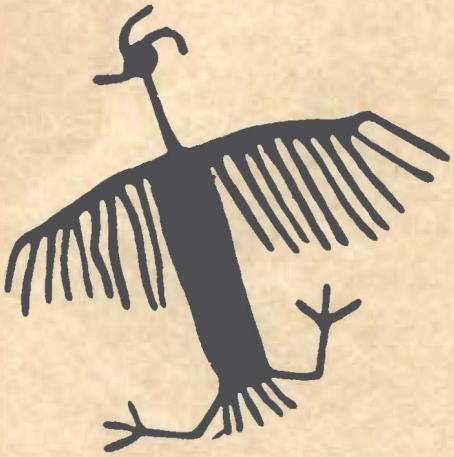


Ninth California Indian Conference

Santa Barbara Museum of Natural History

October 14-17, 1993

Respectfully Dedicated
to the Memory of
Three Treasured Members
of the Chumash Community

Vincent Tumamait
1919-1992

Juanita Ochoa Centeno
1918-1992

Josephine Yee-Robles
1922-1993

Ninth California Indian Conference
General Information

Registration $25 Regular. $15 students. California Native People free (donations accepted) Registration at the Museum's large iron gates will open at 7:30 am both Friday and Saturday. PLEASE WEAR YOUR NAME TAG AT ALL TIMES DURING THE CONFERENCE

Sessions will be held in Fleischmann Auditorium and Farrand Hall. Speakers are requested to allow time for questions and discussion within the 30 minutes allotted for their presentation. Presenters must give their slides or other visual materials to the projectionist in the rear of the room before the start of their session. Slide previewing equipment may be used in the Docent Office near Farrand Hall.

Lunch and Coffee Breaks - Refreshments will be served under the big oak tree by the creek for Conference Participants. Sandwiches and soft drinks may be purchased from The Good Earth Restaurant on the Museum grounds. A list of Santa Barbara restaurants is also available.

Reception for early arrivals Thursday, October 14 in the Museum Courtyard, 6 to 8 pm. All Conference Participants are invited to a reception catered by the Good Earth, Friday, October 15 in the Bird Habitat Hall, 6:00 to 7:30 pm. A nominal fee will be charged for wine or beer. Exhibit halls will be open during the reception.

Banquet - A Santa Maria-style tri-tip barbecue will be held Saturday evening, but seating is limited. Those wishing to attend must purchase their tickets ($10 per person) by noon Friday, October 15. No-host beverages will be offered after 6 pm, and dinner will be served at 7. This event is outdoors and the evening may be cool, so bring a warm sweater or jacket.

Displays - Throughout the Conference, several publishers and dealers will display and sell books related to California Indian subjects, in the Broder building across the creek. Limited display space may be available near the Amphitheatre for those wishing to sell original craft works or other merchandise. Poster presentations will be set up in the Annex, adjacent to Fleischmann Auditorium.

Acknowledgements

Volunteers - Bettina Barrett, Linda Bennett, Sam & Sarah Chernoff, Cathy Closson, Dick Collins, Kathleen Conti, Jeanne Curtis, Nan Deal, Frank Gerety, Shirley Gerity, Franklin Gordon, Mary Gosselin, Charlie Gustafson, Virginia Isbell, Joan Kieding, Nicole Mark, Amy Miller, Alyce Pierce, Nancy Robinson, Joann Rounds, Cecilia Shao, Laura Silsbee, Bruce Steele, Lisa Steinberg, Christina Taylor-Godwin, Charlotte Tyler, Jean Vroman, Polly Weston, Joy Yellin

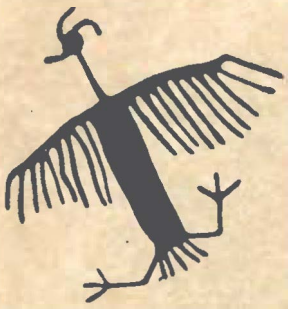
Other Assistance - Bureau of Land Management, Phil Lord, Susan Louie, Ormonde Farms, The Van Koppens

Audiovisual - Jonathan José, Randy Asparega

Catering - The Good Earth Restaurant, Country Meat Market

Conference Instigator - John Johnson Program Chair - Jan Timbrook

Arrangements - Linda Agren



Santa Barbara Museum of Natural History

NINTH CALIFORNIA INDIAN CONFERENCE

PROGRAM OF EVENTS

THURSDAY, OCTOBER 14

CONFERENCE REGISTRATION *Museum Courtyard* *6 to 8 pm*
WINE & CHEESE RECEPTION

FRIDAY, OCTOBER 15

7:30 am - Registration (continues throughout the day)

8:15 am - Opening Remarks *Fleischmann Auditorium*

CULTURAL PERSISTENCE *Fleischmann Auditorium 8:30 am to Noon*
Contributed Papers. **Chair:** Elise Tripp (Santa Ynez Reservation)

8:30 - Dwight A. Dutschke and James Gary Maniery
Burning of the Digger

9:00 - Edra Moore (Antelope Valley Indian Museum)
The "Homeland Ideal"

9:30 - Leanne Hinton (University of California, Berkeley)
The Master-Apprentice Language Learning Program

10 to 10:30 - Break

10:30 - Diana Bahr (UCLA Council for Educational Development)
Traditional Values in Contemporary Context: American Indians in Los Angeles

11:00 - Diane Weiner (University of California, Los Angeles)
An Ethnohistory of Luiseño Health Conditions and Practices

11:30 - Patrick Zarate (Ventura Co. Dual Diagnosis Program)
HIV and AIDS in Native America

12 to 1:30 - Lunch

ART AND INTERPRETATION *Fleischmann Auditorium 1:30 to 3 pm*
Contributed Papers. **Chair:** Jan Timbrook (SBMNH)

1:30 - Rebecca Dobkins (University of California, Berkeley)
Memory and Imagination: the Life and Art of Frank Day, Konkow Maidu

2:00 - Louise Jeffredo-Warden (Stanford University)
Reading of Recent Works by a Gabrielino/Luiseño Poet

2:30 - José Rivera (University of California, Berkeley)
History Comes Alive

LAND *Farrand Hall 1:30 to 3:00 pm*
Contributed Papers. **Chair:** Robert Lopez (Moorpark College)

1:30 - Richard Burrill (The Anthro Company)
Protectors of the Land

2:00 - Lois Robin
Landscape of the Esselens

2:30 - Raymond B. Cook
Columbus Meets Saint Patrick

3:00 to 3:30 - Break

SYMPOSIUM: CONTEMPORARY ISSUES IN NATIVE CALIFORNIA
Fleischmann Auditorium 3:30 to 6 pm
Chair: Robert Laidlaw (Bureau of Land Management)

