The Seventh Annual

California Indian Conference

October 17–19, 1991
Sonoma State University
Rohnert Park, California

Sponsored by
Native American Studies
Anthropological Studies Center
Native American Student Alliance
## Seventh Annual California Indian Conference

### SCHEDULE

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<th>Thursday, October 17</th>
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<td><strong>5:00 p.m.-8:00 p.m.</strong></td>
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<tr>
<td>Student Union Downstairs</td>
<td><strong>Registration</strong></td>
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<td><strong>Registration</strong></td>
<td><strong>Lobby</strong></td>
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<td><strong>Art Exhibit</strong></td>
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<td><strong>Book Sellers' Display</strong></td>
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<tr>
<td><strong>Coffee</strong></td>
<td><strong>Opening of the Conference</strong></td>
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<td><strong>David W. Benson</strong></td>
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<td><strong>President, Sonoma State University</strong></td>
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<td></td>
<td><strong>Welcome</strong></td>
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<td><strong>Ed Castillo</strong></td>
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<td><strong>Introductions and Announcements</strong></td>
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<td><strong>Carey Caldwell</strong></td>
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<td><strong>Oakland Museum</strong></td>
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<td><strong>Exhibits of Interest</strong></td>
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Native Americans as Environmental Managers (1)

Organizers: Tom Blackburn & Kat Anderson

10:00
Tom Blackburn
Introduction

10:25
Glenn Farris
"Quality Food, the Quest for Pine Nuts in Northern California"

10:50
Florence Shipek
"Kumeyaay Water and Erosion Controls Systems"

11:15
Helen McCarthy
"Management of Oaks and Acorns"

11:40
Bev Ortiz & Julia Parker
"Contemporary California Weavers and the Environment"

12:05
Discussion

Volunteered Presentations (1)

Chair: Breck Parkman

10:00
Debye Dozier & Katherine Saubel
"Cahuilla Voices: We Are Still Here"

10:25
Philip deBarros
"Developing Cooperative Efforts Between Native Americans and Archaeologists in California: An Example from Summit Valley"

10:40
Coffee Break

11:00
Eric Smith
"An Anthropological Encounter between Lucy Young and Frank Essene"

11:25
Joachim Roschman
"Frederick George Collett: A Preliminary Assessment of His Activities in California"

11:50
Bill Shipley
"The Oral Literature of the Meidu"
Friday, October 18
12:00 noon
Student Union Downstairs

Reception for Artists
Linda Yamane & Kathleen Smith

Friday, October 18
12:30-2:00 p.m.
Lunch Break
Lunch is available on campus at the Commons

Friday, October 18
12:30-2:00 p.m.
Lakeside, behind the Commons

Indian Dance Groups
Lanny Pinola Group
David Smith's Pomo Dancers from Title IV Project

Friday, October 18
2:00-4:30 p.m.
Registration
Student Union Downstairs Lobby Coffee
Student Union Multipurpose Room

Friday, October 18
2:00-4:30 p.m.
Field House

Native Americans as Environmental Managers (II)
Organizers:
Tom Blackburn & Kat Anderson

Chester King
Fuel Use and Resource Management, Implications for the Study of Land Management in Prehistoric California

Coffee Break

Kat Anderson
"From Tillage to Table: The Digging and Burning of Indian Potato Plants among California Indian Tribes as Examples of Sustainable Horticulture"

Thomas Gates
"Sanctification' and Indigenous Californian Prescribed Burning Practices"
### Contemporary Issues for California Indians: A Workshop

**Moderator:** Ed Castillo

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<tr>
<td>2:00</td>
<td>The Quincentennial, Repatriation, Education: Papers and Discussion</td>
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<tr>
<td>2:00</td>
<td>Robert Henry &quot;Hank&quot; Stevens</td>
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<td>2:00</td>
<td>&quot;Indians Advise University of California Regarding Repatriation&quot;</td>
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<tr>
<td>2:00</td>
<td>Discussion—everyone welcome</td>
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- **Ben Chavis**
  - "School Choice: An American Indian Perspective"
- **Ernestine McGovran**—discussant
- **Marcie Becerra**—discussant

