THE THIRD CALIFORNIA INDIAN CONFERENCE

October 16—18, 1987
Santa Barbara Museum of Natural History
Program and Abstracts
THE THIRD CALIFORNIA INDIAN CONFERENCE

Co-Sponsors: Santa Barbara Museum of Natural History
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UCSB Department of Linguistics

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Catering: Petersfields

Acknowledgements:
Many thanks to the many volunteers, docents, and members of the museum staff for assistance with preparations for the conference, to the Los Angeles County Museum of Natural History for hosting the program planning meeting, and to Leanne Hinton and Lee Davis of the University of California, Berkeley for their advice and suggestions.
GENERAL INFORMATION

Location: The conference will take place at the Santa Barbara Museum of Natural History, 2559 Puesta del Sol Road, Santa Barbara, CA 93105. All papers will be presented in the Museum's Fleischmann Auditorium.

Registration: On-site registration will take place beginning at 7:00 A.M. on October 16 and 17, and at 7:30 A.M. October 18, near the entrance to Fleischmann Auditorium. Those who have preregistered may pick up packets at the same location.
Registration fees are $25.00 regular and $15.00 student.

Museum Admission: A fee is charged for museum admission on weekends. Your conference name badge will entitle you to free admission to all museum exhibits.

Information: An Information table near the entrance to Fleischmann Auditorium offers brochures about the museum and places to visit in the Santa Barbara area. Messages for conference participants may be left on the bulletin board at the Information table.

Book Exhibits: Twelve publishers will be displaying books relating to California Indian culture, which will be available for display. Book exhibits will be located in the Museum's Nature Center across the bridge on the other side of Mission Creek.

Other Exhibits: In addition to the museum's ten permanent exhibit halls, two special shows of art works related to American Indian life and culture are featured in the Maximus and Museum Galleries. An educational display will be set up by the museum's Chumash Culture Youth Project near the entrance to Fleischmann Auditorium.

Reception: Conference participants are invited to a reception in honor of the publication of the final volume in the Chumash Material Culture series, as well as the opening of two special galleries. The reception will be held in the Bird Habitat Hall, Friday, October 16 from 5:30 to 7:15 P.M. Dr. Thomas Blackburn will be on hand to autograph copies of the book. Art works by Barry Herem will be on sale, and he will present a lecture at 7:15 in Fleischmann Auditorium.

Poetry Reading: Contemporary California Indian poetry will be presented Saturday evening at 7:30 in Fleischmann Auditorium.

Session Chairs and Speakers: Because the program is a very full one and has been tightly scheduled, all speakers are requested to adhere scrupulously to the time limits allowed for their presentations.
**Prep Room:** A room in the Education Center will be available for checking slides and practicing talks. Ask at the information table for directions.

**Meals** Refreshments will be available each morning before the first session and at the morning and afternoon breaks. A catered buffet luncheon will be held each day at 12:00 on the Nature Center grounds. Lunches must have been pre-ordered and prepaid by October 12. No evening meals will be provided. Participants may bring sack lunches to the museum or drive to local restaurants. A restaurant list is available at the information table.
PROGRAM

FRIDAY, OCTOBER 16, 1987

7:00  Registration and Refreshments

8:00  Welcome and Introduction

Session I: Contemporary Linguistic Studies
      Chair: Marianne Mithun (UCSB Department of Linguistics)

  8:15  Introduction
  8:20  Central Pomo Dialectology and the Strengths of Coffee,
       Frances Jack (Hopland Rancheria) and Marianne Mithun (UCSB).
  8:30  The Significance of Harrington's Chocheño Notes,
       Catherine Callaghan (Ohio State University).
  8:50  Salinan Documents and Documentation,
       Katherine Turner (UC Berkeley).
  9:10  Chumash Numerals,
       Madison Beeler (UC Berkeley).

  9:30  Break

Session II: Material Culture Studies
      Chair: Clinton M. Blount (Theodoratus Cultural Research)

  10:00 Introduction
  10:05  Functional Analysis of Bedrock Mortars, Mono Territory, South Central Sierra,
        Helen McCarthy (UC Davis).
  10:25  Bedrock Mortar Use in the Southern Sierra Nevada (video),
        Clinton Blount and Robert Hicks (Theodoratus Cultural Research).
  10:45  A Culture Under Glass: The Pomo Basket,
        Greg Sarris (Stanford University).
  11:05  Characteristics of the Basketry of the Southern California "Mission" Indians,
        Justin Farmer (Dégueño).
  11:25  Using Archival Sources to Document Pre-Contact Cultural Traditions,
        Virginia Fields (Humboldt State University).

  12:00 Lunch Break

Session III: California Indian Folklore
      Chair: William Simmons (UC Berkeley)

  1:00  Introduction
  1:05  Anna Hadwick Gayton and the Study of California Mythology,
       Stephen D. Glazier (Westmont College).
1:25 Polson Man and the Woman from Sulphur Bank,
Greg Sarris (Stanford University).
1:45 Linguistic Texts and Ethnohistory: A Study in Fieldwork Methodology,
Jean Perry (UC Berkeley).
2:05 Recognizing Indian Folk History as Real History: A Fort Ross Example,
Glenn J. Farris (CA Dept. of Parks and Recreation).

