

**Background:** The Fort Sill Chiricahua/Warm Springs Apache Cultural Programs Library and Archive is located in our tribal headquarter offices, just north of Apache, Oklahoma in rural Caddo County, southwest Oklahoma. The Fort Sill Chiricahua/Warm Springs Apache tribe (hence, Fort Sill Apache, FSA, or “the tribe”) has 804 enrolled tribal members. Regional Kiowa-Comanche-Apache (KCA), Wichita-Caddo-Delaware (WCD), and Cheyenne and Arapaho (C&A) reservations disappeared after 19<sup>th</sup> century Dawes Act land seizures, so our community originally lived on small land allotments sprinkled across southwest Oklahoma. We also maintain a 30-acre reservation in our ancestral homelands, near Deming, New Mexico. Tribal members also live throughout the nation. So, the Fort Sill Apache Cultural Program Office and Library serves a decentralized community and, particularly, those members living within the Oklahoma tribal jurisdictional area including nearby Caddo, Comanche, and Grady counties. This proposal focuses solely on southwest Oklahoma services.

Fort Sill Apaches were originally southern Athabaskan people that lived in and shared culture with the Apache, Navajo, and other Native southwest people. US General Nelson Miles seized our ancestors as prisoners of war in 1886 to compel Geronimo’s subsequent capture, however. They were imprisoned in Pensacola and Saint Augustine, Florida; Mount Vernon Barracks, Alabama; and finally, at the Fort Sill Military Reservation in southwest Oklahoma for 28 years. The Apache prisoners of war separated in 1913 when the majority population relocated to the Mescalero reservation, New Mexico. The minority population of 80 predominantly Chihene/Warm Springs Apaches remained imprisoned until 1914, when we were provided allotments to grow families and community in southwest Oklahoma.

Today known as the Fort Sill Apaches, we are a small, southwest Apache tribe exiled in a predominantly Plains (KCA and C&A) and Eastern Woodlands (WCD) cultural region. Fluency in our Chihene/Chokonen Apache dialect ended in the 1990s with the passing of imprisonment-era survivors. There are numerous 20<sup>th</sup> century histories and anthropological writings about the Apache prisoners of war, with much focus on “Chiricahua” culture or the widely-known former prisoner, Geronimo. But, we are not all “Chiricahua,” or Geronimo’s “people.” The important thing about our tribal library and archival collection is: Fort Sill Apache audio recordings, photographs, artworks, and documents tell an important story history books have not addressed. As a small community, though, we preserve our significant cultural heritage for our tribe first, before strategically opening it to broader regional and national access, awareness, and pride.

Tribal historian Michael Darrow developed early Cultural Programs office infrastructure in 1986, established formal Business Committee approval in 2006, and continues to direct growth strategy. The Cultural Programs Library and Archive is run by Cultural Coordinator Brent Buckner and offers basic library services to the tribe members, but also makes specialized recorded sound, photographs, documents, and artworks available for both local circulation via special projects and research. The Library and Archives are open Monday through Friday, from 9 a.m. to 4:30 p.m. It serves regional tribal members, generally, and headquarter office staff, secondary-to-college-age students, and retirement-age elders visiting daily nutrition center lunches, specifically.

**1. Project Justification:** It is the FSA Cultural Programs Office’s 2022-2024 IMLS Enhancement grant goal to promote FSA tribal access to digital cultural heritage (i.e. “advance collections stewardship and access”) and to support community collaboration and institutional

**5. Narrative**—Community Engagement/Preservation and Revitalization

outreach (i.e. “strengthen community engagement”). This project aims to promote FSA tribal member access to Cultural Programs collections through the following activities:

- 1) *Support the sharing of language-based revitalization* content within the FSA community by reorganizing and revising the *Ndé Bizaa Nahizaa* (“Apache Language, Our Language”) linguistic text; then, edit and pair corresponding restored audio (completed under IMLS 2018-2020 and 2020-2022) with text to assist tribe-member acquisition of language pronunciation;
- 2) *Support the development of strategic partnerships* within and outside the FSA tribe by hosting advice-and-consent meetings with recorded sound collection donators to review the contents of digitized collections, discuss ownership rights and public access, and explore strategic institutional partnerships for the long-term storage of and access to original analog and derivative digital master recordings;
- 3) *Support the preservation of unique content* by restoring language and music-based audio for future educational delivery within the community, and to train an affiliated Cultural Programs support team in the proper methods for digitizing and documenting audio according to current archival standards.