Steven Quesenberry (California Indian Legal Services)
Federal Acknowledgment in California

Kathy Wallace (Hupa/Yurok/Karuk; Board member, California Indian Basketweavers Association)
Issues of Access and Use of Basketry Materials

Sonia Tamez (Tribal Program Director, USDA/Forest Service)
Putting Promise into Practice: California Indians and the Forest Service

William Mungary (Native American Heritage Commission)
Federal and State Programs in Repatriation

Discussants: Kathy Saubel (Cahuilla)
California Indian Legal Services representative

CULTURAL PERSISTENCE *Farrand Hall 3:30 to 5:30 pm*
Contributed Papers. **Chair:** Terri Sheridan (SBMNH)

3:30 - Leonore M. Bravo
Factors that Seem to Have Contributed to Some Modern Day Washoe Success Stories

4:00 - Richard L. Carrico (San Diego State University) and Florence Shipek (University of Wisconsin)
Indian Wage Labor in San Diego County 1850-1900: Adaptation and Persistence

COMPUTER ACCESS TO DOCUMENTS *Farrand Hall 4:30 to 5:30 pm*
Contributed Papers. **Chair:** Terri Sheridan (SBMNH)

4:30 - Jeannine Davis-Kimball (California Indian Library Collections, University of California, Berkeley)
California Indian Library Collections: A New Collecting Methodology

5:00 - E.A. Schwartz (California State University San Marcos)
Native American Documents Project

BUSINESS MEETING *Farrand Hall 5:30 pm*

RECEPTION *Bird Habitat Hall 6:00 to 7:30 pm*

SATURDAY, OCTOBER 16

7:30 - Registration (continues throughout the day)

ORAL TRADITION *Fleischmann Auditorium 8:30 am to Noon*
Contributed Papers. **Chair:** Thomas Blackburn (Cal Poly Pomona)

8:30 - Paul V. Kroskrity (University of California, Los Angeles)
Revealing Stories: Traditional Western Mono Narratives

9:00 - William S. Simmons (University of California, Berkeley)
The Tar Baby Motif in California Indian Tales

9:30 - Beverly R. Ortiz (University of California, Berkeley)
The Little Peppernut Girl: Menstruation Narratives in Native California

10:00 to 10:30 - Break

10:30 - Jan Timbrook (Santa Barbara Museum of Natural History)
The Hands of a Lizard: Chumash Ethnoherpetology

11:00 - Redstar
Miskanaka (Ventureño Chumash) Use of Tule

11:30 - Margaret Mathewson (University of California, Berkeley) and Beverly R. Ortiz (University of California, Berkeley)
Ethnology and Folklore of Fire

CULTURAL RESOURCE PRESERVATION *Farrand Hall 8:30 am to Noon*
Contributed Papers. **Chair:** Bob Lopez (Moorpark College)

8:30 - Michael H. Mitchell (Bureau of Land Management)
Preserving the Religious Heritage of the American Indian

9:00 - Robert R. Sands (Los Padres National Forest)
Partners in Preservation: a Site Steward Program Controlling Human Impact on Chumash Rock Art and Archaeological Sites

9:30 - Kote Lotah and A-lul'koy Lotah (Owl Clan Consultants)
Chumash Cultural Resources/Burials

10:00 to 10:30 - Break

10:30 - Shelly Davis-King (Infotech Research, Inc.)
An Eyeful of Dirt, or How to be an Archaeological Monitor

11:00 - Reba Fuller (Central Sierra Me-Wuk Cultural and Historic Preservation Committee)
Why the Need for Native American Monitors in Cultural Resource Management: the Central Sierra Me-Wuk

11:30 - Jennie Miranda (Pechanga Band of Luiseño Mission Indians) and Susan K. Goldberg (Infotech Research, Inc.)
Native American Involvement on the Domenigoni Valley Reservoir Project

12:00 to 1:30 - Lunch

MISSION DOCUMENTS RESEARCH *Fleischmann Auditorium 1:30 to 3 pm*
Contributed Papers. **Chair:** John Johnson (SBMNH)

1:30 - Glenn J. Farris (California Department of Parks and Recreation) and Robert Gibson
Evidence for the Ethnogeography of the Obispeño Chumash

2:00 - David D. Earle (Lancaster City Museum)
Marriage and Social Organization in Late Prehistoric Southern California

2:30 - Beverly Folkes (Chumash/Fernandeño/Tataviam)
Tracing My Roots: A Personal Account

3:00 - John Johnson (Santa Barbara Museum of Natural History, Scott Edmundson (University of California, Santa Barbara), Eleanor Arellanes (Ventureño Chumash), Elise Tripp (Santa Ynez Indian Reservation), Julie Tumamait (Ventureño Chumash), Gilbert Unzueta (Barbareño Chumash), Robert Edberg (Questor Systems), Chester King (Topanga Archaeological Consultants), Robert Lopez (Moorpark College), Sally McLendon (Hunter College, City University of New York)
The Chumash Mission Records Data Base: An Example of Collaborative Research Between California Indians and Ethnohistorians

PANEL DISCUSSION: CALIFORNIA TRIBES AND THE KEEPERS OF THE TREASURES - CULTURAL COUNCIL OF AMERICAN INDIANS, ALASKA NATIVES, AND NATIVE HAWAIIANS *Farrand Hall 1:30 to 3:30 pm*
Chair: Robert Henry "Hank" Stevens (Osage), member of the Keepers of the Treasures Advisory Board
Panelists: Marcelline Norton (Hoopa), Keepers of the Treasures Board of Directors
Parris Butler (Mojave)
Patti Dixon (Luiseño)
Anthony Miranda (Costanoan)

3:30 to 4:00 - Break

SOUTH CENTRAL CALIFORNIA ARCHAEOLOGY AND PHYSICAL ANTHROPOLOGY
Fleischmann Auditorium 4 to 6 pm
Contributed Papers. **Chair:** Michael Glassow (UCSB)

4:00 - Albert Knight (Western Mojave Survey Association)
Forward to the Past: Rebuilding and Recording Trail Shrines in the Southern Sierra

4:30 - Lynn Gamble (Institute of Archaeology, UCLA)
Chumash Architecture: Sweatlodges and Houses

