

TRIBAL TOURISM DEVELOPMENT ON AMERICAN INDIAN
RESERVATIONS IN THE WESTERN UNITED STATES

by

RITA-JEAN BROWNE

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Dr. Mary Lee Nolan

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In their search for viable economic development opportunities, many American Indian tribes have focused their attention toward tourism development on their reservation lands. In many cases, the greatest potential for economic development and attracting income to the reservations lies in tourist trade. Although tourism may not be a tribe's primary income, oftentimes it either contributes substantially to tribal revenues or significantly as a supplement to other tribal enterprises.

In pursuing tourism development, many American Indian tribes are asserting a measure of economic independence by capitalizing on two of their most valuable assets, the natural scenic beauty of their lands and their unique Native American cultures. In response to an interest exhibited by outsiders, many reservation tribes have constructed resort and recreation facilities that extend the amenities of the reservation to visitors. As a result, visitors are, at least theoretically, given the opportunity to learn about the rich Native American cultural heritage, while contributing to the reservation economies.

During the past several decades, a number of American Indian tribes in the West have come to realize the advantages and benefits of a tribally controlled and refined tourism market and have begun to capitalize on it. The varying degrees of economic independence that tourism development has endowed on numerous American Indian reservation tribes has heightened

a sense of pride, self-esteem and self-determination. In other cases, however, attempts at tourist development have been unrewarding financially and/or socially.

The purpose of this paper is to ascertain the progress toward tourism development on American Indian reservations in the western United States (see Map I). The materials assembled and information presented in this paper are taken from published sources, supplemented by information resulting from letters of inquiry, interviews and returned questionnaires from 49 of the 161 reservation tribal managers or councils queried by mail. A copy of the questionnaire is included as Appendix A. Data sources of information on tourism development, supplementing the references are listed in Appendix B.

Review of Literature

Literature pertaining to tourism development on American Indian reservations in the western United States is sporadic and sparse. More often than not, available literature concerning reservations emphasizes industrial, energy and other natural resource development while largely ignoring tourism resources and their subsequent development. Frequently, certain well-known reservation tourism development projects were repeatedly singled out and reported upon, while other efforts were ignored. Many initial reservation tourism studies such as overall economic development plans, recreation and tourism studies, feasibility studies and various government joint committee reports issued in the early 1960's and 1970's have

Indian Reservations For Which Tourism Information Was Obtained



- GREAT SOUTHWEST REGION
- PACIFIC NORTHWEST REGION
- ROCKY MOUNTAIN WEST REGION

0 100 200 300 400 500 MILES

ALBERS EQUAL AREA PROJECTION

- ADAPTED FROM - BUREAU OF INDIAN AFFAIRS - 1971

Map I

become outdated. Some of these early studies included the 1964 Outdoor Recreation Plan for the Jicarilla Apache Reservation, the 1966 Analysis of Economic Development for the Makah Reservation, the 1963 Tourism and Recreation Study for the Havasupai Reservation, the 1963 Survey of Tourism Potential for the Hopi Reservation and the 1965 Cochiti Lake Recreational Development Plan for the Cochiti Pueblo. Also, a number of studies were performed for various individual reservations such as the Navajo, Fort Apache, Pyramid Lake, Acoma, Colorado River, Southern Ute and so forth. One of the more recent studies, The Truth About Tourism, was done under contract for the Navajo Reservation in 1974. Also, generally overlooked in the literature, were the factors that prevent or discourage tribal tourism development on many American Indian reservations.

Some of the most up-to-date and comprehensive materials regarding the present state of tourism development on the reservations, were received from various administrative offices, organizations, councils, agencies, boards, commissions, individuals, etc. Among those contacted, were tribal managers, or other tribal administrators, of the federally recognized American Indian reservations in the western United States, with the exception of the recently recognized reservations of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw, the Confederated Tribes of the Grand Ronde and the Cow Creek Band of the Upper Umpqua. I also contacted the Bureau of

Indian Affairs (BIA) agency superintendents. Questionnaires were sent to all tribal managers/councils of unrelated bands. These were used to appraise the present status of tourism facilities and activities offered and to gain insights as to Native American opinions and attitudes toward tourists and tourism development.

Resource Base for Tourism Development

In the western United States, both domestic and international tourists are attracted in considerable numbers by National Parks, National Monuments, and other facilities maintained by the National Park Service. It is common to find American Indian reservations near these established attractions. In some instances, federal park boundaries abut with those of the reservations, as is the case in the Four Corners area of the Southwest.

In such areas of heavy tourist visitation, the reservations have the greatest potential "to realize substantial economic profit by developing" viable tourist programs (Mayo 1973,2). Reservations may be promoted as Native American outposts, rich in cultural heritage, history, scenery, archaeology and native arts and crafts--assumed to be highly intriguing and alluring to many tourists who wish to experience a change. Some reservations have established their own destination sites, defined as "locations which determine both the direction and length of a vacationer's journey" (Mayo 1973, 30). Hence some reservations are promoted as primary destinations.

Numbers and Locations of Reservation Indians

According to the 1980 United States Bureau of the Census, there were 1.4 million American Indians in the United States. The highest proportions were in the West, with 42 percent of the Indians living in Indian areas and 70 percent of those in Indian areas living on reservations. In some western states, American Indians primarily reside in Indian areas. For example, in New Mexico and Arizona, the total Native American concentration in Indian areas was 70 percent and 75 percent respectively. These states also have a higher than usual proportion of reservation lands. The BIA American Indian population estimates differ slightly from those of the United States Bureau of the Census because the BIA only counts members of the federally recognized tribes. There are about 300 recognized tribes in the contiguous United States that are eligible for the benefits of the federal-Indian trust relationship who reside on or near reservations or other "Indian Country". In accordance with the 1983 BIA statistics, after Oklahoma, the state of Arizona ranked second in the nation with 154,818 Native Americans and New Mexico was third with an Indian population of 105,973.

The large numbers of Native American peoples located in the West, on large and scenic reservations near other tourist attractions, suggested the potential of tourism development as a means toward economic development several decades ago.

The Navajo Example

According to a report developed by the Navajo Division of

Resources (1985) and a report by Kahn (1985), the annual out-of-state visitor count to Arizona was 1.2 million and to New Mexico 1.8 million. These two states are among the top ten tourist states. The tourism industry revenue for Arizona totalled \$4.9 billion while New Mexico's was \$1.7 billion. And the Four Corners area alone, of which the Navajo Reservation is at the heart, annually takes in \$11.6 billion in tourist dollars. Approximately 33 percent of all jobs in the area's retail trade sector are attributed to tourism and 75,000 part-time jobs and 125,000 full-time jobs in Arizona are tourism derived. With such promising statistics, the Navajo Division of Resources believes that the tribe could greatly benefit from reservation tourism.

The Navajo Reservation is endowed with abundantly spectacular scenery, numerous historical and sacred sites and archaeological ruins. Of the seven types of topographical regions, six are located here and 30 percent of Arizona's attractions are on or near the reservation. The annual estimated visitor count to parks on Navajo tribal lands administered by the Federal Park System exceeded 588,000. One study however, indicated that 83 percent of tourists visiting Navajoland were not aware of any attractions and were just driving through. According to Arizona's highway counters, "14 of the 15 most heavily traveled roads by out-of-state tourists are in the northeast corner of the state" (Kahn 1985,2). Such official traffic counts confirm that almost 1 million out-of-state

vehicles exit or enter the Navajo Reservation. Tourism expenditures alone contributed \$2.7 million to the Navajo tribal treasury revenues and tourism expenditures on Navajoland were estimated between \$11-30 million. It is believed that through five to ten years of proper promotion and facility expansion, "tourism could be the number one industry on the Navajo Nation" (Kahn 1985,2) and could generate well over \$250 million a year to the economy as well as provide up to 20,000 jobs on the reservation. Furthermore, it is estimated that over 2,000 Navajo artisans are currently dependent on tourism and it is pointed out that tourism's support of the Navajo artisans preserves and perpetuates traditional culture values and art. Indeed "tourism translates into income and jobs for the people" (Kahn 1985,2). With such statistics espousing the potential benefits of tourism development, the Navajo Division of Resources is determined to promote it.

HISTORICAL BACKGROUND

During the early 1960's, reservation tourism development became a favored federal economic development project. Of the many federal agencies and programs, the Economic Development Administration (EDA) has been a great promoter of reservation tourism projects. Since its inception in 1965, until 1972, the EDA funded 26 tourist/recreation complexes on reservations which totalled \$25.5 million (Boise Cascade Center for Community Development 1972). Four years later, the EDA had funded 65 projects and had spent \$60.4 million (American

Indian Policy Review Commission, Task Force Seven 1976). Throughout the 1970's, these funds along with their resulting tourism development projects were viewed as one of many ways for American Indian peoples to achieve self-determination and economic development. Since the late 1970's, however, the EDA has shifted its priorities and has been concentrating on community development. For example, 1974 to 1978, the EDA put \$3.3 million into construction of several shopping centers on reservations to assist previous economic development (Koon 1978).

During the years of major federal funding, the popularity of reservation tourism development projects resulted in the materialization of the first Inter-Tribal Tourism Conference which offered tribal leaders in the western states an opportunity to exchange experiences and ideas (Hough 1967).

In spite of substantial funds allocated by the EDA, and other federal agencies such as the Bureau of Indian Affairs (BIA), as well as substantial sums contributed by various American Indian tribes themselves, many reservation tourism developments have experienced difficulties at some time in the past. While the EDA's Development Directive No. 10-75 required feasibility studies to be done for all proposals, it neglected to ascertain the legitimacy of the feasibility studies.

H. Osborn, the then acting director of the American Indian Travel Commission attributed these difficulties to poor feasibility studies (Koon 1978). Many feasibility studies were

contracted to architectural, engineering or management consultant firms which had no experience in tourism. This resulted in inadequate studies with marked deficiencies displayed in market analysis, capital requirements, estimated income, inflation costs, construction estimates, management and so forth (American Indian Policy Review Commission, Task Force Seven 1976).

A study sponsored by the Ford Foundation and the BIA in the 1970's noted that American Indian tribes had been left to contend with enormous operating losses. Such operating losses have been ascribed to the inadequacies and miscalculations of inadequate feasibility studies which were done on various reservation tourism projects in the western United States (Koon 1978).

According to a feasibility study on the Fort Apache Reservation, the Sunrise Hotel's average occupancy rate was predicted to be around 58 percent and the overall complex, both the hotel and the ski resort, would show a total profit of \$300,000 after five years in operation. Neither projection proved correct. The error was credited to miscalculations in the feasibility study. The effect resulted in a reduction of the planned size of the hotel, due to cost overruns. The hotel drew little trade; the staff was ill-trained; the turnover of managers was high and much infighting occurred between the managers and the tribe. Furthermore, customers complained about poor service and inhospitality of some employees. Although

the ski facility had managed to stay in the black, the hotel had accumulated \$1.5 million in losses.

Actions were taken by a new manager to correct the losses and complaints. New convention and meeting facilities were installed to attract more business, and promotion efforts were increased. Visitor service was improved by the establishment of human-relations seminars for American Indian employees. This "'smile school'" was instigated to overcome cultural barriers and differences between American Indians and non-Indians (Koon 1978).

Likewise, the Bottle Hollow Resort on the Uinta-Ouray Reservation has experienced difficulties. Of the total 123 rooms of the multimillion dollar tourist/recreation complex, 42 rooms had been closed. The resort was put into receivership; the practice of payroll packing contributed to its predicament (Koon 1978).

Another case indicative of poor planning resulted in the Southern Ute Tribe's tourist center's failure to plan for year-round use. Seasonal demands for accommodations caused occupancy levels to fluctuate tremendously. The tribe was ill-prepared to take full advantage of the peak flow period (Koon 1978).

Many feasibility studies failed to consider the fact that many reservations lacked stable tribal governments, effective tribal development leadership and organization and tourism expertise--all necessary elements for a tourist/recreation

complex's smooth operation. Few feasibility studies gave serious thought to who was responsible for supervising the project's design, the construction, the management and the promotion, or the maintaining and controlling of finances. Many tourism projects were handled by inexperienced tourism committees or tribal councils. Qualified managers were difficult to find and a high rate of turnover existed. Some tourism facilities had an insufficient number of managers to run the complex effectively. Thus, many tourism enterprises were begun but few tribes had the necessary management skills and experience to operate the new facilities themselves (American Indian Policy Review Commission, Task Force Seven 1976).

Problems at least partially generated by oversights in feasibility studies were further compounded by the EDA's funding practice. The method of distributing funds in phases over a period of several fiscal years, resulted in "delayed opening of projects and caused financial losses" (American Indian Policy Review Commission, Task Force Seven 1976, 125). On two different reservations, tourist dollars were lost when: 1) a snow-making machine scheduled for the following phase was not available to augment a light snowfall and 2) a lack of furniture, scheduled for the next phase, postponed a project's opening. Hence, the 1975 General Accounting Office (GAO) report recommended that the EDA change its policy and fund entire projects over one fiscal year. Also, the report "recommended that EDA evaluate projects more closely and provide closer monitoring

after funding" (American Indian Policy Review Commission, Task Force Seven 1976,125).

