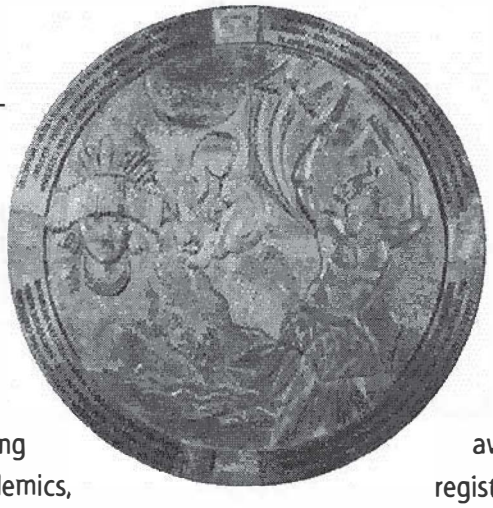
Welcome to the 18th California Indian Conference

October 10-12, 2003 Cabrillo College Watsonville Center 318 Union Street Watsonvillle, California



We live in the homelands of California's Indigenous peoples. It is essential for all of us, Indian and non-Indian, to deeply understand not only the past histories, stories, and cultures, but also the current issues that impact the lives of California Indians today. These meetings, the California Indian Conference 18, provide a unique and special opportunity for dialogue and understanding between educators, California Indians, academics, students and the general public. Papers, videos, panels and workshops about California Indian's past, present and future are presented with time to discuss, to question, to hear and learn from differing perspectives. This year over one half of presentations are by California Indians and (based on preregistration) over three quarters of those attending are California Indian. CIC 18 promises to be rich in opportunity for learning and connection.

The symbol that is being used on the poster and the Program cover is a recently created California Indian Commemorative Seal. Nearly six feet in diameter, this circular bronze seal was permanently placed in front of the steps of the State Capitol on May 28, 2002. This Indian Seal, and another one for the Spanish and Mexican eras of California, were designed to help educate present and future Californians about the history of California and to recognize the contributions of generations of Californian Indians and Latinos. Robert Freeman a renowned artist and Luiseno Indian born on the Rincon Indian Reservation in San Diego County designed the Indian Seal.

We have three tour options for Sunday.

- The Año Nuevo State Preserve on the beautiful San Mateo Coast: meet Mark Hylkema at 10:AM in the parking lot to visit prehistoric sites. Allow about an hour and a half to two hours to get there from Watsonville.
- Chitactac Indian Site in Santa Clara County Park near Gilroy: there will be a docent led tour at 10AM and the beautifully developed park will be available for self guided tours afterwards. This is a real jewel of a Park, thanks to the efforts and energies of a number of members of the local Ohlone community. Allow about an hour to drive there from Watsonville.
- Bonfonte Gardens: a lovely family entertainment park, also near Gilroy and not far away from Chitactac. Each of the first 250 who register will receive a free pass, good for this Sunday the 12th, and for the following weekend after which the Park will close for the winter

One of the many things that makes the California Indian Conference unique, is that no institution "owns" it. Each year some one, or some group, agrees to host it for the coming year. And every year it is has a character unique to the area where it occurs. It has survived and flourished in this uncommon manner because it matters so much to the participants. It is a conference where new ideas are presented in an atmosphere of real discussion, honest argument and shared respect across groups of people who often have little contact with each other. If there is a specific theme beyond the general topics, it is focused on the increasingly rich exchanges between Indians and archaeologists, especially those working on heritage resources.

Many of us at this Conference have worked to increase the understanding between California Indians and Archaeologists, to encourage public education and understanding of our separate and mutual past and to ensure preservation of heritage resources. We hope this year's conference at the Watsonville Center of Cabrillo College will help to continue those goals. Thank you for attending and participating. We hope you have a great time and enjoy being in our area of our beautiful State.

ENJOY!!

The 18th California Indian Conference

Thursday

4-7 PM Open Registration	Watsonville Center Lobby

Friday AM

Video	Room 4340
Vendors/Market	Room 4330
Perspectives on the Past	Room 4350
Unrecognized Tribes	Room 4420
History of California Indians and Government	Room 4480
California Indian History	Room 4380

Friday PM

Video	Room 4340
Vendors/Market	Room 4330
Federal and State Actions	Room 4480
California Indian Basketry Association Workshop	Room 4380
From Missions to Casinos: 200 years of Change: Panel	Room 4350
Radical Preservation of Sites	Room 4350
Native American Education Network Meeting	Room 4420

Friday Evening

6:30 Dinner	Watsonville Youth Center

Saturday AM

Video	Room 4340
Vendors/Market	Room 4330
Native American Plant Usage	Room 4380
Panel: California Tribal Programs in Heritage Resource Management	Room 4350
Language and Community	Room 4420
Tribal Sovereignty Issues	Room 4380

Saturday PM

Video	Room 4340
Vendors/Market	Room 4330
Native American Plant Usage	Room 4380
Native American Involvement in Archaeology Panel	Room 4350
Storytelling	Room 4420
Imagery and Storyscapes	Room 4480
California Indian Education	Room 4340

Saturday Evening

6:30 Dinner and Raffle, featuring the Ohlone Singers	Watsonville Youth Center

Sunday is Tour Day

Chitactac Park
Ancient Sites at Ano Nuevo State Preserve
Bonfonte Gardens

Friday AM

1 Room 4350

Perspectives on the Past
Tom Jackson, Chair

9:30
Welcome
Anne Marie Sayers

10:00
Gary Breschini / T.Haversat
Rock Art of the Esselen

10:30
Gary Breschini /T.Haversat
Marriage Patterns at Mission San Carlos

11:00
Randy Milliken / J. Johnson
The Early Mission Period Chumash-Salinan Boundary On California's South Central Coast

11:30
Roose Sandy
Navajo and Coastal Native Relationship in Traditional Perspective

2 Room 4420

Unrecognized Tribes
Alan Leventhal, Chair

9:30
Welcome
Rudy Rosales

10:00
Rudy Rosales and Susan Morley
The Cultural and Political Revitalization of Esselen Nation: A Previously Federally Recognized Tribe

10:30
Lorraine Escobar
Is Genealogy Useful to Anthropology and What Difference Does It Make?

11:00
Alan Leventhal, Rosemary Cambra, Monica Arellano, Lorraine Escobar
The Quest for Federal Recongnition and Restoration of Recognized Status: The Muwekma Ohlone tribe of the San Francisco Bay as a Test Case under 25 CFR 83.3

11:30
Philip Laverty
Anthropologically Constructed "Tribes" and Previously Acknowledged Historic Communities: The Monterey Band, J.P. Harrington's Social Data, and the Federal Acknowledgement Case of the Ohlone /Costanoan-Esselen Nation.

3 Room 4480

History of Government and California Indians
Daniel Nealand, Chair

9:30
Welcome
Chuck Strickland

10:00
Ivadell Mowery
Unrecognized Tribes of the Central Valley of California

10:30
Khal Schneider
Indian Country Redivivus: Land Purchases, Civil Rights and Indian Community in Mendocino, Lake & Sonoma Counties, 1905-1930.

11:00
Maria Cordaro
Juridical Subordination of California Indians From Statehood (1850) to Civil Rights Movement (1960)

11:30
Daniel Nealand
Finding Records of Early 20th Century Federal Contacts with Non-Reservation California Tribal Groups (at the National Archives Pacific Region-San Francisco)

4 Room 4380

California Indian History
Bev Ortiz, Chair

9:00
Welcome
Val Lopez

9:30
Lisbeth Haas
Native Politics During the Emancipation period (I826-46.)

10:00
Laura Jones
Extinction and Invisibility: Scholarly Responsibility and the Revival of Indian Nations in Central California.

10:30
Terri A. Castaneda
Winnifred R. Codman and J.P. Harrington: Placing their Correspondence in Context

11:00
George Phillips
The Rise and Fall of the Tejon Reservation, 1853 –64

11:30
Sandra E. Hollimon
Kashia/Metini/Ross: Native Califronian Ethnicity and Identity in Colonial Russian America.

Video Room
huut ipiti? A Guide to Karuk
Gold, Greed and Genocide
Back to the Roots
In the Light of Reverance
Sacred Domain
Obsidian Trails

Friday PM

1 Room 4480

Federal and State Actions

Chair, David Landsman

2:00
David Landsman
How Can the NOAA Community Based Restoration Program work with California Tribes to Implement Habitat Restoration Projects

2:30
Bruce Crespin
Monitering Tribal Interest for the Federal Forest Plan (Spotted Owl.)

