ELEVENTH ANNUAL CALIFORNIA INDIAN CONFERENCE

October 6 - 7, 1995
University of California, Los Angeles
Sunset Village Griffin Commons & Terrace
Sunset Canyon Recreation Center

Sponsored by
American Indian Studies Center
The Institute of Archaeology
California Council for the Humanities

Cover Design By Laura Courtney
(Makah, Neah Bay, Washington,
University of California, Los Angeles)
This design is based on cave paintings
found in the Emigdiano, Cuyama, and
Ventureño region of the Chumash
territory. These painting are any-
where from 100 to 2000 years old.
## FRIDAY, OCTOBER 6, 1995

### GRAND HORIZON

<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8:00</td>
<td>Opening Remarks and Ceremonies</td>
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<tr>
<td>8:30 - 12:10</td>
<td>Social/Cultural Anthropology in Native California: Papers In Honor of Lowell John Bean</td>
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<tr>
<td>12:10</td>
<td>Lunch</td>
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<td>Social/Cultural Anthropology in Native California: Papers In Honor of Lowell John Bean</td>
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<td>3:10 - 5:10</td>
<td>Cultural Views of Native California</td>
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### WEST COAST

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<td>Tribal Cultural Geography, and Ceremonial Landscapes: Tribal Management of Cultural Heritage Sites in Southwestern California</td>
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<td>3:20 - 5:00</td>
<td>Indian Gaming: Implications for Tribal Political and Social Institutions</td>
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<td>Historical Dynamics of Indian Music in California</td>
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<td>3:50 - 5:10</td>
<td>California Indians and Natural Resource Management</td>
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### SUNSET CANYON RECREATION CENTER

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>6:00</td>
<td>Barbecue Dinner</td>
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<td>Cahuilla Bird Singers</td>
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## SATURDAY, OCTOBER 7, 1995

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<td>California Indian Basketry</td>
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<tr>
<td>8:00 - 9:20</td>
<td>Public Policy and Public Representation</td>
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<td>9:30 - 11:00</td>
<td>Strategies for the 21st Century</td>
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<td>Language and Verbal Art in Native California</td>
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<td>Lunch</td>
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<tr>
<td>1:30 - 2:30</td>
<td>Artistic and Photography Representation of Native Californian</td>
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<td>2:45 - 5:30</td>
<td>Repatriation</td>
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<td>Tribal Recognition: Preserving the Cultural Continuum</td>
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<td>3:20 - 5:00</td>
<td>The State of California Indian Health</td>
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### SUNSET VILLAGE TERRACE

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>5:30 - 7:00</td>
<td>Reception</td>
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<td>Chumash Dolphin Dancers</td>
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FRIDAY MORNING — OCTOBER 6, 1995

GRAND HORIZON ROOM

8:00 Opening Ceremonies and Remarks
Lynn Gamble (University of California, Los Angeles)
Ernie Perez Paupenez Sala (Gabrielino/Tongva), Blessing
Charlie Cooke, Blessing (Chumash / Tongva / Alilikl-Tataviam / Kitaneum)
Duane Champagne (Chippewa, Director—American Indian Studies Center)
Richard Leventhal (Director—Institute of Archaeology)
Zev Yaraslavsky (L.A. County Supervisor)

8:30–12:10 Social/Cultural Anthropology in Native California:
Papers in Honor of Lowell John Bean
Organized Symposium—Chair: Beverly Ortiz
(East Bay Regional Park/University of California, Berkeley)

8:30 Beverly Ortiz (East Bay Regional Park/University of California, Berkeley)
Lowell John Bean: A Career Retrospective

8:50 Katherine Siva Saubel (Morongo / Cahuilla)
The Training of an Anthropologist

9:10 Lee Davis (National Museum of the American Indian) and
Lowell J. Bean (California State University, Hayward)
Deep Roots of a Life’s Work:
Home In Minnesota and Native California, Lowell Bean

9:30 Sylvia Brakke Vane (Ballena Press)
Ethnology In the Outside World

9:50 Florence Shlpek (University of Wisconsin, Parkside)
New Problems Facing Anthropologists

10:10–10:30 BREAK

10:30 Jack Norton (Humboldt State University)
Concepts of Power and Place: Lowell J. Bean and Indigenous North
Western California

10:50 Thomas Buckley (University of Massachusetts, Boston)
Shamanism and Suffering

11:10 Helen McCarthy (Cultural Resource Research and Consulting)
The Politics of Theory, CED Lists, and History

11:30 Grace Buzaljko (University of California, Berkeley)
Kroeber’s Culture Element Survey: The 1935 Fieldwork of Drucker,
Driver and Steward

11:50 Richard Hitchcock (California State University, Hayward)
Julian Steward: California Anthropologist

WEST COAST ROOM

10:30–12:00 California Indian Activism: Protest, Occupation and Influence
Organized Panel—Chair: Troy Johnson (California State University, Long Beach)

Panelists: Edward Castillo (Sonoma State University)
Steve Talbot (San Joaquin Delta College)
Susan Lobo (Intertribal Friendship House)
Troy Johnson (California State University Long Beach)
Dennis Turner (Southern California Tribal Chairman’s Association)

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Dennis Turner (Southern California Tribal Chairman’s Association)
FRI Day MORNING — OCTOBER 6, 1995

SOUTH BAY ROOM

9:20-12:00  Contemporary Issues
          Volunteered Session—Chair: Lola Worthington
                                  (Caddo/Athapaskan, University of California, Los Angeles)

9:20  Roberta Haines (Colville Confederated Tribes, University of California, Los Angeles)
          Tribal Citizenship and Membership: Challenges of Identity, Benefits,
          Responsibilities and Sovereignty

9:40  Cindi Alvitre (Gabriellino/Tongva, T'lit Society)
          The MOOMAT AHIKO: Reclaiming a Maritime Dream

10:00  Kim Thomas (Whittier College)
          Games on the Golden Checkerboard: The Interplay of Economics,
          Politics and Culture in the History of the Agua Caliente, 1885-1959

10:20-10:40  BREAK

10:40  Lois Robin (Photographer and Writer)
          Indian Descendants of the Central Coast

11:00  Patrick Zarate-Khus (University of California, Santa Barbara)
          Indian Mythology: Overview of Media Constructs, and Stereotypes

11:20  Angle Behrns (Gabriellino/Tongva)
          I Know Who I Am

11:40  Elaine Zahnd (Western Consortium for Public Health)
          The Needs of Pregnant and Parenting American Indian Women
          at Risk for Problem Alcohol or Drug Use

FRI Day AFTERNOON, OCTOBER 6, 1995

SOUTH BAY ROOM

12:10-2:50  Sacred Lands, White Man's Laws
          Journal of the First Americans Video
          Puvunga site at California State University, Long Beach

12:15-1:30  Business luncheon meeting in cafeteria—meet in the book area @ 12:15

GRAND HORIZON ROOM

1:30-2:50  Social/Cultural Anthropology in Native California:
          Papers in Honor of Lowell John Bean (Continued)

1:30  George Phillips (University of Colorado)
          The Tejon Reservation as an Indian Creation

1:50  Michael Connolly (Campo Environmental Protection Agency) and
          Jeanne Muñoz (Ogden Environmental and Energy Services Company, Inc.)
          Campo Reservation Approaches the 21st Century

2:10  L. Frank Manriquez (Tongva/Ajachmem, Artist)
          Anthros as Vessels of a Culture

2:30  Kathleen Smith (Mihillakawna Pomo/Yoletamal Miwok, Artist)
          Art, Life and Anthropology

2:50-3:10  Break
**FRIDAY AFTERNOON, OCTOBER 6, 1995**

**GRAND HORIZON ROOM**

3:10 - **Cultural Views of Native California**
Volunteered Session—Chair: Michael Tsosie (University of California, Berkeley)

3:10
Katherine Silva Saubel (Morongo / Cahuilla)
Cahuilla - Past, Present, and Future

3:30
Jana Rivers-Norton (Saybrook Institute)
Along A River of Time: Changes and Continuity, an Experiential View of a Jump Dance at Orleans

3:50
Mary Virginia Rojas Munoz (University of California, Santa Barbara)
The 'Sacra re' Menstruation Seclusion Practice of Yurok Women: A Re-visioning of Native Paradigms in Alta California

4:10 - **BREAK**

4:30
Michael Tsosie (University of California, Berkeley)
Ahamacav Clan Names and Naming Practices: Cultural Persistence and Revitalization in Contemporary Native California

4:50
David Whitley (University of California, Los Angeles)
The Vision Quest in Southern California

**WEST COAST ROOM**

1:30 - **Tribal Cultural Geography and Ceremonial Landscapes:**

Tribal Management of Cultural Heritage Sites in Southwestern California
Organized Panel—Co-chairs: D. Garcia (Gabriellino / Tongva / Serrano) and Hank Stevens (Osage, University of California, Irvine)

Panelists:
- D. Garcia (Gabriellino / Tongva / Serrano)
- John Romani (Consultant)
- Chester King (Topanga Anthropological Consultants)
- Charlie Cooke (Chumash / Tongva / Alilik-Tataviam / Kit'anemuk)
- Sonja Johnson (Juaneno)
- Phillip Ibanez (Luiseno)
- Hank Stevens (Osage, University of California, Irvine)

3:00 - **BREAK**

3:30 - **Indian Gaming: Implications for Tribal Political and Social Institutions**

Organized Panel—Chair: Carole Goldberg-Amrose (University of California, Los Angeles)

Panelists:
- Stephen Cornell (University of California, San Diego)
- Moralno Patencio (Agua Caliente-Cahuilla, J.D., University of California, Los Angeles)
- Hank Murphy (Sycuan / Kumeyaay)
- Michael Lombard (Manager, Santa Ynez Tribal Casino)

**SOUTH BAY ROOM**

1:30 - **Historical Dynamics of Indian Music in California**

Organized Panel—Chair: Paul Apodaca
(Navajo, Bowers Museum, University of California, Los Angeles)

Panelists:
- Steve Elster (University of California, San Diego) and Anthony Andreas (Cahuilla)
- Alvino Silva (Cahuilla)
- Ernest Siva (Cahuilla/Serrano, University of California, Los Angeles)
- Chris Loether (Idaho State University, Pocatello)

3:30 - **BREAK**
FRIDAY AFTERNOON, OCTOBER 6, 1995

SOUTH BAY ROOM

3:50-5:10  California Indians and Natural Resource Management
Volunteered Session—Chair: Kat Anderson (University of California, Los Angeles)

3:50  Kat Anderson (University of California, Los Angeles)
Endangered Ecosystems in California: Implications for Continuance of Native American Cultural Traditions

4:10  Gary Nakamura and Richard Harris (University of California, Berkeley)
Natural Resource Inventory of Indian-owned Public Domain Allotments in California

4:30  Lynn Huntsinger and Sarah McCaffrey (University of California, Berkeley)
The Virtual Reservation: Changes in Land Tenure and Landscape on the Yurok Forest, 1850 to 1995

4:50  Richard Harris (University of California, Berkeley)
An Ecosystem Science Curriculum for Indian Natural Resource Workers

SUNSET CANYON RECREATION CENTER / UPPER MEADOWS

6:00  Barbecue dinner
A Performance of the Cahuilla Bird Songs presented by Anthony Andreas will begin at 6:00pm sharp!

