TRIBAL DIGITIZATION PRIORITIES AND CHALLENGES

- culturally sensitive materials
 - differential access
- want to provide multiple narratives
- infrastructure needs
 - collaboration
 - funding

FUNDING OPTIONS

- National Parks Service
- IMLS
 - basic grants: \$6-8,000, small projects, infrastructure
 - enhancement grants: larger projects: \$150,000
- NEH
 - Humanities Collections and References (\$150,000 ++)
 - planning (\$40,000-75,000)



Yakama tribal path





Features

Get Mukurtu

Community

About

Wiki

Mukurtu CMS

MOOK-oo-too: the free, mobile and open source platform for managing and sharing digital cultural heritage, built for indigenous communities, archives, libraries and museums.







Yakama



Yakamas have lived in Central and South Central Washington since time imemorial. They are one segment of several tribes comprising the Plateau culture of Native Americans in the Northwestern United States.

Yakamas continue spiritual practices like the sweat house cleansing in preparation for traditional life way activities like medicine food gathering and participating in seasonal first-food feasts of thanks and respect to other beings with whom we share Mother Earth. Yakamas continuously strive to keep these life-way laws handed down from the Creator.



Listen to Yakama welcome



Umatilla



We are the Natitayt (The People). We exercise our national sovereignty and preserve our cultural lifeways. We live in balance with the land as dictated by our traditional teachings. We acknowledge the wisdom of our elders and spiritual leaders. We are accountable to the Creator. As long as the earth shall last, there will be life. Our life is the land. We are the Cayuse, Umatilla and Walla Walla.



Listen to Umatilla welcome



Coeur d'Alene



hu, ku ch-n'ułkhw. The ancestral territory includes almost 5,000,000 acres of what is now north Idaho, eastern Washington and western Montana. Coeur d'Alene Indian villages were numerous and permanent, each village and the people there had a distinct name in the ancestral language. Collectively, members today call themselves, "Schitsu'umsh," meaning "Those Who Are Found Here."



