Fifth Annual

CALIFORNIA INDIAN CONFERENCE

Humboldt State University
Arcata, California
October 12 - 15, 1989
Fifth California Indian Conference

Sponsored by
Humboldt State University

LOCAL ARRANGEMENTS & PROGRAM COMMITTEE

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Jana Rivers (HSU Native American Studies)

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Nancy Hill, Office Manager
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Jean Perry, Banquet Arrangements
Roxanne Ruiz, Registration

General Information

Registration. The Conference Registration and Information Center will be located in the lobby of the Van Duzer Theatre in the heart of the HSU campus (number 1 on the map). Registration will begin at 5:30 pm, Thursday, October 12, and the table will be staffed from 8 am to 5 pm on Friday and Saturday. The Conference registration fee is $15. Students and members of Indian communities may register at a special rate of $5. An additional ticket will be required for the Conference Banquet on Friday evening, October 13. Certain events are open to the public free of charge.

Parking. On-campus parking is available on Thursday and Friday for a $1.50 fee. Daily permits can be purchased in machines in most lots (park only in areas marked “General Parking”). On the weekend no fee is charged. For further information on Thursday and Friday, inquire at the parking kiosk on Harpst Street (no. 2 on the campus map).

Film/video screenings. A program of films and videos on California Indian subjects will be shown during the conference in Room 221, Gist Hall (no. 7 on map). Schedule available at the registration table.

Art Exhibits, etc. Several special exhibits of California Indian art can be seen on the campus this week. These include:

- Administering My Sacred, a special California Indian Conference show of the work of contemporary Indian artists from Northern California, curated by Brian Tripp & Libby Maynard. In the Reese Bullen Gallery (Art Building, no. 3 on map).

- An exhibit of the art work of Indian students. Foyer Gallery (Art Building).

- Poster exhibit in the Karshner Lounge (outside Kate Buchanan Room, University Center, no. 4 on map).

There are also book, poster, and art sales tables at the Conference Registration and Information Center (Van Duzer Theatre Lobby, no. 1 on map).
SCHEDULE OF EVENTS

Thursday Evening, October 12

RECEPTION, EXHIBIT OPENING  Reese Bullen Gallery, Art Building  5:30 - 7:30 pm

Reception for Conference participants (hosted by the HSU Department of Art), celebrating the opening of *Administering My Sacred*, a special show of the work of well-known Northern California Indian artists, curated by Brian Tripp and Libby Maynard. Indian artists represented in the show include (among others): George Blake, Loren Bommelyn, Charley Burns, Frank LaPena, Debbie McConnell, Karen Noble, Brian Tripp, Frank Tuttle, and Jacque Winter. An exhibition of the work of several student artists will be opening at the same time in the Foyer Gallery of the Art Building.

SPECIAL LECTURE  Room 102, Art Building  7:30 - 9:00 pm

7:30  George Blake (HSU Indian Artist in Residence, Fall 1989) will discuss his work in an illustrated lecture.

Friday Morning, October 13

1-01 EARLY CONTACT IN CALIFORNIA  Jolly Giant Lounge  8:00 - 11:45 am

Organizer/Chair: Lee Davis (Lowie Museum, UC-Berkeley)

8:00  Lee Davis  First Contact: Hupa Indians of Northwest California

8:30  José Ignacio Rivera  California Indian Vaqueros: Among the First Western American Cowboys

9:00  William S. Simmons  Between Myth and History: Native Californian Legends of European Contact

9:30  Break

9:45  Malcolm Margolin  This Land Abounds in Fish and Game of Every Description

10:15  Glenn J. Farriss  A Peace Treaty Between Mariano Vallejo and Satiyomi Chief Succara in 1835

10:45  Virginia P. Miller  The Hudson's Bay Company in Round Valley

11:15  Edward D. Castillo  A Review of the Literature and Documents that Reflect California Indian Perspectives on Hispanic Colonization, 1769-1846

1-02 SPIRITUALITY AND CULTURAL INTERPRETATION  Goodwin Forum  8:00 - 11:15 am

Volunteered papers. Chair: Lowell John Bean (Hayward State Univ.)

8:00  Lisa Ann Mertz  Let the Wind Take Care of Me: The Initiation of a Pomo Spiritual Leader
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8:30  Royal Alsup  The Mask of Evil: The Dark Side of Shamanism
9:00  Raymond B. Cook  Moses, the Divine Right of Kings, and Manifest Destiny: A Layman Wonders
9:30  Break
9:45  Thomas Buckley  World Renewal as Discourse
10:15 Chris Loether  Ceremony as Performance: Ethnography of the Western Mono Cry-Dance
10:45 Greg Sarris  Fieldwork as Culture Contact and Cultural Critique: Mabel McKay's Model

1-03  Workshop on NATIVE AMERICAN ISSUES AND THE LEGISLATIVE ADVOCACY PROCESS: FINDING A VOICE (Session 1)  Room 106, Nelson Hall East  8:00 - 11:30 am
A workshop on effective advocacy, organized by Rev. Eric Peterson-Kindem

1-04  MULTIMEDIA PRESENTATIONS  Room 221, Gist Hall  11:45 am - 1:15 pm
11:45  Faith Fjeld  Mixed Messages
12:30  Lois Robin  Indian Ghosts at California Missions

