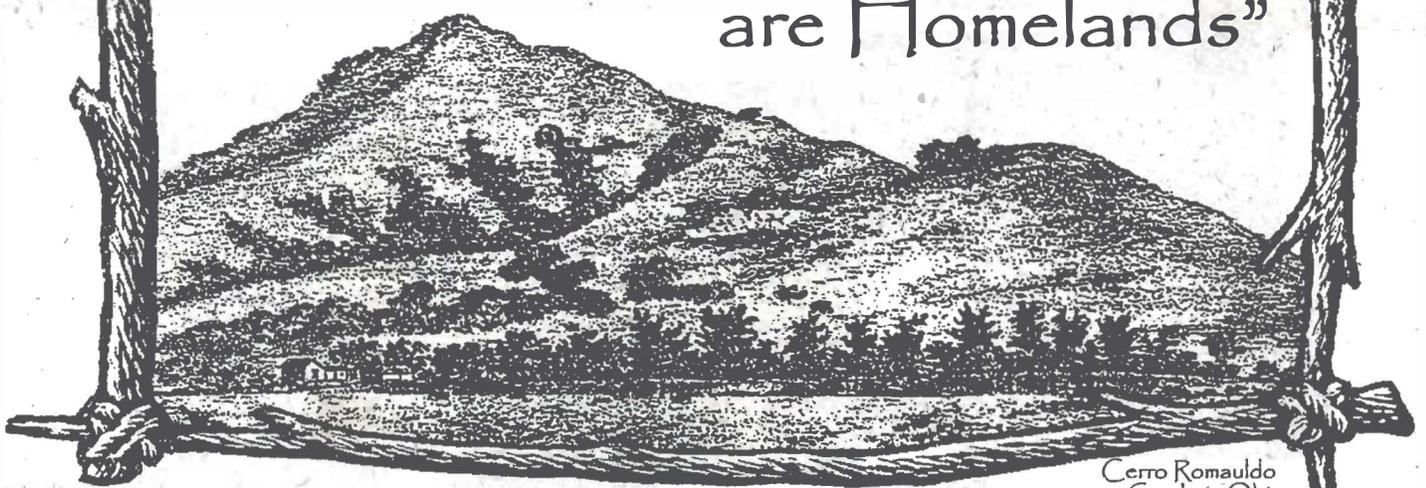


14th Annual
California Indian Conference

Cuesta College
San Luis Obispo
October 15th & 16th, 1999

“Borderlands
are Homelands”



Cerro Romauldo
San Luis Obispo

Conference Acknowledgements

Conference Organizing Committee

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Mrs. Carole Fairbanks

Harry Schade

Dennis Judd

Arta Berns

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Dr. John Johnson and the Santa Barbara Museum of Natural History

Ernestine De Soto

Jose Rivera

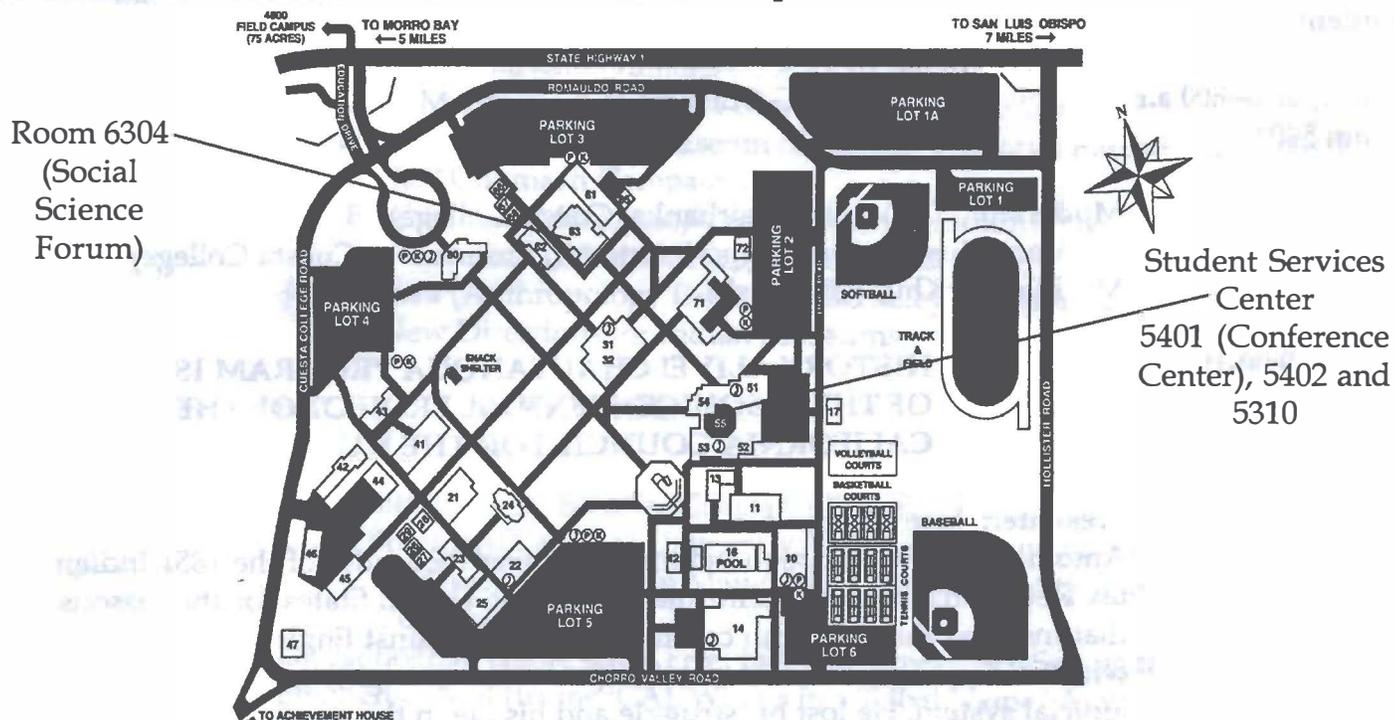
Thank you to all of our student, faculty, and community volunteers!

General Information

Session Locations

The main conference rooms will be located in the Student Services Center. We will be using rooms 5401 (Conference Center), 5402 and 5310. Room 6304 (Social Science Forum) will also be used for sessions. Room 6304 is located in a separate building. Please see map for locations.

Cuesta Map



Refreshments

There will be a Continental Breakfast on both Friday and Saturday mornings from 8:00 - 10:00 a.m. Coffee and water will be available throughout the conference. These will be located in the courtyard, café, and café patio of the Student Services Center.

Lunch Hours

Friday, October 15th 12 noon to 2:00 p.m.

A box lunch catered by the Sands Liquor and Deli. You can pick up your lunch in the courtyard of the Student Services Center.

Saturday, October 16th 12 noon to 2:00 p.m.

A barbecue provided by John Alger and the Salinan Nation. The barbecue will be held just outside the South entrance to the Student Services Center courtyard.

Vendors

All craft and books vendors will be located in the cafeteria and room 5403.

Abstracts

An alphabetical list of abstracts follows the conference schedule.

14th ANNUAL CALIFORNIA INDIAN CONFERENCE
CUESTA COLLEGE

PROGRAM EVENTS

FRIDAY, OCTOBER 15TH

Friday, 7:30 a.m.
Student Services Center

CONFERENCE REGISTRATION & CONTINENTAL BREAKFAST

Friday, 8:30-9:00 a.m.
Room 5401

OPENING CEREMONY

Moderator: Dr. William Fairbanks (Cuesta College)
Dr. Marie Rosenwasser (Superintendent/President of Cuesta College)
Ms. Pilulaw Khus (Chumash)

Friday, 9:00-10:30 a.m.
Room 5401

HISTORY ALIVE! CHAUTANQUA PROGRAM IS A PART OF THE SESQUICENTENNIAL PROJECT OF THE CALIFORNIA COUNCIL FOR THE HUMANITIES

Presenter: Jose Rivera
Antonio Garra - A Cupeno Indian, Garra was the leader of the 1851 Indian tax Revolt in Southern California against the United States for the reasons that inspired the American colonists to revolt against England - taxation without representation. He also fought for Indian rights to due process in the judicial system. He lost his struggle and his life in the cause.