2:45 Break

Session IV: Linguistic Prehistory
Chair: Mark Q. Sutton (CSU Bakersfield)

3:15 Introduction
3:20 The Athabaskan Entry into Oregon and California: Some Linguistic Evidence,
Victor Golla (George Washington University).
3:40 California Linguistic Time Depths,
Richard S. Levy (American Archaeological Consultants).
4:00 Approaches to Linguistic Prehistory,
Mark Q. Sutton (CSU Bakersfield).
4:20 Discussant: Kenneth Whistler

4:40 Video: How Coyote Stole the Sun, a Yokuts Myth,
Marjorie Cummins (Hanford, CA) and William Seaberg (Fresno City College).

5:30 Reception in Museum Gallery
All California Indian Conference attenders are invited to a special reception in
honor of two events: (1) the opening of two museum gallery exhibits, "Northwest
Visions" by Barry Herem, inspired by Northwest Coast Indian Art, and "The Plains
Indians: Illustrations from Life by Bodmer and Catlin, 1830-1836", and (2) the
publication of the final volume in The Material Culture of the Chumash
Interaction Sphere series, compiled by Travis Hudson and Thomas Blackburn.

7:15 Barry Herem Lecture in Fleischmann Auditorium

SATURDAY, OCTOBER 17, 1987

Session V: The Evolution of Cultural Complexity: The Chumash Example
Chair: Thomas C. Blackburn (California Polytechnic University, Pomona)

8:00 Introduction
8:05 The Evolution of Chumash Socio-cultural Complexity,
Chester King.
8:25 Social Dimensions of Chumash Mortuary Patterns in the Santa Monica Mountains,
Patricia Martz (Environmental Branch, US Army Corps of Engineers, Los Angeles).
8:45 Identifying Cultural Complexity in the Prehistoric Channel Islands, Jeanne Arnold (University of Northern Iowa).
9:05 Geographic Aspects of Chumash Sociopolitical Organization, John R. Johnson (Santa Barbara Museum of Natural History).
9:25 Discussant: Timothy Earle (UCLA)

9:45 Break

Session VI: Native California Museums
Chair: Hartman Lomawaima (Lowie Museum of Anthropology)

10:00 Introduction
10:05 History and Purpose of the Sierra Mono Museum, Ivadell Mowery (Sierra Mono Museum).
10:45 An Overview of the Maliki Museum, Katherine Saubel (Maliki Museum).
11:05 The Concept of Regional Indian Museums, Marvin Brlenes (CA Dept. of Parks and Recreation).
11:25 Some Further Thoughts about the Regional Indian Museums, Jose Rivera (UC Riverside).

12:00 Lunch Break

Session VII: Critical Issues Concerning Native Californians
Chair: Lowell Bean (CSU Hayward)

1:00 Introduction
1:05 Federal Resource Management Programs and the Developing Role of the Indian Community, Robert Laidlaw (BLM) and Sonia Tames (USFS).
1:25 Problems of Unrecognized Tribes in California, Logan Slagle (Stanford University).
1:45 Termination and Underministration in California, Steve Quesenberry (California Indian Legal Services).
2:05 The Serra Canonization and the Historical Record, James A. Sandos (University of Redlands).

2:30 Break

Session VIII: Indians and Anthropologists Working Together
Dorothea Theodoratus (CSU Sacramento)

3:00 Introduction
3:05 Indians and Anthropologists, Jack Norton (Humboldt State University).
3:15 Traditional Pit River Fishing Rights and Methods: The Case of the Sacramento Sucker, Nancy Evans (CA Dept. of Parks and Recreation).
3:25 California Indian Initiated Archaeological Laboratory Program, 
   Elaine Schneider, Lynn Gamble, Carol Denardo, Margaret Cash, and Victor Cota 
   (UCSB and Santa Inez Indian Reservation).

3:35 Concow Maldu and Federal Recognition, 
   Karl Forbes (CSU Chico) and Adrian Smith (Concow Maldu).

3:45 Problems of Unrecognized Tribes in California, 
   Logan Slagle (CILS Board of Trustees and Stanford Law School).

3:55 A Critique of the NEH Code of Ethics, 
   William Oandasan (Round Valley Reservation).

4:05 The Manchester/Point Arena Roundhouse Restoration, 
   Alice Poe (Manchester Band of Pomo Indians).

4:15 The Chumash Culture Youth Project, 
   Patricia Campbell and Kathleen Conti (Santa Barbara Museum of Natural History).

4:25 Fighting for Land, 
   Ann Marie Sayers (Mutsun Costanoan).

4:35 Working for Indians, 
   Florence Shipek (UC Riverside).

5:00 Supper Break

Session IX: Contemporary Native California Poetry
   Chair: William Oandasan (Round Valley Reservation)

7:30 Introduction
7:35 Georgiana Sanchez (Pima/Papago-Chumash)
7:55 Frank LaPena (Winton)
8:15 William Oandasan (Yuki)

SUNDAY, OCTOBER 18, 1987

7:30 Refreshments

Session X: Rock Art Studies
   Chair: William Hyder (UCSB)

8:00 Introduction
8:05 What the Yokuts Have Told Us about Rock Art in Tulare County, 
   Gay Weinberger (Porterville College).

