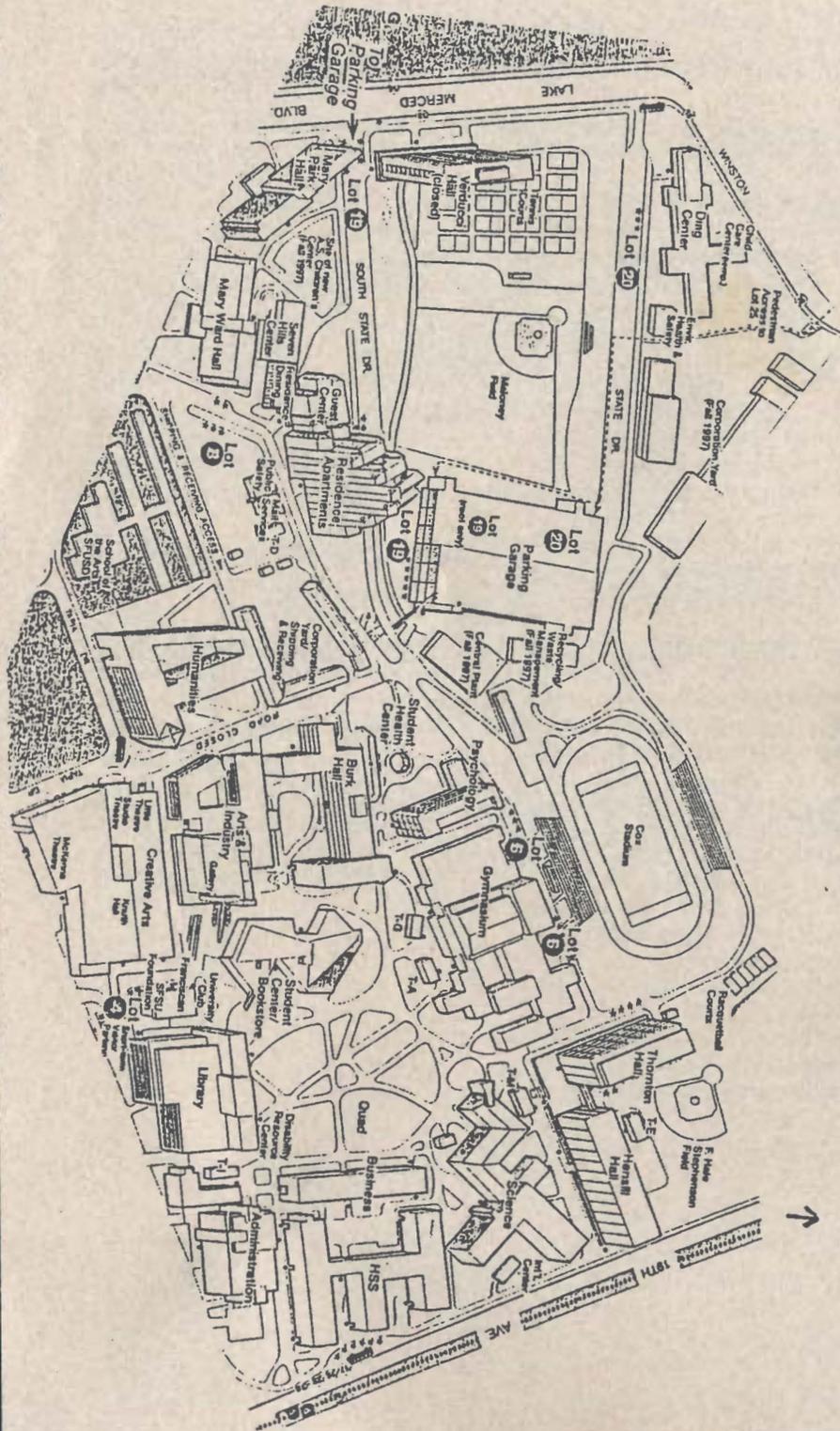


13TH ANNUAL CALIFORNIA INDIAN CONFERENCE

1998 PROGRAM



TO STONETOWN MALL



Native San Franciscoans. Louis Choris 1816.

February 27-28, 1998
Seven Hills Conference Center
San Francisco State University

**SAN FRANCISCO STATE UNIVERSITY
SPONSORS OF THE 1998 CALIFORNIA INDIAN CONFERENCE**

California Studies Program (Lee Davis, Director)
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Anthropology Department (Philippe Bourgois, Chair)

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Including our wonderful volunteers who put in 50-100 hours

Lee Davis, Director of California Studies
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Melissa Gormley
Tharon Weighill
Nannette Deetz

Our thanks to the dozens of wonderful student and community volunteers!
We couldn't have done it without you.

Our special thanks to the office staff of the History Department,
Dean Joel Kassiola, and Dr. Betty Parent.

FRIDAY MORNING, FEBRUARY 27, 1998

Fri 7:30 CONFERENCE REGISTRATION
Lobby

Fri 8:30-9 OPENING REMARKS
Nob Hill Room

Moderator: Lee Davis (San Francisco State University, Director of the California Studies Program)

Patrick Orozco (Pajaro Valley Ohlone Tribe) Prayer

Phil McGee (San Francisco State University, Dean of the College of Ethnic Studies)

Joel Kassiola (San Francisco State University, Dean of the College of Behavioral and Social Sciences)

Angela Gonzales (Hopi Tribe, SFSU, Chair of the American Indian Studies Department)

Philippe Bourgois (SFSU, Chair of the Anthropology Department)

Fri 9-9:45 JACK NORTON. A PLENARY SESSION TO HONOR
Nob Hill Room JEANNETTE COSTO FOR HER 90TH BIRTHDAY

Moderator: Lee Davis (San Francisco State University, Director of the California Studies Program)

Jack Norton (Costo Chair, UC Riverside). Introduction of Jeannette Costo.

Jack Norton (Costo Chair, UC Riverside). Re-evaluating the Gold Rush: A California Indian Perspective.

Abstract: This paper compares and contrasts the 1948 centennial and the 1998 sesquicentennial in relationship to the historical accuracy and truth of Euro-American invasion upon the California Indian people. It particularly discusses the importance of the California Educational System as a way to prepare our youth for more responsible relationships and the honoring of California Indian sovereignty.

Fri 10-12 VOICES OF THE CALIFORNIA GOLD RUSH: A
Nob Hill Room LEGACY OF CONFLICT, TRAUMA AND SURVIVAL

Moderator: Jana Rivers Norton (Saybrook Institute)

Jim Brown (Pomo. Elem Rancheria). A California Indian Perspective.

Caroline Lehman (Humboldt State University). Images of Native California in Children's Literature.

Syndi Ladd (Cherokee, Indian Action Council). Impact of Historical Images on California Indian Children.

Edward Castillo (Cahuilla, Sonoma State University, Native American Studies). A Tidal Wave of Greed and Violence: Indians and the California Gold Rush.

Jana Rivers Norton (Saybrook Institute). Narratives of the California Gold Rush: Suffering and Survival within the Native Experience.

Thomas Hunicutt (Humboldt State University). Sociological Perspective.

Judy Talaugan (Chumash. Indian Environmental Network). Contemporary Issues.

Pratap Chatterjee (Project Underground). Gold, Greed, and Genocide.

Panel Abstract: The panel provides an interactive dialogue between participants regarding the impact of the Gold Rush upon California Indian people. As such the panel will discuss the historical, sociological, psychological and personal ramifications of Anglo-European incursion onto traditional homelands bringing severe disruption and destruction to native lifeways. In addition, a review of various Sesquicentennial events scheduled throughout the state as well as publications regarding the California Gold Rush, past and present, and the portrayal of the California Indian will be compared and contrasted. The panel also presents narratives of survivor, perpetrator and rescuer within a lived context in order to give voice to the trauma suffered by California Indian people due to acts of aggression and avarice as the onslaught of Anglo-American miners and settlers brought hardship and disease to the native world. The narratives also serve to document the strength of the California Indians to endure as efforts to exploit native lands and resources continue.

Fri 10-12 **PAJARO VALLEY OHLONE**
Presidio Room

Moderator: Lois Robin

Patrick Orozco (Pajaro Valley Ohlone Tribe) and Lois Robin. First People of the Pajaro (interactive CD presentation).

Patrick Orozco (Pajaro Valley Ohlone) and Lois Robin. San Bruno Shellmound: An Update.

Other speakers TBA.

Fri 10-12 **THE OHLONE & COYOTE HILLS REGIONAL PARK**
Richmond Room

Moderator: Bev Ortiz (Coyote Hills Regional Park). (with video and slides)

Dawn Ashcroft (Mutsun Ohlone)

Aaron Bachmann (Mutsun Ohlone)

Carol Bachmann (Mutsun)

Theodore W. Bonillas (Rumsien Ohlone/Mutsun)

T. Michael Bonillas (Rumsien/Mutsun)

Lola Calles (Ohlone)

Jennifer A. Figueroa (Rumsien/Mutsun)

Ramona Garibay (Ohlone)

Desra Lacy (Ohlone)

Roberta Lacy (Ohlone)

Patrick Orozco (Rumsien)

Ruth Orta (Ohlone) (with video)

Alex Ramirez (Rumsien)

Panel Abstract: Coyote Hills Regional Park in Fremont lies within the Ohlone (Costanoan) language area, which extends from the places now known as San Francisco and Richmond south to Monterey, San Juan Bautista and its environs, and inland toward the San Luis Reservoir. Part of the East Bay Regional Park District, this marshland park includes a more than 2,000-year-old village site. As part of its commitment to interpret the rich, varied, and enduring, yet changing, cultures and histories of the first people of this land to the public, the Park District sponsors a series of programs with Ohlonean individuals, who share their knowledge about such aspects of Ohlonean cultures as family history, plantuse, and folklore at Coyote Hills. Dawn Ashcroft (Mutsun Ohlone), Aaron Bachmann (Mutsun), Carol Bachmann (Mutsun), Theodore W. Bonillas (Rumsien Ohlone/Mutsun), T. Michael Bonillas (Rumsien/Mutsun), Lola Calles (Ohlone), Jennifer A. Figueroa (Rumsien/Mutsun), Ramona Garibay (Ohlone), Desra Lacy (Ohlone), Roberta Lacy (Ohlone), Patrick Orozco (Rumsien), Ruth Orta (Ohlone), Alex Ramirez (Rumsien), and Beverly R. Ortiz (Program Coordinator) will describe this program series and the cooperative efforts between its Ohlone participants and the park staff to insure the continuance of such Ohlone skills as soaproot brush making, cordage making, and traditional foods. Videotapes and slides will be shared.