3:00
Lakota Harden
Gold, Greed and Genocide International Indian Treaty Council

3:30 – 4:30
Marcia Ochoa, Joan Benoit, Sarah Atterso
Making Health Sacred: The Native American AIDS Project's HIV and Community Awareness Campaign

2 Room 4380

California Indian Basketry Association WORKSHOP

Chair Tina Johnson and members of CIBA

2:00
Jacquelyn Ross
Resource Protection; Common Issues Basketweavers Face Worldwide."

2:30
Workshop on Preserving the Art of Basket Weaving.

3 Room 4350

From Missions to Casinos: 200 years of Change: Panel

Chair, David Hornbeck

2:00
David Hornbeck
200 years of Change; Missions and California Indians: A Perspective on Two Hundred years of Change

2:15
Robert Hoover
Changing Economy and Demography at Mission San Antonio: A Native California Perspective

2:30
Patrick J. Maloney
The California Indians and the courts: A Legal View of Current Land and Water Issues

2:45 – 3:00
Discussion

3:00 – 3:20
Break

4 Room 4350

Radical Preservation of Sites

3:20
Stephanie Manning
Radical Perservation of Ancient California Sites

3:50
Perry Matlock
Shellmound Preservtion around the S.F. Bay area

4:20
Melissa Nelson and Philip Klask
Revitalizing the Storyscapes of Native California

5 Room 4420

Native American Education Network Meeting

Chairs: Linda Locklear, Gabriel Estrada, Annette Osuna and Kat High

2:00 – 4:30
Open to Everyone. Agenda: Web-cast and Broadcast Programming; Aquired and Needed Funding; Strategic Plan, and Access Issues.

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Video Room

huut ipiti? A Guide to Karuk Pronunciation
Sacred Domain
In the Light of Reverance
Back to the Roots
Obsidian Trail will be shown ***at 3 PM*** *with an introduction from* ***Tom Mills***

Saturday AM

1 Room 4380

Native American Plant Usage
Chair, Deb Hut

9:30
Welcome
Patrick Orozco

10:00
Renee Shakrokh
Traditional Processing of Red Maids a Native Wild Seed: Harvesting, Winnowing and Roasting with Hot Coals in Baskets

10:30 - 10:45
BREAK

10:45
David-Paul Dominguez
Chumash, Yokuts, Tongva and Cahuilla: Demo on plant fiber preparation (cordage) from Red Dogbane.

11:15-11:45
Deb Hutt, *Yuki*, and owner of Native American Products:
"Passed Down Through the Ages: Traditional Economic Development."

2 Room 4350

PANEL:California Tribal Programs in Heritage Resource Management
Chair, Janet Eidsness

9:00
Welcome
Ed Ketchum

9:30
Thomas Gate, Yurok

10:00
Marnie Atkins, Wiyot

10:30
Cheryl Seidner, Wiyot

11:00
Courtney Ann Coyle, Esq.
Update on Protecting Quechan Indian Pass

11:30
Larry Myer
Pomo Native American Hertige Commision

3 Room 4420

Language and Community
Chair, Bridget Wilson

9:30
Welcome
Linda Yaname

10:00
Quirina Luna-Costillas / Lisa Carrier
It Takes a Whole Community to Revive Language and Culture

10:30
Val Lopez
How to Run a Tribe Without Federal Recoginition

11:00
Susan Gehr
The Karuk Chi Nuchuuphi (Let's speak Karuk)

11:30
Pam Belgarde
Res/robics for the Coach

4

Tribal Sovereignty Issues
Chair, Bev Ortiz

9:30
Welcome
Quirina Luna- Costillas

10:00
Bev Ortiz
Tribal Sovereignty, Economic Development and Non-Indian Community Response

10:30
Lisa Branum
Gaming: Redefining Cultural and Political Identity

11:00
Marie Julienne
Should Tribes in California Create Tribal Education Codes?

11:30
Deana Dartt &
Monique Sonoquie
Me' sqiyushpaq kiyt'anuna'n mol mol o q'iwash
Coming Together to Care for the Ancestors: Solutions to Greater Protection of Cemeteries and Sacred Sites

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Video Room

huut ipiti? A Guide to Karuk
Gold, Greed and Genocide
Back to the Roots
Obsidian Trails
Sacred Domain
In the Light of Reverance

Saturday PM

1 Room 4380

Native American Plant Usage
Chair, Sandy Gaskell

2:00
Diana Roberts, Photographer,
Chip Curry, Musician
Slide show with accompanying live music on Bay Area native uses of plants in regard to the Coast Miwok & Pomo

2:30
Helen Ann Suri, *Karuk*,
& Tamie Lopez, members of the San Francisco Bay Area Urban Indian Basketweaver's
A Weaver's Perspective, with basketry display.

3:00
Sandra Gaskell, Consultant and a member of the Tribal Archivist team for the AICMC, Inc:
***The Southern Sierra Miwuk Native Plant Guide,* its development and uses as a tool for revitalization, culture mapping, and legal document for use in expert testimony.**

3:30 - 3:45
Break

3:45
Bill Leonard, and Tony Brochini, Southern Sierra Miwuk Nation, Yosemite Miwuk Tribal Councilperson
Native perspective of the yearly Ancestral Traditional Walk Over the Sierra Nevada and Native Plant Gathering.

4:15
James Adams, Associate Professor at the USC School of Pharmacy, & Cecilia Garcia, *Chumash*,
Spiritual leader and healer:
"Medicinal Plant Uses: Tribes from Southern California with photos."

2 Room 4350

Native American Involvement in Archaeology Panel
Chair, Julie Burcel

2:00
Julie Burcell
Karuk / BLM- Arch.

2:10
Lorey Cachora
Quechan -Cons. Arch.

2:20
Gregg Castro
Salinan

2:30
Cassandra Hensher
Karuk-CalTrans-Arch. McCovey

2:40
Deb Hutt, Yuki
(CASSP)

2:50 – 3:10
Break

3:10
Kathy McCovey
Karuk, Arch. USFS

3:20
Kesner Flores
Patwin Dir. WEPA

3:30
Otis Parish
Kashaya Pomo
UC Hearst Museum

3:40
Closing Remarks
Group Discussion Q & A

3 Room 4420

Storytelling
Chair, Carol Larson

2:00
Carol Larsen
California Indian Storytelling

2:30
David Paul Dominguez
Chumash and Yokuk Storytelling

3:00-3:30
Break

3:30
Monique Sonoquie
Oral Histories: of the People, from the People, by the People.

4:00
David Paul Dominguez
Chumash dances

4:30
Open Mike
Check with Rob Edwards if you would like time.
Signs will posted

Video Room
Gold, Greed and Genocide
Sacred Domain
Obsidian Trails
Back to the Roots
In the Light of Reverance

4 Room 4480

Imagery and Storyscapes
Chair, Lois Robin

2:00
Daniel Murley
Visual Imagery in Museum Exhibits

2:30
Schneider,Tsim
Photographic Representation and the Role of Archaelolgy in the North San Francisco Bay Area.

3:00 3:30
Break

3:30
Cheryl Hinton
Tribal Museums

4:00
Greg P. Smestad
The Juan Bautista de Anza National Historic Trail and Mission music, stories and native voices.

4:30
Lois Robin
Rumme: Sound Motion and Granite Bed – Three Videos of the Pajaro River Watershed.

5 Room 4340

California Indian Education
Chair, Julie LaMay

2:00 – 4:30
Panel Discussion on California Indian Education
Led by Julie LaMay and Larry Sunderland

Saturday Evening Dinner and Raffle

Saturday Evening Dinner at Watsonville Youth Center
one block east of Cabrillo Center.

Tri-tip and Chicken Dinner
Free for all who registered and featuring **the Ohlone Singers**
and meeting to choose the Meeting Place **for 2005**

Raffle—Lots of Prizes so Buy lots of Tickets!!

Sunday is Tour Day

1
Chitactac Park
Rock Art and Ohlone
Interpertation (near Gilroy)
Docent and self tour 10:00
to 2:00

2
Ancient Sites at Ano Nuevo State Reserve
led by Mark Hylkema
Meet at Ano Nuevo State Reserve
Parking Lot at 10:00
It is a serious hike.