Moreover, federal funding for training, advertising promotion, technical and management assistance and working capital were insufficient and uncoordinated. In order for tribal tourism projects to have a better chance for success, a program analysis study by the Boise Cascade Center for Community Development (1972) advised that "the funding of...tourism complexes...should go hand-in-hand with the technical and management assistance as well as business loans required to make the projects effective" (p.2). The GAO recommended that the EDA cooperate with other federal agencies such as: the BIA, the Department of Labor/Comprehensive Training and Employment (CETA), United States Forest Service, United States Park Service, Corps of Engineers, Bureau of Land Management and the various state agencies that are involved in American Indian development or tourism and recreation. Such coordination would be more efficient and in the best interest of the tribes.

An earlier Centaur Management Consultant's study had "recommended that EDA hire its own tourism specialists to assist tribes" (American Indian Policy Review Commission, Task Force Seven 1976,125). In response, the American Indian Travel Commission was funded. This agency was comprised of five tourism technicians, predominately non-Indian, who provided technical assistance in advertising, marketing, management and job training. Also, "feasibility studies,

evaluation, recommendations and promotion" were provided (American Indian Policy Review Commission, Task Force Seven 1976,125).

Many reservation tourism project difficulties have been surmounted by knowledgeable and trained management. A combination of '"a good, strong leader, continuity of leadership and a progressive tribal council"' has proved most valuable for the Mescalero Apache Reservation's tourism achievements (Gibson 1984,4). Other tribes, too are fortunate to have this winning combination and along with advise and assistance from non-Indian managers and board/council members, many reservations' tourism projects are forging ahead and amassing tourist dollars.

Reservation tourism projects' intentions have been to create jobs and contribute to economic independence for its members. With impetus from the 1975 enactment of PL 93-638 (Indian Self-Determination and Education Assistance Act), tribal members have become better equipped through training and experience and subsequently have become more involved in their own tourism affairs (U.S. Department of the Interior 1980).

As a result of tribal members' training, practical knowledge and involvement in their own reservation tourism affairs, many are replacing non-Indians in management and sub-management positions. "Thanks to experience gained while working under white managers and a growing proportion of college-and technically-educated tribe members", tribal members of the Warm Springs Reservation are given "first crack"

at management jobs (Jenning 1985a,D8). Reports from Warm Springs indicate that in 1978, 20 percent of the work force at the Kah-Nee-Ta Resort were tribal members. By 1983, tribal members employed there ranged as high as 48 percent. Similarly, at the Mescalero Apache Reservation's Inn of the Mountain Gods, 35 percent to 50 percent of the 1984's staff were tribal members, "with 10 to 12 department manager and assistant department manager slots filled by tribal members" (Gibson 1984,4). Also, some 200 Mescaleros are employed at the ski area. The increasing percentage of American Indians employed in blue collar positions in their reservation tourism projects has contributed to a feeling of pride and tribal nationalism. "'What we're aiming for eventually is an Apache take-over, a take-over of management of all our projects"' (MacDougall 1982,65).

Tribal leaders' stated objective is to build self-sufficient reservations in order to be free from federal economic assistance; some American Indians insist "that such aid is not a handout but rather an obligation under treaties between tribes and Washington" (Huntley 1983,71). Regardless, the Reagan Administration's sharp budget cuts have been devastating to reservation economic development programs. This Administration's "sharp cutbacks in federal social welfare and economic development programs mean that tribes must use their limited revenues to replace federal funding that helped with day-to-day reservation expenses, leaving little left over to provide the facilities that would attract business invest-

ments and making the need to generate new revenues even more urgent" (Arrandale 1984,128). Hence, the Reagan Administration is accused of "cutting away all the prerequisites to a well-founded economic development plan" and reducing "Indian hopes for progress" on their reservations (Arrandale 1984,136).

Federal programs that provided assistance for tribes to build "economic infrastructure, attract outside capital, enlarge tribal ventures and train Indians to run them" have been one of the hardest hit (Arrandale 1984,136). Although Congress has rescued many such programs such as the federally funded economic development grants and CETA job-creating programs, funds heavily relied upon during the 1970's were on the Reagan Administration's "hit list". In any case, funding levels have been greatly reduced and the American Indian Travel Commission was terminated. According to BIA calculations, "total federal spending on Indians has fallen by roughly \$1 billion during Reagan's (first) term, to \$2.5 billion a year"; furthermore, "Reagan specifically barred his advisory panel from proposing new federal financial assistance for development projects" (Arrandale 1984,135).

Few reservation tribes underestimate the difficulties they must overcome to make their reservations self-sufficient. With financial assistance on the decline, many reservation tribes have had to decide if the need to expand "economic opportunities that may produce jobs and benefits for their people" outweighs the potential threat that such development

could "alter Indian ways of life" (Arrandale 1984,137). In this respect, various tribes have begun to understand and appreciate the advantages of Indian-owned, Indian-operated and Indian-controlled tourism on their reservations. Tourism is viewed by many tribes "as the best and most immediate way of bringing income to Indians without cultural and ecological problems which seem to come with the white man's industries" (Highwater 1978a,23). Tourism holds enormous potential for some reservation tribes in contributing to economic independence. And for other reservation tribes, it is sometimes the only promising option.

Gambling

Many reservation tribes in the western United States have deviated from the conventional tourist/recreation complex and instead have ventured into gambling, which is sometimes a tribe's major tourist attraction. Some tribes have opened bingo halls and are "reaping large profits by using the high-stake jackpots" to attract non-Indian players from nearby cities and states (Arrandale 1984,131). According to Lovett and Rummel (1984), this is possible, because reservation tribes are exempt from "state civil and regulatory laws" (p.42). For example, in California the Morongo Reservation opened in 1984 a new gambling hall, "Indian Village Bingo" with 1,400 seats. Nearby Barona Reservation's "bingo game has earned \$300,000 in nine months" and plans to construct a new \$2.5 million arena with seating for 2,000 (Andersen 1984,58).

Santa Rosa Rancheria has a "Bingo Palace". The Benton Paiute Reservation and the Fort Mojave Reservation are planning bingo and possibly Indian Handgame Tournaments and a casino, respectively. Reservations elsewhere in the western United States too, offer gambling. Sandia Pueblo claims the third largest bingo operation in the United States with 1,600 seats. Acoma Pueblo paid for its new bingo hall in two months. Both the Tulalip and Muckleshoot Reservations operate bingo entertainment centers. The Umatilla Reservation holds weekly Friday night bingo games which generate about \$20,000 in annual profits. Numerous other reservations include the Pascua Yaqui, Southern Ute, Siletz, Shoalwater Bay, Blackfeet, Fallon, Makah, Spokane and Hoh. The Moapa Reservation is considering a casino and the Squaxin Island Reservation anticipates its bingo parlor to be in operation in 1987.

Also, gambling operations on the reservations have benefitted many tribal members by creating jobs. On the Morongo Reservation, 35 tribal members have been provided jobs. And the Tulalip Reservation's bingo "Entertainment Center" has reduced tribal unemployment by 30 percent by providing jobs. "Bingo is benefitting our people...it's giving us pride" (Andersen 1984,58).

Both tourist recreation projects and gambling operations have provided many reservation tribes an opportunity to achieve a greater degree of economic independence with generation of their own revenue. This has resulted in some tribes

lessening reliance on federal funds. According to Lovett and Rummel (1984), such accomplishments by some reservation tribes have "enabled the concept of self-determination to be more fully realized..." (p. 42). For "a tribe cannot really be self-governing if it is economically dependent on the federal government--if its funds are controlled by an outside power" (Arrandale 1984,135).

Inhibitions to Touristic Development

Some reservation tribes' tourism endeavors are prevented or discouraged by a number of factors. Some tribes lack either the organization, the leadership, the progressive tribal councils, the knowledge and the expertise, the investment capital or a combination of the above that contributes to a potentially successful tourism project. In California, Berry Creek Rancheria is mostly undeveloped and Elk Valley Rancheria is just starting to organize. Additionally many reservations are extremely small--some less than an acre. The Nooksack Reservation in Washington, is only two acres. Other reservation land bases, as at Jamestown Klallam, in Washington are disconnected from one another. The proportion of American Indians on some reservations is very small. For example, in Washington the Puyallup Reservation's total population is 25,188 of which only 856 or 3.4 percent are American Indians, and in Montana, the Flathead Reservation's total population is 19,628 of which 3,771 or 19.2 percent are American Indians (U.S. Bureau of the Census 1984). On some reservations, much of the land base is

leased to or owned by non-Indians (Jenning 1985b). Some reservations, Big Sandy Rancheria in California is an example, are small in size and poorly located. Furthermore some reservations have few tourism resources to attract tourists (Reno 1981).

In contrast to the many tribal members who are desirous and capable of developing tourism on their reservation, and are doing so, there are some tribal members, the traditionalists, who strongly disagree with such action. These traditionalists "fear rapid growth might bring outsiders onto reservation lands, disrupting religious and cultural traditions" (Arrandale 1984,138). Some tribal members of the Confederated Tribes of the Warm Springs Reservation, (comprised of Wascos, Warm Springs and Paiutes), particularly some Paiutes who play on intertribal rivalries, have accused the '"domineering"' and progressive Wasco Tribe that '"runs"' the reservation of being "too interested in attracting tourism" at the expense of tribal values, culture and Indian identity (Boyer 1979,505; Olson and Wilson 1984,189). Indian values and work habits can conflict with European American ways. "Traditional Navajo culture frowns on the accumulation of individual wealth and discourages risk-taking innovations"; quite the contrary to what the American private enterprise system extols (Arrandale 1984,138).

Apart from the traditionalists, some tribal members view tourism as commercial exploitation. According to an informant at Warm Springs "anything that can be sold will be" regardless

of the consequences to either the reservation or the tribe. It is felt by some that "the Kah-Nee-Ta Enterprise represents the elite politicians playground of our reservations...they are only out to help themselves and the resort". A recent newspaper account attributes much of this feeling to the tribes' decision during the 1950's to incorporate tribal enterprises like the Kah-Nee-Ta Resort into semi-autonomous businesses (Jenning 1985c).

Overall, members of many tribal groups have willingly adjusted to tourism development on their reservations "while maintaining tribal customs and values as well" (Olson and Wilson 1984,211). The Mescalero Apache Tribe carefully balances "'the best of both worlds--the white man's and the Indian's. From the white man, we have picked up the work ethic, while we have retained the Apache's independence.'" (MacDougall 1982,65). American Indians have learned to "'use the white man's tools and expertise"' for the greatest benefit to their people (Jenning 1985d,C5). Tourism is sometimes credited with stimulating tribal nationalism and to preserving the rich cultural life of American Indians; "Tourism has not destroyed the rich ritual life of the Tewa Indians. Instead, the Tewa have used tourism to their benefit. The creation of ceremonials (commercial performances which differ somewhat from village rituals) and the presence of tourists not only provide some economic benefits but also help to build Tewa cultural pride" and group identity (Sweet 1981,206).

Despite initial difficulties, many reservation tribes have come to acknowledge the benefits generated by tourism revenues. Consequently much reservation tourism development has occurred since the early 1960's.

REGIONAL DESCRIPTION OF RESERVATION TOURISM DEVELOPMENT

In order to better observe and document the degree and extent of tribal tourism development on American Indian reservations in the western United States, a regional classification was implemented. The 11 western states that comprise this study were separated into three sub-regions: 1) the Great Southwest (the states of Arizona, New Mexico, Nevada, Utah and California), 2) the Pacific Northwest (the states of Oregon, Washington and Idaho) and 3) the Rocky Mountain West (the states of Montana, Wyoming and Colorado).

These three sub-regions all encompass tremendous territory and include numerous reservations, several of which have much to offer tourists and sportsmen in scenery, recreation, Native American cultural heritage, history and archaeology. Because reservations are Indian Nations, sovereign entities within the boundaries of the United States, each is unique in culture and the experiences it offers its visitors. With such varied attractions oftentimes combined with modern tourist facilities, promotional literature suggests that tourists and sportsmen have discovered a truly unique tourism mecca. The regions are discussed as follows:

The Great Southwest

Much of the Great Southwest Region's dramatic scenery, significant historical and archaeological sites, rich cultural heritage and vast recreational opportunities are found on the reservations. Two reservations, renowned for their tourism development, year around facilities and recreation (including skiing) are the Mescalero Apache Reservation in New Mexico and the White Mountain Apache of the Fort Apache Reservation in Arizona. Both of these tribes have invested a tremendous amount of time, energy and capital into making their tourism enterprises successful and profitable ventures.

During the 1960's, the Mescalero Apache Tribe "determined that its best assets were its climate and terrain" (Gibson 1984,4). Studies favored the construction of a resort facility adjacent to a lake, a ski area and a riding stable. In 1975, the Inn of the Mountain Gods was opened. This 250-room resort, situated in a picturesque mountain setting, caters to individual tourists, families and business groups.