SATURDAY MORNING, OCTOBER 7, 1995

GRAND HORIZON ROOM

9:00-12:10  Images of the Past: Artistic and Photographic Representations of Native Californians
Organized Symposium—Chair: Thomas Blackburn (California Polytechnic, Pomona)

9:00  Thomas Blackburn (California Polytechnic, Pomona)
Introduction

9:10  Glenn Farris (California Department of Parks)
The Bodega Miwok As Seen by M.T. Tikhonov in 1818

9:30  William Simmons (University of California, Berkeley)
The California Work of Henry B. Brown

9:50  David Miller (Cameron University)
"May European Civilization Remain Far from Your Peaceful Homes:" A Prussian Artist's Impression of the Colorado River Tribes

10:10  Sally McLendon (Hunter College)
What You See Is Not Necessarily What There Was: Understanding the Illustrations in Stephen Power's Tribes of California (1876)

10:30-10:50 - BREAK
SATURDAY MORNING, OCTOBER 7, 1995

GRAND HORIZON ROOM

Images of the Past: Artistic and Photographic Representations of Native Californians (Continued)

10:50  Peter Palmquist (Peter Palmquist Photography)  The Photograph As Document

11:10  Judith Polanich (University of California, Berkeley)  Double Vision: Two Views of Eastern Mono Life

11:30  John Johnson (Santa Barbara Museum of Natural History)  Visual Images of the Tejon Indian Community

11:50  Lowell J. Bean (California State University, Hayward) Discussant

WEST COAST ROOM

8:00-  Public Policy and Public Representation
9:20   Volunteered Session—Chair: Stephen Quesenberry (California Indian Legal Services)

8:00  Julie LaMay Abner (California State University, San Bernardino) and Larry Sunderland (Anthropologist / Screenwriter)  Tribal Recognition: Preserving the Cultural Continuum

8:20  Stephen Quesenberry (California Indian Legal Services)  The Significance for California Indian Tribes of Recent United Nations’ Initiatives to Develop International Legal Standards Governing the Relationship Between States and Indigenous Peoples

8:40  Marilyn Gulda (Vacaville Museum)  California Indians Speak Out About Museums

9:00  Keith White Wolf James (Grace Hudson Museum)  Grace Hudson Museum NSF Documentation Project - A Model for Public Access (P'daha Ta Pomo)

9:20-9:30 - BREAK

9:30-  Strategies for the 21st Century
11:00  Organized Panel—Chair: Kurt Peters (California State University, Sacramento)


11:00-11:10 - BREAK
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<tr>
<td>11:10</td>
<td>Language and Verbal Art in Native California</td>
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<td>12:30</td>
<td>Volunteered Session—Chair: Jillian Berkland</td>
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<td>(Ojibwe, Lac Courte Oreilles, University of California, Los Angeles)</td>
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<td>11:10</td>
<td>Ruby George (Alturas Band / Achomoul Tribe)</td>
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<td><em>When the Fires Went Out</em></td>
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<td>11:30</td>
<td>Jocelyn Ahlers (University of California, Berkeley)</td>
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<td><em>Cognitive Metaphor in Hupa</em></td>
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<td>11:50</td>
<td>Richard Burrill (The Anthro Company) and Lorenzo Baca (Mescalero-Apache)</td>
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<td><em>Stories and Songs About the Old Ways of the California Indians</em></td>
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<td>12:10</td>
<td>Abel Silvas (Juaneno Band of Mission Indian / Acjachemen Nation)</td>
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<td><em>Roots and Acorns — A Personal Narrative</em></td>
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<td>10:40</td>
<td>Volunteered Session—Chair: Diana Bahr (University of California, Los Angeles)</td>
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<td>8:00</td>
<td>M. Clyde Low (Solano Community College)</td>
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<td><em>Chief Solano - The Legend Examined</em></td>
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<td>8:20</td>
<td>Jose Ignacio Rivera (University of California, Berkeley)</td>
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<td><em>An Indigenous Perspective on the Portola / Serra Expedition of 1769 / 1770</em></td>
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<td>8:40</td>
<td>David Raymond (San Francisco State University)</td>
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<td><em>“For Our Just Claims Upon This Yosemite Valley:</em> Yosemite Indian Land Rights in the Late 19th Century*</td>
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<td>9:00</td>
<td>Diana Bahr (University of California, Los Angeles)</td>
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<td><em>The Cupeño Trail of Tears: Removal from Warner's Springs to the Pala Indian Reservation</em></td>
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<tr>
<td>9:30</td>
<td>Virginia Miller (Dalhousie University)</td>
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<td><em>Land Allotment in Round Valley, Northern California</em></td>
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<td>9:50</td>
<td>Catherine Pearson (University of California, San Diego)</td>
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<td><em>“Throw a Bomb into the Government:</em> Responses to the Mission Indian Federation*</td>
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<td>10:10</td>
<td>Tanis Thorne (University of California, Irvine)</td>
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<td><em>Incident at Campo, 1927: Political Violence in Southern California During the Prohibition Era</em></td>
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**10:30-10:40 - BREAK**
SATURDAY MORNING, OCTOBER 7, 1995

SOUTH BAY ROOM

10:40 - Interpreting the Past: Archaeology and California Indians
Volunteered Session—Chair: Phillip De Barros (Palomar College)

11:00 - Linda Agren (Santa Barbara Museum of Natural History)
The Exploration of Burton’s Mound: John P. Harrington, Santa Barbara, 1923

11:20 - Bruce Love (CRM Tech) and Mark Macarro (Pechanga Band of Luiseño Indians)
Site Significance in Archaeology: Merging Indian Views of Significance with Archaeologists’ Views

11:30 - Phillip De Barros (Palomar College)
The SCA’s Native American Programs Committee: Improving Communication and Cooperation Between Native Americans and Archaeologists

SOUTH BAY ROOM

12:00 - The Gabriellelino / Tongva Nation, A Non-Federally Recognized Tribe:
Our Recommendations to NAGPRA
Organized Panel—Co-chairs: Robert F. Dorame (Gabriellelino/Tongva) and Martin Alcala (Gabriellelino/Tongva)

Panelists: Robert F. Dorame (Gabrielino/Tongva)
Martin Alcala (Gabrielino/Tongva)
John C. Lassos (Gabrielino/Tongva)
Lupe V. Smith (Gabrielino/Tongva)
Al Lassos (Gabrielino/Tongva)
Anita Alcala (Gabrielino/Tongva)

SATURDAY AFTERNOON, OCTOBER 7, 1995

GRAND HORIZON ROOM

1:30 - Environment, Death and Disease: Native American Responses to the Invasion
Organized Symposium—Chair: Cliff Trafzer (Wyandotte, University of California, Riverside)

1:30 - Cliff Trafzer (Wyandotte, University of California, Riverside)
Invisible Enemies: Epidemiological-Nutritional Transitions and Quechan Indian Deaths, 1915-1925

1:50 - Edward Castillo (Cahuilla / Luiseño / Sonoma State University)
Blood Came from Their Mouths: The Religious Response of the Tongva and Chumash Indians to the Pandemic of 1801

2:10 - Hank Stevens (Osage, University of California, Irvine)
Sacred Landscapes of Southern California: Continuity and Change

2:30 - Question and Discussion

2:40-2:50 - BREAK
SATURDAY AFTERNOON, OCTOBER 7, 1995

GRAND HORIZON ROOM

2:50—California Indian Basketry
5:00 Volunteered Session—Chair: Judith Polanich (University of California, Berkeley)

2:50 Judith Polanich (University of California, Berkeley)
Ramona's Baskets: Romance and Reality

3:10 James Barker (Palomar Community College)
Making Our Worlds Useful to Each Other

3:40 Justin Farmer (Diegueño)
California "Mission" Indian Baskets from San Diego County

4:00—4:10 - BREAK

4:10—Adam Horowitz and David Voll (Producer/Writer/Director), Equatorial Films
5:00 A Premier Opening of the Documentary: Lilly Baker: A Maidu Legacy

WEST COAST ROOM

1:30—Round Table Discussion on Images of the Past:
2:30 Artistic and Photographic Representations of Native Californians
Organized Panel—Chair: Thomas Blackburn (California Polytechnic, Pomona)

Panelists: Norma Turner (Western Mono)
Katherine Siva Saubel (Morongo / Cahuilla)
Lowell J. Bean (California State University, Hayward)

2:45—Repatriation
3:30 Organized Panel—Chair: Diana Wilson (University of California, Los Angeles)
Moderator: Paul Apodaca (Navajo, Bowers Museum, University of California, Los Angeles)

Panelists: Raymond Basquez (Lulseño)
Frank Salazar (Kumeyaay)
Reba Fuller (Me-Wuk)
Russell Thornton (Cherokee, University of California, Los Angeles)
Lynn Gamble (University of California, Los Angeles)
Glenn Russell (University of California, Los Angeles)
Eugene Ruyle (California State University, Long Beach)
Philip Walker (University of California, Santa Barbara)
Carole Goldberg-Ambrose (University of California, Los Angeles)
SUNDAY AFTERNOON, OCTOBER 7, 1995

SOUTH BAY ROOM

1:30- California Indian Language Action: A Progress Report
3:00 Organized Panel—Chair: Leanne Hinton (University of California, Berkeley)

Panelists: Master Apprentice Members and Advocates to be announced later

3:00 - 3:20 - BREAK

SOUTH BAY ROOM

3:20- The State of California Indian Health
5:00 Organized Panel—Chair: Diane Weiner (University of Arizona)

Panelists: Felicia Hodge (Center for American Indian Research and Education)
Linda Navarro (California Rural Indian Health Board)
Carlos Guassac (Indian Health Council, Inc.)
Diane Weiner (University of Arizona)

SUNSET VILLAGE TERRACE

5:30- Reception
7:00 Featured guests: the Chumash Dolphin Dancers: Mati Wal, Cho'y Slo, and Redsun

We want to acknowledge the Gabrieleno/Tongva Indian community whose homeland we are on and their participation in this conference. We want to thank all of the presenters, staff, volunteers, and other program participants and attendees who have contributed their expertise and time to make this conference a success!