Friday Afternoon, October 13

1-05  ARCHAEOLOGY AND ETHNOHISTORY  Jolly Giant Lounge  1:00 - 5:00 pm
Volunteered papers. Chair: Victor Golla (HSU)
1:00  Karen M. Nissen  Mortars = Acorns = Penutians, Metates = Seeds = Hokans: A False Dichotomy in Californian Archaeological Theory?
1:30  Richard S. Levy  The Names of Santa Cruz
2:00  Sally McLendon  "Vastly More Intelligent and Better Informed": William Ralgalan Benson (1862-1937)
2:30  Victoria Kaplan Patterson  A Brief Ethnohistory of the Covelo Indian Community
3:00  Break
3:15  Sally McLendon  18th and Early 19th Century Northwest California Objects in European Museum Collections [slide presentation]
3:30  Dan O'Gara  In Search of Lagoon Charlie
3:45  Ray Raphael  Little White Father: The Story of Agent Redick McKee
4:15  Arnold R. Pilling  Alexander Smith Taylor, Early California Ethnologist: An Up-Date
1-06  Workshop on NATIVE AMERICAN ISSUES AND THE LEGISLATIVE ADVOCACY PROCESS: FINDING A VOICE (session 2).  Room 106, Nelson Hall East  1:00 - 5:00 pm
Continuation of a workshop on effective advocacy, organized by Rev. Eric Peterson-Kindem.

1-07  TRAILS TOWARD TAKIMILDIN  Goodwin Forum  1:00 - 2:00 pm
Organizer/Chair: Jana L. Rivers (HSU)
This panel will explore and expand the concept of sacred geography as it relates to the people of Hoopa Valley. The sanctity of place, its preservation, protection and the comprehension of its cultural and spiritual significance, will be approached through a four-sided continuum.

1:00  Lee Davis
1:15  Bill Johnson
1:30  Jack Norton
1:45  Jana L. Rivers

1-08  NORTHERN CALIFORNIA SACRED SITES  Goodwin Forum  2:15 - 3:15 pm
Volunteered papers. Chair: Jack Norton (HSU)

2:15  Arlene Benson & Floyd Buckskin  Power Places
2:45  John Littleton  Indian Rock Transformation Myths as a Reflection of Sacred Space

1-09  CALIFORNIA INDIANS AND PUBLIC LANDS: COOPERATION IN MANAGING RESOURCES FOR THE PRESENT AND THE FUTURE  Goodwin Forum  3:30- 5:30 pm
Organizer/Chair: Sonia Tamez (USDA-Forest Service)
The ties between California Indians and the land have always been strong. However, the changing patterns of land use and ownership in the state have contributed to an even greater interest in lands and resources now managed by state and federal agencies. This session will discuss various activities undertaken by public agencies and California Indian communities working together to conserve, protect and interpret culturally important lands, resources and traditions. The presentations emphasize current, specific projects in California and in Oregon. Many of the participants will introduce videos or slides illustrating cooperative activities and invite discussion by the audience.

3:30  John Larson & John Hunter  (USDA-Forest Service)
3:50  Robert Laidlaw  (US Bureau of Land Management)
4:10  E. Breck Parkman  (California Dept. of Parks & Recreation)
4:30  Ann King Smith  (Redwood National Park)
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4:50 Jim Woodward (Society for California Archaeology)

5:10 Discussion. Discussants: Larry Myers, Dorothea Theodoratus

Friday Evening, October 13

CONFERENCE BANQUET Merryman's Beach House, Moonstone Beach 6:00 • 10:00 pm

The conference banquet will be a salmon barbecue, prepared in traditional pit fashion. Tickets ($7) are limited, and must be purchased in advance at the registration table (Van Duzer Theatre Lobby). Merryman's Beach House is located on Moonstone Beach, about 3 miles south of Trinidad. DIRECTIONS: Take Highway 101 north from HSU. Turn off at the "Westhaven" exit. After exiting, turn to the left and go under the underpass. At the bottom of the hill turn left again, following the sign to Moonstone Beach. Merryman's restaurant is on the right in about 200 yards. Drive past the main restaurant and its parking lot, down the hill to the beach.

Saturday Morning, October 14

2-01 ADMINISTRATION OF THE SACRED: RELIGIOUS SITES AND PUBLIC ISSUES IN THE UNITED STATES Kate Buchanan Room, University Center 8:30 - 11:30 am

Organizer/Chair: Robert M. Laidlaw (US Bureau of Land Management)

In the last two sessions of Congress, over 30 pieces of legislation have addressed the relationship of public agencies to the practices and preservation of sacred rights and places. Over 32% of the land in the United States (48% in California) is under the jurisdiction of the Federal government and its agencies. The vast majority of traditional Native American cultural and religiously significant places are located away from the urban centers on these "public lands." In the last few years, the challenge of addressing the cultural concerns of Native People has become a real and apparent issue for Federal agencies.

Concerns over cultural identity and the protection of cultural values cross-cuts a broad range of relationships between traditional peoples and governmental agencies. Fundamental issues include the identification and definition of a concept of sacred place, access and land use, potential conflicts with other publics or land uses, and the development of sensitive and responsive tools for addressing cultural values in carrying out the legal mandates of Federal agencies.

This session will draw together Tribal representatives, State and Federal government officials and legal specialists. Participants will address Federal law, emerging legislation, governmental programs and trends with respect to the protection of traditional Native American religious practice.