The \$22 million all season, luxury resort offers an array of recreational activities: tennis, golf, swimming, horseback riding, boating, hunting, fishing, hiking, bicycling, archery and so forth. An assortment of entertainment and culinary delights are available in it numerous lounges, gift shops, museum, coffee shops, dining rooms and restaurants (Reardon 1981; Gibson 1984). Several reservation recreation areas with campgrounds are open during the summer months. Also, events

such as the "Coming of Age" ceremonial, pow-wows and rodeos are very popular with tourists.

The Inn of the Mountain Gods co-operates with the Ski Apache Ski Resort during the winter. This arrangement boosts the wintertime attendance at the Inn. According to a BIA superintendent, "crowds of over 3,000 daily are not uncommon during good ski weather". Since 1981, the Inn has made money, it "is in line with other hotels and resorts in terms of the profit structure" (Gibson 1984,4).

The Ski Apache Ski Resort is another highly successful tribal enterprise. It boasts a bar, a ski school, a first aid station, restaurants, shops and rental facilities along with snow-making machinery. The resort operates chairlifts and a gondola. Income from the ski operation is substantial. In 1983, approximately \$800,000 in salaries were paid to tribal members employed in the ski area. Income remaining after salaries has increased. For example, in 1981, 200,000 tourists came to ski; by 1983, this number had risen to 237,000. The lift income alone netted around \$5 million.

The other reservation tribal ski resort to rival the Mescalero Apache Tribe is the White Mountain Apache's operation. According to an informant, both the Sunrise Resort Lodge and the Apache Summit Day Lodge are part of the tribe's concerted effort "to encourage and develop tourism on the reservation" under the auspices of the White Mountain Apache Enterprises and the White Mountain Recreation Enterprise. The White Mountain Apache

Enterprises control some service stations and stores, a number of boat dock concessions and boat rentals, various tourist facilities, seasonal homesite leases and a liquor store. And the White Mountain Recreation Enterprise controls game wardens, game management, hunting and fishing licenses and campgrounds.

The all season Sunrise Resort/Convention Center/Apache Summit Day Lodge complex is a highly capitalistic venture. The 106-room resort has the usual amenities: fine dining, entertainment, pool and spas. The nearby Apache Summit Day Lodge compliments the resort. Numerous chair lifts, lighted ski runs and snow-making machinery serve the ski area. In 1979, the Sunrise Resort's 145,000 tourists provided \$2.4 million for the tribe, but the development was just nearing the "break-even point" (Hess 1980,280). As of 1980, it was expected to soon return good profits. In addition to the winter sports of skiing, snowmobiling, ice fishing and ice skating, numerous other attractions draw tourists throughout the year. Camping, fishing, boating, horseback riding, hiking, swimming and hunting with native guides required on some hunts are among the usual activities. Special events include fairs, rodeos, American Indian dances and ceremonies, fishing derbies and sailboat races. Nearby interest sites on the reservation are historical Fort Apache, Kinishba Ruins, Geronimo's Cave, Tribal Culture Center and fish hatchery. Basically, the White Mountain Apache Tribe has developed tourism as a means "to express its independence and assert their rights to utilize

the reservation as they see fit" (P. Greenfeld, University Professor, personal correspondence 1985).

Besides the Mescalero Apache and the Fort Apache Reservations, numerous other reservations are located in the Great Southwest Region. Overall, the greatest degree of tribal tourism development in this region has occurred on the reservations in the states of Arizona and New Mexico.

Primarily residing in the states of Arizona and New Mexico, the Navajo Tribe, making up the largest Indian Nation in the United States, is just breaking into a larger scale tribal tourism development program. Various tourism facilities, many operated by non-Indians, exist throughout the Navajo Reservation, but on no grand scale (Sorkin 1971). But this is about to change with the formalization and subsequent funding of the Navajo Tourism Development Office in late 1985. According to a questionnaire response, the Navajo's are "attempting to make tourism economic development a priority". Large scale tourism projects are planned, including the Antelope Point Resort and Marina, and the Paiute Farms Marina, both on the shores of Lake Powell which is already a popular recreation area and the main water-based recreation area on the Navajo Reservation. The Antelope Point Resort and Marina is estimated to cost \$10-15 million. Current plans stated that the project would go out for development bid sometime in January 1986. It is predicted that project construction will begin sometime in 1987. This project was under close observation

by the Utah Navajo Industries, Inc. (UNI, Inc.). If it is successful in obtaining the contract, it would be the first marina developed by an Indian-owned corporation. The second tribal project, Paiute Farms Marina, will be much smaller in size and is expected to cost around \$2 million. It will begin construction early in 1986. These and other tourism projects on reservations "speak to how future recreational/tourism potential may be developed by American Indian tribes", under the complete control of Indian people themselves (A. Henderson, Economic Consultant, personal correspondence 1985).

Because the Navajo Reservation is so vast and has a varied topography including wooded highlands and deep canyons, scenery and interest sites abound and have encouraged tourism development. Tourism is already an important industry and is presently spread throughout the reservation with tourist accommodations such as inns, lodges, motels, restaurants, etc. located near major areas of interest, such as Monument Valley and Canyon de Chelly (Cohen 1980). A diversity of attractions are available throughout the reservation with recreational opportunities such as fishing, camping, swimming, boating, horseback riding, guided tours, hunting to sightseeing/interest site attractions such as Navajo Tribal Museum and Zoological Park, Hubbell's Trading Post National Historic Site, Shiprock National Monument, Navajo National Monument, Canyon de Chelly National Monument, Monument Valley Navajo Tribal Park and Kinlichee Ruins Navajo Tribal Park. Many scheduled and

unscheduled events such as fairs, pow-wows, ceremonials, sings, rodeos, art and craft shows and rug auctions are held on the reservation (Dutton 1983). With depleting energy resources predicted to peak around the year 2025, Navajoland tourism holds much promise for continued and future tribal revenues (Henderson 1979).

Surrounded by the Navajo Reservation, is the Hopi Reservation. Like the Navajo, the Hopi "people retain much of the heritage and traditions of their ancestors, living in close harmony with the earth and her seasons", according to Tuba Trading Post promotional literature. Because of the mild winters, tourist facilities are open the year around. The major tourism facility is the Hopi Cultural Center; a complex consisting of a 33-room motel, conference room, restaurant, museum, gallery and craft shops. Other tourist facilities and accommodations such as galleries, trading posts, campgrounds, etc. are located along the major highways traversing the reservation, and are promoted in A Visitors Guide to Touring the Hopi Reservation.

The Hopi Reservation is alluring to tourists. The Hopi people occupy several pueblo villages scattered over three mesas; Old Oraibi, dating back to 1100 A.D. is claimed to be one of the oldest continuously inhabited villages in the United States (Dutton 1983). The Hopi Reservation peoples are noted for their Kachina dolls, pottery, basketry and silver jewelry. These Hopi art and craft items along with ancient pueblo vil-

lages and dances/ceremonies are the reservation's biggest tourist attractions according to a report entitled Indians and Arizona's Future (1979). Additional recreational attractions are hiking, guided tours and some hunting.

The nearby Jicarilla Apache Reservation Tribe has also encouraged tribal tourism development. Since 1966, the "more reliable investment in recreation and tourism promotion was stepped up" (Tiller 1983,211). This effort resulted in the construction of several tourist facilities including Apache Haven Motel, Stone Lake Lodge, Stone Lake Trailer Park, Tribal Arts and Crafts Shop and Museum, Jicarilla Shopping Center and primitive campgrounds. The Jicarilla Apache are said to be world renowned for their basket-weaving and visitors are invited to watch the live demonstrations. These Indians also create delicate jewelry, beadwork and leatherwork mentioned in such publications as The Lands of the Jicarilla Apache. Two annual events held on the reservation are the "Stone Lake Fiesta" and the "Little Beaver Roundup" which involve rodeos, traditional dances, foot races, parade and a carnival. Additional activity opportunities include hunting, fishing, boating, hiking, snowmobiling, ice fishing, cross country skiing and sightseeing, with special reference to the La Jara Archaeological Site with its cliff dwellings and ruins.

The San Carlos Reservation, "not nearly as successful... because it does not have the resources" has focused tourism development on its recreational attractions (P. Greenfield,

University Professor, personal correspondence 1985). The major recreational activities are fishing, hunting, camping, water-skiing, swimming and boating besides the occasional ceremonial dances, rodeos and fairs. The primary tourist facility is the San Carlos Lake Resort complex, a combination coffee/gift/tackle shop and marina with an adjacent trailer/camper park. Because of the mild climate, both the fishing season and the tourist facilities are open throughout the year. Additional tourist facilities are being developed at the Point of Pine Lakes Recreation Area.

The nearby Gila River Reservation Tribe's tourism development program is also active. At present, one of the two tribal facilities, the Gila Indian Center, consists of an art/craft shop, a restaurant/coffee shop, a museum and a theme park. An adjacent recreational vehicle (RV) park is nearing completion. The Gila Heritage/Theme Park promotes guided tours of authentic Apache, Papago, Hohokam, Maricopa and Pima traditional homes. Indian guides take visitors through these five re-created Indian villages which reflect a 2,000 year span "of desert Indian history, architecture, crafts and farming" as the attraction is promoted in "History Comes Alive at New Heritage Parks in Arizona, New Mexico" (1982,48). Tourists can also observe tribal artisans making baskets, jewelry and pottery as well as sample Indian foods. The Gila Indian Center complex's average annual visitor count of 130,000 to 150,000 attests to its popularity.

The second tribal tourism/recreational facility is Firebird Lake and Marina, a site that hosts boat and automobile races. Swimming, water-skiing and boating are also popular. Two annual events are held on the reservation, the "Mul-Chu-Tha Tribal Fair" and the "St. John's Indian Mission Festival".

Future tourism development projects have been proposed or discussed by the Gila River Tribe. A football stadium has been proposed and, in the discussion stage, are a baseball stadium, a golf course, a sports arena and the development of a Hohokam Pima National Monument in the Snaketown area. With such assets, the reservation could "become the focal point for major recreation and tourism development" according to the 1985 Gila River Indian Community Overall Economic Development Plan (p.24).

Near the Gila River Reservation, is the Papago Reservation with some of the more popular tourist attractions in southern Arizona. These favorite tourist sites, located in "Papaqueria" consist of Mission San Xaxier del Bac, which is a well preserved seventeenth century hispanic mission church, richly decorated with statues, paintings, carvings and frescoes, and Kitt Peak National Observatory, an internationally known solar observatory that sponsors tours. At the "Papago Indian Rodeo and Fair", traditional Indian food can be sampled and authentic handicrafts are displayed. Various Papago art and craft items are available at the reservation's trading post as advertised in Adventures, Scenic Diversity Await

Visitors to Arizona's Indian Country (1982) and other tourist promotional literature.

Northwest of the Papago Reservation, the Colorado River Reservation occupies approximately 100 miles of river frontage in both Arizona and California. Because of the Colorado River's domineering presence, many of the activities offered to tourists focus on water sports. A tribal enterprise, Blue Water Marina, consists of cabanas, restaurant, trailer park, gift shop, a judge's booth for boat racing and a boat launching dock (Dutton 1983). Two annual river events, the "International Inner Tube Race" and the "Parker Enduro Race" are staged on the reservation. Both are well attended by participants and spectators alike. The "Parker Enduro Race" alone has drawn 40,000 spectators. Additional attractions are hunting, fishing, All-Indian Rodeo, Indian Day celebration and the recently expanded Colorado River Indian Tribes Museum. "They are exceptionally progressive and farsighted and are making great progress in their program to become entirely self-sufficient." (Dutton 1983,171).

A reservation tribe whose main tourist attraction is the canyon in which it lives, is the Havasupai. Havasu Canyon is a tourist's delight. The spectacular canyon, waterfalls, and terraced turquoise pools, have proved so enticing that the tribe must now limit its visitors per available facilities. Because tourists are a major source of income, the Havasupai Tribe maintains two tribal campgrounds, a lodge, a hostel, a

gift shop, a cafe and a general store in the canyon as promoted in "Take a Trek To Supai" (1978) and Havasu Canyon (1985). Contributing to the canyon's charm is its remoteness; it is accessible only by foot, horseback or helicopter.

In contrast, many of the other reservations in Arizona have very limited tourism development. Fort Mojave, Fort Yuma, Fort McDowell, Hualapai, Camp Verde, Tonto-Apache, Yavapai-Prescott, Kaibab Paiute and Salt River offer camping and/or picnicking facilities. No tourist facilities are found at the Ak-Chin Reservation. Besides the above tourist facilities, the Camp Verde Tribe owns and operates the Yavapai-Apache Information Center which includes a tribal museum, a gift shop and a RV Park. The Mojave Tribe operates a smoke shop, and the Kaibab Paiute Tribe leased its Kaibab Paiute Camper and Trailer Park, including a museum, store, laundromat and campsites to a non-Indian in 1984. The activities and attractions available on many of these modestly-developed reservations include fishing, hunting, water sports, hiking, sightseeing, feasts and ceremonials. The "Hualapai Tribal River Trips and Tours" through the Grand Canyon takes advantage of this prime tourist attraction.

