

Tenth California Indian Conference

Humboldt State University

October 14 - 15, 1994



Humboldt State University

Tenth California Indian Conference

Program of Events

Friday, October 14

Karshner Lounge

8:00- Conference Registration (continues throughout the day)

Kate Buchanan Room

8:30- Opening Remarks

✓ 9:00 - Sally McLendon & John Johnson (Hunter College, CUNY & Santa Barbara Museum of Natural History)
An Ethnohistoric and Linguistic Approach to Identifying Cultural Affiliation between Past and Present Native Peoples in the Chumash Area

✓ 9:30 - Carey Caldwell (The Oakland Museum) *Curator, History/Anthropology Collections*
Peopling the Museum: Recent Developments and New Initiatives at the Oakland Museum

✓ 10:00 - Lynn Risling (Humboldt State University)
IHUK, A Transition into Karuk Womanhood

10:30 to 11:00 - BREAK

✓ 11:00 - Lynn Gamble (University of California - Los Angeles)
Muwu: Capitol and Ceremonial Center of the Lulapin Chumash

✓ 11:30 - Victoria Patterson (Mendocino College) *Frolic*
What Sandpiper Found: Connections Between Native People and the Chinese in Early Northern California

12:00 to 1:30 - LUNCH

Kate Buchanan Room

1:30 - George Phillips
Inventing Reservations in California: Devious Land Grab or Inept Imperialism?

2:00 - Rebecca Dobkins (University of California, Berkeley)
Art/History: The Power of Images and the Greenville Indian Boarding School Experience

2:30 - Jan Timbrook, John Johnson & Demorest Davenport (Santa Barbara Natural History Museum/U.C. Santa Barbara)
Mystery of the "Little Monsters"

3:00 to 3:30 - BREAK

3:30 - Gary and Deborah Carver & Jean Perry (Humboldt State University)
Earthquakes

4:00 - Kathy Lewis (Fresno City College)
Legends and Landscapes

4:30 - Business Meeting

Goodwin Forum

1:30 - Jose Ignacio Rivera (University of California, Berkeley)
History Comes Alive

2:00 - Larry Watson (Editor, JAIFR)
Some Little Used Sources for California Indian Family History

2:30 - Pete Crowheart Zavalla (Los Padres National Forest)
U. S. Forest Service Working with Native Americans in Context

3:00 to 3:30 - BREAK

3:30 - Joseph Giovanetti (Humboldt State University)
Chief Meyers: Cahuilla Baseball Star of Yesteryear

4:00 - Jose Ignacio Rivera (University of California, Berkeley)
Early Descriptions and Drawing of Native Californian Games

Karshner Lounge

5:00 to 6:30 Reception in the Karshner Lounge, catered by Abruzzi

Saturday, October 15

Kate Buchanan Room

9:00 to 10:30 - Beverly Ortiz (University of California, Berkeley and East Bay Regional Parks)
Pomoan Basketweavers: A Tribute to Three Elders

10:30 to 11:00 - BREAK

11:00 - Sally McLendon & Sherrie Smith-Ferri (Hunter College, CUNY & Grace Hudson
Museum)
Henry W. Henshaw's Photographs of Pomoan Communities and Peoples

11:30 - Paul Varela
The Chumash Interpretive Center

Goodwin Forum

9:00 - Loren Bommelyn & Tom Givon (Smith River Rancheria & University of Oregon)
Revision of Tolowa Orthography

9:30 - Joseph Jorgensen (University of California, Irvine)
The Expansion of Uto-Aztecan Speakers from the Pacific to the Rockies

10:00 - Sonya Ariston
Stereotyping in Children's Literature

10:30 to 11:00 - BREAK

11:00 - Joseph Winter
Traditional Tobacco Use By Native Californians: What Happens if We Ever Run Out?

11:30 - L. Frank Manriquez
Cessac's Plunder

12:00 to 1:30 - LUNCH

Kate Buchannan Room

1:30 - Susan F. O'Donnell (Humboldt State University)
The Okwanuchu: Lost Tribe or Genocide?