3
Bonfonte Gardens
Self tour—Tickets in your
registration packet

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Abstracts submitted by September 25, 2003

Adams, James: "Medicinal plants used by the Indians from Southern California."
Many plants from Southern California were used medicinally by California Indians. This presentation will discuss the historic uses, active compounds, potential dangers and the scientific basis for the use of several plants. Pictures of the plants will be presented with a brief discussion of identification. Plants that will be discussed include Datura wrightii, Nicotiana quadrivalvis, Nicotiana attenuata, Nicotiana glauce, Anemopsis californica, Adeostoma sparsifolium, Adenostoma fasciculatum, Pogonomyrmex californicus (a non-plant) Lomatium californicum, Salvia apiana, Sambucus mexicana, Urtica dioica and perhaps others. The legends and cultural basis of each plant will be presented with an emphasis on Chumash culture. However Cahuilla and other cultures will also be discussed.

Arellano, Monica: The Quest for Federal Recongnition and Restoration of Recognized Status: The Muwekma Ohlone tribe of the San Francisco Bay as a Test Case under 25 CFR 83.3
Armstrong, Gloria: Casino Backlash

Atkins, Marnie, THPO for Table Bluff Reservation-Wiyot Tribe: PANEL:California Tribal Programs in Heritage Reasource Management.
The Table Bluff Reservation-Wiyot Tribe consists of more than 400 members whose ancestors inhabited the Humboldt Bay Region near Eureka in northwest California at historic contact. Marnie will discuss the genesis of the Table Bluff Reservation-Wiyot Tribe's Cultural Department, its responsibilities to Tribal members to promote protection and preservation of Wiyot culture, and its evolution to become the third official California Tribal Historic Preservation Office in assuming National Historic Preservation Act Section 101(d)(2) responsibilities from the California State Historic Preservation Officer.

Belgarde: Res/robics for the Coach Potato "Skins".

Benoit, Joan: Making Health Sacred: The native American AIDS Project's HIV and Community Awareness Campaign.
This presentation discusses the development of health education materials for three different target groups within the Native American AIDS Project (NAAP) in San Francisco. We will cover how we worked together to make three health education pieces for NAAP's urban Indian community, including general, two-spirit and youth audiences. We decided to follow a different path than the usual "Social Marketing" model, which included ethnographic observation of NAAP's prevention activities, creative focus groups to generate images and ideas, and attention to the kinds of symbolic qualities needed to make effective messages that build community and identity.

Branum, Lisa, University of California Berkeley. Gaming: Redefining Cultural and Political Identity

Breschini, Gary: Rock Art of the Esselen, Marriage Patterns at Mission San Carlos

Burcell, Julie: Chair Native American Involvement in Archaeology, Karuk/BLM- Arch

Cachora, Lorey, Native American Involvement in Archaeology, Quechan -Cons. Arch.California Indian Basketry Association WORKSHOP

Cambra, Rosemary
The Quest for Federal Recongnition and Restoration of Recognized Status: The Muwekma Ohlone tribe of the San Francisco Bay as a Test Case under 25 CFR 83.3

Carrier, Lisa: It Takes a Whole Community to Revive Language and Culture

Castaneda, Terri A.: Winnifred R. Codman and J.P. Harrington: Placing their Correspondence in Context
In the late 1930s, the Sacramento Indian Agency introduced J.P. Harrington to Winnifred R. Codman, of Fair Oaks, CA. Codman was an ideal contact for Harrington. Married to a Boston Brahmin turned gentleman farmer, she was an independent woman of means, whose intellect and energies had been focused for more than a decade upon improving the living conditions of California Indian communities. Most recently, she had completed two summers of fieldwork among elderly native speakers—precisely the category of informant Harrington was most interested in finding. This paper places Codman's prolific correspondence with Harrington in social and historical context.

Castro, Gregg: Native American Involvement in Archaeology, Salinan.

Cordero, Maria: Juridical Subordination of California Indians From Statehood (1850) to Civil Rights Movement (1960).
My research into the statutes of the State of California from 1850 to 1960 is a search into juridical pressures that made being Native an unsafe ethnicity to be. As I began to gather copies of statutes of any form of law that could, in any way, affect the lives of Indians I began to see that these statutes could logically be organized into categories. It is clear in viewing the statutes that the people of the State of California attempted to eliminate the California Indian by means of two strategies; 1) to assimilate the 'domesticated' Indians into the dominate culture by means of indentured servitude, the theory being to eliminate a people who have claim to this land one must eliminate the culture and their collective memory; and 2) by state sanctioned whole sale killing of Indians, again the theory would have been eliminate the people and there is no-one to practice the culture and no-one to remember their pre-existing claim to the land and its resources.

Coyle, Courtney Ann PANEL:California Tribal Programs in Heritage Reasource Management

Crespin, Bruce: Monitering Tribal Interest for the Federal Forest Plan (Spotted Owl.)

Dartt, Deana. M.A. (Montecito Chumash) University of Oregon. Me' sqiyushpaq kiyt'anuna'n mol mol o q'iwash Coming Together to Care for the Ancestors: Solutions to Greater Protection of Cemeteries and Sacred Sites.
Indigenous people left landless and/or disenfranchised by colonization face further alienation from ancestral homelands when agency officials refuse to acknowledge them in their consultations and decision-making processes. In this presentation we will offer a case study of current consultation practices within a federal agency in the Chumash region and address the weaknesses in preservation legislation as well as a system that leaves non-Federally Recognized communities voiceless. The search for solutions towards the protection of the resting places of ancestors, sacred sites, cultural heritage, and collective histories of Indigenous Peoples will be addressed and discussed.

Dominguez, David Paul: Corage, plant fiber preparation and uses deom with red dogbane; Chumash and Yokuk Storytelling; Chumash Dances.

Eidsness, Janet: Chair PANEL:California Tribal Programs in Heritage Reasource Management.

Escobar, Lorraine: The Quest for Federal Recongnition and Restoration of Recognized Status: The Muwekma Ohlone tribe of the San Francisco Bay as a Test Case under 25 CFR 83.3; Is Genealogy Useful to Anthropology and What Difference Does It Make?
Just as anthropology is a scholarly discipline, so is genealogy, complete with standards and conventions. While anthropology is not always dependent upon proof, genealogy is totally reliant upon it. The rigid application of genealogical evidentiary standards can substantiate anthropological work or reveal the error

upon which it was created. That's the power of genealogy. Therefore, this paper intends to demonstrate how the conventions and methods of genealogy can be used to support, as well as disprove, specific published ethnohistorical works. Furthermore, aside from anthropology, a credible genealogy has far reaching impacts - the political, public and private arena of Native Americans. A credible genealogy makes the difference in guarding the right to repatriation of an unearthed ancestor. Tribes use it to determine tribal membership. It can help make or completely break a case for federal acknowledgment and also set the record straight in the public eye.

Estrada,Gabrial: Co-chair Native American Education Network Meeting.

Native American Educational Network (NAEN) Action Committee Meeting: Open to Everyone: Native American Education Network's primary goal is to empower Native American related media technologies through weekly webcast and satellite-cast programming. California Indian and Native American media, languages, political and cultural sovereignties, health needs, arts, and community relations are central issues which NAEN seeks to address through multimedia; NAEN offers an open invitation for anyone to participate in a NAEN meeting at the Conference. On the agenda are issues of future programming content, funding, and access to the webcast. To add to the agenda or attain more information, please contact NAEN coordinator, at gestrada@palomar.edu or (760) 809-3780; or the NAEN Chair, Professor Linda Locklear, at llocklear@palomar.edu or (760) 744-1150, 2426.

Flores, Kesner: Native American Involvement in Archaeology, Patwin Dir. WEPA for Quechen.

Garcia, Cecelia: Native American Plant Use: Through stories Celelia Garcia will speak of the 4-5 basic plants, daily medicinal use and the medicine ball; Medicinal plants used by the Indians from Southern California.

Many plants from Southern California were used medicinally by California Indians. This presentation will discuss the historic uses, active compounds, potential dangers and the scientific basis for the use of several plants. Pictures of the plants will be presented with a brief discussion of identification. Plants that will be discussed include Datura wrightii, Nicotiana quadrivalvis, Nicotiana attenuata, Nicotiana glauce, Anemopsis californica, Adeostoma sparsifolium, Adenostoma fasciculatum, Pogonomyrmex californicus (a non-plant) Lomatium californicum, Salvia apiana, Sambucus mexicana, Urtica dioica and perhaps others. The legends and cultural basis of each plant will be presented with an emphasis on Chumash culture. However Cahuilla and other cultures will also be discussed.