5:00 - Michael A. Glassow (University of California, Santa Barbara)
Responses of Prehistoric Santa Barbara Channel Populations to Environmental Changes Occurring Between 6000 and 3000 Years Ago

5:30 - John Johnson (Santa Barbara Museum of Natural History) and Joseph Lorenz (University of California, Davis)
California Indian Genetic Relationships: A Pilot Study Based on Mitochondrial DNA

MISSION ERA/ CULTURE CONTACT *Farrand Hall 4 to 5:30 pm*
Contributed Papers. **Chair:** Edward Castillo

4:00 - José Rivera (University of California, Berkeley)
Early Descriptions and Drawings of Native Californian Games

4:30 - Edward Castillo (Sonoma State University)
California Indian Women and the Missions of Alta California

5:00 - Margaret Dubin (University of California, Berkeley)
Culture Contact, Linguistic Interaction, and Language Change at the Spanish Missions of Alta California

CLOSING REMARKS *Fleischmann Auditorium 6 pm*

BANQUET *Across the Creek Buffet served at 7 pm*
Limited seating; tickets must be purchased by noon Fri. Oct.15

POSTER PRESENTATIONS

on view in the Fleischmann Auditorium Annex
throughout the Conference

Linda Agren (Santa Barbara Museum of Natural History)
Who Are These People? Mystery Photos from the Harrington Collection

Eleanor Arrellanes (Ventureño Chumash)
Developing An Interpretive Garden of Island Chumash Plants at Channel Islands National Park Headquarters

Demorest Davenport (University of California, Santa Barbara), John Johnson, and Jan Timbrook (Santa Barbara Museum of Natural History)
The Chumash and the Swordfish

Lisa Steinberg (Los Padres Interpretive Association)
Vandalism of Chumash Rock Art

Jan Timbrook (Santa Barbara Museum of Natural History)
Use of *Yucca whipplei* by the Southern California Indians

ABSTRACTS

Diana M. Bahr (UCLA Council for Institutional Development) **Friday 10:30 a.m.**
TRADITIONAL VALUES IN A CONTEMPORARY CONTEXT: AMERICAN INDIANS IN LOS ANGELES

Los Angeles is home to the largest concentration of urban Indians in the nation: the number of Indians in Los Angeles is second only to that of the Navajo Nation. Despite a multiplicity of cultures. American Indians in Los Angeles have confronted similar experiences. Even in the city, the uniqueness of Indian life is being preserved, although there are changes in the expression of this uniqueness.

These changes are explored in this presentation through the narratives of three generations of a Cupeño family, who have lived five generations in Los Angeles. The family narratives are situated in the wider context of the American Indian population in Los Angeles, which is portrayed not only by demographic material, but also by additional interviews with individuals throughout this complex and diverse Indian community.

Leonore M. Bravo **Friday 3:30 p.m.**
FACTORS THAT SEEM TO HAVE CONTRIBUTED TO SOME MODERN DAY WASHO SUCCESS STORIES

The Washo people in this study were pupils of the author in an all-Washo elementary school in Alpine County, California, in 1937-39. Contact with them since that time has been mostly through social visits, accelerating during the last two years. An examination of the life histories of these people reveals certain factors contributing to success in life. These include: intelligence, a nurturing home, good health, retention of the homeplace, education, and training for work. In addition, interest in tribal history, attendance at ceremonies and events, and concern with native crafts was observed. Willingness to take part in social and political life outside the tribe and within it, knowledge and use of available opportunities, and the flexibility to let go of unworkable situations were also important. All these factors can be summarized as a positive and outgoing attitude toward life while retaining opportunity for solitude, native thought, and religion.

Richard Burrill (The Anthro Company, Sacramento) **Friday 1:30 p.m.**
PROTECTORS OF THE LAND

For thousands of years, the Native Californians lived in harmony with the Earth. Their wise elders understand a "conservation ethic" that all things are connected in one giant web and that humankind's rightful place is to preserve it. Uncovered is how their "oneness" is reflected in their community ethics and values as well as in their cooperative games and songs. How can some of this goodness be transferred into the hearts and minds of the non-Indian public to help save California's few remaining natural places? Color slides and Native songs included.

Parris Butler (Mojave) **Panel Discussion, Saturday 1:30 p.m.**
KEEPERS OF THE TREASURES [see Stevens]

Richard L. Carrico (San Diego State University) and Florence Shipek (University of Wisconsin) **Friday 4 p.m.**
INDIAN WAGE LABOR IN SAN DIEGO COUNTY 1850-1900: ADAPTATION AND PERSISTENCE

Analysis and interpretation of Indian wage labor in San Diego County during the period of 1850-1900 reveals an interesting and previously undocumented pattern of economic adaptation and persistence. Compilation of data from Native American diaries and accounts coupled with contemporary accounts from memoirs, newspapers, and the reports of Indian affairs agents indicates several interesting facets of Indian wage labor: (1) The northern people of San Diego County, the Luiseño, were far more successful than the southern people, the Kumeyaay, at entering and exploiting the labor market during the American period; this is in part because of their experiences with the Spanish and Mexican cultures and economic systems. (2) Native people extensively used wage labor as a means of supplementing the meager opportunities afforded by reservation life and thrived in spite of federal efforts to contain them on the reservations. (3) The role of Indian wage earners was not just as unskilled laborers; they filled many specialized and highly respected niches.

Edward Castillo (Sonoma State University) **Saturday 4:30 p.m.**
CALIFORNIA INDIAN WOMEN AND THE MISSIONS OF ALTA CALIFORNIA

This paper will examine the role of California Indian women in the Spanish missions of Alta California. A comparison of women's role in aboriginal societies will be followed by documented accounts by eyewitnesses, both native and Spanish as well as other non-Indians. An examination of two mission resistance movements led by female shamans among the Tongva of San Gabriel and the Chumash at Santa Barbara will illustrate the pivotal roles played by female leaders.

Raymond B. Cook **Friday 2:30 p.m.**
COLUMBUS MEETS SAINT PATRICK

This paper is a first person account of the State's eviction of a Pomo woman from her ancestral lands--an amazing irony that occurred on the 4th of July 1976, our nation's Bicentennial Holiday-- which is narrated in the context of events from the original Mexican land grant to the present. Included is a description of some offsetting redress that eventually went into the record.

