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Appendix I

Glossary For purposes of this Study

GLOSSARY

For purposes of this study

- Big Time: Traditional California gathering to celebrate acorn harvest.
- California Indians: Tribal people of California tribal affiliation.
- California Indian Museum: Central museum facility
- California Indian Museum System: -
A system made up of a central facility, linked to local museums by a network of communications, facilities, a people.
- Department: For the purposes of this report, Department refers to the California Department of Parks and Recreation.
- Indigenous : Referring to local groups whose tribal affiliation is in California. Indigenous is capitalized in the same way Negro is capitalized, since many Indigenous people do not feel comfortable with the name Indian (this country is not India), nor Native American or Native Californian (since both America and California are foreign names).
- Local Museum: Local Indian museums would be staffed facilities that focus on the locality's Indigenous culture and history, and would be members of the California Indian Museum network.
- Native Americans: Tribal people of California & non-California tribal affiliation.
- Networks:
Museum The framework in which the California Indian System is held together, i.e., networks of communication, facilities, and people.
- Volunteers: Including docents, short, and long-term volunteers.

Appendix II

Abbreviations

ABBREVIATIONS

CILC :	California Indian Library Collections Program
CIP :	California Indian Project
CSL :	California State Library
CSU :	California State Universities
DPR :	California Department of Parks and Recreation
ELP :	Environmental Living Program
LAN :	Local Area Network
NAAC :	Native American Advisory Council
NAHC :	Native American Heritage Commission
SDE :	The State Department of Education
UC :	University of California System

Appendix III

Primary Persons Involved in the Study

DPR Study Team

Department of Parks and Recreation

Ross T. Henry	Chief, Planning and Local Assistance
Keith Demetrak	Chief, Office of Interpretive Services
Lon E. Spharler	Manager - State Park System Planning
Nina Gordon	Project Manager - Associate Park and Recreation Specialist - State Park System Planning
William E. Pritchard	Supervisor - Interpretive Planning
Jim Jackson	Senior Architect - Development Division
Marvin Brienens	State Park Interpreter II - Interpretive Planning
Jose Ignacio Rivera	Park & Recreation Specialist - State Park System Planning
Charles Smith	State Park Interpretive Asst. - Interpretive Planning

Native American Advisory Council

Clarence Brown	Chairman
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Native American Heritage Commission

Jeannine Gendar	Principal Assistant
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We wish to thank the following persons for their ideas and suggestions during the preparation of this report:

Native American Heritage Commission:

Staff:

Larry Myers	Executive Secretary
Jeannine Gendar	Principal Assistant
William Johnson	Associate Government Program Analyst

Commissioners:

William Mungary,	Chair
George Brown	
Priscilla Hunter	
Dorothy May Joseph	
Anthony Risling	
Katherine Saubel	
John Sespe	
Cliff Trafzer	

DPR Native American Advisory Council:

Clarence R. Brown,	Chair
Charles Cooke	
Vivian Hallstone	
Sylvia White	

DPR Employees:

Dwight Dutschke
Joanne Ellison
Nancy Evans
Bobby Garcia
Eisie Gillespie-King
Kurt Kraft
Gary Reinoehl
Betty Smart
Pauline Spear
Tom Tanner
Mike Tucker

Others:

James Goldstene
Francis Beeb White
Malcolm Margolin

And the hundreds of persons who have participated in the public meetings, responded to the questionnaire, and have otherwise provided suggestions, information and ideas.

Appendix IV

Public Mailings

**Notice of Public Meetings
Meeting Locations
Questionnaire
Summary of State Indian Museum Planning
State Indian Museum Study - Summary of Public Comments**

(Please Post)

PUBLIC MEETINGS FOR A CALIFORNIA STATE INDIAN MUSEUM

The California Department of Parks and Recreation, in cooperation with Native American will be holding a series of public meetings regarding relocating and expanding the State Indian Museum. (The current State Indian Museum is adjacent to Sutter's Fort State Historic Park in Sacramento). The meetings will be held throughout the state to encourage a diversity of public comments.

The meetings will be conducted by representatives from the Native American Heritage Commission, the Native American Advisory Council, and the California Department of Parks and Recreation.

Meetings will be held in July and August. The meeting schedule is attached.

We want to hear from you. How do you envision a State Indian Museum? What activities should occur in and around the Museum? Your information will be valuable in preparing a conceptual plan for a state-wide Indian Museum. The attached from contains some of the topics we will discuss at the public meetings. Please fill out and return the enclosed *Public Comments* form by August 31st.

A summary of previous community suggestions and the resulting planning by the Department will be available at the meetings. If you would like a copy mailed to you directly, please send in the attached from by August 31st.

For more information contact:

Nina Gordon
Project Manager, State Indian Museum Study
Department of Parks and Recreation
State Park Planning
P.O. Box 942896
Sacramento, Ca. 94296-0001
(916) 322-8710

Map of Public Meeting Locations



1. Alturas
2. Bishop
3. Escondido
4. Eureka (Arcata)
5. North Fork
6. Palm Springs
7. Redding
8. Sacramento
9. San Jose
10. Santa Barbara
11. Ukiah

Public Comments

The following items are a partial list of the topics of discussion at the public meetings. We also welcome your written comments. Fill out the form below and return it by August 31st. Please be as specific as possible. The return address is printed on the back. Use other sheets as necessary.

What would you like to experience at a State Indian Museum?

What Indian events/experiences would you like to see at the museum?

What would you like the public to learn and understand at a State Indian Museum?

What area of involvement do you feel Native Americans should have in a State Indian Museum?

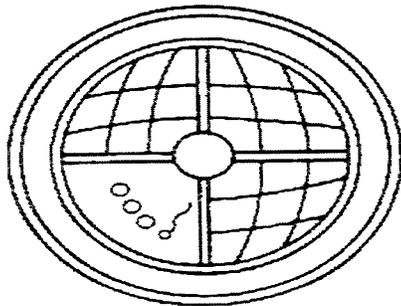
_____ Please send me a summary of the planning documents previously completed by the Department.

Name/Address (optional unless you are requesting the summary).

Summary of the Public Meetings

An overview of the public meetings is presented in this summary. All the meetings have been recorded and the recordings transcribed. A few names appear in the summary, but we were not always able to ascertain who the individuals were. The meetings are presented in the order in which they were held. Each meeting opened with the staff providing a summary of past planning efforts by the Department. The remainder of the meeting was dedicated to public comments. There were a number of similar comments made at the different meetings, although other meetings took on a different focus.

Escondido: Robert Freeman who contributed to the Home of the Wind Museum said in essence, if the Regional Indian Museums can not be operated effectively, he would reserve his support for a State Indian Museum. Mr. Freeman felt the regional Indian museums would provide the Native Californian community the best opportunity for participation and cultural preservation. Mr. Freeman stated some specific problems with the Home of the Wind museum, the current closure of the museum is due to maintenance and staffing problems. The Native American community should run the museum, according to Mr. Freeman, "Indian people do not just want to be involved, we want to run it."



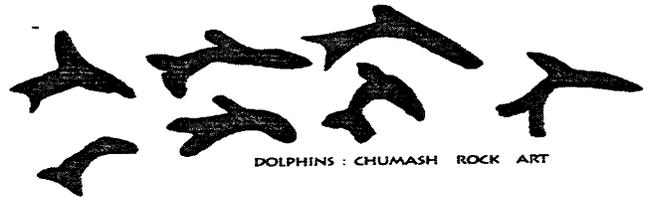
LUISEÑO SAND PAINTING

Cynthia Alvitre, a long-time participant at the Regional Indian Museum at Lake Perris, said her support for a new State Indian Museum would be contingent on the Regional Indian Museum program. She wanted an emphasis on the daily life rather than just the material culture of the Native Californians, and said the State Indian Museum should not detract from the regional Indian museums.

Cliff Trafzer, from the Native American Heritage Commission, supported the Regional Indian Museum program, and suggested against ranger staff "running" the museum. He advocated the more extensive use of local Native Californian resources instead.

Laura Barrett expressed support for a new State Indian Museum to interpret the diversity of the native people of California.

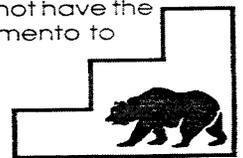
Palm Springs: Katherine Saubel, a member of the Native American Heritage Commission was present, and expressed the need for more accessibility to an Indian museum by Native American people in the



south. She suggested a new facility should be more centralized, such as San Luis Obispo. However, she realized the importance of placing the new facility near a large population center. A representative from the Federal Bureau of Land Management recommended keeping all the regional artifacts in a regional repository.

Richard Milanovich stressed the importance of portraying the history of California in an honest and accurate fashion. He gave an example of Fort Humboldt State Historic Park that told of the mistreatment of Native people by the invading Europeans. Cheryl Jeffery and Dana Prieto said the purpose was to educate, not to illicit guilt. Dana also said that educational programs should target school children, and specifically counter stereotypes.