8:25 Voices in the Rock: Ethnographic Models and the Interpretation of California Rock Art, 
   E. Breck Parkman (CA Dept. of Parks and Recreation).

8:45 Jumping Rocks, 
   Arlene Benson and Floyd Buckskin.

9:05 Sacred Place, Sacred Space: Creative Reflection at Arrowhead Springs, 
   John Flynn (UCSB Department of Religious Studies).

9:25 "It's a damn nice problem!": A Review of California Rock Art Studies since Steward, 
   William D. Hyder (UCSB) and Georgia Lee (SLOCAS).
9:45 Break

Session XI: Volunteered Papers, Part 1
   Chair: Jan Timbrook (Santa Barbara Museum of Natural History)

10:30 The "Sobbing" Quality in a Hupa Brush Dance Song,
   Richard Keeling.
10:50 Kuité Loko: A Recreated Village Finds New Life as a Coast Miwok Cultural Exhibit,
   Bev Ortiz (CA Dept. of Parks and Recreation) and Lanny Pinola (Kashaya Pomo-Coast Miwok).
11:00 A Western Miwok Sense of Place: Analysis of the Isabel Kelly Notes,
   Faith Duncan (University of Arizona).
11:30 Corroboration of Culture Change of the Southwestern Pomo over the Last Century,
   Mary Jean Aernl.

12:00 Lunch Break

Session XII: Volunteered Papers, Part 2
   Chair: John Johnson (Santa Barbara Museum of Natural History)

1:00 Dr. John W. Hudson (1857-1936): A Distinguished Collector-Scholar of Native California,
   Sandra J. Metzler (Hudson Museum) and Eloise Barter (CA Dept. of Parks and Recreation)
1:20 Memories of My Mother: Mary J. Yee,
   Ernestine McGovran (Chumash).
1:40 Virtuous Herbs: The Use of Plants in Chumash Medicine,
   Jan Timbrook (Santa Barbara Museum of Natural History).
2:00 Sex Differences in Behavior among the Chumash,
   Sandra Holliman (UCSB).
2:20 The Lone Woman of San Nicolas Island: A New Hypothesis on Her Origin,
   Maria Daily (SBMNH Channel Islands Archive).

3:00 Closing Remarks: Thomas Blackburn and Lowell Bean
ABSTRACTS

Aerni, Mary Jean (Berkeley, CA)
Corroboration of Culture Change of the Southwestern Pomo Over the Last Century (Session XI)
Continuing research on the paintings made of the Southwestern Pomo in the last years of the 19th century has shown the adjustments which the Pomo made over time to their changed circumstances. The paintings were executed halfway between the aboriginal culture at contact and today. Consultation with the people involved, or their descendants, gives depth and validation to ongoing cultural analysis by the anthropologist. The paintings of the Pomo by Henry Raschen illustrate this thesis.

Arnold, Jeanné E. (University of Northern Iowa)
Identifying Cultural Complexity in the Prehistoric Channel Islands (Session V)
Considerable additional archaeological research is needed before fully adequate assessments can be made of the nature of societal complexity evidenced by the prehistoric occupants of the northern Channel Islands. Methodological suggestions are made concerning how “complexity” and “specialization”, as a cogent indicator of complex organization, are best identified in the archaeological record. Cautions are offered about the hazards of unidimensional approaches to the study of emerging cultural complexity. A brief outline of recent investigations of craft specialist sites on Santa Cruz Island is provided.

Barter, Eloise R. (see Metsler, S. J.)

Beeler, Madison S. (University of California, Berkeley)
Chumash Numerals (Session I)
This paper examines the native numbering system found in different Chumash dialects. Based on the author’s work with Mrs. Mary Yee, a fluent Barabareño speaker whom he met thirty years ago, and his subsequent study of an early mission document, which preserved a record of Ventureño counting practices, fruitful comparisons may be made with other Chumash dialects. The original Chumash system of numerals may be reconstructed from these studies. It appears that one of the parts of native grammar most vulnerable to intrusive influence was the system of numerals.

Benson, Arlene (Alturas, CA), and Floyd Buckskin ( Ajumawi)
Jumping Rocks (Session X)
An Ajumawi myth describes a contest between Moon Old Man and Fisher Man at a cupule boulder on the shore of Japasha-La (Big Lake) in northern California. This contest was the last in a series devised by the old Moon Man to test Fisher. It resulted in Fisher launching Moon, Sun, North Star and South Star into the Sky World. Ajumawi elders say that the cupules on the boulder represent the footprints of Sun, Moon, North Star, South Star, Fisher Man, Jamul (Coyote) and Kwan (Silver
Grey Fox), among others. The shape of the boulder resembles Fox Mountain, which was the site of another mythic contest involving Jamul and Kwan. It is also similar in shape to the jumping rock at Big Bend, where recent contests between Pit River men have taken place. This paper discusses the Pit River concept of the test, documenting recent contests between Pit River men, the mythic contests involving Jamul and Kwan, and Moon and Fisher.

