American Indian Tourism Conference
Tribal Tourism and Public Lands: Opportunities and Resources for Collaboration

Kaisa Barthuli, Program Manager
National Park Service
Route 66 Corridor Preservation Program
19 National Historic Trails
11 National Scenic Trails
Visit the Trails

These historic routes cross 24 states.

- California
  National Historic Trail
  www.nps.gov/cali

- El Camino Real de Tierra Adentro
  National Historic Trail
  www.nps.gov/elca

- El Camino Real de los Tejas
  National Historic Trail
  www.nps.gov/elte

- Mormon Pioneer
  National Historic Trail
  www.nps.gov/mopi

- Old Spanish
  National Historic Trail
  www.nps.gov/olsp

- Oregon
  National Historic Trail
  www.nps.gov/oreg

- Pony Express
  National Historic Trail
  www.nps.gov/poex

- Santa Fe
  National Historic Trail
  www.nps.gov/safe

- Trail of Tears
  National Historic Trail
  www.nps.gov/trte

- Route 66 Corridor Preservation Program
  www.nps.gov/rt66
Mission

To promote the preservation and development of national historic trails for public use, enjoyment, education, and inspiration.
Approximately 250 potentially affected tribes across the nine National Historic Trails.
American Indians & Route 66

A Project Partnership Between
American Indian Alaska Native Tourism Association
National Historic Trails Intermountain Region
Route 66 passes through more than 25 American Indian Nations today.
American Indians and Route 66 Project

Year: 2014
Amount: $24,900 NPS, $29,651 match
Purpose: Develop travel guide to provide first-voice interpretation of the highway; to introduce travelers to tribes living along the route and to genuine cultural experiences.
Project Process:

- Engage tribes
- Hold project kick-off meetings
- Travel the road
- Conduct research and oral histories
- Develop/publish guide and website
ROUTE 66's MYTH OF THE AMERICAN INDIAN

There are hundreds of American Indian tribes in the U.S., with distinct languages, traditions, ceremonies, and regalia. Yet, popular culture, including Route 66 marketing, has perpetuated a monolithic view of the American Indian. Motorists on Route 66 in western Oklahoma pass signs for the Cherokee Trading Post depicting (presumably) a Cherokee. Except this “Cherokee” wears a Plains Indian-style war bonnet that Cherokees do not. On the Route in Arizona, a “Navajo” trading post boasts the “World’s Largest Teepee” (made of sheet metal). Navajos’ traditional dwellings are hoghans, not tipis. These marketing images depicting American Indian homes and clothing are likely due to how Indians have been depicted in Hollywood movies. Many Western films and TV shows feature these kind of Plains Indian images.

There are many other examples along the Route, including a chain of Historic “Wigwam Motels” or “Wigwam Villages,” built between 1933 and 1950 on Historic Route 66 by a Kentucky-based entrepreneur. Originally, there were seven roadside sleepover spots, each featuring a small village of tipi structures. Three of these survive today—two on Route 66. One is in Holbrook, Arizona and the other is in San Bernardino, California. The San Bernardino property brochure offers “a complete guest room in a peculiar fashion of actual wigwam units.” The problem is a traditional wigwam is not a tipi; it is a grass-covered hut also called a wickiup, used only by nomadic Indians in arid regions of the western and southwestern United States.

The romance of Route 66 was, in part, created by marketing the Hollywood version of American Indians. Travelers were given the images they were accustomed to seeing in films to lure them into buying postcards and souvenirs, taking photos with wooden Indians, staying the night in a “wigwam” and spending a little extra time and money on their journey west. There are dozens of fascinating tribal cultures on the Route with their own distinct and beautiful traditions, and each can enrich any trip along the road.

Fred Harvey’s Indian Detours

In 1931, Pueblo Indians were employed by the Fred Harvey Company’s Indian Detours as tour guides. They were often outfitted in “uniforms” of feathers and buckskins reminiscent of the dress of the Plains tribes.

Cultural Misappropriation

In this photo, scientist Albert Einstein visits Hopi House, part of the Fred Harvey concession at the Grand Canyon. He’s wearing Plains Indian headdress and holding a Plains style pipe.

