youth and elders monitor vegetation, archaeological sites, and traditional cultural places, and discuss traditional ecological knowledge about the Grand Canyon. Participants have the opportunity to learn about archaeology, traditional cultural knowledge, ethnobotany, spiritual bonding and cultural monitoring. There are numerous areas that are held sacred to the Hualapai Tribe, including the Grand Canyon in its entirety, and cultural sensitivity is a major issue. One of the project goals is to educate others through monitoring effects on sacred sites in the canyon and along the Colorado River.

Another major project launched by the Hualapai THPO's office is the creation and development of the Hualapai Cultural Atlas, which includes documentation of more than one thousand cultural sites of importance to the Tribe. The Cultural Atlas serves as the major source of information for designating sites as eligible for the Hualapai Register of Heritage Places and is digitized into a robust GIS-based map and multi-media resource database. Audio and video interviews of tribal elders, archival manuscripts, field notes, letters, and photographs are being incorporated into a digital database which will also be incorporated into the Cultural Atlas. This legacy is a vital repository for the THPO and the Hualapai community for the future.

Today, the Hualapai Tribe is in the process of entering into an agreement with the Advisory Coun-

cil on Historic Preservation (ACHP) to conduct its review process under Section 106 of the National Historic Preservation Act (NHPA) using its own Tribal Rules and implementing the Hualapai Cultural Heritage Resources Ordinance in place of the ACHP regulations. To be prepared for the future, the HDCR is involved in cross-training staff and attending workshops that lead towards certification and education of tribal staff. None of this would have been possible if the Hualapai Tribe were not a THPO! In recognition of these successes, Loretta Jackson-Kelly, former Hualapai THPO, received the Secretary of the Interior's 2015 Historic Preservation Award.

The HDCR promotes cultural heritage awareness and public education, both on and off the reservation. The Hualapai Tribe looks forward to carrying on this important work over the next 25 years and beyond.



HDCR MISSION STATEMENT

The Hualapai Nation's Department of Cultural Resources shall be the lead agency for the identification, protection, preservation, and management of cultural resources within Hualapai tribal lands and Hualapai traditional use lands. The Department shall implement and ensure appropriate measures to foster conditions that promote Hualapai tribal sovereignty and meet the social, environmental, economic and other needs for present and future generations in providing leadership in preservation and protection of cultural resources of the Hualapai Nation.

The Peach Springs Trading Post Gas Station

Highlights from the National Register Nomination

The Peach Springs Trading Post Gas Station was constructed in 1927. The trading post is located in the community of Peach Springs, Arizona (pop. 600), which is situated in the traditional territory of the Hualapai Indian Nation. It was listed on the National Register of Historic Places in 2003 through the documentation efforts of the Hualapai THPO. The Peach Springs Trading Post Gas Station is one of the few surviving auto-related businesses that once existed along historic US Route 66.

During the eighteenth and nineteenth centuries, travelers and explorers discovered the natural springs in this area and it became a common stopping point and watering place. As railroads penetrated the West, the ample water supply at Peach Springs made it an important point along the line.

A small town organized along the tracks and a post office was established in 1887.

In the years following World War I, improvement in area roads ushered in a new era of prosperity to Peach Springs. During this period the National Old Trails Road was constructed through the region. This route served as a major transportation corridor in northern Arizona as it linked several roads and trails into a single roadway. The route inspired new growth and development in Peach Springs. Through the late 1910s and the 1920s several new businesses emerged in the town including two trading posts, a large hotel, and a garage and service station.

In the late 1920s Peach Springs benefitted as the National Old Trails Road became part of U.S. Route 66 when it was designated a national highway



Postcard showing a group of men on horseback in front of the Peach Springs Trading Post from the James R. Powell Route 66 Collection.

Source: <http://www.idaillinois.org/cdm/ref/collection/lakecou066/id/3196> (approved for educational use).

in 1926. Ancel Earl Taylor's trading post business boomed as traffic along the road mounted. He recalled that by 1928, "business had increased to warrant new and larger buildings," so within two years of the road's designation as Route 66, Taylor razed the old frame trading post and gas station and built new stone structures.