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<tr>
<td>3:15</td>
<td>Coffee Break</td>
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<tr>
<td>3:30</td>
<td>Discussion—everyone welcome</td>
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### Teaching about California Indians: An Indian Perspective—A Panel Discussion

**Organizer and Chair:** Bev Ortiz, Jim Brown, Betty Jackson, Ivadelle Mowery, Julia Parker, Esther Pinola, Lanny Pinola, Jose Rivera, Joy Sundberg

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<td>3:40</td>
<td>Coffee Break</td>
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### Friday Night

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<tr>
<td>5:00</td>
<td>No Host Bar</td>
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<td>5:00</td>
<td>Lakeside Patio, Commons</td>
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**Conference Dinner**

- **Time:** 6:00-8:30 p.m.
- **Location:** Commons

**7:30 p.m. Dinner Speaker**
Saturday, October 19
8:00–11:00 a.m.
Student Union Downstairs Lobby

Coffee

Saturday, October 19
9:00–11:45 a.m.
Student Union, Ives 78

Archaeology and Law Enforcement
Organizer: Amy Foster

9:00
Jim Johnston
"Ishi: Archaeological Resources Protection Act Enforcement Project"

9:25
Amy Foster
"The 1989 Lassen National Forest ARPA Case"

9:50
Janette Shannon & Gregory Hess
"Joining Forces to Combat Burial Vandalism: A Case History"

10:15
Coffee Break

10:35
Amy Foster
"California Law and Archaeological Site Looting"

11:00
Discussion

Saturday, October 19
9:00–11:50 a.m.
Commons

Volunteered Presentations (II)
Chair: Judith Dides

9:00
Jose Rivera
"California Indian Museum Study: The Process and Recommendations"

9:25
Virginia Miller
"Round Valley, the Struggle for Reservation Land in the 19th Century"

9:50
Robert Oswalt
"Kashaya History Revealed through Ancestral Names"

10:15
Coffee Break

10:35
Judith Dides
"Significance of Context to Meaning in Yurok"

11:00
Rodney Simard
"American Indian Literature and the Canon"

11:25
John Johnson
"Chumash Population Trends During the Mission Period"
Saturday, October 19
9:00—12:00 noon
Art 108

Indian Legislative Trends & Agendas for the 1990's: National Statewide & Local Perspectives—A Panel Discussion
Organizers and Chairs: Sonia Tamez & Robert Laidlaw
Ed Castillo
Romayne Sheperd Daniels
Robert Laidlaw
Joseph A. Myers
Allogan Sagle
Sonia Tamez

10:20
Coffee Break

Saturday, October 19
9:30—11:30 a.m.
Outdoors behind Student Union

Acorn Preparation
Julia Parker

Saturday, October 19
10:00—11:45 a.m.
behind Student Union

Outdoor Story Telling
Moderator:
Breck Parkman
Kathleen Smith
Lauren Teixeira
Bun Lucas
Beeb White
Kathy Martinez

Saturday, October 19
12:00—1:30 p.m.
Commons/Patio

Lunch
(no host barbecue)
12:00—1:00 p.m.
Lakeside, behind Commons

Indian Dance Groups
Lanny Pinola Group
David Smith’s Pomo Dancers from Title IV Project
Plenary Session
Gender in Native California
A Tribute to Arnold R. Pilling
Organizer: Lee Davis

1:30
Jean Perry
"Yurok Fishing and Eel: The Difference in Women's Changing Roles"

1:50
Walter Williams
"The Berdache Gender Role in Native California Cultures: Culture Change and Cultural Persistence"

2:10
Lynn Gamble
"The Identification of Male and Female Activities at Chumash Sites"