Friday, 10:30-1:00 p.m.
Room 5401

FIRST PEOPLES: DIVERSE PERSPECTIVES ON CALIFORNIA INDIAN ORIGINS

Moderator: Terry Jones (California Polytechnic State University)
Darryl Babe Wilson (San Jose, CA). Silver Fox Creates This World.
John Johnson (Santa Barbara Museum of Natural History). Very Old News from the California Islands.
Victor Golla (Humboldt State University). A Linguistic Perspective on California Indian Origins.
Roger Fitzgerald (Caltrans Environmental Program) and Terry Jones. Archaeological Evidence for a 10,000 year old Gathering Culture on the Central California Coast. *SLO-1797*
Ernest Siva (Morongo Band of Mission Indians). Origin Story of the Maringa 'yam (Serranos).
Joseph G. Lorenz (National Institutes of Health, Bethesda, MD). What does DNA tell us about genetic relationships among California Indians and beyond?
Kathryn A. Klar (University of California, Berkeley). Chumash Intrigues: Searching for Linguistic Origins.

*City human bones
Cubington on 5th Rosa
@ 11,000 BP
150 cm cap soil
slab C14 dates -
79-11 K BP
slab materials
handstones
core tools
hammers
of sub-u
PPIS*

Abstract: The origin of California Indians is a topic of intense interest to Indian peoples, anthropologists, historians, and the public at large. This session will bring together Native and non-Native scholars from a variety of disciplines, including archaeology, linguistics, physical anthropology, and history to discuss alternative perspectives on the origins of California's first peoples. Presentations will include California Indian origin stories, descriptions of recent archaeological findings from the south central coast, insights obtained from study of Native languages, and discussion of mitochondrial DNA findings.

Friday, 10:30-12:30 p.m. MUSEUMS
Room 5402

Moderator: Marlene Williams (Cuesta College)
Marcelle Martin (University of Montreal). Leon de Cessac.
Nan Deal (Santa Barbara Museum of Natural History). Further information from the "Chumash Compass".
Hal Brightcloud (Muskogee/Creek, Marin Museum). The Marin Museum of the American Indian; Past, Present, and Future.
Jose Rivera (Anthropology Dept., UC Berkeley). California Indian Museum and New Directions for Indian Museums.

Friday, 10:30-12:30 p.m. ETHNIC IDENTITY
Room 5310

Moderator: Harry Schade (Cuesta College)
Carol Bowman (Cal State University, Bakersfield). The Role of Traditional Religious Practices in Maintaining Ethnic Identity in the Native American Community.
Gloria Bogdan (Little Eagle Free, Inc., Boardmember). Setting the Little Eagle Free.
Stephen O'Neil (Irvine, CA). What's in a Tribal Name? Ambivalence for a Mission San Juan Capistrano Legacy.
Julia E. Kensie-Sutton (Cal Poly, San Luis Obispo). Black and Indian Relationships in California.
Delight E. Satter (University of California, Los Angeles). Racial Misclassification of American Indians and Alaska Natives.
Sara Sutler-Cohen (Humboldt State University). White Shamanism and the Commodification of American Indian Spirituality.

Friday, 10:30-12:30 p.m. BORDERLANDS ARE HOMELANDS
Room 6304 - Social Science Forum **Please note this room is not in the Student Services Center. See map for the 6300 building.

Moderator: Dennis Judd (Cuesta College)
Ann Marie Sayers (Indian Canyon Nation of Costanoan Indians). The Indian Canyon Nation: A Report on the co-operative agreement between the Indian Canyon Nation and the NPS to get the Native American perspective along the De Anza Trail.
Dore Bietz (Northern/Southern MeWuk, Tuolumne Indian Rancheria). Need for Land by California Indian Tribes.
Steven Crum (University of California, Davis/Western Shoshone). Deeply Attached to Their Land: The Owens Valley Paiutes and their Rejection of Indian Removal, 1862 to 1936.

Annette Reed (California State University, Sacramento). Returning to the Lands of Our Ancestors: Tolowa Continuance, Perseverance, Adaptation, and Resistance 1858-1868.

Jason C. Newman (University of California, Davis). Native American economic strategies of survival and prosperity in Mendocino County, 1854 to 1937.

George Phillips (University of Colorado). Forgotten Famous California Indians: Fame and Historical Neglect in the Golden State.

Friday, 12:30-2:00 p.m.

LUNCH

Student Services Courtyard

Box lunch catered by The Sands Liquor and Deli of San Luis Obispo.

Friday, 2:30-4:30 p.m.

CALIFORNIA LANGUAGES: REVITALIZATION AND DOCUMENTATION

Room 5401

Moderator: Leanne Hinton (Vice-chair, Dept. of Linguistics, University of California, Berkeley).

Leanne Hinton - Introductory Remarks

Darlene Franco (Wukchumne). Language loss and revitalization in a Wukchumne family: an autobiographical account.

Suzanne Wash (UC Santa Barbara). Investigating imitative sound symbolism: Northern Sierra Miwok.

Kelina Lobo (UC Berkeley, Ajachemem) and Frank Lobo (Ajachemem). The Children to Temayuwt Project, (Ajachemem language).

Martha Macri (UC Davis). The J.P. Harrington Database Project.

General Discussion.

Friday, 2:00-5:00 p.m.

LAW

Room 5402

Moderator: Joseph Dupris (Lakota)

Elija Van Den Berg (Art Organization for Prisoners: Renegade Artist Present). Religious Freedom for Native Prisoners in California, Rehabilitation, and Civil Rights.

Angela Buenning (UC Berkeley). California Indian Tribes Seeking Federal Recognition.

Rebecca Thorp (UCLA). The Hidden Sovereignty of California tribes: the United States Government and the passage of the Rancheria Act.

Delia Salvatierra (University of California Los Angeles). Tribal Courts: The Third Sovereign's Response to Lawlessness in California Indian Country.

James Fenelon (Dakota/Lakota, Sociology Dept., California State University, San Bernadino). Traditional and Modern Sovereignty: Indian Gaming.

David Kamper (Dept. of Anthropology, UCLA). Examining the Opposition to Prop. 5: The Debate between Tribes and Unions.

Matt Melvin (Yurok, Humboldt State University). Investigating Family Abuse in Indian Country: Strategies for Dealing with the Failure of Public Law 280.

Friday, 2:00-4:00 p.m.
Room 5310

MISSIONS AND CULTURAL TRADITIONS

Moderator: Susan Cotler (Cuesta College)
Ethan Bertrando (Cuesta College). Southern Salinan Hunting Strategies.
Richard Carrico (San Diego State University, American Indian Studies Dept.).
Voices from Spanish Colonial San Diego.
Jose Rivera (Anthropology Dept., UC Berkeley). The Neophyte Political Structure
at the Missions.
Ed Castillo (Sonoma State University). Mission Indian Memorial at Mission San
Francisco Salano.

Friday, 2:00-3:00 p.m.

ESSELEN

Room 6304 - Social Science Forum ~~**PT~~ Please note this room is not in the Student Services Center.
See map for the 6300 building.