Plans drawn up for the buildings were influenced by the Pueblo Revival style. Construction started, "with a carload of cement, a carload of lumber along with a model 'T' Ford truck. Rocks were hauled from a spot on the side of a nearby hill. Pine logs were brought from the forest in the northeast part of the Indian Reservation." The first building completed by Taylor was the gas station which is shown in a photograph of Peach Springs in 1927 and the trading post was finished the following year.

The rising consumption of gasoline made the Peach Springs Trading Post Gas Station a profitable business. In addition to carrying canned goods and other supplies for local residents, Taylor's trading post also marketed to tourists and sold baskets, rugs, jewelry, pottery, and other handmade goods made by local Native Americans. Traffic along U.S. 66 in Peach Springs remained heavy throughout the 1930s and 1940s, and spurred the development of a number of additional businesses that catered to the traveling public.

In 1936, Taylor sold the Peach Springs Trading Post and Gas Station to Victor and Grace Bracke. The Brackes continued operation of the business much like Taylor had – selling a variety of goods and supplies to local folk and Native American crafts to tourists.

The Hualapai Indian Nation acquired the property from the Brackes in 1950 and continued to operate the trading post and gas station serving motorists along Route 66. The business served as an asset to the Hualapai people by providing employment and strengthening the tribal economy. It also assisted local families by extending credit to those who were unemployed or cattlemen who were short of cash prior to stock auctions. Traffic along U.S. 66 through Peach Springs was heavy until Interstate 40 was constructed as part of the Eisenhower Interstate Highway development of the late twentieth century. The section of I-40 between Kingman and Seligman was completed in the late 1970s, bypassing the eighty-four-mile stretch of Route 66 that connected the two towns. The change in Peach Springs businesses was

abrupt as one local business owner recalled, "Before the bypass, Route 66 was 'almost like a city street, a city boulevard.' After Interstate 40 was completed it was 'ghostly quiet.'" Businesses faded and the population began to decline.

The trading post continued to be operated by the Hualapai until a new tribal store was built in the early 1970s. The trading post building was then converted into offices and the gas station was closed. Though no visible gas pumps or pipes remain, today the Peach Springs Trading Post Gas Station serves as a representative example of the types of privately-owned businesses that emerged along the original Route 66 during its heyday from the late 1920s through the 1950s. As the primary corridor between Chicago and Southern California, Route 66 was one of the most traveled roads in the nation. Although no longer in use, the Peach Springs Trading Post Gas Station retains much of its original design and form, and continues to reflect the history of transportation along the highway and contribute to the history of Peach Springs.



AIANTA
American Indian Alaska Native
Tourism Association

Visit the Peach Springs Trading Post, and other sites along Native Route 66! For more information, visit: <http://www.americanindiansandroute66.com>

Logo used courtesy of NPS Partner, the American Indian Alaska Native Tourism Association.



Smoking salmon

Photo courtesy of: CCT H/A Program

Confederated Tribes of the Colville Reservation: What Sustains Us

Contributed by Arrow Coyote, Archaeologist and Guy Moura, THPO

Plants

In 2013, the Confederated Tribes of the Colville Reservation History/Archaeology Program staff began traditional botanical surveys within our territories. Our focus species varied in cultural significance, consumption, construction, weaving and religious purposes. It is our intent to document and monitor these populations in effort to protect their value through preservation and conservation as well as to protect our sovereign rights.

Salmon

After Wells Dam flooded the mouth of the Okanogan River, the last traditional fishery of the Confederated Tribes of the Colville Reservation, tribal members had to adapt to fishing at Chief Joseph Dam. They learned to fish off the dam for salmon, the main food source of the Tribe for physical and spiritual health. The Chief Joseph Fishery is the current location of the Tribe's First Salmon Ceremony. The Tribe's History/Archaeology Program produced a video entitled, "[Salmon and Our People: The Chief Joseph Dam Fishery Story](https://www.cct-hsy.com/salmon-our-people)" to document the process of Chief Joseph Fishery becoming the last fishery of the Colville Tribes on the Columbia River and to educate others about the lasting effects these dams have had on the people of the Columbia River Basin (<https://www.cct-hsy.com/salmon-our-people>). The Tribe's THPO nominated the salmon fishery at Chief Joseph Dam to the National Register of Historic Places in January 2012.