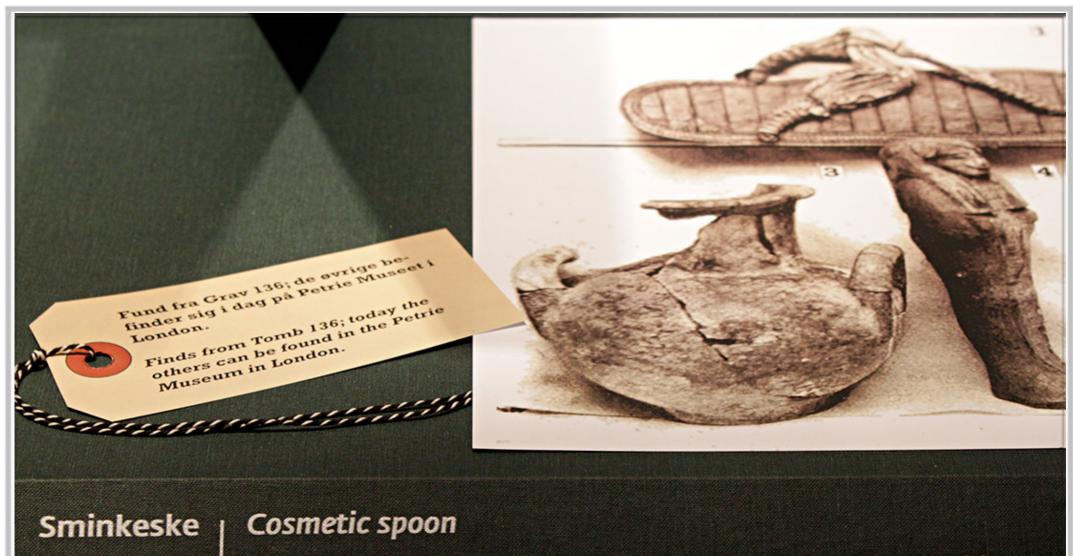
Listen

to Coeur d'Alene welcome



Explore

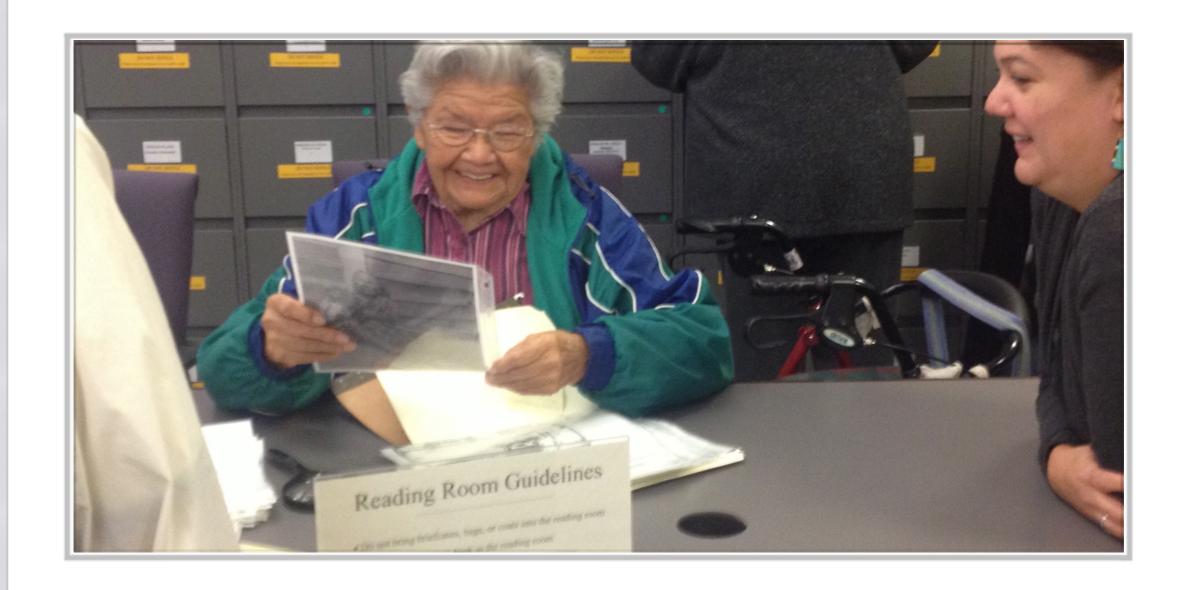
Coeur d'Alene tribal path



Sminkeske en høj kegle t til "skeen". 90-1352 f.Kr.

Naked young woman holding a bowl with a tall cone of fragrar ointment. There was once a lid belonging to the "spoon".

Wood. 18th Dynasty, Amenhotep III, c. 1390-1352 BC.



OPENING ARCHIVES





This portal is a gateway to the cultural materials of Plateau peoples that are held in Washington State University's Libraries, Manuscripts, Archives and Special Collections (MASC), the Museum of Anthropology and by national donors. The collections represented here have been chosen and curated by tribal consultants working in cooperation with University and Museum staff. Click on the "About" tab for more details.