2:00 - Patricia Tswelnadin
To Glean the Dawn

2:30 - L. Frank Manriquez & Jim Noyes
Moomat Ahiko

Goodwin Forum

1:30 to 3:30 - Nancy Richardson (Karuk), Leanne Hinton (Linguist), Parris Butler (Mojave), Frank Lemos (Chumash), Darlene Franco (Wukchumne), L. Frank Manriquez (Ajachemem), Ray Baldy (Hupa), Jill Fletcher (Hupa), Terry Supahan (Karuk), and Cheryl Seidner (Wiyot).
Panel Discussion: Language Restoration Action in California: A Report from the Advocates for Indigenous California Language Survival

Nelson Hall East 106 (next door to Goodwin Forum)

1:30 - Organized by Carrie Dunn (Humboldt State University)
Poetry Reading

Dell'Arte Theater

4:00 - 6:00 Storytelling Session at Dell'Arte Theater

6:00 - 9:00 Salmon Barbecue at Dell'Arte Theater

ABSTRACTS

Ray Baldy (AICLS, Hupa)
PANEL DISCUSSION [See Richardson]

Loren Bommelyn and Tom Givon (Smith River Rancheria & University of Oregon)
REVISION OF TOLOWA ORTHOGRAPHY

Two important published collections of Tolowa materials (Tolowa Language Committee 1972, 1989) made use of an orthography based on the Unifon writing system. While in itself an important historic achievement by speakers of various N. California native languages, the Unifon orthography has considerable drawbacks in representing the Tolowa sound system. It is also less amenable to computer-based use. In this paper we describe our proposed revised orthography for Tolowa, developed for the use of both the Smith River (Tolowa) and Siletz (Tutu'ni) language preservation programs. The work was done as a preliminary step in a multi-year NSF-funded project for describing the lexicon and grammar of Tolowa/Tutu'ni. The revised orthography is based on a re-analysis of the phonetic inventory of Tolowa sounds, and a preliminary assessment of phonological processes (allophonic variations, contrasts, and complementary distributions). We will present the data that motivated our analysis, and discuss some of the residual problems in both phonology and orthography. The proposed orthography is pitched as a compromise between phonemics and phonetics, leaning more toward the latter. We will discuss the rationale for choosing such a compromise, in light of expected use in teaching Tolowa/Tutu'ni as a second language.

Parris Butler (AICLS, Mojave)
PANEL DISCUSSION [See Richardson]

Carey Caldwell (Oakland Museum) *formerly est Squamash Tribal*
PEOPLING THE MUSEUM: RECENT DEVELOPMENTS AND NEW INITIATIVES AT *Museum*
THE OAKLAND MUSEUM *Wash.*

Past Museum practices and philosophies have led to conflicts and misunderstandings with Native peoples. Museums emphasized "things" to the exclusion of the people associated with those objects. Often, collections have been disassociated from their historical and cultural context and potential relevance to contemporary Native peoples. Furthermore, many museums are uninformed of the realities and needs of Native peoples and communities today. Though past relations have been strained, there are tremendous opportunities for Native peoples and museums working together today with shared visions and concerns.

In recent years, the Oakland Museum has sought to reconnect objects with people and to involve American Indian peoples in interpreting their own histories and cultures. The museum is currently developing a comprehensive plan for American Indian collections, exhibitions, public, school, and outreach programs. New initiatives

- Early 1900s stone collections NW/N Calif *Charles Wilkens*
- access/res. via microfilm @ main museum
- est. cont. NA art collections (Blake, Tuttle, Fonseca, Castro, Trapp)

include a museum-wide collection of contemporary American Indian art, a residency program for artists and cultural resource persons, and apprenticeship programs in museum education. Central to museum plans is the involvement of California Indian people and communities in all phases of activity.

Gary Carver, Deborah Carver, Jean Perry (Humboldt State University)
EARTHQUAKE

Current research in Earthquake Studies has uncovered the existence of a fault zone identified as the Cascadia Subduction Zone. It runs from Cape Mendocino to the southern end of Vancouver Island. It is capable of "Great Earthquakes." These are earthquakes with magnitudes of 8.0 or larger. The Cascadia Zone is also identified by its concurrent tsunamis, and uplifting and downdropping of land during long periods of shaking. Studies show recurrence intervals of 300-500 years, the last event dated between 1690 AD- 1710 AD.