In addition to the previously noted Gila River and San Carlos Tribes, other reservation tribes in Arizona have future tourism development plans, some of which have already been realized. The Cocopah Tribe, with its recently completed Heritage Art Museum, expects the completion of a 600-space RV

park and an 18-hole golf course in 1986. Both facilities are, according to questionnaire information, "directed at the tourist trade". The Mojave Tribe has been studying its water recreation potential based on 12 miles of Colorado River frontage and is now attempting to capitalize on the influx of tourists. There are future plans to develop a marina, a fast-stop convenience store and a RV park along the shoreline of the Colorado River. And, not to be overlooked, the Tonto-Apache Tribe is planning to develop land alongside the highway where, according to questionnaire data, the tribe plans to construct a motel, restaurant, gas station and craft shop.

The Pueblo Indian people in New Mexico have a tourist magnetism all their own. As a rule, Pueblo Indians "have always maintained distinctly different identities" as evidenced by differences in both language and religion (Cohen 1980,1). As is true with the Hopi Tribe, Pueblo Indians are very traditional and many religious beliefs remain sacred. Dances, fiestas, and ceremonials have a special sanctity to these people according to questionnaire data and pamphlets. Often spontaneous, these religious and social events occur frequently throughout the year. While some religious ceremonies are open only to tribal members, many others are open to the public (Highwater 1975). These unique Pueblo cultural festivities and ceremonies along with their distinctive arts and crafts, including pottery, jewelry, leatherwork, beadwork, weaving, painting, carving and drum-making draw tourists to

the Pueblo reservations (Bahti 1973).

In recent years, varying degrees of tourism and recreational development have occurred on Pueblo reservation lands. Recreational activities most common are fishing, camping, picnicking, hiking and sightseeing. Many of the Pueblo tribes have constructed numerous lakes and ponds for fishing. Among some of the lakes usually stocked with trout are Cochiti Lake, Holy Ghost Lake, Dragon Fly Lake and Zia Lake (Cohen 1980). Camping and picnicking facilities are usually found near the lakes. Several Pueblo tribes have designated recreation areas including Nambe Recreation Area, Santa Clara Recreation Areas, San Juan Recreation Area, Tesuque Recreation Areas, Jemez Recreation Areas and Acoma Pueblo and Old Laguna Pueblo National Historic Sites. These recreational sites were selected because of their highly scenic nature and/or their archaeological or historical significance. Although Pojoaque Pueblo has no designated recreational sites, there are trails to its pueblo cliffs and arroyos. To complement existing tourism development, both Sandia and Santa Clara Pueblos have future plans for recreational complexes or tourism facilities mentioned in questionnaires and by Cohen (1980).

While overall tourism facilities at the New Mexico Pueblos are limited, numerous art and craft cooperatives have become established. The Pueblos that have organized such cooperatives are Taos, Santa Ana, Nambe, San Juan, Zuni, Isleta and Sandia. These cooperatives enable tourists to view authentic Pueblo

wares and buy directly from the Pueblo people. At the Pueblos of San Ildefonso and Picuris, traditional arts and crafts can be reviewed at museums and crafts either can be purchased there or at nearby gift shops or Pueblo home shops. Some crafts may be purchased at Santo Domingo and San Felipe Pueblos (Cohen 1980).

In summary, tourism development on several reservations in the states of Arizona and New Mexico is a major enterprise and continues to expand. In comparison, present tourism development on the majority of the remaining reservations in the Great Southwest Region states of Nevada, California and Utah is minimal. The low degree of reservation tourism development in these three states can be attributed to several factors including poor location, small or disconnected land bases, or insufficient investment capital, tourism expertise, organization, leadership, tourism resources or a combination of these factors. Nevertheless, questionnaires indicated that several of these reservation tribes are undaunted, and are initiating or anticipating expansion of tourism development on their land.

In general, reservation tourism development in the states of Nevada, California and Utah is similar to that in the lesser developed reservations in Arizona and New Mexico. The recreational activities most common are swimming, horseback riding, boating, camping, fishing, hiking and very limited hunting. Besides gambling operations, Indian owned tourist

facilities are usually restricted to campgrounds, marinas, motels, craft shops, museums, smoke shops (particularly in Nevada), trading posts, galleries, restaurants, gas stations, and grocery stores. These reservations also sponsor various special events such as rodeos, pow-wows, festivals and fairs. The Utah Paiute Tribe's only tourist-oriented activity is its annual pow-wow.

Regardless of their present state of tourism development, several reservation tribes, especially in Nevada and California are optimistic about breaking into tourism development or expanding present tourism enterprises. Initial tourism plans are being formulated at Yomba and Las Vegas Paiute Reservations. Other nearby tribes such as those at Pyramid Lake, Washoe, Duck Valley, Walker River, Tule River, Moapa, Yerington, Benton Paiute and Santa Rosa anticipate further tourism development. For instance, a questionnaire response indicates that the Moapa Tribe is planning to develop a facility adjacent to the freeway which would include a truck stop, a motel and a restaurant.

The Uinta-Ouray, Palm Springs and Chemehuevi Reservations are exceptionally well developed for tourism for the states of Utah and California. The Bottle Hollow Resort complex on the Uinta-Ouray Reservation in Utah is an elaborate facility owned and operated by the tribe. The multimillion dollar complex overlooking a reservoir, has 104-rooms as well as a restaurant, cultural center, art and craft shop, marina,

swimming pool, service station and a convention center. Adjacent to this facility is a developed campground and more primitive campgrounds are in the vicinity. A wide assortment of recreational activities are available: boating, fishing, water skiing, tennis, bowling, horseback riding, windsurfing, climbing, river rafting and pack trips. Hunting is closed to non-members of the tribe (Dutton 1983; Reardon 1981; Highwater 1975). The public is invited to attend tribal dances which are held throughout the year. A special event in July, is a traditional celebration with social dances and war dances.

An unusual tourism development story, is that of the Palm Springs Reservation on which reside the Agua Caliente Band of Cahuilla Indians. On land that was once considered worthless, the Agua Caliente Tribe is now the wealthiest tribe in the United States. According to Cook (1984), "they own nearly 50 percent of the city of Palm Springs as well as substantial portions of Cathedral City and Rancho Mirage" (p.26). One of their major tourism facilities is the tribally owned, although non-Indian operated, eight million dollar Palm Springs Spa, a luxury hotel. The tribe's many beautiful palm canyons surround the city of Palm Springs. These palm canyons provide opportunities for hiking, picnicking and horseback riding. An additional attraction in October, is the annual "Palm Springs Pow-wow". The Agua Caliente Tribe has capitalized on the extreme popularity and natural beauty of their land and have profited by it.

Only a short distance from the Palm Springs Reservation are the fully-developed tourism facilities of the Chemehuevi Reservation in California. The reservation borders popular Lake Havasu, whose presence has initiated the tourism development of two reservation areas, Havasu Palms and Havasu Landing. Both sites offer campgrounds, but the former has limited facilities, appealing mostly to the sportsman/adventurer. The latter, an elaborate year around waterfront resort is, according to an article entitled "Take a Trek to Lake Havasu" (1978) a tribal enterprise which includes a motel, restaurant, trailer park, campground, launch ramp, boat rentals and slips. Fishing guides are also available.

The Great Southwest Region's reservations offer the tourist, businessman and sportsman an impressive array of both facilities and activities. From luxurious resorts to rustic cabins to down-to-earth camping, many of the reservations offer the visitor a choice of accommodations most befitting one's tastes and pocketbook. Enhancing this are the almost unlimited recreational activities, ranging from casual observation to active participation to suit all ages and lifestyles. Truly, several of this region's reservation tribes have taken an impressive advance by encouraging and adopting a favorable tourism development program that appears to work for their people and their guests.

Although the Great Southwest Region has, at the moment, the greatest magnitude of overall reservation tourism develop-

ment, the reservations in the remaining two regions: the Pacific Northwest and the Rocky Mountain West are obtaining a tourism reputation of their own.

The Pacific Northwest

The Pacific Northwest, encompassing the states of Oregon, Washington and Idaho is one of the most scenic areas in the United States and is abundant in reservations and Native American cultures; "Tribal lands and cultures reflect the great sweep and diversity of the Pacific Northwest" (U.S. Department of the Interior 1981,16). From the lush coastal rainforests to the arid interior plateau lands, reservations in this region reflect the unique cultural heritage of the people.

Because of such diversity in both land and Native American cultures, "there is a significant potential for recreation and tourism development on several reservations" in the Pacific Northwest Region (U.S. Department of the Interior 1981,31). One of these reservations with the "most prominent tourism program developed and operated by an Indian Tribe in the Northwest" is the Warm Springs Reservation's renowned Kah-Nee-Ta Resort complex in central Oregon (Flood and Associates 1975, 1-3).

Actually, the Kah-Nee-Ta Resort complex is two resorts in one: The Kah-Nee-Ta Lodge and the Kah-Nee-Ta Village Resort. The former, opened in 1972, caters to meetings and conferences, whereas the latter, opened in 1964, is intended for family groups, according to the Kah-Nee-Ta Resort social director. The year

around multimillion dollar Kah-Nee-Ta Resort complex offers a wide assortment of accommodations and recreational activities. The facilities include: 144-room lodge, 32 cottages, 21 teepees, RV park, airstrip, game room, convention facilities for up to 250 and numerous restaurants and craft/gift shops (Reardon 1981). Publicity emphasizes that "We've been arranging successful meetings for over 3,000 years." Recreational activities consist of hot springs swimming, fishing, horseback riding, golf, tennis, hiking, biking and picnicking. Available nearby are boating, white water rafting and sightseeing. During the summer months, scheduled Indian dances and salmon bakes are held in the vicinity of Kah-Nee-Ta Lodge and are very popular with the guests. Many other cultural events take place on the Warm Springs Reservation, including the Pi-Ume-Sha Pow-Wow", the "Root Festival", and the "Huckleberry Feast". While tourists are welcome to many, "some ceremonies are strictly by invitation only", according to the Warm Springs culture and heritage director. Tourism is currently the third major enterprise on the Warm Springs Reservation and the Confederated Tribes of Warm Springs have future plans for expanding their tourism facilities. According to questionnaire data and McAlister (1973), proposed projects include, Mt. Jefferson day ski facilities, outdoor theater, Indian museum, airport, diet spa and two grocery stores.

In northeastern Oregon, the Umatilla Reservation has a popular weekly bingo game but the tribe has had less success

with other tourism enterprises. Its Indian Lake Recreation Area consisting of a trout stocked lake and a 59-space campground has had poor results. Furthermore "a poorly performing arts and crafts shop" was recently closed (Jenning 1985e,D6). Disappointment in both these endeavors may be attributed to the fact that recreation/tourism development is the Umatilla Tribe's "lowest priority development area" and the Indian Lake Recreation Area project "will undoubtedly be the Tribe's major addition to the recreation industry in the region" according to a report entitled Overall Economic Development Plan: Report and Program Projection 1977 (p.18) With minimal support and concern for tribal tourism projects, such projects are pre-disposed to failure.

Due to their recent recognition by the federal government, both the Siletz and the Grand Ronde Reservations in northwestern Oregon have had much organizing to do. As part of this process, some thought has been given to reservation tourism development but most of these ideas have not yet materialized. At present, the Siletz Tribe holds various activities such as bingo, festivals and a pow-wow and the tribe has drawn up plans for a two-story cultural museum/gift shop according to Harper (1985) and questionnaire information. The Siletz Tribe is also considering a campground. In comparison, the Grand Ronde Reservation's primary tourism facility is the rental of teepees as advertised along the roadsides (Kight 1983).

Since the 1960's, reservation tribes in the Pacific

Northwest Region have made major efforts in tourism development. Overall, it is the Washington tribes who have become the most involved in tourism, especially sales of native arts and crafts, such as carving, painting, beadwork and basketry. These tribes, each with their own unique cultures, have generally focused their tourism projects around the natural and historical endowments of their individual reservations. Also several of the reservations on the Olympic Peninsula in western Washington such as the Quinault, Quileute, Makah and Hoh have to their touristic advantage the proximity and popularity of the Olympic National Park.

The Makah Tribe has encouraged tourism by the numerous facilities and activities it offers to tourists. The reservation's facilities include four fishing resorts, three motels, cabins, campgrounds, two restaurants, craft shops and a cultural and research center with a museum. However, the major resorts are leased to non-Indians. Recreational activities are diverse and range from swimming, boating, charter fishing, hiking, biking, tennis to touring a fish hatchery.

Neah Bay, on the Makah Reservation, is the hub of many activities. According to the reservation's natural resource director, it "attracts large numbers of fishermen and hikers as well as the casual tourist". Located at Neah Bay, is the tribally owned and operated Makah Cultural/Museum and Research Center. Within walking distance from the center, are many secluded beaches and ocean vistas and there are developed hiking

trails along the coast. During the month of August, the annual "Makah Days" celebration is held at Neah Bay. Traditional dances, salmon bakes, games and canoe races highlight this public event. Although accommodations vary from year around to seasonal on the Makah Reservation, tourism plays an important role in the tribe's economy, representing the tribe's third largest income source. Hence, tourism development is expected to expand.