Cordially,

Lynn Gamble and Paul V. Kroskrity
Co-Coordinators
Eleventh Annual California Indian Conference
ABSTRACTS

Agren, Linda (Santa Barbara Museum of Natural History)
The Exploration of Burton's Mound: John P. Harrington, Santa Barbara, 1923

In 1923 John P. Harrington returned to Santa Barbara, his childhood home, as archaeologist-in-charge of the excavations at Burton's Mound. This photographic-slide presentation tells the history of the two mounds that used to exist on West Beach in Santa Barbara, one the Chumash village of Syuxtun and the other known historically as Burton's Mound. This excavation came at a critical time in Harrington's life and his experiences in those few months profoundly influenced his later life and career.

Ahlers, Jocelyn (University of California, Berkeley)
Cognitive Metaphor in Hupa

Recently, linguists have begun to study cognitive metaphors, which are phenomena whereby speakers refer to the concrete world in order to talk, and more importantly to reason, about abstract events. These studies allow linguists to draw certain generalizations about metaphors and therefore about human cognitive processes. However, although metaphor has been studied in languages such as French and Thai, it has not been studied extensively in Native American languages. This is a gap which I have been working to bridge through studies of Hupa, an Athapaskan language spoken in Northern California. I have so far found evidence of seven metaphorical schema in Hupa, including ILLNESS IS A FIGHT and MARRIAGE IS A JOURNEY.

Such studies as these can be used to confirm theoretical hypothesis about cognition, and to develop and comparative understanding of metaphor. These studies also have concrete uses. For example, metaphor has an important potential for use in language classes, where linguistic usage and cultural values can be studies through the understanding of metaphorical processes. An understanding of language-specific metaphor can also be of use to communities who desire to develop new vocabulary and phraseology for modern concepts.

Alvitre, Cindi (Gabrieleño/Tongva, Ti'at Society)
The MOOMAT AHIKO: Reclaiming a Maritime Dream

In the summer of 1992, members of the Gabrieleño/Tongva community, participated in the creation of the first ti'at (traditional plank canoe) in almost two centuries. On September 9, 1995, the Moomat Ahiko (Breath of the Ocean) her crew, proudly paddled along the coast of Santa Catalina Island...as symbolic fourteen mile voyage that began at Two Harbors and ended in Avalon. The recovery of the ti'at culture has become a significant demonstration of a culture deemed extinct by many. The Moomat Ahiko symbolizes the process of recovery of the maritime culture of a people who have historically suffered immense cultural losses. This project has demonstrated how a community can utilize resources available, and learn through direct and active participation in the reawakening of the maritime culture.

Anderson, Kat (University of California, Los Angeles)
Endangered Ecosystems in California: Implications for Continuance of Native American Cultural Traditions

This talk will impart how former gathering sites rich in memories, human energy, and culturally significant plants are now blacktops, widened roads, rangelands, or private homes. This ingenious ways in which Native Americans dodge dogs, hop fences, walk miles to continue their traditions will be discussed. We will take a fun through many of California's plant community types, and learn what plants and animals are culturally significant to native Americans from these communities. Conflicting land uses such as the non-indian overharvesting of these resources and unscrupulous degradation of habitat quality, soil fertility, and biological diversity reflected in modern land uses will be addressed. The decline of ecosystems in the State will be summarized from government reports and the implications of these findings as great obstacles for the continuance of cultural traditions will be discussed. The critical loss of ecosystems suitable for culturally significant plants and animals is brought to the attention of land managers and policy makers. It is proposed that tribal historical approaches to the use and management of biotic resources may provide a significant knowledge base for conserving biodiversity, enhancing wildlife habitat, and maintenance of culturally-significant plant and animal populations.
Alcala, Martin (Gabrielle/Tongva) —see Dorame, Robert F.
The Gabrielle/Tongva Nation, A Non-Federally Recognized Tribe: Recommendations to NAGPRA

Apodaca, Paul (Navajo, Bowers Museum, University of California, Los Angeles)
Historical Dynamics of Indian Music in California (Panel)

This symposium will feature a variety of presentations dealing with California Indigenous music. Chris Loether will present a paper on the variety of Monocultural music forms. Senior Cahuilla Bird Singer, Alvino Siva, will discuss the continuity of musical traditions among his tribe. Ernest Siva, Serrano/Cahuilla Bird Singer and UCLA Ethnomusicology faculty member will speak on the experience of teaching Native American music within the university setting. Steven Elster will present a short paper and discussion concerning uses of music by the Kumeyaay and Cahuilla with the assistance of Anthony Andreas, Bird Singer and Board Member of the Malik Museum. Dr. Lowell Bean will be the discussant for the session.

Baca, Lorenzo (Mescalero-Apache) see Burill, Richard
Stories and Songs About the Old Ways of the California Indians

Bahr, Diana (University of California, Los Angeles)
The Cupeno Trail of Tears: Removal from Warner's Springs to the Pala Indian Reservation

The Cupeno, a California "Mission" Indian tribe, who probably numbered between 500 and 750 at the time of contact with Europeans and who presently have a population of about 800, are among the lesser-known historical voices, and their homelands in Riverside and San Diego counties are among the lesser-known historical places. The urbanization of the Cupeno family who are the subjects of my oral history, From Mission to Metropolis, is the consequence of significant phenomena in Southern California history. These phenomena culminated in the removal in 1903 of the Cupeno from their traditional homelands at Warner's Hot Springs to the Pala Indian Reservation, 26 miles east of Oceanside. The removal and the events leading to it are explored in this presentation through the voices of the Cupeno, illustrated by slides of historic photos taken at the turn of the century by Charles Lummis. Contemporary interviews and photos will depict the current, living reality of these historical voices and historical places.

Barker, James (Palomar Community College)
Making Our Worlds Useful to Each Other

This presentation will concern itself with the mechanics of coalition building and linkage between Native American communities and various mainstream community and educational institutions.

The recently completed project entitled "Four Hands Weaving: The Basketry of San Diego's Indigenous Peoples," will be the model and point of departure for this discussion. Presented in the Spring of 1995 at Palomar College in San Marcos, CA., the Four Hands Weaving Project had a $25,000.00 plus budget that was a 50:50 match from the California Council for the Humanities and the American Indian Studies Department at Palomar College. The interdisciplinary program had as its focus a basketry exhibit and catalogue the represented the four San Diego Indigenous communities: the Cahuilla; the Cupeno; the Diegueno or Kumeyaay; and the Luiseño. In addition to the exhibit, the project featured weaving demonstrations and lectures, a scholarly symposium, and the social ceremonials of the four tribes.

In order to create a successful project, the linkage between the Native and mainstream communities must be built into the programming from the beginning of the planning phase. This requires that the various Tribal communities and entities that are to be involved with a project be contacted and presented with a set of working ideas for their consideration and informal approval. At the same time, one or more advisory committees, with significant Native representation should be created to provide input to and guidance for the project.

The advisory committee(s), along with the project director will coordinate the nuts and bolts of the project and the programming. Major areas of concern should include the following: cultural resource management; educational outreach to the entire community; publications (if apropos); and most crucial, securing funding.

Finally, a comprehensive evaluation will be considered Integral to any project. The evaluation should include input from the entire community as well as the project participants. The evaluation should assess the project's strengths and weaknesses as well as the viability of the projects' continuation and how that continuation might be insured. All of the aspects outlined above will be included in the illustrated slide presentation.
Behns, Angie

I Know Who I Am

I am an urban Indian. I struggle form day to day. Struggle you ask? Yes struggle to save and restore our culture that has largely been lost. Scholars study our ancestors, and objects that once belonged to my Grandfather and Grandmother. I know what my Father taught me. I know how they lived. I know the stories that my Father passed down to my brothers and sisters as we sat around him and listened with pride. As children we did not celebrate Christmas with Santa Claus and a tree. That was not our way. We did not have a birthday cake on our special day. That was not our way. We did go to Topanga where we frolicked in the sun and played in the streams. Topanga was our Disneyland. As children we found objects that once belonged to our people. My Father would have us dig a hole as near to the spot where they were found and back into the ground they would be put. That is our way. My Father taught us to respect those things that we would find. Never, never bring those objects home he would say. These things and many more I learned from my Father. Los Angeles is a big area and many people have come here to make this their home. I sometimes get lost and forget who I am. But I must remember that I am an Urban Indian. People from far away of many nationalities have culture centers the Chinese, the Japanese, the Italians, the Jews. But we, the Tongva, the indigenous people have neither a culture center or even the land on which to put one. My dream is to see this happen. I will not forget who I am, an Urban Indian.

Blackb um, Thomas (California Polytechnic Pomona)

Round Table Discussion on Images of the Past: Artistic and Photographic Representations of Native Californians (Panel)

Buckley, Thomas (University of Massachuse tts, Boston)

Shamanism and Suffering

"Shamans" have been called "wounded healers," because of the prevalence of initiatory illnesses among these Northern Hemisphere spiritual people. The present paper asks whether what is called "major" or "clinical depression," or "melancholia," in Western medicine might provide a useful metaphor for understanding the wounding "madness" of neophyte Indian Doctors in Native Northwestern California? The testimony of contemporary healers, archival materials regarding traditional Yurok Indian "sucking doctors," and comparative materials from North America, Europe, the Middle East, and India are examined for the light they might shed on the metaphysics of Native healing systems and of modern depression, both.

Burrill, Richard (The Anthro Company) and Lorenzo Baca (Mescalero-Apache)

Stories and Songs About the Old Ways of the California Indians

Mescalero-Apache singer and artist Lorenzo Baca and English-American author and veteran educator Richard Burrill, team up their talents to apply Indian education methodology to teach the Old ways of the California Indians. Baca shares several Sierra Me wu' songs that carry "good thoughts, good feelings," while Richard Burrill shares creation stories and ethno cultural stories that teach respect and how to establish oneself with the Earth. Parts of their new cassette and video, Protectors of the und - Stories and Songs will also be shared.

Buzaljko, Grace W. (University of California, Berkeley)

Kroeber's Culture Element Survey: The 1935 Fieldwork of Drucker, Driver, and Steward

Between 1934 and 1938 Alfred L. Kroeber directed a massive fieldwork project among western Indians, during which thirteen field investigators conducted interviews with the elders of some 350 groups who had knowledge of traditional ways. The interviewers, five of whom were graduate students of anthropology at Berkeley, used detailed questionnaires of about 3000 items relating to culture elements, or culture traits, which Kroeber, E.W. Gifford, and the Polish anthropologist, Stanislaw Klimek, had developed and which each investigator revised further during fieldwork. Drawing on correspondence at the Bancroft Library at Berkeley, I examine the difficulties that students Philip Drucker and Harold E. Driver encountered during their early fieldwork in south and south central California, and their remarks
about their informants. I briefly discuss the work of the more experienced Julian Steward among the Nevada Shoshoni and the effect of the culture element surveys on the later work of all three anthropologists.