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Explore Yakama tribal path

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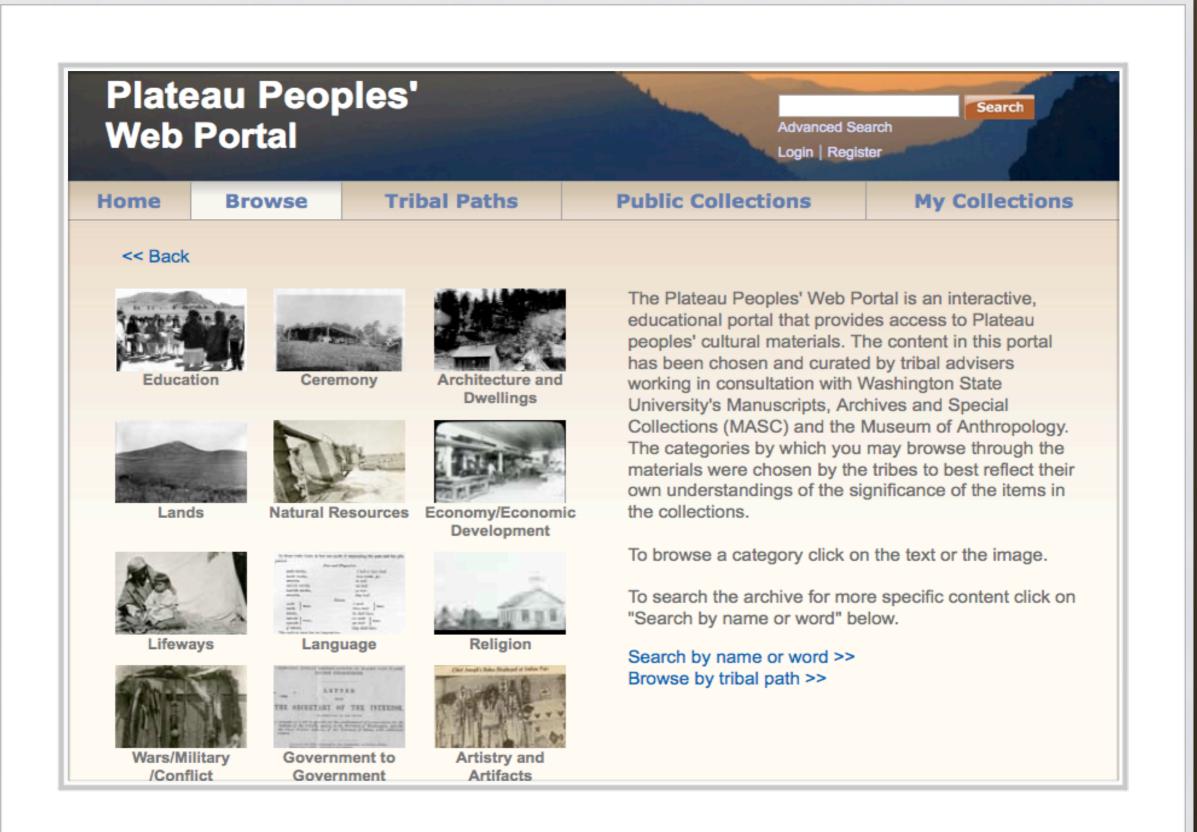
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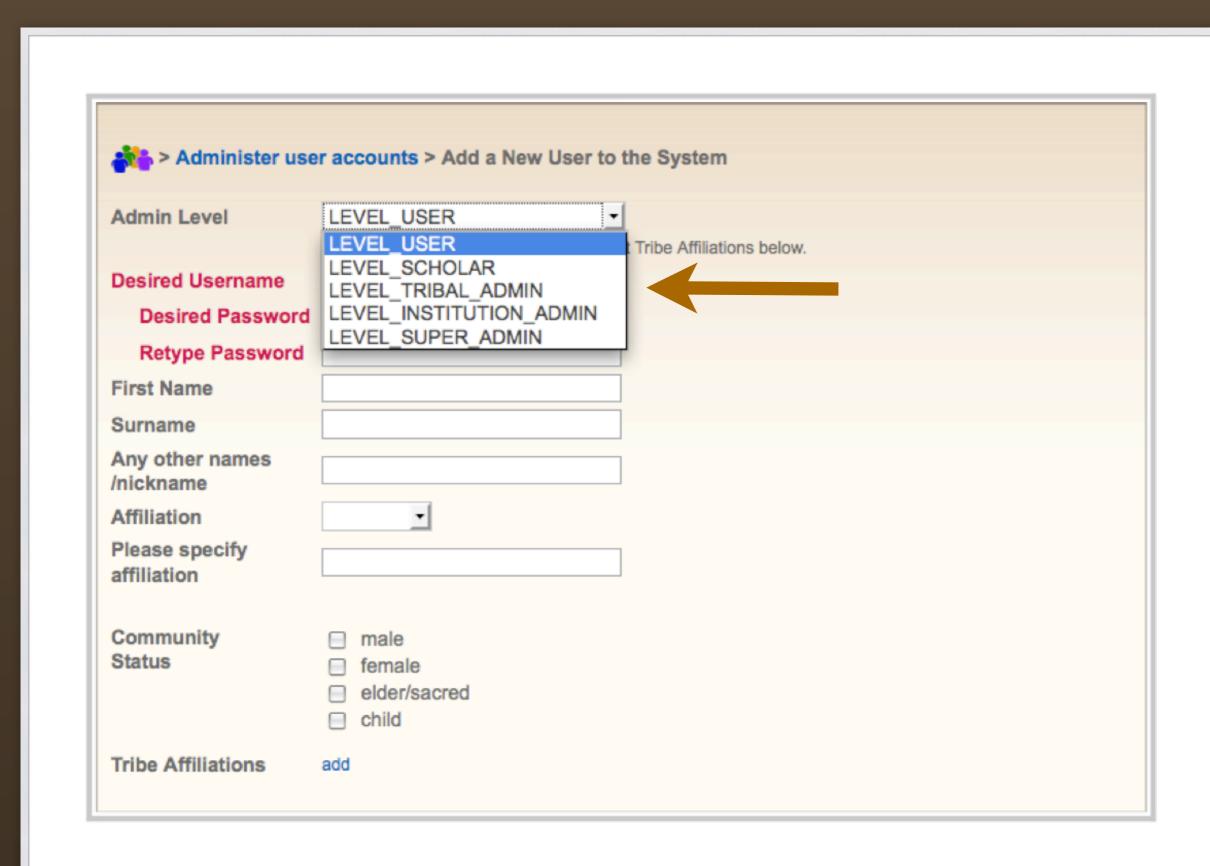
to Coeur d'Alene welcome