Top: Kali Robson and Jack Maze doing monitoring at Friedlander Meadows. Photo courtesy of: CCT H/A Program

Bottom: Snagging fish from the rip rap by the Chief Joseph Dam. Photo courtesy of: CCT H/A Program

Heritage Preservation by the Lac du Flambeau Band of Lake Superior Chippewa Indians

Contributed by Melinda Young, THPO

The Lac du Flambeau Band of Lake Superior Chippewa Indians Tribal Historic Preservation Office (WI) was first established in 1990. On August 14, 1996, Lac du Flambeau entered into an agreement with the National Park Service for official THPO designation. Since that time, the program has been through many changes, both challenging and rewarding. The creation of this program, along with the support of the National Park Service, has ensured the identification and protection of many historic properties and cultural resources significant to Lac du Flambeau.

Lac du Flambeau has approximately 92,000 acres within the reservation boundaries, of which approximately 62,000 acres are tribal and allotted land holdings. To date, there have been 726 archaeological

surveys conducted on 23,640 acres and 403 sites have been identified. The Tribe is currently working on a site monitoring schedule and developing a management plan for 31 historic maple sugarbush sites.

Lac du Flambeau's historic preservation work also extends beyond the reservation boundaries. The Tribe's area of interest is significant and includes aboriginal territories spanning the Great Lakes to the Atlantic Ocean and the Mississippi River to the Gulf of Mexico.

One of the most significant and public accomplishments has been the restoration of the Bureau of Indian Affairs Boarding School Boys Dormitory in Lac du Flambeau. This boarding school operated from 1895 to 1932; the boys dormitory was constructed in 1905. The boarding school era is a significant time in history for Indian Country.

The effects of U.S. policies implemented to eradicate Native American language and culture are still present today. While this building is a reminder of a painful part of our tribal history, it is also a reminder of what we have survived. The building that once served a purpose to destroy Native language and culture now houses the Ojibwe Language Program and the Tribal Historic Preservation Office, both of which work tirelessly to promote, preserve, and protect tribal language, culture, and places of importance. There is also exhibit space for visitors and school groups to learn more about the boarding school era and its impact on the community. Since these events are often forgotten or not included in modern textbooks, the Lac du Flambeau THPO office strives to be an educational resource to provide that overlooked history and background.



Image of the Bureau of Indian Affairs Boarding School Boys Dormitory, restored by the Lac du Flambeau THPO Program

Today, as in ancient times, the sun sets in an annual cycle in this notch in the horizon of Mount Pocumtuc, 15.5 miles away from the Prayer Hill stone triangular viewing position.

Running Wolf's Advice: Let the Landscape Speak for Itself

Narragansett Indian Tribe

Contributed by John Brown, THPO and Doug Harris, Deputy THPO
Images courtesy of the Narragansett Tribal Historic Preservation Office

In December 2008, the Keeper of the National Register of Historic Places issued a Determination of Eligibility (DOE) for the Sacred Prayer Hill Site at the Turners Falls Municipal Airport in Montague, MA in relationship to a federal undertaking by the Federal Aviation Administration. The sacred ceremonial hill was a central component of a larger ethnographic and cultural area of sacred significance. Within this area are more than 80 ceremonial stone landscapes dating back thousands of years. These spiritual or ceremonial stone groupings, called *manitou hassunnash* in Algonquin languages, are primarily prayers in stone that call for balance and harmony, often in places where there has been great spiritual trauma. A resolution by the United South & Eastern Tribes in 2002 recognized the significance of ceremonial stone landscapes, “the pau waus, or medicine people, of today’s New England region used these sacred landscapes

to sustain the people’s reliance on Mother Earth and the spirit energies of balance and harmony.” Elder Narragansett Medicine Man, Lloyd “Running Wolf” Wilcox, advised the Tribes “not to rely on tribal oral history and lore, which the authorities like to dismiss, but to let the landscape speak for itself.”