8:30 Manuel Medeiros (Deputy Attorney General, State of California) Principles of Religious Freedom and American Indian Religious Freedom

8:50 Weldon Johnson (Colorado River Tribes & Arizona Intertribal Council) Building a Bridge: Tribal and Agency Programs for the Management of Cultural Values


9:30 Larry Myers (California Native American Heritage Commission) State Agency Relationships and Responsibilities and California Indian Communities
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9:50 Break

10:00 Russell Kaldenberg (US Bureau of Land Management) Entitlement or Establishment: American Indian Cultural Traditions and Federal Agencies

10:20 Albogan Slagel (Association for American Indian Affairs) Legislative Trends in Addressing American Indian Religious Freedom

10:40 Alan Downer (Navajo Tribe) Tribal Management of Sacred Places

11:00 Discussion. Discussants: Dwight Dutschke (Native American Program Coordinator, California Office of Historic Preservation); Francis P. McManamon (Chief, Archaeological Assistance, National Park Service)

2-02 LANGUAGE, NARRATIVE AND SONG Room 102, Art Building 8:30 - 11:15am

Volunteered papers. Chair to be announced.

8:30 Jean Perry Ishi’s Plants

9:00 Paul V. Kroskrity & Chris Loether Western Mono Narrative Style Revisited

9:30 Herb Lutbin Yahi Narrative Composition

10:00 Break

10:15 William Shipley The Maidu Myth of Creation

10:45 Leanne Hinton The Wintu Songs of Grace McKibbin

2-03 RUNNING GRUNION SPEAKS Room 102, Art Building 11:30 am - noon

11:30 Abel Silvas (“Running Grunion”), pantomime/comedy

DEMONSTRATIONS OF TRADITIONAL NORTHWEST CALIFORNIA INDIAN FOODS AND CRAFTS Goodwin Forum 11:30 am - 1:30 pm

Organized by Jack Norton and students in the HSU Native American Studies Program

Saturday Afternoon, October 14

2-04 WORKSHOP ON PUBLIC POLICY AND SACRED LANDS Kate Buchanan Room, University Center 1:30 - 3:00 pm

Short presentations and open discussion of the issues raised in the morning session on “Administration of the Sacred.” Scheduled presenters include: Russell Kaldenberg, Manuel Medeiros, Tim McKay, and Christopher Peters. Others are invited to make statements and join in the discussion as time allows.
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2-05 ISSUES IN INDIAN EDUCATION AND POLICY  Room 102, Art Building  1:30 - 3:00 pm

Volunteered papers. Chair to be announced.

1:30 Martha Macri  Language Teaching: A Wider Range of Options
2:00 Jan Goslin  Implementing the Indian Child Welfare Act in California
2:30 José Ignacio Rivera  The State Indian Museum and the General Plan: History and Options

2-06 PLENARY SESSION: REPATRIATION AND REBURIAL OF INDIAN REMAINS AND SACRED OBJECTS IN SCIENTIFIC COLLECTIONS  Kate Buchanan Room, University Center  3:15 - 5:30 pm

Short presentations and open discussion. Scheduled presenters include: Cheryl Jessica Adams (CSU-Chico); Barbara Bocek (Stanford University); Robert Jurmain (San José State University); Michael Moratto (INFOTEC); Larry Myers (Native American Heritage Commission); Florence Shipek (San Diego). Others are invited to make statements and join in the discussion as time allows.

CONCLUDING CEREMONY  Kate Buchanan Room, University Center  5:30 - 6:00 pm

Dancers from the Hoopa Elementary School Title V Program.

Saturday Evening, October 14

EVENING PROGRAM  Kate Buchanan Room, University Center  7:30 - 9:30 pm

7:30 Intergenerational Singing
A program of traditional Northwest California Indian songs, with singers from all generations, organized by Loren Bommelyn.

9:00 Myth
Dramatization of a traditional Northwest California Indian myth by students from the HSU Native American Studies Program, directed by Jack Norton.

Sunday Morning, October 15

BUS TOUR  Leaves from the Library Circle, 9:00 am; return 1:30 pm

A guided tour to places of historic and cultural interest in traditional Wiyot and Coast Yurok territory. The tour will visit: Gunther (Indian) Island; the archaeological site at the Arcata Sports Complex; Tsurai village and Trinidad Harbor; reconstructed Yurok houses at Patrick's Point State Park; Big Lagoon; Stone Lagoon (Tsapekw); and the Redwood National Park Interpretive Center at Orick. The tour is free to conference registrants, but seats must be reserved in advance; inquire at the registration table.
PARTICIPANTS & ABSTRACTS

Numbers in brackets refer to session numbers

Cheryl Jessica Adams
California Archaeology and Native People: Science or Cultural Chauvinism? (Repatriation and Reburial: panel member)
Archaeologists claim a right to excavate Indian graves and examine and keep the contents in the name of science and academic freedom. Native American people are becoming increasingly sensitive to this issue, and to the callous disregard for their religious beliefs exhibited by many archaeologists. The veneer of consensus (Goffman) within the shrinking global village is toward a heightened sensitivity to the human and religious rights of all people. Both the Smithsonian Institution and Stanford University have recently dealt with their moral obligation to return Indian skeletal remains and related grave goods to the appropriate cultural descendants. Cultural anthropologists claim to be "cultural relativists." Should not cultural anthropologists then have an obligation to require their archaeological colleagues to re-examine their 19th century hierarchy of thought? [2-06]