Blount, Clinton, and Robert Rickle (Theodoratus Cultural Research)

Bedrock Mortar Use in the Southern Sierra Nevada (Session II)

This video tape records traditional methods of milling acorns using bedrock mortars and pestles. The tape also examines the remainder of the tool kit including brushes and baskets. Information in the tape supports the development of a functional model of bedrock mortars.

Brieaux, Marvin (California Department of Parks and Recreation)

The Concept of Regional Indian Museums (Session VI)

The State Department of Parks and Recreation has adopted a program for creating public exhibits around the state to provide regional coverage for all California Indians. Four such museums are presently funded and planned: Sierra, Mojave Desert, Great Basin, and Central Valley Regions. Created through a process of public input and review, and aimed at the general public, these exhibits comprise a unique attempt to provide an integrated overview of Native American history and culture.

Buckskin, Floyd (see Benson, A.)

Callaghan, Catherine (Ohio State University)

The Significance of Harrington’s Chocheño Notes (Session I)

J. P. Harrington’s Chocheño field notes number two hundred to three hundred pages at least and are of crucial importance to the anthropologist and historian as well as the linguist. They are filled with words and sentences in the aboriginal language of the San Jose area. Interspersed with these are ethnographic data and information on place names and the genealogy of Indians.

Campbell, Patricia, and Kathleen Conti (Santa Barbara Museum of Natural History)

The Chumash Culture Youth Project (Session VIII)

The Chumash Culture Youth Project is a regional anthropology education program for young people involving Chumash elders, anthropologists, archaeologists, ethnobotanists, flintknappers, basketmakers, and others with Chumash Indian material culture, and features personal interaction with resource people, field trips, volunteer work, study, and the collection and use of authentic natural materials in the replication of baskets and other artifacts. In hands-on workshops. Classes are held throughout the old Chumash territory.
Cub, Margaret (see Schneider, E.)

Cummins, Marjorie (Hanford, CA), and William Seaberg (Fresno City College)
*How Coyote Stole the Sun: A Yokuts Indian Myth* (Video after Session IV)

Based on a Yokuts myth recorded by John P. Harrington in 1916, this myth was related to Harrington by old Tom Arwell, a Yokuts man living at the Santa Rosa Rancheria south of Lemoore. Tom's nephew, Brown Wilson, appears in the film.

Conti, Kathleen (see Campbell, P.)

Cota, Victor (see Schneider, E.)

Daily, Marla (SBMNH Channel Islands Archive)
*The Lone Woman of San Nicolas: A New Hypothesis on Her Origin* (Session XII)

Was the Lone Woman of San Nicolas Island a native Nicoleño? New information, when combined with a review of certain previously published facts, leads to the conjecture that she may not have been a native Nicoleño at all, but in fact an Indian from the north. The currently accepted view, as first articulated by anthropologist Alfred Kroeber, is that native Nicoleños were speakers of a Gabriellino dialect, shared also with the adjacent mainland Indians. It is here hypothesized that the origin of the Lone Woman may have been connected to Kodiak or Aleut hunters involved in the sea otter trade in southern California.

Denardo, Carol (see Schneider, E.)

Duncan, Faith (University of Arizona)
*A Western Miwok Sense of Place: Analysis of the Isabel Kelly Notes* (Session XI)

The Kelly ethnographic notes are one of two major sources of information on the post contact lifeways of the Western Miwok. A 'sense of place' can be defined as the attitudes, objects, events, and activities that placed Native Americans in particular relationships to natural resources, locations, and events. The ways in which traditional ethnography delineates such relationships are examined and complementary methods for qualifying a 'sense of place' are suggested.

Evans, Nancy (California Department of Parks and Recreation)
*Traditional Pit River Fishing Rights and Methods: The Case of the Sacramento Sucker* (Session VIII)

The Pit River Tribal Council and the Department of Parks and Recreation are working together to protect, preserve and insure traditional use of the stone fish traps at Ajumawi Lava Springs State Park. The traps or weirs are sites for the historic and contemporary process of fishing for the Sacramento sucker *Catostomus*
occidentalis Ayres. Ethnographic and biological research has provided a background for changes in the 1987 California Sport Fishing Regulations which allow this activity to legally continue in the traditional territory of the Ajumawi and Limawi Bands.

Farmer, Justin F. (Diegueño)
Characteristics of the Basketry of the Southern California “Mission” Indians (Session II)

“Mission” Indian baskets differ from all other Indian baskets in a number of ways: 1) they utilize the “Mission” stitch, 2) the foundation material is of Muhlenbergia (deer grass), the stitching material is Juncus and/or sumac, 3) the coil direction is clockwise, 4) pattern material is extremely variable and not diagnostic, 5) shapes are variable but in general there are no straight vertical sides, 6) baskets will rarely be taller than they are wide.

Farris, Glenn J. (California Department of Parks and Recreation)
Recognizing Indian Folk History as Real History: A Fort Ross Example. (Session III)

Too often do we find Native American folk history patronized as “legend” or some form of “Just-so” stories without basis in fact, when in reality they often form valid oral history simply told from a different viewpoint and background. Two such stories from the Kashaya Pomo living near Fort Ross are compared with Russian and English historical accounts to give us a remarkable picture of a Hudson's Bay Expedition in California in 1833.