Carrico, Richard (San Diego State University)
Kumeyaay Life at Mission San Diego de Alcala

As Alta California’s first Franciscan mission, San Diego de Alcala represents a unique nexus between the Spanish colonial world and the culture of the indigenous Kumeyaay people. This clash of uprooted mid-eighteenth century thought and technology with the deep-seated prehistoric lifeways of the Kumeyaay, appears only once in a given setting; it is neither repetitive nor reiterative. Through an analysis of mission documents, oral traditions, and archaeological analysis, a much clearer picture of the relationships between the native Kumeyaay and the intrusive Spaniards is emerging. This paper rejects much of the so-called frontier institution hypotheses and finds a middle ground for discussion somewhere between the Boltonians, the S.F. Cook school, and the recent work of Castillo and Jackson. The analysis stresses the resistance and persistence of the Kumeyaay and the failure of the mission system at San Diego.

Castillo, Edward (Cahuilla / Luiseño / Sonoma State University)
Blood Came from Their Mouths: The Religious Response of the Tongva and Chumash Indians to the Pandemic of 1801

In the year 1801 a diphtheria epidemic struck with fearful effect throughout coastal California. The majority of the deaths attributable to this biological holocaust were recorded by Franciscan missionaries that had already established numerous mission establishments up and down the territory. It was in fact the Spanish colonists that introduced such deadly maladies to the Indian communities near their centers of power. Using mission registers and other colonial documents, several demographers have documented the population decline suffered by tribes throughout the colony. However this paper will focus on the religious crisis such epidemics triggered in two tribes of Southern California Indians. Ethnographic, linguistic and archaeological data will be presented to describe the crisis in aboriginal shamanism among the Tongva of Los Angeles and the Chumash of the central coast. The presentation will also document two decidedly different religious responses to the same epidemic.

Connolly, Michael (Campo Environmental Protection Agency) and Muñoz, Jeanne (Ogden Environmental and Energy Services Company, Inc.)
Campo Reservation Approaches The 21st Century

The Campo Band of Kumeyaay Indians is a relatively small community of approximately 300 people located on a 25-square mile Reservation in southeastern San Diego County. In recent years, the Campo Band has successfully established a business development corporation and a regulatory agency that are recognized by local, state and federal agencies as the equivalent of those in each of the 50 United States. By outward appearances, two centuries of Spanish, Mexican, and American attempts has resulted in acculturation/assimilation of the Campo peoples. This paper examines the persistence of traditional Kumeyaay culture and its effect on the process of attaining state-level recognition and on Campo’s selection of proposed development of other projects. The continuing and foreseeable role of traditional culture traits is also examined.

Davis, Lee (University of Nebraska, Lincoln) and Bean, Lowell (California State University at Hayward)
Deep Roots of a Life’s Work: Home in Minnesota and Native California, Lowell Bean

Thomas Wolfe said you can never go home again. Lowell Bean would probably have agreed with that until two years ago when he returned to his Minnesota hometown for the first time in 50 years. Today he thinks a lot about the connections between his childhood home and his chosen home in Native California. Bean first traveled to his chosen home, the land of the Cahuilla Indian people, on a research assignment for his UCLA advisor. He soon met Victoria Weirick, Katherine Silva Saubel, Jane Pablo Penn, and Mariano Saubel, who all became important mentors. “Those personal connections set my career.” It was 1958, Bean was 27 years old, and he understood he had found a new home. For the next 37 years, he devoted his life’s work to the Cahuilla and other California and Southwest people. In the last two years that Lowell Bean has examined the connection between growing up in a Minnesota Swedish farm community and spending his life with the Cahuilla people. This paper will examine the bond between the two lives of this ethnographer: In such areas as the similarities in rural lifestyle, the central social role of the family, and the explicit value and expression of ethnic identity.
The SCA's Native American Programs Committee: Improving Communication and Cooperation Between Native Americans and Archaeologists

Historically, many (but not all) California archaeologists have viewed archaeological sites, artifacts, and human skeletal remains primarily as scientific resources and have ignored their vital link to living Native American peoples. This failure to communicate with and understand the perspective of Native Americans reached its peak over the issue of repatriation. Initial positions by the Society for California Archaeology (SCA) created a great deal of acrimony and distrust, and communication between Native Americans and archaeologists reached an all time low. In 1992, recognizing the need to improve this situation, the President of the SCA, Dick Markley, created a Native American Programs Committee to promote communication and cooperation between native Americans and archaeologists. The committee's first effort was a symposium and roundtable discussion at the SCA annual meeting at Asilomar in April 1992. Papers were presented by both archaeologists and Native Americans recounting various efforts where archaeologists and Native Americans worked in cooperation toward achieving common goals. The roundtable discussion included Native American representatives from many parts of California and the session was well attended. More recently, the committee, which has 15 members statewide including several Native Americans, has been working on the development of a regional workshop series to assist Native American groups to more effectively intervene in the cultural resource management process. A summary of the proposed structure and basic content of the workshops appeared in News from Native California (Winter 1995). The committee is currently assisting the Salinan Nation to prepare a joint grant application with the SCA for the organization and implementation of the first series of workshops.

Robert Dorame (Gabrielino/Tongva) and Martin Alcala (Gabrielino/Tongva)
The Gabrielino/Tongva Nation, A Non-Federally Recognized Tribe: Our Recommendations to NAGPRA (Panel)

In 1990, The Native American Graves Protection and Repatriation Act was passed by Congress. This Act mandated that state and Federal institutions possessing Native American human remains and associated grave goods must be returned to federally recognized tribes (NAGPRA Act 25 USC Section 3000 PL 10-601). Thus far the Gabrielino/Tongva Nation has failed to meet the B.I.A. established criteria for Federally Recognized Tribes. Consequently, the Act fails to provide for the repatriation of remains and associated grave goods to the Gabrielino/Tongva People.

In an effort to rectify this gross injustice, the Gabrielino/Tongva people propose a coalition comprised of various heads of families, Chiefs, Captains and Capitanas. The objective of this coalition will be to petition the NAGPRA Review committee to grant the Gabrielino Nation the same rights that have been granted to the Federally recognized Tribes. Specifically this would include the repatriation of culturally affiliated human remains, associated and unassociated funerary objects, sacred objects, and objects of cultural patrimony.

In defense of this position we intend to present to the NAGPRA Committee, by November 1995, evidence that oral, archaeological, anthropological, ethno-historical, geographic and cultural traditions exist. Consequently, the Gabrielino/Tongva Nation is entitled to full sovereignty of repatriation for Grave and Associated Burial Goods.

Farmer, Justin (Diegueño)
California "Mission" Indian Baskets from San Diego County

For those not familiar with the term "Mission Indian", Justin will address the origin of this word that has become synonymous with Indians of Southern California. He will discuss many of the characteristics of a "mission" basket, in general, and how each of the tribelets within the "Mission" group differ. He will then discuss Diegueño baskets, accompanied by slides of some typical Diegueño baskets, many of which were made Mr. Farmer or his relatives.
In 1818 a Russian scientific expedition under the direction of Vasilii Golovnin visited Bodega Bay (called by the Russian, Port Rurimantsyev). Apart from the written accounts of at least three members of the expedition concerning the people there, the expedition artist, Mikhail Tikhanovich Tikhanov, produced five known paintings picturing the life of the people. These remarkable paintings are the only ones known of the Bay Miwok people near the time of early contact with Europeans. What makes the drawings even more valuable is that they were done by an artist specifically commissioned to render detailed ethnographic drawings of peoples encountered on the expedition. Because of their association with the Russians headquartered at Fort Ross, some authors have mistakenly identified the individuals pictured as Pomo.

Thanks to some contemporary Spanish accounts and mission records, we can piece together additional details of the individuals and what was going on at the time, especially the fact that the expedition was at Bodega Bay at the time of a shift in the leadership of the Bodega Miwok people due to the death of the old chief.

Ruby has indicated that she wants to talk about the old Indian people. She also wants to tell an Indian story about when all the fires went out and dog got it from Mount Shasta.

Over the past fifteen years, the American legal system has opened up a new opportunity for tribal economic development — high-stakes gaming. To a considerable degree, United States courts and the Congress have precluded states from regulating gaming on reservations, giving tribes a near-monopoly. Even in a state such as California, where the dominant party strongly resists Indian gaming, lucrative casino operations have been established on many reservations.

Yet in California, as elsewhere in the country, tribal decisions about whether and how to operate gaming businesses have sometimes triggered internal tribal social and political strife. Occasionally, as on one of the Mohawk reservations, that conflict has erupted into violence. This panel will consider the ways in which California tribes have come to decisions about establishing and conducting gaming, as well as decisions about what to do with the proceeds. In particular, speakers will explore the kinds of tribal social structures, political organizations, and values that are associated with decisions to allow or not to allow gaming. They will also address the kinds of internal disputes that arise over gaming, and the resources that tribes have or need to have to resolve these disputes. Finally, they will examine the mechanisms California tribes have devised to distribute the moneys derived from gaming. Of particular interest will be the relationship between traditional forms of social/political organization and contemporary tribal governments.

What do California Indians think about museums? This paper explores this question through the testimony of California Indians given at a series of California Department of Parks and Recreation meetings in 1990 and through three in-depth interviews conducted in 1995 with Ron Goode (North Fork Mono/Nu'm), Kathy Wallace and Vivien Hallstone (Karuk, Yurok, and members of the Hoopa Valley Tribe). Native California viewpoints on six topical areas of importance to museums are addressed, including administration, collections, interpretation, exhibition and display, collaboration, and programming. Through suggestions for collaboration, museums are encouraged to initiate their own personal contacts with California Indian people.
Haines, Roberta (Colville Confederated Tribes)

Tribal Citizenship and Membership: Challenges of Identity, Benefits, Responsibilities and Sovereignty

Membership in all of the Indigenous nations in North America has been affected by the interactions with and regulations of the United States. To date, tribal peoples have addressed the concerns of membership in relative isolation from each other. While the Secretary of the Interior enjoys the benefit of a larger body of knowledge, maintaining the records and regulations of tribal enrollment, tribes struggle to make decisions that affect their future and the futures of their membership and its resources with little access to the broader range of choices possible. Historical patterns of membership and of participation in the decision making have been replaced by general elections of adult members. Membership has been based on peoples belonging in one way or another: adoptions, declarations of "competency", participation in homestead options, marriage, inadequate blood quantum, etc. Each tribal government and community addresses the questions of who is a member and who is not differently. All must consider strategies for the long-term benefit of the community as a whole, as well as the more immediate demands of individual benefits. This paper examines some of the questions tribal communities, especially those in Southern California, are facing. The paper places the questions in the context of traditional Kumeyaay political structure and decision making and in the context of political science, outlining the role of the individual with responsibilities to a larger community, a contrast from the usual emphasis on individual rights.

Harris, Richard R. (University of California, Berkeley)

An Ecosystem Science Curriculum for Indian Natural Resource Workers

There are over a dozen Indian Reservations in California where management of natural resources (timber, fish, wildlife, soils, minerals) is an important activity. While in the past much of this management was performed by bureau of Indian Affairs technical staff on behalf of Indian owners, there is an increasing tendency for tribes to assume more of this responsibility themselves. Many Indian people who work in natural resources have limited educational background. For example, at the Hoopa Reservation in California, only department heads in Forestry and Fisheries have college degrees in natural resource disciplines. Most other Indian technicians and para-professionals there have not taken college-level courses in ecology, environmental science or natural resource management.