Jeannine Davis-Kimball (California Indian Library Collections, University of California, Berkeley) **Friday 4:30 pm**
CALIFORNIA INDIAN LIBRARY COLLECTIONS: A NEW COLLECTING METHODOLOGY

After placing hard copy collections in twenty California counties and a composite set at the California State Library, the California Indian Library Collections (CILC) has developed a methodology for building *electronic* Native American tribal collections. After selected photographs, catalog information, explanatory texts and sound recordings are digitized, the materials are published on CD-ROM and/or made available through the Internet computer network. These collections improve intellectual access for all tribal groups as well as by schools (grades K-12), libraries, and the general public. Support and participation needed to develop and disseminate this project is achieved through the collaborative efforts of the Consortium of California Indian Collections.

Shelly Davis-King (Infotech Research, Inc.) **Saturday 10:30 a.m.**
AN EYEFUL OF DIRT, *OR* HOW TO BE AN ARCHAEOLOGICAL MONITOR

Issues surrounding Native American observation or monitoring of archaeological excavations have heightened and increased recently due to changes in the National Historic Preservation Act, proposed revisions to the American Indian Religious Freedom Act, the new regulations (and interpretations) of the Native American Graves Protection and Repatriation Act, repatriation activities resulting from California laws, and a new-found awareness among native people of their role in cultural heritage protection.

Archaeologists have much to gain from working with interested, knowledgeable native people who care about their history, are willing to communicate information back to their tribe, and who understand the nature of the regulatory environment in which archaeologists work. To this end, it has been gratifying to participate in the Central Sierra Me-Wuk Monitoring School which teaches native people the legal and cultural environment in which they might work, and which provides certification for learning some of the skills they will need to participate in archaeological excavations. A dirty job, indeed!

Patti Dixon (Luiseño) **Panel Discussion, Saturday 1:30 p.m.**
KEEPERS OF THE TREASURES [see Stevens]

Rebecca Dobkins (Dept. of Anthropology, University of California, Berkeley) **Friday 1:30 p.m.**
MEMORY AND IMAGINATION: THE LIFE AND ART OF FRANK DAY, KONKOW MAIDU

In this paper, I will provide an introduction to the life and art of Frank Day, Konkow Maidu (1902-1976). Born in Berry Creek, Butte County, Day began painting narrative images of the folkllore and history of the Konkow Maidu in the late 1950s and continued until his death in 1976. He ultimately created over two hundred paintings, many accompanied by his interpretive narratives recorded by various collectors. In recent research, I have located many little-known works and gathered biographical information from archives and through interviews. I will present a selection of paintings which cover the range of Day's career, and conclude by assessing Day's influence and his relation to the broader issues of tradition and creativity in Native American art.

Margaret Dubin (Dept. of Anthropology, University of California, Berkeley) **Saturday 5 p.m.**
CULTURE CONTACT, LINGUISTIC INTERACTION, AND LANGUAGE CHANGE AT THE SPANISH MISSIONS OF ALTA CALIFORNIA

In this paper I examine linguistic interaction at Alta California missions during the time of their operation under Spanish colonial rule.(1769-1922). First I examine the missionaries' history of scholarship of native Californian languages. In spite of their directive to teach the natives the doctrines of Catholicism in the native tongues, most missionaries relied on interpreters. There were a few notable exceptions (e.g., Father Felipe Arroyo de la Cuesta). Second, I look at language-learning in the other direction: most if not all neophytes learned at least the rudiments of Spanaish. In this situation, language learning was rewarded with power (in the position of *alcalde*), but the lack of language learning could be interpreted as resistance. Third, I call on Ilse Lehiste's basic linguistic theories in an attempt to understand how language changed throughout the mission period and how these changes reflect the nature of interaction between native Californians and representatives of the Spanish government.

Dwight A. Dutschke (California Department of Parks and Recreation) and James Gary Maniery **Friday 8:30 a.m.**
BURNING OF THE DIGGER

On April 20, 1924, a group of Native Californians from Amador, Calaveras, El Dorado, Placer and Sacramento counties attended a four day ceremony to honor the dead at the annual cry near Ione, Amador County. In the audience were representatives from the Bureau of Indian Affairs and the Indian Board of Co-operation. On the afternoon of the fourth day, the Native people burned a human effigy, several members of the group performed a dance, and they proclaimed that they would be called Mewuk, never "Digger Indians" again. The word "Digger" was considered a degrading term that the Mewuk and other Native Californians wanted changed. By burning the "Digger" in effigy, the Mewuk abandoned this stereotypical name.

Our talk will focus on a series of photographs that were taken on that day near Ione. We will discuss the relationship between the actual ceremony and the Native Californians Land Claims Case. Finally we will discuss how this one event resulted in the integration of various Indian groups who had gathered that day under the term Mewuk, which means "people," and how this affected their identity.

David D. Earle (Lancaster City Museum) **Saturday 2:00 p.m.**
MARRIAGE AND SOCIAL ORGANIZATION IN LATE PREHISTORIC SOUTHERN CALIFORNIA

This paper presents the preliminary results of recent research on pre-mission native marriage patterns among a set of communities of Gabrielino and Juaneño linguistic affiliation. Franciscan priests at Missions San Gabriel and San Juan Capistrano collected and recorded information concerning baptisms, marriages, and burials of native populations brought into the missions. This information provides details on native marriage practices before missionization.

Information on native marriage patterns was used to test several models of social organization among Takic-speaking groups in southern California. Of particular relevance was Raymond White's reconstruction of community social organization among the pre-contact Luiseño and Juaneño. This emphasized community marriage endogamy, as well as the grouping of different lineages of opposite moiety affiliation within each village. This presentation demonstrates that White's model cannot be reconciled with data from the mission sacramental registers. The implications of this research for other models of Takic social organization are also briefly discussed.

Glenn J. Farris (California Department of Parks and Recreation) and Robert Gibson **Saturday 1:30 p.m.**
EVIDENCE FOR THE ETHNOGEOGRAPHY OF THE OBISPEÑO CHUMASH - MIGUELEÑO SALINAN BOUNDARY FOUND IN LAND GRANT RECORDS

Much effort has been put into determining the placement of many traditional villages of California Indians. From the mission records we have the names of a large number of villages from which the neophytes were drawn. Some of the entries in the records have enough information to place them on the map; many others, however, have been floating and at best were simply assigned positions relative to one another. During some recent work in northern San Luis Obispo County a number of Mexican land grants were examined, and on many of them are found place names derived from Indian languages. This paper will examine the evidence for the placement of five border area villages: Cholame, Tisagues, Camate, Lhuegue, and Sata Oyo.