Prior to the 2008 DOE, many archaeologists considered these ceremonial stones to be the result of colonial farm clearing and/or seafaring Celtic monks. The significance of the stones was disputed and their preservation in jeopardy. Since 2008, the Narragansett Tribe, in partnership with the Tribal Historic Preservation Offices of the Wampanoag Tribe of Gay Head (Aquinnah), the Mashantucket (Eastern) Pequot, and the Mohegan, have worked together and collaboratively consulted with federal agencies on federal undertakings where ceremonial stone landscapes were in danger of impacts from



Left: This triangular viewing position directs the Ancients’ view to Mount Pocumtuc signaling the highest concentration of the Perseid meteor shower. Right: Standing stones on Mount Pocumtuc beyond the notch in the horizon.



At the Narragansett Reservation in Rhode Island, landscaping for a new USDA-funded Health Center revealed an ancestral Sky Watcher's Seat among the 220 mapped ceremonial features. In the spirit of Running Wolf's advice, the footprint of the health center was rotated 70 feet to avoid impact to three alignments from the seat. Combining ancient and new medicine traditions, the alignments that were laid down thousands of years ago by the Ancients remain.

“adverse effects.” The Sacred Prayer Hill Site landscape is a complex and eloquent one which includes two different types of *manitou* stones. Additionally, a break in a stone row, mistaken by archaeologists as an incomplete stone wall, and the precise placement of another, offset stone creates a triangular viewing position. From this precisely calculated position, the viewer can stand in alignment with the sunset on August 12-13th, seen in a notch on the western horizon of Mount Pocumtuc, 15.5 miles away. The sunset on August 12-13th is a calendrical indicator of the highest concentration of the month-long Perseid Meteor Shower. For many indigenous people of northeastern North America this event represents the travel of spirits of the deceased home to (for Narragansetts) Kautantowitt's House. It is also the time of the Narragansett Tribe's continually celebrated “August Meeting,” first recorded in colonial records almost 350 years ago.

The December 2008 DOE was the first time that ceremonial stone landscapes had ever been given a National Register of Historic Places eligibility designation east of the Mississippi River. The cooperative effort it promoted between the THPOs of the four partnering Tribes prompted collaborative tribal consultation on subsequent federal undertakings in traditional Tribal lands in the region where ceremonial stone landscape identification, mapping, and avoidance were a concern. As they are of religious and cultural significance to Tribes, ceremonial stone landscapes fall under the consultation requirements of National Historic Preservation Act in proposed Federal undertakings. With the DOE, Federal agencies have begun to honor consultation that affords

the opportunity for Tribes to map and document ceremonial stone landscapes. Pursuant to the National Historic Preservation Act, the Tribes continue to seek participation in the resolution of adverse effects when identified sites may be in danger of impacts to ceremonial stone landscapes on federally-permitted projects.

Following the DOE, the four partner Tribes developed and submitted in September 2015 a preliminary draft Multiple Property Listing to the National Register of Historic Places entitled “Indigenous American Ceremonial Stone Landscapes of the Northeast.” With the collaboration of Tribal and non-Tribal mapping partners, culturally-sensitive methodology was incorporated into this listing in the hopes that it will serve as an umbrella document for listing additional ceremonial stone landscapes in the Northeast, and become a flexible guiding tool for indigenous specialists, non-Tribal mappers, and SHPOs wherever ceremonial stone landscapes need identification and preservation.

With the guidance of Running Wolf's advice and the utilization of traditional knowledge, the partner Tribes have used new technologies to map the eloquence of landscapes. It is a privilege to identify and protect *manitou hassunnash*. These landscapes, on behalf of the Ancestors and future generations, still do speak for themselves.