This paper will describe an education project undertaken by the University of California, with funding from the Bureau of Indian Affairs. The objective of the project is to develop a curriculum on ecosystem science and management specifically tailored to Indian natural resource workers. The curriculum is self-paced, for home study and assumes no previous college-level background. It blends traditional knowledge on ecology and management, as gleaned from diverse sources, with Euro-American scientific principles to create a culturally-appropriate course.

Hinton, Leanne

California Indian Language Action: A Progress Report (Panel)

Hitchcock, Richard (California State University, Hayward)

Julian Steward: California Anthropologist

Julian Steward arrived in California in 1918 to attend Deep Springs Preparatory School. From this early encounter with the California desert came a life-long interest in the people of the east side of the Sierra. He received his Ph.D. in anthropology at U.C. Berkeley with a dissertation entitled: The Clown In Native North America. This work encompassed all of North America; however, one of the largest sections was devoted to the role of the clown in California. Steward contributed much to anthropological theory. Although most people connect him to his theory of multilinear evolution, it was his work in cultural ecology and ethnography that provided California ethnographers and archaeologists with the theoretical base to expand and enrich the knowledge of California Native American groups. His early work with historic photos and his seminal paper on Southwestern ecology, both published in the 1930's, were well ahead of the field. So much so that he had a hard time getting them published. His interest in culture change was paralleled by his own ability to modify his theoretical position as the years progressed. Through his writing and through his students' writings, Julian Steward contributed to and influenced California anthropology.
Horowitz, Adam and Voll, David (Producer/Writer/Director), Equatorial Films

Lilly Baker: A Maidu Legacy

A 50 minute documentary film about the life and art of legendary Mountain Maidu basketmaker Lilly Baker, who at 85 years old is one of the last full-blooded survivors of her tribe. The documentary features extensive interviews with Lilly as she describes growing up in a family of basketmakers that included her mother, her grandmother, and her great-grandmother. Surrounded by their baskets, she discusses their influence on her own basketmaking, which she began at the age of eight. The camera follows her into the foothills of the Sierra Nevada mountains where she gathers willow and maple basket materials, and follows the entire process as she prepares the materials and demonstrates her basketmaking techniques. Lilly also shows how to gather and grind acorns, using the same willow basket and grinding stone that her mother used 75 years ago.

The film includes a visit to the now dilapidated cabin where Lilly spent part of her childhood, and a visit to the burial ground of her grandfather Billy Baker, who was a Maidu medicine man known as a “prayer warrior.” Wego with Lilly to see her friend Eleanor Wheelock, a Maidu woman who was 96 years old and died two months after the Interview was filmed. The documentary also includes an Interview with Ennis Peak, one of Lilly Baker’s basketmaking students who is one of a handful of people dedicated to carrying on this ancient Maidu tradition. In addition to the above described scenes, Lilly Baker: A Maidu Legacy is interspersed with extensive archival film footage and archival photographs of the Maidu dating back to the 1880’s.

Huntsinger, Lynn and McCaffrey, Sarah (University of California, Berkeley)

The Virtual Reservation: Changes In Land Tenure and Landscape on the Yurok Forest, 1850 to 1995

On the map, the boundaries of what is now the Yurok Indian Reservation in northwestern California encompass some 56,000 acres, all the land within one mile of the Klamath river from its mouth to forty miles upriver. A closer look reveals that the land still under some semblance of tribal control totals less than 5,000 acres in scattered small parcels along the river. The majority of Yurok Indigenous territory is now in corporate ownership or in federal parks and forests. Four major periods of land alienation, coinciding with major federal policy initiatives, are identified through an in-depth examination of the history of Yurok properties: the first with the designation of the reservation itself, the second with the allotting of the reservation, the third during the “forced-fee patent” period, and the most recent, during the “termination and relocation” era. Two major and recurrent themes in the evolution of the current tenure pattern that contributed to the devastating impact of federal policy are identified. Environmental change resulting from the replacement of Indigenous forest management with Euro-American “science-based” forest management regimes undercut Yurok cultural tradition and economy. The role of “professional forestry” in restricting Yurok access to and use of natural resources echoes studies of Third World forest communities. The continual ambiguity of allotment and reservation boundaries is a second important theme in the history of the reservation, repeatedly serving the interests of non-Indians in gaining access to reservation resources and in restricting Yurok use. This ownership fragmentation and environmental change, and perhaps current and future “science-based” resource management regimes, affect possibilities for Yurok forest management under the Indian Self Determination and Educational Assistance Act, and the related cultural survival of the Yurok people.

James, Keith White Wolf (Grace Hudson Museum)

Grace Hudson Museum NSF Documentation Project - A Model for Public Access

P’daha Ya Pomo

The Grace Hudson Museum is located in the city of Ukiah, California, 120 miles north of San Francisco in the coastal Inland mountains of Mendocino County. The Museum contains a diverse collection of Pomoan material which includes artifacts, field notebooks, unpublished manuscripts, correspondence, and historic photographs. This systematic anthropological collection of Pomoan material culture contains objects collected primarily by John Hudson around the turn of the century covering the major aspects of Pomoan traditional culture. In order to document this collection a grant was received by the National Science Foundation to create a systematic computer database with multi-user and graphics capabilities which will catalogue all the ethnographically significant material in the Museum’s holdings. When the project is completed, this information will be disseminated to interested scholars, students, tribal organizations, and museums via CD-ROMs, as well as on-line via the Redwood Free Net. The presentation is an overview of the database that has been developed to date, which includes forms, scans of historical photos, basket photos on CD-ROM, and the process in general. This presentation may be useful to other institutions and organizations who are considering documenting their own collections in a similar format.
Visual Images of the Tejon Indian Community

In the mid-nineteenth century, the Tejon region of the southern San Joaquin Valley became a refuge for California Indians of various tribal and linguistic backgrounds. Prominent among these people were many who had been associated with various missions. The earliest images of Tejon Indians date from the Pacific Railroad surveys of Sebastian Reservation (1853-1862) show locations of Indian settlements. Photographs taken by Watkins (1887-1888), Harrington (1916-1917, 1933) document the people and their homes that composed the Tejon Canyon rancheria in the late nineteenth and early twentieth centuries. The author has worked since 1982 with members of the Tejon Indian community to preserve images on old family photographs and to identify people and places in the pictures taken by Harrington and others.

California Indian Activism: Protest, Occupation, and Influence

The rise of American Indian activism that began in the State of California has had a profound effect far beyond the expectations of those who began the protest movement in the late 1960s. Native American protest began on the Berkeley Campus of the University of California in 1968 and led to the establishment of numerous Native American Studies programs on university campuses throughout the state as well as the foundation of Deganawida-Quetzalcoatl University. The 1969 occupation of Alcatraz Island became the springboard for the rise of Indian activism that continued into the late 1970s as evidenced by occupations such as the Washington, D.C. headquarters of the Bureau of Indian Affairs, Wounded Knee II, and the shoot-out between American Indian Movement members and Federal Bureau of Investigation agents on the Pine Ridge Reservation in South Dakota in 1975. This panel brings together Native American scholars who were involved in California Indian activism as well as researchers who have provided further insight into the continuing influence of the protest actions of California Indian activist.

Tribal Recognition: Preserving the Cultural Continuum

Federal regulations discriminate specifically against recognition of California tribes. More than 40 Native groups have simply been forgotten. The state's unique history has made recognition of California tribes largely unattainable when faced with the regulations of the federal bureaucracy. The seven major requirements for recognition will be discussed. Possible solutions, including a specific California track, work-shops, and legal council will be addressed, as will ominous problems such as federal budget-cuts and the Sunset bill. A brochure that includes recognition regulations, work papers, and other pertinent information will be provided.

Western Mono Song Genres

In this paper I explore the various genres of songs from the Western Mono of the Central Sierra Nevada mountains. I look at the types of songs that were used by the Mono traditionally, and which of these are still extant today. I also look at the function of the various song genres within traditionally and modern Mono culture, the rules concerning the creation, use and ownership of various types of songs, and the influence some of the songs have had on their neighbors. Finally, I will play examples of some of the songs, so that audience will have a chance to hear them.

Site Significance in Archaeology: Merging Indian Views of Significance with Archaeologists' Views

While archaeologists tend to see archaeological sites in terms of scientific data and potential research projects, Native peoples tend to see sites as sacred and culturally sensitive. This paper discusses a number of ways to address site significance that allow archaeologists and Native Americans to find common ground. An archaeological survey conducted on Pechanga Reservation in Luiseño territory in Riverside County is presented as an example of a multiple approach in assessing the significance of archaeological sites. Scientific archaeology, written history, oral history, Harrington's notes, Native American consultation, and ancient sacred songs were all brought together to evaluate a major site at a construction project on reservation land.
Low, M. Clyde (Solano Community College)

Chief Solano - The Legend Examined

This essay examined the documentary basis in Californian mission, pueblo and American period records for the popular belief in the heroic stature of the Californian Indian, known by his baptismal name, Francisco Solano. The conclusion of this research is that the transmitted legend is not substantiated by the facts adduced and that the fallacious hyperbole about this historic personage can be traced to one source, his mentor Comandante General Mariano G. Vallejo. The essay further reveals the true nature of this ex-mission Indian as something quite at variance with the nobility attributed to him.

Macarro, Mark (Pechanga Band of Luiseño Indians)—see Love, Bruce

Site Significance In Archaeology: Merging Indian Views of Significance with Archaeologists’ Views

Manriquez, L. Frank (Tongva/Ajachmem Artist/Scholar)

Anthros As Vessels of a Culture

As an artist, I work with soapstone, acrylics, watercolors, etchings, photography, and silver. My art is an expression of my culture. The inspiration for my art comes from many sources: spending time with Native elders and artists, research in anthropological writings, museum collection room explorations, and my own dreams. With the exception of anthropological research materials, these same sources of inspiration have guided the work of tribal artists since the Creator created us. The anthropologists help fill the gaps between my ancestors and myself; between colonization and the past and the present. The writings of Lowell John Bean, have had direct impact on my art. My art and these anthropological writings are the subject of my presentation.

