# Center for Indian Community Development
# Native Languages Archive
# Review and Recommendations

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The Center for Indian Community Development (CICD) possesses a collection of Native Language Materials that it developed primarily on the Hupa[1], Karuk[2], Tolowa and Yurok languages. The associate director, Zo Devine, has asked for a report on the history and current status of the collection and some recommendations for future care of the collection. The report is to be based on a hands-on review of the collection, oral interviews of former and current Center employees and consultants, and all the Center's director's since its creation, an understanding of Native language revitalization in northwestern California, and archival principles. The Native languages collection is of enduring value to the local tribal communities who are working to ensure that the ability to speak their languages is transferred to future generations. Devine would like to grant access to the materials to support the goal of language revitalization, but she has concerns about the long-term care of the collection and about misuse of the indigenous knowledge contained in the collection.

The sorts of questions that CICD is concerned with coincide with the questions asked by Rubin (2004, p. 28). Rubin asks about the mission of the information organization, how the library fits in to the information infrastructure, and what are the barriers to information access? Similarly, CICD employees, Rubin (2004), the First Archivists Circle (2007) have all expressed concerns ethical responsibilities and dilemmas faced in providing access to information generally or tribal information specifically. Furthermore, because CICD serves Native American populations, the issues unique to multicultural populations as addressed by Rubin (2004) and the International Federation of Library Associations and Institutions (2006) also pertain to this discussion.

To borrow the aims of the informational professional as described by Myburgh (2005), CICD wants to improve access to their materials, both physically and intellectually, but in an appropriate way, guided by information policies that show respect for traditional cultural expressions (ALA, 2009).

## History of the Center and the Native Languages Collections

In 1966, the Center for Community Development (CCD) was formed at Humboldt State College. Since then, both institutions have undergone name changes. Humboldt State College became Humboldt State University in 1972, and the Center for Community Development became the Center for Indian Community Development after Tom Parson's retirement in 1988.

Tom Parsons (personal communication, June 16, 2009) formed CCD in 1966 with the goal of sharing the Humboldt State College's resources with community-held goals. He recognized local tribes as being one of many community groups with whom the college could share resources. In his assessment of national trends of what tribes were seeking to change, Parsons learned that one goal that many tribes shared was a desire to revitalize their languages and cultures.

Though Humboldt State is located in Wiyot territory, the last speaker of Wiyot, Della Prince, died in 1962 (Poser, n.d.). It would not be until much later that a method for helping tribal communities with no fluent speakers would be developed by the Advocates for Indigenous California Language Survival (see AICLS, 2010; Ramirez, 2008). So Parsons started with the Hupa language as the nearest community with living speakers. CCD offered to help the Hupas by establishing and sponsoring school-based and community-based language classes and with transcribing the language in a phonetic spelling system called Unifon.

A Tolowa man, Loren Bommelyn, heard about what CCD was doing for the Hupa language, and he wanted the same support for his language. Loren's interest resulted in the second CCD-supported language program being started for the Tolowa language in Crescent City. Soon after, CCD established a Yurok language program. Eventually, Tom began to work with the Karuk language in the communities of Happy Camp and Orleans.

Tom Parsons did not have any training in linguistics or in second language acquisition. He was primarily a community organizer. When he began to seek out a solution for writing languages that had not been written by the speakers of those languages, he did not turn to the linguists who had written Hupa, Yurok, Karuk or Tolowa in their technically accurate but extremely difficult writing systems. He looked for a writing system that a community who had suffered from bad experiences with the educational system so far (Patterson, 2000) could start using quickly. Tom turned to his colleague John Malone, who had developed Unifon in the 1950's to create a universal phonemic code for international air travel services and then adapted Unifon to help children learn to read quickly (Unifon.org, n.d.). On that basis, Unifon was selected as the writing system for the Hupa, Tolowa, Yurok and Karuk languages.

Dr. Ruth Bennett, who holds a Ph.D. in Language and Reading Development from the University of California, Berkeley and serves Research Assistant for the Center, facilitated and documented many of the community classes. There are over 900 tapes of recorded language sessions (L. Risling, personal communication 2009). Using the Unifon writing system, Bennett also developed many of the printed materials that were used by the various communities.