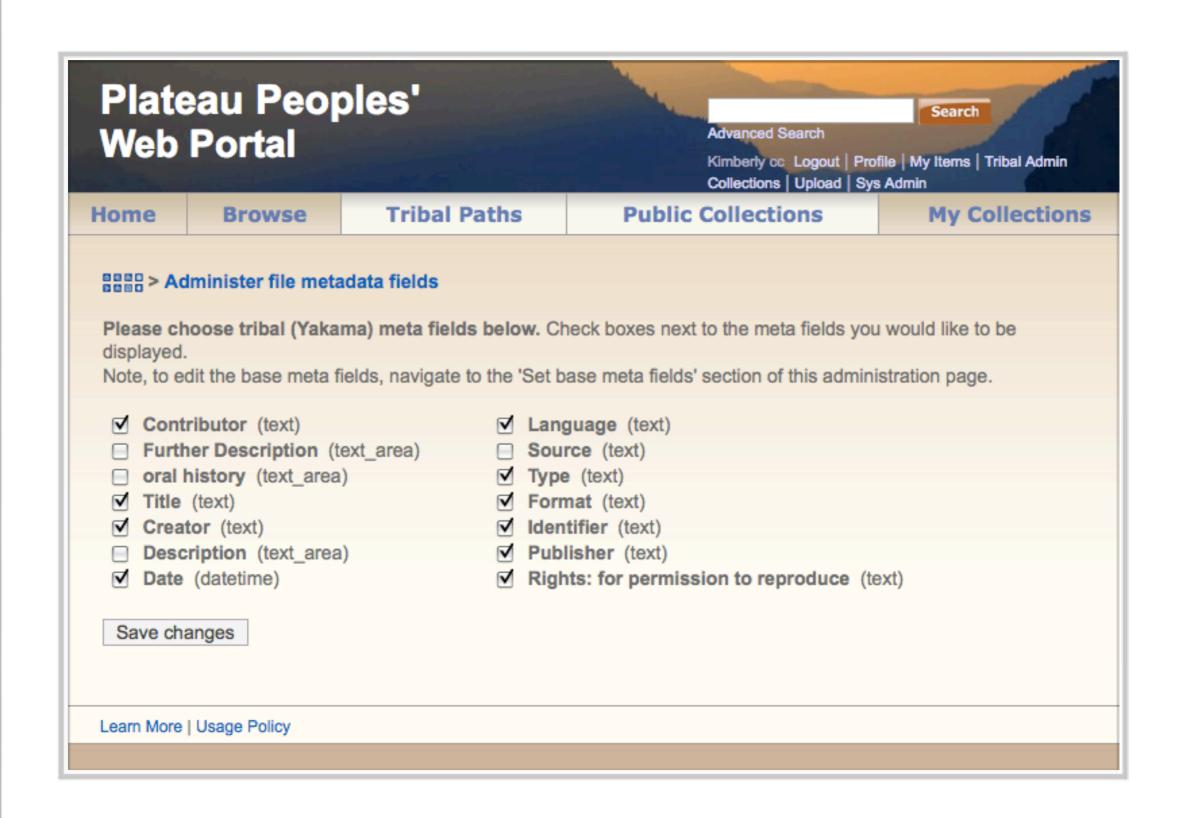


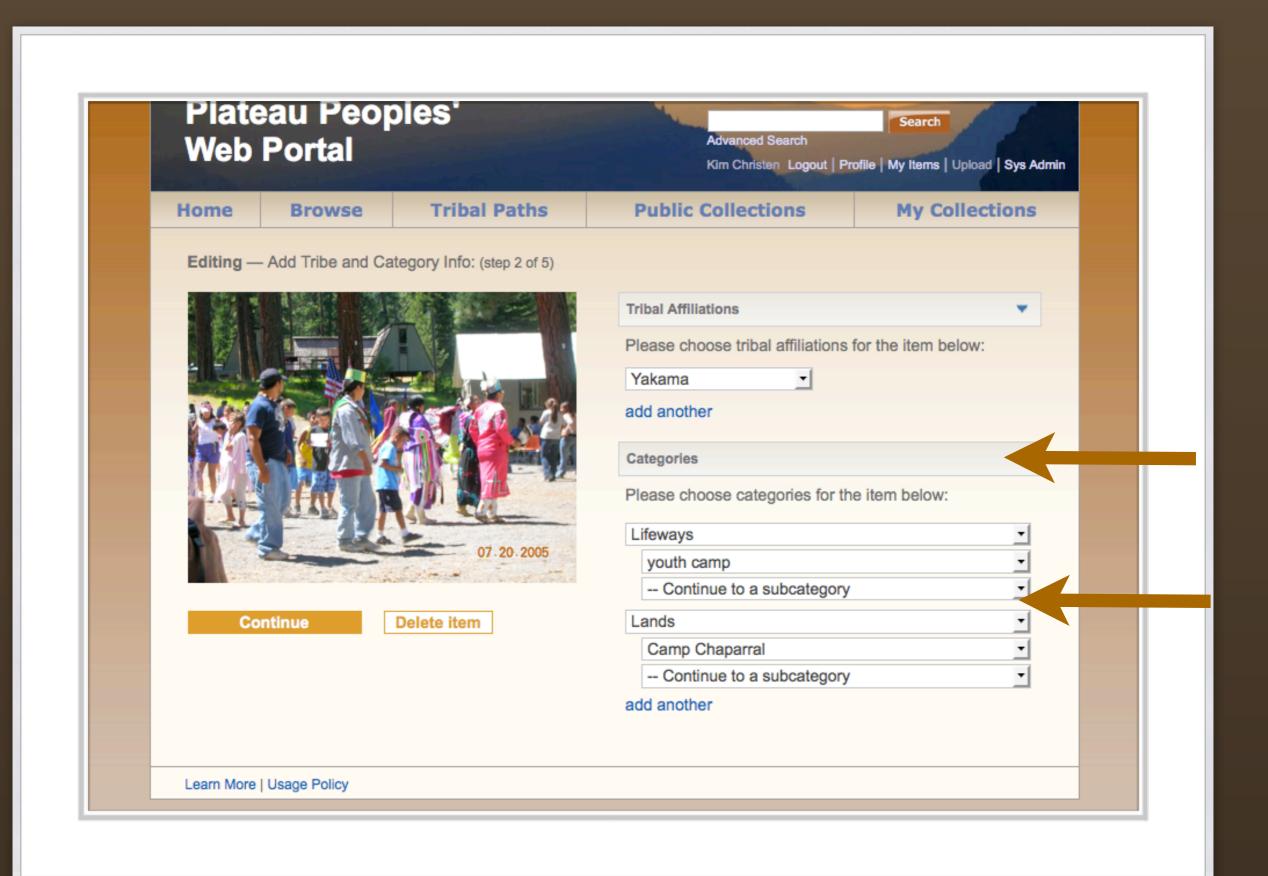
Explore

Coeur d'Alene tribal path

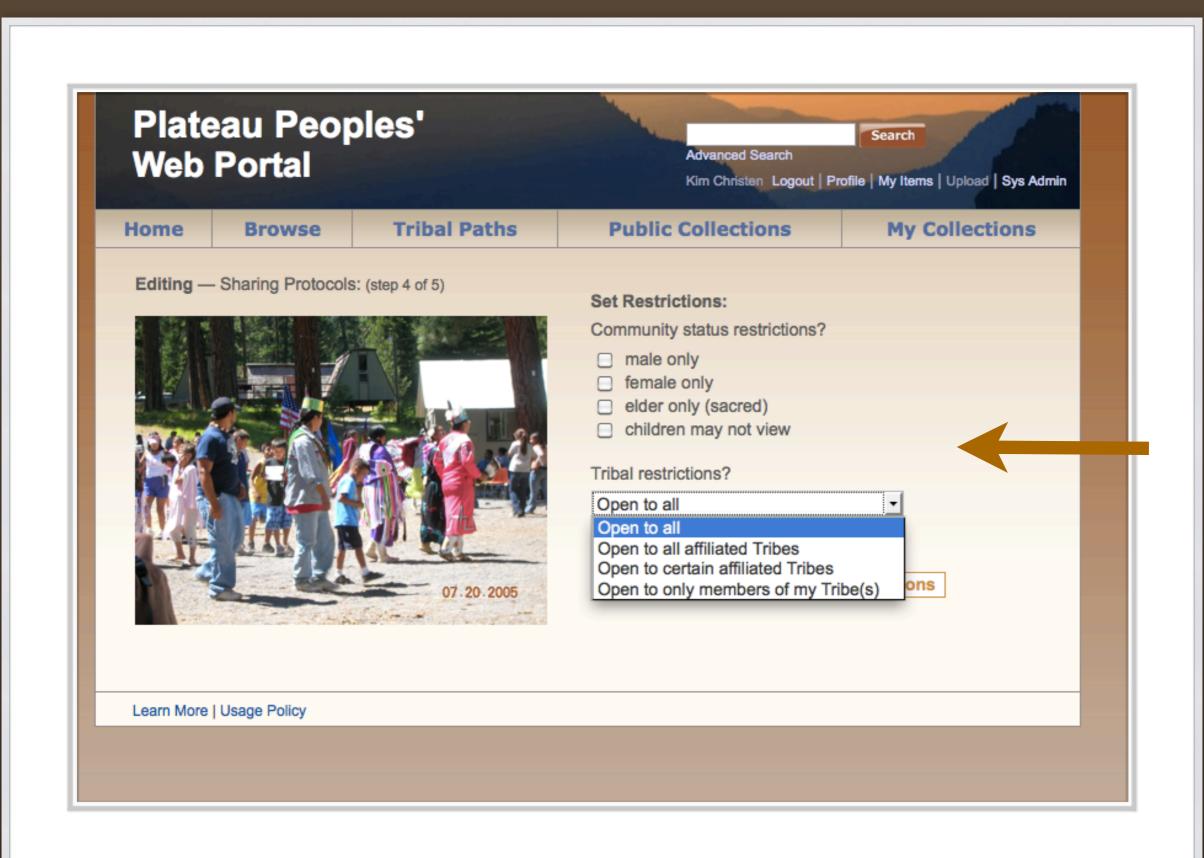


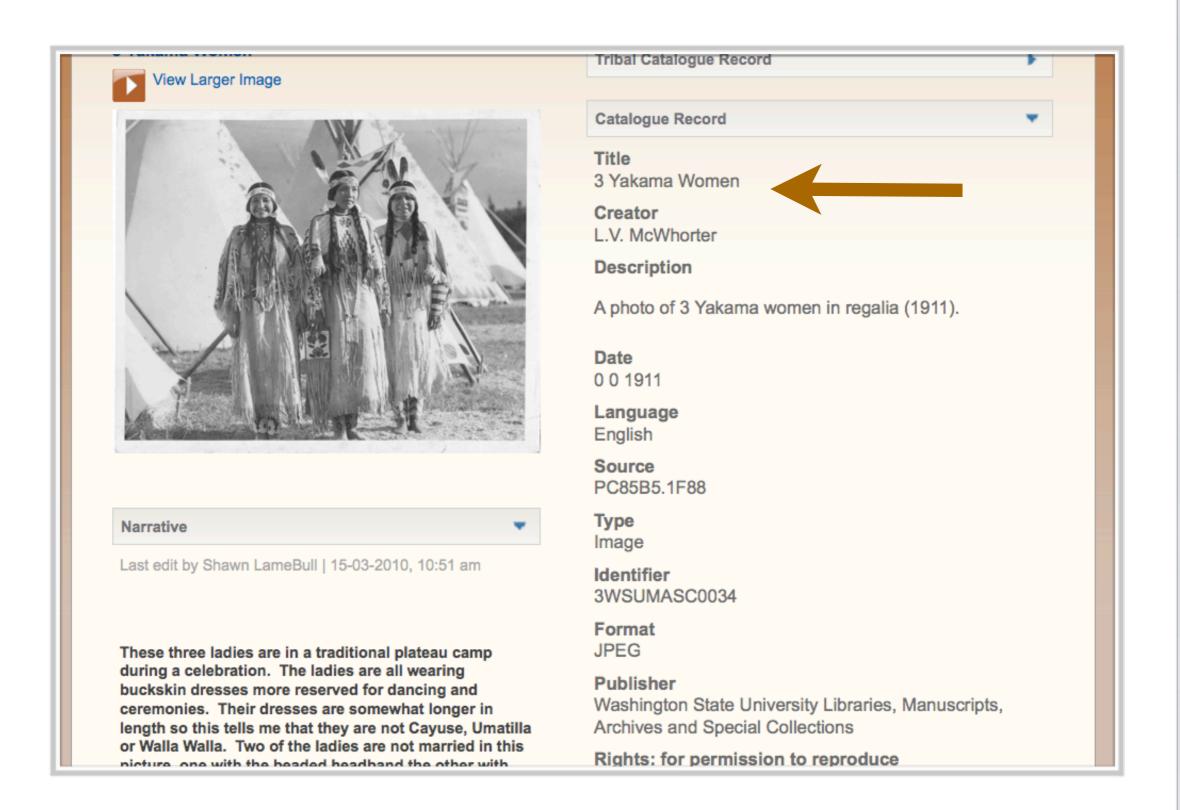














These three ladies are in a traditional plateau camp during a celebration. The