Our team identified these needs through 21-years collaborative work shared by the FSA Cultural Programs team including Brent Buckner and Michael Darrow; tribal administration including Lori Gooday Ware, Jeannette Mann, and Melissa Vail; and digital collection consultant T. Christopher Aplin. Since 2016, Cultural Programs and Aplin digitized historic analog instantaneous discs, reel-to-reels, and cassettes through GRAMMY Foundation/Museum and Council for Library Information Resources (CLIR) Recordings at Risk support.

IMLS supported our team from 2018-2020 as we prioritized digital recordings to support language revitalization efforts and created a strategic plan to provide for the long-term sustainability of digital collections. With the assistance of FSA tech staff and the NSF-funded OURRstore “cold” archive at the University of Oklahoma, IMLS 2020-2022 helped us achieve long-term preservation storage and baseline Cultural Programs workflows for collection sustainability. Both IMLS Enhancement periods also funded audio restoration.

That restored audio is now the foundation for Cultural Programs to give back to the FSA community by revising the FSA language packet text *Ndé Bizaa Nahizaa*. Written in and used since 1997, *Ndé Bizaa* is a fundamental community-based teaching text created by community-based linguist/language class instructor Michael Darrow. It is founded on 1980s research with one of the last fully fluent survivors of the Apache prisoners of war, a matriarch named Blossom Haozous (1893-1981). *Ndé Bizaa* also incorporates the linguistic input of former Tribal Chair Mildred Cleghorn (1910-1997) and was designed to give insight into and complement FSA understanding of Harry Hoijer’s important *Chiricahua and Mescalero Apache Texts* (1938).<sup>1</sup>

Mr. Darrow was the initiator of and present during linguistic sessions shared between his grandmother, Blossom, and linguists Ralph Cooley and Marie-Louise Liebe-Harkort. Linguistic sessions with Marie-Louise Liebe-Harkort, in particular, were documented both in the linguist’s hand-written field notes and on corresponding audio cassettes (the digitized content of which are now stored for long-term preservation in FSA digital collections). Much of Liebe-Harkort’s work

---

<sup>1</sup> Hoijer, Harry. 1938. *Chiricahua and Mescalero Apache Texts*. Chicago: University of Chicago Press.

**5. Narrative**—Community Engagement/Preservation and Revitalization

focused on the language of Blossom Haozous, but also featured the transcription and translation of recorded storytelling and music by her husband, Sam Haozous (1868-1957). This couple, their language, and the antiquity of their songs and stories represent a distinctive thread within the historical Chihene/Warm Springs Apache community descended from not only the great Mangus Coloradas (c. 1790-1863), but also Chiefs Loco and Victorio (circa 1870-1886), specifically, and former Apache prisoners of war community (“Chiricahua,” 1886-1914), generally. So, the *Ndé Bizaa Nahizaa* text and its linguistic contents have a unique and specific value for the Fort Sill Chiricahua/Warm Springs Apache community and this IMLS Enhancement grant.

Additionally, this grant will allow discussion about strategic partnerships between FSA recorded collections donators (please see the “List of Key Project Consultants and Staff” for more detail) and the FSA Cultural Programs Office, University of Oklahoma Western History Collection, Sam Noble Museum Native American Languages Program, and Library of Congress American Folklife Center. Various FSA families in the past donated historic documents, photos, and recorded materials to the OU Western History Collections, Oklahoma Historical Society, and Museum of the Great Plains—strategic archival relationships are an established FSA tradition. Advice-and-consent topics addressed with family donators include item-level discussion of recorded contents (general vs. family histories, or secular vs. sacred content); public vs. private accessibility (determined by nature of content); as well as options for Cultural Programs and/or strategic institutional partnerships for both original analog master preservation storage (e.g. discs and reels) and digital master-derivative access (for community-based and public research).

A secondary value of Aplin advice-and-consent includes on-going briefing of FSA administration and Cultural Programs staff about relevant linguistic and audio materials held in prominent institutions world-wide, including Northern Arizona University; the University of Oklahoma Western History Collection; the University of Indiana, Library of Congress American Folklife Center, and American Philosophical Society; as well as the Universität zu Kiel and Berliner Phonogramm Archiv, Germany. Each prominent archive maintains significant collections relevant to FSA and Apache prisoner of war history and, as a result, hold unique opportunity for future partnership.