Royal Alsup
The Mask of Evil: The Dark Side of Shamanism
This paper deals with the perceptions of "evil" among the Yurok, Hupa, Tolowa and Karuk people, and how they have described evil historically. It will also cover the workings of the "Indian devil," and how this is perceived, respected, and feared in all four tribes. It uses Thomas Buckley's work on Yurok "monsters" as a basis for exploring the archetypal psychological world of the Yurok people. I discuss the Yurok world view as a "polytheistic monism," meaning by this that the Yurok world is full of spirit beings. It is also both "pantheistic" - in that when the Yurok people experience a sacred place of power they experience the Great Spirit - and "panentheistic" - in that they perceive that all creation lies in the hands of the creator. [1-02]

Arlene Benson & Floyd Buckskin
Power Places
In 1983 Joseph Chartkoff described a rock-feature complex that is associated with the power quest in northwestern California. Similar rock features have been found in northeastern California, also associated with the quest for power. In northwestern California these rock features are found on high mountain ridges; in northeastern California they are found not only on mountain tops but also on the relatively flat terrain of the Devil's Garden Lava Platform, where they are also often associated with rock art. In this paper I will describe the various rock-feature complexes associated with the power quest in northeastern California. [1-08]

Barbara Bocek
Repatriation and Reburial (panel member) [2-06]

Thomas Buckley
World Renewal as Discourse
A. L. Kroeber called a cycle of 13 major ceremonial events among Hupa, Karuk, and Yurok Indians, together with their accompanying ritual, belief, and social systems, "the World Renewal cult." Profoundly affected by contact, most of these dances were curtailed until, by the 1940s, they had almost disappeared. They did not vanish, however, and in the 1980s such dances are once more central features of cultural life in all three groups. While Kroeber dealt with the "cult" as a fixed ethnographic assemblage or "pattern," both ancient origin myths and the ongoing revitalization of the dances suggest that "world renewal" is best approached as a dynamic historical and interpersonal process. This paper proposes discourse as an appropriate model to use in seeking an understanding and appreciation of this process and its significance. [1-02]

Edward D. Castillo
A Review of the Literature and Documents that Reflect California Indian Perspectives on Hispanic Colonization, 1769-1846
This paper will examine and analyze the major documents and literature that reflect California Indian reactions to early contact with Spanish and Mexican colonists. Indian views of missions, missionaries, Hispanic military campaigns and civilian pueblo and rancho activities will be reviewed. These documents and literature will be compared and contrasted to other sources that reflect the colonists' point of view. [1-01]

Raymond B. Cook
Moses, the Divine Right of Kings, and Manifest Destiny: A Layman Wonders
Whenever the issue of "rights" is asserted, a natural imbalance is created, which remains until the countervailing issue of "responsibility" is introduced. The theory of the Divine Right of Kings was one of the strongest forces behind the colonization of
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the western hemisphere. One wonders what influence a countervailing theory of the Divine RESPONSIBILITY of Kings would have had on the course of history, particularly on California Indians. One suspects that there would be a relationship between such a theory of individual responsibility and traditional Native American spiritual values. [1-02]

Lee Davis
First Contact: Hupa Indians of Northwest California

For the Hupa Indians of Northwest California the floodgates of history opened wide and all at once with the Gold Rush of 1850. However first Contact, some 20 years before the Gold Rush, remains shrouded in mysteries born of sparse documentation. Ancient journals, local history and Indian folklore are assembled to explore questions of historic fact. Was it Jedediah Smith who first entered Hoopa Valley and in what year? Who were the non-Indians in the Hoopa area before the Gold Rush? It is especially fortunate that the Hupas themselves have recorded five folklore accounts about first Contact because this native testimony provides cultural information as well as historic, throwing light on the first Hupa response to strangers. These texts present evidence of why, when and how white men first entered Hoopa Valley, and of how at the brink of history the Hupa based their immediate reactions to first Contact on cultural categories of the unknown embedded in a pre-contact worldview. [1-01]

Trails Toward Takimildin (panel member)
Lee Davis will provide an anthropological, as well as cosmological, approach to Hoopa Valley, including its location, physical depiction, the resources available, and a summary of native perceptions regarding the obligatory feeding (caretaking) of dead kin (nixi), This Earth. Davis will discuss the topic of sacred geography within the conceptual framework of Hupa worldview, introducing the principles of world-walking, geo-astronomical alignments and other forms of reverential practice. [1-07]

Alan Downer (Navajo Tribe)
Tribal Management of Sacred Places (Administration of the Sacred: panel member) [2-01]

Dwight Dutschke (Native American Program Coordinator, California Office of Historic Preservation)
Administration of the Sacred (discussant) [2-01]

Glenn J. Farris
A Peace Treaty Between Mariano Vallejo and Satiyomi Chief Succara in 1835

The image of the California Indian as passive victim to the Spanish/Mexican/American conquests has come under increasing fire in recent years. This paper will discuss an historic event in which the new commandant of the Northern Frontier of Alta California, Mariano Vallejo, entered into a peace treaty with Chief Succara of the Satiyomi (Southern Pomo) people to end hostilities and work out a return of captured prisoners and horses. A notable aspect of the treaty is the suggestion of a common front between the Mexicans and the Russians at Fort Ross even though there was supposed to be an official hostility between the two European colonizers. [1-01]