Gaskill, Sandy: Traditional Walk of the Yosemite Miwok and Plant Guide TBA, Miwok - Yosemite Miwok Chairperson: Native Perspective of Traditional Walk

Gates, Thomas: PANEL:California Tribal Programs in Heritage Reasource Management, Yurok Dr. Thomas Gates, Yurok Tribe Heritage Preservation Officer (THPO)

In 1996, the Yurok Tribe established the first comprehensive heritage resource management program for Tribal lands in California under authority of the 1992 revised National Historic Preservation Act (Section 101(d)(2)). Efforts began nearly ten years ago with grant monies from ANA to establish an office and begin the formal application process. The Tribe's Cultural Program has grown into four divisions (THPO and Regional CHRIS Information Center; Archives; Repatriation; Contract) and a staff of seven full-time employees and two volunteers. In addition, the Program includes two standing committees (Culture and Repatriation) comprised of Tribal experts and elders. The current annual Program operating budget is nearly $300,000. Dr. Gates will speak to the challenges, pitfalls and successes of the Yurok Tribe's leading role in developing a culturally sensitive and legally responsive Tribal heritage resource management program.

Gehr, Susan: The Karuk Chi Nuchuuphi (Let's speak Karuk)

Harden, Lakota: Gold, Greed and Genocide International Indian Treaty Council.

Over 150,000 Native Americans lived sustainably in California prior to the gold rush. They had existed for many centuries, supporting themselves mostly by hunting, gathering and fishing. This life changed drastically in 1848 when James Marshall discovered the yellow metal in the American River at Coloma, in Northern California. By 1870, there was an estimated native population of only 31,000 Californian Indians left. Over 60 percent of these indigenous people died from disease introduced by hundreds of thousands of so-called 49ers. In 1851, the California State government paid $1 million for scalping missions. Simotaneously,the gold miners dug up 12 billion tons of earth - excavating river beds and blasting apart hillsides in their greed. In addition, they used mercury to extract gold from the ore, losing 7,600 tons of the toxic chemical into local rivers and lakes. The amount of mercury required to violate federal health standards today would be equivalent to one gram in a small lake. This history and the toxic legacy is a concern for California Tribes,subsistence fisherman and our "right to know" about this critical health threat will be presented.

Haversat, T: Rock Art of the Esselen; Marriage Patterns at Mission San Carlos

Hensher, Cassandra: Native American Involvement in Archaeology, Karuk-CalTrans-Arch.

Herthel, Cari Title?

High, Kat: Co-chair Native American Education Network Meeting. Native American Educational Network (NAEN) Action Committee Meeting: Open to Everyone:

Native American Education Network's primary goal is to empower Native American related media technologies through weekly webcast and satellite-cast programming. California Indian and Native American media, languages, political and cultural sovereignties, health needs, arts, and community relations are central issues which NAEN seeks to address through multimedia; NAEN offers an open invitation for anyone to participate in a NAEN meeting at the Conference. On the agenda are issues of future programming content, funding, and access to the webcast.

Hinton, Cheryl: Tribal Museums

What are some of the ways to institute and sustain a tribal museum? Who is the audience? What are some of the unique needs in the tribal community? Assisting tribal members with the preservation of the commuity's heritage is the primary mission of the tribal museum. Assisting members with their cultural education goals is also an important aspect of the museum today. what are the relationships that can be developed in the larger community? It is important to partner with local educational and other public education programs to help them teach about California Indian cultures as mandated by state curriculum, federal and state grants, and other needs. It also creates a larger support base for the museum's own programs. To meet these needs, the Barona Museum has implemented interpretive exhibits, educational programs (including culture classes for the tribal charter school and language classes for the tribe), events and activities for tribal members and the public, and partnerships with universities, colleges and other educational/ museum/ history/ park agency institutions in the larger community sphere. Cheryl Hinton has been the director of Barona Cultural Center and Museum for four years for the Barona Band of Mission Indians in Lakeside (San Diego county) and also helped start the Agua Caliente Cultural Museum in Palm Springs for that group of Cahuilla Indians. She has also served as museum anthropologist and tribal cultural liason for two other non-Indian museums. Her experience includes being a consultant for the two tribes on NAGPRA issues and the NAGPRA officer in the two non-Indian institutions. She has been a museum anthropologist for 15 years in four institutions. She has a Master's Degree in Anthropology from San Diego State University.

Hollimon, Sanda E.: Kashia/Metini/Ross: Native Califronian Ethnicity and Identity in Colonial Russian America.
The cultural construction of identity is influenced by many variables, including gender, age, marital or reproductive status, among othervariables. In this presentation, I explore the roles played by residence location, language, and unilineal kinship, in the formation of ethnic identity among the Kashia Pomo at the time of European contact. How did men from outside Kashia culture adapt to local practices after marrying Kashia women? Was there a matrilineal emphasis among the Kashia that influenced the adaptation of ethnic identity for men "marrying in" to this culture? This exploration attempts to address the role of the probable "wife" of the 19th century individual called "Fort Ross Man," discovered in 1999. Her identity may have been a major factor influencing his ideas of his own ethnicity, which included Native Alaskan and European ancestry

Hoover, Robert: Changing Economy and Demography at Mission San Antonio: A Native California Perspective

Hornbeck, David: Chair From Missions to Casinos: 200 years of Change; Missions and California Indians: A Perspective on Two Hundred years of Change.

Hutt, Deb; Chair Native American Plant Usage, Owner of Native American Products; a reservation-based botanical business handed down from the ancestors; Native American Involvement in Archaeology, Yuki (CASSP)

Jackson, Tom Chair Prespectives on the Past

Johnson, J.: The Early Mission Period:Chumash-Salinan Boundary On California's South Central Coast.
We report on the social and linguistic geography of coastal Salinan and Northern Chumash communities, from Point Lopez south to San Luis Obispo Bay, as they existed during the Early Mission Period from 1771 to 1805. We have a general understanding of the locations of the largest coastal rancherías (local communities), from multi-village Quiguilit and Lamaca on the north to independent Chaal, Stajahuayo, Tsetacol, Chmímu, Chotcagua, Chano, Sepjato, and Pismu further south. The language boundary along that coast, however, is a separate and more difficult problem. Few clues are available regarding the language once spoken in the Piedras Blancas and Cambria vicinities, called Playano by early missionaries. We conclude that it is impossible to be sure which of two divergent published boundaries is correct, the Cayucos boundary suggested by A.L. Kroeber (1925) or the Ragged Point boundary proposed by Robert Gibson (1983). We offer the possibility that Playano may have been a relict language, distinct from either Northern Chumash or Salinan.

Johnson, Tina: California Indian Basketweavers Association Preserving the Art of Basket Weaving.

Jones, Laura: Extinction and Invisibility: Scholarly Responsibility and the Revival of Indian Nations in Central California.
The indigenous nations of central California were declared extinct (biologically, culturally, linguistically) by anthropologists near the turn of the nineteenth century. A century later these nations have reemerged on the political scene in highly contested arenas of environmental resources protection, real estate development, and casino gambling. These groups have impressive accomplishments in geneaological and linguistic research, community development and towards legal and political recognition. Their struggles and achievements have however been invisible in much of the scholarly literature. The paper will explore the reasons behind this reticence by scholars to address these issues, and will suggest ways of approaching the problem.

Julienne, Marie: Should Tribes In California Create Tribal Education Codes?

Klasky, Philip: Revitalizing the Storyscapes of Native California.
Since 1998, the Storyscape Project of The Cultural Conservancy has been conducting original ethnographic recordings of stories, songs, and languages of various California Indian culture bearers. We have recorded the Salt Songs of the Southern Paiute people, which reach down into the Mojave Desert region of California and have helped to restore and record translations of the ancient Mojave Creation Songs. We have also restored and repatriated hundreds of legacy recordings from the collection of ethnographer Guy Tyler to dozens of California Indian nations. For the last two years, we have been consulting with the Tribal Digital Village Project of the Southern California Tribal Chairman's Association, and other communities, providing training in audio and video ethnographic recordings so that indigenous communities can record their own culture bearers. We will present on lessons learned from these recording and training sessions and explore ways to overcome barriers to cultural revitalization.