Moderator: Sara Gugeilmo (Cuesta College)
Gary Breschini, Trudy Haversat, Tom "Little Bear" Nason: Esselen, Rumsen, and
the Sarhentaruc Problem.
Philip Laverty (University of New Mexico, Staff Ethnographer / Ethnohistorian
Esselen Nation). Lessons from the Hangman's Tree: An Esselen Place in
the Context of Colonialism and Federal Acknowledgement.

Friday, 3:30-5:30 p.m.

TAITADUHAAN (Our Language): WESTERN MONO ON CD-ROM

Room 6304 - Social Science Forum **Please note this room is not in the Student Services Center.
See map for the 6300 building.

Presenter: Paul V. Kroskirty (Dept. of Anthropology & IDP in American Studies
University of California, Los Angeles).

Abstract: The Western Mono language, as spoken in such communities as Northfork, Auberry, and Sycamore in Central California, is still spoken in some form by approximately 75 speakers. But since almost all highly fluent speakers are now currently 70 years of age or older, Western Mono certainly qualifies as one of California's endangered, indigenous languages. This presentation focuses on the promise of new technologies such as CD-ROM in the creation of linguistic resources which can be used by communities to assist in their language renewal programs. A functional CD-ROM of Western Mono, featuring four performances of stories, songs, and prayers, was begun in 1996, at the IOWA Multimedia Workshop for Endangered Languages by a team of UCLA researchers and Rosalie Bethel - an elder from the Mono community and one of its most knowledgeable speakers. This presentation demonstrates how some of the many features of the CD-ROM, including background screens, sentence by sentence screens, and interactive "hot text" which triggers further grammatical and cultural explanation can be used in various forms of language instruction and learning. The general role of such multimedia applications for instances of language renewal is both exemplified and discussed.

Friday, 5:00-6:00 p.m.
Room 5401

ARCHAEOLOGY MEETING

Chair: Janet Eidsness
Society for California Archaeology - Native American Programs Committee
Meeting.
All conference attendees are welcome.

SATURDAY, OCTOBER 16TH

Saturday, 8:00 a.m.
Student Services Center

CONFERENCE REGISTRATION & CONTINENTAL BREAKFAST

Saturday, 9:00-12:00 noon
Room 5401

THE CALIFORNIA INDIAN STORYTELLING ASSOCIATION: PRESERVING AND PROMOTING ANCIENT TO CONTEMPORARY STORYTELLING TRADITIONS

Moderator: Lauren Teixeira (Founder and primary administrator of CISA and of the California Indian Storytelling Festival)

Georgiana Sanchez (Chumash)

Lanny Pinola (Pomo/Coast Miwok)

Darryl Babe Wilson, Ph.D. (Iss/Aw'te)

Kathy Martinez (Iss)

Lauren Teixeira

Panel Abstract: Timeless history, deep truths reside in the stories of Native California. The stories hold a knowledge of place that is as rich as the California landscape, as varied as the tribal nations. How do we honor these diverse storytelling traditions, merging ancient with contemporary? How do we keep California Indian stories alive and protected from exploitation while sharing them beneficially with Indians and nonIndians? The California Indian Storytelling Association is responding to these challenges from a California-Indio outlook and intent. In this program, learn about this unique organization and its role model design for all cultures and stories.

Saturday, 9:00-10:30 a.m.
Room 5402

CALIFORNIA SOCIAL WORK EDUCATION CENTER

Moderator: Jean Stirling (Cuesta College)

Gordon Limb (UC Berkeley, California Social Work Education Center, Winnebago). Career Choices, Practice Preferences and Acculturation of American Indian Graduate Social Work Students.

Robin Perry (UC Berkeley, Research Specialist) and Gordon Limb. The Education of American Indian Social Workers Interested in Public Child Welfare: Comparisons with Other Ethnic Groups.

Robin Perry and Gordon Limb. Public Child Welfare and the American Indian: A California Profile.

Saturday, 9:00-10:30 a.m.
Room 5310

GOLD RUSH

Moderator: Brent Lamon (Cuesta College)

Steve Talbot (San Joaquin Delta College/ Oregon State University). Gold, Greed, and Genocide/California Indians and the Gold Rush.

Tanis Thorne (University of California, Irvine). After the Gold Rush - Survival and Termination of the Oustomah Rancheria of Nevada City.

Saturday, 9:30-12:00 noon **INDIAN EDUCATION IN THE 21ST CENTURY**
Room 6304 - Social Science Forum **Please note this room is not in the Student Services Center.
See map for the 6300 building.

Moderator: Ann Davenport-Lucas (Hancock College)
Julie La May, Ph.D. (Chaffey College). American Indian Education in the 21st Century.
Larry Sunderland (The Four Directions Institute). The Four Directions Institute: A Case Study of Cultural Immersion.
Jack Norton (Professor Emeritus, Humbolt State University). Students, Teachers, Administrators, and Academic Multiculturalism.
Jim Lamenti (D-Q University). Native Americans and Traditional Methods of Instruction: An Instructors Perspective.
Linda Locklear, Pattie Dixon, and Steve Crouthamel (Palomar College). Classroom Experience vs. Tribal Sensibilities: A Perspective on Survival.

Saturday, 11:00-12:00 noon **INDIAN HUMOR/CULTURAL CURRICULUM**
Room 5402

Moderator: Steve Leone (Cuesta College)
Kevin Cook (Cahto Tribe, Laytonville Rancheria). Cultural curriculum/training and Indian Humor.

Abstract: A basic introduction into developing curriculum for any tribe or school. Tools to help out tribes with ideas and experiences that will empower Native Americans to succeed in this world. Also, a presentation of Indian Humor designed and edited by an Indian. The discussion covers a variety of topics that Native Americans face day to day, year to year. The topic looks at situations that everyone faces and turns them into a less stressful way of looking at life. Native Americans have been labeled a variety of names, we will look into everything and turn it into a funny and humorous Native American way of thinking. Come prepared to laugh, scream, and give a hand.

Saturday, 12:00-2:00 p.m. **LUNCH/ (BUSINESS MEETING)**
Student Center Courtyard
A barbecue provided by John Alger and the Salinan Nation.

Saturday, 2-3 & 3:15-4:15 p.m. **SALINAN NATION - OUR WALK IN THE MODERN WORLD/ A TWO PART PANEL DISCUSSION**
Room 5401

Moderator: Gregg Castro (Salinan nation Tribal Council Chair)
PART 1:
Doug Alger (Salinan Heritage Consultants President)
Susan Alvarez (Cultural Resources Manager for Ft. Hunter Liggett)
Penny Pierce Hurt
PART 2:
Janet Eidsness (Chair of the SCA-Native American Programs Committee)
Joe Freeman
Irene & Bob Duckworth

Abstract: The Salinan People have walked their land for thousands of years. Their journey has given them many experiences, both tragic and joyous. Yet all were enriching because they taught us and made us stronger.

These symposium panels will share what the journey has taught us.

Part 1: An overview of our history; Our activities in the 1990's.

Part 2: Our work in cultural preservation. Learning about preservation laws and how they can be applied to empower native peoples. A discussion of our collaboration with the Society for California Archaeology.

Each part will be followed by a question and answer period.

Saturday, 2:00-4:00 p.m.
Room 5310

**CALIFORNIA INDIAN HISTORY AS LIVED: STORIES
OF SURVIVAL AND CHANGE**

Moderator: Ron Ruport (Cuesta College)

Jack Norton (C.A.R.E. Hupa/Cherokee/Enrolled Yurok). Historical Overview.

Jana Rivers-Norton (C.A.R.E.). In a Woman's Voice: Comparative Stories of Early California.

Anthony Madrigal

Thomas Hunnicutt

Carolyn Lehman

Joseph Giovannetti, Ph.D (Humboldt State University / Tolowa Smith-River Rancheria)

Abstract: This symposium compares and contrasts narratives of California Indian history as they chronicle the genocidal consequences of European contact through voices of moral courage and survival. Stories of suffering and change from various perspectives will be offered to document history as a lived experience.