McCarthy, Helen (Cultural Resource Research & Consulting)

The Politics of Theory, CED Lists, and History

This paper considers the approach which Kroeberian cultural anthropology took in the analysis of California Indian cultures. It discusses the effect that the Culture Element Distribution studies had on the development of the anthropological theory of California Indian Peoples, and the socio-political ramifications of these studies for both the anthropologists and the Native Peoples. In essence, these studies focused on eliciting traditional/precontact cultural traits, thus ignoring the many ingenious ways in which California Indian Peoples incorporated Western technology, economy, and knowledge into their traditionally-based daily lives. These studies too often gave the impression that there was little cultural continuity or maintenance of traditions. In large part, this anthropological approach can be tied to the political climate of the dominant society at that time, but it can also be attributed to expressions of cultural loss by Tribal Elders. Reexamination of the situation of the turn-of-the-century California Indian Peoples through a political economy/postcolonial lens affords anthropologists a much broader and dynamic view of acculturation processes as well as of cultural continuity, applicable to colonial situations worldwide. The Western Mono in North Fork, Auberry, Cold Springs, and Dunlap provide the case study for this profile.

McLendon, Sally (Hunter College)

What You See Is Not Necessarily What There Was: Understanding the Illustration In Stephen Powers’ Tribes of California (1876)

Although 19th and early 20th century images of California native peoples seem to be direct sources of information about the past, they have all in fact been affected by artistic conventions, reproduction techniques, variations in skill, talk in ways that subtly re-shape the reality represented. The Illustrations In Powers’ Tribes of California (1876), the first attempt to survey all the native people of the state of California, provide an important example, despite the considerable care that went into their production. Comparison of the published illustrations with the original photographs and drawings from which they were made, the accompanying descriptions in the text, and Powers’ correspondence while preparing this volume, reveals the transformative processes involved.
Miller, David (Cameron University)
“May European Civilization Remain Far from Your Peaceful Homes:” A Prussian Artist’s Impressions of the Colorado River Tribes

Prussian artist, diarist and novelist Baldwin Mollhausen came to America in 1849 in search of the native peoples he had readabout in Cooper’s novels and Washington Irving’s narratives. In 1851 he made an excursion over the Oregon Trail with Paul Wilhelm, Duke of Wurttemberg, almost losing his life in a Pawnee raid. With the backing of Alexander von Humboldt, he gained employment as an expeditionary artist on government expeditions in the 1850s. In 1853-54 he worked on the 35th parallel railroad survey to California, and in 1858 explored the Colorado River and Grand Canyon.

Mollhausen was among the earliest pioneering artists to depict the Colorado River tribes, and was the first artist to paint scenes of Grand Canyon. He kept extensive notes of his southwestern travels, and published two travel narratives about his western travels. He published the first images in Europe of Mohaves and other river tribes. The recent discovery in Potsdam of a cache of watercolors of the desert Southwest has added a new dimension to his work. This paper will explore Mollhausen’s literary impression and visual images of the Colorado River peoples. It will be based on his watercolors and lithographs, as well as my recent translation of his diary, entitled: To Track of a Wild River: Exploring the Colorado River and Grand Canyon, 1858 (scheduled for publication in 1996).

Miller, Virginia (Dalhousie University)
Land Allotment in Round Valley, Northern California

Land allotments were first made on Round Valley Reservation in 1894. Subsequent periods of allotment occurred in 1910 and 1916-17. Using archival materials and government documents, this paper reviews the allotment process and its effects on the Native people. Finally, it assesses the success of the process as measured by the government and by the Native people of Round Valley.

Munoz, Mary Virginia Rojas (University of California, Santa Barbara)
The ‘Sacra re’ in Menstruation Seclusion Practice of Yurok Women: A Re-Visioning of Native Paradigms in Alta California

The significance of a separate ritual and religious life for Native American women has long been an area of ontological displacement in the comparative study of women and religion. This inquiry is concerned with the theoretical and methodological problems encountered in the exegesis on Native American women’s centered rituals. Conterminous with the interrogation of dominant systems of representation is the repositioning of Native paradigms which articulates a different mode of being — a pedagogy which can rupture the convenient stereotypes about Native American women, ritual, and menstruation.

In the traditional Yurok culture of Alta California, a puberty ceremony for young woman is the template for a collective monthly menstruation seclusion practice known as Apurawock. From the onset of menses until menopause, women undertake a rigorous ten-day period of seclusion and ritual activity in order to engage in a profound and focused integration of reflection and self-definition. This sanguinary model is in direct opposition to representation in the literature of the West which invariably posits menstruation on Judeo/Christian paradigms fixed on “unclean,” “taboo,” and “polluting” theories. The persistence of patriarchy in the conceptual role of Native American women in religion calls for a “tactical subjectivity,” posited as an emergent category of analysis used by UCSB Professor, Chela Sandoval, to point to the plethora of differences which allow “women of color” to develop a whole new set of oppositional forms. Incorporating current inter-disciplinary approaches to women’s centered rituals, I rely primarily on Native American paradigms to aid in the construction of a gender ideology situated in Yurok oral tradition. Native paradigms/indigenous systems of knowledge bring untapped resources of traditions and canons heretofore absent from institutional studies. To not include Yurok traditions, would further problematize the recovery of any sense of ontological potency in the study of religions.

In order to supply a religious consciousness and relevant dimension informed by Yurok traditional discourse, which signals authority in the origin of Apurawock, a myth which re-instates the self-referential of highly symbolic “people,” objects, and places. Primary sources for there-definition of the role of women in Yurok religion come from the didactics reflected in the material culture produced by and for women during ritual seclusion.
This study ultimately posits Apyrowak as a point of departure from the prevalent Eurocentric models of menstruation as “polluting,” etc. There is a need to recontextualize Judeo/Christian paradigms on menstruation which simply defined in academia stands as a signifier of societal ill with its attendant mandate for isolation and removal of all danger posed by menstrual blood. A re-visioning of Indigenous models, like Apyrowak, which incorporates the emotional and cognitive experiences of women in ritual, can generate new models for thought and action to aid in the construction of a discourse by “women of color.” It is hoped that a respectful representation of a very private women’s ceremony may be achieved by approaching this study through a critical analysis of the limited data on Yurok women and the didactics of the “scratching stick.” Cultural Studies provides a site, a location, a space of academic critical engagement to define and articulate Yurok religious practices without providing a blueprint for New Age women’s ritual co-optation.

In the very private lives of Native American women, rituals like Apyrowak inscribe the highest moral and spiritual ideals of womanhood. In the Yurok world, menstrual blood is “the only human blood that ever falls upon this land that isn’t the result of violence.” According to Yurok Doctor, Calvin Rube, this woman’s centered ritual is the “result of commitment and agreement to me one True Creator.” According to Thomas Buckley, for menstruating women “the body is utilized as an organ of perception richly implicated in a process of contemplation, as a...woman’s body may be used in ‘doing her thinking’ about who she is and who she is not.” For Yurok women, Apyrowak is a purposeful and conscious contact with the divine.

Nakamura, Gary and Harris, Richard (University of California, Berkeley)

Natural Resource Inventory of Indian-owned Public Domain Allotments In California

In 1887, California Indian people were given the opportunity to settle on public domain lands, much like homesteads, but with added condition that the lands be held in trust for the Indians by the U.S. Government. Under contracts with the BIA Sacramento Area Office, researchers from the University of California located and surveyed these allotments throughout the state. The data base includes information on natural resources, management needs, land use, fire hazard and cultural resources. These are about 200 public domain allotments in California totaling 14,000 acres.

The diversity and number of Indian Tribes in California has been chronically underserved by the federal government. Public domain allotments are a land class that has received almost no attention. This paper concludes with a review of federal and state programs and funding sources available to public domain owners for natural resource management. An ongoing Extension project is disseminating information on program eligibility to Tribes and allotment owners.

Norton, Jack (Humboldt State University)

Concepts of Power And Place: Lowell J. Bean and Indigenous North Western California

This paper reviews some of the transformative contributions of Dr. Lowell J. Bean to California Indian Anthropology. It particularly discusses the relationship of power (as energy) to ontological construct in Native Northwestern California. As a participant-observer, he integrated academic concepts that provided foundations for more accurate renderings of cultural context and systems theory.

Ortiz, Beverly R. (University of California, Berkeley)

Lowell John Bean: A Career Retrospective

This paper will summarize Lowell John Bean’s anthropological career, discuss the people and theoretical approaches which have influenced his work, and examine the impact Bean has had on social/cultural anthropology in California and beyond.

Bean has devoted his 37-year professional career to working with California, Southwest, and Great Basin Indian peoples, having conducted ethnographic work with members of 26 linguistic tribes. His first book, co-authored with William Mason and published in 1962, was followed by at least 16 others, with Lowell as author, co-author, editor, co-editor, and/or compiler. From 1978 to the present Lowell has directed the production of more than 36 research reports and, since 1960, he has authored and co-authored more than 34 articles. As Director of the C.E. Smith Museum at California State University, Hayward, he oversaw the creation of a variety of exhibits. His professional and community service involvements have included work with the Journal of Great Basin and California Anthropology, the Malki Indian Museum, and Ballena Press. His book reviews, papers, symposia, special subjects lectures, docent trainings, and consultant projects have been numerous and wide-ranging. This paper will review these accomplishments, as well as assessing the future of ethnographic research in California.
Palmquist, Peter (Peter Palmquist Photography)
The Photograph As Document
An illustrated review of nineteenth-century photographs of California Indians, including an overview of types, sources, and dating.

Pearson, Catherine (University of California, San Diego)
"Throw a Bomb Into the Government": Responses to the Mission Indian Federation
During the 1920s in San Diego and Riverside Counties the Mission Indian Federation developed into a powerful organization as some Indians attempted to reassert authority over their lives. Resisting the encroaching individualism of American political economy revealed fault lines within the Indian community, the result of external intrusion and internal resistance.
The struggle over power and authority on the reservations generated a virulent response on the part of the federal government and Indian Bureau. This paper analyzes why the crackdown occurred and offers alternative explanations. As the political drama unfolded in the 1920s, a story of embarrassment and obstructionism emerges. These revelations show that despite all the rhetoric, charges of criminal activity, and violence, the Mission Indian Federation attracted a large following among both Indians and non-Indians. This paper follows the unique details of the crackdown on the Mission Indian Federation during the early 1920s within Southern California context.

Peters, Kurt M. (California State University, Sacramento)
Strategies For The 21st Century (Panel)
The history of Native American people in California is one largely recorded and told by others. This panel of distinguished leaders presents tribal perceptions of historic events and defines how those events actively shape tribal strategies for emerging into the 21st century.

Phillips, George
The Tejon Reservation As an Indian Creation
Because white men created the idea of the reservation, white men (i.e. military officers, Indian agents and superintendents) receive sole credit for creating real reservations. When considered at all, Indians usually are perceived to be passive witnesses to their own confinement. That some Indians, especially those military defeated and forcibly relocated to reservations far from their homelands, were passive is not to be denied, especially if confinement came during the late 1860s, 1870s, and 1880s. But this was not necessarily the case for Indians assigned reservations in the 1850s, when the reservation system first got started. It certainly was no the case for the Tejones, ex-neophytes from the coastal missions who had settled at the southern end of the San Joaquin Valley in the 1820s and 1830s.
Conventional wisdom holds that Edward F. Beale, California’s first superintendent of Indian affairs, singlehandedly created the Tejon (Sabartlan) Reservations in 1853. When Beale arrived, however, the Tejones were residing in permanent villages, raising crops and animals, and practicing to one degree or another Christianity. They were, in effect, already acting exactly as reservation Indians were supposed to act. By allowing Beale to designate to them a reservation on lands they had long occupied and improved, they are the superintendent, created the Tejon Reservation.