Faith Fjeld
Mixed Messages [slide presentation]

“Mixed Messages” uses familiar imagery from advertisements, textbooks and newspapers to illustrate and compare cross-cultural relationships and concepts. It is a carefully assembled collection of 140 slide images, including: the portrayal of Indian people as "savages" and Euro-Americans as "civilized"; the portrayal of the dominant society's values as absolutes; the negation of Indian America and the affirmation of Euro-America; the portrayal of assimilation as "the American Way"; the portrayals of aggression, competition and linear thinking as "normal"; and the illustrated definition of key words such as "consumer," "discovery," "ethnic," etc. [1-04]

Karen Funk (Hobbs, Straus, Dean & Wilder, Washington, DC)
The Regulation of Religion: Federal Law, Regulation, and American Indian Religious Practice (Administration of the Sacred: panel member) [2-01]

Jan Goslin
Implementing the Indian Child Welfare Act in California

Jan Goslin is the Indian Child Welfare Specialist for the Association on American Indian Affairs, a national Indian organization. The Indian Child Welfare Act (ICWA), a federal law, mandates that Indian children who are removed from their parents due to abuse, neglect or abandonment must be placed in Indian foster homes. Indian children available for adoption must also be placed with
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Indian adoptive families. The Association on American Indian Affairs was instrumental in the passage of the ICWA, and is now assisting California tribes to assure that its provisions are followed in this State. Mr. Goslin has been working with tribes and Indian organizations to develop an agreement outlining tribal and State responsibilities in implementing the ICWA. [2-05]

Leanne Hinton
The Wintu Songs of Grace McKibbin
[2-02]

Weldon Johnson (Colorado River Tribes & Arizona Intertribal Council)
Building a Bridge: Tribal and Agency Programs for the Management of Cultural Values (Administration of the Sacred: panel member)
[2-01]

William Johnson
Tails Toward Takimildin (panel member)
Bill Johnson will discuss the vital role that the Native American Heritage Commission plays in honoring the integrity of indigenous sites through the maintenance of the Sacred Lands File, the confidentiality of that file, and how specific data found therein is utilized by the Commission in determining the potential impact upon sites of religious magnitude. Johnson will stress the importance of cooperation and communication between native communities and State agencies. [1-07]

Russell Kaldenberg (US Bureau of Land Management)
Entitlement or Establishment: American Indian Cultural Traditions and Federal Agencies (Administration of the Sacred: panel member)
[2-01]

Paul V. Kroskrity & Chris Loether
Western Mono Narrative Style Revisited
In 1940 Anna Gayton published a collection of Yokuts and Western Mono myths (UC Anthropological Records, volume 5). Stanley S. Newman wrote an introductory chapter entitled "Linguistic Aspects of Yokuts Style." In the following chapter, Gayton assumed that Western Mono style was similar to Yokuts style, even though she did not speak the language. This paper focuses on the narrative style of Western Mono story-tellers from the early 1950s to the present. There have been numerous advances made in linguistics since the 1940s, especially in the study of verbal art, prosody and discourse analysis, all of which have been incorporated into our analysis. This paper examines such issues as parallelism, prosodic features and the use of adverbial particles. It also examines individual variations among story-tellers, which make a community's verbal art not only a product of its language's particular stylistics, but also a product of the story-teller's own creative genius. [2-02]

Robert Laidlaw
California Indians and Public Lands (panel member)
[1-09]

John Larson & John Hunter
California Indians and Public Lands (panel members)
[1-09]

Richard S. Levy
The Names of Santa Cruz
As Native Americans were baptized at Santa Cruz Mission, each convert's name was entered into the book of baptisms. Along with the person's name were recorded his or her village and the names of both parents for a child convert. These names provide information concerning tribal distributions, the chronology of conversion for villages, and ethnic affiliation of villages. Analysis shows that two Costanoan languages (Awaswas and Mutsun) were among the earliest converts (1791-1810) and that later converts were Northern Valley Yokuts. Comparison of the names of parents with those of baptized adults suggests that on average less than 20% of the parents were ever baptized. This suggests extremely rapid population decline among the unconverted. The final dates of Awaswas baptisms suggest that the entire population ceased to exist outside the mission ten years after its establishment. [1-05]

John Littleton
Indian Rock Transformation Myths as a Reflection of Sacred Space
I have been researching and collecting Indian "rock transformation" legends from all over North America. The common ground in
each of these varied myths is an individual who has been changed into a pebble, a rock, or a mountain top. In an earlier paper, given at the “Spirit of Place” symposium in San Francisco, I suggested that these rock stories are a direct reflection of traditional Indian awareness that the Earth and the land is sacred, alive, and filled with power. In this presentation I will put emphasis on rock transformation legends from Northern California and discuss their value as windows into Indian culture and wisdom, as well as potential legal markers in the ongoing struggle to protect sacred space. [1-08]

Chris Loether

Ceremony as Performance: Ethnography of the Western Mono Cry-Dance

Alfred Kroeber described the California mourning anniversary as one of the common features linking most of the tribes that fall within the California culture area. It is found among all the tribes from the Maidu south. This paper describes the funeral ceremony as practiced today by the Western Mono. It examines the pertinent ethnographic literature, in order to understand the diachronic changes in the ritual since the beginning of this century. The main focus of the paper, however, is on synchronic ethnography. It uses the descriptive tools of sociolinguistics to show how the Western Mono Cry-Dance is not just some ritual relic out of the past, but a vibrant part of their belief system, fully integrated with modern Western Mono culture. [1-02]