2:30
Lee Davis
"Hupa Land as Woman and Hupa Women on the Land"

2:50
Lowell Bean
"Menil: Moon Maiden, Creator of the Cahuilla Secular Universe"

3:10
Coffee Break

3:30
Victoria Patterson
"Family and Gender in Pomo Society"

3:50
Lee Davis, Sam Jones, Jack Norton
Remarks in honor of Arnold R. Pilling

4:15
Arnold R. Pilling
"Northwestern California Gender Classes: 'those who could not marry,' 'those men who have never been near a woman,' and 'women who do men's things:' An Update"

Saturday, October 19
4:45 p.m.
Commons

Closing of the Conference

Ed Castillo
Announcements
Abstracts of Papers

Kat Anderson
“From Tillage to Table: The Digging and Burning of Indian Potato Plants Among Indian Tribes as Examples of Sustainable Horticulture”
Native Americans as Environmental Managers II, 2:00 Friday afternoon

Bulbs, corms, and tubers also known as “Indian potatoes” made up a substantial portion of the Indian diet in pre-contact California. A small number of species (i.e., *Dichelostemma pulchellum*, *Perideridia bolanderi*, *Camassia quamash*, *Colchortus venustus*, *Ailium validum*) had widespread use among many tribes. All of these species have strong vegetative reproduction in the form of bulblets, cormlets, or tuberous root fragments. Ethnographic and ethnohistoric research findings that provide evidence for sustainable gathering and management strategies for plants with Indian potatoes are reviewed. Examples of ongoing and potential experiments which validate the conservation effects of indigenous tillage practices will be explored.

Lowell Bean
“Menil: Moon Maiden, Creator of the Cahuilla Secular Universe”
Gender in Native California, 2:50 Saturday afternoon

This paper discusses Menil, the Cahuilla Moon Maiden, and her place in the creation myth. She provides a model for Cahuilla women and their place in society. Menil was a pivotal force in the creation of art, music, literature, games, and the kinship system, in a world where women were not otherwise permitted to enter sacred space or activities.

Marcie Becerra
Contemporary Issues for California Indians—A Workshop, 2:00 Friday afternoon

Tom Blackburn and Kat Anderson
“Introductory Remarks,” Native Americans as Environmental Managers I, 10:00 Friday morning

Jim Brown
Teaching about California Indians: An Indian Perspective—A Panel Discussion, 2:00 Friday afternoon

Carey Caldwell
Opening of Conference: Oakland Museum, exhibits of interest, 9:00 Friday morning

Ed Castillo
Opening of Conference, 9:00 Friday morning

Ben Chavis
“School Choice: an American Indian Perspective”
Contemporary Issues for California Indians: A Workshop, 2:00 Friday afternoon

Romayne Sheperd Daniels
“Indian Legislative Trends and Agendas for the 1990s: National, Statewide and Local Perspectives—A Panel Discussion,” 9:00 Saturday morning

Lee Davis
“Hupa Land as Woman and Hupa Women on the Land”
Gender in Native California, 2:30 Saturday afternoon

Lee Davis
Remarks in honor of Arnold R. Pilling
Gender in Native California, 3:50 Saturday afternoon
**Philip deBarros**

"Developing Cooperative Efforts between Native Americans and Archaeologists in California"

*Volunteered Presentations, 10:25 Friday morning*

Cooperation and communication between Native Americans and archaeologists in California is something to be encouraged. Past efforts have taken place primarily in the context of Native American monitoring and associated burial agreements and summaries of Native American concerns required under federal law. In the belief that more engaging forms of cooperation would be of benefit to both parties, an archaeological field school was sponsored at CA-SBR-1624, a prehistoric Serrano site slated for destruction by residential development. This cooperative effort involved the San Manuel Band of the Serrano Nation, UCLA, and the Las Flores Group (developer). The result provided students with valuable instruction in field and lab techniques, helped to mitigate future impacts to an important site, and yielded important archaeological and ethnographic data on the Serrano. Most important, it demonstrated that Native Americans and archaeologists can work together to achieve common goals.