Polanich, Judith (University of California, Berkeley)
Double Vision: Two Views of Eastern Mono Life
Museum collections and ethnographic accounts commonly attest to a single type of baby cradle within a single tribe. However, collections of Owens Valley Mono basketry preserve three distinct types of baby cradles: one plain twined; one covered in beaded hide; and one constructed with bound weave. Historical accounts explain that the headed cradle was a recent innovation from the north but ethnographic records could not account for the simultaneous use of the other two types of cradles. In reconstrcuting the history of Mono basketry, I attempted to solve this puzzle. What I found was separate two views of Eastern Mono life, one reflected in museum collections and one preserved in the studio portraits of Andrew Forbes. Although the bound weave cradle was very common in collections and accepted by ethnographers as the aboriginal type, it was always made with brightly colored yarn and never made with indigenous materials. Collector bias seemed likely, a view supported by the Forbes photographs of Indian mothers and babies in which the plain twined cradle was the most frequently photographed in actual use. Thus, this double look at Eastern Mono life supported a hypothesis that the plain twined type was the single original form.
**Polanich, Judith (University of California, Berkeley)**

**Ramona's Baskets: Romance and Reality**

Although Helen Hunt Jackson's story, *Ramona*, was based on the hard realities of post-contact California Indian life, it became famous as a romantic legend. Like *Ramona*, California Indian basketry grew out of fundamental and urgent necessity and, like its literary counterpart, it has become famed for its beauty, grace, and romantic aspects, its realities almost forgotten.

In this interpretive paper, I compare two collections of basketry from "Ramona's home," Rancho Camulos. The rancho was home to the Del Valle family and their ward, a Piru Canyon girl named Guadalupe Ridley, whose story was one of the sources for *Ramona*. The Del Valle family basket collection was undoubtedly shown to Helen Hunt Jackson on her brief visit and some romantic family stories about the baskets may now be preserved only in the novel.

The second collection, fragments from the Piru Canyon caves, documents the breadth of proto-historic Tataviam basketry. It contains use types not found in the showy rancho collection: pitched water bottles, storage baskets, and mends for broken baskets. Although these humble baskets served necessity, not art, technological comparison with the Del Valle baskets makes it possible to suggest which of the rancho baskets may have been made by Tataviam women.

**Quesenberry, Stephen V. (California Indian Legal Services)**

**The Significance for California Indian Tribes of Recent United Nations’ Initiatives to Develop International Legal Standards Governing the Relationship Between States and Indigenous Peoples**

Recently, the United Nations has taken significant actions with potential to effect dramatic changes in the way that nation-States deal with tribal and Indigenous peoples. Because the United Nations is a forum unfamiliar to many American Indian tribes, its activities in the field of human rights, especially the rights of tribal and Indigenous peoples, may be overlooked.

As a source of progressive initiatives to develop legal standards governing the relationship between States and tribal and Indigenous peoples, including measures for the recognition and implementation of the right of self-determination, the U.N. is an international forum of increasing importance to the realization of the fundamental human rights of tribal and Indigenous peoples. For example, recent U.N. initiatives include the General Assembly's proclamation of an International Decade of the World's Indigenous People, which commenced in January 1994; the development of a draft Declaration on the Rights of Indigenous Peoples; and a study by a special rapporteur on treaties, agreements and other constructive arrangements between States and Indigenous populations. These initiatives, which are being closely scrutinized by States, should receive the attention and support of American Indian tribes, especially those California tribes who status as self-governing tribal entities remains unresolved under United States law.

This paper analyzes these recent U.N. initiatives and proposes specific actions that American Indian tribes, especially California tribes, can take to direct, complement and support the U.N.'s efforts.

**Raymond, David (San Francisco State University)**

**'For Our Just Claims Upon This Yosemite Valley: * Yosemite Indian Land Rights in the Late 19th Century**

Most people who visit the world-famous Yosemite Valley probably see it as a timeless place without history, or at most one whose history dates only from its "discovery" (by whites) in 1851. Yet Indians lived in the Yosemite Valley for thousands of years before they were violently invaded in 1851 and 1852, and they returned and continued to live there throughout the late 19th century.

During that period there were two peoples inhabiting, and visiting, Yosemite, both claiming historic rights to the land that was made a national park in 1864. This paper examines this conflict over land rights from the perspective of several important protests made by Yosemite Indians to white authorities. The Indigenous Ahwahneechee Miwok refused to sign a treaty giving up the Valley. They defended their right to gather food in the new park, claiming they had "never been paid for the trees or the valley." Finally in 1891, they sent a long petition to the U.S. government, requesting one million dollars in compensation for the theft of their homeland.
Rivera, Jose Ignacio (University of California, Berkeley)

An Indigenous Perspective on the Portola/Serra Expedition of 1769/1770

The Portola/Serra Expedition of 1769/1770 is sometimes called the Sacred Expedition. The Sacred Expedition established the first mission in Alta California, as well as an expedition with a serious eye toward settlement. The Sacred Expedition gave praise to the clergy and soldiers for performing Herculean feats of exploration, and laying down the early framework for Spanish civilization. The contributions made by the Native Californian Indians are always left out. Using the diaries of Portola himself, Father Crespi (the official diarist of the expedition), and Miguel Costanso of the Royal Corps of Engineers we can get first hand references to the contributions made by the Native Californian Indians. Upon close scrutiny, many of the contributions credited to the early Spanish pioneers were in reality Native Californian Indian contributions.

Rivers-Norton, Jana

Along a River of Time: Change and Continuity, an Experiential View of a Jump Dance at Orleans

This paper attempts to re-vision the anthropological misperceptions regarding the religious systems of the communal peoples of native Northwestern California as espoused in A.L. Kroeber and E.W. Gilford's (1949) World Renewal and Cult System of Native Northwestern California. In so doing, the paper will explore Indigenous constructs of consciousness and contextual world view as they relate to the vitality and vision of the Karuk, Hupa and Yurok. The paper attempts to describe through experiential means a Jump Dance at Orleans after one hundred years of forced inactivity due to European Incursion, disruption and the adaptation of dysfunctional patterns of being and becoming.

Robin, Lois (Photographer and Writer)

Indian Descendants of the Central Coast

In this slide show California Indian descendants from the Central Coast areas are shown actively reclaiming or preserving their culture. The slides evolved from the descendants' requests for photographic coverage of their activities, membership, histories, locales and/or struggles (environmental and political). Anecdotal commentary accompanies the slides. The Indian People represented had forbears in the California mission system, so scenes of the related missions and their geographical contexts are also included. The slide show is an informal and personal look at some invested and energetic cultural enthusiasts.

Siva Saubel, Katherine (Morongo/Cahuilla)

The Training of an Anthropologist

Siva Saubel, Katherine (Morongo/Cahuilla)

Cahuilla-Past, Present and Future

Shlpek, Florence (University of Wisconsin, Parkside)

New Problems Facing Anthropologists

In a recent article (General Anthropology Division Bulletin: Spring 1995) Thomas Greaves posed what he considers are brand new problems facing anthropologists. He asks who owns the cultural information that anthropologists gather; and more importantly wonders how anthropologists will manage to write about people who can read and understand what the anthropologist writes. These are not new problems; Dr. Bean and I have dealt with these issues for years. Even in the 1930's, my Professor, Edward Spicer wrote, knowing that many Yaqults read his books. Others of my Arizona faculty knew their work was read by the tribe about whom they wrote. Through the years, I have had many friends who work with American Indian tribes, and in other parts of the world where their results are read by the people. My friends have found this work and approval of the people involved as rewarding as I have. I suggest that one may work successfully with literate communities by maintaining a respectful, ethical, moral standard at all times.
Silvas, Abel (Juaneno Band of Mission Indian / Acjachemen Nation)
Roots and Acorns — A Personal Narrative

Abel Silvas, a direct descendant of the Juaneno Band of Mission Indians of the Acjachemen nation, interprets his own family heritage through his character, Running Grunion. Mr. Silvas has collected many Native American tales over the years as he traced his tribal origins along the Southern California coast. Mr. Silvas will present his "Living History" in a program of storytelling, pantomime, comedy and dance. Abel's inspiration for Running Grunion came as he studied mime under the French master, Marcel Marceau. He was encouraged to reach down into his own roots and presents his journey through different time periods in California History. Abel feels that today's society is ignorant of California's history before the 1850's. He hopes to educate people about California's original inhabitants and their rich history. Mr. Silvas hopes to help his audience explore their own heritage and the interrelationships between different cultures with a question and answer session following his presentation.

Simmons, William (University of California, Berkeley)
The California Work of Henry B. Brown

Henry B. Brown was one of the most talented artists to depict California Indian life (in the upper Sacramento Valley) in the mid-nineteenth century. This paper assembles what is known of his California work in published and archival sources.

Smith, Kathleen (Micilakawna Pomo/Yoletamal Miwok, Artist)
Art, Life, and Anthropology

Dreams have always been a part of my life, emphasized and talked about as important by my parents. Stories and oral histories have been important, too, especially those shared with me by my parents and grandparents. My art expresses my life experiences. It provides witness, as well, to the voices of ancestors I never knew, transmitted to me through the oral histories of my parents, and the writings and audio recordings made by anthropologists I never knew. The stories, the dreams, the artwork, the anthropological documents, these are like beautiful pearls in the guts of an abalone, easily overlooked but joyous to discover. The artwork I share here flows from my cultural experiences, augmented and reinforced by those never-heard voices, those never-met ancestors, those never-known anthropologists. I share them as an affirmation of their continuing presence in my life.

Stevens, Hank (Osaga, University of California, Irvine) (Panel)
Tribal Cultural Geography and Ceremonial Landscapes: Tribal Management of Tribal Cultural Heritage Sites in Southwestern California

How are Southwestern California Tribes addressing their concerns on issues related to urban, suburban and land-use and development? A panel will discuss Tribal concerns and roles in cultural resource management, historic preservation and biodiversity studies related to Tribal ethnographic landscapes and cultural ecosystems, with attention to Tribal worldviews and sovereignty. Tribal cultural and governmental processes are engaged as Tribes exercise their cultural sovereignty. Tribal exercises of cultural and political authority in research, decision-making and management processes will be discussed. Three Southern California Tribal Inter-Tribal cultural sites as examples of ceremonial landscapes (two are archeo-astronomical solstice observatories), will be reviewed. Contributions and limits of scientific and historical research discipline/methods (such as archeology) will be considered.