With Tom Parson's retirement in 1988, Unifon lost its advocate at the Center for Community Development. Eventually, all tribal advocates of all four languages would partner with linguists and adopt practical writing systems based on the Roman alphabet. Unifon requires

a special font to type on the computer, and only the Center had that font on their computer in 1988. There was a lack of Unifon support from the linguist community because Unifon failed to address some significant features of American Indian languages such as glottal stops (personal communication, W. Bright, 2004). Tom himself was not discouraged by this development, as he viewed Unifon just as a tool that at one point in time, encouraged tribes to revitalize their languages. If the tribal languages continued to survive, then the Center for Community Development and Tom in particular would not feel discouraged about what set of tools were being used for the purposes of that survival.

In 1988, Tom Parsons retired, and the search was on for his replacement. Would the new CCD director continue Tom's vision of a wide-ranging community development organization? Lee Bowker, then Dean of Behavioral and Social Sciences, had a vision of narrowing the focus of the Center and tying the Center more closely to the University. So Bowker recruited Victor Golla, a linguist/anthropologist at George Washington University who had written his PhD. dissertation on the Hupa language at the University of California, Berkeley in 1970. Just a few years later, Golla wanted to leave the politically intensive work of community development in order to focus on his academic work. Victor stepped down as director and Lois Risling took his place (V. Golla, personal communication, July 6, 2008). Victor continued to collaborate with the Center on language projects, publishing such works as the *Hupa Language Dictionary Second Edition* (1996) and *Now You're Speaking Hupa - The Hupa People, Their Language* (1994).

In an interview conducted in the CICD offices on September 4, 2009, Lois explained that one of her goals was to refine the mission of the Center back to the original intent of the funding source, the State of California, who had funded the Center as a line item of the California State University System called "Services to the Indian Community - Humboldt." So she worked to

have the name changed from the Center for Community Development to the Center for Indian Community Development." Consistent with the new name, Risling also prioritized services to local tribal communities and to non-tribal organizations, such as schools, which served American Indian people.

Continuing the work of creating language materials for tribes, one project that happened under Risling's direction was the publication of a series of handbooks called *Now You're Speaking...*, the first of which was called *Now You're Talking - Karuk!*[3] Myburgh (2005) talked about the importance of information professionals understanding how knowledge is created and produced. CICD learned a great deal about the publication and printing processes with the *Now You're Talking - Karuk!* book. The printer printed the pages, but delivered them to CICD unbound because they didn't know that they needed to choose a binding! An open window and an untimely gust of wind added days to an already complicated hand-collating process (L. Risling, personal communication, September 4, 2009).

Lois made some changes to the method in which the Center provided services to the American Indian Community. Rather than funding school language programs themselves, CICD asked the public schools to demonstrate their commitment to the Native languages and fund the language programs themselves. Some communities took on the commitment, but others cancelled their tribal language programs.

CICD ceased sponsorship of community classes as well, but continued to offer technical assistance to tribes, who were forming their own language programs and receiving their own funding to operate community and school-based classes. Dr. Bennett no longer traveled to Hoopa and other communities to record classes. She began to process the materials she'd collected from 1977-1987 and to publish books such as *Ya:na:'a'awh: Four Hupa Songs from*

*Alice Pratt in the Hupa Language of California* (1994) and *Dundi Ne:sing'? Dixwe:di 'Unt'e:n?* (1998). In the 2001-2002 CICD annual report, it was reported that audiotape transcription of the Hupa language tapes was ongoing, and that a database of Hupa language was being developed and contained over 11,550 words.

Lois Risling retired in 2007. Zo Devine served as Interim Director until Jonathan Damp was hired as Director. When Damp left in the fall of 2009, Zo Devine was once again in charge of the Center. In 2009, Dr. Bennett reported that she was still transcribing Hupa language tapes from those 900 tapes collected in 1977-1987 (R. Bennett, personal communication, August 2009). Out of concern for the future of the Center's Native Language collections, the Center contracted with Susan Gehr, an enrolled Karuk tribal descendant with an MA in linguistics and an interest in archival studies, to review the Center's materials and make recommendations for its future care.