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**Judith Dides**

"Significance of Context to Meaning in Yurok"

*Volunteered Presentations II, 10:35 Saturday morning*

Yurok is a highly contexted language, in which meaning can vary significantly depending on such things as gender, location and social class of the speaker and listener. Yurok culture places a high value on correct and appropriate speech. Today when few native speakers are available, programs to teach Indian languages often rely heavily on written materials produced from data collected by anthropologists and linguists. Yet, these materials are inadequate because they do not address many aspects of language including those mentioned above. The role of elders in language classes is crucial since they can provide this missing information. This paper will discuss and provide examples of some of the factors affecting meaning in Yurok.

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**Debye Dozier and Katherine Saubel**

"Cahuilla Voices: We are Still Here"

*Volunteered Presentations I, 10:00 Friday morning*

We will discuss a new interactive model for exhibition collaboration between Native Americans and museums and galleries.

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**Glenn Farris**

"Quality Food, the Quest for Pine Nuts in Northern California"

*Native Americans as Environmental Managers I, 10:25 Friday morning*

Although the importance of pine nuts in the Great Basin and Southern California is well known to most people, the Indians of Northern California were also passionately fond of these delicious seeds. In a Pomo creation story they are prominently mentioned as being a gift of Marumda. The skill involved in tree-climbing, especially of the tall sugar pine trees, tested the mettle of Indian men. They would often be given psychological support by professional chanters or by other members of the expedition. Whole villages would move up to the high country in the late summer to harvest sugar pines, having to gauge their trips to get the cones before they opened and scattered their seed. The gray pine offered its seeds in the lower elevations to those willing to go to the trouble. Quality control was necessary to avoid wasting time and effort on empty seeds. The collecting of pine nuts was woven into stories and morality tales, with such fearsome characters as the Pine Nut Giant of the Kashaya. The nutritional value of pine nuts was extremely high, particularly in protein and fats, and well concentrated, a quality recognized and valued by Indian people.

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**Amy Foster**

"The 1989 Lassen National Forest ARPA Case"

*Archaeology and Law Enforcement, 9:25 Saturday morning*

A discussion of the Shasta County Sheriff Department's involvement in the 1989 Lassen National Forest ARPA case.
Amy Foster

“California Law and Archaeological Site Looting”
Archaeology and Law Enforcement, 10:35 Saturday morning
For many years collecting arrowheads and old bottles has been an acceptable form of recreation. In California this “hobby” has been illegal since 1939. Archaeological site looting or vandalism is not simply a case of trespass or petty theft. It is a major crime. The crime is theft of our history, a history that should belong to all of us. There are many California state laws that protect prehistoric and historic sites. My presentation’s purpose is to make you aware of the legal recourse available to deal with offenders.

Lynn Gamble

“The Identification of Male and Female Activities at Chumash Sites”
Gender in Native California, 2:10 Saturday afternoon
Ethnohistoric and ethnographic accounts on the Chumash provide documentation of men and women’s activities. These activities frequently involve the use of tools and refuse or byproducts that can be identified in the archaeological record. For example, Chumash women customarily prepared and cooked food. Fragments of cooking vessels indicate areas where women conducted these activities. Men usually manufactured arrow points. The distribution of small, whole flakes, which are byproducts of point making, indicates areas at archaeological sites where men made arrow points. Male and female activity areas will be identified at several archaeological sites in the Chumash region.