Herb Luthin

Yahi Narrative Composition

Whether or not you believe with Dell Hymes that American Indian narrative is really poetry, and should be carved up into lines and verses, stanzas and scenes, it is a fact that there is more structure to a tale than the prose blocks of a typical page suggest. Whatever you choose to call them, narratives are made up of different kinds of units, large and small, often nested one inside the other. I have been working with the Yahi texts that Ishi dictated to Edward Sapir in 1915, trying to find ways of translating them that will reveal more of their dynamic internal organization than Sapir himself might have done. Yahi had a variety of rhetorical devices — male/female speech, time adverbs, demonstratives, and certain formulaic constructions — that can help us determine what the compositional units of the stories were. I will present passages employing these devices and discuss how they function in structuring the narratives. [2-02]

Martha Macri

Language Teaching: A Wider Range of Options

Educators believe that in order to teach a foreign language one must have studied it extensively in college. The rich variety of California Indian languages presents such a challenge to this belief that, with few exceptions, the teaching of Indian languages is not even considered. When taught at all, Indian languages are usually treated within the discipline of linguistics at a technical level beyond the reach of non-linguistic majors. As an alternative to this model, I have developed a class on methods of individualized language instruction which involves the evaluation of the language experience of the student, of his/her goals, of the current state of the speech community, and the availability of resources. Fluency (not possible in one semester) need not be the goal. Videotaping living speakers, reading transcriptions of texts, doing elementary text analysis, assembling language materials and creating bibliographies, are valid language-related activities. Between all and nothing is a wealth of learning possibilities. [2-05]

Malcolm Margolin

This Land Abounds in Fish and Game of Every Description

European visitors to the San Francisco Bay Area were uniformly enthusiastic in their description of the wildlife: flocks of migrating waterfowl darkened the sky, pronghorn antelopes ran over the meadowlands in herds of two hundred, king salmon moving through the Carquinez Strait were so thick that it looked as if you could walk across the Strait on their backs. Are these descriptions accurate, or are they travellers’ tall tales and literary exaggerations? And if accurate, how do we reconcile these reports with accounts of starvation at the missions and statements that the Indians were being drawn into the missions at times of “famine?” [1-01]

Tim McKay

Native Americans and Environmentalists Should Work to Build Alliances: The Gasquet-Orleans Road as a Model

Throughout the western U.S., basic federal land policy has tended to benefit timber, mining and ranching interests that are the cultural descendants of the pioneers who often displaced and decimated Native American peoples. The evolution of environmental philosophy and law has arisen with the expansion of the conservation, environmental and ecological movements of the 20th century. The assumptions beneath these movements are not inherently in conflict with the goals of Native American efforts to protect and preserve traditional cultural sites and the overall biological integrity of the Earth’s living systems, yet all too often these groups view each other as adversaries or with suspicion. The proposal by the U.S. Forest Service to build the Gasquet-Orleans (G-O) Road and to log thousands of acres in the midst of lands held sacred by three tribes of Northwestern California provides a useful example of coalition building that has stalled the road building plan and stopped the logging for more than a decade. In spite
of a tragic loss in the Supreme Court, causes of action raised by environmental co-plaintiffs still block completion of the road and legislation introduced in the wake of the case (HR 1546) offers hope for more meaningful protection of critical traditional Native American use areas throughout the U.S. [2-04]

Sally McLendon
"Vastly More Intelligent and Better Informed": William Ralgalal Benson (1862-1937)
Brilliant, gifted, extremely knowledgeable, gentle and kind, William Ralgalal Benson was artist, linguist, historian, buyer, activist for California Indians and their needs and interests, farmer and published scholar. Consulted by virtually all serious students of Pomoan society, history, language and material culture, from the 1890s up to his death in 1937, a good deal of his life and work can be known through his correspondence, his autobiography, and the photographs and records that survive in various archives and museums, permitting an assessment of his contribution to both anthropology and art. [1-05]

18th and Early 19th Century Northwest California Objects in European Museum Collections [slide presentation]
Beginning with Vancouver, who visited Trinidad in 1793, several of the pre-Gold Rush European explorers of the North Coast of California obtained baskets, items of clothing, and other material objects from the local Indian people. Many of these items still survive in the British Museum and other European museum collections, representing the earliest documentation of the culture of the Yurok and adjacent groups. [1-05]

Francis P. McManamon
Administration of the Sacred (discussant) [2-01]

Manuel Medeiros (Deputy Attorney General, State of California)
Principles of Religious Freedom and American Indian Religious Freedom (Administration of the Sacred: panel member)
An overview of the traditional methodology for analyzing religious freedom claims under the First Amendment, followed by discussions of: analytical difficulties that arise when applying the traditional methodology to Indian sacred site claims; federal circuit court treatment of Indian sacred site claims; and the Supreme Court's decision in Lyng v. NICPA. Concluding remarks will address the need to strengthen the American Indian Religious Freedom Act, in light of the courts' refusal or inability to respond adequately to Indian religious needs by application of the Free Exercise clause of the First Amendment. [2-01]