In view of this time period we began a literature search for Native American stories about a "large earthquake". Significant stories were found from materials collected from 1855-1923, most notably from Coastal Wiyot, Yurok, and Tolowa tribes. Some stories, though vague, exist today through elder testimony.

Demorest Davenport (University of California, Santa Barbara)
MYSTERY OF THE "LITTLE MONSTERS" [See Timbrook]

Rebecca Dobkins (University of California, Berkeley)
ART/HISTORY: THE POWER OF IMAGES AND THE GREENVILLE INDIAN
BOARDING SCHOOL EXPERIENCE

Maidu/Pit River artist Judith Lowry exhibited a painting entitle "Going Home" at the Ancestral Memories show in 1992 at the Falkirk Cultural Center in San Rafael. The painting, a haunting image of a little girl in the snow, portrays Margaret Lowry, Judith's father's cousin, who died after running away from the Greenville Indian Boarding School (Plumas County) in 1916 with four other girls. While researching the Greenville school records in the National Archives, I came across the official investigation of this incident, which offers extraordinary insights into both the children's and the administrator's perspectives. This finding led me not only to correspond with Judith, but also to research other remarkable Greenville School documents. In this paper, I begin by presenting Judith's painting "Going Home" and photographs of the school, and then discuss the incident itself and the other revealing boarding school records awaiting research in the National Archives.

Carrie Dunn
POETRY READING

Darlene Franco (AICLS, Wukchumne)
PANEL DISCUSSION [See Richardson]

Lynn Gamble (University of California, Los Angeles)
MUWU: CAPITOL AND CEREMONIAL CENTER OF THE LULAPIN CHUMASH
Muwu, or Point Mugu, has been recorded as a political capitol and a ceremonial center for the southern Chumash Indians. Muwu refers to a number of villages in the area of Point Mugu, which is located at the western end of the Santa Monica Mountains in southern California. Ethnographic documents dating to the late nineteenth and early twentieth century indicate that a great chief resided at Muwu at least once every five years to pass laws and address business for the different groups in the Lulapin confederation. There is also ethnographic evidence of a warfare involving the village of Muwu. Archaeological documents depict the layout of a historic village site at Point Mugu, with the location and relative size of a sweatlodge, numerous houses, and a cemetery mapped. All of these documents will be examined in order to better understand the context of Muwu for the Chumash.

Joseph Giovannetti (Humboldt State University)
CHIEF MEYERS: CAHUILLA BASEBALL STAR OF YESTERYEAR
During the years 1908-1916, a Cahuilla Indian named John Tortes "Chief" Meyers served the New York Giants and Brooklyn Dodgers National League baseball clubs with some of the most consistent receiving and hitting of the "dead ball" era. How was Meyers discovered by the Giants in an era where scouts were virtually unknown? What kind of response did he receive in his first "organized" (professional) game for Harrisburg (PA) in 1906? What did his teammate Jim Thorpe (Sac & Fox/Potawatomie) confide in Meyers when he was stripped of his Olympic gold medals? How did Meyers, born in 1880, measure the difference between the game of his day and major league baseball of the 1950's? What is the legacy of Chief Meyers?

T. Givon (University of Oregon)
REVISION OF TOLOWA ORTHOGRAPHY [See Bommelyn]

Leanne Hinton (AICLS, Linguist)
PANEL DISCUSSION [See Richardson]

John R. Johnson (Santa Barbara Museum of Natural History)
AN ETHNOHISTORIC AND LINGUISTIC APPROACH TO IDENTIFYING
CULTURAL AFFILIATION BETWEEN PAST AND PRESENT NATIVE PEOPLES IN
THE CHUMASH AREA [See McLendon]

John R. Johnson (Santa Barbara Museum of Natural History)
MYSTERY OF THE "LITTLE MONSTERS" [See Timbrook]

Joseph G. Jorgensen (University of California, Irvine)
EXPANSION OF UTO-AZTECAN SPEAKERS FROM THE PACIFIC COAST TO THE
ROCKIES

Several prominent archaeologists have re-opened discussion of the time at which Uto-Aztecan speakers began their occupancy of the Great Basin and the rate at which expansion to the eastern slopes of the Rocky Mountains occurred. A multi-trait, multi-methodology comprising evidence from culture, language, and environment is employed to account for the expansion. The results suggest that Uto-Aztecan entered the Basin from the mountainous regions of arid southern California and provide support as well for Robert Bettinger's hypothesis that Northern Paiutes (Paviotoso), and perhaps Shoshones, too, expanded from Owens Valley.