This presentation aims to validate the experience of genocide as lived within the context of community and culture, and expressed throughout the oral and written narratives of survivor, perpetrator, rescuer. Women's narratives of early California will serve as the symbolic vehicle for the disclosure of the lived experience of California Indian history through the language of suffering and survival as shared discourse.

Saturday, 2:00-3:00 p.m.
Room 5402

SACRED SITES

Moderator: Jean Stirling (Cuesta College)

Brian Daniels (Dept. of Anthropology, San Francisco State University). Social Activity at a Native American Rock Art Site.

Michael Smith (San Francisco State University). Investigation of a possible Indian site of veneration or ceremony.

Saturday, 2:00-4:30 p.m.

THE ABALONE PROJECT: AN INTRODUCTION

Room 6304 - Social Science Forum **Please note this room is not in the Student Services Center. See map for the 6300 building.

Moderator: Linda Zeuschner (Cuesta College)

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

The Abalone Zone: The Centrality of Abalone in California Indian Life and Symbolism.

Gloria Ritter (Esselen Nation)

Tharon Weighill (Chumash)

Florence Silva (Pt. Arena Pomo)

Alan Leventhal (San Jose State University)

Abstract: Abalone has been a key food, a daily subsistence practice, and a central symbolic material for California Indians for at least 7000 years. At the current time abalone shell is ubiquitous in ritual regalia and in jewelry that is worn to mark specifically California Indian identities. Yet two decades of decline of abalone populations and restrictions imposed upon its harvest have led to the disappearance of abalone in California Indian diet and daily life. This presentation describes a project that will aim to collaboratively describe and analyze how people from seven coastal tribes remember and reproduce their senses of self and collectivity through an animal they hold dear.

Saturday, 3:15-4:30 p.m.

CULTURAL MAPPING

Room 5402

Moderator: Mary Parker (Cuesta College)

Teresa Lorden (Dept. of Anthropology, UC Riverside). The Eyes of Water are Upon You: Water in Cahuilla History and Tradition.

Philip Klasky (Director - Storyscape Project). House of Night: Mojave Creation Songs return to the Keepers of the River.

Saturday, 4:30-5:30 p.m.

VOICES FROM THE INDIAN ORCHARD: SIX GENERATIONS OF CHUMASH WOMEN SPEAK

Room 5401

Moderator: John Johnson (Santa Barbara Museum of Natural History)

Ernestine Ygnacio De Soto (Barbareno Chumash).

Abstract: This is a dramatic presentation based on the oral history passed down through six generations of Barbareno Chumash women. Ernestine's mother, grandmother, and great grandmother passed along many of the stories recounted here to John Peabody Harrington, Smithsonian anthropologist and linguist. Other details have been added from the oral tradition passed down within her family and through ethnohistoric research. Ms. De Soto takes on the persona of an ancestor in each generation and recounts the life of each individual, ending with her own story.

Saturday, 5:30-6:30 p.m.

CLOSING CEREMONY

Room 5401

Presenter: Dr. William Fairbanks

INDIVIDUAL ABSTRACTS

In alphabetical order

Bertrando, Ethan

Southern Salinan Hunting Strategies: Maladapted Behavior or Skewed Data?

Over the last twenty years, a variety of models have been developed to explain and predict hunter/gatherer behavior. Among these are those models grouped together as Optimal Foraging Theory (OFT). The application of these models is based on a variety of premises. Most focus on maximizing resource acquisition while simultaneously minimizing investment of labor. In essence, behaviors that result in higher surplus energy acquisition (i.e. greater energy input relative to output) will be chosen over other, less adaptive, behaviors. When the physical evidence recovered archaeologically does not match with these expectations, explanations are formed to account for this seemingly "maladaptive" behavior. Examples of such explanations include risk buffering, social constraints, or technological impediments. The group considered here, for an application of this type of model, is the Southern Salinan. At the time of European contact, this group occupied a territory encompassing Southern Monterey and Northern San Luis Obispo County. More specifically, the focus of this particular research includes the land within and surrounding the National Guard Training Facilities at Camp Roberts. Optimal Foraging Theory should consider all resources available in a particular environment. Due to a variety of limitations, this study will consider only hunting strategies, particularly of big game, and how expectations derived from Optimal Foraging Theory compare to archaeological data. The implications of these results will then be discussed in terms of our understanding of Salinan resource procurement patterns.

Bogdan, Gloria

Setting the Little Eagle Free

The needs of the urban Indian have long been documented. We've witnessed the intertribal community coming together into Indian Centers and "other" organizations to promote a higher quality of life existence for the urban Indian. This presentation focuses on the "other" organization, in particular "Little Eagle Free", founded by Frances Knott, Choctow.

The author has attended many meetings held in the urban Indian setting in different places and times and this is the first of the "other" organizations that actually moved past the talking stages to reality. The presentation documents "Little Eagle Free" from inception to a viable and helping entity.

Bowman, Carol

The Role of Traditional Religious Practices in Maintaining Ethnic Identity in the Native American Community

This thesis project examined the role of religious/spiritual practices on the maintenance of ethnic identity in the Native American community. The Native American community has been able to maintain themselves as a distinct group in North American society despite the impact of colonization and governmental rules and regulations that have surrounded every aspect of their lives since contact the European society. It appears that some method of maintaining cohesion is operating here and this study looks to the religious spiritual life of the Native American community to shed some light.

Presented, are the views of 14 individuals representing a wide array of tribal affiliations from the Kern County area. It appears that the role of traditional religious/spiritual practices is a unifying force in the maintenance of ethnic identity for this group of people. The need/desire to participate in traditional practices appears to cross tribal affiliation lines and is intimately tied with ethnic identity.

Breschini, Gary/Trudy Haversat/Tom "Little Bear" Nason

Esselen, Rumsen, and the Sarhentaruc Problem

For a number of years, researchers have alternately attributed the Sarhentaruc district to the Esselen or the Rumsen, or occasionally to both groups. Sarhentaruc is that area stretching south from the Carmel Highlands to the Big Sur River, and was exploited between 1776 and 1807 by the padres of Carmel Mission. Recent investigation using Milliken's mission record database, as well as archaeological research, have helped to clarify the ethnographic affiliation of the Sarhentaruc are, and have confirmed the placement of the Esselen/Rumsen boundary.

Brightcloud, Howe

The Marin Museum of the American Indian; Past, Present, and Future

The Marin Museum of the American Indian (MMAI) has been in operation for nearly 30 years. The care activities of the museum have been educational presentations for elementary school students. Artwork and cultural artifacts are on permanent display. The museum has more recently begun a series of lectures for adult and community education, a newsletter for members of the museum, and has submitted proposals for new exhibits that have been well received by funding sources. The annual two-day Trade Feast has been steadily growing. Additions to the Board of Directors have recently added new dynamism to the organization and plans are being a for expansion. We will report on our structure, activities, and contribution to the Native American community and to Northern California altogether.

Buening, Angela

California Indian Tribes Seeking Federal Recognition

While politicians and the news media continue to focus on the high-stakes battle over Indian gambling, thousands of California Indians are still fighting for their very identity. California has more unrecognized Indian tribes than any state in the country. In the eyes of the federal government these tribes don't exist; they are excluded from housing, health, and education benefits, and they aren't protected by landmark legislation like the Indian Child Welfare Act. Based on interviews with leaders of unrecognized tribes, federal officials, and legal advocates, this paper chronicles the challenges California tribes face in achieving federal recognition. Since the Bureau of Indian Affairs established its acknowledgment regulation in 1978, the system has become increasingly overburdened. Some Indian leaders have gone as far as to call it racist. Angry and tired of enduring the government's decades-long waiting list, California tribes have banded together to fight for political reform.