Thomas Gates

“‘Sanctification’ and Indigenous Californian Prescribed Burning Practices”
Native Americans as Environmental Managers II, 2:00 Friday afternoon
Most anthropological models of Human Ecology are various versions of the model developed by Roy Rappaport in the renowned classic ‘Pigs for the Ancestors.’ In an effort to explain how belief systems and ecological systems interrelate, the Rappaportian model assumes that the natural ecosystem is a primary ‘given’ to which humans must adapt. Rappaport maintains that scientific models operationally explain how human and ecological systems relate, while indigenous cognitive systems, where they deviate from operational models, still function to ‘sanctify’ the social status quo in maintaining the balance between culture and nature. This paper explores the inherent Rappaportian model in Henry Lewis’ “Patterns of Indian Burning in California” and Jonathan Salter’s PhD dissertation “Shadow Forks: A Small Community’s Relation to Ecology and Regulation.” The paper contends that such models of traditional Indian burning utilize the concept of sanctification to sidestep the perennial philosophical and anthropological Relativism/Rationality debates made known by Hollis and Lukes. To the point, it is fruitful inquiry to ask whether indigenous dreaming and artistic practices concerning burning mosaics do more than just socially sanctify a people’s behavior toward the environment. The possibility of dream state consciousness connecting to a larger ecological whole beyond a socially prescriptive sphere may suggest that the concept of sanctification merely allows social scientists to explain away what they cannot otherwise rationalize. The author’s current research with the Yurok of Northwestern California will inform this paper’s argument and conclusion.

Gregory Hess—see Janette Shannon

Belty Jackson

“Teaching about California Indians: An Indian Perspective”—A Panel Discussion
2:00 Friday afternoon

John Johnson

“Chumash Population Trends during the Mission Period”
Volunteered Presentations II, 11:25 Saturday morning
This paper examines demographic processes at the missions established in Chumash territory. Aspects of the demographic situation at the missions are discussed: recruitment patterns, birth rates, mortality rates, and epidemics.
Three general phases of recruitment may be distinguished: (1) a gradual, but steady immigration of Indians to the missions until 1803, (2) a major recruitment effort in 1803-1804 that included virtually all remaining Chumash in the most populated mainland areas, and (3) the migration of the Chumash islanders to the missions in the middle of the second decade of the nineteenth century. Mortality rates were high at the missions, the result of exposure of a "virgin-soil population" to new pathogens. Infant mortality was especially devastating, resulting in a situation where only one in five children survived to adulthood. Two major epidemics may be documented at the missions prior to the 1820s: dolor de costado (diphtheria or pneumonia) in 1801 and seraphanion (measles) in 1806. An analysis of the measles epidemic illustrates how particular segments of the Chumash population were affected.

Jim Johnston
"Ishi: Archaeological Resources Protection Act Enforcement Project"
Archaeology and Law Enforcement, 9:00 Saturday morning
The ancestors of "Ishi," who occupied the rolling foothills and rugged canyons of the southern Cascade mountains, were systematically hunted down and virtually eliminated in the 19th century. Remains of their culture are subject to the same kind of methodological destruction more than 100 years later. The Lassen National Forest initiated an effort to detect and apprehend looters of the area's archaeological sites in 1989. The effort resulted in the conviction of six, two for felony violation of the Archaeological Resources Protection Act (ARPA). The planning, execution and results of the ARPA enforcement project are discussed.

Sam Jones
Remarks in honor of Arnold R. Pilling
Gender in Native California, 3:50 Saturday afternoon

Chester King
"Fuel Use and Resource Management, Implications for the Study of Land Management in Prehistoric California"
Native Americans as Environmental Managers II, 2:00 Friday afternoon
Wood was used for fuel by California Indians and was an important resource. Wood was burned to process food in hearths, ovens, and parching trays, to heat houses, and to heat sweat lodges. Wood fires were also used in outdoor ceremonies. The use of wood as fuel by prehistoric Californians can be studied using ethnographic data, experiments to measure sustainable yields of fuel woods from different landscapes, experiments to measure the amounts of wood used for different purposes, and archaeological data. Archaeological data include remains of features associated with fuel burning, carbonized remains of incompletely burned wood, and physical properties of soils and rocks associated with features. Carbonized wood from archaeological contexts can be used to determine the species of plants which were burned and the sizes of stems which were burned. Archaeological findings should be incorporated into the design of replications experiments. Burning of fields to enhance annual seed crops and grasslands had to be balanced with the need to grow wood stems for fuel. In the vicinity of settlements, wood was probably harvested at an optimum rate. It appears that camp and oven sites were often located in areas where wood fuel was available. Changes in fuel use may be associated with changes in the distribution of vegetation communities. Changes in the proportions of chaparral and grassland communities may reflect management strategies which encouraged the growth of woody plants used for fuel to roast plants such as yucca and soap root.