Fri 10-12 **INDIAN CHILD WELFARE: WORKSHOP**
Sunset Room

Moderator: Kevin Sanders (BIA)

Kevin Sanders (BIA). BIA Social Services and Child Welfare.

Ann Alton (Indigenous Nations Child and Family Agency). Indian Child Welfare Act: Essential Protection for Indian Nations.

Marilyn St. Germaine (Indigenous Nations Child and Family Agency). Stories from the Heart.

Troy Johnson (American Indian Studies Program, CSU Long Beach). The State and the American Indian: Who Gets the Indian Child.

In the Best Interest of the Child. Shenandoah Films. (20 minute video)

Fri 12-1:30 **LUNCH** (See the Lunch List in Conference Program)
On Your Own

LUNCH-TIME EXHIBITS

Fri 12-1:30 **CALIFORNIA INDIAN BASKETRY EXHIBIT**
388 Science Bldg.

"A Tradition of Dexterity: California Indian Basketry from the Hohenthal Collection". Exhibit in the Hohenthal Gallery, 388 Science Building, San Francisco State University Campus.

Fri 12-5 **YOSEMITE EXHIBIT**
Registration Lobby

"The Southern Sierra Miwok and Conflict Over Land In Yosemite." Exhibit by David Raymond (UC Santa Cruz, History Department)

FRIDAY AFTERNOON, FEBRUARY 27, 1998

Fri 1:30-3:30 **A TRIBUTE TO SYLVIA VANE ON HER 80TH**
Richmond Room **BIRTHDAY: FOR HER WORK WITH BALLENA**
PRESS, CULTURAL RESOURCES MANAGEMENT,
AND FEDERAL RECOGNITION CASES

Moderator: Paul Apodaca (UCLA, Folklore Dept)
Lowell Bean (CSU Hayward, Emeritus Anthropology Dept)
Lauren Teixeira (California Indian Storytellers Association)
Sue Lobo (Intertribal Friendship House)
Paul Apodaca (UCLA, Folklore Dept)
Malcolm Margolin (Heyday Books)
Ernest Siva (Cahuilla)
Katherine Saubel (Cahuilla)
Janice Timbrook (Santa Barbara Museum of Natural History)

Fri 3:45-5:30 **NATIVE CALIFORNIA FILMS**
Richmond Room

From the Roots: California Indian Basketweavers. California Indian Basketweavers Association (28 minute video)
Pomo Basketweavers: A Tribute to Three Elders. Creative Light Productions. (60 minute video)

Fri 1:30-3:45 **SACRED SITES: KEEPING OUR AREAS SACRED**
Russian Hill/Telegraph Hill Rooms

Moderator: Vincent Feliz (Seventh Generation Fund, Chumash)
Floyd Buckskin (Pit River, Wintu). Mt. Shasta, Medicine Lake.
Theodore Martinez (Pit River, Wintu). Mt. Shasta, Medicine Lake.
Ruben Martinez (Pit River). Mt. Shasta, Medicine Lake.
Monique Sonoquie. Cambria Coast.
Julian Lang (Wiyot, Karuk). Little Medicine Mountain.
Brian Tripp (Karuk Tribe). Little Medicine Mountain.

Pete Crowheart Savala (Cheyenne Tribe, Los Padres, Los Angeles National Forest). Mt. Pinos.
Joe Talaugan (Chumash Tribe)

Panel Abstract: There is a big need for individuals especially anthropologists to understand and respect the issues of Native American religions and spirituality. In California there is a wide-held belief that California Indians are no longer in existence. In reality there is a rapidly growing population of California Indian people who are singing, dancing, and speaking their language. At the same time there are areas in this state that have been regarded for thousand of years as religiously and spiritually significant.

Fri 4-5:30 **NATIVE WAYS OF KNOWING: CALIFORNIA**
Russian Hill/Telegraph Hill Rooms

Moderator: Ines Talamantez (Department of Religious Studies, UC Santa Barbara)
Ines Talamantez (Department of Religious Studies, UC Santa Barbara)
Sean M. Connors (Department of Religious Studies, UC Santa Barbara)
Julie Cordero (Chumash Maritime Association)
Dennis Kelley (Department of Religious Studies, UC Santa Barbara)

Panel Abstract: While the vast majority of material written about Native American and Native California life ways and religious traditions is developed and explained through Western paradigms of knowledge (e.g. psychology, anthropology, sociology, ecology, structuralist, poststructuralist), panelists will argue for development of Native explanations of Native American worldviews based in Native systems of knowledge (as opposed to rational, empirical, romantic, or postmodern philosophies). Whereas modern Western ways of knowing are based in a compartmentalization of knowledge, many Native American ways of knowing are based in an integration of knowledge (integration of mind, culture, society, environment, etc.). A case will be made for a broader understanding of human life ways grounded in native terms and in native ways of knowing and doing. An integrated approach to interpreting Native American religious traditions and ways of living will therefore be proposed. Particular emphasis will be given to native orientations to the land. For instance, if the global environment is in the crisis state Western science is telling us it is in, then perhaps it might be wise to learn alternative systems of knowledge from non-western and indigenous peoples, rather than to depend on the rational, empirical, and romantic systems of knowledge which brought us to the crisis is the first place. Specific examples of Native alternatives will be drawn from Karuk and Chumash knowledge of Northern and Central Coast environments. Panelist will discuss Chumash orientations in depth, especially in regard to botanical and pharmacological knowledge as well as continuities in Chumash culture and traditions. We are especially interested in the vitality of contemporary traditions, but with an understanding of the

historical struggles through which Native Californians have had to struggle

Fri 1:30-4 Presidio Room 19th AND 20th CENTURY HISTORY: NEW VIEWS

Moderator: Angela Gonzales (Hopi Tribe, SFSU American Indian Studies Dept. Chair)
Henry Koerper (Cypress Community College). California Captains at Carlisle.
Darryl Wilson (De Anza College, CSU Hayward). Remove then Beyond West: The Pit River People Moved onto Pacific Ocean Reservation Ships.
Linda Yamane (Rumsien Ohlone). Through the Eyes of Isabelle Meadows--Vignettes of Rumsien Ohlone Culture and History.
Virginia P. Miller (Dept. of Sociology & Social Anthropology, Dalhousie University). Round Valley Reservation in the 1930s.
M.A. Jaimes*Guerrero (SFSU, Women's Studies Dept.). The Pit River Indian Land Fraud Case of the 1970s.
Craig Glassner (Ranger, Alcatraz Island). Alcatraz is Indian Land. (with video)

Fri 4:15-5:30 Presidio Room PEOPLE NOT MASCOTS: A WORKSHOP

Moderator: John Orendorff (Director, American Indian Education Commission)
Joseph R. Talaugon (Committee for Native American Rights)
John Orendorff (Director, American Indian Education Commission). (with video)

Panel Abstract: This presentation will discuss and illustrate the strong opposition by Native Americans and others to the use of Indian mascots and negative images of Native Americans in schools and sports. The use of demeaning and derogatory American Indian mascot names in schools, professional and all other sports activities evokes negative images that become deeply embedded in the minds of children, depicting American Indians as uncivilized and violent savages. This practice violates all aspects of the spirituality, culture and traditions of native Americans. The presenters will show a video and overhead images and have open discussion with the audience. They will give some direction as to how the community groups and individuals can educate school administrators and community to help eradicate the use of these types of mascots and names. This is a national issue and we will show how communication and networking with other groups can make a difference. Indian people are human beings and should not be used as cartoon characters or be stereotyped as somebody's mascot. This presentation will illustrate the issue as an education problem and something our children should not be

exposed to. It has a negative effect on their self esteem. This practice is racist and must be stopped.

Fri 1:30-3:15 Sunset Room NATIVE CALIFORNIA FILMS

Natinook: Where the Trails Return. Hoopa Tribe. (50 minute video)
Our Songs Never Die. Shenandoah Films. (35 minute video)
We are These People. Shenandoah Films. (15 minute video)

Fri 3:30-5:30 Sunset Room NUCLEAR WASTE IN NATIVE CALIFORNIA: A WARD VALLEY UPDATE

Moderator: Philip M. Klasky (SFSU Geography and Human Environmental Studies).
Philip M. Klasky (San Francisco State University Geography and Human Environmental Studies).
Judy Talaugan (Churnash, Indian Environmental Network).
Ward Young. (with video)

Fri 6:00 Nob Hill Room PERFORMANCE ART

Host: Tharon Weighill (Churnash)

"The First San Franciscans: Depictions of Native Californians in San Francisco Public Art"
A Reception for this San Francisco State University Student Exhibit and Driving Tour

California Indian Storytellers
(from the California Indian Storytellers Association)
Darryl Wilson
Tharon Weighill
Kathy Martinez
Ernest Siva

The Swordfish Dancers (Chumash)
Tharon Weighill Jr. (head captain) Martha Rodrequiz
Walter Weighill (song captain) Shawwna Weighill
Raulie Ocompo Tharon Weighill Sr.
Aliquil Mendoza (dance captain) Mishalene Weighill
Alexis Weighill Kesen Mendoza
Roberta Weighill Aaron Lechuga
Nathan Weighill Lavon Morris

SATURDAY MORNING, FEBRUARY 28, 1998

Sat 7:30 CONFERENCE REGISTRATION

Lobby

Sat 8:00-8:30 BUSINESS MEETING

Richmond Room

Moderator: William Simmons (UC Berkeley)

Agenda: Next year's location for the California Indian Conference

Sat 8:30-12 CONTINUING STORYTELLING TRADITIONS IN A

Richmond Room CONTEMPORARY WORLD

Moderator: Lauren Teixeira (California Indian Storytelling Association)

Lauren Teixeira (California Indian Storytelling Association)

Darryl Wilson (California Indian Storytelling Association, Achoma'wi)

Kathy Martinez (California Indian Storytelling Association, Achoma'wi)

Ernest Siva (Serrano/Cahuilla)

Kat High

Jesse Riddell

Julia Parker (Kashya Pomo and Coast Miwok) and Lucy Ann

Parker (Kashya Pomo and Coast Miwok and Yosemite Miwok and Yosemite Paiute). Basketweaving and Storytelling.