The Yakima Tribe's major tourist facility is a cultural center/museum complex which comprises a convention center, a restaurant, a craft/gift shop, a gallery, a library and a theater. The museum with its fine displays and exhibits, all created by Yakima tribal members is promoted as telling "the story of the Yakima Indian people by the Yakimas themselves".

Besides the Yakima Cultural Center complex, other attractions on the reservation include the Fort Simcoe State Park, a military post founded in 1856, the Wild Bird Refuge, and the numerous special events such as pow-wows, rodeos and fairs. Roadside stops with historical signs have been developed. In order to attract more tourists, the Yakima Tribe has future plans for a RV park, a motel and scheduled motor tours to historic sites.

East of the Yakima Reservation, is the Colville Reservation with limited tourism facilities. While the Colville Tribe has campgrounds, cabins, a restaurant, a grocery store and a gas station, many of the existing facilities are operated by state

and federal agencies. Boating, fishing, and a pow-wow are available recreational pursuits, but the pow-wow is not advertised and is attended by few visitors. The primary tribal benefit derived from the limited tourism development appears to be the revenue generated from the sale of fishing permits. According to the planning committee chairman, 5,000 permits were sold in 1985.

The Spokane Reservation is located adjacent to the Colville Reservation. Presently, the Spokane Tribe has two recreation sites, Spokane River and Lake Roosevelt. These sites offer the tourist fishing, water sports, hiking, horseback riding and biking. Special events are a rodeo, pow-wow and an art/craft auction. The present tourism facilities are a restaurant, fast food stand, grocery store, gas station, museum and a primitive campground. According to a member of the planning department, the Spokane Tribe at one time "did not want any tourism development" but this attitude has since changed and further tourism development "is definitely in the plans". Current plans are directed toward riverfront development.

Another Washington reservation that has not encouraged tourism development until recently, is the Quinault. During the 1950's and 1960's, the spray painting of rocks and removal of driftwood, rocks and plants by tourists encouraged erosion which led to the permanent closure of the tribal beaches to the general public in 1969. Recently, the tribe has begun to offer other recreational attractions beyond fishing but

few tourism facilities are available. Present activities involve fishing, camping, hiking, sightseeing, picnicking, swimming and guided fishing and boating excursions. Also, in operation are escorted tours to walk on the tribal beaches or in the tribal commercial forests. The major tourism event is "Chief Taholah Days". The limited tribal tourist facilities include a craft shop, restaurant, fast food stand, grocery store, gas station and campgrounds. Now in the planning stage, are selected tours for birdwatchers, wild animal watchers and a cultural center/museum/archives complex.

Nearby, the Quileute Reservation has a motel, fast food stand, grocery store, gas station and campgrounds. Activities include swimming, boating, hiking, fishing and special festivals. Charter sportsfishing boats can also be engaged. This small tribe's primary source of income is from the motel complex.

Five other Washington state reservation tribes; the Hoh, the Tulalip, the Shoalwater Bay, the Swinomish and the Nooksack have varying degrees of tourism development. These five reservations, with the exception of the Hoh and the Tulalip Tribes, have at the moment very limited tourism development.

The Hoh Reservation offers tourists a primitive campground, a beach access and a scenic viewpoint besides a craft shop and a cultural center. Recreational activities offered are swimming, boating, fishing, hunting and wildlife watching. Special events such as cultural, social, birthday and fun dance cele-

brations occur; especially popular is the "Social Sla-hal Indian Hand Game Gambling. The tribe is anticipating the construction of a mini-mart.

In many respects, the Tulalip Tribe is highly progressive with many projects well under way and future plans already on the drawing board. Presently, the Tulalip Reservation's principle attraction is its Bingo Entertainment Center. But under construction are an inn and a marina. The Tulalip Tribe is also in the process of coordinating a museum project. According to an administrative assistant, future plans "are directed towards tourists' attractions, events, and facilities". They consist of a golf course, restaurant, museum, interpretive center, convention center and condominiums. Scheduled annual events are the "Kla-How-Ya Days" pow-wow and the "Salmon Ceremony".

The Shoalwater Bay, Swinomish and Nooksack Reservations have minimal tourism development. The Shoalwater Bay Tribe offers only recreational activities such as swimming, hiking and biking. There are no tourist accommodations available on the reservation. The Shoalwater Bay Tribe is conducting a feasibility study for a future super market/gas station, and the tribe is anticipating the construction of a longhouse/museum complex as a tourist attraction. The only tourism development the Swinomish Tribe has is a Thousand Trails Campground. The Nooksack Tribe has a Tribal Center and a small grocery/gas store.

In Idaho, two reservations, the Nez Perce and the Coeur

d'Alene, have significant tourism development; the most developed being the Nez Perce Reservation.

The largest tourism development effort conducted on the Nez Perce Reservation is the Nez Perce National Historic Park. Situated on both the actual Nez Perce Reservation and the ancestral country of the Nez Perce people, this park comprises 24 different sites that can be visited via an auto tour. Four of the 24 sites are administered by the National Park Service and the remaining sites are managed by other federal, state, tribal or local agencies. These sites are promoted as relating "the highlights of the culture and history of the Nez Percés and the dramatic past of the region". Interpretive displays, exhibits, visitor centers, museums or roadside stops for the benefit and enjoyment of visitors are found at these sites. To further assist the tourists, detailed brochures of the auto tour are available.

Because the Nez Perce National Historic Park encompasses a wide swath of countryside, several reservation towns are enveloped in it. Although tourist accommodations are available in these few small towns, they are very limited. According to the Nez Perce Country: National Park Handbook 121 (1983), the Nez Perce Tribe operates a tribal marina at Big Eddy on the shores of the Dworshak Reservoir. Nearby hunting, fishing, camping, hiking, picnicking and sightseeing are some of the recreational highlights for tourists. Additional attractions include "E-Peh-Tes War Dance", "Spring Root Festival",

"Chief Joseph Days", "Pi-Nee-Waus Days" and "Kamiaah Indian Days".

A short distance north of the Nez Perce Reservation is the Coeur d'Alene Reservation. Here many year-round tourism facilities are operated by the tribal members themselves. The Coeur d'Alene Tribe offers an array of general tourism facilities, including a motel, lodge, grocery store, gas station, craft shop, gallery, cabins and campgrounds. In addition, recreational activities are extensive, with opportunities for water sports, hiking, fishing, horseback riding, hunting, golf, biking, tennis and an art/craft show. The annual "Worley Indian Days" celebration is held in June.

The Rocky Mountain West

The Rocky Mountain West is defined as the states of Montana, Wyoming and Colorado. Although the reservations in this region are the least developed of the three sub-regions in regards to elaborate tourism facilities, extensive tourism facilities, developed recreational areas and/or activities; many of these reservations do hold much tourism potential should endeavors of this magnitude be undertaken. This region is strongly associated with the richness of the Plains Indian Culture. Many Americans and foreigners alike are familiar with the Plains Indians, a mounted nomadic people whose culture is easily distinguished by its distinctive art forms: teepees, shields, clothing, horse-trappings, all of which were creatively enhanced by quillwork, beadwork and painting (U.S. Department of the Interior 1968).

Besides this, the region is abundantly endowed with magnificent scenery and significant historic and archaeological sites. If these immense tourist resources of the region should be pursued by the reservation tribes to a greater degree than it is now, it could be highly successful.

The reservations in the Rocky Mountain West Region that presently have some degree of tribal tourism development include the Southern Ute, the Blackfeet, the Northern Cheyenne, the Crow, the Fort Peck, the Rocky Boy, the Fort Belknap and the Wind River.

Among the above reservation tribes, the Southern Ute Tribe in Colorado, stands out as one of the most developed in tourism on its lands and it is actively engaged in tourism development of its own. According to the economic development director, "The Southern Ute Indian Tribe is involved in tourism to a large degree. We are in the process of reorganizing our management system to improve our tourism operation". In 1971, the tribally owned and operated 38-room Pino Nuche Pu-ra-sa Motel complex was completed. The complex is comprised of a restaurant, lounge, convention center, swimming pool, Indian arts and crafts shop and a historical museum. Nearby is "Sky Ute Downs", an indoor year around rodeo entertainment facility. Another tourist recreation area on the reservation is Lake Capote. Fishing, camping, boating, picnicking and boat rentals are available. Additional activities centering on the reservation are sightseeing, bingo and hunting. Guides

are available. The "Bear Dance", the Art and Craft Show and the Southern Ute Tribal Fair are added attractions.

The Southern Ute Tribe anticipates further tourism development. The tribe is increasing tribal emphasis on tourism development in order to increase employment opportunities and offset its limited land base as the depressed economic level of agriculture in Southwestern Colorado prevents a majority of tribal members from becoming agriculturally self-sustaining (Dutton 1983).

Also, outstanding in terms of tribal tourism development, is the Blackfeet Reservation in northwestern Montana. The primary tribally-operated tourism facilities on the reservation include three campgrounds: Chewing Blackbones, Red Eagle and Duck Lake. The amenities at some of these campgrounds include a marina, coffee shop, laundromat, camp store and developed RV sites. Other facilities have been proposed and are under consideration, including a year around destination resort. An important and well visited tourism facility is the "Museum of the Plains Indian" located near the eastern gateway to Glacier National Park. The museum is open all year and the adjoining gift shop, an independent Indian-owned business enterprise is operated by the Northern Plains Indian Crafts Association.

Recreational activities are varied and numerous on the Blackfeet Reservation. They range from sightseeing, hiking, horseback riding, rodeos, water sports, golf, hunting, fishing,

picnicking, gambling, snowmobiling to cross country skiing. The "North American Indian Days" celebration is held annually in July. In addition, the tribe has developed the "Blackfeet Trail Tour", an auto tour incorporating 15 historic roadside markers and described in a booklet entitled Tour of Historic Sites: Blackfeet Indian Reservation, Montana.

It is the intention of the Blackfeet Tribe "to develop the tourism/recreation industry", as noted in a booklet entitled Blackfeet Country: A Guide to the Blackfeet Indian Reservation (1982, n.p.). A factor that aids in this endeavor is the reservation's location near many major National Parks, historic trails and wilderness areas. According to a Blackfeet agency report (1984), some tribal members are already benefitting from tourism by earning "profits from the sale of their crafts to tourists..." (n.p.).

In southeastern Montana are located the Northern Cheyenne and the Crow Reservations. Both offer camping, fishing and swimming.

The Northern Cheyenne Tribe offers additional activities and attractions. Among these, are horseback riding, hiking and visiting historic sites. Sundances, an art/craft show, a rodeo and the annual "Northern Cheyenne 4th of July Pow-Wow" are some of the year's highlights. Tourist facilities on the reservation include a grocery store, gas station, the "Northern Cheyenne Craft Center" and a campground that features teepees.

The Crow Reservation has two important tourism develop-

ment sites, Custer Battlefield National Monument and Plenty Coups State Monument. The former provides a visitor center and a self-guided auto tour. Nearby is the Crow Indian Museum. The annual "Little Big Horn Battle Re-Enactment" and the "Crow Fair and Pow-Wow" are held near the museum (Highwater 1978b). Plenty Coups State Monument offers picnic facilities and a historic log home/store/museum/gift shop complex.

The Fort Peck Reservation in northeastern Montana offers a selection of the seasonal tourism facilities and is a composite of many of the reservations previously discussed. Tourist facilities available are campgrounds, motel, lodge, cultural center, restaurant, grocery store, gas station and a craft shop. Two museums are located here, but only one is tribally operated. Attractions and activities on the reservation also mirror those of other reservations. These tourist attractions are an art/craft show, rodeo, pow-wows and sundances. Another traditional celebration is the "Wolf Point Canoe Paddler" event. Swimming is also available.

The two remaining Montana reservations with some degree of tourism development are Rocky Boy and Fort Belknap in north-central Montana. At the moment, the only tourist facilities available on these reservations are primitive campgrounds. The Fort Belknap Reservation's campgrounds are located in the scenic Little Rocky Mountains Mission Canyon area. The Rocky Boy Reservation holds the "Rocky Boy Celebration", while the Fort Belknap Reservation has two tribal celebrations, the

"Fort Belknap Pow-Wow" and the "Chief Joseph Celebration".

A final example of reservation tourism development in the Rocky Mountain West Region is the Wind River Reservation in Wyoming. Presently available are camping, picnicking and swimming facilities. "Chief Washakie Plunge", a natural hot springs pool is open throughout the year. Occurring over the summer on this reservation are numerous Shoshone and Arapahoe tribal events as the "Eastern Shoshone Indian Days" and the "Community Pow-Wow", as well as a rodeo and sundances. Further attractions are self-guided auto tours which include the many historic points of interest and scenic views of the reservation. These tours can be arranged through the Wind River Agency Headquarters. Future tourism attractions and activities on the reservation such as skiing, fishing, hunting and sight seeing tours may soon be realized (Planning Support Group 1978).