Robert Laidlaw—see Sonia Tamez

Bun Luces
Outdoor Story Telling, 10:00 Saturday morning

Kathy Martinez
Outdoor Story Telling, 10:00 Saturday morning
Helen McCarthy
“Management of Oaks and Acorns”
Native Americans as Environmental Managers I, 11:15 Friday morning
This paper discusses various kinds of objective management techniques available to Native Americans and their effect on the crops; ritual management is also discussed.

Ernestine McGovran
“Contemporary Issues for California Indians”—A Workshop
2:00, Friday afternoon

Virginia Miller
“Round Valley, the Struggle for Reservation Land in the 19th Century”
Volunteered Presentations II, 9:25 Saturday morning

Ivadelle Mowery
“Teaching about California Indians: An Indian Perspective”—A Panel Discussion, 2:00 Friday afternoon

Joseph A. Myers
“Indian Legislative Trends and Agendas for the 1990s: National, Statewide, and Local Perspectives”—A Panel Discussion, 9:00 Saturday morning

Jack Norton
Remarks in honor of Arnold R. Pilling
Gender in Native California, 3:50 Saturday afternoon

Bev Ortiz and Julia Parker
“Contemporary California Weavers and the Environment”
Native Americans as Environmental Managers I, 11:40 Friday morning
California Indian weavers managed the environment by adherence to complex rules and utilization of specialized burning, pruning, and digging techniques. This paper examines the rules and techniques used by contemporary weavers throughout California to insure vigorous, healthy plant growth and maintain an ecological balance.

Robert Oswalt
“Kashaya History Revealed through Ancestral Names”
Volunteered Presentations II, 9:50 Saturday morning

Julia Parker
“Teaching about California Indians: An Indian Perspective”—A Panel Discussion, 2:00 Friday afternoon

Julia Parker
Acorn Preparation Demonstration, 9:30 Saturday morning

Julia Parker—also see Bev Ortiz

Breck Parkman
Outdoor Story Telling, 10:00 Saturday morning

Victoria Patterson
“Family and Gender in Pomo Society”
Gender in Native California, 3:30 Saturday afternoon
Although Pomo ethnographies generally indicate a degree of gender equality within aboriginal Pomo society, Pomo mythology and linguistic data suggest that family interrelationships were more significant than strict gender affiliations. The enlarged role of Pomo women in ceremonial and political life after contact can be traced to their ability to maintain family relationships as a result of their historically successful economic interchange with the non-Indian population.
Jean Perry

"Yurok Fishing and Eeling: the Difference in Women's Changing Roles"

*Gender in Native California*, 1:30 Saturday afternoon

Gender roles and many other aspects of Yurok fishing have changed quite a bit because of commercialization and regulation of the Klamath River fisheries. However, American politics and economy have not disrupted Yurok eeling, and consequently gender roles have not changed to the same extent.

Arnold R. Pilling

"Northwestern California Indian Gender Classes: 'those who could not marry,' 'those men who have never been near a woman,' and 'women who do men's things': An Update"

*Gender in Native California*, 4:15 Saturday afternoon

In recent years, while talking with friends in the northwestern California Indian communities, I have heard of several gender classes which might be thought of as somewhat unusual—certainly not categories which are part of mainstream American thinking. Now in looking at earlier ethnographies of the area and at manuscript fieldnotes, I find some of these same classes mentioned, including in notes taken as early as 1911. These units include 'those who could not marry,' 'men who were never near a woman,' and 'women who do men's things.' My comments will concern my most recent thinking about these classes, and also the patterning of violations of the verbalized boundaries of these categories.