With relevance to this collection identification and access work, Aplin will also continue on-going communications with linguist Marie-Louise Liebe-Harkort, Northern Arizona University, OU Western History Collections, and *possibly* the Universität zu Kiel to determine whether one of these sources can provide newer, fresher archival records dating from Liebe-Harkort’s circa-1980 fieldwork and/or any documentation currently missing from FSA Cultural Programs digital document collections. In addition, Aplin will seek communications with William Grosvenor Pollard, an Anadarko, Oklahoma-based scholar trained under pre-eminent Apachean anthropologist Morris Edward Opler. Pollard’s writings<sup>2</sup> show he interviewed prominent FSA leaders with memories dating back to the 19<sup>th</sup>-century American southwest. It is in the Cultural Programs Office and historical record’s best interest to determine if recorded audio and/or interview notes exist and, if so, how their long-term preservation might be secured.

Finally, this Enhancement grant will contribute to on-going restoration of FSA audio. A few language-based items remain prioritized for immediate restoration (e.g. Lew Kawaykla

---

<sup>2</sup> Pollard, William Grosvenor. 1965. “Structure and Stress: Social Change Among the Fort Sill Apache and their Ancestors, 1870-1960.” Master Thesis, University of Oklahoma, Norman; Pollard, William Grosvenor. 2018. *Maintaining Apache Identity: Responses to Change Among the Chiricahua and Warm Springs*. Anadarko: William Grosvenor Pollard.

**5. Narrative**—Community Engagement/Preservation and Revitalization

Collection word lists). But, restorations completed this grant cycle move beyond language-based storytelling and oral histories *into* language-based song. Moving into language-based music restoration will help us identify, cross-reference, and prioritize individual hymns, Fire Dance, Round, and Back-and-Forth songs to be used in support of the *Ndé Bizaa Nahizaa* language packet. *The importance of this work cannot be emphasized enough*: Language-based song recordings provide a *tremendously important* window into every-day Apache language,<sup>3</sup> history, songs, and musical language and genres carried from the American southwest by the Apache prisoners of war at the conclusion of the Apache Wars in 1886. These recordings redefine American history and strike at the heart of how we imagine “the West.”

Restoration efforts focus on digital preservation master files derived from instantaneous disc original master recordings. At the time of her work, Liebe-Harkort migrated mid-century wax discs to cassette, carefully numbering and cataloguing disc contents, and documenting their linguistic contents in both handwritten field notes. Liebe-Harkort then selected prominent song selections for further assessment and typed them up into a formal translation for the tribe—this material became what is called the “Dedication Tape,” an Apachean “mixtape” created to commemorate a circa-1980 Allan Houser sculpture installation at the tribal headquarters. Our aim here is to restore 1<sup>st</sup>-generation disc-derived digital preservation masters to recreate the “Dedication Tape,” providing us with the most technologically advanced, highest resolution (24-bit/96kHz) audio derivations of these important songs. These restorations will be paired with Liebe-Harkort’s reformatted linguistic support data, cross-checked with original handwritten field notes, and integrated into *Ndé Bizaa*, as appropriate.

The “Dedication Tape” represents, however, a small 13-song subsection of Liebe Harkort’s 32-total song translations available in her field notes. Our team will therefore review the remaining song selections, prioritize based on historic significance of linguistic content, and seek audio restoration for the remaining 19-songs thus far undeveloped. All Liebe-Harkort source-recordings and handwritten linguistic transcriptions will be correlated and reformatted for *Ndé Bizaa* inclusion. Liebe-Harkort data consolidation will help our team pave the path for a parallel future FSA project proposed by Tribal Chair Lori Gooday Ware: “10-songs Every Fort Sill Apache Should Know.”

This proposed *language revitalization* project serves Fort Sill Apache community members—predominantly those adult learners attending language classes, but also including distance-learning tribal members, and elders—with tangible access to linguistic knowledge and restored audio made possible during earlier rounds of IMLS activity. It will permit the Cultural Programs team to explore possibilities for self-publication, an increasingly common practice for tribes concerned with maintaining sovereignty over cultural heritage. This could entail anything as simple as creating an editable Word file capable of print-out at Kinko’s, to more professional options including print-on-demand publishing with McNaughton & Gunn, in Michigan (as recommended by editorial contacts at UCLA’s American Indian Studies Center publications). Self-publication will also entail some discussion of the Mukurtu Collection Management System (CMS), a prominent online digital exhibition portal that will allow the Fort Sill Apache tribe to deliver digital cultural heritage to members not only in the southwest Oklahoma regional service area, but also for tribal members across the nation.