Santa Barbara: The primary concern of the Native community in the Santa Barbara area was to make sure that "no human remains are displayed." The participants were assured by the department of Parks and Recreation that no human remains will be displayed at any state facility, due to the successful lobbying effort by the Department's Native American Advisory Council. A regional Indian museum concept met with good support and Indian people were concerned that they do not have the resources to go all the way up to Sacramento to



gain access to their cultural resources. It was agreed that supplemental funds should be made available for persons/groups traveling to a state Indian museum from long distances.

Patsy Gomez a Chumash, stressed the need for museums to maintain their ancestral material culture with respect, and emphasize the spiritual value. The museum should benefit the Indian community. She expressed her desire for repatriation of the human remains. Maya Joe, who is Mayan, spoke about the need to be sensitive to Native American perspectives and spiritual values. He felt that the Indian community should play an integral part in planning and operation of the new museum facility, and should receive training so that natives can operate the museum to maintain their cultural resources.

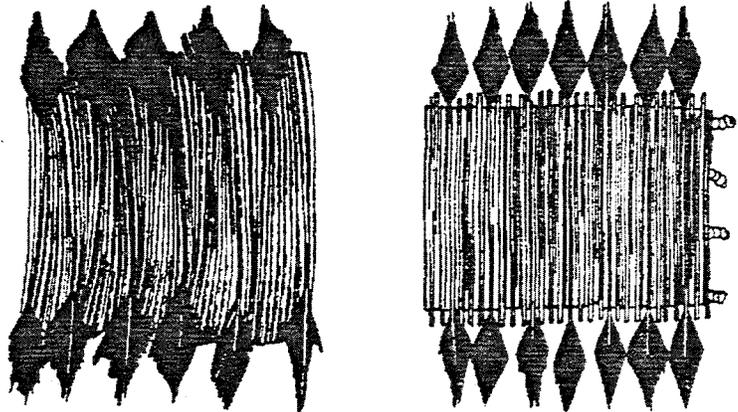
Ernestine McGovran felt that Native American people should operate the museum. She emphasized the need to educate the children, partly through demonstrations in "basketry, art, story telling, ethno-botany/ uses of plants, language, jewelry, and the bringing together of all Indian peoples so we could share with each other."

Sacramento: James Goldstene, Legislative Assistant to Assemblyman Lloyd Connelly, and Field Representative Margaret Sturdevant representing Senator Leroy Greene, expressed their support for a new State Indian Museum. Native American Heritage Commissioner George Brown, suggested locating the museum at the proposed multi-cultural park at Florin Road and encouraged a county-state collaboration. Ledonna Garbani of the Thahmulla Miwok Council was against the idea, feeling that there was enough diversity within the Indigenous Californian people to warrant a separate facility.

There was strong support for a new State Indian Museum with an emphasis on the previously proposed Lake Natoma site. This viewpoint was emphasized by Gary Reinoehl, Jeff Anderson and Joann Ellison-LeFlore from the Friends of the State-wide Indian Museum who were present, with a large support group (Gary Reinoehl was present at all but one of the statewide meetings). Ms. Ellison-LeFlore pointed to numerous DPR publications, including the recent "Ten Point Plan," that reaffirms the department's responsibility for natural and cultural interpretation and resource management. She also feels that Native Californians should have a primary role in directing a new facility.

Other ideas presented included traveling and rotating exhibits and an archival area to house photographs, maps, manuscripts, etc. The need to interpret the diverse nature of the Native Californian people was emphasized. Support was expressed for outdoor activities such as the use of roundhouses, dances, and dedication grounds. The programs should be educational and creative, and should emphasize the needs of children, native and non-native.

Mike Tucker, a DPR curator, felt that the current state collection is not sufficient and that funds should be designated for acquisition of new artifacts in the areas of minimal representation, such as Southern California. He also spoke of the need for top-grade museum expertise in developing a new

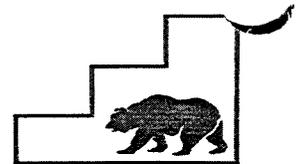


POMO HEADBANDS : KROEBER

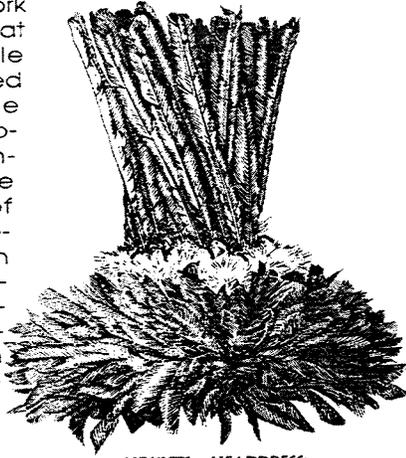
State Indian Museum.

Albert Harrison from the U.C. Davis Chancellor's Office felt that a State Indian Museum juncture with the U.C., would be mutually beneficial in establishing a Native Californian state educational resource center.

Chief Ranger for the National Park Service, Linda Moon Stumpff emphasized the need to accommodate large numbers of visitors, for both indoor and outdoor activities, and mentioned the popularity of cultural gatherings. Drawing from her experience, Ms. Stumpff, recommended an active Native American board that helps determine policies, "a museum advisory committee that could include non-Native Californian representation."



North Fork: The local Mono people were in favor of regional Indian museums, but also wanted support for their existing Sierra Mono Indian Museum, and assistance with their on-going oral history program. They were concerned with the word "museum," suggesting the concept of a cultural center. The North Fork community felt that native people should be involved throughout the planning and operation, recommending that the Department of Parks and Recreation consult with the tribes to produce accurate interpretive material. Preservation of material culture was an issue. Professional and sensitive curatorial staff, more



YOKUTS HEADDRESS:
SMITHSONIAN

training for native and non-native museum staff was suggested as a means to ensure proper handling of sacred items, and the prevention from further deterioration of cultural materials in other museums.

In-house rotating exhibits and traveling exhibits were recommended. The Mono people wanted better access to the the Departments collections and to a new facility. A new state Indian facility should be a living museum which also provides material for research. A room dedicated to famous Native Californians, leaders of the community such as judges, doctors, lawyers, and educators should be included.

The Mono people recommended direct input from spiritual leaders regarding spiritual matters.

Bishop: The people on the eastern side of the Sierra seemed to feel particularly isolated. They felt people were often removing their ethnographic artifacts "over the mountain," and away from the community. That local archaeological and ethnographic collections should be kept near their point of origin.

One of the concerns in Bishop was the issue of displaying religious and sacred items. Some participants preferred the alternative of using replicas.

The need for Native American participation was stressed, from planning to operation. Collaboration with educational institutions, and development of museum training programs was also suggested. As a revenue generating possibility, it was recommended that the museum provide sufficient storage space for contracted curatorial storage.

Education or "re-education" was a topic of discussion. Native Californian cultures must be interpreted honestly, noting the diversity of native cultures, and that the native cultures are still alive and flourishing. Contributions of the Indian people should be provided.

People favored the term "cultural center" which would give the facility a living connotation. A concern was expressed that a "museum" would make Indian people look like scientific subjects.

The meeting participants were in favor of a campground, but questioned the nominal fee. Many saw the charging of a fee to attend a traditional gathering, ceremonial, or ritual as sacrilegious. The meeting participants were concerned over a representative native plant garden, and questioned if a diverse collection of native plants could survive in one area, (a state museum) since throughout California the ecosystems are so different.

Ukiah: Priscilla Hunter from the Native American Heritage Commission stressed that human remains, or associated grave goods should not be displayed. She favored accurate replicas of artifacts, as an educational process for modern Indian people. Ms. Hunter also stressed that the native people are not extinct, and that they look for a place where cultural artifacts, history, and language can be preserved.

Also present was Theresa Staber, a representative for Assemblyman Dan Hauser, who is interested in the museum project.

The grounds for the new facility must be big enough to host the programs proposed and should accommodate special needs, such as fires (which the current State Indian museum cannot). Nancy Bramlett of the U.S. Army Corps of Engineers strongly recommended the separation of the State Indian Museum from a recreation area.

Lorraine Ramsdell-Hokit said she would like to see all of the California Indian cultures represented at the State Indian Museum in an accurate fashion, and that Native people should not be portrayed as savages. She also pointed out the diversity of the native cultures throughout California, and the



diversity of several large tribes, such as the Maidu, Pomo, and others.

Victoria Patterson brought up the point that the Native Californian spiritual culture is very much alive in the contemporary Indian society. She also emphasized the role of schools and education, and the positive/negative impact of schools on Native Americans. A travelling lecture tour, on Native Californians, targeting rural areas, was also proposed.

George Somersall supported the concept of a State Indian Museum, basing his support on the inappropriateness of the present facility, and stressed the role of education at the new facility. Teresa Horn recommended internships in museum management, where Indian people can learn about their culture, while gaining professional training. Carmen Christy of the Yokayo Tribe Native Women's Coalition liked the concept of a State Indian Museum, but recommended that it be on Indian land, so that eventually stewardship would be passed to the Indian people themselves. Ms. Christy wanted an accurate rendition of California Indian history, to include the 18 unratified treaties, abusive anti-Indian legislation, loss of land rights, and the need for heritage preservation.