Tau botdan tamock wutche wame (We are giving thanks for all things).

The Narragansett Indian Tribal Historic Preservation Office (THPO agreement with the NPS) was established in September 1996 (101(d)(2) status) and in 2000 (101(d)(5) status). The THPO was recognized as a political subdivision of Narragansett Tribe in 2000.

Saginaw Chippewa Tribe of Michigan: *Mount Pleasant Indian Industrial Boarding School Nominated to the National Register*

Contributed by William Johnson, THPO

The Michigan State Historic Preservation Review Board approved a nomination of the former Mount Pleasant Indian Industrial Boarding School to the National Register of Historic Places in January 2017. The nominated property includes extant former school buildings, the grounds associated with them, and the Mission Creek Cemetery including agricultural and woodland areas that historically formed parts of the school campus.

Robert O. Christensen, National Register Coordinator at the Michigan State Historic Preservation Office presented the nomination to the Michigan State Historic Preservation Review Board, stating:

The speakers from the Saginaw Chippewa Indian Tribe of Michigan showcased the importance and meaning of the school to all the Michigan tribes and made a strong impression on the SHPO staff that I spoke to. It is one thing to know about the his-

tory as a historian, and understand that our history is not all positive, but quite another – and far more valuable and instructive – to be presented with living history, spoken in a language that would have been forbidden at the school, by exhibiting clothes that would have been forbidden, and hearing from descendants of those who lived the history and what it meant to them was truly impactful.

Mr. Christensen has been with the Michigan State Historic Preservation Office for over 38 years and has seen over 1,700 nominations come through the office. He mentions, “This was an unforgettable part of my long experience with SHPO and with the review board. The National Register designation will help to mark the history and help in identifying this as one of the places across the country where similar history took place.”

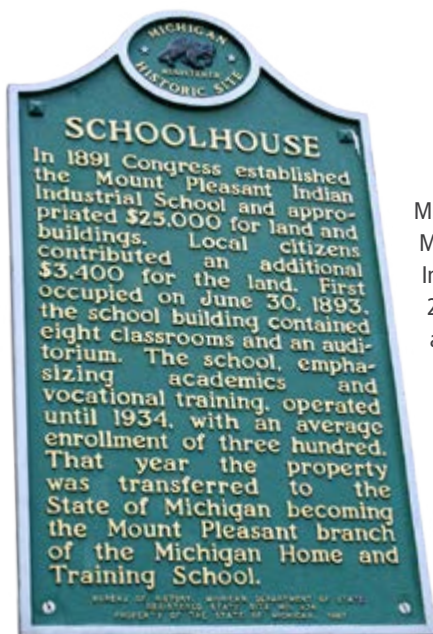
The 1855-56 Treaty with the Chippewa of Saginaw set aside six adjoining townships of land within Isabella County that would be used towards “the benefit of said Indians,” and that such benefits would include the “purchase and sale of land for school-houses, churches, and educational purposes.” A subsequent 1864 Treaty with the Saginaw, Swan Creek and Black River Bands provided for the establishment and support for ten years of a “manual-labor school” for the Indians to be run by the Methodist Missionary Society. In 1891, an Act of Congress appropriated funds for the purchase of land and construction of buildings for the Mount Pleasant Indian Industrial Boarding School.

The Mount Pleasant Indian Industrial Boarding School is a property that is associated with events that have made a significant contribution to the broad patterns of our collective history. It represents the Federal Government’s policy of cultural assimilation and genocide of Native American people. It was the only Federal boarding school in Michigan and the principle boarding school for many tribes. Traditional



Grand Entry at the Mount Pleasant Indian Industrial Boarding School, 2017 Honoring, Healing and Remembering Event. Left to Right: Gayle Green, Dale Anderson, David Perez, Anthony Foerster, and George Martin.

Photo courtesy of Ziibiwing Center of Anishinabe Culture & Lifeways.