---

<sup>3</sup> Darrow recalls Liebe-Harkort noted that lyrics in Apache songs “are all grammatically accurate” (personal communication, July 30, 2020).

Refinement and expansion of this earlier *Ndé Bizaa Nahizaa* text is a first step at expanding FSA tribal language knowledge. In this project, we draw on the oldest, most historically significant audio and linguistic notes available to expand FSA language within a realistically achievable goal: Processing and maximizing use of Marie-Louise Liebe-Harkort-derived materials to support FSA language programs. This project will “put the house in order,” laying the groundwork for bolder future projects incorporating data from an anxiously awaited NSF-DLI grant (decision pending); from other FSA tribal members and related Mescalero-based contacts and kin; collaboration with Apachean linguist Willem de Reuse and the Language Conservancy; as well as with more distant linguistic communities successful at building linguistic capacity (e.g. Anton Treuer and Ojibwe language programs at Bemidji State University). We are beginning to grow FSA linguistic capacity with this project.

**2. Project Work Plan:** We propose a 2-year preservation and revitalization project to achieve three (3) goals: 1) revise the *Ndé Bizaa Nahizaa* language text, 2) provide advice-and-consent consultation with tribal members to review recorded collection contents and discuss opportunities for institutional partnerships, and 3) continue restoration of select language-based word lists, as well as language-based music digital audio files for development as language revitalization material. Achieving these goals aids an eligible Native American library to expand linguistic knowledge of a distinctive Chihene/Warm Springs dialect and more general Chokonen/Apache prisoner of war language, history, and musical practices.

**First**, our team will revise the *Ndé Bizaa Nahizaa* language book. A 58-page teaching text, *Ndé Bizaa* documents a dormant Chihene/Warm Springs dialect and includes writing system and alphabet information, a pronunciation guide, wordlists, short sentences, as well as transcribed materials derived from audio recordings including prayers, songs, and coyote stories. This dynamic language text has had substantial use within the community. But recent collection consolidation and preservation work led the Cultural Programs team to reencounter and reconsider the use Marie-Louise Liebe-Harkort’s linguistic work as the basis for reorganizing and expanding the text, itself. And, recent audio digitization, prioritization, and restoration work in addition made it possible for us to couple text to audio, enabling more dynamic support for pronunciation and auditory comprehension by FSA language students.

Fort Sill Apache Tribal Historian and Language Class teacher Michael Darrow and consultant Chris Aplin will work on this project as co-editors. Darrow will review computer files to locate any existing Word source files for the *Ndé Bizaa* text; Aplin will organize/integrate/reformat existing Word files, if any, into the text and act as a typographer, re-entering and formatting absent text, as needed, to complete the *Ndé Bizaa* text. In addition, Aplin will edit corresponding source recordings for linguistic content on the item-level; pair/organize written text and audio support for convenient student access; and update language packet and Stash database for easy search by Cultural Programs staff.

Aplin will then expand *Ndé Bizaa* by transcribing Liebe-Harkort’s handwritten notes in both the original Apache language and English language translation into a Word document. Aplin will then compile hand-written Liebe-Harkort notes and derivative computer files and deliver them to Darrow, who will verify transcription accuracy. The team will proof text via distance communications (Phone and/or Zoom) and during biannual meetings.

At present, we estimate expansion of *Ndé Bizaa Nahizaa* Coyote Story materials from the 3 currently published in the text to approximately 10-12 total stories; songs will expand from 13 currently published in-text to 32 total. Review of this linguistic data by Darrow will help our

**5. Narrative**—Community Engagement/Preservation and Revitalization

team to classify song by musical form and genre. We will assess social song for Apache linguistic content, social meaning, and historical value. Aplin will compile and draft English-language song “owner,” genre classification, musical transcriptions, and other identifiable contextual data (social/historical meaning) for inclusion in the *Ndé Bizaa* text.

**Second**, Fort Sill Apache Cultural Programs will host consultant Aplin during biannual in-office visits to consult with audio donator families regarding the contents of their digitized collections and to continue on-going Cultural Coordinator training on long-term preservation management workflow, cassette audio digitization methods, and Stash/Dublin Core data entry (with emphasis on photographic collections).