Eureka: Repatriation was a major issue, and Jack Norton stated the importance of repatriation of ceremonial regalia in addition to human remains. Items should be returned to the appropriate people within a tribe, and only sacred practitioners should handle sacred objects.

The need for accurate and truthful interpretation of Native Californian history was mentioned, that also included the history of genocide. As Mary Risling pointed out, it is important to maintain respect and balance, and not portray Indian people as down-trodden or a remnant race.

The exhibit at Fort Humboldt State Historic Park was cited as a good example of presenting history accurately.

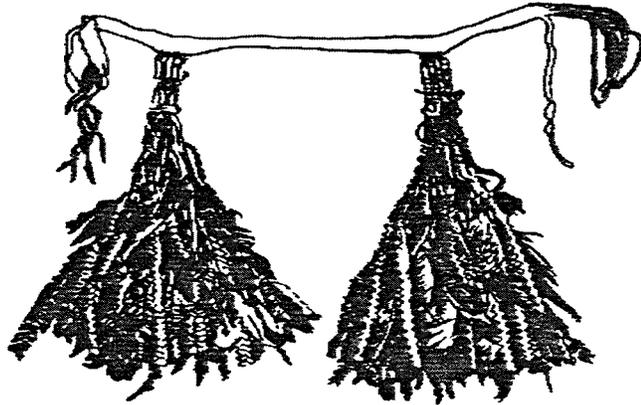
The interpretation of Native Californian tribal diversity is also important in addition to the relationship between native cultures and the environment.

Mr. Weist thought the term "museum" is too "white" for many Indians, and instead, he recommends a facility that goes beyond the traditional "museum," a living museum. In this living museum, the native people can "portray their history, their culture, the way they would like to." He felt it would be hard to accurately interpret the whole state in

one facility. Instead, he recommends that there be three museum, one each for the north, central, and southern parts of the state, with traveling exhibits.

Anthony Risling from the Native American Heritage Commission favored the living museum concept, and felt that Sacramento was a kind of dividing line in the state, making it the most logical place to put a new facility. However, he supported the regional Indian museum concept, pointing in this direction for future growth.

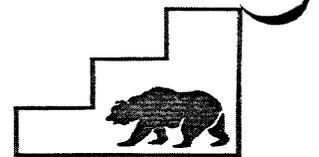
Jan Eidsress was in favor of a central museum in Sacramento, as a way for the state to honor the Native people. Sylvia Stewart White emphasized the need for a "learning museum," and something to "put the pride back in the little children." Scott



CONDOR FEATHERS. WIYOT: KROEBER

and Viola Brooks were in favor of the Regional Indian Museum, but felt that a centralized facility was important, and should emphasize live demonstrations.

Cassandra Hensher, Lena Bowman, and Loren Bommeyn felt that more than one centralized museum was needed, because of the long distances. All favored a strong regional Indian museum element. Grass roots networking was recommended, with as many Native people as possible to do the interpretation, since it is feared that non-Native docents present information "out of context." Lois Risling supported a centralized facility, with "feeder facilities after that." She stressed the need for adequate acreage and the need for access to water.

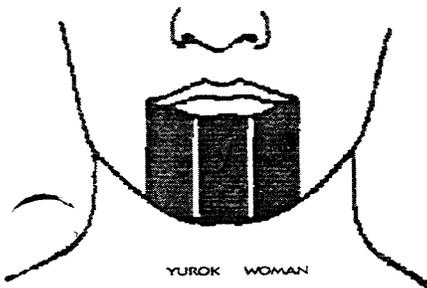


The importance of Indian community involvement at all levels, especially operation, was stressed. Ms. Risling felt that the museum should have a governing board with: 1) policy making power, 2) a make up of at least 3/4 Indians, 3) the ability to act as a liaison with the Indigenous people, because "Indian involvement is the key to the success of this." The programs at the new museum must be determined by the Indian people. There was a strong feeling that confirmation with the elders is crucial.

Many people felt that the most important function of this museum is the educational function, and it should be stress that Native Californians do not possess a "static culture." Jack Norton also felt that teachers training should be offered, and the museum should target the public school system. The educational resources of the new facility must be accessible to children.

Redding: Vivien Hailstone from the Native American Advisory Council recommended that the new facility have a statewide perspective. The new facility should be a living museum, and the Lake Natoma area is the most logical place. Contemporary Native American art should also be collected and exhibited. Jim Ammon recommended rotating exhibits, and taking advantage of traveling exhibits.

Education was emphasized at this meeting with the Department of Education, the role of teaching the educators, and working with school districts was specifically mentioned. An Indian teacher, Genevieve Seely was one of the supporters of education. Teacher education should be a priority, emphasizing "teaching the teachers how to present Indian stories." It was recommended that teaching kits and materials, along with interpretive material, be made available to the local schools. Curatorial training should also be provided.



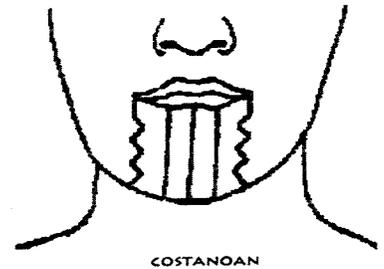
Children should be a primary focus for this new museum. Art materials should be made available, and young peoples' artwork should be exhibited at the museum as well. Presentation or

exhibit of Native American role models was an important issue.

Keith Foster, Director of the Art Center, brought up the fact that the City of Redding is planning a museum park. There is interest in having a regional Indian museum in Redding, with a possible joint effort between the city and state.

Cecilia Silvas recommended an alternative to the word "museum," such as the names "California Cultural Center," and "Cultural History Center" were suggested. She also supported the recommended campground, emphasizing showers. Joey Silvas felt that replicas of funeral or sacred items should be used for interpretive display instead of originals.

Ron Carmello recommended that the spiritual and environmental aspects be emphasized, since the native people were the "first environmentalists."



Aituras: This was a small meeting, and reaffirmed the response received at previous meetings. The living museum was emphasized, as well as support for the campground facilities at the new museum. It was also recommended that a contemporary sports area be added, as a way to host Native American sporting events.

Stella Forrest was supportive of a library and live demonstrations which could include basket weavers, pottery makers, and arrow head making. She also felt that Native participation at all levels was essential

San Jose: There was strong support for the regional Indian museums with hope that one would be placed in the San Francisco Bay Area. It was also recommended that native people be employed at all levels of planning and operations. Though there was no agreement by all native participants on this point, some Native Americans felt that only natives should be involved as docents. Museum training should be provided.

It was hoped that the new museum would become an educational center. Emphasis was placed on working with local school districts, especially in the 4th grade, the time when Californian children



learn about Native Californian people.

It was pointed out that Indian people should be the ones who define the purpose of the new facility. It should be emphasized that the Bay Area Native Californians are not extinct, and illustrate the strength that has gone into their survival.

Summary of Written Comments

The following is a summary of the written comments submitted in response to a questionnaire. People were asked to state what they would like to see in a state Indian museum, and what they would like the public to learn and understand at such a facility. They were also asked for ideas on Indian events/experiences, and for comments on Native American involvement in a state Indian museum. The sentiments are best expressed in peoples' own words, so a number of representative quotes are included. Many of the answers pertained to more than one question, so the responses are grouped by subject.

This summary is a reflection of the written comments. The word "museum" is used to describe the facility for the purposes of this study only, and is not necessarily the name that will be used.

•Subjects to be Addressed in a State Indian Museum

Dynamic, "living" facility

People felt that the facility should be a dynamic area, a place where Indians are directly involved and feel comfortable. It should be a "learning experience center." "Make it a living, breathing people place, not a museum of dead culture." It should not be "a place where artifacts are displayed as objects with no meaning or role." "There is a need to have a place of trust."

Indians are still alive today

A very strong sentiment was expressed by respondents regarding the commonly held belief today that Indians are relics of the past, and are no

longer alive. This belief must be dispelled. This concern can be addressed in the portrayal of an accurate account of history, and in portraying Indians in modern society. People suggested a variety of topics, programs, and activities that would provide this message most of which are mentioned in this summary.

Dispel Stereotypes

It is important that the facility dispel the stereotypes of Native Americans, especially that of Native Americans as "savages." The museum should illustrate the complexity of Native California cultures.

"The museum should help the public... comprehend the vast depth and richness of the Native American culture, which has for so long been relegated to the term **primitive**." "(The public)... should see history without the myths and romance that have so often become substitutes for the facts."