Panel Abstract: How do we honor timeless storytelling traditions in this modern world? How do we keep storytelling, not just alive, but vibrant in the midst of increasing challenges, while at the same time supporting and protecting our stories and storytellers from exploitation? The panel will discuss the role of storytelling as it has been in the past, how it evolved and will continue to evolve due to the changing needs of California Indian cultures in the present and into the future. In this process, we will discuss how to create and develop the California Indian Storytelling Association (CISA) as a means to preserve, perpetuate, enliven, and promote storytelling of the diverse California tribes.

Sat 8:30-12 ANTHROPOLOGISTS AND UNACKNOWLEDGED

Burk Hall #1

TRIBES: AN ENCOUNTER.

(PART 1) ANTHROPOLOGY AND THE PROCESS OF FEDERAL RECOGNITION

Moderator: Les Field (Anthropology Dept., University of New Mexico)

Les Field (Anthropology Dept., University of New Mexico).

Introduction

Dale Risling (Hupa). Tribal Government, Federal Indian Policy and the Advancement of Tribal Sovereignty.

Helen McCarthy (Independent Anthropologist). Building Bridges.

Alan Leventhal (San Jose State University). Shattering the Myth of the Unacknowledged Tribes of California –or- the Search for Previous Unambiguous Federal Recognition: The Muwekma Ohlone Tribe of the San Francisco Bay as a Test Case.

Frank LaPená (Ethnic Studies Dept., Cal State University, Wintu Tribe)

Charlene Storr (Tolowa)

Jean LaMarr (Paiute/Maidu). The Making of the Ohlone Mural, Berkeley, California. (slides)

Edward Castillo (Sonoma State). Discussant.

Panel Abstract: Unacknowledged tribes which are engaged in the process of applying for federal recognition must document historical continuity and cultural identity using materials and formats that anthropologists have authored and usually controlled. Therefore, the recognition process implies that new forms of collaboration between anthropologists and the leadership of unacknowledged tribes are necessary and beneficial to advance the recognition process. This session will explore, on the one hand, the tribes' motivations for seeking session acknowledgment and how the tribes are identifying and understanding what they need from anthropologists and, on the other hand how anthropologists understand the importance of acknowledgment and are responding to specific tribal needs in the acknowledgement process.

Sat 8:30-12 SPANISH, MEXICAN & RUSSIAN ERAS

Mt Davidson/Twin Peaks Rooms

Moderator: Betty Parent (SFSU American Indian Studies)

Robert Perez (UC Riverside). Reinterpreting the Kumeyaay Uprising, Mission San Diego, 1775.

Stephen O'Neil. What's in a Tribal Name? Ambivalence for a Mission San Juan Capistrano Legacy.

Richard L. Carrico (San Diego State University). When Satan Stalked San Diego: Diabolism and the Mission Indians of San Diego

Jose Rivera (UC Berkeley, Anthropology Dept.). The Moorish California Connection.

Stephen W. Silliman (UC Berkeley, Anthropology Dept.). Active, Not Passive: California Indians in North Bay History.

Betty Parent (SFSU American Indian Studies). Alaska Native Migrations to California.

Breck Parkman (California Dept. Parks and Recreation). Fort Ross and the Global Village Project.

Sat 8:30-9:45 NATIVE CALIFORNIA FILMS

Burk Hall #210

Again, a Whole Person I have Become. Shenandoah Films. (20 minute video)

The Path of our Elders. Shenandoah Films. (20 minute video)

Our Songs Never Die. Shenandoah Films. (35 minute video)

Sat 10-12 **MEMORY AND IMAGINATION: THE LEGACY OF BURK HALL #210 MAIDU INDIAN ARTIST FRANK DAY ARTIST, EXHIBIT, PROJECT AND LEGACY**

Carey Caldwell (Chief Curator of History and Memory and Imagination Project Director, Oakland Museum of California)
Rebecca Dobkins (Memory and Imagination Guest Curator and Assistant Professor of Anthropology, Willamette University)
Frank LaPena (Memory and Imagination Consultant and Professor of Art and Ethnic Studies and Director of Native American Studies, California State University, Sacramento)
Brian Bibby (Memory and Imagination Consultant and Independent Cultural Resource consultant scholar)

Panel Abstract: Frank Day (1902-1976) was a Konkow Maidu self-taught painter whose life, work, and teachings played a major role in the revitalization of north-central California Indian dance and visual art in the 1960s and 1970s. Day's art and legacy are examined in the exhibition and catalog *Memory and Imagination: The Legacy of Maidu Indian Artist Frank Day* is based on the doctoral research of Rebecca Dobkins (PhD, UCB). The Oakland Museum organized a national tour, a catalog which forms the first scholarly assessment of Day's work, and an extensive series of public and community and public programs at the Oakland Museum. This panel will explore Day's legacy in California and in contemporary Native American art history. Additionally panelists will examine the potential for connections between museums and contemporary native peoples and communities as exemplified in *Memory and Imagination* outreach, artist in residence, youth interpreter, and public programs.

Sat 8:30-12 **NATIVE LAND AND NATIVE CALIFORNIA**
Sunset Room

Moderator: Sonia Tamez (US Forest Service)
William S. Simmons (UC Berkeley, Anthropology Dept.). Maidu Places: The Long Ago in the Here and Now.
Michelle L. Stevens (Nez Perce-Colville Confederated Tribes, UC Davis, Ecology Group). The Effects of Indigenous California Indian Management Practices on the Autecology of White Root (*Carex barbarae*): Implication For Restoration.
Saul Solache (Chatsworth, CA). Shoshoni Ceremonial Water Holes: the Chatsworth Case.
Philip M. Klasky (San Francisco State University Geography and Human Environmental Studies). Environmental Perceptions Across Cultures.

Sonia Tamez (US Forest Service). California Indians and the Forest Service: Sustaining Forest Ecosystems and Relationships.

John Salter (Tribal Anthropologist, Karuk Tribe) Karuk Land Management: Strategies and Developments of the Past Five Years.

David Raymond (UC Santa Cruz, History Department). Native Californians, National Parks, and the Legacy of the Gold Rush.

Bruce Crespin (Juaneno Band of California Mission Indians, Acjachemem Nation, BLM Native American Office). Sacred Domain: Tribal Perspectives in Land Use Management. (with video)

Sat 8:30-10:15 **STUDENT PERSPECTIVES AND APPROACHES TO THE STUDY OF CALIFORNIA INDIANS: SFSU AMERICAN INDIAN STUDIES**

Russian Hill/Telegraph Hill Rooms

Moderator: Joely DeLaTorre (Luiseno Tribe, SFSU American Indian Studies Dept.)

Kouslaa T. Kessler-Mata (Yokuts, Chumash). Techniques and Cultural Significance of Yurok Traditional Fishing.

Stormy Ogden. (Kashaya Pomo and Tule River Yokuts) The Politics of Name Changes: "What's In a Name?"

Dan Golding (Quechan). When The Fire Dims (video).

Michael Ceasar (Pawnee). What We Have Always Known (video).

Panel Abstract: The panel's main objective is to provide the audience with current approaches and perspectives as to how students are using American Indian Studies to enhance their knowledge, research, and understanding of California Indian issues and concerns. The panel of four undergraduate Native AIS students will be discussing their research in a variety of using different methods and approaches to understand and explain their issues. One student will be looking at traditional Yurok fishing, another will examine the political aspects of mascots and the process in changing the names and images of derogatory items. Two films will also be shown. The first film will take a look at several issues (i.e. alcoholism, relocation) in California. A student will be presenting a news magazine style video which focuses on the American Indian Public Charter School.

Sat 10:30-12 **CONTEMPORARY RESEARCH ON NATIVE CALIFORNIA: A MEMORIAL TO KIANA DRESSENDORFER (1974-1997). SFSU ANTHROPOLOGY DEPARTMENT STUDENT PAPERS.**

Russian Hill/Telegraph Hill Rooms

Moderator: Tharon Weighill (Chumash)

Aaron Lechuga. The Brotherhood of Tomol.
Kiana Dressendorfer (read by Anastasia Winslow). California
Indian Policy.
Sean Lee. Salinan Archaeology.
Jan Henson and Ben Munoz. The Language of Race and Hatred
and its Consequences.
Jacqueline Grauman (Pomo). The Evolution of the Northern Pomo
Religion.

Sat 12-1:30 LUNCH (See the Lunch List in Conference Program)
On Your Own

LUNCH-TIME EXHIBIT

Sat 12-1:30 CALIFORNIA INDIAN BASKETRY EXHIBIT
388 Science Bldg

"A Tradition of Dexterity: California Indian Basketry from the
Hohenthal Collection". Exhibit in the Hohenthal Gallery, 388
Science Building, San Francisco State University Campus.

SATURDAY AFTERNOON, FEBRUARY 28, 1998

Sat 1:30-4 A TRIBUTE TO HERB PUFFER AND PACIFIC
Richmond Room WESTERN TRADERS

Craig Bates (Curator of Ethnology, Yosemite Museum) (with
slides)
Jennifer Bates (President, California Indian Basketweavers
Association)
Brian Bibby (Independent Cultural Resource consultant)
Carey Caldwell (Chief Curator of History, Oakland Museum of
California)
Dorothea Theodoratus (CSU Sacramento, Emerita Anthropology
Dept)
Rebecca Dobkins (Asst. Prof. of Anthropology, Willamette
University)
Frank LaPena (Professor of Art and Ethnic Studies and Director of
Native American Studies, California State University,
Sacramento)
Malcolm Margolin (Publisher, News from Native California)

Panel Abstract: Since its October 1, 1971 opening, an event blessed by
Pomo basket weaver and dreamer Mable McKay, Pacific Western Traders
has been a vital part of the Native California arts world. Herb Puffer and

his wife Peggy have given over 26 years of their lives to making PWT a
vital center for Native artists. More than just a gallery PWT is a
crossroads where artists, community members, and supporters of Native
American art all gather. Through PWT Herb has helped bring important
recognition to Native California arts, and has encouraged the career of
many an artist. In this panel many people involved with PWT over the
years will reflect on the enormous contributions Herb Puffer has made to
California Indian arts.