Fields, Virginia M. (Humboldt State University)
Using Archival Sources to Document Pre-Contact Cultural Traditions (Session II)

The use of feathered headdresses and belts in the annual ceremonies performed by various Miwok, Maidu, Patwin, and Pomo tribes of Central California has been well-documented. Feathered head rolls and bandollers are also important items of regalia in Northwestern California. The purchase of a Central California woodpecker headdress by a collector in 1805 from a Hupa ceremonialist provides some insights into the shared traditions of both featherworking and religious activity in northern California.

Flynn, John (UCSB Department of Religious Studies)
Sacred Place, Sacred Space: Creative Reflection at Arrowhead Springs (Session X)

In the study of California Indian rock art, a distinction must be made between Sacred Place and Sacred Space. Sacred Place relates to the reasons why particular locations have been chosen as areas to paint, and Sacred Space relates to the organization and use of the area for ritual purposes. Arrowhead Springs, a Chumash rock art site in the nearby Santa Ynez mountains, represents an example of the distinction between Place and Space in study of California Indian rock art.
Forbes, Kari (see Smith, A.)

Gamble, Lynn (see Schneider, E.)

Glasser, Stephen D. (Westmont College)
Anna Hadwick Gayton and the Study of California Mythology (Session III)

Few anthropologists studied California Indian mythologies as intensively and extensively as did Anna Hadwick Gayton. Her works on Yokuts and Western Mono myths, for example, are widely known. In this presentation, some of Gayton's many contributions will be assessed, with special attention to her 1935 essay "Areal Affiliations of California Folktales." It is contended that "Areal Affiliations" is among the most notable of Gayton's publications because it constitutes a radical (although polite) critique of an earlier and classification of California tales developed by Alfred L. Kroeber.

Golia, Victor (George Washington University)
The Athabaskan Entry into Oregon and California: Some Linguistic Evidence (Session IV)

Athabaskan-speaking peoples entered southwestern Oregon and northwestern California from the north some time in the first millennium B.C. Comparative linguistics throws light on this migration, helpfully supplementing the meager archaeological record. Evidence for several matters will be discussed, including: (1) date of entry, both in absolute chronology and relative to other language-group movements; (2) route of migration; (3) cultural elements introduced into this area by in-migrating Athabaskans; (4) influences on Athabaskans from the older Oregon and California cultures among whom they settled.

Hicks, Robert (see Blount, C.)

Holliman, Sandra (University of California, Santa Barbara)
Sex Differences in Behavior Among the Chumash: The Ethnographic Evidence (Session XII)

Sex differences in behavior among the Chumash are documented ethnographically. This evidence supplements existing information about a number of topics including: the division of labor in hunting/gathering societies, sex differences in object use and the material culture of the Chumash, and data concerning Chumash activities derived from archaeology and physical anthropology. Ethnographic evidence about sex differences in behavior among the Chumash contributes to existing information about the cultures of this specific group and of aboriginal California in general.
Hyder, William D. (University of California, Santa Barbara), and Georgia Lee (San Luis Obispo County Archaeological Society)

"It's a damned nice problem!": A Review of California Rock Art Studies Since Steward (Session X)

Based on letters from William Duncan Strong to Julian Steward outlining what was to become Steward's pioneering work on California rock art, we examine the influence of Strong and Steward's approach on later studies. Strong's outline, closely followed by Steward, identifies the need to distinguish style areas, techniques of production, age, and meaning. Strong pointedly denies the usefulness of ethnography in rock art study in all but a few instances. While later work has expanded upon and is attempting to improve on the original methods for defining styles and new technologies are getting us closer to being able to answer such questions about age and sources of pigments, ethnology remains a little explored approach to rock art studies. We evaluate the current state of California rock art studies and suggest how ethnographic studies might help advance the field.

Jack, Frances (Hopland Rancheria), and Marianne Mithun (University of California, Santa Barbara)

Central Pomo Dialectology and the Strengths of Coffee (Session I)

Central Pomo, one of seven mutually unintelligible languages of the Pomoan Family of Northern California, has several different dialects. This brief discussion will illustrate the kinds of inferences that can be drawn from seemingly idiosyncratic dialect differences.

Johnson, John R. (Santa Barbara Museum of Natural History)

Geographic Aspects of Chumash Sociopolitical Organization (Session V)

Ethnohistoric evidence suggests that certain Chumash villages outranked others in political importance. This paper examines two economic models which have been offered to explain the evolution of Chumash social complexity in terms of their geographic expectations. The results of geographic analyses indicate that both models have explanatory value in predicting political centrality among the Chumash.

Johnson, Weldon (Colorado River Indian Tribes Museum)

The Colorado River Indian Tribes Museum: A Multifaceted Museum (Session VI)

This paper will discuss an institution that has the unique charge of helping to preserve cultures of four Native groups who occupy a common area—Mohave, Chemehuevi, Hopi and Navajo.
Keeling, Richard (Berkeley, CA)

The "Sobbing" Quality in a Hupa Brush Dance Song (Session XI)

Among the Yurok Indians and neighboring tribes of northwestern California, contemporary (post-1950) singing has been shaped by aboriginal practices quite different from "music" as we generally understand the term. Viewed neither as art nor entertainment, singing was chiefly used in connection with making medicine to achieve practical results. Through numerous examples, this paper describes how male sweathouse practices and other customs involving institutionalized crying have left a formative imprint on modern ritual singing.