EXPRESSED OPINIONS CONCERNING TOURISM DEVELOPMENT

In order to gain insights into the nature of tourist development and the opinions and attitudes of tribal managers concerning tourism development, responses to selected questionnaire items were analyzed. Although responses may not reflect a consensus of all tribal members, they are suggestive of opinions and attitudes held by western reservation tribes toward tourism development, at least for those tribes that have actively promoted tourism or are favorably inclined toward development. Only two of the 49 returned questionnaires ex-

pressed a total lack of interest in touristic development, Washington's Squaxin Island Reservation and Puyallup Reservation. However, the Puyallup Tribe sponsors occasional tours of the reservation for school children and other interested groups and the Squaxin Island Tribe anticipates its bingo operation in 1987. It seems likely that many of the reservations from which no response was obtained, have little or no interest in tourist development.

Tourism Management

In questions dealing with tourism management, 92 percent stated that tribal members take an active role in determining how natural resources should be managed; 67 percent of the respondents stated that tribal members were major employees in their tourism and 55 percent of the respondents noted that tribal tourism facilities were primarily operated by tribal members (see Table 1). Many tribes stated emphatically that tribal members "have an important role in making decisions regarding our forested lands, wildlife and protecting fish and traditional food areas". The Indians stated that the decision to determine how the natural resources (including tourism) should be managed, were oftentimes delegated to:

- 1) tribal board of directors who were elected by tribal members,
- 2) individual tribal offices related to each resource,
- 3) Governor and Council,
- 4) overall economic development committees or
- 5) tribal member general council meetings.

For one Washington tribe, a vote of the tribal members de-

Table 1. Tourism Management N=49

	<u>Yes</u>		<u>No</u>		<u>No Response</u>	
	Number	Percentage	Number	Percentage	Number	Percentage
Tribal managers take active role in determining natural resource use	45	92	2	4	2	4
Tribal members are major employees in tourism	33	67	7	14	3	6
Tourism facilities primarily run by tribal members	27	55	6	12	5	10

cided that its reservation "should not be used for tourism-related projects". This indicates that the tribes are very concerned about developing and managing/controlling these enterprises themselves for the benefit of their reservations.

Tourism Development

In questions pertaining to tourism development being beneficial to the tribes, 68 percent of the respondents stated that it is; ten percent of the respondents stated that it is not; 12 percent of the respondents stated it is expected to be beneficial and ten percent of the respondents anticipated no development (see Table 2). Of the four respondents, ten percent, who stated that tourism development was not beneficial, one Washington tribe commented that tourists don't like Indians, that

Table 2. Tourism Development Beneficial

	Number	Percentage
Yes	28	68
No	4	10
Expected to be beneficial	5	12
No development anticipated	<u>4</u>	<u>10</u>
Totals	41	100

Specific Benefits of Tourism

	Number	Percentage
Economic	22	69
Increases other's understanding of us	6	19
Educational for us	3	9
Perpetuates cultural traditions	<u>1</u>	<u>3</u>
Totals	32	100

Cultural Preservation

	Number	Percentage
Tourism keeps/preserves culture	26	53
Tourism does not help preserve or has no effect	12	24
No response	<u>11</u>	<u>22</u>
Totals	49	99

they start forest fires and leave a mess. An Arizona tribe remarked that the "tribe gets no funds" and another Washington tribe stated that only fishing guides benefitted.

As to specific benefits, economic benefits were the most

often mentioned. Of the respondents, 69 percent stated that revenues generated from tourism are used for operating tribal government services or tribal programs. Such revenues help develop other enterprises and that tourism represents one of the few sources of income available. Tourism created jobs for tribal members and provided a sales outlet for tribal arts/crafts. Although most of the benefits were attributed to economic ones, many respondents mentioned more than one type of benefit. Tourism is believed to increase other's understanding of Indians, as stated by 19 percent of the respondents. It provides for a better understanding/appreciation of Indian culture. Tourism is also a "means of good public relations". Of the respondents, nine percent stated that tourism is educational for Indian peoples. It gives tribal members exposure to other cultures, "we learn about them". Tourism perpetuates cultural traditions, as stated by three percent of the respondents. When respondents were asked specifically if tourism keeps/preserves cultural heritage, 53 percent of the respondents replied affirmatively. Tourism preserves arts/crafts by giving tribal members an opportunity to continue making their traditional items and by providing classes for arts/crafts training. Many viewed it as a positive means to preserving the "culture and historical aspects" of their people and a way to share them with future generations. Tourism inspires tribal members to become involved through

the exhibition of their own cultural heritage. Again, the economic aspect is mentioned as preserving culture by providing funds for ceremonials, festivals, travel and equipment; it supports tribal museums and allows younger generations to continue craft production. Some tribes stated that the reservation "preserves its culture for the sake of their people and not for the development of tourism" or that "our people are traditional and cultural without tourism".

Activities and Areas off-Limits to Tourists

Many Indians hope to keep part of their lives and reservations private. A number of tribes desire some activities/ceremonies to be kept apart from tourists (see Table 3). Of the respondents, 65 percent expressed this wish. Of the specifically stated restrictions, 73 percent of the respondents wished private religious ceremonies to be kept apart from tourist participation followed by funerals, 23 percent. Such religious ceremonies include sacred dances, feasts, name-giving rites, pilgrimages to various shrines and puberty dances. In addition, respondents were asked if there are areas off-limits to tourists, 84 percent stated yes. Specific areas stated include areas open only to tribal members or by permit, 11 percent, residential, 17 percent, mining/mineralized sites, three percent, clambeds/fishing/hunting grounds, three percent, sacred/religious/archaeological sites, 42 percent, tribal members/allotted lands, six percent, temporarily closed

Activities/Ceremonies to be Kept Apart from Tourists		
	<u>Number</u>	<u>Percentage</u>
Yes	32	65
No	6	12
No response	5	10
Non-applicable	<u>6</u>	<u>12</u>
Totals	49	99

Specific Activities/Ceremonies Mentioned		
	<u>Number</u>	<u>Percentage</u>
Private religious ceremonies	16	73
Funerals	5	23
Most religious ceremonies lost	<u>1</u>	<u>4</u>
Totals	22	100

Areas Off-Limits to Tourists		
	<u>Number</u>	<u>Percentage</u>
Yes	41	84
No	5	10
No response	1	2
Non-applicable	<u>2</u>	<u>4</u>
Totals	49	100

Specific Areas Off-Limits Mentioned		
	<u>Number</u>	<u>Percentage</u>
Open only to tribal members or by permit	4	11
Residential	6	17
Mining/Mineralized	1	3
Clambeds, fishing and hunting grounds	1	3
Sacred/religious, archaeological sites	15	42
Tribal members/allotted lands	2	6
Temporarily closed due to vandalism	1	3
Forests	2	6
Food areas	1	3
Most all/all	<u>2</u>	<u>6</u>
Totals	36	100

sites, three percent, tribal forests, six percent and tribal food areas, three percent. In addition, one Washington tribe remarked that all of its reservation is off-limits to tourists; another Washington tribe said most of its reservation is off-limits to tourists. An Arizona tribe stated that "if you come to camp, stay in the campgrounds".

Tourism and Conflict of Environmental Cultural Beliefs

Of the respondents, 33 percent stated that conflicts between tourism and cultural beliefs of natural environment exist or are anticipated (see Table 4). Two tribes noted that the existence of uncontrolled activities and negligence of tourists lead to the destruction of natural environment by causing fires and littering, "tourists have no respect" for tribal cattle, forests, or reservation as a whole. An Arizona respondent stated that recreational vehicles trespass from National Parks and damage tribal plants and animals.

Table 4. Real or potential conflict between tourism and maintenance of natural environment in accordance with local cultural beliefs

	Number	Percentage
Conflicts exist or are anticipated	16	33
Conflicts considered possible	4	8
Conflicts can be avoided or controlled by sound management or limiting development	7	14
No conflicts existant or anticipated	17	35
Problem not previously considered	1	2
No response or non-applicable	4	8
Totals	49	100

Tribal preservation and upkeep of lands are made difficult. Some tribes anticipate conflicts because tourists may not adhere to/or understand tribal beliefs and traditions. Thus, some tribes are reluctant to develop areas for tourist use. Conflicts are considered possible as stated by eight percent of the respondents. Tourists want areas changed "which we cannot touch". One New Mexico tribe remarked that although tourists are just curious, that land "is our life and our religion". A misunderstanding of Indian beliefs and religions could occur. One Arizona tribe stated that garbage and solid waste problems come with tourists. A Nevada tribe noted that conflict could possibly occur with overdevelopment. Of the respondents, 14 percent stated that conflicts can be avoided or controlled by sound management or limiting development. Control is necessary and one Arizona tribe's advertising is aimed at educated professionals. Of the percentage of respondents, it was interesting to note that the two highest percentages, 33 percent and 35 percent respectively, were in direct opposition to one another. This may signify that some tribes may be unaware of or are unconcerned with such conflicts.

What Tourists Should Gain from a Reservation Visit

The question concerning what tribal officials hoped tourists would "leave with", elicited a fascinating variety of responses ranging from "respect and friendship" to "just leave" (see Table 5). When these responses were grouped by general themes, the dominant theme, accounting for 44 percent

Table 5. Main themes in ideas/appreciations tourists should derive from visit

Themes	Number	Percentage
Respect/appreciation for our land and for us as a people--for our ancient relationship with the land	10	22
Respect/appreciation for our progressive resource management abilities/self-government, etc.	6	13
Respect/appreciation for the land, scenery, etc. People not mentioned	2	4
Respect/understanding for us as a people, our pride, strength, ability to survive, understanding of our historical tradition, culture, religions. Land not specifically mentioned	10	22
Friendship/understanding between peoples, good opinions	6	13
Realization that we are people just like everybody else	4	9
Understand our rules, keep area clean, etc./just leave	3	7
Desire to return	2	4
That we own the land	1	2
Thanks for the dollars	<u>1</u>	<u>2</u>
Totals	45	98

of the respondents, focused on expectations for greater respect, appreciation of, or understanding of Indian peoples' cultural heritage. Half of these respondents mentioned the land as well as the people, often emphasizing a human-land relationship. Another 13 percent of the respondents emphasized the tribe's progressiveness in regards to resource management, self-governing

abilities and/or business capabilities. Tourist development would seem to be viewed as a way of gaining respect and/or appreciation from outsiders, in a majority of the cases, with a greater emphasis on tribal traditions than on modern "progressiveness".

A somewhat different set of responses, while occasionally referring to respect or appreciation, emphasized tourism as a way to increase friendship and sympathy between peoples, or just better understanding and good opinions. Of the respondents, 13 percent seemed to be calling for mutual understanding, an exchange between both visitors and Indian peoples. An additional nine percent of the respondents also emphasized mutuality by noting a commonality which exists between hosts and guests. Thus, a Nevada respondent wanted tourists to realize "that we are people that are striving to survive in today's world the same as anyone else". From Washington reservations, came the statements "that Indians are no different from any other peoples" and "that we are like any other citizens, protecting our land with pride and maintaining our heritage as natural conservationists". A respondent from Montana wanted tourists to realize "that Indians are not the Hollywood stereotype. They are people just like you".

Two other respondents emphasized appreciation for the land with no specific mention of the people. A respondent from western Washington stressed aesthetics, peace and quiet and recommended watching the sunset over the ocean. An additional

two respondents hoped that visitors would leave with a desire to return and another wrote "Thank you for the dollars that you left behind".

A respondent from Arizona maneuvered around the question by advising that tourists should check first with the Tribal Office "so that no one else will give them any problems" and three respondents were basically negative. One Idaho respondent wrote that tourist should leave knowing "that they were visitors, not owners". An Arizona respondent from a heavily visited reservation who wanted tourists to stay in the campground, answered the question with the remark "help keep our area clean" and from a Washington reservation came the sharp reply "just leave".

CONCLUSION

American Indian reservation tourism development in many cases has gone through a process of trial and error since the early 1960's, and both the American Indian reservation tribes and the federal government have acquired much knowledge and expertise as related to tourism development. On many American Indian reservations, tourism has created jobs and generated much needed revenues. With drastic cutbacks imposed by the recent Administration, reservation tribes have been forced to rely more heavily on their own initiatives and reservation resources in order to generate needed revenues. With past

experiences in tourism development, a number of reservation tribes have come to realize the advantages and benefits of a tribally controlled and refined tourist market. By capitalizing on their tourism resources, these reservation tribes are experiencing a greater sense of pride, self-esteem, self-determination and economic independence. In the questionnaire, those tribes actively promoting tourism are mostly optimistic and are obtaining encouraging results. Of the respondents, 80 percent believe it is or will be beneficial and the tribes are intrinsically active in their own development.

Although the main purpose for the development is economic, many tribes cite additional benefits. Tourism is viewed as having an invigorating effect on their culture. Rather than being just an economic salve, many respondents indicated that it preserves their cultural identity and reaffirms its importance to themselves and future generations.

Most tribes' intentions are to maintain complete control of their tourism enterprises in order to offset any negative impacts. They are proud of their developed business capabilities and are welcoming tourism as a means to increasing understanding and appreciation of Indian culture. As indicated by the numerous tribal ventures into tourism development many tribes hope to achieve substantial success.

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APPENDICES

QUESTIONNAIRE

Please check the following tourist facilities and activities you offer.