Sat 4-5:30 NATIVE CALIFORNIA FILMS
Richmond Room

Indian Mainstream. Shenandoah Films. (27 minute video)
Singers of Two Songs. Shenandoah Films. (25 minute video)
Our Elders Speak. Now I Listen. Shenandoah Films. (20 minute
video)

Sat 1:30-3:30 ANTHROPOLOGISTS AND UNACKNOWLEDGED
TRIBES: AN ENCOUNTER (PART 2) TRIBAL NEEDS
AND ACADEMIC SCHOLARSHIP

Mt. Davidson/Twin Peaks Rooms

Moderator: Les Field (Anthropology Dept., University of New
Mexico)
Tharon Weighill (Anthropology Dept., San Francisco State
University, Chumash Tribe). Chumash-ness: An Ideology of
Oppression.
Linda Dick-Bissonette (Oakland University). Restoring Respect.
Lorraine Escobar (Esselen Nation). Understanding the
Composition of Costanoan People.
Rosemary Cambra (Muwekma Ohlone Tribe)
Tim Campbell (Federated Coast Miwok Tribe)
James Collins (SUNY)

Panel Abstract: The demands of academic scholarship require that
anthropologists, particularly early on in their careers, produce certain
kinds of publications in accepted journals, following certain conventions.
By contrast, coaborative research between anthropologists and
unacknowledged tribes can involve publication of materials in non-
conventional ways, and an overt vommitment on the part of the
anthropologist to tribal strategies rather than to current academic theories
and trends. Sometimes, anthropologists may profess research interests
that are not priorities for the tribes; sometimes, current anthropological
theories that are apparently favorable to Native issues may not be
perceived that way by the tribes; sometimes, anthropologists do not
engage in the same way they engage their academic colleagues; and,
sometimes, the way that anthropologists discuss and critique other
anthropologists seems inappropriate to Native scholars. This session will
establish a dialogue about these important and complex issues.

Sat 3:45-5:30 **LANGUAGE REVITALIZATION: PROGRESS IN CALIFORNIA, 1997-98**

Mt. Davidson/Twin Peaks Rooms

Moderators: Leanne Hinton (UC Berkeley, Linguistics Dept.)
Leanne Hinton (UC Berkeley, Linguistics Dept.). Matt Vera: In Memorium.
Linda Yamane (Rumsien Ohlone). New Life for a Lost Language.
Kenny Holbrook (Northeastern Maidu Tribe and Atsugewi Band of Pit River). Regeneration of Traditional Maidu Language.
L. Frank Manriquez. The seduction of language

Sat 1:30-5:30 **CALIFORNIA INDIAN EDUCATION**

Sunset Room

Moderator: Jim Lamenti (President, California Indian Education Association)
Jim Lamenti (President, California Indian Education Association). We're All In This Together: A History of the California Indian Education Association (CIEA).
Luke Enemy Hunter (American Indian Charter School, Oakland, CA)
April Lea Go Forth (Resources for Indian Student Education, Inc.) Native American Attitude and Self Concept: Comparison of Students Who Attended and Did Not Attend Indian Education Centers.
Edward Gomez (Yaqui Tribe, UC Riverside, Ethnic Studies Dept. and Palomar College, American Indian Studies Dept.). Legal Status of California Native Americans in Post-Affirmative Action California.
Thomas Hunnicutt (Humboldt State University, Sociology Dept.), Jack Norton (Hoopa Tribe, Costo Chair) and Jana Norton (Saybrook Institute). A Teacher's Source Book on Genocide: The Native Experience in Northern California.
Julie LaMay Abner (CSU San Bernardino, English and American Indian Studies) and Larry Sunderland (Director, Native American Institute). The Native American Institute.
We are These People. Shenandoah Films. (15 minute video)

Sat 1:30-3:45 **CHUMASH AND TONGVA PEOPLES' CONTEMPORARY AND TRADITIONAL CULTURAL HERITAGE AND THE SANTA MONICA MOUNTAINS NATIONAL RECREATION AREA (SMMNRA)**

Russian Hill/Telegraph Hill Rooms

Moderator: Robert Hank Stevens (UC Irvine, Anthropology and Social Science, Keepers of the Treasure Cultural Council)
Mark Acuna (Tongva Nation Dance Captain)

Craig Torres (Tongva Nation, Ti-at Society)
Mati Waiya (Chumash Ceremonial Leader, Executive Director Wishtoyo Fdn)
Robert 'Hank' Stevens (UC Irvine, Anthropology and Social Science)
Diana Wilson (UCLA, American Indian Studies Center)
Phil Holmes (Cultural Anthropologist, SMMNRA)
Roger Kelly (US National Park Service, Senior Regional Archeologist)
Pam Darty (Ranger, Satwiwa Cultural Center, SMMNRA)

Panel Abstract: This is a panel discussion regarding Chumash and Tongva cultural geographies, knowledge and experience and the Santa Monica Mountains National Recreational Area. Community-based cultural revitalization: cultural knowledge, practices, and affinities; survival and cultural continuity, research and development, restoration and return. Cooperative ethnographic and oral historical research in contexts of diverse communities. Developing processes for tribal historic preservation, cultural resource management, and public education. Decision-making and relations between tribal/community groups and non-tribal agencies (federal, state, local): tribal sovereignties, trust responsibility, human rights, religious freedom, intellectual property, confidentiality. Discussions: community, agency and academic representations.

Sat 4-5:30 **HUPA BASKETWEAVING: A LIVING ART**
Russian Hill/Telegraph Hill Rooms

Moderator: Vivien Hailstone (Hoopa Tribe)
Vivien Hailstone (Hoopa Tribe). Through the Eyes of a Basketweaver. (with Video: Life of a Basketweaver)
Leo Carpenter (Hoopa Tribe). California Indian Men's Basketry.

Sat 1:30-5:30 **REDEFINING NATIVE CALIFORNIA CULTURE**
Burk Hall #1

Moderator: Michelle Hermann (SFSU American Indian Studies)
Henry Koerper (Anthropology Department, Cypress College). Return of the Non-Return Boomerang.
David Smith (Kashaya Pomo) and Shaina James Thompson (Cherokee, San Francisco State University). Indigenous Existence in a Transcultural Society.
Elija VanDenBerg (Renegade Artists Present). Reaching Beyond the Bars: A Native Prisoners' Creative and Spiritual Program.
Kurt Peters (Ethnic Studies Department, Oregon State University, Corvallis). Santa Fe Indian Camp, House 21, Richmond CA: Persistence of Laguna Pueblo Identity as Urban Laborers, 1922 - 1982.
Tressa Berman. (Arizona State University West). Going Home: Stories of Return Migration.

Deborah Dozier (UC Riverside). Feeding the People: A New Definition of California Culture.

Julia Collie-Mason. Lost Children and Spirituality.

Delmar Dobecki (CSU San Marcos). The Role of Male and Female in California Indian Society.

Jerry Duke (SFSU, Dance Dept). Dance Ethnology and Native California.

Darby Li Po Price (UC Berkeley, Ethnic Studies). California

Indian Comedian Abel Silvas: Mime, Comedy, and Storytelling. (with video clips)

Sat 5:30

CLOSING REMARKS

Registration Lobby

Lee Davis (San Francisco State University California Studies) (TBA) In remembrance of the massacre on Indian Island in Humboldt Bay on Feb. 28, 1860.

David Smith (Kashya Pomo). Traditional Singing and Blessing for the Event

ABSTRACTS

Abner, Julie LaMay and Larry Sutherland. NATAM Native American Institute: Preserving the Cultural Continuum.

The NATAM Native American Institute is a place of higher learning designed to preserve the cultural continuum of American Indians. The goal of the school is to immerse students in the applicable cultures and to present the curriculum from a Native American perspective, as opposed to a Euro-American one.

Berman, Tressa. Going Home: Stories of Return Migration.

This paper considers reservation communities as "points of departure" from which thousands of American Indians migrated to cities such as Oakland and San Francisco during the policy push of the 1855 Urban Indian Relocation Act. These same communities can also be construed as "points of return," to which many transmigrants as a point along a two-way path of urban to reservation routes. These paths, while blazed by individual American Indians since the early days of the U.S. Outing Programs, have been traveled in diverse ways, both by individual sojourners and their families, and later by their children and grandchildren who maintain ties to both urban and reservation homes. The comings and goings along these well-traveled corridors generate new sets of meanings and ways of constructing identities. I investigate some of the questions raised by the generational movement of "return" by examining life histories from the 1964 San Francisco Urban Indian Project and present-day "work histories" from a northern Plains reservation community whose members maintain work and family ties to California.

Carrico, Richard L. When Satan Stalked San Diego: Diabolism and the Mission Indians of San Diego.

Between 1769 and 1835 the Kumeyaay and Luiseno Indians of San Diego County were subjected to the attempts of Spanish Franciscans to convert them to Catholicism and to incorporate them into Spanish culture. To a large degree the priests were affected by their strong belief in the powers of Satan and in their understanding that Satan walked the New World. This belief in diabolism had a profound effect on the priests' relationship with the Indian people. This paper will examine the philosophical and religious unpinning of the Catholic's belief in Satan, give examples from Spanish records of incidents where Satan was thought to have influenced the Indians, provide a glimpse at Indian reaction to Satanism, and suggest that diabolism assumed a role in the interplay between the European and Indian cultures in San Diego in this time period.

Collie-Mason, Julie. Lost Children and Spirituality.

While searching different pre-schools for our younger children, many of them are based on different religions. Don't get me wrong, I'm not condemning the education of different religions, but wondering if we should teach spirituality instead. Let's not condemn each other because we

are of different faith, but let us unite for the well being of our children. We may walk a different path up the mountain, but we will all reach the same mountain peak. The children of today are our future. Where are we going to lead them? Today, the fathers are no longer home, more moms are having to go to work to make ends meet. Families are being pulled apart by drugs, alcohol, and divorce. Suicide among the teens is the third leading cause of death today. Let's change this cycle of guilt, pain, fear and loneliness. Let's not deny the young people the chance to teach us adults the love that Jesus, our brother, was speaking about.