IMLS consultations punctuate on-going work activity biannually. March/April and August have emerged for our team as the most beneficial times of the year for our team to meet. Consultations take place over 5 days, with Aplin in-transit for 2, with 3-full days for in-office consultation and deliberation. Consultations held under IMLS 2022 will focus on advice-and-consent discussions with audio collections donators on the first day; Cultural Programs/Coordinator/Specialist training and Apache audio word-list development on the 2<sup>nd</sup> day; and, as time permits, advancement of *Ndé Bizaa Nahizaa* edits and proofing on the 3<sup>rd</sup> day. Under the 2022-2024 IMLS Enhancement grant, our team places in-person collaborative editing of *Ndé Bizaa Nahizaa* as a secondary priority to donator consultation and Cultural Coordinator training. Family collections advise-and-consent is due. *And*, Cultural Programs training and team skill building for junior project team members is very important at this time. Regarding IMLS’ prompt regarding the “risks” to our 2022-2024 Enhancement project, we should note: We are fortunate to prioritize in this way because, over the Covid pandemic, our team earned confident ability to transact substantial work via text, email, phone, *and* Zoom. Hence, our team will edit and expand *Ndé Bizaa* with or without substantial in-person collaboration.

Aplin prioritizes meetings with three individual family audio donators (please see the List of Key Project Staff and Consultants for more detail) to review audio digitized under the Council of Library Information Resources’ (CLIR) 2018 Recordings at Risk grant. He will review each families’ donated audio inventory, discuss recorded contents in detail, explore possible use/development of those recordings by Cultural Programs, and potential partnerships with external archival institutions. The Cultural Programs office currently maintains copies of all recordings digitized under the 2018 Recordings at Risk program for long-term preservation and access through in Cultural Programs Library and Archive. As noted previously, however, tribe members in the past entered relationships with regional archives to back-up long-term preservation goals and to provide wider public research access. Relationships such as these require prioritization of appropriate public content (e.g. secular, historically relevant content that does not compromise ceremonial sanctity, or family/tribal privacy) and the knowledge of the value of strategic public research. Consultant Aplin will discuss institutional research partnerships in light of established dialogues cultivated with OU’s Western History Collection/Sam Noble Native American Languages Collection and the Library of Congress American Folklife Center, among other archival institutional partnerships.

Aplin will also meet and train with the FSA Cultural Coordinator regarding long-term preservation management workflow, cassette audio digitization methods, and Stash/Dublin Core data entry (with emphasis on photographic collections). Under IMLS 2020-2022, Cultural Programs achieved collection sustainability by depositing full digital collections on OURRstore, an NSF-funded LTO-7 cold archive located at the University of Oklahoma. The FSA Cultural Coordinator and Consultant require additional training about online access to and updating of

**5. Narrative**—Community Engagement/Preservation and Revitalization

stored FSA collections. In addition, the Consultant plans to train the Cultural Coordinator and supporting team of Cultural Specialists with the proper analog audio digitization methods for current archival standards (24-bit/96kHz) using Audacity, an open source audio editor recommended by the Sustainable Heritage Network. Likewise, Consultant will train the Cultural Coordinator on collection documentation using the Dublin Core Metadata Element Set (DC MES, also recommended by Sustainable Heritage Network and Murkurtu CMS), with on-going audio collection emphasis, but growing to include photographic. Cultural Programs team will also strategize delivery of 2022-2024 language text and audio support materials to FSA community, likely funded in whole or part by future IMLS Basic and/or Enhancement grants.

**Third and finally**, consultant Aplin will oversee digital audio file restoration by End Point Audio, a firm run by Nicholas Bergh, in Burbank, California. Bergh is an ethnomusicologist attuned to the ethics, privacy concerns, and discretion necessary working with Native communities. With FSAs leaning increasingly into restoring digitized instantaneous disc audio, Bergh/EndPoint will boost audio volume and clean up surface noise impeding audibility of historic Apache language, singers, and melodies. Noted previous, community-generated word-lists are common in FSA digital audio collections. They are also an important feature of the *Ndé Bizaa* text. So, Aplin will continue working with word-list audio restored by Bergh under IMLS 2020-2022. Word list statements will be edited into single-statement Apache language utterances (“gah”), paired with English translation (“rabbit”) and distributed to language class participants via digital MP3 and/or CD (which is still used in the community), or other delivery format, TBD.