ladies are all wearing buckskin dresses more reserved for dancing and ceremonies. Their dresses are somewhat longer in length so this tells me that they are not Cayuse, Umatilla or Walla Walla. Two of the ladies are not married in this picture, one with the beaded headband the other with the headband and one eagle feather. The lady on the end wearing two feathers in her headband would draw the conclusion she is married in my beliefs and customs. I have a strong feeling that the first lady is Virginia Beavert/Yakama. Jolena Tillequots, Yakama

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Ceremony

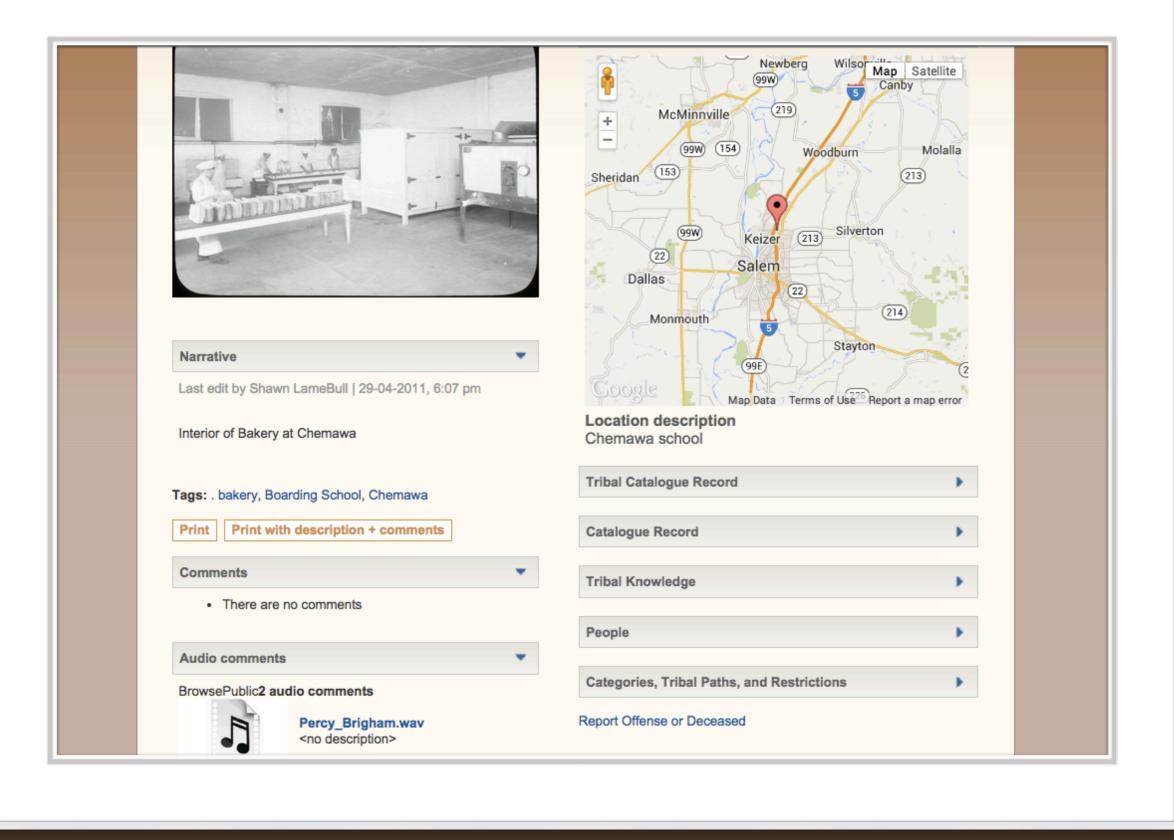
Young woman would wear these during the feast time with their hats (patlupah) and serve their traditional foods of roots and berries. If they were participating in a funeral it would be a sign of respect for the individual that had passed.