Crespin, Bruce. Sacred Domain: Tribal Perspectives in Land Use Management (film)

This 15-minute videotape provides an integrated view of American Indian tribal values and ongoing federal agency approaches to implementing Executive Order #13007, designed to protect Indian sacred sites. Key elements of the Order are seen to be part of a larger system that involves federal-tribe relationships and balancing disparate interests with environmental harmony. Indian spokespersons offer tribal insights on preserving sacred places and traditional practices, highlighted by varied landscapes and tribal homelands of the western United States.

Dobecki, Delmar. The Role of Male and Female in California Indian Society.

The stereotypical Native American woman is that of a passive, self-effacing hard working drudge. In truth, most Native American women had more power and prestige than women in other traditional societies. The position of California Indian women was a respected one and she enjoyed a large measure of freedom and independence. The high status of California women is surely due to her important role in the domestic economy as a food gatherer. Hunting, the exclusively male activity, did not furnish the major portion of the food supply. Rules governing the division of labor for obtaining food varied throughout California, but were more stringent for women than for men. On the whole, the work seems to have been fairly distributed between the sexes, yet there are many who felt the women did more. Data concerning the role of women is particularly meager and indefinite, and is, therefore, more liable to misinterpretation. I will try to explore the role of man as the warrior and hunter (taker of life) and the role of women as the provider, nurturer, giver of life.

Dozier, Deborah S. Feeding the People: A New Definition of California Culture.

The boundaries of California Indian culture have long been confined to the American political boundaries of the modern state of California. I propose a new definition of California culture as determined by four basket forms used in food processing. Using the Culture Element Distributions by early California anthropologists, Harrington, Ray, Voegelin, Eisenhart, Barnet and others, I mapped the use of the seed beater, the burden basket, the mortar hopper, and the sifter. These four forms were used by all of the cultures I classify as Californian, and one or more of three forms were

absent in other groups whose cultural affiliation was more closely aligned with the Northwest Coast, the Southwest or Great Basin cultures. This concept is borne out by correlating basket technique and design diversity with location. Those groups closer to the center of California culture employed a wider range of techniques and designs, and their basket forms were more developed than the baskets of groups on the periphery.

Dressendorfer, Kiana. The California Indian Policy.

Throughout the history the ruling populations have always succeeded in increasing their power and wealth by suppressing less fortunate groups. In America's past, this situation is disturbingly evident with the treatment of Native Americans. As American settlers began to spread throughout the continent they faced the problem of how to get the Indians off their natural lands so that white civilization could flourish. With minimal knowledge and a poor understanding of Indian societies and their livelihood, the new California government created policies that forced Indian off their lands, enslaved them and treated them as an inferior species. Beginning in the 1820s the American government used the land west of the Mississippi River as 'one big reservation'. The government called the area 'Indian Country' and forced the eastern tribes to relocate with treaties that promised they would be left alone. They even passed the Indian Intercourse Act, which prohibited any white persons from entering 'Indian Country' without a license. This situation soon changed with the acquisition of new land and the discovery of gold in the west. As thousands of settlers pushed west in search of riches the promises and treaties made by the United States government were soon forgotten. This was a pattern that would be repeated over again as the encroaching government devised new plans, which better suited their greed. This essay will present an overview of the government policies towards Indians in California and how they effected the native people.

Duke, Jerry. Dance Ethnology and Native California.

This paper is not specifically about California Indians, but about ways to study dance as an aspect of anthropological research. It will address ways to study the relationship of California Indian dancers to music, audience, nature, and the spiritual realm and will give examples of how to study the significance of dance to those cultures. What is this field of study we call dance ethnology? It is simply an organized study of the dance of a people. It can be a study of how to do these dances, but it is more important to study about them and the traditions from which they come. For to understand California Indian dancing is to come to a better understanding of that rich culture and ultimately to a better understanding of one's own. Dancing simply cannot be studied outside of the context in which it is done. Among California Indians dancing is not merely recreation, although that in itself is an important function. It is a reflection of life in context. It is a vehicle for spiritual activities on the larger scale of an entire community, and may serve as a personal and private connection a person may make with their own spirituality. The study of dancing gives one an

idea of the things that are important - the social values - and an idea of aesthetic ideals. Dance, music and art are universal human endeavors. Some cultures do not even recognize these as separate activities from the usual tasks of everyday living. Dance is not simply something that is done after everything else has been addressed. Dance is done to participate in the process of putting and keeping things in order - things that range from the personal to the universal. So, to come to a better understanding of California Indian dancing is to get an insight into that way of looking at the world, understanding the forces of nature, and understanding the universe. The study of the principles and theories of dance ethnology are important to the study of any culture.

Escobar, Lorraine. Understanding the Composition of Costanoan People.

Costanoan people have historically been categorized as one group, one tribe of California Indians. An in-depth look at the facts reveal that this is not the reality. Not only have these Indians suffered the sociological changes generated by the missionization process and the neglect of the agencies responsible for them, but, they have had to labor to maintain their own identity because of the labeling bestowed upon them by external agencies and institutions. Today, there are three major tribal groups within the institutionally established costanoan territory -- the Muweka Tribe, the Amah-Mutsun Tribe, and the Esselen nation. As part of the criteria of the Federal Acknowledgement Process, these tribes are required to demonstrate that they are each a "distinct group of Indian people" -- a distinction not afforded them by this general categorization of "Costanoan." However, genealogical and historical research clearly supports that there is such a distinction.

Glassner, Ranger Craig. Alcatraz is Indian Land.

With the creation of the Golden Gate National Recreation Area by an act of Congress in 1972, Alcatraz is today part of the National Park system. Known by the public primarily for the 29 notorious years (1934-1963) it served as a federal penitentiary, it was preserved as a historic site primarily because of the military history from 1850 to 1933. Ironically neither of these periods stands out as the most significant historical event in the island's history. In 1969 a symbolic fire began on the Rock that was soon to spread not only across the nation, but world wide. The 19-month occupation of Alcatraz by "Indians of All Tribes" was the beginning of the Red Power movement. The demands of Alcatraz occupiers were heard in the highest offices of the nation. Ranger Craig Glassner presents the causes (and effects) of the 19-month occupation based on his studies, and on personal interviews with both participants of the occupation, and government employees.

Go Forth, April Lea. Native American Attitude and Self Concept: Comparison of Students Who Attended and Did Not Attend Indian Education Centers.

This study set out to compare self concept mean scores, and cultural and academic attitude mean scores, between Native American students who

attended Indian Education Centers and students American students in grades one through twelve from over twenty tribes migrated/indigenous to Northern California. Independent, two-tailed t tests were used to compare mean scores between Native American students. A two-part, dichotomous, self report survey was used to collect data on self concept, and cultural and academic attitude. Three questions concerning written student answers. Results revealed that Native students who attended Indian mean cultural and academic attitude scores, that students who did not attend Indian Education Centers.

Gomez, Edward. Legal status of California Native American In Post Affirmative Action California

The recent attacks on Affirmative Action programs in our state have had adverse effects on the Native American population. Therefore, I propose a brief historical overview of how these "anti-minority" sentiments have previously been used illegally against sovereign Indian nations to further erode the independence of Indian people. This would be a starting point at understanding current situation in our state. Once a brief background is set in place, then I could proceed to discuss current issues, focusing on the area of education. (i.e., Wilson's plan to end programs involving Indian education.) Finally, a discussion on where these issues are heading and how to thwart them now.

Guerrero, M.A. Jaime. The Pit River Indian Land Fraud Case of the 1970's.

In this paper, I will attempt to explain the link between land restoration and the issues of autonomy (what some people call "sovereignty"). In "The Pit River Indian Land Fraud Case," thousands of Native California Indians were defrauded of their ancestral homelands in the 1970s as a result of this injurious "settlement". My family was involved in this case. It resulted in the theft of these lands as well as the "census extinction" of several California Mission peoples and their communities (called rancherias or reservations). There are those, therefore, who are still seeking redress to their grievances about the unscrupulous tactics that were used by the Commission, in their dealings with these parties, as well as demanding their lands back in the name of American justice. The causes to restore lost homelands are linked with the issues over gaming, as a lucrative enterprise for an alternative cash economy, to assert autonomy that will enable these groups to reclaim their lands back, as well as override their status as "extinct tribes" by pursuing "federal recognition." This is the case for several Southern California peoples, including the Acjachemen Nation (formerly known as the Juanenos) in Orange County (San Capistrano area) to whom I am ancestrally related to on my mother's maternal side.

Henson, Jan and Benjamin Munoz. The Language of Race and Hatred and its consequences.

This paper will discuss how the intrusion by the Europeans, both Spanish and Anglo-Saxon, exterminated the Ohlone Indians, literally and culturally, of California's Northern coast. The Spaniards, through the

implementation of Christianity, used the mission padres. Because the padres saw the Indians as subhuman they felt justified in eradicating their customs and traditions. In addition, we will demonstrate how the Anglo-Saxon wanted to literally exterminate the California Indian so they could steal their land through the use of the press, rhetoric, in order to incite hatred. We will demonstrate how the Anglo government's use of laws and courts through the implementation of rhetoric to complete the eradication of the Ohlone and steal their lands. We will show how the US system of capitalism was implemented through the use of their Anglo-Saxon language and culture. Our paper will demonstrate that the main vehicle was religion, that insured the destruction of other cultures languages and way of life, in order to maintain the continuance of its system. We will employ the work of several theorist, as well as published works of the White capitalists, in order to demonstrate this. We hope that this paper will give other a better understanding of the true history of the Ohlone Indians of California.

Hinton, Leanne. Matt Vera, in memoirs.