Frank Lemos (AICLS, Chumash)
PANEL DISCUSSION [See Richardson]

Kathy Lewis (Fresno City College)
LEGEND AND LANDSCAPES

Slides of landforms with stories of their origins.

L. Frank Manriquez
CESSAC'S PLUNDER

I am an artist. Much of my work concerns itself with the interpretations of my people's (Tonga/Ajachmem) culture. In order to do this I visit many museums both in America and Europe. A large part of Southern California's material can be found in Europe, 5,000 pieces alone in the Leon de Cessac Collection at the Musee de L'Homme in Paris. That is where I went to photograph and videotape artifacts from an artist's viewpoint with replication in mind. I will present an example of my work as well as my experiences as a Native American in Europe.

L. Frank Manriquez & Jim Noyes
MOOMAT AHIKO

Recently the Tongva people of Southern California together with the project sponsor Jim Noyes, a student and builder of indigenous watercraft, completed a traditional plank canoe. Many weekends over the period of one year were dedicated to the long process of building.

Several Tongva participated in this continuance of their culture. PBS KCET of Los Angeles captured much of this unique event. Jim Noyes and I, (a Tongva Native), would like to share the resulting 1/2 hour video as well as our first hand experience.

L. Frank Manriquez (AICLS, Ajachmem)
PANEL DISCUSSION [See Richardson]

150 Chumash villages ("tribes") Missions rec traced by birth reg #
of two marriage & death records, computerized

Sally McLendon (Hunter College, CUNY) & John R. Johnson (Santa Barbara Museum of Natural History)

✓ AN ETHNOHISTORIC AND LINGUISTIC APPROACH TO IDENTIFYING CULTURAL AFFILIATION BETWEEN PAST AND PRESENT NATIVE PEOPLES IN THE CHUMASH AREA

Recent policy and legislation, such as the Native American Graves Protection and Repatriation Act (NAGPRA) and Department of Interior requirements for attaining federal acknowledgement, have established the need to identify the cultural affiliation of past with present Native peoples. In many parts of California this is not a simple process for a number of reasons.

We would like to report on a recent project that has attempted to work through these problems in the area now identified as "Chumash." An interdisciplinary team, combining Chumash descendants with ethnohistorians and linguists who had already worked extensively with the major ethnohistorical documents, has worked to establish the cultural affiliation of past with present Native peoples in the areas now under National Park Service stewardship on the Channel Islands and in the Santa Monica Mountains.

A team approach has made it possible to build on the considerable prior research that has been carried out but not yet published, to more thoroughly search the major ethnohistorical record, and to pool the considered judgements of many experienced minds. Although we cannot hope to have been exhaustive in identifying all contemporary descendants, we think it has been possible to establish accurately the "earlier identifiable groups" with which cultural affiliation needs to be established to comply with recent legislation, to trace their histories out, and to identify a significant number of the contemporary peoples who should be consulted. The same approach could be productively applied in other areas of California.

Sally McLendon (Hunter College, CUNY) & Sherrie Smith-Ferri (Grace Hudson Museum)

HENRY W. HENSHAW'S PHOTOGRAPHS OF POMOAN COMMUNITIES AND PEOPLES

A remarkable series of photographs of Pomoan peoples and their communities survive in Washington, DC, in the National Anthropological Archives of the Smithsonian Institution. These are unfortunately only identified as taken by Henry W. Henshaw in the 1890's. Archival research has revealed, however, that documentation exists for many of these images in several other museums and archives, as well as in the letters which Henshaw sent back to Washington while he was taking the pictures. Examination of the photographs with knowledgeable Pomoan people since 1975, combined with the other sources of information, has revealed that these photographs, taken during a brief period in the Fall of 1892, document people, several self-owned Native communities located near the town of Ukiah, and the ways in which Pomoan peoples were organizing their lives at this period, using a judicious mix of traditional and new technology and materials. Since the photographs were taken at the end of October they provide a unique visual ethnography of the techniques then in use to process the acorn harvest which had just been gathered.