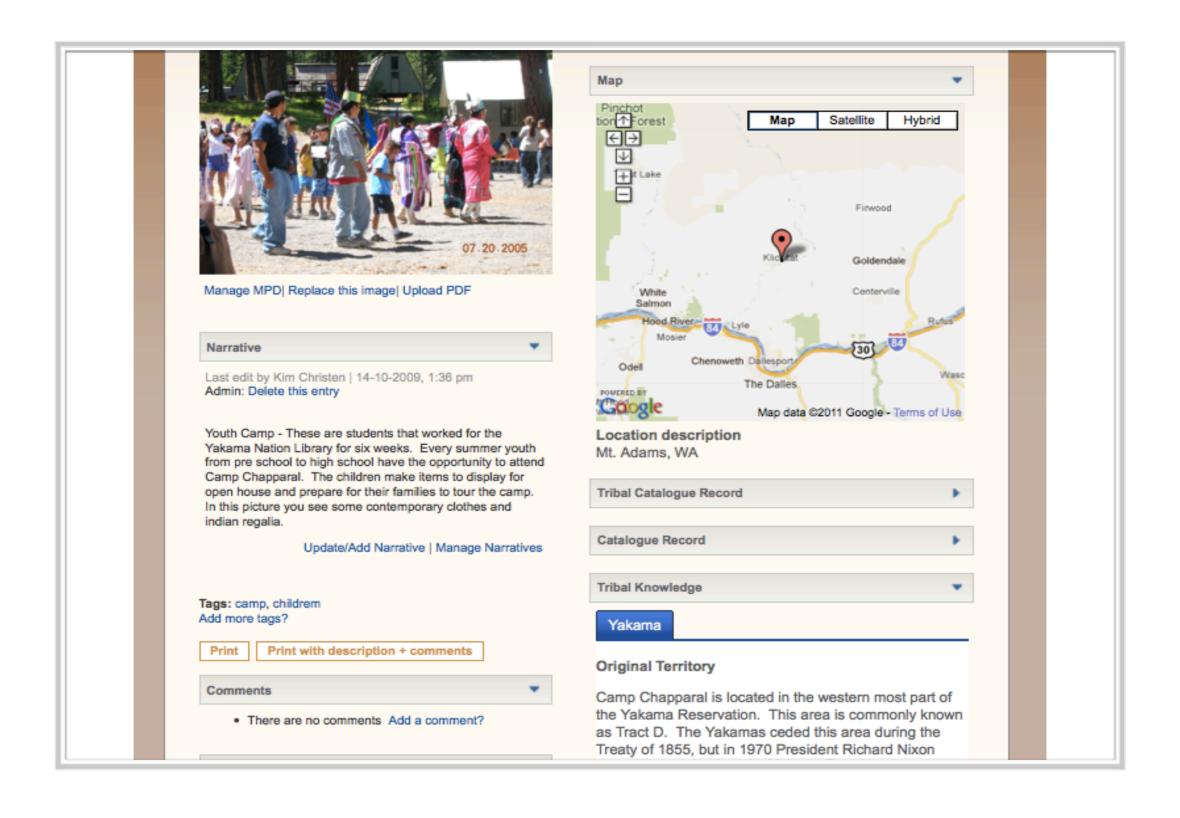
Daily Life

In a young womans' daily life she would wear a cotton wingdress. By wearing the fully beaded buckskin dresses they are at a celebration where dancing is involved.

Education

While not all children were taught the basics of education, they were able to help in putting the designs on their materials. Most woman today draw out their design and color scheme. I was always told that mothers and grandmothers would just bead and envision their final project.







Yakama tribal path