- Photo courtesy Library of Congress

- Image of Indian Detours map found in Harvey Company publications 1926

- Courtesy University Libraries, University of New Mexico

- Courtesy Museum of Northern Arizona Photo Archives
Eminent Domain

Route 66 forced its way east to west, following the railroads. As the roadbed was laid and the highway inch ed its way from Chicago to Los Angeles, it laid claim to even more Indian land for the United States—land not ceded in treaties or bought from American Indian tribes.

"For centuries, American Indians have seen their lands taken by federal and state governments without consent, and at times, without compensation. Some Indian land takings have fallen squarely within the exercise of eminent domain powers, but takings have routinely occurred under other theories that provide no legal remedy. In both situations, the underlying rationale for the taking was the belief that Indians were not using the land as efficiently as another owner would," writes Stacy L. Leeds, Cherokee, in "Eminent Domain or Some Other Name: A Tribal Perspective on Taking Land" published in Volume 41, Issue 1, of Tulsa Law Review.

Allotted & Restricted Lands

In 1824, a mere 100 years before the concept of Route 66 was born, the Office of Indian Affairs (now known as the Bureau of Indian Affairs or BIA) was formed within the War Department. The purpose of this office was to broker the treaties and agreements with Indian nations conquered by the U.S. military as settlers made their way westward to fulfill their "manifest destiny"—their divine right to land of their own in the "new world."

Today, approximately 56.2 million acres are held in trust by the United States for Indian tribes and individuals. These lands include Allotted Lands held in trust for individuals and families, and restricted lands, where the title is individually held but limited in use by the Secretary of the Interior. There are approximately 326 reservations.

Indian Relocation Act

The Indian Relocation Act of 1956 was enacted to entice American Indians to move from Indian reservations and assimilate into major U.S. cities by offering vocational skill training. Relocation had been first initiated by the federal government in 1952. Relocation offices were established in seven major cities—including Chicago at the east end of Route 66 and Los Angeles at the west.

"This [Route 66] was actually a second Trail of Tears for many tribes. Some of our tribal people were sent to Indian boarding schools. Many of them never came back, as we know. This is the route too, that many of our young people went during the Indian Relocation Program. Again, many of them never came back."

Tribal Sovereignty


"Treaties rest at the heart of Native American history as well as contemporary tribal life and identity. The approximately 386 treaties that were negotiated and signed by U.S. commissioners and tribal leaders from 1777 to 1868 enshrine promises our government made to Indian Nations. But they also recognize tribes as nations—a fact that distinguishes tribal citizens from other Americans, and supports contemporary Native assertions of tribal sovereignty and self-determination."

Kevin Gover, Pawnee, Nation to Nation: Treaties Between the United States and American Indian Nations

Edited by Suzan Shown Harjo
“These were not things that tribal nations were doing to promote themselves. These are other people taking our identity or their perception of our identity and profiting off of them in a way that really didn’t tell our story.”
— Travis Owens, Cherokee

“We often refer to the 1930s and the Great Depression as a ‘Second Trail of Tears’ for the Cherokee people. Seeking work and better opportunities, thousands of Cherokees left Oklahoma and headed west on Route 66. This has resulted in California now having one of the highest populations of Cherokees outside of Oklahoma.”
— Catherine Foreman Gray, Cherokee Nation History and Preservation Officer

“I see a historical irony in which first the railroad established the right of way in the name of Manifest Destiny and part of that right of way was title and extinguishing Native occupation from the right of way and then Route 66 took the same path, or at least one of them, and Natives were already displaced by railroad from around the right of way and then this old west kind of mythology with white people building hotels that resemble tipis as another road side attraction filled the vacuum of the displacement of the Native people.”
— Hopi Elder
ILLINOIS

Studies show that most journeys along historic Route 66 begin in Chicago.

Before white settlement, the Illinois or Illiniwek Nation who lived in Illinois consisted of several independent American Indian tribes that spoke a common language, had similar ways of life, and shared a large territory in the central Mississippi River valley, according to the Illinois State Museum. The Illinois called themselves "Inica." French explorers and missionaries generally referred to them as "Illinois," but also used other terms, including Ernique, Liniouke, Allinouke, Illinouk, Illinois, and Illinoids.