Jim Noyes
MOOMAT AHIKO [See Manriquez, second abstract]

Susan F. O'Donnell (Humboldt State University)
THE OKWANUCHU: LOST TRIBE OR GENOCIDE?

The Okwanuchu, known to be the people from Mount Shasta to their indigenous neighbors, once inhabited the southern base of Mount Shasta. In 1918, anthropologist Alfred Kroeber declared there were no Okwanuchu survivors; they were labelled as being a "lost tribe". A review of historical documentation and linguistic data has yielded conclusive evidence which allows for a historical and cultural reconstruction of the Okwanuchu. Research indicates that Okwanuchu survivors lived in the vicinity of Mount Shasta after 1918. The rapid demise of the Okwanuchu is considered from two diverse perspectives: that of Alfred Kroeber and that of the informed historian. Evidence clearly reveals that genocide was the primary cause for the destruction of the Okwanuchu. Today we find that the cultural identity of the Okwanuchu has almost been completely dismissed and forgotten. However, we are left with a most intriguing question. Are Okwanuchu survivors living amongst us today?

Beverly Ortiz (University of California, Berkeley and East Bay Regional Park)
POMO BASKETWEAVERS: A TRIBUTE TO THREE ELDERS

One third of a 1-1/2 hour video documentary of Pomoan basketry will be shared. Written by Bev Ortiz and produced by Creative Light Productions, Pomo Basketweavers: A Tribute to Three Elders chronicles the lives of three weavers, Elsie Allen (1899-1990), Mabel McKay (1907-1993), and Laura Somereal (1892-1990), and elaborates on their contributions to the continuance of Pomoan basketry. The program opens with a brief introduction to early-day Pomoan lifeways, followed by descriptions of the forms, functions, designs, and decorative elements found in Pomoan baskets. Special emphasis is placed on the rules, etiquette, and prohibitions which underlie the weaving of the baskets, as well as every step of the baskets' construction: 1) the gathering and curing of plant materials; 2) the trimming of those materials to the desired thickness and width; and 3) the actual weaving. The videotape includes a history of Pomoan baskets from past to present. It shows why and how Pomoan baskets shifted from being made largely for utilitarian purposes to become principally decorative art objects made for gifts, sale, and show.

Victoria Patterson (Mendocino College)
WHAT SANDPIPER FOUND: CONNECTIONS BETWEEN NATIVE PEOPLE AND THE CHINESE IN EARLY NORTHERN CALIFORNIA

Coast Yuki myth, Stephen Powers' speculation and early California law drew connections and parallels between California Indians and the Chinese immigrants. At first, as competitors for the same natural and economic resources, Native people clashed with the Chinese, often violently. Later, as both groups experienced similar effects of capricious and unjust laws, they developed unusual connections. This paper will explore these relationships.

Jean Perry (Humboldt State University)
EARTHQUAKE [See Carver]

George Phillips
INVENTING RESERVATIONS IN CALIFORNIA: DEVIOS LAND GRAB OR
INEPT IMPERIALISM

The U.S. Treaty Commissioners who negotiated with California Indians during the early 1850's often had to define native groups in the field and were working with little prior knowledge of California Indians. They often negotiated in relative ignorance but more of less in good faith. On the other hand, the state legislators who lobbied against ratification of the treaties knew exactly what they were doing and were making a deliberate attempt to take all of California's lands from the Indians. This paper will present a detailed examination of this brief but pivotal part of California history.