LaMay, Julie Panel Discussion on California Indian Education and Larry Sunderland

Landsman, David: How Can the NOAA Community Based Restoration Program work with California Tribes to Implement Habitat Restoration Projects.
The National Oceanic and Atmospheric Administration (NOAA) Community-based Restoration Program provides grants to community-based groups, including tribes, for on-the-ground habitat restoration, environmental education and outreach. These grants are distributed through a variety of partnerships and programs.
The CRP applies a grass-roots approach to restoration by actively engaging communities in on-the-ground restoration of fishery habitats around the nation. The CRP is focused on restoring habitat for NOAA trust resources (anadromous, estuarine and marine species) and improving the environmental quality of local communities.The CRP wishes to engage the California Indian community in a conversation that will identify the overlap between CRP funding resources and California Indian natural resource needs, with the goal of bringing CRP funding resources to the California Indian community. Our website, with a bit more information, is:http://www.nmfs.noaa.gov/habitat/restoration/projects_programs/crp/index.html

Larson, Carol: Chair Storytelling; California Indian Storytelling

Laverty, Philip: Anthropologically Constructed "Tribes" and Previously Acknowledged Historic Communities: The Monterey Band, J.P. Harrington's Social Data, and the Federal Acknow-ledgement Case of the Ohlone /Costanoan-Esselen Nation.
The Ohlone/Costanoan-Esselen Nation (OCEN) of Monterey County is in an advanced stage of the Federal Acknowledgment Process. Their cumbersome administrative name points to the politics and problematic character of "tribal" nomenclature created by earlier official anthropological knowledge. Extensive genealogical documentation has established members' direct ancestry to around twelve core villages drawn into missions San Carlos and Soledad and later deemed either Costanoan or Esselen by anthropologists. Ceremonial and economic networks, intermarriage, and bilingualism integrated these precontact villages and fostered linguistic conjunctures between the two languages. The crucible of missionization and legacy of demographic collapse furthered the amalgamation of the community that reestablished itself on several key rancherías after secularization. The community, which referred to itself as CarmeleÒos, was acknowledged by the federal government as the Monterey Band from 1905 until 1923. J. P. Harrington's field notes are an indispensable resource in the reconstruction of the Monterey Band community.

Leventhal, Alan, Chair? Unrecognized Tribes; The Quest for Federal Recongnition and Restoration of Recognized Status: The Muwekma Ohlone tribe of the San Francisco Bay as a Test Case under 25 CFR 83.3

Locklear, Linda: Co-chair Native American Education Network Meeting.
Native American Educational Network (NAEN) Action Committee Meeting: Open to Everyone: Native American Education Network's primary goal is to empower Native American related media technologies through weekly webcast and satellite-cast programming. California Indian and Native American media, languages, political and cultural sovereignties, health needs, arts, and community relations are central issues which NAEN seeks to address through multimedia; NAEN offers an open invitation for anyone to participate in a NAEN meeting at the Conference. On the agenda are issues of future programming content, funding, and access to the webcast.To add to the agenda or attain more information, please contact NAEN coordinator, at gestrada@palomar.edu or (760) 809-3780; or the NAEN Chair, Professor Linda Locklear, at llocklear@palomar.edu or (760) 744-1150, 2426.

Lopez, Val: How to Run a Tribe Without Federal Recoginition

Luna-Costillas, Quirina: It Takes a Whole Community to Revive Language and Culture

Maloney, Patrick, J.: The California Indians and the courts: A Legal View of Current Land and Water Issues.

McCovey, Kathy, Native American Involvement in Archaeology, Karuk, Arch. USFS

Milliken, Randy: The Early Mission Period:Chumash-Salinan Boundary On California's South Central Coast.
We report on the social and linguistic geography of coastal Salinan and Northern Chumash communities, from Point Lopez south to San Luis Obispo Bay, as they existed during the Early Mission Period from 1771 to 1805. We have a general understanding of the locations of the largest coastal rancherías (local communities), from multi-village Quiguilit and Lamaca on the north to independent Chaal, Stajahuayo, Tsetacol, Chmimu, Chotcagua, Chano, Sepjato, and Pismu further south. The language boundary along that coast, however, is a separate and more difficult problem. Few clues are available regarding the language once spoken in the Piedras Blancas and Cambria vicinities, called Playano by early missionaries. We conclude that it is impossible to be sure which of two divergent published boundaries is correct, the Cayucos boundary suggested by A.L. Kroeber (1925) or the Ragged Point boundary proposed by Robert Gibson (1983). We offer the possibility that Playano may have been a relict language, distinct from either Northern Chumash or Salinan.

Mills, Tom: The Obsidian Trail.
A half-hour documentary on the prehistory of the Owens Valley region of California, as seen through the eyes of archaeologists, scholars, and Native Americans. The story is told through a montage of interviews, cutaways, animations, dramatizations, and off-camera narratives. Archaeologist have been working in Owens Valley and surrounding region for over 50 years, trying to piece together the lifeways of its earliest inhabitants. This video helps to reveal the dynamic history of the inhabitants of the Owens Valley over the last 12,000 years.
This video was produced as part of the on-going effort to bring awareness, through Caltrans' Public Outreach and Native American Coordination programs, of the cultural resources work and research Caltrans is providing here in the Inyo-Mono Region.

Morley, Susan:The Cultural and Political Revitalization of Esselen Nation: A Previously Federally Recognized Tribe.
Ohlone/Costanoan-Esselen Nation (OCEN) was Federally Recognized under the Congressional Appropriations Act of 1906 for homeless and landless Indian bands. Research conducted by Allogan Slagle, the BIA's Branch of Acknowledgment and Research, and tribal consultants demonstrates that the direct ancestors of over 450 OCEN tribal members comprised the historic Monterey Band. OCEN has a long standing vision of a cultural center on land dedicated to OCEN on the former Fort Ord, containing classrooms and outdoor indigenous structures dedicated to teaching California Indian Heritage as part of its revitalization. OCEN seeks to reaffirm its previously Recognized tribal status despite opposition by local agencies, archaeologists, and other individual Native Americans who work to exclude and disenfranchise OCEN for differing political reasons. This paper will provide an overview of the challenges to tribal identity and revitalization from the perspective of the Tribal chair of OCEN and a consulting tribal archaeologist/anthropologist.

Mower, Ivadell: Unregognized Tribes of the Central Valley of California

Murley, Daniel: Visual Imagery in Museum Exhibits
In museum exhibits in many countries, there are representations of indigenous cultures who were contacted and impacted by Imperial Russia's expansion into North America. These representations depict varying degrees of accuracy, detail, and Eurocentric bias. In this paper I will examine and consider the visual imagery concerning some of these Native North American groups contacted by the Russians, the British (particularly, Capt. James Cook), and other early contact artists, ethnographers and ethnohistorians. Also addressed will be the presentation of this imagery to public audiences in publications, exhibits and museum displays.

Myers, Larry: PANEL: California Tribal Programs in Heritage Reasource Management, Pomo.
First appointed in 1987 by Governor Deukmejian, Larry Myers (Pomo) serves as the Executive Secretary of the Native American Heritage Commission (NAHC). During his tenure at NAHC, Mr. Myers has watched eight governors come to office, repatriation laws be enacted at the Federal and State levels, the continued snail-like pace of California Tribal re-recognition efforts move through the BIA, Native peoples finding common ground with cultural resource management professionals, and the emergence of Tribal Gaming that has elevated the visibility and political clout of California Indians. He has worked under widely fluctuating budgets with ever growing demands for California Indian advocacy, supported by a small but dedicated staff and the steadfast advice of long-time Commissioners the likes of Katherine Siva Saubel and Bill Mungary, among others. Mr. Myers will provide an update on current issues and legislation (e.g., Senate Bill 18). He asks the audience to come prepared to share their questions and comments about how the NAHC can best serve the needs of the California Indian community and meet the goals and objectives of its Strategic Plan posted on the website www.nahc.ca.gov

Nealand, Daniel: Chair Genealogy for Today; Finding Records of Early 20th Century Federal Contacts with Non-Reservation California Tribal Groups (at the National Archives Pacific Region-San Francisco)
This presentation will focus on the largely unknown history of, and regional National Archives records relating to, initial Bureau of Indian Affairs Indian Agent/official contacts, mainly in the early 1900s, with many small tribal groups situated on what today are known as California "Rancherias." Some of the most important were made, surprisingly, by a "Special Indian Agent" coming hundreds of miles "over the hills" from Nevada. Relevant historical Federal records at the National Archives Pacific Region-San Francisco are today researched very actively by many small tribal groups and individuals; but this presentation looks toward the many others who may still need to know of such regional National Archives records resources, open for public and tribal research. Federal documentation relating to early BIA interaction with the small groups/rancherias serves today as critical historical and legal evidence for those interested in (1) studying and compiling tribal history and (2) gaining Federal recognition for tribal groups of their sovereign tribal status. The archives also has historical resources (3) relevant to prospective individual tribal enrollees. The presentation will feature audiovisuals of selected sample documents and photographs.