This project is managed by Fort Sill Apache Administration in collaboration with its Cultural Programs office. Under FSA oversight, consultant Aplin will implement and coordinate day-to-day and biannual meeting work in communication and coordination with FSA administrative and cultural staff. IMLS provides 2/3-time employment for Aplin, who will focus on typography and editing of *Ndé Bizaa Nahizaa*; on-going collaboration with FSA linguist Michael Darrow; audio restoration and digital collection management; coordinating and running biannual team meetings; conducting advise-and-consent with audio collection donators; on-going communications with archival institutions (e.g. OU Western History, Library of Congress); in addition to on-going Stash audio/photo data-entry and Cultural Coordinator training. Linguist Darrow will provide up to 100-hours distance and/or in-office consultation for each grant year. Our team also requests funds for up-to 50-hours of Bergh/Endpoint Audio restoration labor.

The general findings of our proposed 2022-2024 project and the *Ndé Bizaa Nahizaa* text is intended for the Fort Sill Apache Chiricahua Warm Springs Apache Tribe. *Now* remains the time to invest in community through advise-and-consent collections content consultation. Tribal members must be informed of and deliberate on the rights and responsibilities of institutional partnerships and wider public access. That is what this Enhancement grant is dedicated to.

IMLS 2020-2022, in fact, proposed to provide “full Cultural Programs and Administrative team knowledge of and sovereign control over sustainable digital heritage collections.” It is safe to say our team achieved sovereign control over FSA audio collections by providing long-term sustainability for digital collections. “Sovereign control over” access to and ownership of recorded sound heritage is important to honor tribal rights to privacy: Oral histories and songs document family names and histories. Because non-tribal members violate tribal sovereignty via identity theft, our tribe deserves right of control. Sovereign control over recorded heritage is also important because—while recordings are profoundly *valuable* assets—songs and stories are in *no way* protected by conventional, term-limited legal copyright protections. Fortunately, our team held one in-person meet in June 2021 to achieve our sustainability goal by

**5. Narrative**—Community Engagement/Preservation and Revitalization

uploading consolidated Cultural Programs digital collections for long-term preservation on OURRstore; distributing geographically-separate redundant duplicate hard-drives; and rotated Cultural Programs file back up with FSA tech staff support. Important work, well done.

Intentions for full administrative team knowledge of collections contents, however, was hampered by on-going travel disruptions due to the pandemic: the 2021 FSA Annual Fall Dance was pushed back, then canceled due to rising Covid incidence, as was the annual DC-based ATALM conference for a 2<sup>nd</sup> year. While advice-and-consent discussion advanced with 1-specific family donator, “full administrative knowledge of collections contents” proved too much. But, “knowledge of” Recorded sound collection content, specifically, is important to determine *use* of recordings as we move forward, for example, to identify audio and language materials for educational use within the community, as well as to define public access strategies and protocols for external research access. That our team is *now* ready to on-board new families for collaboration between 2022 to 2024 is an indication that we are establishing the wisdom and strategic vision to not only develop collection contents internally, but to also strategize their use externally (e.g. via our NSF Scholar team, or in concert with regional and national institutions).

**3. Project Results:** That said, our team has accomplished *a lot* under IMLS support: With can-do tribal leadership and teamwork, we created a Cultural Programs strategy, achieved long-term digital collection sustainability, and advanced language-based priorities strongly enough to build a team of Apache community speakers and Research University-based scholars to submit a strong (but: undecided!) National Science Foundation Dynamic Language Infrastructure grant. We have maintained communications with and received letters of support from the Native American Languages Collection and American Folklife Center in support of that application because of sustained dialogue and collaboration. We have advanced “deep culture” discussion among the Cultural Programs team. We published 2, soon-to-be 3 articles about digitization and restoration work in the tribal newsletter. Teamwork pays off. The Fort Sill Apache tribe and their Cultural Programs Library and Archive are on the move. Mangas Coloradas would be proud.

This Enhancement project’s intended result is to adapt language text and support audio to provide FSA tribal members opportunity to reacquire language. Both the FSA language instructor and students commented that language reacquisition is difficult with regular, but distant weekly and bimonthly classes. Through Administrative and Cultural Programs support, our project will expand and enhance *Ndé Bizaa Nahizaa* text content and provide parallel audio support that helps students advance language acquisition in-between classes, on their own time. Through family-based audio collection donator advise-and-consent, our team returns knowledge back to the community so families are fully briefed about the contents of their audio recordings and recorded sound heritage. Doing that allows families to actively think about and strategize how their digitized recordings will educate the community in the future. Finally, on-going audio restoration keeps FSA Administration and Cultural Programs looking forward to how we can develop additional language revitalization projects in the future to keep not only tribal members in the southwest Oklahoma service area, but also across the nation and world growing *nahizaa* (“our language”) long into the future.