I Facilities:

- | | | |
|--|--|---|
| <input type="checkbox"/> Campgrounds | <input type="checkbox"/> Ski Resort | <input type="checkbox"/> Gas Station |
| <input type="checkbox"/> Motel | <input type="checkbox"/> Ski Lifts | <input type="checkbox"/> Swimming Pool |
| <input type="checkbox"/> Lodge | <input type="checkbox"/> Equipment Rentals | <input type="checkbox"/> Saunas/Spas |
| <input type="checkbox"/> Cottages/Cabins | <input type="checkbox"/> Restaurant | <input type="checkbox"/> Water Slide |
| <input type="checkbox"/> Homesite Leases Available | <input type="checkbox"/> Fast Food Stand | <input type="checkbox"/> Amusement Park |
| <input type="checkbox"/> Cultural Center | <input type="checkbox"/> Grocery Store | <input type="checkbox"/> Craft Shop |
| <input type="checkbox"/> Convention Center | | <input type="checkbox"/> Gallery |
| Other? _____ | | |
-
-

II Activities:

- | | | |
|---|-----------------------------------|--|
| <input type="checkbox"/> Swimming | <input type="checkbox"/> Hunting | <input type="checkbox"/> Pow-Wow |
| <input type="checkbox"/> Hot Spring Bathing | <input type="checkbox"/> Skiing | <input type="checkbox"/> Special Festivals,
Presentations |
| <input type="checkbox"/> Boating | <input type="checkbox"/> Golf | <input type="checkbox"/> Guided Tours |
| <input type="checkbox"/> Hiking | <input type="checkbox"/> Biking | <input type="checkbox"/> Art/Craft Show |
| <input type="checkbox"/> Fishing | <input type="checkbox"/> Tennis | |
| <input type="checkbox"/> Horseback Riding | <input type="checkbox"/> Gambling | |
| Other? _____ | | |
-

III Additional Activities:

1. Do you presently have, or plan to have, hunting/fishing guides to assist tourists? _____

2. Do you have a particular recreation area/site on your lands primarily for tourists? _____

3. Have scenic or historic sites been developed for the benefit of tourists? _____

4. Are tourist facilities open year-around or just seasonal? _____ 72

5. Are the activities well attended by tourists? _____

Additional Comments: _____

IV Economic:

1. Do tribal members take an active role in determining how natural resources should be managed? _____

2. Are tribal members major employees in your tourism? _____

3. Are tourism facilities primarily run by tribal members or outside concessionaires? _____

Additional Comments: _____

V Cultural:

1. Does the development for tourism help to maintain/preserve cultural heritage? _____

2. Are there some activities/ceremonies you wish to be kept apart from tourists (non-participation by tourists)? _____

3. Are there concerns about developing areas such as hot springs for tourists' use? _____

4. Are there areas on your reservation you want kept off-limits to tourists? _____

5. Do you expect any conflict between cultural beliefs of natural environment and attitudes of tourists? _____

6. For tourists who visit your land, what idea/appreciation would you like them to leave with? _____

Additional Comments: _____

VI Evaluation and Future Plans:

1. Do you feel tourism is benefitting tribal members as a whole? Explain. _____

2. Do you anticipate expansion of further tourism development? _____

Additional Comments: _____

I would appreciate receiving any brochures or materials you may have.

Filled out by _____

APPENDIX B

The reservations were identified by BIA area offices and field agencies. Data sources of information supplementing the references on tourism development for specific reservations are listed by regions and states. They are as follows:

THE GREAT SOUTHWEST REGION

ARIZONA

Ak-Chin Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984

Camp Verde Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984
Yavapai-Apache RV Park

Cocopah Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984

Personal Correspondence:

F. Miller, Tribal Chairman 1985

Questionnaire:

Cocopah Reservation Questionnaire 1985

Colorado River Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

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More Indian doings at museums in California, Arizona, New Mexico. 1985. Sunset 174:62.

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Adventures, Scenic Diversity Await Visitors to Arizona's Indian Country, Arizona Office of Tourism News 1982.

Brochures:

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Fort Apache Reservation

Publications:

Bahti, T. 1973. Southwestern Indian Tribes, Las Vegas: KC Publications.

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Arizona's Indian Country, Arizona Office of Tourism
News 1982
White Mountain Apache Indian Reservations 1984

Brochures:

Apache Country 1977
Arizona Indian Reservations in Brevity 1984
Sunrise 84-85
White Mountain Apache Motel-Restaurant

Personal Correspondence:

P. Greenfeld, Associate Professor: Department of
Anthropology, San Diego State University 1985

Fort McDowell Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest.
Albuquerque: University of New Mexico Press.

Brochures:

Arizona Indian Reservations in Brevity 1984

Fort Mojave

Brochures:

Arizona Indian Reservations in Brevity 1984

Personal correspondence:

S.P. Lopez, Tribal Member 1985

Questionnaire:

Fort Mojave Reservation Questionnaire 1985

Maps:

Fort Mojave Indian Reservation Map

Fort Yuma Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984Gila River Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest.
Albuquerque: University of New Mexico Press.

Highwater, J. 1975. Fodor's Indian America. Ed.
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Wall Street Journal. April 21. p. 1, 31.

Booklets:

Adventures, Scenic Diversity Await Visitors to Arizona's
Indian Country, Arizona Office of Tourism News 1982

1984 Gila River Indian Community Arizona Community Profile

1985 Gila River Indian Community Overall Economic Devel-
opment Plan

Brochures:

Arizona Indian Reservations in Brevity 1984
Gila Heritage Park 1982
Gila Indian Center: A Unique Experience

Personal Correspondence:

C. Moyah, Department of Economic Development 1985

Questionnaire:

Gila River Reservation Questionnaire 1985

Havasupai Reservation

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

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Booklets:

Adventures, Scenic Diversity Await Visitors to Arizona's Indian Country, Arizona Office of Tourism News 1982

Brochures:

Arizona Indian Reservations in Brevity 1984
Havasupai Canyon 1985

Questionnaire:

Havasupai Reservation Questionnaire 1985

Hopi Reservation

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

_____. 1978a. In Search of Indian America. Retirement Living 17: 21-27.

Booklets:

Adventures, Scenic Diversity Await Visitors to Arizona's Indian Country, Arizona Office of Tourism News 1982

A Visitors Guide to Touring the Hopi Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984
Hopi Cultural Center: Motel and Restaurant 1984
Indian Country
Tuba Trading Post and Motel

Questionnaire:

Hopi Reservation Questionnaire 1985

Reports:

Indians and Arizona's Future, University of
Arizona 1979

Hualapai Reservation

Booklets:

Adventures, Scenic Diversity Await Visitors to
Arizona's Indian Country, Arizona Office of
Tourism News 1982

Brochures:

Arizona Indian Reservations in Brevity 1984

Kaibab Paiute Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984

Personal Correspondence:

D.C. Wilcox, BIA Field Representative 1985

Questionnaire:

Kaibab Paiute Reservation Questionnaire 1985

Navajo Reservation

Publications:

Arrandale, T. 1984. American Indian Economic
 Development. Editorial Research Reports
 1 (February 17): 127-143.

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Henderson, A. 1979. Tribal Enterprises: Will They Survive? In Economic Development in American Indian Reservations: Native American Studies Development Series No.1. Albuquerque: University of New Mexico Press. pp. 114-118.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

_____. 1978a. In Search of Indian America. Retirement Living 17: 21-27.

Kahn, B.N. 1985. Tourism could be number one industry. Navajo Times (Navajo Reservation). May 7. pp. 1-2.

Olson, J.S., and Wilson, R. 1984. Native Americans in the Twentieth Century. Provo: Brigham Young University Press.

Reno, P. 1981. Navajo Resources and Economic Development. Albuquerque: University of New Mexico Press.

Sorkin, A. 1971. American Indians and Federal Aid. Washington, D.C. : The Brookings Institution.

Unpublished Papers:

Clement-Smith, Inc. 1974. The Truth About Tourism. Unpublished paper. Washington, D.C. : Clement-Smith, Inc.

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Adventures, Scenic Diversity Await Visitors to Arizona's Indian Country, Arizona Office of Tourism News 1982

1985 Navajo Nation Schedule of Events

Tourism and Navajoland, Navajo Division of Resources 1985

Visitors Guide: Navajo Nation, Navajo Recreational
Resources Department 1983

Brochures:

Arizona Indian Reservations in Brevity 1984
Canyon de Chelly Thunderbird Lodge 1985
Indian Country
The Navajo Nation: Arizona-New Mexico-Utah,
Navajo Cultural Resources Department
Visit the Valley of the Navajo
Wetherill Inn Motel/Kayenta Trading Post:
Gateway to Monument Valley 1982
Window Rock Motor Inn

Personal Correspondence:

V. Anderson, Information Specialist: Navajo
Tourism Development Office 1985

A. Henderson, Economic Consultant 1985

Questionnaire:

Navajo Reservation Questionnaire 1985

Papago Reservation

Publications:

Dutton, B.P. 1983. American Indians of the
Southwest. Albuquerque: University of New
Mexico Press.

Highwater, J. 1975. Fodor's Indian America.
Ed. Eugene Fodor. New York: David McKay
Company, Inc.

Booklets:

Adventures, Scenic Diversity Await Visitors to
Arizona's Indian Country, Arizona Office of
Tourism News 1982

Brochures:

Arizona Indian Reservations in Brevity 1984

Pascua Yaqui Reservation

Publications:

Andersen, K. 1984. Indian War Cry: Bingo!
Time 123 (January 2): 58.

Brochures:

Arizona Indian Reservations in Brevity 1984

Questionnaire:

Pascua Yaqui Reservation Questionnaire 1985

Salt River Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984

San Carlos Reservation

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Highwater, J. 1975 Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Brochures:

Arizona Indian Reservations in Brevity 1984
Coolidge Dam/San Carlos Lake

Personal Correspondence:

P. Greenfeld, Associate Professor: Department of Anthropology, San Diego State University 1985

Questionnaire:

San Carlos Reservation Questionnaire 1985

Maps:

San Carlos Apache Indian Reservation Recreation Map

Tonto-Apache Reservation

Brochures:

Arizona Indian Reservations in Brevity 1984

Questionnaire:

Tonto-Apache Reservation Questionnaire 1985Yavapai-Prescott Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Brochures:

Arizona Indian Reservations in Brevity 1984

Information on tourism was obtained from all Arizona reservations.

CALIFORNIA

Barona Reservation

Publications:

Andersen, K. 1984. Indian War Cry: Bingo!
Time 123 (January 2): 58.

Benton Paiute Reservation

Questionnaire:

Benton Paiute Reservation Questionnaire 1985Berry Creek Rancheria

Personal Correspondence:

K.E. Presentati, Administrative Secretary 1985

Big Sandy Rancheria

Personal Correspondence:

G. Alec, Tribal Chairperson 1985

Chemehuevi Reservation

Publications:

Take A Trek to Lake Havasu. 1978. Outdoor Arizona
50(1): 5-7.

Elk Valley Rancheria

Personal Correspondence:

L. Housley, Spokesperson 1985

Morongo Reservation

Publications:

Andersen, K. 1984. Indian War Cry: Bingo!
Time 123 (January 2): 58.

Palm Springs Reservation

Publications:

Arrandale, T. 1984. American Indian Economic
Development. Editorial Research Reports
1(February 17): 127-143.

Cook, J. 1984. A deal is a deal. Forbes
134 (October 1): 26-33.

Booklets:

Native American Directory 1982

Brochures:

The Story of the Palm Springs Reservation

Reports:

1962 Progress Report: Agua Caliente Band of
Mission Indians

Santa Rosa Rancheria

Questionnaire:

Santa Rosa Rancheria Questionnaire 1985Susanville Rancheria

Questionnaire:

Susanville Rancheria Questionnaire 1985Tule River Reservation

Questionnaire:

Tule River Reservation Questionnaire 1985

Information on tourism was obtained from ten of the 54 queried California reservations. This does not include the Barona Tribe. As federal status was unknown, no questionnaire was sent to Barona Reservation. Hoopa Reservation, the largest in California did not respond.

NEVADA

Duck Valley Reservation

Brochures:

Fishing/Camping Guide: Duck Valley Indian Reservation

Questionnaire:

Duck Valley Reservation Questionnaire 1985Fallon Reservation

Personal Correspondence:

E. Mose, Nevada Indian Commission Executive Director
1985

Questionnaire:

Fallon Reservation Questionnaire 1985

Las Vegas Paiute Reservation

Personal Correspondence:

D.C. Wilcox, BIA Field Representative 1985

Moapa Reservation

Personal Correspondence:

D.C. Wilcox, BIA Field Representative 1985

Questionnaire:

Moapa Reservation Questionnaire 1985Pyramid Lake Reservation

Questionnaire:

Pyramid Lake Reservation Questionnaire 1985Walker River Reservation

Personal Correspondence:

E. Mose, Nevada Indian Commission Executive Director 1985

Questionnaire:

Walker River Reservation Questionnaire 1985Washoe Reservation

Questionnaire:

Washoe Reservation Questionnaire 1985Yerington Reservation

Questionnaire:

Yerington Reservation Questionnaire 1985Yomba Reservation

Questionnaire:

Yomba Reservation Questionnaire 1985

Information on tourism was obtained from nine of the 18 queried Nevada reservations.