## Summary of CICD Collection Contents

This section contains a summary of the contents, with a list of the languages represented in the collection. In this summary, I also discuss information that would be useful to current staff, future archivists and potential researchers. The contents of the CICD Language Collection are discussed in CICD annual reports. All completed and in progress projects through 2002 are referenced in the binder called *Center for Indian Community Development Annual Reports 1976-2002 and Center for Community Development Catalog of Programs 1966-1976.* A list of language publications can be generated from these reports, and can be used to help with creating finding aids for the collections.

The CICD Language Collection contains the materials created and gathered by staff and consultants of the Center for Community Development, later the Center for Indian Community

Development. Most of the recordings and other original research were done by 1987. Since then, language work has focused on transcriptions and processing of the recordings, and publications such as the *Now You're Talking...* series.

There are both materials created by and original recordings and notes and published materials clearly used as research materials by CICD staff to help develop materials on local languages. CICD has created materials primarily on the Hupa, Karuk, Tolowa and Yurok languages. Those four languages are extensively represented in the collection by audio recordings, transcripts of those recordings, curriculum, CICD publications, language program administration and correspondence. The Tolowa collections consist of 14 audio recordings, 1.5 linear feet of paper files, including curriculum books, lesson plans, and copies and drafts of the *Tolowa Dictionary*.

The Hupa language materials consist of more than twelve linear feet of language publications and their source materials, copies of stories, *Ya:na:'a'awh* source materials, Hupa dictionary source materials, at least 400 cassettes of Hupa language from 1977-1987, binders of transcripts of some of those cassettes and several videotapes.

The Yurok materials include 94 audiocassettes, and more than 6 linear feet of paper files of curriculum, flashcards, worksheets, stories, verb paradigms; maps; calendars; color wheels; designs, geographical information, the Yurok Spelling Book and its source materials, the 1982 Natural Resources Dictionary and other publications and their source materials.

The Karuk collection is comprised of 52 cassettes of spoken Karuk language from 1957-1990, including 9 songs cassettes, and approximately 9 stories cassettes. The stories cassettes may not be entirely of Karuk stories, because they are from a conference and labeled with all the conference storytellers.

Among the 3.5 linear feet of Karuk papers, there are copies of the book *Now You're Talking Karuk!* and extensive source materials for that book, including a folder labeled "Now You're Talking Karuk Correspondence" which includes detailed correspondence from linguist William Bright, Helen H. Roberts' Transcripts of her Karuk songs recordings and the correspondence of Nancy Richardson, a Karuk Language Restoration Committee chairperson and the former Language Coordinator of CICD.

There are collections of linguistic publications on Karuk, including copies of William Bright's *Karok Language* (1957) and J.P. Harrington's *Tobacco Among the Karuk Indians of California*[2] (1932). There are also a variety of CICD-produced texts and their source materials, including *Acorn Book* (1985), Lyn Risling's *Basketmaking* (1984), *Pikva Karuk Word Book* (1983), *Vocabulary Book* (1986), *Fishing Stories* (1984), *Birds* 1984, *Illustrated Karuk Word Book* (1990). Many of the materials are in the Unifon writing system, while some of the more recent materials have either been created or transliterated in the new writing system adopted by each tribe, respectively. There is also documentation of the CICD-sponsored Karuk language classes in Happy Camp including some personnel documentation that includes salary information and employee evaluation data. Laws and regulations restricting the access to personnel data apply even to old records.

CICD also documented pilot visits or work with other local and regional tribes. There is a small collection of original materials on the Cahto language of Laytonville. In 1997, the Cahto Tribe was working with Ruth Bennett to get ideas on the development of a tribal language revitalization program. There was a Cahto person who was interested in taking on the work of bringing back their language. Unfortunately, that person was killed in a car accident, no other Cahto person was prepared to take on the work, and CICD could not take on the work of running

their language program either. There is a folder of original materials on the Tsunungwe language, specifically an envelope containing notes and maps on Tsnungwe & Tl'ohmitahxwe places on Trinity and New River. An archivist processing the collection might include the Tsunungwe folder as a subseries of the Hupa materials.