Carrico, Richard

Native Voices from Spanish Colonial San Diego

The voice of Native American people is rarely heard in the established histories of Southern California. In part this lack of voice is because the histories are either written from the perspective of the dominant colonial culture or the sources for the Indian voice are buried in obscure or untranslated documents. Using contemporary sources and original translations, as well as published documents, this paper offers glimpses into Indian life and culture. The voices that emerge are vibrant, non-passive, and timeless.

Castro, Gregg

A Military Landscape in Salinan Homelands: Salinan Nation Coordination with Fort Hunter Liggett

The Salinan Nation has an active interest in all portions of their former homelands currently under federal, state and local agency management. Over the past five years, this interest involved coordination with Fort Hunter Liggett (FHL), a U.S. Army facility maintained by the U.S. Army Reserve for the purpose of training personnel from all branches of the military. Located in southern Monterey County, FHL is heartland of traditional Salinan territory that extended eastward from the Pacific Coast to the Gabilan Mountains, between Arroyo Seco on the north to the southern boundary at Morro Bay. In 1994, representatives of the Salinan Nation and individual Salinan were concurring signees of a Programmatic Agreement that implemented a FHL Historic Preservation Plan. FHL and the Salinan Nation not only coordinate for issues regarding heritage concerns but also synchronize on topics of relevance for the larger community.

Castro, Gregg/ Alger, Doug/ Alverz, Susan

Salinan Nation Symposium: A Military Landscape in Salinan Homelands

The Salinan Nation has an active interest in all portions of their former homelands currently under federal, state and local agency management. Over the past five years, this interest involved coordination with Fort Hunter Liggett (FHL), a U.S. Army facility maintained by the U.S. Army Reserve for the purpose of training personnel from all branches of the military. Located in southern Monterey County, FHL is heartland of traditional Salinan territory that extended eastward from the Pacific Coast to the Gabilan Mountains between Arroyo Seco on the north to the southern boundary at Morro Bay. In 1994, representatives of the Salinan Nation and individual Salinan were concurring signees of a Programmatic Agreement that implemented a FHL Historic Preservation Plan. FHL and the Salinan Nation not only coordinate for issues regarding heritage concerns but also synchronize on topics of relevance for the larger community.

Hokan
Daniels, Brian

Social Activity at a Native American Rock Art site in El Cerrito, California.

Deep within the suburban sprawl of the Richmond-El Cerrito area lies a dramatic petroglyph boulder known to local residents as the "Indian Rock." Identified in archaeological literature as CA-CCo-152, the site is located directly upstream from the Stege shell mounds, an important village center. As the area around the boulder has now become a playground for children, an extensive effort has been undertaken to record, measure and draw the petroglyphs before the site is further damaged or vandalized. The boulder exhibits similarities to other "rock art" sites in the Coast Ranges, containing pecked-curvilinear-nucleated petroglyphs superimposed by cupules and bedrock mortars. Relevant ethnographic extrapolation from Northern California tribes further indicates that these "rock art" traditions may help identify the prehistoric social activities of native peoples in the archaeological record, providing a more complete view of prehistoric Native American culture.

Deal, Nan

Further Information From The "Chumash Compass"

At the 1996 Indian Conference I reported information I had gleaned from studying an intricately incised soapstone disk which had come to light during inventory in the collections of the Santa Barbara Museum of Natural History. Allowed to photograph and trace it, I made a replica with which I have experimented for several years. In 1996 I was able to tell you that this artifact works not only as a sun compass and a sighting guide, but also as a star chart. Now I can show that some of the rays catch the shadows of the sun at each of the solstices, equinoxes and cross-quarters, and that when the disk is taken to an optimal position in the center of Santa Barbara Channel all of them point to the highest peaks surrounding the Channel. The hole in the center is drilled at an angle so that a rod placed in it casts no shadow at noon or the equinoxes.

Fenelon, James

Traditional and Modern Sovereignty: Indian Gaming

This presentation is on sovereignty issues with Indian Gaming and traditional social structures, from the perspectives of: economic development, modernization theory, cultural retention among traditional people, and social change. Additionally, we analyze dual sovereignty structures with federal and state governments in relation to comparative structures in Native societies. Sufficient justification is presented by "tribal" authorities, along with the dual issues of sovereignty and reservation economies, to demonstrate the important effects from economic development of casinos and gambling on U.S. Indian Reservations. Also, modernization theory suggests that "tribes" are adapting to changing conditions with increased skill and sophistication. Additionally, cultural destruction and decay resulting from decades and even centuries of coercive assimilation policies may be better addressed through secondary institutions that profit from increased development of these economies of scale. However, traditional people living on the reservations are often excluded from primary participation. Moreover, traditional value systems and cultural interaction patterns are further disturbed by the influx of capital, people, employment and management from off the reservation. Therefore, there are at least two major orientations toward sovereignty of Native nations, traditional understandings and modern perspectives based on "tribal government" development. We find that surviving systems of traditional life are often supported, indirectly, by the sustained development resulting from gaming, but with tensions between modernization and traditional life. Both perspectives are within previously highly stressed social systems that managed to survive decades and centuries of genocide, cultural domination and coercive assimilation. That should be the central message of this presentation.

Fitzgerald, Richard / Terry Jones

Archaeological Evidence for a 10,000 year old Gathering Culture on the Central California Coast

Recent excavations at the Cross Creek Site (CA-SLO-1797) in southern San Luis Obispo County revealed one of the oldest mainland shell middens in western North America. Based on radiocarbon evidence, the majority of the deposit dates from 10,300-9,500 years old. Associated with the dates was a large artifact assemblage dominated by handstones, milling slabs and core tools. This ancient milling assemblage, together with shellfish remains from an extinct estuary, represents a gathering lifeway distinct from the other PaleoIndian cultures of interior California and may reflect a separate coastal migration into the New World.

→ 2 Athabaskan ^{5000 BP} vs. Tolowa/SW OR
Leicester dating: 2200 BP 1st split 1200 BP sep betw Tolowa & the
1500 BP - settlement of Rogue/umpqua/Siskiyou
→ intro to and - entry to N Calif

Golla, Victor

A Linguistic Perspective on California Indian Origins

The publication of Joseph Greenberg's "Language in the Americas" (1987) has revived interest in prehistoric connections among the languages of the new world, stimulating a reassessment of the hokan and Penutian stocks and other deep relationships involving California languages. Although Hokan and Penutian have both been reaffirmed, it is increasingly clear that they have very different histories, Penutian connections lying largely to the north and Hokan connections to the north and east. The Yukian languages, long thought to be the most ancient of California stocks, may be a distant branch of the gulf languages of the southeast. The dates and reasons for the settlement of Uto-aztecanspeakers in southern California and of Algonquian speakers in northwestern California remain problematic. A correlation between the arrival of athabaskan speakers and the appearance of the bow and arrow seems likely. Only one California Language family chumash seems likely to have no demonstrable affiliation.

origin w/ Algonk stock
Johnson, John R.

Yukon - Wiyot (distant rel. Algonkian) common
Wiyot: homeland is N Plateau; distal rel. Yukon &
Native culture shows up at 1000 BP

Very Old News from the California Islands

Chumash oral narratives record that the native peoples of Santa Barbara originated on the Channel Islands of California's central coast. Ironically, recent scientific investigations have turned up what may be the earliest evidence of human presence in California on these same islands. In 1959, Phil C. Orr, Curator of Anthropology and Paleontology at the Santa Barbara Museum of Natural History, discovered ancient human remains on Santa Rosa Island. Orr predicted that "Arlington Springs Man" would prove to have lived 10,000 years ago. Forty years later, technological advances have led to the astonishing discovery that the bones may date as early as 13,000 years ago and belonged to a woman who stood 5 ft. 1 in. tall. The fact that Arlington Springs Woman lived on an island suggests that the earliest inhabitants of the region had the watercraft necessary to travel in coastal waters.