Matt Vera, who passed away on February 12, 1998, was a young Yowlumne man who learned his language fluently as an adult. He was the first apprentice for the Master-Apprentice program who finished the three-year program, the served as a mentor to other language learners and a trainer at Master-Apprentice workshops both in California and elsewhere in the US (including a recent training seminar for the Comanches in Oklahoma). In recent months, he was the head teacher for the newly founded Wukchumne language immersion day-care center. There are many language teachers and language learners in California who benefited from this inspiration. Also a singer and spiritual mentor, his leadership went beyond language into other realms as well. He will be sorely missed, but his legacy will continues to strengthen California Indian languages and cultural ways.

Holbrook, Kenny. Regeneration of Traditional Maidu Language.

The main topic, about which I would like to speak, is the importance to me of having my people's native tongue carried on by future generations. Maidu has almost vanished as a spoken language. The key element to any culture is, of course, the language. Once that has died, generations to come lose the sense of connection to their ancestors. There is a driving force within me to regenerate interest within my own family, as well as the rest of my people, not only to learn the language, but also to understand our ancestors' way of life.

Hunnicut, Thomas, Jack Norton and Jana Norton. A Teacher's Source Book on Genocide: The Native Experience in Northern California.

The history and consequences of genocide in North America are seldom discussed in classrooms. Despite the persistence of oppression, atrocities, and racist attitudes towards Indians our children are generally left to discern for themselves the complexities of historic and current events. A

Teacher's Source Book on Genocide documents historic narratives of the Hay Fork Massacre of 1852 in Northern California. The narratives are integrated with philosophical, literary and sociological discussions of the origins of genocide. Comparisons to other incidents of genocide, particularly the European Holocaust, are included highlighting the characteristics or rescuers of victims and registers of oppression. Each topic is concluded with classroom activities, questions to stimulate critical thinking, and connections to current events innovative America. This presentation will summarize key elements of the source book with guidelines and resources for creating regional curriculums and integrating studies with other traditional subject areas. Copies of the source book will be available for a nominal fee.

Johnson, Troy. The State and the American Indian: Who gets the Indian Child.

In 1978 Congress enacted one of the most sweeping statutes in the field of Indian law, the Indian Child Welfare Act (ICWA). Twenty years later there is no official California State agreement with tribes for the placement on Indian children. California serves also as an example of failure to protect the Indian child in the courtroom. In January 1996 the California 2nd District Court of Appeals in the case Bridget R. et.al. minors, ruled against Richard and Cindy Adams of Long Beach, California who put their twin daughters Bridget and Lucy up for adoption in November 1993, who changed their minds. The Adams' claim descent from the California Dry Creek Pomo Indian tribe. According to the Court's ruling, the biological parents have to have a meaningful social, cultural, or political relationship with the tribe in order for the Indian Child Welfare Act to have any meaning. It is important to note that the ICWA contains no such language or provision. Following on the heels of the Adams case, the U.S. House of Representatives approved a bill in what many fear will render the Indian Child Welfare Act ineffective. The bill includes wording that states: "At least one of the child's biological parents is of Indian descent and at least one of the child's biological parents maintains significant social, cultural or political affiliation with the Indian tribe of which either parent is a member. The change would allow state courts to decide when ICWA applies to the adoption of Indian children, as well as determining what constitutes tribal membership by determining if children maintain a close "social, political, or cultural" tie to the tribe. Who then "Gets the Indian Child"?"

Kessler-Mata, Kouslaa T. Techniques and Cultural Significance of Yurok Traditional Fishing.

I have used the past few months to research and write on the techniques and cultural significance of Yurok traditional fishing. This has been strictly academic research done via an internship with Heyday books (under Malcolm Margolin) and an independent study with Prof. De La Torre. The paper focuses on the way fish are caught (nets, canoes, types of fish and other sea products), stored and preserved, and their uses (in ceremony, in the arts, and shells on clothing). There is mention of

Dentalium and its importance and use. As well, I will discuss the ways in which, for instance, a dugout canoe would be made. There is inclusion of a Yurok myth, Char-reck-quick-werroy (River of Death) which relates all of Yurok life to the river. The idea for this research and reason for it, is entirely due to Mr. Margolin and it is imperative that I acknowledge him, even now in a simple abstract. The paper is only part of ongoing research we are doing on Coastal California Indians.

Klasky, Philip M. Environmental Perceptions Across Cultures.

As with many cultures, Native American culture is embedded in the landscape. Indigenous peoples' ties to the land are a result of long-standing cultural, religious and economic relationships with the environment. Oral histories, expressed through stories and songs, animate the landscape and speak of historic travels, events, creation, and morality. A threat to Native American homeland is seen as a violation of sovereignty and an assault in their identity and survival. Ward Valley, located in California's East Mojave Desert, is part of this homeland and is considered sacred aboriginal territory by five regional Native American tribes. Nonetheless, Ward Valley had been proposed as a site for a controversial radioactive dump. The state of California has endeavored to build the dump on 1,000 acres of federally owned land. The proposal threatens contamination of the Colorado River -- lifeblood of the reservations. A current federal environmental impact analysis has been charged with determining the effects of the project on the physical, biological and cultural environment. Federal land use policies and processes should recognize the importance of cultural landscapes and reject proposals that violate sovereignty, endanger the land, and limit future choices.

Koerper, Henry. California Captains at Carlisle.

From the turn of the century into the 1920's, the integration of Indian athletes into modern sports increased dramatically, and in high profile arenas of competition, Native Americans were represented out of proportion to their numbers in the larger population. This phenomenon was significantly the consequence of Indian youths' exposure to publicly supported schools where games were regarded as one avenue for mainstreaming native peoples. The athletic program at Carlisle Indian Industrial School, for instance, promoted recognition of a number of athletes, including several Californians, most notably Antonio Lubo (Cahuilla), Elmer Busch (Pomo), and Peter Calac (Luiseno). All reserved as gridiron captains under Coach "Pop" Warner, and at various times all were teammates of the legendary Jim Thorpe. This remembrance of the California captains at Carlisle provides historical notes on both early century collegiate level football and professional football.

Koerper, Henry. Return of the Non-Return Boomerang.

Non-return boomerangs are curved throwing sticks, generally lenticular in cross section, which ideally fly relatively straight coursed to intercept targets. throughout much of the Greater Southwest, the primary function

of the weapon was to procure small game, and hence, the hunting tool is more commonly known as a "rabbit stick". Reminiscences of Delfina Cuero provide ethnographic documentation that at least Diegueno boys and girls threw rabbit sticks in informal play activity. A recent resurgence of interest in strategy-on boomerangs has fostered formal contests of accuracy, such as the First Annual (1997) Rabbit Stick Contest held at Malki Museum, Morongo Reservation. This paper offers background to the growing popularity of rabbit stick competitions by offering a short introduction to the distribution, history, functions, design, aerodynamics, manufacture and throwing of Nonreturn boomerangs. Further thoughts are offered regarding standardized rules for judging rabbit stick competitions.

Lamenti, Jim. We're All In This Together: A History of the California Indian Education Association (CIEA).

The president of the California Indian Education Association will present the historical background and focus of the organization, and the established policies that serve within today's education framework. Thought provoking themes from 1967 that remain today's problem will be open for audience discussion. This will lead into an awareness of advocacy that community, schools and parents must work together.

Lee, Sean. Salinan Archaeology.

The Arroyo Laguna site may have once been a large prehistoric village site that contained a large amount of evidence which will greatly benefit local Salinan and California archaeology. The emphases of the excavation and analysis of the Arroyo Laguna site are: (1) to determine the type and importance of the site to ancient peoples and (2) to determine the lifestyle, subsistence and settlement of the people of this area of the central coast of California. The Arroyo Laguna site is promising because of the amount of surface finds including large quantities of groundstone. The groundstone frequency may indicate that this was at one time a permanent village site sustaining a large population of Playano Salinan people. Large amounts of groundstone indicate an emphasis on food production characteristic of permanent settlement. The study of groundstone, flaked stone, and associated features and the comparison to those artifacts of known Salinan neighbors, may help answer the questions of the little known lifestyle, subsistence, and settlement patterns of the Playano Salinan.

Leventhal, Alan. Shattering the Myth of the Unacknowledged Tribes of California or The Search for Previous Unambiguous Federal Recognition: The Muwekma Ohlone Tribe of the San Francisco Bay As a Test Case.

Native California is one the most complex culture areas within the United States. Much of the interpretive history on the native cultures has been generated from ethnohistorical research derived first-hand encounters between Europeans and Native Californians, post-statehood linguistic and ethnographic studies, archaeological investigations and more recently work with modern tribal groups who have managed to survive as functioning communities. Many of these modern tribal communities are presently in the process of seeking formal Federal Acknowledgement by petitioning the

Department of Interior and attempting to meet the BIA's overly burdensome seven mandatory criteria that that groups exists as a, Indian Tribe. Available to the approximately 40 California tribal groups are published and unpublished anthropological, ethnohistorical, linguistic and historic studies or accounts describing their tribe's culture history in order for them develop the narrative portion of their petition. One research domain that has not been critically tapped until recently by Native scholars, historians or anthropologists who are working with California petitioning tribes, are the Federal Archives containing the correspondences, reports and policies affecting Native California Tribes since the late nineteenth century. On such petitioning group going through the Federal Acknowledgement (FAP) process which began 18 years ago, is the Muwekma Ohlone Tribe of the San Francisco Bay. On May 24, 1996, they were one of only two California Tribes, who obtained a positive determination of "previous unambiguous Federal recognition" by the Branch of Acknowledgement and Research (BAR) and signed off by the Director of tribal Services in Washington, DC. This determination was predicated upon research conducted by the Muwekma Tribal Council and membership, legal researcher, Allogan Slagle, tribal geneologist Lorraine Escobar and tribal ethnohistorian, Alan Levanthal. The implications for previous unambiguous Federal recognition not only catapults these two tribes closer to their goal of being reaffirmed as acknowledged tribes, it also shatters the established myth that the Ohlone/Costanoan tribes, and specifically, the Muwekma Ohlone Tribe, were never federally recognized. This presentation discusses some of these historic processes and legal implications.

Long, Alex. Surveying and Salvaging Traditions.