NEW MEXICO

Acoma Pueblo

Publications:

- Arrandale, T. 1984. American Indian Economic Development. Editorial Research Reports 1 (February 17): 127-143.
- Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.
- Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.
- _____. 1978a. In Search of Indian America. Retirement Living 17: 21-27.

Unpublished Papers:

- Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials

Cochiti Pueblo

Publications:

- Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

- Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials

Isleta Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Isleta Pueblo
Pueblo Indian Fiestas, Dances and Ceremonials

Jemez Pueblo

Publications:

Highwater, J. 1975. Fodor's Indian America.
Ed. Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Jemez Pueblo
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Pueblo of Jemez and Holy Ghost Campground/Dragon Fly Campground

Questionnaire:

Jemez Pueblo Questionnaire 1985

Jicarilla Apache Reservation

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Highwater, J. 1975. Fodor's Indian America. Ed.
Eugene Fodor. New York: David McKay Company, Inc.

Tiller, V.E. 1983. The Jicarilla Apache Tribe:
A History, 1846-1970. Omaha: University of
Nebraska Press.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New
Mexico. Unpublished paper. Santa Fe: New Mexico
State Office of Indian Affairs.

Booklets:

Jicarilla Apache Reservation: Mountain Beauty in
Northern New Mexico

Brochures:

The Lands of the Jicarilla Apache

Questionnaire:

Jicarilla Apache Reservation Questionnaire 1985

Laguna Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New
Mexico. Unpublished paper. Santa Fe: New Mexico
State Office of Indian Affairs.

Booklets:

Laguna Pueblo
Pueblo Indian Fiestas, Dances and Ceremonials
Pueblo of Laguna

Questionnaire:

Laguna Pueblo Questionnaire 1985

Mescalero Apache Reservation

Publications:

Arrandale, T. 1984. American Indian Economic Develop-
ment. Editorial Research Reports 1 (February 17):
127-143.

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Gibson, D. 1984. Mescalero's Strategy Proves Successful. The Source (Santa Fe). December. p. 1,4,5.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

MacDougall, W.L. 1982. Apaches Make Their Peace With Modern World. U.S. News and World Report 92(April 5): 64-65.

Olson, J.S., and Wilson, R. 1984. Native Americans in the Twentieth Century. Provo: Brigham Young University Press.

Reardon, M. 1981. Indian Country. Mainliner (United Airlines). July. n.p.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Inn of the Mountain Gods Directory of Resort Services and Tariff May-October 1985
Inn of the Mountain Gods Resort Magazine Winter/Spring 1984-85

Brochures:

Big Game Hunting/Fishing/Recreational Areas 1985

Personal Correspondence:

V. Tang, BIA Acting Superintendent 1985

Nambe Pueblo

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976

Questionnaire:

Nambe Pueblo Questionnaire 1985

Picuris Pueblo

Publications:

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976

Pojoaque Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos

Ramah Reservation

Questionnaire:

Ramah Reservation Questionnaire 1985

Sandia Pueblo

Publications:

Andersen, K. 1984. Indian War Cry: Bingo! Times 123 (January 2): 58.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials

Questionnaire:

Sandia Pueblo Questionnaire 1985

San Felipe Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials
San Felipe Pueblo

San Ildefonso Pueblo

Publications:

Highwater, J. 1975. Fodor's Indian America. Ed.
 Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New
 Mexico. Unpublished paper. Santa Fe: New Mexico
 State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976

San Juan Pueblo

Publications:

Highwater, J. 1975. Fodor's Indian America. Ed.
 Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New
 Mexico. Unpublished paper. Santa Fe: New Mexico
 State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976

Santa Ana Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials
Santa Ana Pueblo

Santa Clara Pueblo

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976

Questionnaire:

Santa Clara Pueblo Questionnaire 1985

Santo Domingo Pueblo

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials
Santo Domingo Pueblo

Taos Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Brochures:

Eight Northern Indian Pueblos 1976
Taos New Mexico

Tesuque Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Nambe Pueblo 1983
Pueblo Indian Fiestas, Dances and Ceremonials

Zia Pueblo

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Booklets:

Pueblo Indian Fiestas, Dances and Ceremonials
Zia Pueblo

Zuni Pueblo

Publications:

Bahti, T. 1973. Southwestern Indian Tribes. Las Vegas: KC Publications.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Unpublished Papers:

Cohen, J. 1980. Four Winds: Indian Peoples of New Mexico. Unpublished paper. Santa Fe: New Mexico State Office of Indian Affairs.

Information on tourism was obtained from all New Mexico reservations.

UTAH

Uinta-Ouray Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest. Albuquerque: University of New Mexico Press.

Highwater, J. 1975. Fodor's Indian America. Ed. Eugene Fodor. New York: David McKay Company, Inc.

Koon, B. 1978. Great White Father Is Big Loss Leader. Wall Street Journal. April 21. p. 1,31.

Reardon. M. 1981. Indian Country. Mainliner (United Airlines). July. n.p.

Utah Paiute Reservation

Personal Correspondence:

D.C. Wilcox, BIA Field Representative 1985

Information on tourism was obtained from all Utah Indian reservations.

THE PACIFIC NORTHWEST REGION

IDAHO

Coeur d'Alene Reservation

Booklets:

Native American Directory 1982

Questionnaire:

Coeur d'Alene Reservation Questionnaire 1985

Nez Perce Reservation

Publications:

U.S. Dept. of the Interior, National Park Service.
1983. Nez Perce Country: National Park Handbook 121.
Washington, D.C. : Division of Publications, National
Park Service.

Booklets:

Native American Directory 1982

Information on tourism was obtained from two of the four queried Idaho Indian reservations.

OREGON

Grand Ronde Reservation

Publications:

Kight, P. 1983. The Grand Rondes: claiming the future.
Corvallis Gazette-Times. October 23. p.3.

Siletz Reservation

Publications:

Harper, L. 1985. Siletz Tribe for real now.
Corvallis Gazette-Times. November 29. p. A1.

Questionnaire:

Siletz Reservation Questionnaire 1985

Umatilla Reservation

Publications:

Jenning, S. 1985e. Bingo games help Umatillas buy
 land back. The Oregonian. February 5 p. D6.

Reports:

Overall Economic Development Plan: Report and Program
 Projection 1977

New Steps 1978 Overall Economic Development Plan:
 Report and Program Projection

Warm Springs Reservation

Publications:

Boyer, D.S. 1979. Warm Springs Indians Carve Out
 a Future. National Geographic 155: 494-505.

Highwater, J. 1978b. In Search of Indian America.
Retirement Living 18: 38-41.

Jenning, S. 1985a. Reservation management jobs
 sought. The Oregonian. February 4. p. D8.

_____. 1985c. Tribes prospering with strong
 business leadership. The Oregonian. February 4.
 p. D8.

McAlister, W. 1973. BIA-Warm Springs partnership
 works. Corvallis Gazette-Times. April 7. p. 5.

Olson, J.S., and Wilson, R. 1984. Native Americans
 in the Twentieth Century. Provo: Brigham Young
 University Press.

Reardon, M. 1981. Indian Country. Mainliner (United Airlines). July. n.p.

The People of Warm Springs: Profile: The Confederated Tribes of the Warm Springs Reservation of Oregon.
1984. Warm Springs: Confederated Tribes of the Warm Springs Reservation of Oregon.

Brochures:

Kah-Nee-Ta Rates and Accommodations 1985

Personal Correspondence:

L.E. Pitt, Jr., Tribal Appellate Judge/Fisheries Technician 1985

N.M. Rowe, Warm Springs Culture and Heritage Director 1985

Questionnaire:

Warm Springs Reservation Questionnaire 1985

Reports:

The Confederated Tribes of the Warm Springs Reservation of Oregon: 1982 Annual Report

The Confederated Tribes of the Warm Springs Reservation of Oregon: 1983 Annual Report

Leaflets:

We've been arranging successful meetings for over 3,000 years.

On Site Interviews:

A. Lucas, Kah-Nee-Ta Resort Social Director 1985

Information on tourism was obtained from three of the four queried Oregon reservations. This does not include the Grand Ronde Reservation.

WASHINGTON

Colville Reservation

Unpublished Papers:

Flood, D.J., and Associates. 1975. Tourism
Development Program for the Colville Reservation.
Unpublished paper. Los Angeles: David Jay Flood
and Associates, Inc.

Questionnaire:

Colville Reservation Questionnaire 1985

Hoh Reservation

Questionnaire:

Hoh Reservation Questionnaire 1985

Jamestown Klallam Reservation

Questionnaire:

Jamestown Klallam Reservation Questionnaire 1985

Makah Reservation

Brochures:

Makah Museum
Neah Bay

Questionnaire:

Makah Reservation Questionnaire 1985

Muckleshoot Reservation

Brochures:

Welcome to Muckleshoot Indian Bingo 1985

Nooksack Reservation

Personal Correspondence:

H. Williams, Tribal Affairs Director 1985

Puyallup Reservation

Questionnaire:

Puyallup Reservation Questionnaire 1985Quileute Reservation

Questionnaire:

Quileute Reservation Questionnaire 1985Quinault Reservation

Booklets:

Quinault Indian Nation 1985

Personal Correspondence:

J. Storm, Department of Natural Resources 1985

Questionnaire:

Quinault Reservation Questionnaire 1985Shoalwater Bay Reservation

Questionnaire:

Shoalwater Bay Reservation Questionnaire 1985Spokane Reservation

Brochures:

The Spokane Tribe of Indians

Personal Correspondence:

L. De Noyer Walks On Top, Grantswriter 1985

Questionnaire:

Spokane Reservation Questionnaire 1985Squaxin Island Reservation

Questionnaire:

Squaxin Island Reservation Questionnaire 1985

Swinomish Reservation

Publications:

U.S. Department of the Interior, Bureau of Indian Affairs. 1981. 1980 Annual Report. Portland: Area Office Bureau of Indian Affairs.

Tulalip Reservation

Brochures:

Bingo: Biggest and Best

Personal Correspondence:

M. Flores, Administrative Assistant 1985

Questionnaire:

Tulalip Reservation Questionnaire 1985

Yakima Reservation

Publications:

Nipo Stronghart's legacy...Yakima cultural center.
1980. Sunset 165: 68-69.

Brochures:

Yakima Indian Nation Cultural Center: Unique Original and Yakima

Questionnaire:

Yakima Reservation Questionnaire 1985

On Site Interviews:

V.M. Adams, Museum Curator 1985

Information on tourism was obtained from 15 of the 26 queried Washington reservations.

THE ROCKY MOUNTAIN WEST

COLORADO

Southern Ute Reservation

Publications:

Dutton, B.P. 1983. American Indians of the Southwest.
Albuquerque: University of New Mexico Press.

Brochures:

Pino Nuche Pu-ra-sa Motel and Southern Ute Tourist
Center

Lake Capote

Personal Correspondence:

E. Morlan, Economic Development Director 1985

Questionnaire:

Southern Ute Reservation Questionnaire 1985

Information on tourism was obtained from
one of the two queried Colorado reserva-
tions.

MONTANA

Blackfeet Reservation

Booklets:

Blackfeet Country: A Guide to the Blackfeet Indian
Reservation 1982

Tour of Historic Sites: Blackfeet Indian Reserva-
tion, Montana.

Brochures:

Blackfeet Country
Blackfeet Fish, Wildlife and Parks Department:
Non-Member Sportsmen Regulations
Museum of the Plains Indian

Questionnaire:

Blackfeet Reservation Questionnaire 1985

Reports:

Blackfeet Agency 1984
Section I: Background Data on Blackfeet Reservation

Maps:

Montana Highway Map 1986

Crow Reservation

Publications:

Highwater, J. 1978b. In Search of Indian America.
Retirement Living 18: 38-41.

Booklets:

Plenty Coups State Monument

Maps:

Montana Highway Map 1986

Fort Belknap

Questionnaire:

Fort Belknap Reservation Questionnaire 1985

Leaflets:

Pow Wow Trail 1985

Fort Peck Reservation

Questionnaire:

Fort Peck Reservation Questionnaire 1985

Leaflets:

Pow Wow Trail 1985Northern Cheyenne Reservation

Booklets:

Northern Cheyenne Tribe and Reservation 1984

Questionnaire:

Northern Cheyenne Reservation Questionnaire 1985Rocky Boy Reservation

Publications:

Highwater, J. 1975. Fodor's Indian America. Ed.
Eugene Fodor. New York: David McKay Company, Inc.

Leaflets:

Pow Wow Trail 1985

Information on tourism was obtained from six of the eight queried Montana reservations. No current information was obtained for the Flathead Reservation whose reservation is largely occupied by non-Indians.

WYOMING

Wind River Reservation

Publications:

Planning Support Group. 1978. American Indian Tribes of Montana and Wyoming No. 262. Billings: Area Office Bureau of Indian Affairs.

Information on tourism was obtained from all Wyoming reservations.