

W I L D H O R S E R E S O R T C A S I N O

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For Immediate Release
April 15, 2005

Tamástslikt welcomes academics to address subjects Of 1855 treaty, languages and the Ancient One

Distinguished Australian linguist Bruce Rigsby, Ph.D. will tackle the subjects of the local Tribal treaties and the Ancient One or Kennewick Man when he speaks at Tamástslikt Cultural Institute Tuesday, May 10 at 4:30 p.m. No stranger to the Plateau region, some 40 years ago, Dr. Rigsby consulted with Waluulapam speaker, Joe Thompson, also known as Twip'aytat. Twip'aytat's words live on in a volume of the Handbook of the North American Indian.

In a presentation titled "The Stevens Treaties of 1855, Traditional Aboriginal Title and Tiichaminsh Uytpama Natitayt 'the Ancient One, aka, Kennewick Man'" Dr. Rigsby, Emeritus Professor in Anthropology, University of Queensland, Australia, will review the connection between land ownership, the treaties between the Tribes in this region and the U.S. government and subsequent Treaty rights that flow from the negotiation over the terms of the treaties 150 years ago. He will be accompanied in subsequent discussion by a panel including CTUIR linguist Noel Rude, Ph.D., University of Washington anthropologist Eugene Hunn, Ph.D., Tamástslikt publications coordinator and doctoral candidate Jennifer Karson, Tamástslikt research and language consultant, Thomas Morning Owl and Tamástslikt Director Bobbie Conner.

Linguistic expertise has proven valuable in legal questions regarding Tribal treaties because place names have historically been used in Indian land claims as a validation of Tribal sovereignty.

In addition, Dr. Rude will briefly talk about the lost Cayuse language, a linguistic isolate unrelated to Sahaptin, and its possible origins and reasons for its extinction.

Although he now hails from Australia, where he has taught for 30 years at the University of Queensland and where he became head of the Department of Anthropology and Sociology, Dr. Rigsby received

his doctorate in anthropology from the University of Oregon in 1965, after graduating in 1961 from the University of Louisville in international studies. He also taught at Portland State University, the University of Toronto, the University of New Mexico and in visiting appointments, at Harvard University, the Australian National University, Oxford University and the University of Oregon.

Trained as both a linguist and a social anthropologist, Dr. Rigsby has also been very involved in land and marine rights issues affecting the aboriginal peoples of Australia and has testified in court cases on their behalf. He has worked for numerous aboriginal corporations and commissions and written many papers on the subject.

In the 1960s Dr. Rigsby conducted a major dialect survey of the native languages and has since visited several times while conducting field work on the Sahaptin language. He also collaborated with CTUIR linguist Noel Rude in publishing Sketch of Sahaptin, a Sahaptian Language in the Handbook of North American Indians published by the Smithsonian Institution in 1996. He has also written other papers on American Indian languages and land rights issues.

More recently Dr. Rigsby prepared an affidavit for the Confederated Tribes of the Umatilla Indian Reservation to assert that the CTUIR was the appropriate indigenous organization to whom the remains of the Ancient One or Kennewick Man should be repatriated under the Native American Graves Protection & Repatriation Act (NAGPRA).

Dr. Hunn, Professor of Anthropology at the University of Washington, has been splitting his time between Pendleton, Seattle, and Oaxaca, Mexico, where he is conducting a long-term research project among Zapotec speakers. This continues field research into indigenous Mexican languages that he began in 1971.

Since 1976 Dr. Hunn has studied the ethnobiology and cultural ecology of Sahaptin-speaking American Indians in the Columbia River Basin, publishing Nch'i-Wana, The Big River: Mid-Columbia Indians and Their Land, University of Washington Press., 1990. Like Dr. Rigsby, Dr. Hunn has supported Tribes with regards to their legal battles over resource and land rights. He also published Columbia Plateau Indian Place Names: What Can They Teach Us? In the Journal of Linguistic Anthropology in 1991 and Linguistic Evidence re. Cultural Affiliations of Kennewick Man for the Dept. of the Interior in 1999. He has also published many scholarly articles on his work in Mexico as well as on other

Pacific Northwest Tribes. Dr. Hunn is currently co-authoring a CTUIR native place names Atlas with Thomas Morning Owl.

He received his Ph.D. in Anthropology in 1973 from the University of California, Berkeley and has been on the UW faculty since.

Dr. Rude has worked as a linguist for the CTUIR since 1996. He presently oversees linguistic description for the Tribes' language program, collecting and describing the indigenous languages and their literature. He received his Ph.D. in linguistics from the University of Oregon in 1985 and has taught at UO and at the University of Sonora in Mexico, where he was also involved in descriptive work on indigenous languages.

Dr. Rude originally worked with the Nez Perce in Idaho, prior to pursuing a career in linguistics, then later began studying other languages in the Sahaptian family –which includes Nez Perce–under several grants from the National Science Foundation in the 1970s. The initial grant was for his doctoral dissertation, a descriptive grammar of Nez Perce. He also assists with language education, most recently at the Tribes' Nixyawii School.

Ms. Karson is a doctoral candidate in social anthropology at the University of Texas, Austin. She moved to the reservation to conduct field work in 2000, after completing her Masters in Cultural Studies at Claremont Graduate School, Claremont, Calif. She was invited to return to the Tamástslikt Cultural Institute under a three-year grant, where she serves as publications coordinator for treaty related projects, including a Tribal history book and native place names atlas. The title of her Masters thesis was *Living Relics: Laying Claim to the Future by Contesting America's Indigenous Past* and her forthcoming dissertation is entitled, *Bringing It Home: Instituting Culture, Claiming History, and Managing Change in a Plateau Tribal Museum*.

Thomas Morning Owl is of Umatilla descent and an enrolled member of the Confederated Tribes. He was the language coordinator for the Tribal Language Program from 1996 until elected as the chairman of the General Council, where he served from 1998 until 2000. At age 18, he was the youngest member ever elected to the Tribal Board of Trustees. His first language being Umatilla, he is a fluent speaker, language teacher, and is passing the language on to his children. Presently, he serves as research consultant for the native place names Atlas project at Tamastslíkt Cultural Institute.

Ms. Conner became director of Tamástslikt in April, 1998. A member of the CTUIR of Cayuse, Umatilla and Nez Perce descent,

her Sahaptian ancestors were from the Columbia and Snake Rivers and their tributaries. She is Vice President of the National Council of the Lewis and Clark Bicentennial Board of Directors and a member of its Circle of Tribal Advisors. She serves on the Boards of Directors for the Lewis and Clark Bicentennial in Oregon, the Oregon Cultural Trust and the Wallowa Nez Perce Homeland Project, and is a member of the Oregon Parks and Recreation Commission.

Ms. Conner is a graduate of Pendleton High School, the University of Oregon, and Willamette University's Atkinson School of Management.

Tamástslikt Cultural Institute is located at Wildhorse Resort & Casino, 10 minutes east of Pendleton. From Interstate 84 take exit 216 and follow the signs five minutes to Wildhorse Resort and the Institute. Coming from the north, take the Mission exit from Highway 11 just northeast of Pendleton and follow the signs for about ten minutes to the Wildhorse Resort and the Institute. Tamástslikt is open 7 days a week from 9 a.m. to 5 p.m. In addition to exhibits telling the story of the three Tribes' history and culture, there is also a Museum Store and the Kinship Café.

For more information: 541-966-9748 or www.tamastsligt.com. Direct dial the museum store at tollfree 1-866-282-2022. Tamástslikt is owned and operated by the Confederated Tribes of the Umatilla Indian Reservation