**Year 1 (September 1, 2022-August 31, 2023)**

Key Project Staff	Task	2022		2023								
		September	October	November	December	January	February	March	April	May	June	July
Aplin, Chris	Integrate existing Word files into revised Nde Bizhaa Nahizaa Master File; re-enter/format passages without digital source	[Concentrated]										
	Consolidate and organize Haozous Coyote Stories/"Quarrel between Thunder and Wind"	[Intermediate]										
	Consolidate and organize Hymn Song audio, lyrical, and historical data	[Low/On-Call]										
	Audio Restoration--Original Analog Disc Digital Derivatives (LK Word Lists; Social Song)	[Concentrated]										
	On-going Stash database audio entry; photographic entry and train	[Low/On-Call]										
Manage IMLS/FSA Meets	[Low/On-Call]											
Draw-Up IMLS and FSA Reports	[Low/On-Call]											
Darrow, Michael	Locate and Compile existing Nde Bizhaa Nahizaa Word Documents	[Concentrated]										
	Review and proofread Nde Bizaa edits (distance)	[Intermediate]										
	Review and proofread Nde Bizaa edits (IMLS biannual meets #1 and #2)	[Low/On-Call]										
	Community communications Re. IMLS Grant Activity	[Low/On-Call]										
Buckner, Brent	Collection Processor Oversight	[Low/On-Call]										
	Manage Budget Disbursement	[Low/On-Call]										
	Workshop Concierge/Coordinator	[Low/On-Call]										
	Advise Re. privacy, ownership, and public access	[Low/On-Call]										
	Advise Re. Stash data entry, Dublin Core	[Low/On-Call]										
	Advise Re. Music/Oral History Identification	[Low/On-Call]										
	Community communications Re. IMLS Grant Activity	[Low/On-Call]										
<b>Advise and Consent Representatives</b>												
	FSA Family #1	[Low/On-Call]										
	FSA Family #2	[Low/On-Call]										

**KEY:**

Concentrated	[Dark Gray]
Intermediate	[Medium Gray]
Low/On-Call	[Light Gray]
Off-Duty	[White]

**Year 2 (September 1, 2021-August 31, 2022)**

Key Project Staff	Task	2023		2024									
		September	October	November	December	January	February	March	April	May	June	July	August
Aplin, Chris	Reorganize Nde Bizaa Nahizaa content (Nouns, Numbers, Musical Terminologies, Short Sentences, etc.)	[Concentrated]											
	Consolidate, review, and collate "Dedication Tape" field notes, typed analysis, and source digital preservation files	[Concentrated]											
	Consolidate, organize, research, write-up, and format Social Song for inclusion in Nde Bizaa Nahizaa	[Concentrated]											
	Audio Restoration--Original Analog Disc Digital Derivatives (Social Song, Dedication Tape)	[Concentrated]											
	On-going Stash database audio entry; photographic entry and train	[Concentrated]											
	Manage IMLS/FSA Meets	[Concentrated]											
Draw-Up IMLS and FSA Reports	[Concentrated]												
Darrow, Michael	Advise Re. Language-based Audio Selection	[Concentrated]											
	Proofread and edit Nde Bizaa Nahizaa (distance)	[Concentrated]											
	Proofread and edit Nde Bizaa Nahizaa (IMLS biannual meets #1 and #2)	[Concentrated]											
Buckner, Brent	Community communications Re. IMLS Grant Activity	[Concentrated]											
	Collection Processor Oversight	[Concentrated]											
	Manage Budget Disbursement	[Concentrated]											
	Workshop Concierge/Coordinator	[Concentrated]											
	Advise Re. Language-based Audio Selection	[Concentrated]											
	Advise Re. Music/Oral History Identification	[Concentrated]											
Donator Advise and Consent	Advise Re. privacy, ownership, and public access	[Concentrated]											
	Community communications Re. IMLS Grant Activity	[Concentrated]											
FSA Family #3	Advise-and-Consent re. family-donated recorded sound contents	[Concentrated]											
FSA Family #2	Advise re. "10 songs every Fort Sill Apache should know"	[Concentrated]											

**KEY:**

Concentrated	[Dark Gray]
Intermediate	[Medium Gray]
Low/On-Call	[Light Gray]
Off-Duty	[White]

**Type:**

Revised edition of *Ndé Bizaa Nahizaa* (1997) language book: Currently 52 pages, estimating 100+ pages after revision: one (1) 100-120 page, continuous Word document.