There is a collection of about 6 linear feet of non-local tribal language materials in the collection. Languages represented in this collection include Western Mono, Eastern Mono, Miwuk, Hopi, Paiute and Choctaw. Center staff gathered these materials in order to get new ideas for language materials development (R. Bennett, personal communication, August 2009).

## Suggestions for Future Care of the Collection

These suggestions are based on study and readings from coursework in the Masters in Library and Information Sciences program at San José State University, participation in two archives workshops, and on my knowledge of northern California Native language documentation and revitalization, since I have worked in the field of Native language documentation and materials publication for fifteen years. I will also discuss the collection in terms of the basics of library and information sciences, archival best practices, the work on multicultural libraries by the International Federation of Library Associations and Institutions (2006), and the unique history of tribal libraries and archives described by Patterson (2000) and Roy and Alonzo (2003) to the discussion of future care of the CICD collection.

An archives is defined by the Society of American Archivists as "materials created or received by a person, family, or organization, public or private, in the conduct of their affairs and preserved because of the enduring value contained in the information they contain…" While several Center employees reported that they did not gather and develop language materials for

the purpose of establishing an archive, over the years the language materials came to be regarded by the local tribes as having enduring value and thus worthy of archival care.

At first response, most interviewees couldn't describe an organizational system for the language collection documents, with Lois Risling reporting that when CICD moved to their new offices in the Behavior and Social Sciences Building in 2007, all the CICD archival records were simply put in the drawers by tribe. On my own inspection of the collection, it is clear that the movers of the collection did take care to keep series of records together. For example, all of Tom Parsons' correspondence files were all together, organized alphabetically by the recipient's last name.

A review of the material revealed that most of the file drawers in BSS 207 contained index files of various ages that were associated with their location in Brero House. There were printouts that were from the era of the laser printer that indicated a mid or late 1990s creation date. Those index files were placed in the drawers with many of their corresponding materials in the BSS Building. There is also a green binder called *Center for Indian Community Development Archive Index: Culture and Language Program Specialist's Copy* that is a handwritten index of CICD holdings up to 1994. No one could conclusively identify the creator of that index, with Zo Devine guessing that it was one of the Center's many student assistants.

I asked both Dr. Ruth Bennett and Kayla Carpenter, a former CICD student employee, about the move from Brero House 93 to the Behavioral and Social Sciences (BSS) building in 2007. Kayla indicated that materials were gathered from various places in the former building, and generally placed according to topic and tribe, or with materials that were together in the previous location. Dr. Bennett said that she didn't have any hands-on involvement with the move, which indicates that the current order may or may not be organized in the way that she

had kept them, but they are generally organized by tribe, project or theme, in a logical enough manner for people who will want to use them in the future.

The Society of American Archivists says that original order is "the organization and sequence of records established by the creator of the records" and is a "fundamental principle of archives." Lora Pennington, Cultural Resources Manager for the Stillaguamish gave a more realistic view during the 2009 Basics of Archives workshop given at the Tribal Archives, Libraries and Museums Conference in Portland, Oregon. Pennington said she rarely received records that could be kept in its received order, and that it was acceptable to establish an order if there were none originally.

An archive is a place to store non-active records of enduring value, but it is also an institution where those records are stored. The work of managing an archive involves, as defined by the Society of American Archivists, the work of appraising, acquiring, arranging and describing, preserving, authenticating, and providing access to those records.

As Ruth Bennett and Tom Parsons both explained, CICD didn't initially set out to create a language archive, and that CICD was so busy meeting needs in the present, they hardly had time to reflect on the past or the future of their materials. Rather, CICD set out to support tribes in their immediate need to reverse the decline in their language through language teaching and the development of materials to help them with teaching. Over the years, their materials have continued to be a valuable resource to the tribes represented. Moreover, a local archives that has a strong emphasis on community access is something that could help tribal language advocates in their work.