Beverly Folkes (Chumash/Fernandeño/Tataviam) **Saturday 2:30 p.m.**
TRACING MY FAMILY ROOTS: A PERSONAL ACCOUNT

When my mother spoke to us of our heritage she was the portrait of dignity, she knew the history, she told the tribal stories as if she had lived them many years before, and she spoke with immense pride. She repeatedly attempted to educate her children about the Indians so that when she was gone, the facts, the knowledge, and the pride would linger. I was left with a persistent craving to know more than my mother was able to retell with the resources she had available during her life.

With the help of the Mission records and the documents my mother left, I spent months retracing events, reading books, and brainstorming with individuals who have spent many years on the subject -- generous individuals who are concerned with the truth and with helping the Indians to prevail. Being fifty-something and time becoming more fleeting, I am hurriedly attempting to educate one more generation to keep our family's fascinating history alive.

Reba Fuller (Central Sierra Me-Wuk Cultural and Historic Preservation Committee) **Saturday 11 a.m.**
WHY THE NEED FOR NATIVE AMERICAN MONITORS IN CULTURAL RESOURCE MANAGEMENT: THE CENTRAL SIERRA ME-WUK

The Central Sierra Me-Wuk community recognizes the significance of education in cultural resource management for Native American Monitors. With recent federal legislation Native participation is mandatory, so there is a greater need for a Native American Monitoring School. A curriculum has been established with certification from the Community College District.

The Monitoring School provides education about state and federal historic preservation law, archaeology, ethnography, map reading and mapping, cultural resources identification, and archaeological field techniques. This twelve-hour basic training course has given the Native people an introduction to the regulatory environment, proper procedures, and working knowledge of laws in the preservation process, and has encouraged their participation by enhancing self esteem. The training has also provided an avenue for contributing their valuable cultural knowledge to resource management, as well as establishing a direct communications line linking the cultural resources management firm and the project proponent to the local people in the interpretation and disposition of sites within our traditional territory.

Lynn Gamble (Institute of Archaeology, University of California Los Angeles) **Saturday 4:30 p.m.**
CHUMASH ARCHITECTURE: SWEATLODGES AND HOUSES

The most substantial structures built by the Chumash Indians in southern California were houses and sweatlodges. Most Chumash settlements contained at least one sweatlodge that was heated by direct fire and usually situated near fresh water so that the participants could immerse themselves after sweating. Sweatlodges are described in ethnographic and ethnohistoric accounts as large, dome-shaped structures that were covered with earth. Houses also are described as dome-shaped; however, they were not usually covered with earth. This paper will focus on the differences between houses and sweatlodges, and how they can be distinguished in the archaeological record.

Michael A. Glassow (Dept. of Anthropology, University of California, Santa Barbara) **Saturday 5 p.m.**
RESPONSES OF PREHISTORIC SANTA BARBARA CHANNEL POPULATIONS TO ENVIRONMENTAL CHANGES OCCURRING BETWEEN 6000 AND 3000 YEARS AGO

The Santa Barbara Channel appears to have witnessed a prolonged period of relative aridity beginning before 6000 years ago and ending sometime around 5000 years ago. The end of this period appears to correlate with rising population numbers and the introduction of a new milling technology: the mortar and pestle. The initial use of the mortar and pestle may not have been for milling acorns, as so many archaeologists have presumed on the basis of ethnographic and ethnohistoric data. Instead, acorn use on a relatively intensive scale may have begun about 4000 years ago, when basketry hoppers were added to the rims of mortars. The introduction of this modification to the mortar appears to correlate with an environmental event and a rise in regional population density. The possibility of such correlations highlights the importance of investigating the impact of environmental changes on cultural development during the prehistory of the Santa Barbara Channel.

Leanne Hinton (Dept. of Linguistics. University of California. Berkeley) **Friday 9:30 a.m.**
THE MASTER-APPRENTICE LANGUAGE LEARNING PROGRAM

Developing younger fluent speakers of the endangered California Indian languages was seen as the most important goal at the Tribal Scholars' Language Conference held in August 1992. From that conference. the Master-Apprentice Language Learning Program was designed and implemented. Six teams -- Mojave. Yowlumni. Wintu. Hupa. Karuk. and Yurok --began their work in June 1993. They are working on their language 20 hours per week for four months. The program goals are (1) for the team members to develop habits of learning their language together. and (2) for the younger member of the team to gain proficiency in the language in some domains.

As a training consultant and mentor to these teams. I will be with a group traveling to each team's home during the summer to document their work in progress. I will report on the methods used for language teaching and learning, and on the results and value of their work together.

Louise Jeffredo-Warden (Stanford University) **Friday 2 p.m.**
READING OF RECENT WORKS BY A GABRIELINO/LUISEÑO POET

Ms. Jeffredo-Warden is a folklorist and doctoral candidate in anthropology who recently founded the Coastside Women Writers. a non-profit organization for writers of the San Mateo County coast. Her poetry has won awards from Writer's Digest. the Academy of American Poets. and the University of Southern California. where she did her undergraduate work. Her children's book *Ishi* was published this year by Raintree/Steck-Vaughn.

A member of the Pechanga Band of Mission Indians, Ms. Jeffredo-Warden has also been working since 1988 with Luiseño elder Villiana C. Hyde to create the Villiana Calac Hyde Archive which will preserve the life history. stories. language and culture of this remarkable woman. An article describing this work and the archive is featured in the Summer 1993 issue of *News from Native California.*

John Johnson (Santa Barbara Museum of Natural History), Scott Edmondson (University of California. Santa Barbara). Eleanor Arellanes Fishburn (Ventureño Chumash). Elise Tripp (Santa Ynez Reservation). Julie Tumamait (Ventureño Chumash). Gilbert Unzueta (Barbareño Chumash). Robert Edberg (Questor Systems). Chester King (Topanga Archaeological Consultants). Robert Lopez (Moorpark College). Sally McLendon (Hunter College. City University of New York) **Saturday 3 p.m.**
THE CHUMASH MISSION RECORDS DATA BASE: AN EXAMPLE OF COLLABORATIVE RESEARCH BETWEEN CALIFORNIA INDIANS AND ETHNOHISTORIANS

Over the past year, a group of ethnohistorians and Chumash researchers have worked together on a National Park Service project to document the social and demographic history of native peroples in the Santa Barbara Channel region. Records from six missions are the principal source of information regarding what happened to the Chumash population during the late eighteenth and early nineteenth century. Four ethnohistorians who have worked with mission registers joined forces to combine information originally compiled in different formats. Chumash participants in the project used a computer program developed for data entry to systematize and augment previously collected information. Baptismal, marriage, and burial records were cross-referenced to create a data base of records for more than 20,000 Chumash Indians.