Nancy Richardson (Fluency Coordinator, AICLS)
Ray Baldy (Hupa), Parris Butler (Mojave), Darlene Franco (Wukchumne), Leanne Hinton (Linguist), Frank Lemos (Chumash), L.Frank Manriquez (Ajachemem), Cheryl Siedner (Wiyot), and Terry Supahan (Karuk).
PANEL DISCUSSION. LANGUAGE RESTORATION ACTION IN CALIFORNIA: A REPORT FROM THE ADVOCATES FOR INDIGENOUS CALIFORNIA LANGUAGE SURVIVAL

In the last two years, there has been a growing movement among California Indians to learn their languages of heritage and develop language restoration programs. This panel will report on the status of language restoration work in California Indian communities around the state.

✓ Lyn Risling (Humboldt State University)
IHUK, A TRANSITION INTO KARUK WOMANHOOD

In northern California along the Klamath and Salmon Rivers, in Karuk tradition, the Ihuk ceremony was give for girls to acknowledge their passage into womanhood and to help prepare them for this transition. The ceremony, given for girls when they reached their first menses, was also a time for individual Karuk families to announce their daughter's high social status and eligibility for marriage. The ceremony was held to bring gook luck, ishkiit, to the girl, in her new role as a woman, and to give her instructions about her new responsibilities.

Destruction and disruption of much of the Karuk life style and culture by the coming of the Europeans and Anglo American miners and settlers, brought an end to this ceremony well over 100 years ago. With this change came a dramatic change in the roles and self identities of young Karuk women. Today many young Karuk women face problems such as drug and alcohol abuse, sexual and physical abuse, and early pregnancies, which all result in low self esteem. Often times there is no positive transition from childhood to womanhood, and these young women experience confusion about self identity, roles, and responsibilities.

In spite of this loss of culture and resulting negative changes, there have been tremendous efforts, over the last 20 years, by Karuk people, towards the revival and reconstruction of their culture, including ceremonial life, such as the Brush Dance and World Renewal ceremonies. These ceremonies have restored much of the pride in their identity as Karuk people. As a Karuk descendent myself, I have been fortunate in having participated in different aspects of this ongoing revival. Currently, along with other Karuk people, I am involved in the reconstruction of the lhuk ceremony. My interest in this ceremony was sparked by my sense of well being gained through my own experiences of our ceremonies, and the desire to bring self pride and inner strength to my own daughter as well as to other young Karuk women. I believe that the lhuk ceremony is still applicable to the modern Karuk women. The teachings and values brought forth through this ceremony could bring new honor and respect to our women and to their families.

Jose Ignacio Rivera

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 the survey.

Jose Ignacio Rivera

HISTORY COMES ALIVE

Living history is a dynamic tool in not only sharing Native American history and culture, but also in cultural preservation. Living history can take many forms, be they park interpretive programs, school 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 Cupeno 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.

Cheryl Seidner (AICLS, Wiyot)

PANEL DISCUSSION [See Richardson]

Sherrie Smith Ferri (Grace Hudson Museum)

HENRY W. HENSHAW'S PHOTOGRAPHS OF POMOAN COMMUNITIES AND PEOPLES [See McLendon]

Terry Supahan (AICLS, Karuk)

PANEL DISCUSSION [See Richardson]

Jan Timbrook (Santa Barbara Museum of Natural History), John R. Johnson (SBMNH),
& Demorest Davenport (UCSB)

MYSTERY OF THE "LITTLE MONSTERS"

In his 1929 book *Prehistoric Man of the Santa Barbara Coast*, David Banks Rogers reported that "peculiar marine growths, like effigies" had been discovered in excavations of prehistoric village sites on Santa Cruz Island, the largest of the Northern Channel Islands located off the coast of southern California. Rogers inferred from their archaeological context that these unusual objects had been regarded as talismans and cataloged them under the name "little monster." For 65 years they lay unidentified in the collections of the Santa Barbara Museum of Natural History, baffling numerous experts in various fields of biology and paleontology. Their faunal origin remained a mystery until recently.

This paper reports on our research into the origin of the "little monsters" and their significance to the native Chumash people of the channel islands. These strange forms have at last been identified as a densely calcified structure from the cranium of one species of shark, *Lamna ditropis*, or Salmon Shark. A large animal, up to 15 feet long, Salmon Shark may have been more common in southern California waters during colder periods in the past.