Kemper, David

Yukian - related to languages in SE - branch of Gulf
4000 yrs BP

Examining the Opposition to Prop. 5: The Debate Between Tribes and Unions

Proposition 5 brought two potential political allies to loggerheads as tribal governments worked to ensure political and economic sovereignty and many labor organizations actively opposed the Proposition. My paper will explore the debate between labor unions and the California gaming tribes. Focusing on the most vocal labor opponent of gaming, the Hotel and Restaurant Employees Union (HRE), I will analyze union anti-Proposition 5 rhetoric in television commercials, a town hall debate in Los Angeles, newspaper articles, and interviews with union organizers. My analysis will explore labor leaders' fundamental attitudes towards tribal sovereignty, economic development, gaming, and workers' rights. Additionally, I will review tribal responses to this organized opposition during the Proposition 5 campaign. My paper is essentially ethnography of organized labor. It will be a resource to tribal members and leaders seeking to understand the opposition to sovereignty and to develop effective and cooperative relationships with organized labor.

Kensie-Sutton, Julia E.

WTO - Athabaskan - slow westward migration from SW; NES subgroups
sep at 24000 BP

Black and Indian Relationships in California

This paper will give some examples of interactions between African and Indian peoples the result of formal research and from oral traditions within my own family. I have discovered that research of this type, which includes family accounts, adds a different and more meaningful interpretation to formal history. This history begins on the Iberian Peninsula where trade and slavery had existed between North and West Africa, Spain, and Portugal for hundreds of years. When the first explorers came to the Americas black Africans were with them. Columbus, Cortez, Cabaza de Vaca, Juan Bautista de Anza, and many others, all came to the New World with Africans and African Slaves aboard their ships. Our relationship as African and Native American began at the onset of European interaction.

Klar, Kathern A.

Penutian - input from a Great Basin & N/ORC = proto Penutian -
3 sep. migration to CA 1200 BP
700 AD/Wintuan - 3rd subgroup

Chumash Intrigues: Searching for Linguistic Origins

I propose to discuss in this paper two observations which have intrigued me over several decades, and for which I have no good answers, only some working hypotheses. Both of these observations are relevant to the question of when and how Chumashian speakers first arrived in California.

Background: The Chumashian family is divided into three dialect groups: Northern, Central, and Southern Chumash. This division seems quite old, as the groups show considerable internal divergence from one another and within each group. Northern Chumash appears, on the surface, to be the most divergent member of the group; however, it shares some fundamental features with Island Chumash which neither share with any Central Chumash dialect. The time depth between Northern Chumash and everything else is clearly great; the relative time depths of the break-up of other Chumash languages into their current configuration is more problematic. One of the intriguing observations involves the unique features that Island Chumash shares with no other Chumash language or with Northern Chumash alone. These include basic word order (unique) and certain phonological and morphological features (shared with Northern, but not Central Chumash). The second observation is that one of the most prominent place names in the northern part of the mainland Chumash territory, Nipomo, is of Obispeno origin, but in historical times has been associated with only Pursimeno (Central Chumash) speakers and territory. I will discuss some of the possible implications of each of these situations with reference to the early linguistic history of the Channel Islands and mainland Chumash areas.

Klasky, Philip M.

House of Night: Mojave Creation Songs Return to the Keepers of the River

As part of my graduate research into the oral traditions of the Mojave/Mahove people and in order to establish aboriginal land rights in the context of the fight to stop a nuclear waste dump on traditional lands, I studied their songs. Mojave/Mohave Creation songs are multi-dimensional oral maps with mythopoetic descriptions of the natural landscape and a narrative that includes seasonal and celestial cycles and a "storyscape" of landmarks and sacred sites. The songs describe the mythical journeys of the Mohave's spirit mentors while serving as a practical guide for the ancient traveler through the exacting desert environment with directions to sources of food and water. Recently, a cache of aging reel-to-reel tapes containing ancient songs thought to be lost were discovered on the Reservation. Through the Storyscape Project, we are now working with Mojave elders to restore and translate these songs and create a cultural map of their traditional and sacred sites.

LaMay, Julie / Sunderland, Larry / Dominguez, Susan / Delao, Andy

American Indian Education in the 21st Century

This project discusses the development of a curriculum and a method of classroom-based practice for the Composition of American Indian Literatures and examines the history, context, and rationale of the curriculum. Sample student writings demonstrate the effectiveness of this curriculum. A textual analysis of the Tony Hillerman's Sacred Clowns illustrates the structure of the genre.

The curriculum for teaching the Composition of American Indian Literatures comprises four learning phases. Phase I, Foundation, establishes a working knowledge of history and culture. Phase II, Conception, teaches the specific structure of American Indian Literatures and provides experience in actual reading of those literatures. Phase III, Immersion, introduces the specific cultures into the classroom. Phase IV, Invention, offers the students the opportunity to actually compose the literatures.

The culturally specific life experiences of Native Americans must be learned (foundation). Students must learn the culturally specific life experiences, and they must also learn the concepts and structures by reading existing works. For the writer to be successful, he or she must be immersed into the culture before invention takes place.

Creating this pedagogy has three goals:

By the end of the term, students will be able to write using the patterns and forms of American Indian Literatures (invention) by employing the learning phases (foundation, conception, and immersion). Further, the students will be better readers of this culturally specific genre. These new teaching ideas create a new pedagogy for English Composition.

A non-Indian can accomplish composition in the manner of American Indian Literatures. Indeed, this classroom-based approach to English Composition and American Indian Literatures necessitates the acceptance of one major tenet: a writer does not have to be Native American to write in the genre. With foundation, conception, and immersion, vivid invention can take the place even for a full-blooded Native American or a Tony Hillerman.

Laverty, Philip

Lesson from the Hangman's Tree: An Esselen Place in the Context of Colonialism and Federal Acknowledgment

A majority of the members of the Esselen Nation have lived continuously in their homeland despite their lack of federal tribal status and the violent dispossession of much of their territory. Many people have made clear that their relationship to their homeland is fundamental to their sense of being Esselen. For some lineages, a commemorative place, the Hangman's Tree, speaks to issues of their indigenous identity and history. The Hangman's Tree is a memorial to the stark realities of being Indian in a land coveted by non-Indian settlers. The story of the Hangman's Tree was instrumental in certain parent's advice to their children not to acknowledge their Indian identity in public. Those children, today middle-aged adults, constitute part of the leadership of the Esselen Nation. This session will explore Esselen place-worlds and identity in the context of colonial processes and their current struggle for federal acknowledgment.

Limb, Gordon

Career Choices, Practice Preferences and Acculturation of American Indian Graduate social work students.

Farris(1975) suggests that while there are many commonalities between the values of American Indians and the profession of social work, social work and it's practice and educational institutions have to a large extent failed to reach one of America's most deprived minority groups. He purports that if helping poor and disadvantaged populations is one of the main tenants of the profession of social work, serving American Indians should be a top priority. Tate and Schwartz (1993) suggest that difficulties in acculturation, problems associated with being nontraditional students, and absence of faculty support contribute to American Indians leaving social work programs. With findings generated from a longitudinal study of graduate social work students Throughout the state of California, this presentation will provide a descriptive profile of 162 students enrolled in all accredited graduate schools of social work between 1991 and 1998 who identify themselves as American Indian. In an effort to better understand the impact of acculturation on American Indian graduate students' practice preferences, comparisons will be made between those who identify primarily with American Indian culture verses those who identify themselves as American Indian in combination with one or more ethnic/culture groups. Further, this presentation will examine in detail the motives, desires and aspirations shaping American Indian students' decisions to pursue a career in social work. Differences and similarities between American Indian students and students who identify with American Indian in combination with one or more ethnic/cultural groups will be considered in terms of their opinions, values, family life and other socio-demographic characteristics. Implications for social science education and child welfare practice will also be discussed.