Lisa Ann Mertz
Let the Wind Take Care of Me: The Initiation of a Pomo Spiritual Leader
My presentation focuses on the Kashaya Pomo spiritual leader, Lorin Smith, with whom I have been collaborating on a life history for the past two years. This particular segment tells how Mr. Smith "received waya," or as he calls it in English, "energy," to be a yomita, an Indian doctor and spiritual leader. Mr. Smith has been working as a spiritual practitioner for approximately 20 years among his people in Sonoma County, California. [1-02]

Virginia P. Miller
The Hudson's Bay Company in Round Valley
At the turn of the 19th century, Northwest California was a relatively unexplored wilderness to Europeans. Round Valley, home of the Yuki Indians, lay in an especially remote area of the North Coast Range. This paper discusses evidence for the first Europeans in Round Valley. Using native oral tradition supported by archaeological data, it concludes that a Hudson's Bay Company fur trapping party provided the first Yuki contact with Europeans in 1833. Additionally, the paper sheds light on Hudson's Bay fur-trapping routes in Northern California. [1-01]

Michael Moratto
Repatriation and Reburial (panel member) [2-06]

Larry Myers (California Native American Heritage Commission)
California Indians and Public Lands (discussant) [1-09]

State Agency Relationships and Responsibilities and California Indian Communities (Administration of the Sacred: panel member) [2-01]
Fifth California Indian Conference

Repatriation and Reburial (panel member) [2-06]
Karen M. Nissen
Mortars = Acorns = Penutians, Metates = Seeds = Hokans: A False Dichotomy in Californian Archaeological Theory?
Work in northern California has employed an argument equating the presence of mortars/pestles with acorns, while metates/manos are viewed as reflecting evidence of hard seed use. This hypothesis is in turn linked to linguistic theories regarding Penutian displacements of early Hokan populations. Recent research on foragers-collectors (sensu Binford 1980; see also traveler vs. process / sensu Bettinger & Baumhoff 1982) has focused on cost-benefit adaptations and suggested that prehistoric population displacements may in part be explained in economic terms. Archaeologists in northern California have argued that mortars equate with balanophagy, which they assume was a more productive use of California landscapes where oaks were present. Research in northern California suggests to this researcher that this theory may be incorrect. Historic and ethnographic data document the fact that some acorns need not be leached at all and that others were leached by methods other than pulverizing. This paper will present information from early ethnographies and historic documents which might lead to rethinking of this supposed dichotomy. [1-05]

Jack Norton
Trails Toward Takimildin (panel member)
Jack Norton will present a philosophical view of Takimildin, the axis mundi of Hoopa Valley, a center of ceremonial feeding which nourishes and is nourished by the Hupa people. Elaborating on the path of the traditional singer/dancer, he will emphasize the spiritual and ascetic properties of place. Drawing on particular ceremonies, he will demonstrate the essential elements of reciprocity, relationship and responsibility felt toward the land and its energies. [1-07]

Dan O’Gara
In Search of Lagoon Charlie
Lagoon Charlie was a Yurok who lived at Big Lagoon before the turn of the century. He was killed near Trinidad while visiting the town and the village of Tsurai with his young grandson in 1901. My sabbatical project is to write his story in book form with the objective of making it enjoyable reading for fourth and fifth grade students. In this presentation I plan to briefly explain the project and ask the audience for recommendations and any information they might have about the topic. [1-05]

E. Breck Parkman
Parks and People (California Indians and Public Lands: panel member)
A special relationship exists between native people indigenous to a given area and the public parks established by the greater society in that area. This relationship is especially true in California, as might be seen by this examination of the programs and policies of the California State Park system. The discussion is highlighted by a review of State Park projects recently conducted or currently underway in various areas of northern California. [1-09]

Victoria Kaplan Patterson
A Brief Ethnohistory of the Covelo Indian Community
Round Valley, the traditional Yuki homeland, was not completely taken over by settlers, as was the case in most other parts of California. Instead, a small part of it was reserved for the Yuki and for the use of other Indians, many of whom were their traditional enemies. However, as a consequence of years of intermarriage, a common life style, and a shared land base, there emerged a unified community composed of the members of the seven tribes of the Round Valley Reservation. Information obtained from the published literature, the records of the Bureau of Indian Affairs, and from the Indian people of the Covelo Indian community is combined here to present a brief ethnohistory of this rich heritage. [1-05]

Jean Perry
Ishi’s Plants
A discussion of the Yahi plant names found in the texts dictated by Ishi in 1915. [2-02]

Arnold R. Pilling
Alexander Smith Taylor, Early California Ethnologist: An Update
Review of land records involving Alexander Smith Taylor suggests that he held land only in Monterey and Santa Barbara counties, the two counties of his residency in California. Search of The California Farmer establishes that it contained articles on California Indians prior to the publication of Taylor’s monumental “The Indianology of California.” The California Farmer also carried earlier articles by Taylor on topics other than Indians. The stimulus for “Indianology” seems to have been J. L. L. F. Warren, the editor of The California Farmer, who was writing in the paper about California prior to A. S. Taylor. [1-05]
Ray Raphael
Little White Father: The Story of Agent Redick McKee
In 1851, Col. Redick McKee, claiming to be a messenger from the “Great Father in Washington,” journeyed for 500 miles through Northwest California, gathering Indians in council for the purpose of negotiating treaties. McKee wanted to stop the genocide that had already begun, and he proposed setting aside large reservations at Clear Lake, Ferndale, Hoopa, and Scott’s Valley which would be “forever guaranteed” to the local Indians and “their successors.” The treaties proved to be something of a farce. They were signed in haste by the Indians and disowned by most whites, who refused to cede any land. Eventually they were rejected by the U. S. Senate. [1-05]