The Chumash ate several of the smaller species of shark. Occasionally they made beads from the vertebral center of larger species or used the teeth, but remains of large sharks are uncommon archaeologically. No Chumash myths or beliefs about sharks have been recorded. While we now know what the "little monsters" are, mystery still surrounds their role in island Chumash life.

Patricia Tswelaldin
TO GLEAN THE DAWN

Alcohol/drug abuse is the number one cause of pain and death among Indian people. Over the nation, tribes have established viable programs and regional treatment centers (RTC's) both on and off reservations to alleviate the problem. Further, Indian Health Services (IHS) mandated specific standards for these government-funded services. However, in an effort to receive Counselor Certification and program American Society of Addiction Medicine (ASAM) accreditation, we often forgot to whom our treatment services apply. We neglected to treat the whole person; to address the archetypes arising from the unconscious that delight or trouble us in our dreams or our nightmares.

Traditional Indian people can be given this training and methodology to integrate into their lives the concepts and rituals that directed and formed the beliefs that sustained our ancestors and became our heritage. These are the seeds for successful treatment--the seeds of harmony and acceptance of self. Thus we begin to glean the dawn.

Paul Varela (Chumash Interpretive Center)
OAKBROOK REGIONAL PARK - CHUMASH INTERPRETIVE CENTER

The Chumash Interpretive Center sits on 427 acres on a Ventura County natural park land in the city of Thousand Oaks, California. The center itself has 5,000 square

feet with an outside amphitheater, gallery, displays, gift shop and an audio/visual library. About one half mile away, there are plans to construct a complete working Chumash Village that visitors can explore and experience. An Interpretive Trail for hikers is also planned.

The Chumash Interpretive Center is governed by the local Oakbrook Park Chumash Indian Corporation whose Directors are local documented Chumash people. It is the mission of the Center, which is a non-profit corporation, to educate and enhance the public awareness of the Chumash people in today's lifestyle as well as historically and culturally. Through the use of a Docent program, visual aids, artifacts and the Village, we hope to bring an understanding to the general public about history and its impact on the lives of the Chumash people and their surrounding environment.

Larry Watson (Histree)

SOME LITTLE USED SOURCES FOR CALIFORNIA INDIAN FAMILY HISTORY

Whether a person is seeking to prove their family history for personal or legal purposes, many times they fail due to ignorance of materials that might help solve their family research problem.

Even the inexperienced person will quickly discover Federal and State Census Records and the importance of interviewing family members. Many even investigate Indian records of the Federal Government and churches of the area where the family lived, only to discover that the individuals sought are either not on the records consulted, or cannot be identified as "Indian".

The basic information that must be known to successfully document family history are: name of individual (both English and Indian), tribe, where and when they lived. It is many times helpful to know what agencies served the respective tribes at a given time.