Preserving History

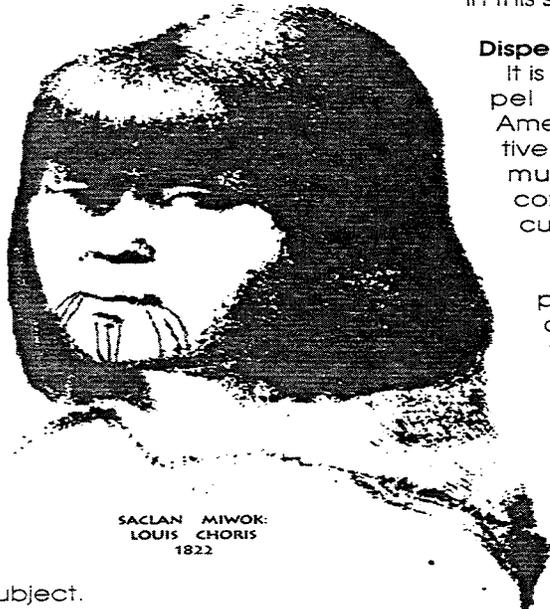
"We need a place to protect our history. Our history dies everyday we do not record the lives of our passing elders." "A feel for the life that was led 100 years ago."

Accurate Portrayal of History

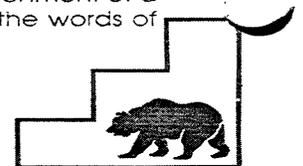
"The public should learn the truth in regards to the history of California Indians." Specific topics mentioned included "the immediate and long term effects of Indian enslavement of the 18th and 19th centuries." The success of Indians in surviving the impact of other cultures was emphasized. "How to understand the past must be a part of our future in order to survive."

Survival of Cultures

The ability of Native American cultures to survive many years of opposition is an important message. "(Education)... about the tribes, efforts to maintain their culture in the face of the encroachment of a successive wave of invaders," were the words of one of the respondents.



SACLAN MIWOK:
LOUIS CHORIS
1822



Diversity

"Respect for and understanding of the diversity of Indian tribes, languages, and cultures" was a subject people strongly felt should be portrayed in a museum. Contrasting and interpreting the native religions of California was also recommended.

Contributions of Native Americans

The majority of respondents felt that the past and present contributions of Native Americans should be highlighted. Contemporary contributions was mentioned as a way of reinforcing the message that Native Americans are still a viable part of society.

"The native peoples contributed a great deal to our state's development/history, have a unique set of values that are worthwhile for others to know, and are still alive today."

There are many ways in which modern society can learn from the practices of Native Americans, including the areas of ecology, spirituality, social interactions, etc.

Living in harmony with nature" was another aspect of Native American cultures which others can learn from.

"Teach them (public) to respect all cultures. Teach them the beauty and richness of the California cultures."



SAN FRANCISCO BAY AREA: LOUIS CHORIS 1822

Local/Regional Museums (note this subject was not addressed in the questionnaire)

A concern was expressed that support for local museums should be addressed.

Indians in Modern Society

It is very important to address Indians in contemporary society. "The traditional Indian mind, how natives see, think, and exist today. We do not, or can we live in the past, and we create and produce in the modern day environment, using contemporary materials."

"Feature modern California Indians that have achieved success in both their own community or in the mixed larger society."

"Show some of the present-day adaptations the Indian is still required to make in order to fit in to the 'white' society of today."

Indian Events/Experiences

Big Time events

Provide for Indian groups to conduct Big Time Events.

Ceremonies

Provide an area for Indian groups to conduct traditional ceremonies.

Demonstrations

Demonstrations of traditional skills, crafts, basketweaving, guided walks, dances, meetings, storytelling, and living history programs were often mentioned.

Various Tribes Portrayed



It was suggested that a tribe be highlighted monthly, and that "hosts/hostesses" from each tribe do demonstrations. These events/portrayals were also mentioned as a way of reinforcing the diversity of cultures, as well as direct Indian involvement in educating the general public and other Indians.

Children's Programs

Many people felt that there should be special events/programs for children, including "games, storytelling, and an environmental living program." "A place for children to teach, learn, and retrieve their background."

Life Cycles

Life cycles should be explained to include marriage, birth, death, ceremonies, "man/womanhood," and childraising.

Displays/Exhibits

Displays and exhibits are an important part of the facility. Dioramas and "hands-on" (interactive)



displays were two types of exhibits mentioned, to include other subjects medias such as films, and ethnographic materials. Literature by California Indian people should be collected and displayed. Contemporary art shows were often mentioned also.

• Other Facilities

A number of persons felt that an arts/crafts store should be included. A bookstore was also mentioned, as well as an amphitheater for Native American performances. A room/hall for lectures, classes, etc. was included in the comments.

• Misc.

"Museum" as Designation

Some persons objected to the name "State Indian Museum." Other suggestions included the California Heritage Museum, California History Center and the Native California Cultural Center.

Emphasis on California Indians

Concentrate on California Indians but show impact of various cultures, including other Native American groups.



CAHUILLA
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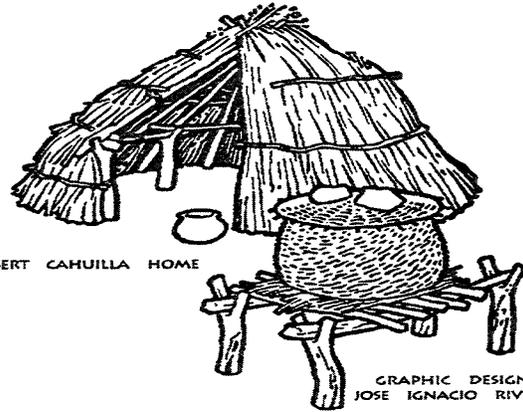
Funding

Money should be available to pay for speakers/ people doing demonstrations, etc.

• Extensive Indian Involvement

Respondents were almost universal in their belief that Indians should be involved extensively in a

museum. The answers ranged from serving in an advising capacity to totally operating the facility. Administrative and curatorial staff were the two areas mentioned most often. Some of the other



DESERT CAHUILLA HOME

GRAPHIC DESIGN:
JOSE IGNACIO RIVERA

specific areas of involvement in the operations mentioned were; curatorial training; teaching and learning of crafts, arts, languages; working as cultural interpreters, curators; and planning and review of exhibits, docents.

In addition to operation of the facility (s), there was also strong sentiment that Indians should be involved in all stages of the project, including continuing with the planning process, design, and construction.

One person responded to the subject of Indian involvement by saying, "If they cannot participate, then we don't need a museum."

"Indian direction is essential for authenticity and effective presentations."

GRAPHIC SOURCES

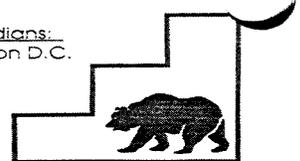
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Appendix V

Consultants' Report

Consultants

Summary

Complete Report
(available upon request)

STATE INDIAN MUSEUM STUDY TEAM CONSULTANTS

Principal Consultants:

LEE DAVIS is the coordinator of the consultant team. She is the founder and Director of the California Indian Project (CIP) at the Lowie Museum of Anthropology at U.C. Berkeley. The CIP is now establishing archives of California Indian materials near to the 150 reservations in the state, with a central archive in Sacramento. She worked as an anthropologist on the Hoopa Reservation for four years. Ms. Davis has a Ph.D. and Masters in Anthropology and is the author of over twenty five publications on Native Americans. She has been a conversant in seven languages.

PAUL APODACA (Navajo/Mexican) is Curator of Folk Art at the Bowers Museum in Santa Ana, California. He is a specialist in the Native American Music and ethnography of Southern California. In 1987 the Smithsonian Institution presented him with the Minority Museums Professional's Award. In 1985 Broken Rainbow, a film which he co-wrote, won the Best Documentary Feature Academy Award.

DON KOUE is a writer, having served for twenty years as the Public Information Officer for U.C. Berkeley's Public Information Office. He co-authored the book GOING HOME, a guide to locating California Indian resources on the Berkeley campus.

DEANNA MARQUART is a Public Policy Consultant. She has extensive experience consulting on issues of public policy with state agencies, such as the California Department of General Services, the California Judicial Council, the California Senate Subcommittee on Aging, and the California State Employees Association.

RALPH MIGUELENA (Hupa/Chilula) is the Director of the Hupa Tribal Museum in northern California. He served on the Hoopa Valley Business Council for six years. He is one of the religious leaders from the central spiritual village of the Hupa people.

OTHER ADVISORS who have provided information to the consultants include:

Tony Andres (Cahuilla) is the Tribal Historian for the Agua Caliente Band of the Cahuilla Tribe.

Lowell Bean is a Professor of Anthropology and Director of the C.E. Smith Museum of Anthropology at the California State University at Hayward. He is the author of dozens of scholarly books and articles on Native California, many of which are the standard reference works. He has worked for thirty years with the Cahuilla and other tribes in southern California.

Burton Benedict is Director of the Lowie Museum of Anthropology at the University of California at Berkeley.

Louise Braunschweiger is the Director of Development at the Lowie Museum of Anthropology at the University of California at Berkeley.

Dave Frederickson is a Professor of Anthropology at the California State University at Sonoma and a distinguished scholar in the archeology of California.