John R. Johnson (Santa Barbara Museum of Natural History) and Joseph Lorenz (University of California, Davis) **Saturday 5:30 p.m.**
CALIFORNIA INDIAN GENETIC RELATIONSHIPS: A PILOT STUDY BASED ON MITOCHONDRIAL DNA

Recent advances in laboratory techniques to determine our genetic inheritance have made it possible to gain new insights into the origins and relationships of Native American populations. Until the present pilot project. California Indians have not been involved in studies to determine their relatedness to other North American Indian groups. This is unfortunate, because the great linguistic and cultural diversity that existed within the California region reflects past migrations and distinctive origins for various tribal populations.

Mitochondrial DNA is especially suited for studies of ancestral genetic affinities, because it is inherited only through a person's maternal line and therefore reflects an unmixed tribal ancestry on the mother's side. Genealogical studies effectively combine with genetic research to determine how California Indian populations were related to one another. This approach has great potential for assisting families in tracing their tribal ancestry.

Albert Knight (Western Mojave Survey Association) **Saturday 4 p.m.**
FORWARD TO THE PAST: REBUILDING AND RECORDING TRAIL SHRINES IN THE SOUTHERN SIERRA

Cache Creek, located northeast of Tehachapi Valley in Kern County, has long been known for its interesting and extensive archaeological sites. The area is home to various families of the Indian people known to Euro-Americans as Kawaiisu. Among the culturally important places in the Cache Creek region are Ma-a-puts, Nettle Springs, Teddy Bear (or Creation) Cave, and Horse Canyon, which include village sites, work facilities, and pictograph caves. Creation Cave is said to be the place where the Kawaiisu people were created. The Horse Canyon pictograph cave was also held sacred, as was a nearby prayer hill which includes two trail-shrines. These shrines were destroyed by vandals in the early 1960s.

At the request of Mr. Andy Greene, Kawaiisu Elder, the Western Mijave Survey Association brought together a volunteer crew of Native Americans and archaeologists (both professional and avocational) to record, restore, and reconsecrate these shrines. It is hoped that they, and the other fine sites in the area, will remain as sacred monuments for future generations to ponder, be inspired by, and to learn from.

Paul V. Kroskrity (Dept. of Anthropology, University of California, Los Angeles) **Saturday 8:30 a.m.**
REVEALING STORIES: TRADITIONAL WESTERN MONO NARRATIVES

This paper is a preliminary report on recent research designed to document and analyze contemporary narratives spoken by Western Mono speakers from the communities of North Fork and Auberry. Though Mono and Yokuts narratives have been described by some scholars as simple, monotonous, and artistically deficient, closer analysis of the performed stories rescues many important aspects of the storyteller's art from neglect.

A recorded performance of the brief story "Coyote and Mole" by Rosalie Bethel, along with the transcribed and translated text, illustrates both grammatical and performance aspects of storytelling. Grammatical devices that narrators use to artfully present traditional narratives include: predicate chaining, selection of highly transitive clause types, and covariation of temporal conjunctives ('and then,' 'and now') with tense aspect to achieve a sense of immediacy. Performance factors include speech rhythm and volume, facial expression, body orientation, and the influence of the audience. Analysis reveals the artistic complexity of these deceptively "simple" stories.

Robert Laidlaw (Division of Resources, Bureau of Land Management, Sacramento), Chair **Symposium Friday 3:30 to 6 p.m.**
SYMPOSIUM: CONTEMPORARY ISSUES IN NATIVE CALIFORNIA

The symposium surveys a range of perspectives, on significant issues facing the Native American Community in California. Recent legislation at the federal and state level has empowered the Native American community providing new roles and authority in issues of cultural heritage, religious freedom, governmental affairs and repatriation of ancestral remains and cultural items. These topics and their implications for a greater role in the decisionmaking of university and government are examined.

Kote Lotah and A-lul'koy Lotah Lotah (Owl Clan Consultants) **Saturday 9:30 a.m.**
CHUMASH CULTURAL RESOURCES / BURIALS

The Owl Clan Consultants presentation will be consisting of information and background from the 1970s to 1990s on the progress or direction of archaeological interaction with Chumash cultural resources. The second topic, as brief as it will be, is the reburial issue -- burials and reburials and their interaction in the acrchaeological community. We feel that the traditional people of the land should convey their interest in what they see and feel is happening with our ancestors. The presentation will be short and to the point. It will be an expression of our feelings. Thank you for this opportunity.

Bruce Love (CRM TECH) **waiting list in case of cancellation**
STRATEGIES FOR TRIBAL PARTICIPATION IN CULTURAL RESOURCE MANAGEMENT

The problem of inadequate Native American participation in Cultural Resource Management can be corrected through several strategies. 1) Form a committee delegated by the tribe to act on cultural resources issues. 2) Know the difference between Federal projects, which mandate Native American participation, and CEQA projects, which do not. 3) Understand the basic phases in archaeological /historical investigations: a) field survey and records search; b) evaluation for significance: c) final mitigation. 4) Understand which of the CEQA criteria for significance include Native American concerns. 5) Get on notification lists for public agencies that send out draft environmental reports for public comment. 6) Solicit the help of sympathetic professional archaeologists in interpreting the environmental documents. 7) Submit written responses to the lead agency, and appear at public hearings to testify on tribal concerns. 8) Hold private meetings with public officials to inform them of your presence and concerns. 9) Request that local policies be enacted regarding Native American participation.

Margaret Mathewson and Beverly R. Ortiz (both, Dept. of Anthropology, University of California, Berkeley) **Saturday 11:30 a.m.**
ETHNOLOGY AND FOLKLORE OF FIRE

This paper compares Native Californian 'Origin of Fire' accounts, then summarizes and compares the firemaking methods portrayed in these accounts with the actual methods used to make fire throughout California.

Anthony Miranda (Costanoan) **Panel Discussion, Saturday 1:30 p.m.**
KEEPERS OF THE TREASURES [see Stevens]

Jennie Miranda (Pechanga Band of Luiseño Mission Indians) and Susan K. Goldberg (Infotech Research, Inc.) **Saturday 11:30 a.m.**
NATIVE AMERICAN INVOLVEMENT ON THE DOMENIGONI VALLEY RESERVOIR PROJECT

The Pechanga Band of Luiseño Mission Indians, the Santa Rosa Band of Mission Indians, and the Cahuilla Band of Mission Indians have formed a coalition to advise and consult with the Metropolitan Water District of Southern California regarding development of the Domenigoni Valley Reservoir Project in Riverside County. Through formal contract and with regular input from Cahuilla and Luiseño elders, a program has been developed to involve the Bands in all aspects of archaeological studies being conducted by Infotech Research, Inc. and to preserve Native cultural values. The program includes archaeological and construction monitoring, classroom and field training of archaeological technicians, taped interviews and oral histories, and development of interpretive displays and curation facilities. A unique element of the project will be the transfer of title to the Bands for a parcel of land to be used for reburial of sacred remains.