Limb, Gordon/Perry, Robin

Public Child Welfare and the American Indian: A California Profile.

Historically, American Indians have been disproportionately represented in public child welfare services. The Indian Child Welfare act of 1978 established standards to decrease the numbers of American Indian children living apart from their families and return more power to individual tribes regarding child welfare. This presentation reports findings from a survey of every public child welfare worker in California(n=5,741) in 1998. The proportion of American Indians on American Indian public child welfare caseloads across California counties will be compared with population estimates of American Indians (obtained from U.S. Census Bureau). Specific attention will be given to public child welfare workers who identify themselves as American Indian (n=171) and the probability that an American Indian worker would have a higher proportion of American Indians on his or her caseload. The value of matching American Indian workers with American Indian clientele will also be discussed.

Limb, Gordon/Perry, Robin

The Education of American Indian Social Workers Interested in Public Child Welfare: Comparisons with other ethnic groups.

Using survey data collected (between 1992 and 1998) from complete population sample of all students entering and exiting accredited graduate programs of social work in California (n=5,793), this paper will compare and contrast American Indians with other ethnic groups according to their career aspirations before and after their graduate education. American Indians most interested in working in public child welfare will be compared with those who are working with other problems and populations. American Indians' past work and

living experiences, desire to serve the poor (as well as varied other populations), and attitudes and perspectives regarding the causes of poverty and perceived solutions will be compared with a sample of Caucasian, African American, Hispanic/Latino and Asian American students. These efforts will aid an exploration into the differences, if any, among groups of students interested in working in public child welfare according to their ethnic identification. Differences and similarities between American Indian students and other comparison groups will be discussed in terms of the value and role of tribal culture, family life and their historical relationship with welfare state institutions.

Lorden, Teresa

The Eyes of Water Are Upon You: Water in Cahuilla History and Tradition.

Water resource management is an ancient skill, and one that the Cahuilla Indians of Southern California developed over a long period of desert living. The importance of water as a commodity cannot be challenged it continues to be documented in historic, anthropological, economic and political literature. However, what has not been documented as fully is the cultural value of water. Cultural ideologies concerning water do not contain irrational paradigms that serve to undermine rational water management practices, rather they should be studied in conjunction with economic water resource issues. Water ideology is tied to people and places that have a long history of coexistence, in which water takes on strong mythical and symbolic meaning. Since 1956, the Cahuilla Reservation has been involved in a lawsuit to determine their water usage rights to the Santa Margarita Watershed. In connection with that lawsuit, this paper is a preliminary effort to document the importance of water in Cahuilla culture, from an ideological as well as ecological and historical standpoint.

Lorenz, Joseph

What Does DNA Tell Us about Genetic Relationships among Californian Indians and Beyond?

Mitochondrial DNA (mtDNA) has proven to be a powerful tool for studying genetic relationships. Studies have shown that virtually all American Indian mtDNAs belong to one of four "haplogroups", with each of the haplogroups being characterized by a different distinctive genetic markers. The distribution of the haplogroups varies among geographic regions and populations. This presentation will discuss the techniques used to obtain and assay the mtDNA for variation and analyze the relationships of the Californian mtDNA lineages with each other and with lineages found in other populations in North America.

Martin, Marcelle

Leon de Cessac

A life dedicated to the study of Earth at a time the term "Mother Earth" was not used; a life interwoven to the discovery of another culture; the one of Central California Indigenous people that J.W. Powell chose to name Chumash, an approximated biography that takes us across oceans, new lands, old cultures, frustrating irresponsibility, symbolic fellowship. A life which is a race against time, sometimes against rivals to preserve material culture...culture which becomes a series of artifacts, in a series of boxes down in a museum basement. It was a time when archaeology was coming of age in Central California and the world.

O'Neil, Stephen

What's in a Tribal Name? Ambivalence for a Mission San Juan Capistrano Legacy

Traditional Native American social groups along the California Coast have been given tribal names based on the Franciscan mission establishment they were associated with. As time went on, these loose assignments for California Indian populations were borrowed by various specialists; linguistics, ethnographers, and government officials, since the 1850's, each using these terms toward their own separate and specific purposes. The Jauneno will be discussed as an example of this phenomenon. Various social and linguistic groups were brought into Mission San Juan Capistrano, and as whole were designated San Juaneno 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 had an influence on the thinking of people concerning the nature of this Indian community both in the past and in their present circumstance.

Phillips, George

Forgotten Famous California Indians: Fame and Historical Neglect in the Golden State

Crazy Horse, Sitting Bull, Ocela, Tecumseh, and Metacom are Native Americans whose reputations as impor-

tant historical figures have lasted to the present. But they may be the exception that proves the rule that most Indians who were famous in their own times have largely been forgotten today. This is no more true than in California, where historical memory is perhaps even more fleeting than elsewhere in the United States. At one time, however, especially during the early years of the Gold Rush, many Americans, Californios, and those of other nationalities had heard of Indian leaders Jose Jesus, Polo, Jose Juarez, Jose Rey, Bautista, Tenaya, Antonio Garra, Juan Antonio, and Manuelito. The Indians were famous precisely because they engaged in activity that directly affected the lives of non-Indians. Why, until recently, have historians forgotten these famous people, is the subject of this paper. That they would rather write about famous whites than famous Indians is too simplistic an explanation. The neglect may result from historians overlooking the writings of ordinary whites who recorded most of the data about the famous Indians.

Rivera, Jose Ignacio

The Neophyte Political Structure at the Missions

Have you ever wondered what is a majordomo, acalde, or other mission political titles? This paper will explore the internal political structure of the neophyte mission community. There will be a little history as to how some of these positions were created, and an explanation of their function.

Rivera, Jose Ignacio

California Indian Museum and New Directions for Indian Museums

This paper will have two parts. One, an up date as to revived interest in a California state Indian museum. Two, with repatriation and the surge of interest by tribes and various Indian communities to preserve their cultural past, many are looking to establish their own museums. We will look at new ways to establish a museum while retaining our cultural values.

Rodgers, Deborah

Mapping Mojave History - A Discussion of Process Cartography in Action

The use of the modern cartographic techniques to create maps of traditional native landscapes is gaining widespread attention from native peoples, academics, and funding institutions. The benefits of mapping, for use in land rights and land management contexts, are well known. However, the challenges of this process are not adequately understood. This research draws on Robert Rundstrom's notion of "process cartography" to assess important considerations in cross-cultural mapping. Recent experiences working on a Mojave cultural map will be used to illuminate key methodological issues.

Salvatierra, Delia

Tribal Courts: The Third Sovereign's Response to Lawlessness in California Indian Country.

Tribal courts are necessary to exercise tribal sovereignty. Why then, do most tribes in California lack court systems? The answer is partly due to a misunderstanding of public Law 280 by California's government and tribes. In addition, when congress passed Public Law 280 in six states, including California, the federal government stopped funding tribal programs such as programs for tribal court development. As a result, tribes in California have not developed court systems as tribes in other states. Therefore, this paper addresses the limitations of Public Law 280. Thereafter, the paper raises important issues tribes should consider in the process of developing a court system. Those issues include: funding sources, the advantages and disadvantages of a single tribe or inter-tribal court system for California tribes, separation of powers, and development of codes and ordinances. Although Anglo-American courts are foreign to native cultures, courts that are created by and for Indian people function to meet the demands of contemporary tribal life.