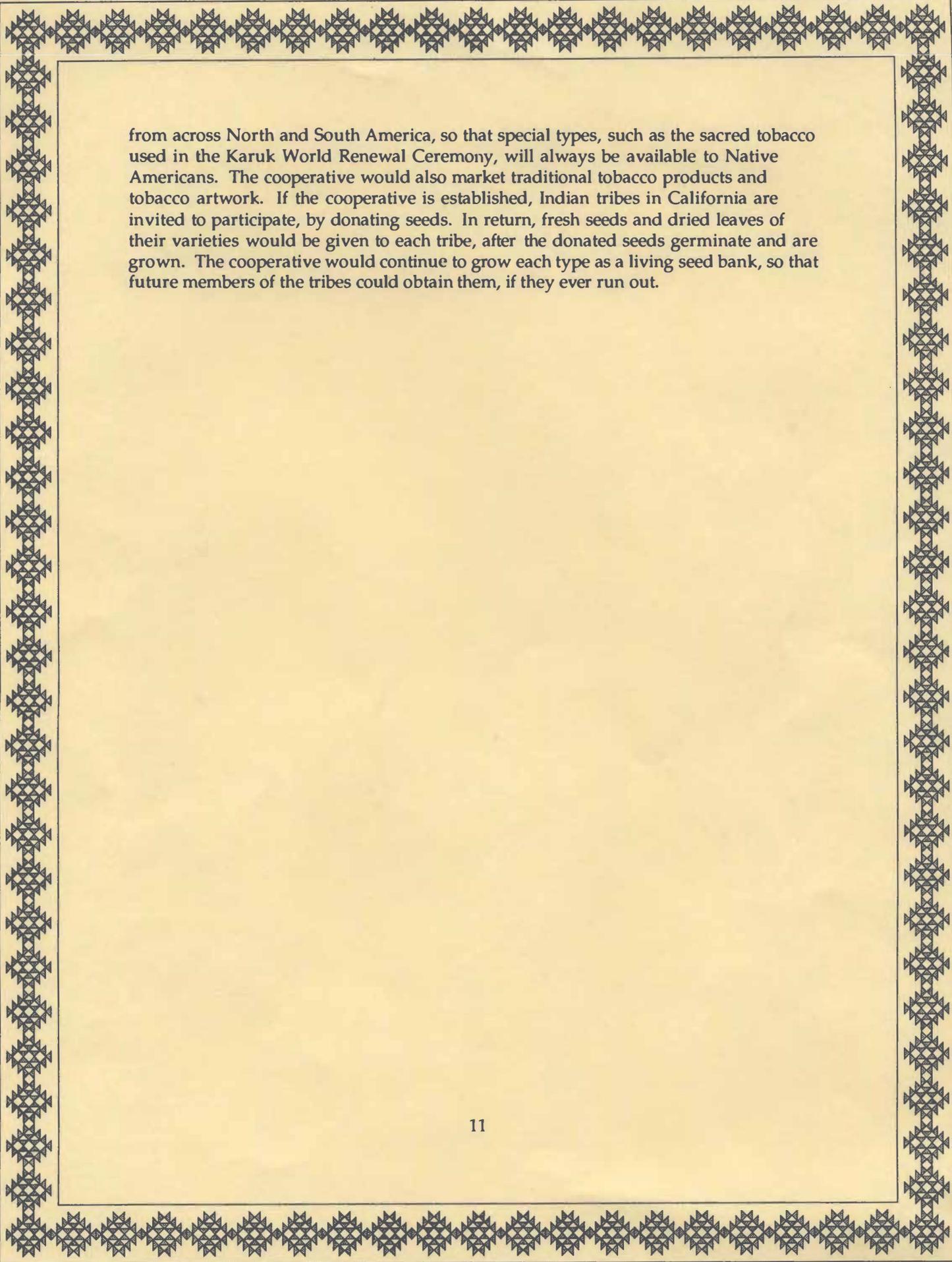
This paper will investigate other materials that can be consulted, such as military records, business records, school records, records of historians and anthropologists, local historical collections, newspapers, and court records.

Joseph Winter (The University of New Mexico)

TRADITIONAL TOBACCO USE BY NATIVE CALIFORNIANS: WHAT HAPPENS IF WE EVER RUN OUT?

One of the most sacred substances used by Native Americans throughout California and the rest of the Americas is tobacco. Considered an addictive killer or at least an obnoxious recreational drug by many non-Indians, traditional tobacco allows Native Americans to communicate with the spirit world, it aids in healing, and it reaffirms social, ceremonial, and political relationships. For some California tribes, tobacco is a food of the gods. In the Yokuts origin story, Hawk eats tobacco to make himself exceedingly wise. For other tribes it is a god itself. Pulekukwerek, the Yurok woge who helped create the sky, the clouds, and the stars, grew from a tobacco plant.

This paper summarizes the traditional uses of tobacco by Native Californians. It also explains how the author is working with several tribes in Mexico and New Mexico, by exploring the feasibility of developing a native tobacco cooperative. The cooperative would collect, preserve, and grow traditional varieties of Indian tobacco



from across North and South America, so that special types, such as the sacred tobacco used in the Karuk World Renewal Ceremony, will always be available to Native Americans. The cooperative would also market traditional tobacco products and tobacco artwork. If the cooperative is established, Indian tribes in California are invited to participate, by donating seeds. In return, fresh seeds and dried leaves of their varieties would be given to each tribe, after the donated seeds germinate and are grown. The cooperative would continue to grow each type as a living seed bank, so that future members of the tribes could obtain them, if they ever run out.