King, Chester (Topanga, CA)

The Evolution of Chumash Socio-Cultural Complexity (Session V)

Growth of Chumash social institutions was accompanied by corresponding changes in the material objects used to maintain them. Changes in artifacts and their distribution in archaeological sites indicate institutions became increasingly differentiated from each other and individuals. Institutions also became increasingly integrated with each other. Chumash society developed social institutions which integrated large areas. The degree of development of their economic system was apparently unique in North America.

Laidlaw, Robert (Bureau of Land Management), and Sonia Tames (U.S. Forest Service)

Federal Resource Management Programs and the Developing Role of the California Indian Community (Session VII)

The involvement of the California Native American community federal programs has dramatically increased in recent years. The federal recognition of new tribal organizations, developing non-tribal ethnic communities, and the changing priorities and needs of established reservations and rancherias have contributed to a broader range of issues and heightened level of interest in federal agency programs. This paper examines these trends, federal response and emerging issues, including requests for lands, traditional use of resources and a shrinking resource base, religious and traditional cultural values, and consistency between federal agencies in addressing Native American community concerns.

Lee, Georgia (see Hyder, W. D.)

LaPena, Frank (Wintun)

Poetry Reading (Session IX)

Frank LaPena has been the Chair of the Ethnic Studies Department at Sacramento State University. While being a published poet, LaPena is also known as a painter and a traditional dancer and singer. He holds an M.A. in Art.
Levy, Richard S. (American Archaeological Consultants, Inc.)

*California Linguistic Time Depths (Session IV)*

In previous research I have applied the techniques of glottochronology to Native American language families of central California (Penutian and Pomoan). A subsequent paper dealt with Northwest Coast languages. This paper combines data from the two previous studies and chronologies from southern California (Yuman, Uto-Aztecan and Chumash) to produce a complete linguistic chronology for California. Brief consideration is also given to the application of these chronologies to archaeological questions.

McCarthy, Helen (University of California, Davis)

*Functional Analysis of Bedrock Mortars, Mono Territory, South Central Sierras (Session II)*

With the aid of Mono elders, TCR researchers developed a model of bedrock mortars based on their differential use for the preparation of vegetal materials which manifest distinct qualities. The consultant-generated model was found to have a high degree of reliability and consistency, the quantifiable, diagnostic attributes were applied to a larger sample in the Crane Valley study area to determine the distribution of mortar types in this region. Emphases on particular milling processes within this culture and environment are thus implied.

McGovern, Ernestine De Soto (Chumash)

*Memories of My Mother, Mary J. Yee (Session XII)*

Maria Joaquina Yee née Rowe (1897-1965) was the last known native speaker of the Barbareño Chumash language. This short biography sketches her life story and describes her efforts to preserve the Chumash language and folklore through her work with linguists John P. Harrington and Madison Beeler.

Marts, Patricia (Environmental Branch, U.S. Army Corps of Engineers)

*Social Dimensions of Chumash Mortuary Populations in the Santa Monica Mountains Region (Session V)*

Questions regarding the level of sociopolitical complexity achieved by the Chumash are addressed through analysis of five prehistoric/historic mortuary populations. This study avoids the circular reasoning inherent in studies based upon methods of pattern recognition generated by ethnographic data and not validated by statistical controls. Detailed, explicit arguments about status dimensions reflected in Chumash ethnographic and mortuary data are developed, advanced as formal hypotheses and subjected to statistical evaluation.
Dr. John W. N. Hudson (1857–1996): A Distinguished Collector Scholar of Native California (Session XII)

Dr. John Wilz Napier Hudson came to Ukiah from Tennessee in 1889; from then until his death, Hudson immersed himself in the study of living Native American cultures, closely collaborating with his wife, portrait artist Grace Hudson. We will provide an introduction to John Hudson, the scope and quality of his anthropological work and museum collection, emphasizing the complementary archival holdings of the Field Museum and the Grace Hudson Museum.

Mithun, Marianne (see Jack, F.)

Mowery, Ivadelle (Sierra Mono Museum)

History and Purpose of the Sierra Mono Museum (Session VI)

The North Fork Mono Tribe built and established the Sierra Mono Museum in 1971 to preserve their cultural heritage and traditions. In addition to managing an extensive collection, the Museum maintains burial and curatorial agreements with construction and forestry agencies throughout California. The past two years have brought about many new developments at the Museum. This paper will highlight these developments.

Norton, Jack (Humboldt State University)

Indians and Anthropologists (Session VIII)

This paper will reevaluate Kroeber’s religious constructs concerning the tribes of Northwestern California.

Oandasaban, William (Yuki Tribe, Round Valley Reservation)

A Critique of the NEH Code of Ethics (Session VIII)

The relationship of anthropologists and other social scientists to Native American communities under study requires a consideration of the ethical posture of the researcher. This discussion provides a critique of the code of ethics provided by the National Endowment for the Humanities in this regard.