What are some things that would help CICD meet that goal? It's very tempting to get in there and start cataloging materials. But cataloging is not the first thing that happens in the process. What is first?

John Fleckner, Senior Archivist at the Smithsonian Museum of Natural History, wrote an excellent guidebook in 1984 called *Native American Archives: An Introduction.* Fleckner outlined a process (p.41) that I quote here, and I will discuss the first five items in more detail.

- Establish the archives on a solid foundation;
- Plan the archives program;
- Develop the facility and staff;
- Build the holdings of the archive;
- Establish control over the holdings;
- Build community support;
- Find outside assistance.

*Establish the Archives on a Solid Foundation*

Fleckner (1984), Pennington (2009), Bradsher (1989) and Hunter (2003) all recommend beginning with the development of an authorizing policy statement that specifies the mission of the archives, placement of the archives within the administrative hierarchy, assignment of staff to be responsible for the archives, and a commitment to some minimum operating support to the archives.

CICD staff, and an advisory committee, if desired, should develop a mission statement specifically for the archives. This mission statement should give some guidance for the overall management of the archives and direction for policymaking to guide access to and protection of

the archives. The mission statement of the Kumeyaay Community College Archives (n.d.) addresses all the above criteria:

> The Kumeyaay Community College Archives is dedicated to preserving the cultural knowledge of our ancestors and the knowledge of our current Elders. Support of our Elders as they instruct our communities in the "Way of 'Iipay/Tiipay" is primary. The Kumeyaay Community College Archives is the primary repository of documents, books, diaries, field notes, and other culturally significant items for the Kumeyaay/Diegueño Nation. Some collections may hold documents and material pertaining to other Native American people. In conjunction with the staff and instructors of the Kumeyaay Community College, the Kumeyaay Community College Archives will provide support in research, education, publishing, and linguistic preservation in order to expand the understanding of traditional cultural knowledge. The Kumeyaay Community College will continue to acquire, catalogue, and preserve individual collections of cultural importance to the Kumeyaay/Diegueño Peoples as they become available.

Several of the basic archival guides, including Bradsher (1989) and Yakel (1994) also mention considering the use of an advisory board to recommend policy, and Lois Risling (personal communication, September 4, 2009) proposed the use of think tanks composed of tribal language advocates and subject experts to address complex problems.

*Plan the Archives Program*

What will be the scope of the materials that the archives will collect and maintain? Does the CICD Language Collection want to move beyond the materials that were produced by CICD staff to taking in materials produced by other tribal language advocates and programs? Leo Canez has offered his Yurok materials. Julian Lang, Karuk language scholar and former CICD

language consultant, discussed his willingness to consider offering his materials on Karuk if CICD establishes a working archival program, but not if the materials were just going to remain in boxes (J. Lang, personal communication, May 14, 2009). Similarly, Lois Risling expressed concerns that CICD should only acquire materials produced by others if the Center has the resources to process, share and work with them. Her concern was that the donor might assume that because CICD had received the materials, that the donor might stop doing their own work on their materials. These are all issues that CICD staff and any advisory committee or think tank will want to discuss in the course of creating a collections policy.

Along with developing a collections policy, Fleckner (1984) says access policies including restrictions to access need to be developed. A reference policy that addresses hours of operation, registration and access requirements and information about duplication also needs to be developed, according to Pennington.

*Develop the Facility and Staff*

Another question that will need answering is who will staff the language archives? Who will have the responsibility of appraising, accessioning, cataloging and providing access to the Language archives? What will their duties be, and what expertise must they have? Some helpful qualities for the person or office: someone who has the knowledge and interest to give the archives the care it requires, someone who has the authority to make decisions and assign resources to the care of the archives.

Pennington (2009) said that ideally, an archivist has formal training and experience and they follow professional standards and practices, but she also reported that most tribal archivists start with little to no formal training. Rubin (2004, p.449), in his discussion of the evolution of the library profession, discussed the historical Williamson Report of 1923, in which C.C.