Michael Fox is the Director of the Behring Educational Institute and is currently developing a museum complex in the Danville area. Until recently he was Director of the Heard Museum in Phoenix.

Ron Goode is the Tribal Chairman of the North Fork Mono Tribe and is the Executive Director of the Sierra Mono Museum.

Richard Milanovich (Cahuilla) is the Chairman of the Agua Caliente Band of the Cahuilla Tribe.

Millie Morris (Chemehuevi) is the Director of Museum Development for the Agua Caliente Band of the Cahuilla Tribe.

Katherine Saubel (Cahuilla) is the Director of the Malki Museum on the Morongo Reservation in southern California, the first tribal museum in California. She is an accomplished author and has been a statewide and national leader in issues of Native American education, language and other cultural activities.

William Simmons is a Professor of Anthropology and the Director for the Center for the Teaching and Study of American Cultures at the University of California at Berkeley.

David Warren (Santa Clara Pueblo) is the Associate Director of the National Museum of the American Indian at the Smithsonian Institution.

Richard West (Cheyenne-Arapahoe) is the Director of the National Museum of the American Indian at the Smithsonian Institution.

Consultant's Report- EXECUTIVE SUMMARY

In this report we propose establishing a California Indian Museum system which would include a large Central Museum and a network of independent Regional Museums connected not by governance but by communication and programmatic links. The mission of this system would be to acquire, record, preserve, protect, study, develop, interpret and exhibit information of outstanding importance on the history, cultural heritage and contemporary lifeways of Native California Indian people.

We call this entity the California Indian Museum (CIM) because it is a museum of and about California Indian people, and is not about Indian people from other states. The California Indian Museum system would have one administrative staff, with one director, and with several Associate Directors, one of whom would administer the Regional Museum Network working as a liaison to the many regional museums including tribal museums that could become part of the CIM Regional Museum Network. The Associate Director for Regional Networks would also operate an electronic network tying together all cultural specialists and organizations involved in Native California. (See p. 110 for a CIM organization chart.)

We urge full participation by Native Californians in CIM, from the Museum Board to museum visitors to museum staff. We also recommend that the California Indian Museum manage a Training Program linked to California universities and colleges to create paths where Native California Indian people can obtain the education and skills needed to qualify for museum positions.

To oversee the development of the California Indian Museum, we recommend that a temporary Office of the California Indian Museum (OCIM) be established under the auspices of the Secretary of the Resources Agency for two years. Two civil service-exempt administrators should be appointed to run the OCIM Transition Team that will steer the project through the site location and architectural planning phase and help establish a California Indian Museum administration. We recommend that the Secretary of the Resources Agency appoint a Blue Ribbon Advisory Committee to advise the OCIM staff and to steer the development of CIM from the perspectives of tribal and museum values. (See p. 118 for an OCIM organization chart.)

We recommend that in two years time, the California Indian Museum be formed as a Joint Powers Authority, to formalize its relationship with the state Resources Agency and the Department of Parks and Recreation, and also to maximize its flexibility with respect to administrative operations.

We recommend the construction of a Central Museum of 100,000 square feet, to cost \$42.5 million in development, construction, equipping and operating costs to be built over a seven year timespan.

We also recommend that a non-profit California Indian Museum Foundation be established to conduct a systematic and ongoing fund-raising program to assist with California Indian Museum capital expenses and to support programs throughout the CIM system in the education, preservation, and presentation of California Indian history and culture.

Appendix VI

Hoopa Museum

Description of a (Living) Tribal Museum

A LIVING MUSEUM: THE HUPA TRIBAL MUSEUM (exerpt from the consultants' report)

The Hupa Tribal Museum is an example of the positive effects which proper care of cultural items can produce. The museum in Hoopa Valley near Eureka, is the state's largest tribal museum. It began in the 1970s. For several years the director has been Ralph Miguelena.

The Hoopa Valley Indian Reservation is the largest in population, land and resources of all the California reservations. The Hupa Tribal Museum consists of an exhibit area and an administrative office in the shopping center at Hoopa. The museum has a diverse collection of several thousand objects, including decorative and ceremonial regalia, many of which are family heirlooms. The collection represents much of the Indian wealth of the tribe. Daily visits to the museum can exceed 200. There are always some visitors, for the museum has become a popular tribal gathering spot. People come to town to check for mail, buy groceries and visit the museum.

Two-thirds of the museum collection is owned by tribal families in Hoopa and loaned to the museum. It is important to emphasize that point. These objects are loaned to the museum because the owners trust that the museum, under the direction of Ralph Miguelena, will give their prized ceremonial and heirloom objects the proper care.

Ralph is a ceremonial singer, knowledgable in the ways that ritual objects need to be treated. Through participating in the tribe's spiritual ceremonies and political life, he has earned the trust and respect of members of his tribe and other tribes in the region. As part of his museum outreach program, he has gone on local radio talking about the care ceremonial objects receive at the museum and encouraging tribal members to loan their family objects to the museum.

The museum's relationship with its donors is modeled on the traditional Hupa way in which family regalia and heirlooms are kept together under the care of a family "curator" who maintains the materials in good repair, attends to the spiritual needs of the items, and brings the things out to participate in the dances during ceremonial occasions.

At the museum, tribal regalia and other tribal objects are treated, in the Indian way, as living objects that must be used to maintain their spiritual nature. Items owned by the Hupa Tribal Museum are available to tribal members for use in cultural activities. Loaned items are routinely used by owners for ceremonial activities. Ritual objects, owned or loaned, that are not needed for ceremonies are still taken to the ceremonies by museum staff or by family members so that they can participate by being present, where they see "their people", that is, the other regalia which is brought out for the ceremony.

Ritual objects gain spiritual life by being sung the song of the ceremony while they are being made. This puts spirit into a deerskin, for example, and gives it a spiritual life that must be attended to throughout the life of the object. Even when there are more ritual objects than needed at a particular ceremony, the extra items are taken to the ritual site to hear their song and thus to have their spirit refreshed.

Ritual objects not taken out for ceremonies live in sadness and pain, according to Native American belief. Some Native Americans with strong spiritual sensitivity, walking through Indian collection storage areas in museums where such objects are not spiritually curated, say they can hear the cultural materials crying in sadness.

Although use outside the museum conflicts with standard museum practice, the experience at the Hupa Tribal Museum shows that this is a workable option. Ralph Miguelena reports that in his time as director, every item taken out has been returned. Use risks damage, however and when items are damaged, the museum staff either repairs the damage or retires the item. Cooking baskets for example get burned in the course of their use, and when too weakened by burns they are no longer used in ceremonies.

Wear and repair are a natural part of the life of ceremonial objects. On the other hand, lack of use or display at ceremonial occasions causes real spiritual damage to the objects. The Hupa Tribal Museum practice demonstrates that in dealing with Indian spiritual objects, conservation should and can include use of objects outside the museum for ceremonial purposes.

Appendix VII

Maps of Institutions with California Indian Cultural Material

Map 1	California Indian Territories
Map 2	Federally Recognized California Indian Tribes
Map 3	DPR Museums and Interpretive Centers with California Indian Collections
Map 4	DPR Regional Indian Museums
Map 5	California Tribal Museums
Map 6	California Museums with California Indian collections
Map 7	Tribal Museums in the United States (non-California)
Map 8	Museums with Significant Native American collections in the United States (non-California)
Map 9 A	International Collections with California Indian collections (Europe)
Map 9 B	International Collections with California Indian collections (Pacific)

