

November 17, 2014

MEMORANDUM

TO: Regina Braker

FROM: Linda Jerofke

RE: Sabbatical Report

The primary focus of my sabbatical was to conduct research on the early reservation period of Oregon. It was my expectation to review the primary documents from roughly 1850 to 1900, and included the following reservations: Malheur, Umatilla, Warm Springs, Coastal (Grand Ronde and Siletz), and the Klamath. During my sabbatical I also ended up completing a second masters in historical archaeology through the University of Leicester, England. So, in between research trips to Seattle, I finished writing my masters dissertation based on my research at Camp Carson. I have been conducting archaeological research there for seven years and felt that this was a valuable use of my time and would provide me with a wider perspective on culture change in Oregon related to the movement of non-Indians into Oregon. This did indeed hold true to my expectations.

With regards to my primary focus there are now nine federally recognized tribes in the State of Oregon, but at the time of the development of reservations in the United States there were many more. Some of the tribes stayed within their traditional aboriginal lands, while others were forcibly moved to another area. This is true of the Warm Springs, Coastal, and Klamath reservations. It was my expectation that I would need to access documents at the National Archives in Seattle (NARA Seattle) and Washington, DC, Smithsonian, and University of

California – Berkeley (Berkeley). During my sabbatical I only ended up visiting the National Archives in Seattle, Washington and the University of California - Berkeley. The vast majority of my time was spent in Seattle where I systematically read the primary documents from all of the reservations during that fifty year span and then late in my research explored some of the documents that dated 1900 to 1940 in order to better determine the impact of the reservation period on native peoples in Oregon. It was readily apparent that I had a wealth of documents to review at NARA Seattle and in fact digitally recorded over 75,000 pages of primary source material. Also, during my time in Seattle, I provided input to NARA regarding the development of their Native American portion of their online websites. This was done at their request because the archivists indicated that I was the first person to have systematically reviewed all of the Oregon reservation documents.

Working with primary documents is surprisingly tiring and I realized part of this was due to the often troubling information presented in them. Despite there being a national standard, at least from Washington, DC, no two reservations were treated equally in Oregon. A lot of this was dependent on the Indian Agent assigned to the reservation, their employees, and finally, the tribal members themselves. Despite there being a relatively modern belief that the tribes in the state are relatively similar, this is and wasn't true at all. The Umatilla and Warm Springs reservations had an effective process of handling governmental (federal and tribal) activities. Both reservations had tribes that had been in contact with non-Indians for quite a long time, including contact with the Lewis and Clark expedition in the early 1800s. Also, their traditional tribal governments were still strong, despite the culture change imposed on them. Tribal members were highly valued as skilled workers throughout the state and there were numerous requests made to the Indian Agent to have them work for farmers in the Willamette Valley of

Oregon. In stark contrast to these two reservations are those of the Klamath and Coast. The people in charge of the Klamath reservation were corrupt and received multiple reprimands from federal officials, as well as the president of the United States. The Coastal reservation was the most dangerous and included Indian on Indian as well as White on Indian violence. It is my belief that this was due to two major reasons: the desire for non-Indians to have access to the coastal ports and the federal government putting so many tribes together in one place (many were traditional enemies of each other).

In contrast to the NARA Seattle resources there were few overall at Berkeley. My goal at Berkeley was to review Alfred Kroeber's documents from his anthropological research in Oregon because he was one of the early anthropologists that studied Native Americans in the region and was responsible for starting the Anthropology Program at the university. There were approximately 1,000 pages of documents that I located there that fit within my research. I have to admit I was a little surprised by this because it was my expectation that Kroeber would have produced more records related to his research. Quite a bit of his research was minimal at best.

I have been in contact with a publisher about my research and plan on spending part of Christmas break expanding on my correspondence with them in August 2014. I have a pretty good idea of the major topics that would need to be covered with regards to the Oregon Tribes during the early reservation period (1850-1900). There are a number of overarching patterns that emerged during the research regarding education (not necessarily as standardized as you may think), gender roles, religion, competition over land use and access by outsiders, role of the Indian Agent and reservation staff, culture change and adaptation to non-native belief systems and practices, entrance into a money economy, and levels of violence. In addition, there are some regional as well as cultural differences that emerged too, especially in terms of how the

different tribal cultures and their people adapted to the drastic changes thrust upon them. It is evident that some tribes had skill sets that helped them during this time of transition, and others did not. It was surprising that the voice of tribal members showed up in the government documents and correspondence from individuals off the reservations. Some of this voice comes through in the tribal requests that were referred to in official documents.

Finally, I had a great time working on my dissertation. This was not formally mentioned in my sabbatical request, but merits some discussion. I have received some summer support in order to do research at Camp Carson over the years. It has been incorporated into my archaeology class that is held each fall too. There have also been a few summers where students enrolled in Research classes to help me excavate. This masters was far more enjoyable than my first because my career was not dependent on this document. Until coming to La Grande the majorities of my research was based on prehistoric archaeological sites, but after coming here the vast majority of my experiences have been historic. I felt that in order to better understand what I was seeing at Camp Carson I needed to increase my academic knowledge of the historical/industrial archaeological sites.

In summary, this was a wonderful year of renewal and I'm looking forward to my next sabbatical. My family got used to extensive home-cooked meals when I was in La Grande and both of my kids got to do some of the research with me. McKenzie spent three weeks in Seattle and helped me record/make copies of the documents. She also acted as a consultant with NARA Seattle, which was a great opportunity for her. Nikki got to travel to Berkeley with me and focused on having a completely new cultural experience. And, I found that my three siblings (13 to 23 years older than me) that live in the Seattle are not too bad to hang around with – one of my

brothers kindly put me up in his Redmond, Washington home so that I only had a fifteen mile journey cross the floating bridge to the University of Washington and NARA Seattle.