Up until the 1800s, a number of Algonquian peoples lived in Illinois, but today, Illinois is no longer the official home of any American Indian tribe. However, citizens of many tribal nations call Chicago home because Chicago was one of the five original cities chosen by the U.S. government to relocate American Indians in the 1950s.

Mary Lowden, who is Acconia, traveled with her husband Alvin from the Accona Pueblo in New Mexico to Chicago to seek a better life during the Relocation Program.

"People would ask us if we were really Indian, where we lived... it was like we were on display," she said.

In spite of being considered a novelty by their big city neighbors, Chicago was good to them, Lowden said. Their family would visit when they could, taking the Sante Fe Railroad, also known as the Route 66 Railway.

Susan Power of the Standing Rock Sioux Tribe remembers living in Chicago when the government initiated the Relocation. "We were suspicious," she said. "It was more of our land to take."

The influx of American Indians from all over the country gave rise to the need for a common ground—a home away from home—for all the newcomers. In 1953, in response to the thousands of American Indians arriving in Chicago, a group got together and formed the American Indian Center.

Annual AIC Powwow

“There were not many Indians here (before Relocation). It was amazing we found each other,” Power said.

Power was one of the Center founders and is still an active member of the Chicago American Indian Center.

“It’s very important we maintain our Center, to preserve our culture,” she said. “My daughter grew up in that Center.”

According to Power, more than 200 tribes are represented there.

The mission of the AIC-Chicago is the same today as it was in the beginning: “To promote fellowship among Indian people of all tribes living in metropolitan Chicago and to create bonds of understanding and communication between Indians and non-Indians in this city.”

Today, more than 65,000 American Indians call the Chicago area home. AIC-Chicago provides resources to aid in economic development, educational advancement, cultural enrichment, wellness and social services.

CONTACT
AIC-Chicago
1630 W. Wilson Ave
Chicago, IL 60630
773-275-8871
www.aic-chicago.org

EVENT
3rd weekend in September
Annual AIC Powwow
Busse Woods
Forest Preserve
536 N Harlem Ave
River Forest, IL 60305
773-275-5871

ATTRACTIONS
American Indian Association of Illinois
Chicago Indian Museum Without Walls
5751 N. Richmond
Chicago, IL 60659
773-338-8320
www.Chicago-American-Indian-edu.org

Mitchell Museum of the American Indian
3001 Central Street
Evaston, IL 60201
847-475-1030
www.mitchellmuseum.org

Trickster Art Gallery
190 S Roselle Rd.
Schaumburg IL 60193
847-301-2090
www.trickstergallery.com

Indian Relocation Act
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- Otis Hoffmier, Nor Pecos, Tribal Liaison, Retired National Task Program
All pueblos and tribes have their own rules of etiquette. Visitors are generally welcome, especially those who’ve taken the time to arrive familiar with their guidelines. Following are some general guidelines but it is best to check with the particular community you are visiting for exact rules. Many pueblos and tribes will have them posted online and/or have them available at their welcome center, cultural center or administrative office.

Guidelines for visiting Pueblos:

Call ahead to confirm event dates, as well as access to tribal lands. There are times when tribal leaders need to restrict access because of private ceremonies and other reasons.

Observe all signage indicating OFF LIMITS while visiting a pueblo.

Although most pueblos are open to the public during daylight hours, the homes are private. Like any village, pueblos are made up of the homes of the people who live there and should be respected as such.

Some pueblos may charge an entry fee. Camping and fishing fees are charged where such facilities are available. Call ahead to find out if there are fees associated with visiting.

Most pueblos require a permit to photograph, sketch or paint on location. Some pueblos prohibit photography at all times. Please check with the Tribal Office for the permitting process before entering the pueblo. Once a permit is obtained, always ask for permission before taking a photograph of a tribal member. Remember: cameras and film can be confiscated.

Possession or use of alcohol and drugs on pueblos is strictly prohibited.

Tribes value traditions, customs and religion. Some actions and/or questions could be offensive, so refrain from pressing for answers. Tribal dances are religious ceremonies, not public performances. It is a privilege to witness a ceremony.
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