Michael H. Mitchell (Bureau of Land Management, Palm Springs) **Saturday 8:30 a.m.**
PRESERVING THE RELIGIOUS HERITAGE OF THE AMERICAN INDIAN

In direct conflict with the First Amendment of the U.S. Constitution, Native Americans have long experienced cultural and religious intolerance from the government of the United States, Not until 1978 did the Federal government formally acknowledge that "the religious practices of the American Indian are an integral part of their culture..." with the passage of the American Indian Religious Freedom Act.

In recognition of the inherent religious rights of the Native American, in spring 1992 the Bureau of Land Management nominated Kuchamaa (Tecate Peak) to the National Register of Historic Places. As a result, Kuchamaa became the first prehistoric site listed in the National Register solely for its Native American religious value. To this day Kuchamaa is used for religious purposes by the Kumeyaay Indians of San Diego. Issues of returning the peak to a relatively pristine condition are discussed, but the area has been a critical communications site for law enforcement and government agencies since 1942.

Edra Moore (Antelope Valley Indian Museum) **Friday 9 a.m.**
THE "HOMELAND IDEAL"

150 years after the initial invasion of their territory by Euroamerican gold seekers, the Southern Sierra Miwok of Yosemite Valley retain their cultural identity and traditions to a remarkable degree, against almost insurmountable odds. Possible explanations for this phenomenon were revealed through oral histories and oral testimony provided by Miwok/Paiute Council members, elders, and formal leaders during a 5-year study (1982-87). The research project was associated with both (1) the Council's petition for Federal Acknowledgment as a tribe, and (2) archaeological assessment of a site in Yosemite National Park slated for lease to the Council for construction of a traditional village. The major sustaining factor in the cultural persistence of this group may be a strong enculturated loyalty to and reverence for the *perceived* "homeland," passed down through oral tradition for the past eight centuries.

This slide-illustrated presentation will emphasize on-site interviews at locations in Yosemite Valley known to be important to this indigenous group.

William Mungary (Chair, Native American Heritage Commission) **Symposium participant; session begins Friday 3:30 p.m.**
FEDERAL AND STATE PROGRAMS IN REPATRIATION [see Laidlaw]

Marcelline Norton (Hoopa: Kepers of the Treasures Board of Directors member, California area) **Panel Discussion, Saturday 1:30 p.m.**
KEEPERS OF THE TREASURES [see Stevens]

Beverly R. Ortiz (Dept. of Anthropology, University of California, Berkeley) **Saturday 9:30 a.m.**
THE LITTLE PEPPERNUT GIRL: MENSTRUATION NARRATIVES IN NATIVE CALIFORNIA

This paper seeks to place California Indian menstrual narratives within their cultural context. It begins by synopsizing a contemporary menstrual narrative, "The Little Girl Who Turned Into a Peppernut," as told by Milton "Bun" Lucas, a Kashaya Pomo / Bodega Miwok elder, then describes Mr. Lucas' background, how he learned this "teaching," how he tells it, and why the teaching is important to him. It then compares this teaching with the menstrual narratives of several California Indian tribal groups.

Steven Quesenberry (Director of Litigation, California Indian Legal Services) **Symposium participant; session begins Friday 3:30 p.m.**
FEDERAL ACKNOWLEDGMENT IN CALIFORNIA [see Laidlaw]

Redstar **Saturday 11 a.m.**
MISKANAKA (VENTUREÑO CHUMASH) USE OF TULE

This presentation will include a demonstration and discussion of the use of tule reed in the past, present and future of California tribal people. This natural fibrous plant was considered to be important for survival. The wide variety of uses by the southern California indigenous people will be emphasized. The procedures for harvesting the tule plants from creeks, rivers, and marshlike wetlands will be discussed. I will cover its common uses in everyday life such as the construction of clothing and the making of tule canoes, as well as its more esoteric uses in religious ceremonies. It is used for the protection of tribal regalia as well as for our present-day sweat lodges. It has been used in the construction of walls for Chumash *siliyik* enclosures. As part of the presentation I will demonstrate the weaving of tule in the production of a traditional Chumash *'ap*, or house.

José Rivera (Dept. of Anthropology, University of California, Berkeley) **Friday 2:30 p.m.**
HISTORY COMES ALIVE

Living history is a dynamic tool not only in sharing Native American history and culture, but also in cultural preservation. Living history can take many forms, be they park interpretive programs, cultural events, or chautauquas (summer educational and recreational assemblies to portray historical figures). It is a way for historical figures to tell their own story first hand.

Two living history programs in the lecturer's repertoire are: Antonio Garra, the Cupeño chief who led the 1851 Indian tax revolt against the United States; and Camillo Ynitia, the last coastal Miwok chief of Olompali who was a vaquero (cattleman/cowboy) and witnessed the Bear Flag Revolt of 1846.

José Rivera (Dept. of Anthropology, University of California, Berkeley) **Saturday 4 p.m.**
EARLY DESCRIPTIONS AND DRAWINGS OF NATIVE CALIFORNIAN GAMES

Games have always been a significant part of life among the indigenous people of this continent, and California was no exception. This paper will survey early Euro-American observations of Native Californians at play, be it games of chance, games of skill, or group games. Spanish, Russian, French, and American sources will be included in this survey.

Lois Robin **Friday 2 p.m.**
LANDSCAPE OF THE ESSELENS

A photographic slide exploration of the Ventana wilderness, home of the Esselen people, enables us to re-imagine their ancient world. Plants, wildlife, elemental forces, rocks, waterways, rock art and bedrock mortars are the photographic palette that informed and birthed the Esselen culture, its qualities and world view. Although much cultural knowledge has been lost since the contact period, Esselen descendents still struggle to keep alive what is known and to preserve the wondrous landscape and its cultural sites.