Williamson said that professional work deals with theory and the application of principles, and as such, requires graduate study. Bradsher (1989) said that most archivists learn their work on the job, a less than ideal situation. As soon as possible, the staff responsible for the archives should get formal training through workshops similar to the tribal-specific 2009 *Basics of Archives - Native American Communities* workshop and attend the Tribal Archives, Libraries, and Museums 2010–2012 Workshops, Institutes, and Conferences series sponsored by the Association of Tribal Archives, Libraries and Museums.

The International Federation of Library Associations and Institutions (2006) recommended that libraries should employ staff that reflects the diversity of the community who can who can care for and encourage the expression, creation and dissemination in diverse languages. Patterson (2000) also discusses the importance of and the challenges to bringing Native Americans into library and information sciences programs.

The Center could work directly with Joan Berman and Edie Butler of the Humboldt State University Library to establish itself as an internship site for students of the San José State University's School of Library and Information Sciences. There are currently 8 SLIS students, including myself, who are members of the Humboldt County Group in SLIS Life, the program's online networking resources for SLIS students and faculty.

*Build the Holdings of the Archives*

Even if the Center decides not to pursue the collections of local language advocates such as Leo Canez, Julian Lang and others, it could still consider building the holdings of its archives by acquiring copies of the northwestern California holdings of other archives such as the American Philosophical Society in Philadelphia, Pennsylvania. William Bauer, an associate professor of history at the University of Nevada at Las Vegas and an enrolled member of the

Round Valley Indian Reservation of northern California, wrote an article for *News From Native California* describing the Society's holdings. Many of those materials have not yet been published and may yet be a source of language knowledge for California Native people who can find a way access the collections.

*Establish Control Over the Holdings*

Pearce-Moses (2005) describes three different types of control that the Center will want to consider for its materials: intellectual control, physical control, and administrative control. Intellectual control means making guides that help people identify materials of interest to them. Having physical control of the collection guarantees that the records are safely where the guides say they are located. Administrative control refers to accessioning new materials, transfer or disposal of records, handling the rights and restrictions to items in the collection, and tracking use and preservation of the collection.

Given that the Center's language records are in fairly good order, establishing intellectual control might simply mean creating a series of finding aids by language that includes a collection title, dates, name of the creating entity, a mini-biography of the entity, a description of the records, access restriction, and an inventory of the collection (Pennington, 2009).

Addressing the issue of physical control means addressing concerns about the physical space. Room 207 of the Behavioral Sciences Building has many good qualities for an archive. The absence of natural light is good for preservation. The absence of windows and the card key door are good for the physical security of the collection. There is a large table at which a researcher could work and archives staff could monitor visiting researchers. While larger archives might have a physical separation between the archives storage area, the research area, and a records processing area, at least the file cabinets and closets do lock and the Center has

other spaces that are not accessible to the public. It would be possible to secure collections by keeping the cabinets locked and requiring staff to access items for visiting researchers.

The Center faces a number of challenges and opportunities in terms of the administrative control of their Native Languages Collection. I will address three of those challenges in detail below: the Unifon writing system, preservation and conservation issues, and access to the Center's audio recordings.

*Unifon.*

Since most tribes have abandoned the writing system in favor of their own writing systems, knowledge of the Unifon system is fading. In the case of Karuk, there are some Karuk people whose language learning took place when Unifon was actively used, but most of the people involved with learning and speaking Karuk today are most familiar with the Karuk Practical Spelling System approved by the Karuk Tribe in 1989. The 2005 *Karuk Dictionary* contains a chart comparing the symbols of the four major writing systems used to write Karuk language materials. Similar charts should be created for the other languages if that hasn't been done already. Unifon publications will need to be transliterated into the writing system currently used by each tribe. Priority could be placed on texts written entirely in Unifon with no tribal writing system equivalents and by tribal need.