Michigan Historic Site Marker,
Mount Pleasant Indian
Industrial Boarding School,
2017 Honoring, Healing
and Remembering Event.
Photo courtesy of Ziibiwing
Center of Anishinabe
Culture & Lifeways.



William Johnson introducing Traditional Religious Leaders to Saginaw Chippewa Academy and Sasiwaans Immersion School students, Mt. Pleasant Indian Industrial Boarding School, 2017 Honoring, Healing and Remembering Event. Left to right: William Johnson, George Martin, Tony Grondin, Steve Pego, Dale Anderson, and Kent Jackson.

boys and girls regalia were present during the review board meeting to represent the unfulfilled lives of the 225 students that perished while attending the school as documented by the Ziibiwing Center of Anishinabe Culture & Lifeways' Research Center.

During a public comment period, representatives from Central Michigan University's Department of Sociology, Anthropology and Social Science, the Saginaw Chippewa Planning Department, and the Director of the Ziibiwing Center of Anishinabe Culture & Lifeways defended the nomination. William Johnson, Interim Tribal Historic Preservation Officer said:

It was an honor to present information to the Michigan State Historic Preservation Review Board. We were able to impart why the designation was being sought, what the site and the designation means for the tribe and how the site will be used in the future. It made me very proud when the twelve federally-recognized Indian Tribes in the State of Michigan were called by name because their ancestors were former students of the Mount Pleasant Indian Industrial Boarding School as well.

The National Park Service approved the proposal of the Saginaw Chippewa Indian Tribe of Michigan to assume certain State Historic Preservation Office duties within the Tribe's reservation and on tribal lands in Michigan in April 2013. A primary responsibility of the Saginaw Chippewa Indian Tribe of Michigan's Tribal Historic Preservation Office is to nominate eligible properties to the National Register of Historic Places. The former Mount Pleasant Indian Industrial Boarding School is within the boundaries of the Isabella Indian Reservation.

State of Michigan Gives Special Tribute and 2016 Governor's Award for Historic Preservation

The Governor of Michigan and the Michigan State Historic Preservation Officer recognized the Saginaw Chippewa Indian Tribe of Michigan, Central Michigan University and the City of Mount Pleasant with a 2016 Governor's Award for Historic Preservation in May 2016.

This award was given for documenting the history of the Mount Pleasant Indian Industrial Boarding School through an ongoing program of archaeological research and outreach initiatives that promote healing and understanding of the lives of boarding school students.

The State of Michigan's Legislature, State Government and Community honored the Saginaw Chippewa Indian Tribe of Michigan, Central Michigan University and the City of Mount Pleasant with a Special Tribute for the work accomplished by all those involved in the preservation of the Mount Pleasant Indian Industrial Boarding School.



Cooperative archeological excavations included a Tribal Involvement Plan. Credit: James Robertson.

Michigan Tribes Receive Governor's Award for Archaeology Project

In May 2015, the Governor of Michigan and the Michigan State Historic Preservation Officer recognized the Michigan Department of Transportation, Saginaw Chippewa Indian Tribe of Michigan, Grand Traverse Band of Ottawa and Chippewa Indians, Little River Band of Ottawa Indians, Little Traverse Bay Bands of Odawa Indians, Match-E-Be-Nash-She-Wish Band of Pottawatomi- Gun Lake Tribe, Nottawaseppi Huron Band of the Potawatomi and Commonwealth Cultural Resources Group, Inc., with a 2015 Governor's Award for Historic Preservation for the US-31/M-231 Holland to Grand Haven Archaeological Data Recoveries.

Investigations of three archaeological sites that were determined to be eligible for listing in the National Register of Historic Places were undertaken by the Michigan Department of Transportation in 2011 and 2012. The excavations and consultation with the federally recognized Indian Tribes of Michigan were required by Section 106 of the National Historic Preservation Act in advance of the construction of a bridge over the Grand River for new State Route M-231.

The tribes worked cooperatively with the Michigan Department of Transportation and Commonwealth Cultural Resources Group, Inc. to investigate the three archaeological sites dating to the Late Woodland Period (A.D. 1000- A.D. 1500) and the development of a Tribal Involvement Plan.