Nelson, Melissa: Revitalizing the Storyscapes of Native California.
Since 1998, the Storyscape Project of The Cultural Conservancy has been conducting original ethnographic recordings of stories, songs, and languages of various California Indian culture bearers. We have recorded the Salt Songs of the Southern Paiute people, which reach down into the Mojave Desert region of California and have helped to restore and record translations of the ancient Mojave Creation Songs. We have also restored and repatriated hundreds of legacy recordings from the collection of ethnographer Guy Tyler to dozens of California Indian nations. For the last two years, we have been consulting with the Tribal Digital Village Project of the Southern California Tribal Chairman's Association, and other communities, providing training in audio and video ethnographic recordings so that indigenous communities can record their own culture bearers. We will present on lessons learned from these recording and training sessions and explore ways to overcome barriers to cultural revitalization.

Ochoa, Marica: Making Health Sacred: The native American AIDS Project's HIV and Community Awareness Campaign.
This presentation discusses the development of health education materials for three different target groups within the Native American AIDS Project (NAAP) in San Francisco. We will cover how we worked together to make three health education pieces for NAAP's urban Indian community, including general, two-spirit and youth audiences. We decided to follow a different path than the usual "Social Marketing" model, which included ethnographic observation of NAAP's prevention activities, creative focus groups to generate images and ideas, and attention to the kinds of symbolic qualities needed to make effective messages that build community and identity.

Ortiz, Bev: Chair History of Government and California Indians; Casino Backlash, Tribal Sovereignty, Economic Development and Non-Indian Community .

Osuna, Annette: Co-chair Native American Education Network Meeting. Native American Educational Network (NAEN) Action Committee Meeting: Open to Everyone:
Native American Education Network's primary goal is to empower Native American related media technologies through weekly webcast and satellite-cast programming. California Indian and Native American media, languages, political and cultural sovereignties, health needs, arts, and community relations are central issues which NAEN seeks to address through multimedia; NAEN offers an open invitation for anyone to participate in a NAEN meeting at the Conference. On the agenda are issues of future programming content, funding, and access to the webcast.

Prado, Mary, Wailaki, Teacher at Coyote Valley Rancheria: A Weaver's Perspective, with basketry display.

Parish, Otis: Native American Involvement in Archaeology, Kashaya Pomo, UC Hearst Museum

Patterson, Sarah: Making Health Sacred: The native American AIDS Project's HIV and Community Awareness Campaign

Phillips, George: The Rise and Fall of the Tejon Reservation, 1853 – 1864

Roberts, Diana: Slide show with live music on Bay Area native uses of plants.

Robin, Lois: Chair Visual and Language: Rumme: Sound Motion and Granite Bed – Three Videos of the Pajaro River Watershed.

Rosales, Rudy, The Cultural and Political Revitalization of Esselen Nation: A Previously Federally Recognized Tribe.
Ohlone/Costanoan-Esselen Nation (OCEN) was Federally Recognized under the Congressional Appropriations Act of 1906 for homeless and landless Indian bands. Research conducted by Allogan Slagle, the BIA's Branch of Acknowledgment and Research, and tribal consultants demonstrates that the direct ancestors of over 450 OCEN tribal members comprised the historic Monterey Band. OCEN has a long standing vision of a cultural center on land dedicated to OCEN on the former Fort Ord, containing classrooms and outdoor indigenous structures dedicated to teaching California Indian Heritage as part of its revitalization. OCEN seeks to reaffirm its previously Recognized tribal status despite opposition by local agencies, archaeologists, and other individual Native Americans who work to exclude and disenfranchise OCEN for differing political reasons. This paper will provide an overview of the challenges to tribal identity and revitalization from the perspective of the Tribal chair of OCEN and a consulting tribal archaeologist/anthropologist.

Ross, Jacquelyn, California Indian Basketweavers Association: Resource Protection; common issues basketweavers face worldwide.

Ross, Lorello: Casino Backlash

Ross, Yana: Casino Backlash

Sandy, Bill, Yosemite Miwok Councilperson: Native perspective of Traditional Walk.

Sandy, Rose: Navajo and Coastal Native Relationship in Traditional Perspective.
I will be comparing the California Indian of San Diego(Ignelseco?) and the Navajo Indian sandpainting; their oral tradition relationship and the interpretation of various symbols. Those that need to view my web: http://groups.msn.com/thelakevalleyfamily A staff from Navajo Research Associates will be doing the essential presentation of the subject. The subject is recommend for people in the field of anthropology-social/physical sciences; archaeology, ethnology, cultures, philosophy and related disciplines

Sandy, Tony: Yosemite Miwok Councilperson: Native perspective of Traditional Walk.

Sayers, Anne Marie

Schneider, Khal: Indian Country Redivivus: Land Purchases, Civil Rights and Indian Community in Mendocino, Lake & Sonoma Counties, 1905-1930.
Federal land purchases in the early twentieth century gave landless California Indian communities, some existing off reservations since the 1860s, the imprimatur of federal trust land and brought an apparent "normalization" of relations with the United States. Yet as special purchasing agent C.E. Kelsey wrote in 1904," "exact information regarding the status of Indians in California does not exist" and despite the federal purchases, the legal status of these rancherias remained vague. This paper examines the history of northern California Indian communities in the period when California" "Indian Country" was remade; by the federal purchases, and by Indians whose actions in local courts, schools, and economies challenged any notion that Indian experience was necessarily constrained by inadequate federal Indian policy. Such remaking necessarily involved statewide and national discussions of the rights of California Indians that have implications for present relations between Indians, their neighbors and federal and local governments.

Schneider, Tsim: Photographic Representation and the Role of Archaelolgy in the North San Francisco Bay Area.
The Federated Indians of Graton Rancheria use archival photographs of archaeological sites located in the north San Francisco Bay to reestablish claims to ancestral territories. The stories and memories generated by the photographs solidify relationships within the community and strengthen ties to the Marin and southern Sonoma landscape. In contrast, the use of photography by archaeologists objectified the existence and historical development of the Coast Miwok and Southern Pomo. This paper argues that "authentic" illustrations of the Coast Miwok created by early visitors to the Marin and southern Sonoma coast, anthropologi-

cal paradigms, and persistent exclusionary methods of archaeology have reinforced the belief that the Coast Miwok and Southern Pomo no longer exist. It further argues that photographs illuminate the extant relationship between Native American descendent communities and the cultural landscapes that they inhabit, and provide greater insight regarding specific archaeological sites and the histories attached to them.

Seidner, Cheryl, Chairwoman, Table Bluff Reservation-Wiyot Tribe: PANEL:California Tribal Programs in Heritage Reasource Management.

In September 2000, the Table Bluff Reservation-Wiyot Tribe purchased a 1.5-acre parcel of land on the site of the historic village of Tuluwat located on Indian Island in Humboldt Bay, California. The members of Table Bluff Reservation are direct descendants of those who inhabited Indian Island for over a millennium. They now seek to re-establish their cultural connection to the island by restoring and preserving its cultural and natural heritage, recreating this connection by once again using this property as a ceremonial dance and community gathering place. It is also important to the Tribe to halt erosion of a shell midden under and adjacent to their property that contains ancestral artifacts from over 1000 years of human habitation. Also known as the "Gunther Island Site" (CA-HUM-67), its archaeological assemblage formed the basis for defining the Late Prehistoric "Gunther Patten" culture type for northwest California. In 1964, this site was designated a National Historic Landmark (NHL) by the Department of the Interior. Finally, the Tribe is evaluating options for habitat restoration or enhancement of the 60 acres of saltmarsh surrounding the property important for migratory birds along the Pacific Flyway and to marine and anadromous fish. Tribal Chairwoman Cheryl Seidner will talk about the Wiyot Sacred Sites Fund, why it began, where they are, and where they're going from here. Why: Unfortunately, some of our sites are in private ownership. Though there are some in local government stewardship. We focused on the privately owned land first. We raised $106K to purchase 1.5 acres of Indian Island. Where we are today: We continue to fund raise for land acquisition, however, our focus has shifted to land restoration. We are seeking funds to soon build a dance house. Where we go from here: Continue fund raising! There are sacred sites throughout the United States that need to be returned to Tribal Nations. The Wiyot Sacred Sites Fund may someday be the Sacred Sites Fund for all Nations.