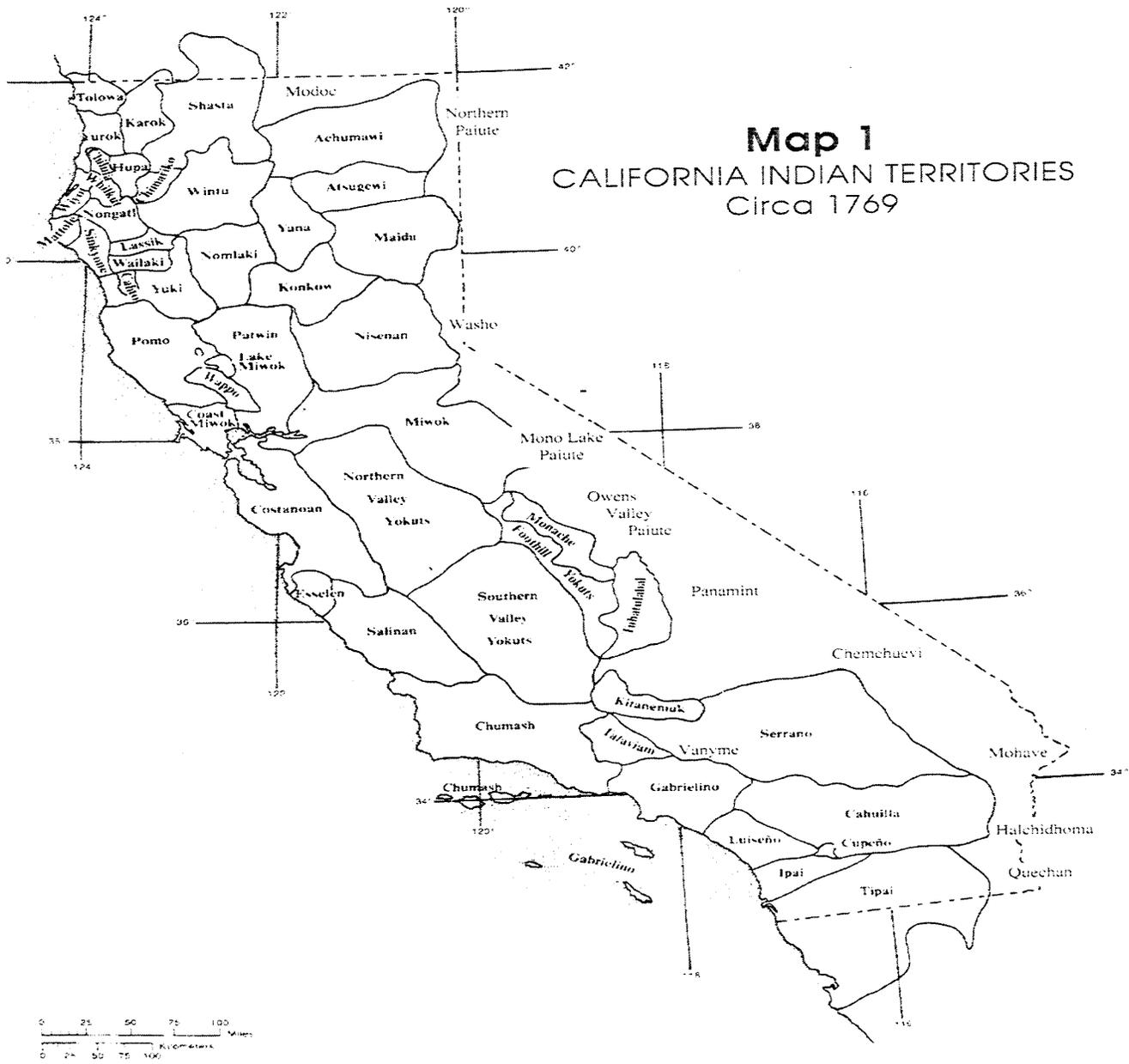
MAPS OF MUSEUMS WITH CALIFORNIA INDIAN CULTURAL MATERIALS

Map 1)	California Indian Territories, Circa 1769.
Map 2)	Federally Recognized California Tribes.
Map 3)	California Department of Parks and Recreation Museums and Interpretive Centers with California Indian Collections.
Map 4)	California Department of Parks and Recreation Regional Indian Museums.
Map 5)	California Tribal Museums.
Map 6)	California Museums with California Indian Collections.
Map 7)	Tribal Museums in the United States (outside of California).
Map 8)	Museums with Significant Native American Collections in the United States (outside of California).
Map 9A)	International Museums with California Indian Collections (Europe)
Map 9B)	International Museums with California Indian Collections (Pacific)

Museums have been collecting California Indian cultural materials for generations. Map 3, Map 4, Map 5 and Map 6 list California museums which specialize in California Indian collections. Map 7 and Map 8 list museums outside of California which specialize in Native American collections not limited to only California Indian cultural materials. On Map 9A and Map 9B list international museums which specialize in Californian Indian cultural materials.

List of Sources for Map Information

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Map 1
CALIFORNIA INDIAN TERRITORIES
 Circa 1769

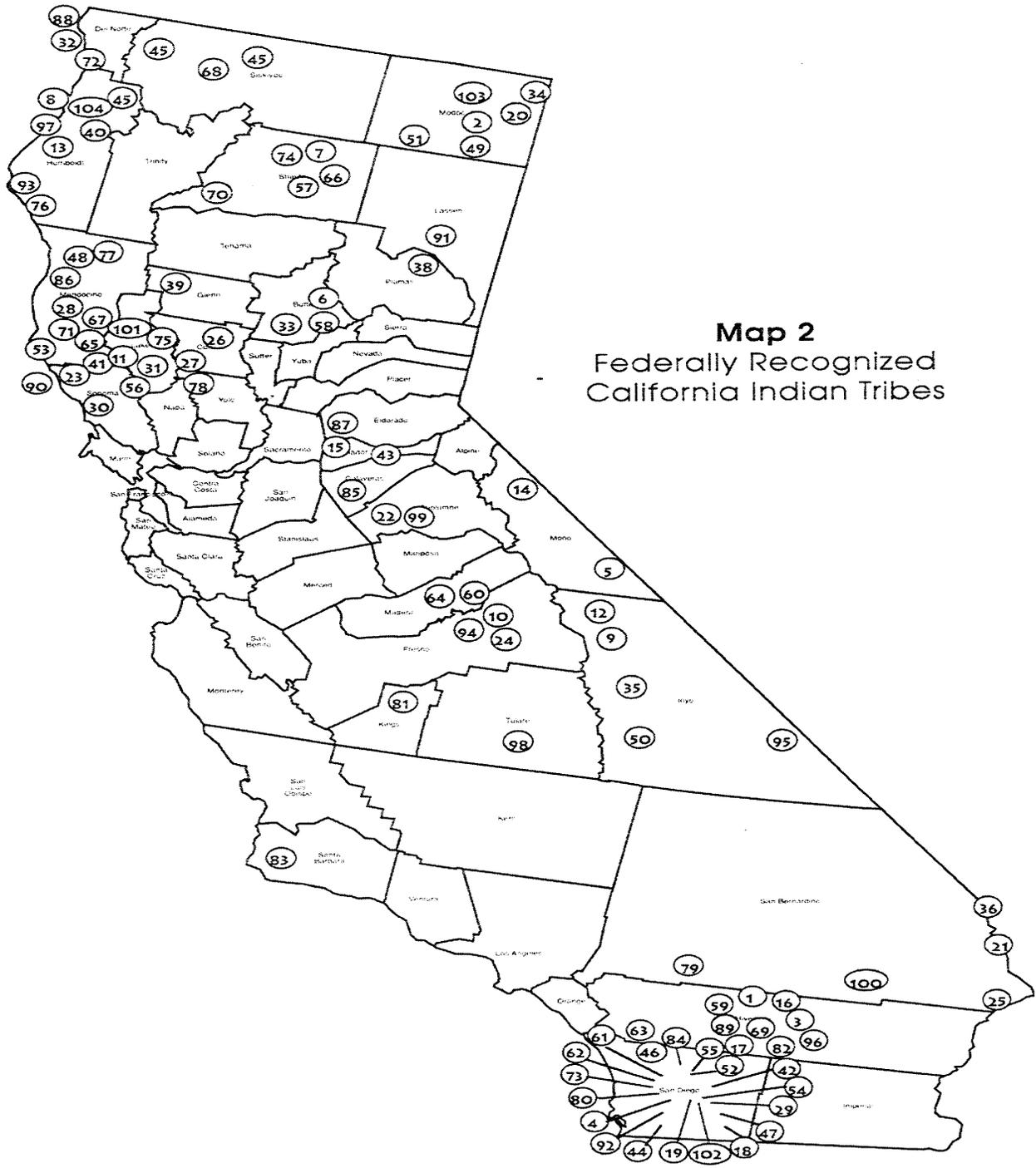
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 Phillips, G.H., The Enduring Struggle, San Francisco, Boyd & Fraser Publishing, 1981.
 Handbook of North American Indians, Vol. 8, California, Washington D.C., Smithsonian Institution, 1978.