Stevens, Hank (Osaga, University of California, Irvine)
Sacred Landscapes of Southern California: Continuity and Change

The paper deals with biological, geographical and spiritual landscapes and their implication in dealing with the history, culture, and society of Southern California's Indians today. The paper will link cultural resources with the landscape, demonstrating that cultural resources extend beyond remains and patrimony.

Sunderland, Larry (Anthropologist/Screenwriter)—See LaMay Abner, Julie
Tribal Recognition: Preserving the Cultural Continuum
Talbot, Steve (San Joaquin Delta College)

**Red Power on the U.C. Berkeley Campus in the 1960s and the 1970s**

During the 1960s and 1970s, Indian student enrollment on the University of California, Berkeley, campus increased significantly, and so also, did Indian student activism. More than just the result of increased numbers, or influences from the Civil Rights and other non-Indian movements, Indian student activism was influenced by the "new Indian" movement and to the struggles of the larger Indian community. These include the termination and relocation experiences of both native California and non-Californian Indians, the fishing rights struggle in Washington, agitation by United Native Americans, the 1969-70 occupation of Alcatraz, periodic mobilizations by the American Indian Movement, the Trail of Broken Treaties in 1972, Wounded Knee II in 1973, and the Third World strike on the Berkeley campus, which led to the founding of the Native American studies program in 1970. This presentation examines two aspects of this development: 1) a chronology of these events, and 2) an analysis of the key ethnic and political processes which were involved.

Thomas, Kim C. (Whittier College)

**Games on a Golden Checkerboard: The Interplay of Economics, Politics And Culture In the History of the Agua Caliente, 1885-1959**

Economists predict that when clear opportunities to make profits exist, people will exploit them, assuming property rights are well-defined and transactions costs are not excessive. In the case of the Agua Caliente, a band of Cahuilla Indians, the sale of one square of their checkerboard reservation to developers in the mid-1920s could have brought the 50 members of the band over a million dollars in profit and a comfortable lifestyle. Yet the reservation remained largely undeveloped until the 1960s, and the Agua Caliente continued to live in relative poverty for over thirty years as the wealthy resort town of Palm Springs grew up around them. Were the Indians freely choosing not to exploit opportunities for material gain, perhaps to preserve nonmaterial goods, such as cultural traditions? Or were the opportunities for profit limited by economic and political institutions, such as federal law and tribal validity, in part because the Agua Caliente were not of one mind as to the path their future should take? The research should be of interest to economists studying evolving property rights and to others interested in Native American history since the 1880s.

Thorne, Tanis C. (University of California, Irvine)

**Incident at Campo, 1927: Political Violence In Southern California During the Prohibition Era**

In an effort to enforce federal prohibition laws, Indian agency personnel reinforced by San Diego county sheriffs attempted to arrest a man at the Campo reservation fiesta on July 16 for bootlegging. Objecting to the interference with their internal affairs, Campo tribal policemen in response took one of the Indian agency policemen into custody. A violent scuffle ensued in which two Campo Indians died of gunshot wounds and eight others were seriously hurt. This incident was the culmination of a power struggle between the Mission Indian Federation and the Bureau, and it revealed the highly emotional political divisions in southern California's Mission Indian Agency. To the Bureau's surprise, a San Diego coroner's inquest suggest the federal officers were the aggressors in the incident and questioned their jurisdictional authority, yet the federal prosecutions against several individuals for assault were not dismissed until 1936. In asserting their legal right to home rule in the 1920s and 1930s, the MIF had a hitherto unrecognized impact on national policy: the Campo incident forced a reexamination of the legal basis for the colonial rule by the BIA and contributed to reform movement leading to the enactment of the Indian Reorganization Act.

Trafzer, Cliff (Wyandotte, University of California, Riverside)

**Invisible Enemies: Epidemiological-Nutritional Transitions and Quechan Indian Deaths, 1915-1925**

The paper is based on Death and Birth Registers from the National Archives, the only records presently known to have survived regarding births and deaths, and links deaths resulting from tuberculosis and high infant mortality to depleting food resources along the Lower Colorado River.
Tsosie, Michael P. (University of California, Berkeley)

Ahmacav Clan Names and Naming Practices: Cultural Persistence and Revitalization In Contemporary Native California

In the past 100 years, anthropologists have reported on the gender specific naming practices of the Mohave (Ahmacav) along the Colorado River in eastern California. However, several historical events have occurred that required this tribe to adapt their clan name system and naming practices to conform to Anglo-American legal norms in order to survive. Contemporary anthropologists have interpreted these adaptations and changes as an example of cultural destruction among this tribe and predicted their rapid assimilation to Anglo-American culture. Consequently, the Mohave, like other California tribes, have been viewed by American anthropologists as unworthy of further study. However, recent research among the Mohave provides data that challenges this dismissive attitude towards the Mohave, the strength of Indigenous cultures, and the feasibility of future anthropological inquiry in California. This paper will provide an overview of the anthropological and historical information on Mohave clan names and naming practices as well as report on the recent findings of naming practices among contemporary Mohave and their significance for identity formation of the Mohave as "American Indians."

Vane, Sylvia Brakke (Ballena Press)

Ethnology In the Outside World

For students getting a degree and looking for a job, the world outside the university setting can be a rather frightening thing. In part this may be because few of their professors ever venture out into the world of corporations and other business ventures. But the university exists mainly to educate people for a place in that outside world, and a university department that almost educate only another generation of scholars will find itself left behind by the departments in which professors have been intensely involved at management levels with corporations and other business ventures outside the university.

Lowell Bean is that rare ethnologist who has had a role in the outside world. His participation began with his role in the formation 29 years ago of a non-profit corporation, Malki Museum, Incorporated, and continued in 1978 in his establishment, with me as his business partner, of Cultural Systems Research, Incorporated, and our assumption of Ballena Press management in 1981. As co-author in a number of his publications and partner in these business adventures, which continue to this day, I will discuss the important work that an ethnologist can do in the outside world, as exemplified by Lowell's very considerable accomplishments.

Voll, David (Producer/Writer/Director, Equatorial Films)—see Horowitz, Adam

A Premier Opening of the Documentary: Lilly Baker: A Maldu Legacy

Welner, Diane (University of Arizona)

The State of California Indian Health (Panel)

This 90-120 minute session will address the health needs, delivery concerns, and research priorities as perceived by panel discussants. Each of the participants will prepare a 7-10 minute statement. These remarks will focus on the participant's opinion of the state of California Indian health in relation to his/her special interests. The diverse training and experiential backgrounds of these panelists should provide information on a variety of health care topics. Fiscal, political, social, and cultural aspects of health care delivery are all expected to be assessed. The second part of this program will involve discussion between the participants and audience members. Prior to the conference, the facilitator will have circulated a series of questions pertaining to California Indian health issues. This section of the session will be based on these questions. The goal of this dialogue is to bring providers, clients, and researchers in closer contact and increase the possibilities for formal and informal collaborative projects. Program participants will include rural and urban health facility administrators, providers, health liaisons and researchers.
Whitley, David (University of California, Los Angeles)

The Vision Quest in Southern California

Historically, ethnographic studies of Native Americans were heavily influenced by the explanatory metaphor prevalent before the second world war: diffusionism. Although now abjured anthropologically, diffusionism still influences our view of native American cultures, because of the way it structured the collection of the ethnographic record. This circumstance is no better illustrated than by reference to the vision quest, which is almost exclusively associated with Plains groups, among whom the most elaborate manifestations of this practice were found. In this paper, I discuss the evidence for vision questing among south-central (Yokuts/Chumash), south-eastern (Numic) and southern California (Takic/Yuman) groups, showing that, although often overlooked, it was pervasive in the far west, even if manifest in forms different from the well-reported Plains traditions. In southern California, vision questing was heavily associated with shamans, whose religious and ritual preparation for the receipt of power often took years. Vision quest sites are well well-reported in the ethnographic record, and are very visible archaeologically: they are rock art sites. The ethnographic record is also unequivocal in stating that rock art motifs illustrated the visionary Images of the shaman's quest. I discuss aspects of this symbolism, and the implications derived therefrom.

Wilson, Diana (University of California, Los Angeles)

Repatriation (Panel)

We are currently in a critical phase in the process of repatriation/reburial under NAGPRA (Native American Grave Protection and Repatriation Act). With the Inventory Human Remains and Associated Funerary Artifacts due November 16, 1995, NAGPRA Institutions are working toward the description of their collections and the determination of cultural affiliation in consultation with Native groups. American Indian groups and individuals are laboring under the responsibility of locating, identifying, and requesting the return of their ancestors in a bewildering maze of Institutions and Interpretations of the law. Both tribal groups and Institutions may find themselves adding to the already wide variety of Interpretations of the repatriation process required by NAGPRA. The panel members of this symposium will address four topics chosen to inform those working for American Indian groups and/or for NAGPRA Institutions about the potentials and pitfalls of repatriation, and ways the latter can be successfully overcome. The topics are: 1) Coalitions between Recognized and Unrecognized Groups, 2) Definitions of American Indian Groups in California, 3) Consultation, and 4) Collections and Curation of Human Remains and Funerary Artifacts.

Zahnd, Elaine G. (Western Consortium for Public Health)

The Needs of Pregnant and Parenting American Indian Women at Risk for Problem Alcohol or Drug Use

Policy makers and service providers have significant concerns about the potential effects on families and communities of the use of alcohol and other drugs among women of childbearing age. Concerned about the lack of data on at-risk American Indian women, the Native American Constituent Committee of the Department of Alcohol and Drug Programs requested a needs assessment of American Indian women. Participants were 15 years old and older, pregnant or mothers of children 12 or younger. Participants were recruited for confidential one-time face-to-face interviews at American Indian community agencies and organizations in one rural and one urban California region. A final sample size of 290 women were recruited, of which 171 women screened in at an at-risk threshold of alcohol or drug use. Information is available on substance use patterns; substance-related problems; HIV risk behaviors; need for health, social, and treatment services; experiences with and need for services concerning children, Jobs, housing, and education; and interest in cultural and spiritual American Indian activities. Knowledge of the needs of pregnant and parenting American Indian women involved with substance use will enable policy makers and providers to more effectively develop programs, allocate resources, and improve delivery systems.
Zarate-Khus, Patrick (University of California, Santa Barbara)

**Indian Mythology: Overview of Modern Media, Constructs, and Stereotypes**

Presentation will include a survey of informed opinion on the existence, content, and influence of current representations of Native Americans in the media.

Such opinions will be from sources of a Native, non-Native, sociological and traditional perspective.

The power of the media to provide constructs of American values and the inherent problems that those present to Native Americans will be explored.

A deconstruction and analysis of certain media works (primarily film) will be provided so that their impact can be better understood (content and narrative will not be the only level of examination). The positive influence of such independent works as “Imagining Indians” may also be presented.

The presenter will utilize his own experience as a film critic and archivist of film related marketing materials as well as a review of opinion from film-makers, Native American film production advisors, Journalists and academicians.