*Preservation and conservation issues*

According to Rubin (2004), there are many definitions of conservation and preservation, but the terms generally refer to the preventative care of collections and the treatment of individual items. One issue that I observed in the CICD collection was rust damage from staples, paper clips and file clips. According to Ritzenthaler (1999), rusted fasteners stain and weaken the paper, and large clips can put damaging pressure on the paper. Damaged documents and brittle

or valuable documents should have their fasteners removed, and possibly replaced with stainless steel paper clips or simply placed unfastened in archival folders. Another preservation problem I observed was the overcrowding of some files in the file drawers and the free movement of other files leading to damage of documents. There are a few items that seem to have some mold spotting on them. The mold damage likely occurred when the materials were located in the Brero House, as the climate of the language collection's current location seems fairly stable.

*Access to recordings*

As Lois Risling, CICD director from 1991-2007, reported, there are over 900 audiocassettes of recorded language sessions. None of those recordings have written releases, but she reported that on roughly 80-85% of the recordings, it is apparent from comments by the speakers that they are aware of and in approval of the recordings. Risling also said that employees of the State of California in the course of doing their job recorded the tapes, and that even if restricting them were desirable, it might not be possible given that they are property of the State of California (personal communication, September 4, 2009). Julian Lang added that the recordings were made before there was even a concept of getting a release or a deed of gift for a recording session, and that speakers such as Shan Davis meant for their recordings to be heard by the tribal community.

On page 205 of *A Legal Primer on Managing Museum Collections,* Marie Malaro addresses the issue of museums who, in the course of upgrading their deed of gift and other administrative controls practices, wonder if they ought to go back to the donors that are still living and get deeds of gift signed retroactively. Malaro suggests that unless most items in their collections came with a receipt or a deed of gift, and they are just fixing a few oversights, the

museum may simply want to describe in their policy and records that before this date written releases were not collected.

On the other hand, Lois Risling brought up some issues of tribal intellectual property concerning traditional cultural expressions (American Library Association Office for Information Technology Policy, 2009; First Archivists Circle, 2007) such as traditional songs and prayers. Risling reported that there were recordings of traditional Hupa songs where the singer stated that he was going to sing Old Man Risling's song. That is a culturally appropriate way of stating the owner of the song, but she didn't know if the singer had permission from Old Man Risling to sing the song, and she wondered if it would be appropriate to let that tape be heard.

Another issue Risling reflected on was the matter of ceremonial information. She discussed a story prayer that gives specific instructions about the things that the ceremonial leaders do in the course of the Brush Dance ceremony. She has given some thought to the idea that that information would be appropriate and important to share with more people than the two teenage assistants who help her each year. She was discussing the matter with one of her elders, who felt that she should definitely not share the prayer. Lois came back to the idea of having a think tank of local language advocates and invited scholars, including information professionals such as archivists and librarians to consider these very crucial issues. Johnson (2009) also discusses the importance of talking early, talking often, and then talking some more when it comes to the question of access. The American Library Association Code of Ethics specifically addresses access to information, saying, "We uphold the principles of intellectual freedom and resist all efforts to censor library resources" (ALA, 2008). Balancing the principle of intellectual freedom with the value of multiculturalism, where a culture specifically restricts certain

information to a particular gender, a certain tribal clan or certain ceremonial practitioners, if that information were collected by State employees on the State payroll, is a complex act.

## Conclusion

The Center for Indian Community Development holds tribal language materials of enduring value to Native language revitalization efforts. The Center has a rich collection of materials that need to be made available in a way that preserves the materials and the intent of the Native people who shared their knowledge for future generations. When reflecting tribal cultural realities, archival and information sciences principles can facilitate this important work.

Footnotes

[1]The spellings of Hupa and Hoopa are intentional. The spelling Hupa refers to the language and to the people. The spelling Hoopa refers to the valley, many geographical features and institutions such as the Hoopa Valley Indian Tribe or Hoopa Valley High School.

[2]Since 1989, the Karuk Tribe has spelled its name and its language Karuk. Formerly, some anthropologists spelled the name of the tribe and the language, Karok.

[3]The first edition of *Now You're Speaking – Karuk!* was called *Now You're Talking – Karuk!* All future editions of the Karuk book, and all editions of the other languages in the *Now You're Speaking*... series use the word 'speaking' in the title.

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