Oandasaban, William (Yuki Tribe, Round Valley Reservation)

Poetry Reading (Session IX)

William Oandasaban is the former Senior Editor of the American Indian Culture and Research Journal at UCLA. He is the author of A Branch of California Redwood, Moving Inland and Round Valley Songs. He received an American Book Award in 1985 from the Before Columbus Foundation.
Ortis, Bev (Miwok Archeological Preserve of Marin), and Lanny Pinola (Kashaya Pomo-Western Mono)

*Kule Loklo: A Recreated Village Finds New Life as a Coast Miwok Cultural Exhibit* (Session XI)

In 1976 interested non-Indians recreated a Coast Miwok village at Point Reyes National Seashore using pre-contact tools. In contrast to the earlier, mistaken assumption that the Coast Miwok had disappeared, today Coast Miwok descendants supervise activities at Kule Loklo. This paper examines the philosophy behind Kule Loklo's development, its transition into a cultural exhibit, and how Indians and non-Indians have viewed it over the years.

Parkman, E. Breck

*Voices in the Rock: Ethnographic Models and the Interpretation of California Rock Art* (Session X)

Rock art sites are relatively common throughout California. Ethnographic accounts of sites, however, are rare. In northern California, several well-known ethnographic models attribute certain rock art occurrences to activities focused on fertility and weather control. Other ethnographic data suggest that some rock art sites were associated with vision quests, as well as hunting and fishing magic. This paper is a discussion of California rock art and the ethnographic models that have been and may be used to interpret it.

Perry, Jean (Department of Linguistics, University of California, Berkeley)

*Linguistic Texts and Ethnohistory: A Study in Fieldwork Methodology* (Session III)

The recording of ethnohistoric data is inherent in my method for recording Yurok language texts. This paper will focus on the methodology that I have developed for collecting ethnohistoric material in the field, processing it, and archiving it. I will take as an example the problem of documenting Yurok - white contact over several generations.

Pinola, Lanny (see Ortis, B.)

Poe, Alice (Point Arena, Manchester Band of Pomo Indians)

*The Manchester/Point Arena Roundhouse Restoration* (Session VIII)

The Manchester/Point Arena roundhouse is undergoing restoration. The members of the Manchester/Point Arena community have drawn upon their own resources as well as the accumulated data and expertise of anthropologists. This discussion will focus on the nature of relationship between the Pomo community and outside scholars.
Queensberry, Steven (California Indian Legal Services)

_Termination and Untermination in California_ (Session VII)

Sixty tribes on thirty-eight California rancherias fell victim to termination between 1954 and 1961. The California Rancheria Act, 72 Stat. 619 (1958) took effect between 1961 and 1970. In California, through the _Tillie Hardwick_ class action suit (August, 1984), 17 California Indian rancherias have been unterminated. In framing new constitutions and bylaws, does it serve the interests of tribes to impose models created by non-Indians? Or is it possible, or even better, to aid them in reconstructing their own traditional governmental systems?

Rivera, Jose (UC Riverside)

_Some Further Thoughts about the Regional Indian Museums_ (Session VI)

This paper will discuss the development of the Regional Indian Museums from the point of view of one Native American.

Sanches, Georgiana (Chumash-Pima/Pagago)

_Poetry Reading_ (Session IX)

Georgiana Sanchez is currently teaching American Indian literature at Long Beach State University. She has won the Dr. Ronald Foote Prize in Fiction. She received her B.A. and M.A. in English from Long Beach State University.

Sandos, James A. (Department of History, University of Redlands)

_The Serra Canonization and the Historical Record_ (Session VII)

Junipero Serra's cause for sainthood was the first for which an historical record of public and private life had to be reconstructed. That record is partially based upon Herbert Bolton's historical testimony which must be qualified by the oral traditions of former Mission Indians and their descendants as recovered from the field notes of John P. Harrington. The Harrington-Bolton relationship has been previously overlooked.

Sarris, Greg (Stanford University)

_A Culture Under Glass: The Pomo Basket_ (Session II)

This paper explores the relationship between the producer of a Pomo basket and her people, between the museum curators and their society, and most significantly, the relationship between the displayers and the producers, the history of which explains the loss which Isolates the Pomo basket under glass, silent but not incommunicative.
Sarria, Greg (Stanford University)
*Poison Mon and the Woman from Sulfur Bank* (Session III)

In this paper I will retell a story I was told nearly twenty years ago by Mabel McKay, noted Cache Creek Pomo weaver and doctor. In an attempt to weave personal experience and analysis of that experience, I examine how the story, which is referred to in other forms of talk as well—gossip, family histories—continues over time to mix and overlap with other stories to paint an increasingly complex world for the listener, teaching among other things, that there is always "more to the story."

Saubel, Katherine (Malki Museum)
*An Overview of the Malki Museum* (Session VI)

This paper will discuss the early beginnings of the Museum and will present a rationale for developing an Indian museum press.

Sayers, Ann-Marie (Munsee Catoan) 
*Fighting for Land* (Session VIII)

After qualifying to reclaim ancestral land under the Indian Allotment Act of 1887, after seven years of effort, tens of thousands of dollars in expense, and involving hundreds of people, the U.S. Bureau of Land Management says, “We sure goofed on this one.” Are Indians still subject to false promises in today’s society? False hope, false promises, and insurmountable, undue red-tape: Is this the Native American Indians plight? You can help, your voice can make a difference.