Esther Pinola

"Teaching about California Indians: An Indian Perspective"—A Panel Discussion, 2:00 Friday afternoon

Lanny Pinola

"Teaching about California Indians: An Indian Perspective"—A Panel Discussion, 2:00 Friday afternoon

Joachim Roschman

"Frederick George Collett: A Preliminary Assessment of His Activities in California"

Volunteered Presentations I, 11:25 Friday morning

This paper critically evaluates Frederick George Collett's involvement in California Indian affairs in connection with the Claims Case and the rejection of the Indian Reorganization Act on the Hoopa Valley Reservation. A co-founder and the executive director of the Indian Board of Cooperation, Collett supported Indian civil and legal rights (including voting rights and the desegregation of public schools) before it became fashionable. Collett's controversial legacy, however, is mainly associated with his ambiguous position relative to Native Americans in the California Claims Case, his vocal opposition to the Indian Reorganization Act, as well as his personal differences with John Collier, Commissioner of Indian Affairs between 1933 and 1945. Although Collett occasionally appears in the literature on California Indians, a coherent scholarly assessment of his activities has yet to be written. Evidence supports the conclusion that Collett expanded California Indians' civil and legal rights and amplified the natives' grievances with the federal government, particularly in the Claims Case and the Indian Reorganization Act. On the other hand, his questionable practices regarding membership dues of the Indian auxiliaries not only brought much white opposition but also cost him many Indian followers who then organized the California Indian Brotherhood. At Hoopa he became increasingly known as "Collect."

Jose Rivera

"California Indian Museum Study: The Process and Recommendations"

Volunteered Presentations II, 9:00 Saturday morning

Last year the California Department of Parks and Recreation conducted a series of community meetings to gain input from the Indian community as to their needs and expectations for a new California Indian Museum. This paper will explore the process, as well as recom-
mendations that were received from the Indian community and those contained within the California Indian Museum Study report.

Katherine Saubel—see Debye Dozier

Janette Shannon and Gregory Hess

"Joining Forces to Combat Burial Vandalism: A Case History"
Archaeology and Law Enforcement, 9:50 Saturday morning

Desecration of a 1930s Paiute burial in Mono County, California, brought into sharp focus the ongoing problem of burial and site vandalism. Formation of an ad hoc working group comprising cultural resources specialists from the Inyo National Forest and the Bishop Area Office of the BLM, and members of the local Native American communities resulted. Public meetings, media coverage, and agency appeals for strict sentencing of the perpetrator led to an unprecedented one-year sentence. The group is working toward establishment of a standing committee involving all jurisdictions to establish procedures for dealing with future incidents, and provide contacts, education and information.

Florence Shipek

"Kumeyaay Water and Erosion Control Systems
Native Americans as Environmental Managers I, 10:50 Friday morning

While I have previously described the intensive plant husbandry-agricultural system practiced by the Kumeyaay of Southern California and Northern Baja California, here I will describe their water management and erosion control system. This system included control burning, rock alignments, rock and earthen dams, canals, digging wells, and cleaning springs, as well as planting riparian shrubs in some locations.

Bill Shipley

"The Oral Literature of the Maidu"
Volunteered Presentations I, 11:50 Friday morning

Rodney Simard

"American Indian Literature and the Canon"
Volunteered Presentations II, 11:00 Saturday morning

Alogan Slagle

Indian Legislative Trends and Agendas for the 1990s: National, Statewide, and Local Perspectives—A Panel Discussion, 9:00 Saturday morning

Eric Smith

"An Anthropological Encounter between Lucy Young and Frank Essene"
Volunteered Presentations I, 11:00 Friday morning