Satter, Delight

Racial Misclassification of American Indians and Alaska Natives

Data informs policy, planning, and resource allocation influence decisions for the health improvement of populations. A critical factor in this data is race. American Indians and Alaska Natives are often racially misclassified. Research has shown that AIAN in California has been racially misclassified up to 30%. This presentation will discuss, from a public health perspective: Why data is collected; the uses of the data; the limits of data on AIAN; and data issues and needs. Solutions and strategies will be solicited from the audience.

Siva, Ernest

Origin Story of the Maringa'yam (Serranos)

Marra', the home of the Marringa'yam, had become over-crowded. Xaykuuyam (the white man), younger brother of the Marringa'yam, was becoming more anti-social and over-all did not please Chunuvp (our Lord). He decided to bring amaiham (His children), to the earth. The people came in the air, like the fog. The birdsongs commemorate this event. This story was not recorded by the early visitors to this land because it was not shared with any non-believer.

Smith, Michael

Investigation of a possible Indian site of veneration or ceremony

On the north slope of Ring Mountain, Tiburon peninsula, Marin County, California, there is a formation of two large rocks of sandstone, one set solidly upon the other, seemingly fitted together, that a local Chilean man says looks deliberately placed by Indians. The 20+ foot high rock formation is favorably situated for Indian use on the leeward, sheltered slope of Ring Mountain, overlooking San Quentin Cove, on a hillside streaming with year round fresh water springs. There are no other rocks of this particular composition on the hillside. There is a Miwok graveyard and village at sea level downslope from the formation, and another Miwok village across the Cove west of San Quentin Prison. Further upslope from this formation on a couple of famous, differently-constituted rocks are numerous well-attested PCN (pecked curved nucleus) carvings made by Indians. There are none on the rock I am investigating. My investigation thus far has found no earlier reporting on this rock formation, but there was a USAF Radar Station in the 1950's on the peak above the formation, and I am re-researching any of those records available. The rock formation is of a composition not found elsewhere on the hillside, and there is no alluvial depositing on this slope, arguing against natural causes, but the Sonoma State Indian archives person asserts that Indians here did not pile up stones as monuments in the way shown in my photographs. Unless Sir Francis Drake's men did it (one theory places their landing June 17 - July 23, 1579 across San Quentin Cove, matching a contemporary lithograph), how did it get there, and did its construction mean anything?

Sutler-Cohen, Sara

White Shamanism and the Commodification of American Indian Spirituality

This paper focuses on an overreaching central theory, Cultural Imperialism, and further explains White Shamanism as it relates to Power Conflict theory, the concept of Internal Sovereignty, and Rational Choice coupled with the notion of White Privilege. The purpose of this work is meant to invite sociologists to acknowledge the state of emergency Native America is presently in as a real issue, and one in need of investigation and understanding. This is not meant to invite the world of sociology into performing its drive-by research on the reservation, rather, to push folks into including American Indians into the anti-racist ideological tools we are already provided with.

In addition, I will reveal some discussions on the issue among Indians and white shamans to illustrate the problem at hand. Further, I have added an appendix containing photocopies of material on sweatlodge ceremonies, vision quests, and dude ranches touting "authentic" Native American practices.

White shamanism can be defined rather succinctly: white folks who insist on capitalizing on American Indian spirituality for profit, while downplaying the very heart of the matter as it pertains to cultural theft. Explaining white shamanism sociologically, while it is as easy as defining this phenomenon, calls for more drawn out and theoretical explained. Sociological theories, therefore, are in order here to place this investigation in a social-scientific mode.

Historically, critical analyses into the lives of American Indians have been peripheral, and relegated to the cultural studies subset of sociology. Occasionally, we see issues creeping up in race and ethnic relation subdivisions, but rarely do we see sociological studies explicitly focused on Indians. Many sociologist, contemporary as they may be, continue to lave under the delusion that racism is a Black and White issue. I sternly argue that racism against all minorities is alive and well in the United States, and white shamanism is simply one facet of legally obtained and exercised racism against American Indians.

Talbot, Steve

Gold, Greed, and Genocide: California Indians and the Gold Rush

On January 24, 1848, gold was discovered on the South Fork of the American River at Coloma. This event set into motion the California Gold Rush of 1849. Throughout 1998 and 1999, California is observing the 150th Anniversary of the Gold Rush. This anniversary, however, is no cause for celebration among California's native citizens. The impact of the seizure of California from Mexico, the discovery of Gold, the influx of thousands of Anglo 49ers, and the subsequent 1849 constitution and statehood on California Indians was disastrous. My paper explores this 19th century holocaust in depth and analyzes its developmental stages, including labor exploitation, environmental degradation, sexual assaults, treaty treachery, massacres and slavery that led to the precipitous decline in these events. This is the 'wilding' concept developed by sociologist Charles Derber, which draws on the theoretical contributions of Emile Durkheim and Karl Marx.

Thorne, Tanis

After the Gold Rush: Survival and Termination of the Oustomah Rancheria of Nevada City

While much is known about the Native Californian population collapse in the Sierra foothills during the Gold Rush, much less has been written about the persistence of the individual communities of survivors from the late nineteenth century to the mid-20th century. The experiences of the Nisenan people of Nevada City is one of the untold stories. This case study reveals unique adaptations and survival strategies, but it also underscores more general historic patterns within Native California. In the 1880's, a Nevada City Indian was the first to register a claim, in Sacramento, for a homestead, creating a legal land base for the Oustomah rancheria. The paper focuses on the federal recognition of the Oustomah and the local political struggle which culminated in the federal recognition of the Oustomah rancheria in the 1920's. The conclusion is the termination of the Oustomahs under the "Rancheria Act of 1958."

Thorp, Rebecca

The Hidden Sovereignty of California Tribes: The United States Government and the Passage of the Rancheria Act

In 1953 the federal government instituted their termination policy, which ultimately affected 109 tribes throughout the United States. By 1958 the Rancheria Act had passed in California, eventually affecting forty-one tribes and over 70 different tribal affiliations. The act came for some California tribes 100 years after their first contact with colonizers and was designed to end the Federal Government's relationship with tribes. Historically given a land base devoid of natural resources some California tribal members agreed to termination provided they were given proper resources, but other tribal members were terminated without their knowledge or consent. Many problems and questions would arise as to the legality of California Indians termination, but effects could easily be seen, California Indians had lost their land, home and way of life. Today thirty-two California tribes have been un-terminated and face the problems of rebuilding their nations. Nine tribes still remain terminated.

Van Den Berg, Elija

Religious Freedom for Native Prisoners in California: Rehabilitation and Civil Rights

California's Native American prison population is an all but forgotten group of people. There needs to be a focus on initiatives to secure religious freedom rights through legislation, (native prisoners are at the moment forced to cut their hair and sweatlodge rights are not automatic), and a creating of awareness amongst the general Indian (and non Indian) population. Other civil rights need to be looked at like equal protection of Native prisoners under the law. Rehabilitation is proven to be aided by such efforts behind the walls. Also, creative programs have been proven to aid prisoners in their self-rehabilitation. I, as an individual, have made efforts and succeeded in obtaining galleries and other opportunities for Native prisoners to be able to show their work, and that way be able to participate in issues and initiatives taken on the outside on behalf of Native prison issues, but also other issues that concern native people. Spiritual and creative needs go hand in hand and both aspects deserve more attention. The background of a lot of Native prisoners is highly dysfunctional and a lot of them are locked up because of addiction problems. These issues need to be addressed, of course, and religious and creative input is helpful in these matters. This way the chances that prisoners will return to their communities and are able to contribute, increase significantly. The result is the Indian community and the general community as a whole will benefit.