Shakrokh, Renee:
Traditional Processing of Red Maids, Calandrinia ciliata.

A large variety of seed plants were used by California Tribes in great abundance as staple foods. Today it is difficult to find some of these plants in large enough quantities to process for traditional use. One plant in particular, *Calandrinia ciliata*, was reportedly used in great quantities by the Numlaki, the Sierra Mewuk and the Luiseno. Pounds of this particular seed were gathered and processed. Today, however, this plant is found sporadically and the seeds are so tiny that it is hard to imagine how it could have been possibly used as a staple. Since it is not being processed today in large amounts, little is know about the specifics of the gathering and cooking process of this plant.The author has discovered a large field of this plant in the Central Valley from which she was able to gather and process several pounds of seed traditionally. This presentation will show one traditional method of gathering, drying, pounding and cooking of this plant with hot rocks in a basket. There is some question, also, as to whether some tribes gathered seeds from this plant using seed beaters and burden baskets. Using these baskets, the author will show the success of the technique in question. (At cultural gatherings today, a number of traditional foods are served such as venison and 'seaweed'. My hope is that
Calandrinia ciliata will someday be found being cooked and served at traditional gatherings as well. Additionally, I am currently working to propagate *Calandrinia* in attempt to make it available to tribes. Hopefully this work will also increase appreciation for the value and importance of protecting culturally important native plants).

Smestad, Greg P.: The Juan Bautista de Anza National Historic Trail and Mission Music, Stories and Native Sounds.

In 1776, Juan Bautista de Anza shepherded colonists, Native American interpreters, escorts and livestock on the first overland colonizing expedition from Sonora, Mexico to the San FranciscoBay. This expedition led to the founding of the Presidio of San Francisco, Mission San Francisco de Asís, the Pueblo of San José and the Mission Santa Clara de Asís. Their epic journey and the route it established are memorialized today by the Juan Bautista de Anza National Historic Trail, the logo of which shows a Native American at Anza's side. Through the National Park Service Challenge Cost Share Program, a unique Anza Trail Guide is being developed that will acknowledge the contributions and heritage of Indians and Californios alike. The basic concept of the project is the combination of a trail guide booklet and an audio CD that provides a sense of what people living then could have heard that we can hear, and preserve, today. About the author: Dr. Smestad is an eighth generation descendant of several members Juan Bautista de Anza expedition of 1775 to 1776, including Apolinario Bernal y Soto, Luis María Peralta, and Juan Salvio Pacheco. Like many Californios he also has several Native American ancestors.

Sonoquie, Monique. M.A. (Chumash,Apache,Zapotec,Yaqui) Coalition to Save Hushakiw
Me' sqiyushpaq kiyt'anuna'n mol mol o q'iwash Coming Together to Care for the Ancestors: Solutions to Greater Protection of Cemeteries and Sacred Sites.

Indigenous people left landless and/or disenfranchised by colonization face further alienation from ancestral homelands when agency officials refuse to acknowledge them in their consultations and decision-making processes. In this presentation we will offer a case study of current consultation practices within a federal agency in the Chumash region and address the weaknesses in preservation legislation as well as a system that leaves non-Federally Recognized communities voiceless. The search for solutions towards the protection of the resting places of ancestors, sacred sites, cultural heritage, and collective histories of Indigenous Peoples will be addressed and discussed.

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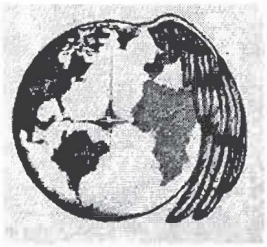

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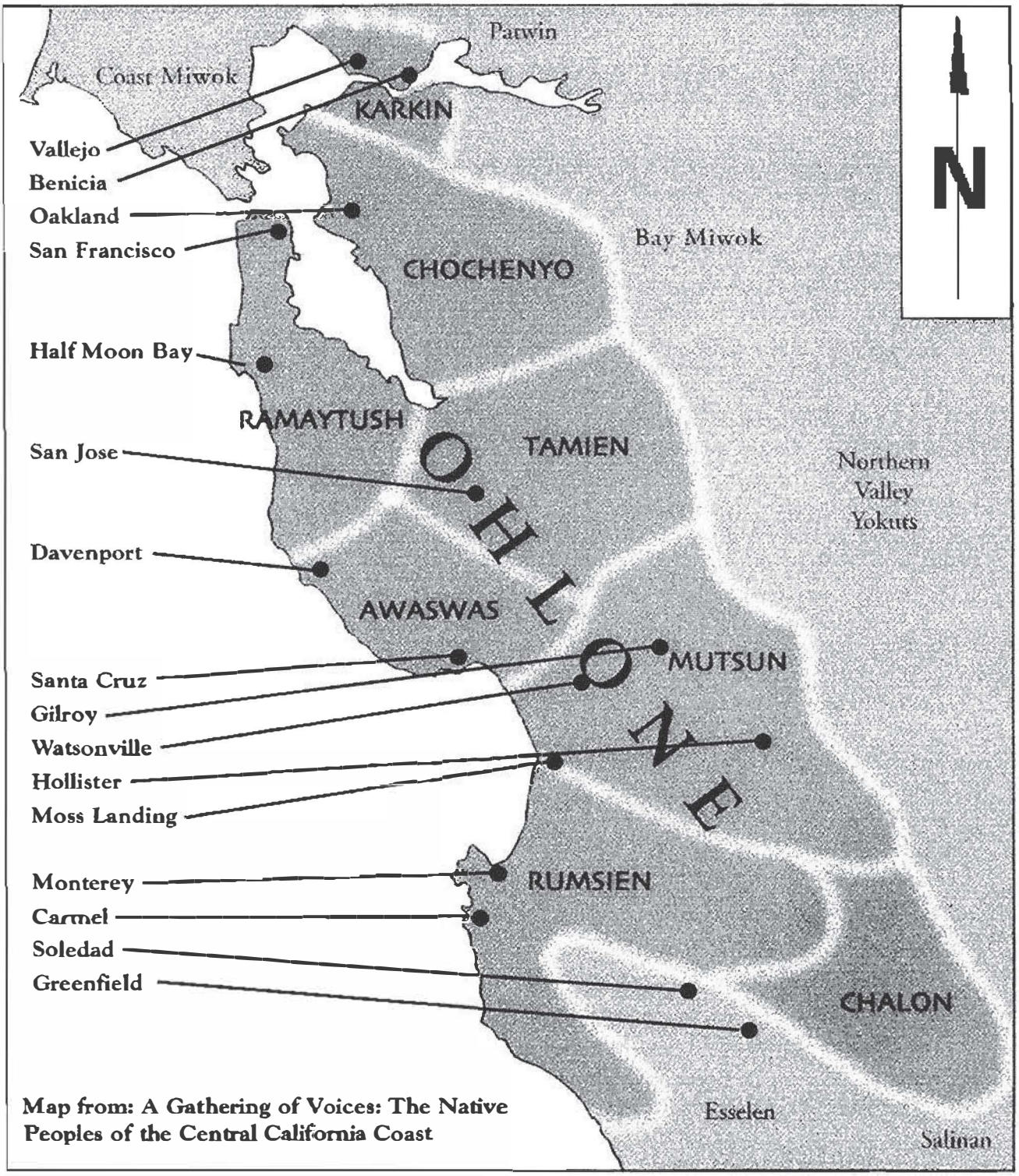
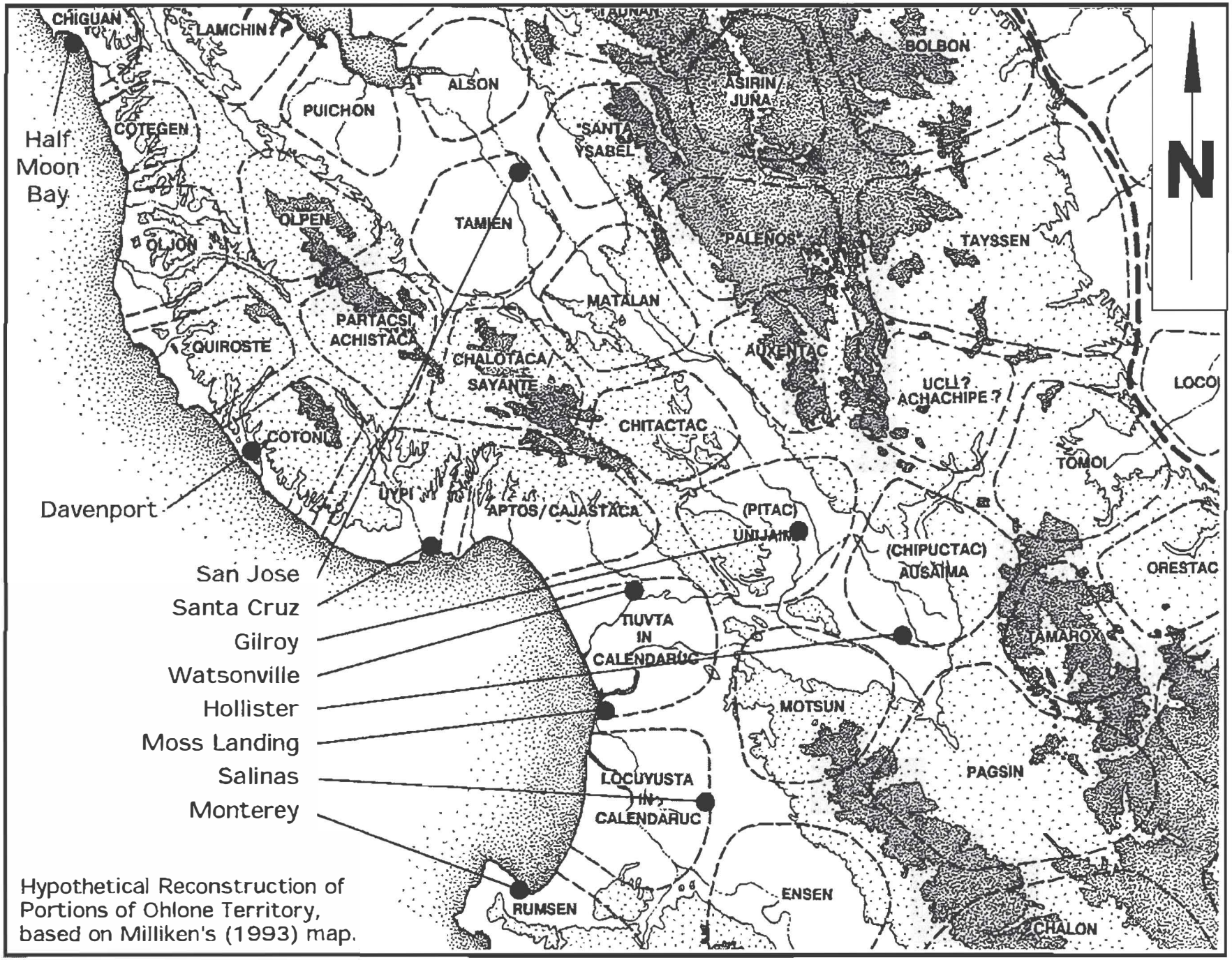