In 1903, two years after the founding of the University of California department of Anthropology, F.W. Putnam and Alfred Kroeber established an anthropological survey of Native California. They survey, sponsored by philanthropist Phoebe Hearst, provided the means for organizing the department's disparate projects under a general plan and regional focus. The purpose of the survey was to solve "the great problem of the relationship of the numerous groups of Indians in California, and their relationship with peoples of other parts of the continent and possibly with certain tribes of Asia." This "great problem" reflected the aims of the Boasian ethnological survey tradition--the reconstruction of the history of aboriginal cultures. The California survey was part of this larger tradition. The California survey also exemplifies salvage ethnography, a discourse concerned with documenting the languages and cultures of Native peoples believed to be either rapidly dying out or losing their culture through assimilation. This discourse--at times mislabeled a "paradigm," at others conflated with survey methods--established the urgency and rationale for survey fieldwork. In this paper, I will distinguish between the ethos of salvage ethnography and the methods of survey fieldwork, as it was practiced in California between 1903 and 1918.

Manriquez, L. Frank. The Seduction of Language.

It is not uncommon for a person to start out with only a small interest in their ancestral language, and a small curiosity. But your language seduces you more and more into itself and into a different world, Word by word, it transcends time and brings you into that other world and into a greater and greater commitment. Finally, despite frustrations and discouragements that you meet along the way, you find you can never leave it.

Miller, Virginia P. Round Valley Reservation in the 1930s.

The decade of the 1930s was a depressed time all over North America, but especially so on Round Valley Reservation in Northern California, where the Indians had lost 75% of their land since receiving title to it ten years earlier. This paper discusses the Depression Era on the reservation, then considers the Federal Indian Reorganization Act of 1934 and the changes it brought to the Indians. The paper will also comment on the work of anthropologists in Round Valley during the 1930s.

Munoz , Benjamin. see Jan Henson

Norton, Jack Re-evaluating the Gold Rush: A California Indian Perspective

This paper compares and contrasts the 1948 centennial and the 1998 sesquicentennial in relationship to the historical accuracy and truth of Euro-American invasion upon the California Indian people. It particularly discusses the latency of the California Educational System to prepare our youth for more responsible relationships and the honoring of California Indian sovereignty.

Norton, Jana R. Narratives of the California Gold Rush: Suffering and Survival within the Native Experience

The paper investigates the consequences of genocidal acts committed against the native people within California from a historical, sociological and psychological perspective. The paper aims to validate the narratives of genocide as lived within a context of community and culture, and voiced throughout the oral and written literature of survivor, perpetrator and rescuer as the California Gold Rush brought turmoil and trauma to the native experience.

O'Neil, Stephen. What's in a Tribal Name?

Traditional Native American social groups along the California coast have been given tribal names based upon the Franciscan mission establishment they were associated with. These designations came about through an historical process acting on the population arbitrarily gathered to a particular mission. As time went on, these loose designations for California Indian populations were borrowed by various specialists -- linguists, ethnographers and government officials -- since the 1850s, each using these terms toward their own separate and specific purposes. Then Juanenos will be discussed as an example of this phenomena. Various social and linguistic groups were "reduced" into Mission San Juan

Capistrano, and as a whole were designated San Juanenos by the missionaries. Despite changes in this community, the name stayed the same. As social scientists came on the scene, each defined the aboriginal group differently but continued using the same name. In turn, the designation itself has an influence on the thinking of people concerning the nature of this Indian community both in the past and in their present circumstances.

Orozco, Patrick and Lois Robin. First People of the Pajaro.

Patrick Orozco, yar-yea (headman) of the Pajaro Valley Ohlone Indians and Lois Robin, multimedia artist, will talk about their collaboration on an interactive CD, First People of the Pajaro, that tells the history of the Indian descendants living today in the Watsonville area. With music, speech, text and graphics, the CD traces the group's earliest way of life through their experience in the mission system to the present revival of their culture. The presenters will explain their methods and process in creating the CD. This discussion will include their documentary, technical and financial resources, as well as the obstacles and frustrations they encountered and the resolution of them. They will show the CD and discuss an unusual partnership that developed for dissemination of the work. They hope to encourage others to tell computer stories of their people.

Orozco, Patrick and Lois Robin. San Bruno Shellmound: An Update.

Patrick Orozco, yar-yea (headman) of the Pajaro Valley Ohlone Indian people and Lois Robin, artist and environmentalist would like to share with you their vision for the future of the San Bruno Mountain shell mound. This mound, probably the largest and most intact in California, is threatened with development. It was once the site of a large Ohlone village and cemetery. Nearby are many rare and endangered species. A Class I stream flows through it to the bay. You are invited to hear the current status of the mound, the goals for protection and the possibilities for visiting the site and getting involved with the project.

Perez, Robert. Reinterpreting the Kumeyaay Uprising, Mission San Diego, 1775.

A multitude of historians have addressed the role on Native people in the history of California. Nowhere is this more true than in the field of the Spanish era, or mission history. Despite this fact, I would argue that the vast majority of these historians have presented an incomplete, if not inaccurate view of California history insofar as the Native people are concerned. One reason for this is the misinterpretation of primary source documents left by the Spanish civil and religious authorities. Most of the modern historians in this field have accepted the findings of historians from the late 19th and early 20th centuries, such as Bancroft and Bolton have merely expanded upon them rather than truly questioning any of their findings. My paper will demonstrate the value of reexamining these documents, in conjunctions with oral histories and other sources, in order to get a more complete understanding of specific events. As a case study I

will reinterpret the uprising at Mission San Diego in 1775. Using familiar documents I will show that Father Luis Jayme was ritually executed because it was suspected that he was guilty of witchcraft and not merely because the Kumeyaay people didn't like the Spanish.

Peters, Kurt M. Santa Fe Indian Camp, House 21, Richmond California:

Persistence of Laguna Pueblo Identity as Urban Laborers, 1922-1982

In the twentieth century, Native American societies remain isolates at the periphery of powerful, state-bound, social and economic entities. Their existence at the margins may be partially self-imposed and maintained as an act of resistance. Implicit within these acts of resistance however, are threads of change woven from the fraying fabric of each contesting society involved in cultural tension. this essay addresses the contact between 19th century people of the Laguna Pueblo in New Mexico and on e mechanized tool of cultural change, the Santa Fe Railroad. the focus of this mixed-media presentation centers on the Laguna participants playing out the results of that contact in a setting as distant from the New Mexico homeland as Richmond, California, living among non-Native Americans as well as California tribes, yet persisting in their identity as pueblo people.

Price, Darby Li Po. California Indian Comedian Abel Silvas: Mime, Comedy, and Storytelling.

California Indians historically used mime to communicate across many language groups. I analyze how contemporary Native California Indian comedian Abel Silvas, of Ajachamen and Spanish heritage, developed his mime, comedy, and storytelling to encase the lives of his people in pre-colonial, Spanish, Mexican, and American eras in the San Diego area. Drawing upon ethnographic research and interviews, I compare and contrast how Silvas expresses California Indian heritage through mime, standup comedy, and comic storytelling character Running Grunion--hero of the Ajachamen. Issues addressed include cultural influences, development of stage characters, identity politics, multiethnic identity, and divergent interpretations.

Raymond, David. Indian -White Conflict in Yosemite over land use and land ownership

In 1864 the Yosemite Valley was granted by the U.S. Congress to the state of California as a park "for public use, resort and recreation...inalienable for all time." This land had been taken from the indigenous Ahwahneechee Miwok thirteen years before, through an invasion by U.S. troops. The Ahwahneechee later returned to their homeland and continued to live as an Indian community there into the 1960s. After the establishment of the park, there were two peoples, Indian and white, inhabiting and visiting the valley. Indians survived by working in the tourist industry and by subsistence food gathering. Both Indians and whites claimed historic yet irreconcilable rights to ownership and use of the land. The Indians in Yosemite are treated as incidental victims of the white "discovery" of the valley. Yet from 1851 to the present, the

Yosemite Indians have repeatedly asserted their rights. They never signed a treaty giving up Yosemite Valley. They resisted attempts by park administrators to restrict gathering of traditional foods, and have petitioned Congress for one million dollars in compensation for the loss of their land. Today they are seeking an Indian-controlled cultural center in Yosemite Valley, and petitioning the Federal government for recognition as the Yosemite Indian tribe.

Rivera, Jose Ignacio. The Moorish California Connection.

The Moors brought Islam to Spain, and occupied it for centuries. Via Spain and Mexico, the Moors have influenced California tradition. This paper will review some of the Moorish cultural influences which became incorporated into the California Indian colonial experience.

Risling, Dali. Tribal Government, Federal Indian Policy and the Advancement of Tribal Sovereignty.

The presentation will cover issues relating to tribal sovereignty and tribal government. Discussion will focus on challenges to tribal authority and jurisdiction as well as ways to strengthen tribal sovereignty. Various examples and experiences will be given. Some discussion will relate to the use of anthropology in the defense of Indian rights. The discussion will be summed up by pointing out various federal reform that can assist in the advancement of tribal sovereignty.

Robin, Lois. see Patrick Orozco.

Salter, John. Karuk Land Management Strategies and Developments of the Past Five Years.

For the past several thousand years, the Karuk tribe has traditionally occupied some 1.4 million acres in northwest California. These same lands are currently managed by the U.S. Forest Service. In recent years, due to decades of mismanagement by the agency, a series of interrelated crises have developed. The land has become subject to cycles of catastrophic fires due to the suppression of traditional Karuk land management while a largely fictional "multiple-use" policy has been overwhelmingly devoted to subsidized production of soft wood timber based fir plantations. By the beginning of the present decade, numerous species had declined to the point of threatened extinction and ensuing political crisis led to the President's Forest Plan and the choice of Option Nine to put into place alternative environmental policies. This paper will discuss certain traditional practices of environmental management and the strategies by which the Karuk Tribe has assumed an active role in the co-management of the land. Among the points considered for this presentation are the following: (1) the work of the Natural Resource Department of the Karuk Tribe dealing with issues of forest health and tribal sovereignty in a period of changing federal directions and strategies; (2) the myth of the "expert" and the reality of traditional land knowledge and feeling for the land; (3) links between the struggles of California

Indians and indigenous people around the world in relation to an increasingly globalized economy and associated issues including what has come to be termed "Biopiracy" and (4) our long-range goals for the land and the Karuk people.

Silliman, Stephen. Active, not Passive: California Indians in North Bay History.