The road officially opened to traffic in October 2015. M-231 is 7 miles long and connects M-45 (Lake Michigan Drive) in Robinson Township to M-104/I-96 in Crockery Township. The two-lane route provides a much-needed additional crossing of the Grand River and will alleviate congestion in Ottawa County, consistently one of the fastest growing counties in Michigan.

The project received further recognition, in the form of the 2016 Michigan Historic Preservation Network Award in May 2016. The Michigan Historic

Preservation Network presented the project team with a 2016 Government/Institution Award for their contribution to Historic Preservation in Michigan and in recognition of the M-231/US-31 Holland to Grand Haven Archaeological Data Recoveries.



Top: Field technicians Rachel Davis (left) and Douglas Reese (right). Excavation of a fire-cracked rock feature.

Photo courtesy of Commonwealth Heritage Group.

Bottom: MDOT Senior Archaeologist holding stemmed projectile point. Photo courtesy of Michigan Department of Transportation. Credit: James Robertson.

Tribal Heritage Grants

The NPS Office of [State, Tribal, Local Plans & Grants \(STLPG\)](#) is a sister program to the NPS Tribal Historic Preservation Program. Together, the programs seek to strengthen tribal capabilities for operating sustainable tribal preservation programs through the designation of THPOs and by providing funding through the Historic Preservation Fund (HPF). STLPG manages two annual grant programs specifically relevant to THPOs, the Tribal Historic Preservation Office (THPO) formula grants, and the competitive Tribal Heritage Grants. Authorized at \$150 million per year, the HPF funding is provided by Outer Continental Shelf oil lease revenues, not tax dollars. The HPF uses revenues of a non-renewable resource to benefit the preservation of other irreplaceable resources. The THPO formula grants are only available to THPOs with a current THPO Partnership Memorandum of Agreement with the NPS. Tribal Heritage Grants are open to all federally recognized Tribes, Alaskan Native Groups, and Native Hawaiian Organizations. Since 1990, more than \$17 million has been awarded in Tribal Heritage Grants to over 460 Indian and Alaskan Native communities.

To learn more about the Tribal Heritage Grants and to find application information, visit: <https://www.nps.gov/thpo/tribal-heritage/index.html>

2017 Tribal Heritage Grants Update

In 2017, the National Park Service announced the award of \$517,471 in Tribal Heritage grants to 14 American Indian and Native Alaskan organizations to support the protection of America's native cultures. Projects funded by these grants will document histories, preserve traditional and performing arts, conduct surveys of historical and archeological sites, protect historic properties, and provide education and training for participants of historic preservation programs.

"These inspiring projects help connect people with traditions of the past," said National Park Service Deputy Director Michael T. Reynolds. "The grants are one of the ways the National Park Service works with American Indian and Native Alaskan communities to preserve their cultural heritage."



The Makah Cultural and Research Center used its 2015 Tribal Heritage Grant to pass on the knowledge of craftsmanship and other traditions associated with cultural artifacts of their ancestors to youth.

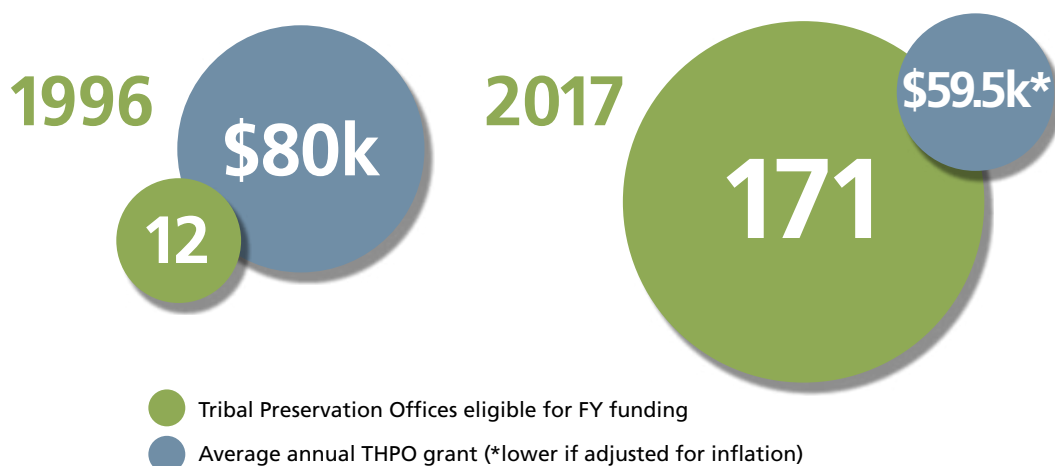
Image courtesy of the Makah Cultural and Research Center