Robert R. Sands (Los Padres national Forest and Dept. of Anthropology, University of Illinois, Urbana-Champaign) **Saturday 9 a.m.**
PARTNERS IN PRESERVATION: A SITE STEWARD PROGRAM CONTROLLING HUMAN IMPACT ON CHUMASH ROCK ART AND ARCHAEOLOGICAL SITES

A number of prehistoric and contact period Chumash sites exist within Los Padres National Forest. Due to increased activity resulting in human impact on rock art and other archaeological sites, and with legislative mandates such as the 1979 Archaeological Resource Protection Act, the Forest has initiated a program of site stewardship (monitoring) as one of its projects to control such activity. The American Indian Religious Freedom Act (AIRFA) requires cooperation between federal agencies and Native American religious leaders in the protection and preservation of ancient sacred sites. There are recent examples of such cooperation in programs concerned with protection of cultural resources on both federal and Indian lands. Establishing a partnership with the Native American community in all phases of stewardship is critical to success of the program.

Kathy Saubel (Cahuilla) **Symposium discussant, session begins Friday 3:30 p.m.**
CONTEMPORARY ISSUES IN NATIVE CALIFORNIA [see Laidlaw]

E. A. Schwartz (California State University, San Marcos) **Friday 5 p.m.**
NATIVE AMERICAN DOCUMENTS PROJECT

Begun in the summer of 1992, the Native American Documents Porject is aimed at eventually computerizing all federal, state and local documents relating to Indian and other Native American peoples. This presentation will explain the methodology and philosophy of the project, and include a demonstration of what has been accomplished so far.

William S. Simmons (Dept. of Anthropology, University of California, Berkeley) **Saturday 9 a.m.**
THE TAR BABY MOTIF IN CALIFORNIA INDIAN TALES

The tar baby motif is important in Mexican and African American folklore, but probably was not indigenous to California Indian storytelling. The author has found examples, presumably to be explained by recent diffusion, in the folklore of the Maidu, Chumash, Wappo, Yana, Shasta, Kumeyaay, Wintu and Atsugewi. This paper will outline work in progress on the origins and diffusion of the tar baby motif in California.

Robert Henry "Hank" Stevens (Osage Nation and Dept. of Social Sciences, University of California, Irvine), **Moderator, Panel Discussion Saturday 1:30 to 3:30**
PANEL DISCUSSION: CALIFORNIA TRIBES AND *THE KEEPERS OF THE TREASURES -- CULTURAL COUNCIL OF AMERICAN INDIANS, ALASKA NATIVES, AND NATIVE HAWAIIANS*

Since 1990, American Indian, Alaska Native and Native Hawaiian representatives held a series of annual Tribal Cultural Heritage - Historic Preservation Conferences, hosted by Tribes and co-sponsored by the U.S. Department of the Interior / National Park Service Interagency Resources Division.

In 1991, participating tribes formed the Keepers of the Treasures - Cultural Council to promote discussion and development of resources, programs and funding that support Tribal cultural continuity. The Council focuses on Tribal languages, oral history, cultural resources, sacred sites, religious freedom, repatriation and other concerns. The Council is active in education, research, law and policy.

Involvement by California Tribes is significant for support of Tribal cultural-political linkages, especially inter-Tribal acknowledgment of Tribes and Bands with varying degrees of recognition and organization. Panelists in the discussion are from California Tribes active in the Keepers of the Treasures. Interested Tribal representatives and individuals are welcome to suggest topics of concern that California Tribes can bring to the next Keepers of the Treasures Conference in spring 1994.

Sonia Tamez (Tribal Government Program Manager, USDA Forest Service) **Symposium participant; session begins Friday 3:30 p.m.** [see Laidlaw]
PUTTING PROMISE INTO PRACTICE: CALIFORNIA INDIANS AND THE FOREST SERVICE

This presentation will discuss the Forest Service's Tribal Government Program's activities. Many Indian tribes still have strong ties to traditional lands and resources that are now managed by the Forest Service. As tribes increase in political strength, as evidenced in recent legislative developments, and the agency adopts ecosystem management, there are a number of opportunities for collaboration. Forest Service policies and practices are now being modified to address "cultural subsistence." The agency is also incorporating native perspectives and knowledge, as well as cultural needs in its approach to managing national forest ecosystems. This paper also provides updates on the agency's compliance with the NAGPRA and other legislative developments.

Jan Timbrook (Santa Barbara Museum of Natural History) **Saturday 10:30 a.m.**
THE HANDS OF A LIZARD: CHUMASH ETHNOHERPETOLOGY

During the thousands of years the Chumash and their ancestors have inhabited the Santa Barbara Channel region, they developed a distinctive relationship with the land and with the plants and animals who also lived here -- including reptiles and amphibians. In addition to being used for food and material items, these creatures also worked their way into Chumash mythology, cosmology, and art. This presentation, the title of which is derived from one Chumash legend, introduces the ways in which these indigenous people have interacted with the snakes, lizards, turtles and frogs of south-central California.

Kathy Wallace (Hupa/Yurok/Karuk; California Indian Basketweavers Association board member) **Symposium participant; session begins Friday 3:30 p.m.**
ISSUES OF ACCESS AND USE OF BASKETRY MATERIALS [see Laidlaw]

Diane Weiner (University of California, Los Angeles) **Friday 11 a.m.**
AN ETHNOHISTORY OF LUISEÑO HEALTH CONDITIONS AND PRACTICES

Luiseño Indian health care narratives reveal that perceptions concerning the definition and the achievement of well-being have changed to some degree during the past centuries; however, contemporary ideas reflect many of the symbols, ideologies and goals developed and perpetuated throughout Luiseño history. Nonetheless, biomedical providers as well as many Luiseño do not overtly make such connections. A review of Luiseño health circumstances and behaviors will illustrate the ways cultural experiences and memory impact current beliefs and practices. Narratives about Luiseño experiences with tuberculosis, cancer and diabetes will demonstrate that Luiseño views of well-being necessitate an understanding of local and regional cultural history.

Patrick Zarate (Coordinator, Ventura County Dual Diagnosis Program) **Friday 11:30 a.m.**
HIV AND AIDS IN NATIVE AMERICA

HIV and AIDS are on the rise in Native America. Presentation will focus on the *realities* of HIV transmission and AIDS, its increasing prevalence within the Indian community, its relationship to White AIDS cases, and factors involved in the educating of the Native American population, both rural and urban. The return of tuberculosis and issues of substance abuse as they are related to HIV will also be examined. Discussion will be supplemented by handouts and graphs, from the Centers for Disease Control and the National Native American AIDS Prevention Center. Local resources and test site information will also be given.