Map 2

Federally Recognized California Indian Tribes

- | | | |
|---|----------------------------|----------------------------|
| 1. Agua Caliente | 56. Middletown | 88. Smith River |
| 2. Alturas | 57. Montgomery Creek | 89. Saboba |
| 3. Augustine | 58. Mooretown | 90. Stewarts Valley |
| 4. Barona | 59. Morongo | 91. Susanville |
| 5. Benton-Paiute | 60. North Fork | 92. Sycuan |
| 6. Berry Creek | 61. Pala | 93. Table Bluff |
| 7. Big Bend | 62. Pauma & Yuima | 94. Table Mountain |
| 8. Big Lagoon | 63. Pechanga | 95. Timbisha |
| 9. Big Pine | 64. Picayune | 96. Torres-Martinez |
| 10. Big Sandy | 65. Pinoleville | 97. Trinidad |
| 11. Big Valley | 66. Pit River | 98. Tule River |
| 12. Bishop | 67. Potter | 99. Tuolumne |
| 13. Blue Lake | 68. Quartz Valley | 100. Twenty-Nine Palms |
| 14. Bridgeport | 69. Ramona | 101. Upper Lake |
| 15. Buena Vista | 70. Redding | 102. Viejas |
| 16. Cabazon | 71. Redwood Valley | 103. X-L Ranch (Pit River) |
| 17. Cahuilla | 72. Resighini | 104. Yurok |
| 18. Campo | 73. Rincon | |
| 19. Capitan Grande | 74. Roaring Creek | |
| 20. Cedarville | 75. Robinson | |
| 21. Chemehuevi | 76. Rohnerville | |
| 22. Chicken Ranch | 77. Round Valley | |
| 23. Cloverdale | 78. Rumsey | |
| 24. Cold Springs | 79. San Manuel | |
| 25. Colorado River | 80. San Pasqual | |
| 26. Colusa | 81. Santa Rosa Rancheria | |
| 27. Cortina | 82. Santa Rosa Reservation | |
| 28. Coyote Valley | 83. Santa Ynez | |
| 29. Cuyapaipe | 84. Santa Ysabel | |
| 30. Dry Creek | 85. Sheep Ranch | |
| 31. Elem Indian Colony | 86. Sherwood Valley | |
| 32. Elk Valley | 87. Shingle Springs | |
| 33. Enterprise | | |
| 34. Fort Bidwell | | |
| 35. Fort Independence | | |
| 36. Fort Mojave | | |
| 37. Fort Yuma | | |
| 38. Greenville | | |
| 39. Grindstone Creek | | |
| 40. Hoopa Valley | | |
| 41. Hopland | | |
| 42. Inaja/Cosmit | | |
| 43. Jackson | | |
| 44. Jamul | | |
| 45. Karuk Tribe (Orleans, Yreka,
Happy Camp) | | |
| 46. La Jolla | | |
| 47. La Posta | | |
| 48. Laytonville | | |
| 49. Likely | | |
| 50. Lone Pine | | |
| 51. Lookout | | |
| 52. Los Coyotes | | |
| 53. Manchester/Pt. Arena | | |
| 54. Manzanita | | |
| 55. Mesa Grande | | |

• Source:
1990 Field Directory of the
California Indian Community,
California Department of
Housing and Community
Development.



MAP 3

CALIFORNIA DEPARTMENT OF PARKS AND RECREATION MUSEUMS AND INTERPRETIVE CENTERS WITH CALIFORNIA INDIAN COLLECTIONS

Regional Indian Museums

1. **State Indian Museum**, Sacramento:
Central Valley Regional Indian Museum,
Yana, Southern Valley Yokut, Patevin,
Wintu, Nomlaki.
2. **Chaw Se Indian Grinding Rock SHP**,
Jackson: Eastern Valley, and Sierra
Regional Indian Museum. Maidu,
Nisenan, Konkow, Miwok,
Tubatalabal, Monache, Washo.
3. **Antelope Valley Indian Museum**,
Lancaster: Great Basin Regional
Indian Museum. Kawaiisu, Mono Lake
Paiute, Owens Valley Paiute, Panamint
Shoshone, Kitanemuk.
4. **Home of the Wind Regional Indian
Museum**, Lake Perris SRA: Southern
California Desert Region. Serrano,
Cahuilla, Cupeño, Vanume, Luiseño,
Chemehuevi.

Unit Museums and Interpretive Centers

• Northern Region:

5. Anderson Marsh SHP & Clear Lake SP;
Museum (Pomo)
6. Bidwell Mansion SHP
7. Bothe-Napa SP; Visitor Center
8. Fort Humboldt SHP; Museum
(Northwestern tribes)
9. Fort Ross SHP; Visitor Center (Pomo)
10. Humboldt Redwoods SHP;
Visitor Center
11. Lake Oroville SRA; Visitor Center
(Maidu)
12. Mount Tamalpais SP; Visitor Center
13. Patrick's Point SP; Sumeg Yurok Village
(Yurok)
14. Shasta SP
15. Sonoma SHP

• Central Coast Region:

16. Chumash Painted Cave SHP
(Chumash)
17. H.W. Coe SP; Ridge Museum
18. La Purisima SHP (Chumash)
19. Monterey SHP; Pacific House

20. Morro Bay SP; Museum of Natural
History (Chumash)
21. Point Lobos SR; Whaler's Cabin
(Costanoan/Ohlone)
22. Santa Cruz Mission SHP
(Costanoan/Ohlone)

• Inland Region:

23. Columbia SHP; Knapp Building Museum
(Miwok)
24. Donner Memorial SP; Museum (Washoe)
25. Forth Tejon SHP; Visitor Center (Yokut)
26. Sugar Pine Point SP; Pine Lodge
(Erhman Mansion)

• Southern Region:

27. Anza-Borrego Desert SP; Museum
28. Cuyamaca SP; Museum & Dyer House
29. Malibu Creek SP & Malibu Lagoon SB
30. Old Town San Diego SHP; Seeley Stables
31. Will Rogers SHP; Ranch House.

• Off Highway Motorized Vehicular Recreation

32. Hollister Hills SVRA
(Costanoan/Ohlone mortars and pestles).

SP State Park
SHP State Historic Park
SRA State Recreation Area
SVRA State Vehicle Recreation Area



Map 3
 CALIFORNIA DEPARTMENT OF PARKS AND RECREATION MUSEUMS AND INTERPRETIVE CENTERS WITH CALIFORNIA INDIAN COLLECTIONS

MAP 4

Regional Indian Museums

1. **State Indian Museum**, Sacramento:
Central Valley Regional Indian Museum. Yana, Southern Valley Yokut, Patevin, Wintu, Nomlaki.
2. **Chaw Se Indian Grinding Rock SHP**, Jackson:
Eastern Valley, and Sierra Regional Indian Museum. Maidu, Nisenan, Konkow, Miwok, Tubatalabal, Monache, Washo.
3. **Antelope Valley Indian Museum**, Lancaster:
Great Basin Regional Indian Museum. Kawaiisu, Mono Lake Paiute, Owens Valley Paiute, Panamint Shoshone, Kitanemuk.
4. **Home of the Wind Regional Indian Museum**, Lake Perris SRA:
Southern California Desert Region. Serrano, Cahuilla, Cupeño, Vanume, Luiseño, Chemehuevi.



MAP 5

CALIFORNIA TRIBAL MUSEUMS

1. Colorado River Indian Tribes Museum, Parker, Arizona, 85344.
2. Cupa Cultural Center (& The Museum of Mission San Antonio de Pala), Pala, 92059.
3. Hoopa Tribal Museum, Hoopa, 95546.
4. Lake Mendocino Pomo Cultural Center, Redwood Valley, 95470.
5. Malki Museum, Banning, 92220.
6. Paiute/Shoshone Indian Cultural Museum, Bishop, 93514.
7. Santa Ysabel Mission Museum, Santa Ysabel, 92070.
8. Sierra Mono Museum, North Fork, 93643.



Map 5
CALIFORNIA TRIBAL MUSEUMS

Map 6

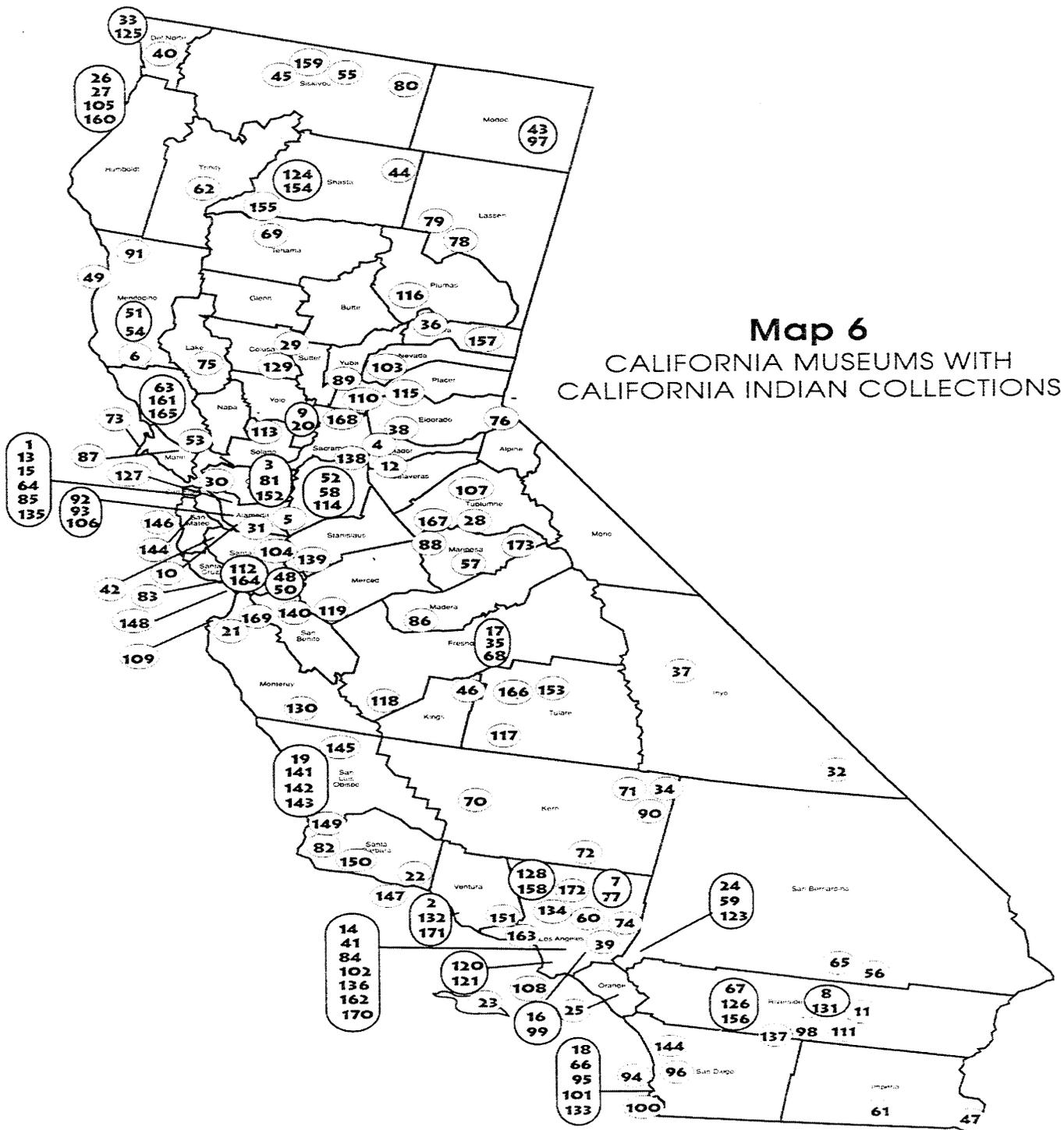
California Museums with California Indian Collections *