Restored digital audio master preservation files: estimated 18-24 disc sides, digitized according to archival standard 24-bit/96kHz WAV files with metadata

**Availability:**

The digital outcome of our project—a community-based language revitalization text and restored language and music audio files—is *cultural heritage*. Cultural heritage is not "product." "Product" can be protected under the limited-terms and conditions of copyright (life of the author + 70 years) or other "non-restrictive licenses." Cultural heritage cannot: Our digital audio heritage contains language, stories, and songs dating at least across a century, and likely much longer. How do you define "authorship" for a Coyote Story that has been told for centuries? Or, for the life experiences of a real individual (with living descendants) who lived historic moments, but passed in 1957? Life + 70 years offers no intellectual property protection whatsoever. Improper circulation of cultural heritage collections can result in loss of "culture" via appropriation of songs and stories for commercial purposes. Unauthorized access to family details and even Apache language is manipulated to support all-too-common basic identity theft and illegitimate claims of tribal membership.

The Fort Sill Chiricahua/Warm Springs Apache tribe is a Native Sovereign Nation with nation-to-nation relationship with the Federal Government. The Fort Sill Apache Tribe asserts its sovereign right to determine access to and use of community-based digital cultural heritage. The Fort Sill Apache tribe will therefore maintain control of our distinct *digital cultural heritage*.

**Access:**

The Fort Sill Apache tribe and Cultural Programs team is currently under a "black-out" period of deliberation concerning the security of, access to, and use of Fort Sill Apache Cultural Programs digital heritage collections. So, collections access is currently available to our Business Committee and Cultural Programs team, primarily; as well as for tribal members.

Outside research access is available upon Business Committee review and permission. Materials are available for research upon visiting the Fort Sill Chiricahua/Warm Springs Apache Cultural Programs Library and Archive in Apache, Oklahoma. Cultural Programs maintains a reference library and cultural archive including community-based recorded sound, photographs, documents, and artworks. Currently managed by Cultural Coordinator Brent Buckner, the library and archive is open to the public Monday through Friday, from 9 a.m. to 4:30 p.m.

It should be noted that our "black-out" deliberation period is part of an deliberative access strategy in which our tribe performs advise-and-consent review of collection contents and determines public (general histories, possibly social song) and private (personal family histories, sacred song) protocols for access. Upon full review, we will draw up a finding aid. Throughout,

Fort Sill Chiricahua/Warm Springs Apache Tribe

Institute of Museum and Library Services, 2022 Enhancement Grant

**Digital Products Plan**—Community Engagement/Preservation and Revitalization

we are discussing strategic partnerships with prominent archival institutions including the University of Oklahoma Western History Collections, Sam Noble Native American Languages Program, and the Library of Congress for future public research access.

### **Sustainability:**

The *Nde Bizaa Nahizaa* language text has already been sustained since 1997, for 25-years, under the stewardship of Tribal Historian Michael Darrow and the Cultural Programs office. In addition, Cultural Program's 2020-2022 IMLS Enhancement grant provided FSA digital collections long-term preservation sustainability for recorded sound, specifically, but also including photographic, document, and materials collections. During that period, the Cultural Programs Library and Archive consolidated digital audio, photographic, and document files on the Cultural Coordinator's iMac command center, ensuring one central workstation for the sustainable, long-term preservation of all FSA digital cultural heritage data. We then created four (4) redundant duplicate 5TB hard drives for distribution (including 3 geographically separate southwest Oklahoma hard drives held between Cultural Programs, Administration, and Tribal Historian, as well as 1 southern California hard drive, with Aplin). These emergency access redundant back-ups will be replaced every 3-5 years. Our team consulted with FSA tech support Ward and Hooker-Kyle to evaluate additional steps for consistent local back-up via a dedicated server and rotated monthly file back-up, both of which have been implemented. An additional digital collections redundant duplicate was uploaded June 2021 to OURRstore, an NSF-funded LTO-7 cold archive, as emergency back-up in event of catastrophic loss. Cultural Coordinator Brent Buckner is trained on best practices for preservation sustainability. Our 2020-2022 digital services grant established Cultural Programs leadership, with the Cultural Coordinator acting as central steward of digital cultural heritage collections. This formal strategy sets FSA processes for sustaining collections, regardless of personnel turnover.