The period of 1830-1850 marked an important landmark in California Indian history as it ushered in mission secularization, the zenith of Mexican ranchos, the departure of Russian coastal settlements, the United States immigration to and annexation of California. Though often unrecognized in traditional "histories", California Indians were active historical actors in, rather than passive recipients of, the mid-19th century. To illustrate, I will concentrate on the region north of San Francisco Bay, focusing on the Hispanic colonial establishments at Sonoma and Petaluma. Though these locations have been considered in many historical works, California Indian participation in and reaction to these settlements requires further consideration. To begin this process, I will present new insights garnered from current archaeological excavation, under-utilized historical accounts, and archived ethnographic notes.

Simmons, William S. Maidu Places: The Long Ago in the Here and Now.

The paper will be about the significance of pre-European locations in the lives of contemporary Maidu in the Susanville area -- where a modern American landscape has been superimposed on their ancestral world.

Solache, Saul. Aztec and Purepecha Indians/French and Portuguese: Oral Tradition/ Birth Certificate

The specialized literature presents an "outstanding void", that of the "specialized utilization of water" within the cultural areas of the prehistorical time. Nevertheless, the prehistoric populations located within the Northern part of "Baja California" and the North American West Coast -- Chatworth offers a valid example, and is 240 miles north from La Rumorosa -- left evidence that a technique was developed to assure the sustained flow and/or storage of water on a year-long basis. The water holes are perforated in white granite at La Rumorosa and 40 miles south, it is to say, close to 300 miles south from Chatsworth, where the perforation was done in sandstone. Both areas present "similar characteristics in size, shape, volume, and technique. And according to a Kiliwa Indian, they exist within their actual communities at a distance of 300-400 miles south of the USA/Mexican border. The Great Basin offers the possibility to extend it to the Canadian border.

Stevens, Michelle L. The Effects of Indigenous California Indian Management Practices on the Autecology of White Root (*Carex barbarae*): Implications for Restoration.

The study's overall objective is to identify the effects of California Indian horticultural practices on the autecology of white root populations in low

elevation riparian woodlands. Basket weaving supports the cultural and spiritual identity of Indian people. White root is one of the most important plants to California Indians for basket weaving. Traditional gathering sites and white root populations have been seriously reduced throughout the historic range. Many basket weavers cannot obtain the materials they need due to lack of access to gathering sites. White root habitat (valley oak riparian woodland) has been reduced to less than 5 percent of its original area, and is a restoration priority. White root is an excellent indicator of both cultural and ecological health. Through ethnographic interviews, participant observations and evaluations of material culture, I have documented the traditional uses and horticultural methods still utilized or remembered by California Indians. Both field and mesocosm experiments simulate cultural harvesting methods to determine their effects on plant growth and morphology. This data will contribute to developing a sustainable use model of tended white root beds, evaluating biomass exploitation per use area. This prototype will demonstrate the importance of traditional indigenous white root tending practices to restoration and conservation from both a scientific and cultural perspective.

Tamez, Sonia. California Indians and the Forest Service: Sustaining Forest Ecosystems and Relationships.

The Forest Service is consulting with tribal governments and traditional practitioners in order to address agency responsibilities and to better manage forest ecosystems. Recent political developments have placed more emphasis on government-to government relationships. Concurrently, relationships have expanded with both government and traditional leaders regarding management of lands now managed by the forest service. Many traditional tribal leaders have knowledge and continued interests in these forest landscapes. Access to and use of certain plants, animals, and locations are critical to the cultural, economic, and political survival of tribal communities. Restoration and maintenance of forest landscapes are also dependent on indigenous knowledge. This paper examines legal developments and how an agency is meeting the legal and cultural that are part of forest ecosystem management. Specific examples illustrate how traditional forest management is being reintroduced in certain locations, in collaboration with tribal leaders.

Thompson, Shaina James and David Smith. Indigenous Existence in a Transcultural Society.

This paper is one in a series discussing the problems and possibilities encountered by Indigenous people in today's society. The authors attempt to deconstruct the image of the Post-Modern Native American. Examined are the marginalization of Indigenous peoples and their subsequent fight for personal recognition. The viewpoints given are through the voice of an Indigenous female graduate student and a Kashaya Pomo Cultural Consultant. Discussed are the fragmentation of Indigenous students while balancing between two worlds. Issues of identity, transculturalism and spirituality are addressed. A reconstruction of tribal identity and cultural

pride is shown through active participation in dance, language and storytelling.

Van den Berg, Elija. Reaching Beyond the Bars: A Native Prisoners' Creative and Spiritual Program.

The topic I would like discuss is Native American prisoners in California and their spiritual and creative need. I have worked for and with Indian artists (who are incarcerated), for over 4 years. I have been struck by the dysfunctional backgrounds many of these artists came from, resulting in lives with unsatisfactory prospects. I realize that many aspects play a role leading to the poor conditions Indian people are living under, but I have the conviction that steps are possible and should be taken to alleviate these conditions. It is for this reason, that I took the initiative to start a charity, in the first place directed at establishing creative and spiritual programs for Indian prisoners. The purpose of this charity is: Prevention-- support during incarceration by means of enabling self-expression through art, spirituality and study of heritage, support after release to retain assertive and balanced personality, and to bring in Native spirituality for the incarcerated. I am convinced that the actions of this charity will not only be of benefit in terms of prevention of and rehabilitation during and after incarceration, which will work out less expensive in tax dollars for the community as a whole. It is my firm conviction that the total American community could be beneficially affected through the opening of new roads for an inter-ethnic exchange of cultural, religious, and social expressions. Also, the fact that instead of perpetual crime, a lot of the Native prisoners are rehabilitated this way is in the interest of the total community.

Wilson, Darryl. Remove Them Beyond the West.

This is a fragment of the history of my Native people, the *Iss* (Achomawi) and *Aw'te* (Atsugewi) of California, containing in-depth research into military records, newspapers and other documents of "gold rush" California. Achomawi and Atsugewi are academic identifications for my tribes; Pit River Tribe is the title for political purposes. This study is based on an original narrative of *Niee Denice*, a person born on Lost Creek in the Hat Creek/Pit River area of northeastern California in 1855. *Niee Denice* was later named Sampson Ulysses Grant by Basque ranchers who took him in during his flight from confinement at the Round Valley Reservation. Sampson Grant's story begins as a child. His family was rounded up as part of a continual effort by the military and the vigilante "Guards" throughout California to erase the Native people from the earth. Another reason was to open the land to settlement, and to eliminate any resistance to both the search for gold and claiming of land by EuroAmericans as they migrated from the Atlantic Ocean to the Pacific. The Pit River people were marched to Fort Reading (Redding) in the Sacramento Valley, then south to Sacramento where they were put aboard ship. The people were then marched to Round Valley Reservation. Sampson Grant gave the original narrative to his daughter, Lela Grant, in the *Itsat-wi* language. She, in turn, translated the narrative into English

for her children. I am working with Reitha B. Amen, Lela's daughter, to bring this history to the surface and in order to preserve it for the generations that follow.

Yamane, Linda. Through the Eyes of Isabelle Meadows--Vignettes of Rumsien Ohlone Culture & History.

Through narrative, song and native language, the audience will learn a bit about Isabelle Meadows, informant to J.P. Harrington, and get a glimpse of Rumsien Ohlone culture and history. Born on the day the American flag was raised over Monterey's Custom House, Isabelle Meadows witnessed radically changing times for Monterey's Indian people. Through the recollections of her mother and grandparents (all born and raised in the Carmel mission), the collective body of cultural knowledge shared within her community, and the experiences of her own long life, Isabelle's knowledge spanned a remarkable breadth of time and events. She shared much of this throughout her years of work with Harrington, making it possible for those of today to learn from the past.

Yamane, Linda. New Life for a Lost Language.

How does one go about learning a language that has all but vanished? The presenter will chronicle the processes that led on the path to finding and reviving her ancestral Rumsien Ohlone language. With no living speakers to learn from, she turned to the past, tapping into "voices" preserved on paper decades earlier. Finding little in the way of organized language materials, she has had to start from scratch, starting from a simple foundation of vocabulary and building upon it to begin reconstructing pronunciation and grammar. The result has been an important understanding. We don't need just another way of saying the same things. Rather, language is a key to culture, with the power to connect us through time and open the world of the past.

LUNCH PLACES

IN WALKING DISTANCE OF THE CONFERENCE CENTER

Zagat's Survey 1998: San Francisco Bay Area Restaurants is a comprehensive list of SF restaurants. It is for sale in the Registration Area of the Conference Center.

ON SFSU CAMPUS

1. City Eats Cafeteria (located at Conference Center)
FRI: 7:15-9:30am, 11-2pm, 4-7pm. SAT: 7:30am-1pm, 4:30-6:30pm
2. The Pub (located at Conference Center)
FRI: 11-2pm, 4:30-11pm. SAT: Closed
3. Taco Bell (in entrance of Mary Park Residential Housing)
FRI: until 2pm. SAT: Closed
4. The Student Union has many good places to eat.
FRI: open all day. SAT: Few open
*Asia Express (Chinese food)
*Natural Sensations (Smoothies, Sandwiches)
*Italian Creations (Pizza)
*New York Minute (Sandwiches)
*The Pub (Sandwiches, Beer)
*Gold Coast Creations (Mexican, Salads and Grilled Foods)

STONESTOWN SHOPPING CENTER (5 minute walk from the Conference Center)

At the Main Entrance of Stonestown Shopping Center

- *Olive Garden (Italian food) 661-6770
- *Chevy's (Mexican food) 665-8705

In the Food Court inside of Stonestown Shopping Center

- *California Crisp (Salads, Soups and Sandwiches) 564-4254
- *Center Court Cafe (Coffee/Pastries) 566-0911
- *Great Steak & Fry Co. 564-0535
- *Hot Dog on a Stick (800) 321-8400
- *Panda Express (Chinese) 665-9700
- *Sharro (Pizza/Pasta) 735-9919
- *Sorabol Korean Cuisine 753-5959
- *Sundaes Yogurt Plus 753-5521
- *Surf City Squeeze (Juice Bar) 759-0780
- *Tortola (Mexican) 566-4336
- *Yes Burgers & Malts 759-6328