Seaberg, William (See Cummins, M.)

Schneider, Elaine, Lynn Gamble, Carol Denardo, Margaret Cash, and Victor Cots (UCSB and Santa Inez Indian Reservation)
*California Indian Initiated Archeological Laboratory Program* (Session VIII)

The Federally Recognized Elders Council worked together with the Center for Anthropological Studies in the Anthropology Department at UCSB to create a training program for American Indians from the Santa Inez Indian Reservation to learn archeological laboratory methods. The participants learned to identify shell to species, to distinguish fish bone from sea mammal bone and other bone, to recognize chipped stone, and other skills. The reasons why this program was initiated and what was gained from this experience will be discussed.

Shipek, Florence (Department of History, U.C. Riverside)
*Working for Indians* (Session VIII)

A discussion of the procedures and methods found useful in working for California Indians will be presented. Emphasis is on working for them, that is providing them with adequate information or expertise on the topics they see as necessary for their decision-making process.
Slagle, Al Logan (CILS Board of Trustees and Stanford Law School)

Problems of Unrecognized Tribes in California (Session VII)

The governing statutory criteria for status clarification of non-federally-recognized Indian tribes appear at 25 CFR 83.1-11, April 1, 1985. Consistent with requirements for analysis and content in 25 CFR 83.7, this work includes a statement of facts establishing: that the tribe has been identified historically and continuously until the present as "American Indian, Native American, or aboriginal"; that a substantial portion inhabits a specific geographic territory; that the group's means of self-government has evolved from an historical American Indian tribal government; and that the tribe is neither terminated, banned, nor affiliated with any other tribe. Appended to the text there is a copy of present governing documents of the Tribe, or at the very least, historical and current lists of membership. The presentation will survey current developments federal acknowledgement with emphasis on specific cases for recognition which either have been determined since 1978, or which are in process at this time. Over twenty of these tribes are in California.

Slagle, Al Logan (CILS Board of Trustees and Stanford Law School)

Federal Acknowledgement, Anthropologists, and Advocacy (Session VIII)

To be acknowledged as an Indian tribe under current regulations, a group indigenous to the United States must be ethnically and culturally identifiable, but not otherwise fully acknowledged by the United States Department of Interior (25 CFR 83.3a). Among the mandatory criteria for federal acknowledgement prescribed in 25 CFR 83.7 is "(a) A statement of facts establishing that the petitioner has been identified from historical times until the present on a substantially continuous basis as 'American Indian', or 'aboriginal'... Evidence to be relied upon in determining the group's substantially continuous identity shall include one or more of the following: (5) Identification as an Indian entity by anthropologists, historians, or other scholars; (6) Repeated identification as an Indian entity in newspapers and books..." The role of the anthropologist is plainly critical to the satisfaction of the criteria for federal acknowledgement. This presentation will discuss, briefly, the important role anthropologists must play in support of this specialized and critically important kind of advocacy.

Smith, Adrian (Butte Tribal Council), and Kari Forbes (California State University, Chico)

Concow Maidu and Federal Recognition (Session VIII)

Anthropologists are more often than ever before applying their academic discipline to serve those communities which, until recently, were mere laboratories. In California a unique situation has arisen whereby the anthropologist and Native American are working together toward common interests. In one such case members of the Concow Maidu of Northern California have recently enlisted the assistance of an anthropologist to research and write their ethnography in conjunction with the Federal Recognition Program.
Sutton, Mark (California State College Bakersfield)

Approaches to Linguistic Prehistory (Session IV)

The goal of identifying groups that spoke a common language and/or shared a common heritage in antiquity is a basic, and one of the most difficult, goals of archaeology. The earlier the archaeological material, the more difficult the task becomes. An approach to the identification of "ethnic" groups and their movements in prehistory, especially late prehistory, is outlined.

Tames, Sonia (see Laidlaw, R.)

Timbrook, Jan (Santa Barbara Museum of Natural History)

Virtuous Herbs: Plants in Chumash Medicine (Session XII)

This paper describes herbal medicine among the Chumash and discusses the effects of Spanish, Mexican, and Anglo-American contact on traditional medical practices. In traditional Chumash culture, plants played a role in most medical treatments. Several kinds of shamans, each highly trained in a particular medical specialty, were paid for their services and generally kept their methods secret. During the mission era, most of these specialists died out. Herbal folk medicine has continued to the present day.

Turner, Katherine (UC Berkeley)

Sallinan: Documents and Documentation (Session I)

Sallinan was spoken along the south central coast of California until 30 years ago. The language can only be investigated by the use of written records. This paper discusses all of the linguistic sources for Sallinan, their value relative to each other, and the present locations of each.

Weinberger, Gay (Porterville College)

What the Yokuts Have Told Us About Rock Art in Tulare County (Session X)

Since the turn of the century, ethnographers have recorded information from members of various Yokuts subtribal groups in Tulare County, California. Data collected by several researchers from the early 1900's to the present will be examined as it relates to specific rock art sites. Information ranges from site locations and place names to function and the significance of sites. Problems with the ethnographic approach will also be briefly discussed.