Between May 1934 and July 1938 Alfred L. Kroeber sent 13 investigators, most of them University of California students, into the field to collect lists of "culture elements" from 254 "tribes" from California to Colorado. The University of California eventually published 25 of these Culture Element Distributions. Frank Essene, a student of Kroeber, collected a set of Culture Element Distributions for Round Valley during the summer of 1938. Lucy Young, perhaps most noted for her collaboration with Edith Murphy detailing the horrors of the Anglo-American invasion, acted as one of Essene's primary informants. This paper describes the encounter between Young and Essene and analyzes it through its two main written sources—the published Culture Element Distributions and attached notes and an unpublished notebook now located in Bancroft Library. The paper argues that although the CED was drastically limiting in its format, Essene and Young in some sense subverted the intentions of Kroeber to easily quantify culture. Young carefully insisted on items she believed to be correct and refused to answer questions that she believed inappropriate. Essene in turn included particularly detailed notes attached to the list and cited Young's personal opinion often, even when it disagreed with his own. Lucy Young was openly angry about the disease and violence brought by Whites against Indians after 1849. Indeed, she argued to Essene that this particularly sordid story would never be
printed: it was not published as part of the CED series. Lucy Young's dictation of "Out of the Past" to the willing non-anthropologist Edith Murphy the following summer is read in my paper as her response to the contemporary anthropological and historical discourses on Native Californians.

Kathleen Smith
Outdoor Story Telling, 10:00 Saturday morning

Robert Henry "Hank" Stevens
"Indians Advise University of California Regarding Repatriation"
Contemporary Issues for California Indians: A Workshop, 2:00 Friday afternoon

Field research was conducted in 1990 on behalf of the University of California to seek consultations from California Indian tribal leaders regarding issues of Indian ancestral remains and tribal articles that are now in university and museum collections. Four topics were addressed in the consultations: (1) status of tribes' or bands' cultural-historical education efforts; (2) tribal beliefs about ancestral remains and tribal articles; (3) location and age of human remains and tribal articles as interpreted by tribes and bands; (4) tribal advisement to University of California regarding anthropological and archaeological research. The University of California Office of Research and Public Policy and the Joint Academic Senate-Administration Committee on Human Skeletal Remains received reports of these consultations as the University evaluated its policies regarding anthropological research and collections.

Joy Sundberg
"Teaching about California Indians: An Indian Perspective"—A Panel Discussion
2:00, Friday afternoon

Sonia Tamez and Robert Laidlaw
"Indian Legislative Trends and Agendas for the 1990s: National, Statewide, and Local perspectives"—A Panel Discussion, 9:00 Saturday morning

This is a critical time for California Indians as it is for all tribes who want to maintain the legal successes they have won in the past and to resolve long-standing political issues. Recent Supreme Court decisions have made it clear that the court system cannot be relied upon to consistently support Indian claims for sovereignty, protection of sacred lands, religious beliefs and other positions. Therefore, there has been a renewed effort to seek remedies through legislation at the national, state and local levels.

Lauren Teixeira
Outdoor Story Telling, 10:00 Saturday morning

Bebe White
Outdoor Story Telling, 10:00 Saturday morning

Walter L. Williams
"The Berdache Gender Role in Native California Cultures: Culture Change and Cultural Persistence"
Gender in Native California, 1:50 Saturday afternoon

Anthropologists are in agreement that many California native cultures held a socially accepted and respected role for androgynous individuals, commonly referred to as "berdache." What is less clear is how Indian attitudes toward berdaches have changed in the two centuries since contact, and whether the berdache role can be said to have survived into modern times. This paper will examine the changes and continuities of this gender role, as a case study of cultural persistence in Indian attitudes despite largescale acculturation. It will also analyze the current academic controversy relating to the extent to which gender roles are culturally constructed, or if they are a reflection of a deeper individual gender variance among certain persons from early childhood. This paper will suggest that California native response to such individuals is more socially adaptive than the condemnatory attitude of Western culture.