Map from: A Gathering of Voices: The Native Peoples of the Central California Coast

Costanoan vs. Ohlone

Initially, the Spanish referred to all the living peoples living along the coast north of Monterey as "costeños," meaning literally "people of the coast." Later the term was anglicized to "Costanoan" and used by linguists to identify the people living in the San Francisco and Monterey Bay regions who spoke common languages. Today, most descendants prefer to identify themselves as Ohlone. The term Ohlone may have derived from the native village of Oljon located on the San Mateo coast. However, variations of this term have been found in the mission records and early ethnographic literature, making a single origin uncertain. When Frederick Beechey visited about 1826, he referred to the people inhabiting the seacoast between San Francisco and Monterey as "Olchones." As used today, the terms Costanoan and Ohlone are interchangeable.



Hypothetical Reconstruction of Portions of Ohlone Territory, based on Milliken's (1993) map.

Acknowledgements

Thank you to all those persons who helped with the 18th California Indian Conference!

Special Thanks to Previous CIC Organizer's for sharing their experiences

2002 Palomar College, -CSU Sacramento, 2000 Caffey College, 1999 Cuesta College, and of course, Lee Davis from San Francisco State University, for instructions and out-line on how to do such a conference!

My deep appreciation to Jakki Kehl, *Mutsun Ohlone,* and others whose work has made this conference financially possible.

Planning Committee

Members, officially or not, who contributed ideas, support, and enthusiasm at different points in the long process: John Alger, *Salinan,* Gary Breschini, Noah Bonham-Brindell, Greg Castro, *Salinan,* Joel Coppa, Valerie Chase, Stephanie Cimino, Quirnia Luna-Costillas, *Mutsun Ohlone,* Olga Diaz, Mike Duran, Julie Olsen Edwards, Rebekah Edwards, Janet Eidsness, Bob Franks, Donna Gillete, Glen Gorham, Diane Gifford-Gonzales, Cari Herthe, *Esselen,* Charlie Higuera, *Amah Mutsun,* Mark Hylekma, Dawn Johnson, Joyce Johns, Jakki Kehl , *Mutsun Ohlone,* Philip Laverty, Malcolm Margolin, Kathy Martinez, *Pitt River,* Rachel Mayo, John Mello, Ruben Mendoza, Larry Meyers, *Pomo,* Paul Mondragon, *Amah Mutson,* Darren Montgomery, Liz O'Neal, Joe Nugent, Patrick Orozco, *Pajaro Ohlone,* Beverly Ortiz, Rock Pfotenhauer, Rosie Rameriz, *Chumash,* Lois Robin, Rhonda Rodriquez, Rudy Rosales, *Esselen,* Sam Saurez, Anne Marie Sayers, *Ohlone,* Charlotte Simpson-Smith, Chuck Smith, Dale Skillacorn, Barbara Sonneshine, Chuck Striplen, *Ohlone,* Cathy Summa, and Linda Yamane, *Rumsien Ohlone.*

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Jakki Kehl, *Mutsun Ohlone,* Linda Yamane, *Rumsien Ohlone,* Carol Bachmann, *Mutsun Ohlone,* Lydia Bojorques, *Rumsien Ohlone,* Barona Museum and Cultural Center, , Deb Hutt, *Yuki,* JB Kingery/ ,Eva Salazar, *Kumeyaay* Rosemary Castillo, Hey Day Press, Joe and Joan Denys, *Esselen,* Kathy Martinez, *Pitt River,* Mutsun Language Fd., Mike Chapman, Cari Herthall, *Esellen,* Ann-Marie Sayers, *Ohlone,* Carl Begay- Montgomery, Lillian Jackson, California Indian Basketry Association(CIBA), Coyote Press, Melanie Davis, Santa Cruz Archaeological Society, George Phillips, Greg Smested, Bridget Wilson, Rob and Julie Edwards, N & A Rodriquez, Roaring Camp Railroads, Creative Memories, Boardwalk of Santa Cruz, Sanctuary Cruises, Nob Hill Grocers, Seabright Brewery, Local Longboards, Nickelodeon theaters, Samta Cruz, Monterey Bay Kayaks, Santa Cruz Natural History Museum, Martinelli's Apple, Nirvina Candles, M. Bertoni, Target, Alta Mira Press, Herb Puffer of Pacific Western Traders, Oakland Museum, Beverly Ortiz, Kinkos of Capitola, East Bay Parks, Holy Bowls, News from Native California, The Basket Tree, Thompson-Wadsworth Publishers and Janet Eidsness

For the two Ohlone maps in this program, we thank Randy Milliken, Jakki Kehl, and Linda Yamane and Gary Breschini who added in modern "villages".

An Ohlone exhibit has been created outside the Vender area by Linda Yamane, (Rumsien Ohlone) who will be demonstrating basketry weaving intermittently on both Friday and Saturday.

Thanks to Larry Meyers, Pomo, Native American Heritage Commission for arranging for the "California Seals" exhibit and especially to John Mello of the State Parks for mounting the display and arranging the beautiful Basket photos from the San Francisco Airport Museum.