José Ignacio Rivera
California Indian Vaqueros: Among the First Western American Cowboys
Before the United States of America existed, the California Indians were punching doggies, branding and raising cattle, and performing all the duties of a vaquero, or cowboy. The contributions of these Native Californian people have been overlooked and denied for too long, for they were among the very first western American cowboys. [1-01]

The State Indian Museum and the General Plan Process: History and Options
The California Department of Parks and Recreation has been mandated to develop General Plans for each State Park unit. This paper will present a brief history of the Indian Museum and the General Plan process. A series of community meetings were held in an attempt to develop a General Plan for the State Indian Museum, adjacent to Sutter’s Fort. The Indian community recommended a new State Indian Museum. Due to the widespread support, options or avenues will be presented so that the Indian community may realize their recommendation for a new State Indian Museum. [2-05]

Jana L. Rivers
Trails Toward Takimildin (panel member)
Jana Rivers will focus on certain “verbal medicines” which were given to the people as ways of moving in a sacred manner upon This Earth. The living functions of these mythical gifts, which teach respect for and accountability to one’s physical environs, will be addressed, along with a personal rendering of how the energies of the land, expressed rhythmically through Hupa mythology, speak to us all about finding the spiritual center within, and how Takimildin, as an outward manifestation of this center, stirs and is stirred by the ritualistic worship of place. [1-07]

Lois Robin
Indian Ghosts at California Missions [slide presentation]
This is a photostory that can be presented as an exhibit or a slide show. It consists of 27 photographs that tell the story of the culture clash at the missions, with the grievous loss of Indians and their culture. It is a social comment rather than document, yet it adheres to known facts. A booklet accompanies the exhibit, providing commentary about the mission experience and the beauty and wisdom of Indian life. [1-04]

Greg Sarris
Fieldwork as Culture Contact and Cultural Critique: Mabel McKay's Model
Lately much has been said about relations between fieldworkers and informants, in Native California and elsewhere. Does the informant edit information? Can the fieldworker know the informant's point of view? In this paper I examine the dynamic between Pomo weaver and doctor Mabel McKay and her interlocutors in a particular instance of cross-cultural interpersonal dialogue—a dialogue that affirms the power of both parties and sets the groundwork for collaboration. I will discuss her dynamic as a model of positive intercultural communication, and I will give more examples (i.e., tell stories) about her work with others and with me. [1-02]

Florence Shipek
Repatriation and Reburial (panel member) [2-06]

William Shipley
The Maidu Myth of Creation
A reconstitution and retranslation of the Maidu Creation Myth, recorded by Roland Dixon in 1900, gives us access to a spectacular and beautiful view of the beginning of the world as the Maidu people saw it. This paper characterizes the themes and motifs of this myth, including an exploration of the analogues to other mythic notions, particularly those found in Genesis. Examples from the English version of the text also provide insights into the poetic elegance of Maidu oral literature. [2-02]
Abel Silvas

Running Grunion Speaks

Abel Silvas, a member of the Juaneño tribe, is a professional stand-up comic. He tells legends and coyote stories of his ancestors and demonstrates the traditional “dreamtime” method of visualizing the narrative as it takes shape within the imagination. An advanced student of Marcel Marceau, Silvas invites members of his audience to invent a story through “dreamtime” and then act it out in pantomime. [2-03]

William S. Simmons

Between Myth and History: Native Californian Legends of European Contact

California Indian legends of early contact with non-Indians range between the highly factual and the highly symbolic. This paper will consider the variation in the ways in which Indian/European encounters are represented in such folklore materials. This is not an attempt to recover historical facts from symbolic materials, or to assert the historicity of oral narrative; rather, it is an examination of the ways in which Indian/White relations are expressed through legend and other oral narrative sources. [1-01]

Allogan Slagel (Association for American Indian Affairs)

Legislative Trends in Addressing American Indian Religious Freedom (Administration of the Sacred: panel member)

[2-01]

Ann King Smith

California Indians and Public Lands (panel member)

[1-09]

Dorothea Theodoratus

California Indians and Public Lands (discussant)

[1-09]

Jim Woodward

Archaeologists and Indians: Opportunities for Interaction and Progress in Resource Preservation (California Indians and Public Lands: panel member)

Over the past three years the Society for California Archaeology (SCA) has lobbied to fund existing state mandates in the Office of Historic Preservation (OHP) to begin CEQA reviews, to support the Regional Archaeological Information Centers, and to continue progress on a new state heritage management plan—all of which are needed to identify and manage California’s significant archaeological resources that retain on-site integrity. A number of options are available for improving CEQA review at the state and local level. Opportunities for SCA to assist OHP and the Native American Heritage Commission are also identified, including a new proposal for emergency monitors and advisors. Areas of common interest between archaeologists and Native Americans are discussed, including sharing of information; education of local agencies, landowners, and developers; and proposals to conserve more of our heritage resources. [1-09]