2017 Tribal Heritage Grants

State	Recipient	Amount
Alaska	Chickaloon Native Village	\$40,000
Alaska	Chilkat Indian Village	\$39,986
Alaska	Ninilchik Village Tribe	\$40,000
Arizona	Hualapai Tribe	\$40,000
California	Fort Mojave Indian Tribe	\$40,000
California	Karuk Tribe	\$39,806
California	Wiyot Tribe	\$40,000
Nebraska	Ponca Tribe of Nebraska	\$37,747
New Mexico	Jicarilla Apache Nation	\$40,000
Montana	Fort Peck Assiniboine and Sioux Tribe	\$40,000
South Carolina	Catawba Indian Nation	\$40,000
Washington	Makah Indian Tribe	\$39,932
Wisconsin	Lac du Flambeau Band of Lake Superior Chippewa Indians	\$24,515
Wisconsin	Lac du Flambeau Band of Lake Superior Chippewa Indians	\$15,485

THPO GRANTS UPDATE

Since 1996, the rapid growth in Tribal Historic Preservation Offices has outpaced program funding. The average grant has dropped from \$80,000 to \$59,500. This award often does not cover the basic operational costs of a THPO.





NPS Directory of Community Assistance

The National Park Service launched the [Directory of NPS Community Assistance Programs](https://www.nps.gov/getinvolved/community-assistance.htm) in July 2017. The Directory features 54 programs that provide funding, technical assistance, and other resources to communities for historic preservation, investment in historic sites, and recreation as well as education and professional development in and outside of national parks. NPS community assistance programs serve as economic drivers that enhance quality of life and boost local economies through tourism and job creation while empowering local organizations to advance historic preservation and conservation work in rural and urban communities. To learn more about available grants, internships, and other opportunities, visit: <https://www.nps.gov/getinvolved/community-assistance.htm>

Native Youth & Historic Preservation Resources

Advisory Council for Historic Preservation Native Youth Program

<http://www.achp.gov/native-youth-program.html>

Facebook: [Facebook.com/Preservation-Indigenous-Native-Youth](https://www.facebook.com/Preservation-Indigenous-Native-Youth)

National Park Service

Tribal Historic Preservation Offices may seek to host interns through the Cultural Resources Diversity Internship, in partnership with the American Conservation Experience. www.crdip.org

The Ancestral Lands Program

engages Native Youth and young adults in meaningful conservation projects on Native Lands, including a cultural diversity internship program:

<http://sccorps.org/join/ancestral-lands/>

The NPS Tribal Historic Preservation Program is dedicated to working with Indian Tribes, Alaska Natives, Native Hawaiians, and national organizations, to preserve and protect resources and traditions that are of importance to Native Americans. The Tribal Historic Preservation Program manages the certification process of Tribal Historic Preservation Offices (THPOs), supports strengthening tribal capabilities for operating sustainable preservation programs and provides ongoing technical assistance related to tribal historic preservation in the national network of preservation partners. There are currently 176 Tribal Historic Preservation Office Programs nationwide.



National Park Service
U.S. Department of the Interior

Cultural Resources, Partnerships, and Science
Office of Tribal Relations and American Cultures

www.nps.gov/trac

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