1. Adan E. Treganza Anthropology Museum, California State University, San Francisco.
2. Albinger Archaeological Museum, Ventura.
3. Alexander Lindsay Junior Museum, Walnut Creek.
4. Amador County Museum, Jackson.
5. Amador-Livermore Valley Historical Society Museum, Pleasonton.
6. Anderson Valley Historical Museum, Boonville.
7. Antelope Valley Indian Museum, Lancaster.
8. Asistencia de San Gabriel, Redlands.
9. C. Hart Merriam Collection, Anthropology Department, U.C. Davis.
10. C.E. Smith Museum of Anthropology, Cal. State Hayward.
11. Cabot's Old Indian Pueblo Museum, Desert Hot Springs.
12. Calaveras County Museum & Archives, San Andreas.
13. California Academy of Sciences, Hall of Man, San Francisco.
14. California Historical Society, Los Angeles.
15. California Historical Society, San Francisco.
16. California State University, Museum of Anthrpology/ Archaeological Research Facility, Fullerton.
17. California State University, Anthropology Department, Fresno.
18. California State University, Anthropology Department, San Diego.
19. California State University, Social Sciences Department, San Luis Obispo.
20. Carl Gorman Native American Museum, U.C. Davis.
21. Carmel Mission & Gift Shop, Carmel.
22. Carpinteria Valley Historical Society & Museum of History, Carpinteria.
23. Catalina Island Museum, Avalon.
24. Chaffey Communities Cultural Center, Upland.
25. Charles W. Bowers Museum, Santa Ana.
26. Clarke Memorial Museum, Eureka.
27. College of the Redwoods, Eureka.
28. Columbia College, Columbia.
29. Community Memorial Museum of Sutter County, Yuba City.
30. Contra Costa College, San Pablo.
31. Coyote Hills Regional Park, Fremont.
32. Death Valley National Monument Museum, Death Valley.
33. Del Norte County Historical Museum, Crescent City.
34. Desert Museum, Randsburg.
35. Discovery Museum, Fresno.
36. Downieville Museum, Downieville.
37. Eastern California Museum, Independence.
38. El Dorado County Historical Society Museum, Placerville.
39. El Monte Historical Museum, El Monte.
40. End of Trails Museum, Trees of Mystery Indian Museum, Klamath.
41. Ferndall Nature Museum, Los Angeles.
42. Foothill College, Los Altos Hills.
43. Fort Bidwell, Alturas.
44. Fort Crook Historical Museum, Fall River Mills.
45. Fort Jones Museum, Fort Jones.
46. Fort Roosevelt Natural Science & History Museum, Hanford.
47. Fort Yuma Reservation Museum, Fort Yuma.
48. Gavilan College, Gilroy.
49. Georgia-Pacific Museum, Fort Bragg.
50. Gilroy Historical Museum, Gilroy.
51. Grace Hudson Museum & Sun House, Ukiah.
52. Haggin Museum, Stockton.
53. Healdsburg Museum, Healdsburg.
54. Held-Poage Memorial Home & Research Library, Ukiah.
55. Herman's House of Guns, Dorris.
56. Hi-Desert Nature Museum, Yucca Valley.
57. Historical Center, Mariposa County Historical Society, Mariposa.
58. Holt-Atherton Pacific Center for Western Studies, Stockton.
59. Humanities Museum, Claremont.
60. Huntington Library, San Marino.
61. Imperial Valley College Museum, Anthropology Department, El Centro.
62. J.J. Jackson Memorial Museum, Weaverville.
63. Jesse Peter Native American Art Museum, Santa Rosa.

64. Josphine D. Randall Junior Museum, San Francisco.
65. Joshua Tree National Monument, Twentynine Palms.
66. Junipero Serra Museum, San Diego.
67. Jurupa Mountains Cultural Center, Riverside.
68. Kearney Mansion Museum and County Historical Society, Fresno.
69. Kelly-Griggs House Museum, Red Bluff.
70. Kern County Museum, Bakersfield.
71. Kern River Valley Museum, Lake Isabella.
72. Kern-Antelope Historical Society, Rosamond.
73. Kule Loklo, Point Reyes National Seashore, Point Reyes.
74. La Puente Valley Historical Society, La Puente.
75. Lake County Museum, Lakeport.
76. Lake Tahoe Historical Society, South Lake Tahoe.
77. Lancaster Museum, Lancaster.
78. Lassen County Historical Society Museum, Susanville.
79. Lassen Volcanic National Park, Mineral.
80. Lava Beds National Monument, Tulelake.
81. Lindsay Museum, Walnut Creek.
82. Lompoc Museum, Lompoc.
83. Los Gatos Museum, Los Gatos.
84. Lummis Home El Alisal, Los Angeles.
85. M.H. De Young Museum, San Francisco.
86. Madera County Museum, Madera.
87. Marin Museum of The American Indian, Novato.
88. Mariposa County Historical Society, Mariposa.
89. Mary Aaron Museum, Marysville.
90. Maturango Museum of Indian Wells Valley, Ridgecrest.
91. Mendocino County Museum, Willits.
92. Merritt College Anthropology Museum, Oakland.
93. Mills College Art Gallery, Oakland.
94. Mingei International Museum of World Folk Art, La Jolla.
95. Mission Basilica San Diego de Alcalá, San Diego.
96. Mission San Luis Rey Museum, San Luis Rey.
97. Modoc County Museum, Alturas.
98. Mousey Museum of Natural History, Yucaipa.
99. Museum Association of North Orange County, Fullerton.
100. Museum of American Treasures, National City.
101. Museum of Man, San Diego.
102. Natural Historical Museum of Los Angeles County, Los Angeles.
103. Nevada County Historical Society, Nevada City.
104. New Almaden Museum, New Almaden.
105. Northern California Indian Development Council, Eureka.
106. Oakland Museum, Oakland.
107. Old Timer's Museum, Murphys.
108. Pacific Coast Archaeological Society, Costa Mesa.
109. Pacific Grove Museum of Natural History, Pacific Grove.
110. Pacific Western Traders, Folsom.
111. Palm Springs Desert Museum, Palm Springs.
112. Palo Alto Junior Museum, Palo Alto.
113. Peña Adobe and Indian Museum, Peña Adobe Park, Vacaville.
114. Pioneer Museum and Haggin Galleries, Stockton.
115. Placer County Museum, Auburn.
116. Plumas County Museum, Quincy.
117. Porterville Historical Museum, Porterville.
118. R.C. Baker Memorial Museum, Coalinga.
119. Ralph Milliken Museum, Los Banos.
120. Rancho Los Alamitos Historical Site & Gardens, Long Beach.
121. Rancho Los Cerritos, Long Beach.
122. Raymond M. Alf Museum, Claremont.
123. Redding Museum and Art Center, Redding.
124. Redwood National Park, Crescent City.
125. Riverside Municipal Museum.
126. Robert H. Lowie Museum of Anthropology, U.C. Berkeley.
127. Robert P. Strathearn Historical Park, Simi.
128. Sacramento Valley Museum Assoc., Williams.
129. San Antonio Mission, Joion.
130. San Bernardino County Museum, Redlands.

132. San Buenaventura Mission Museum, Ventura.
133. San Diego Historical Society, San Diego.
134. San Fernando Valley Historical Society, Mission Hills.
135. San Francisco de Asis Mission, San Francisco.
136. San Gabriel Mission Musuem, San Gabriel.
137. San Jacinto Valley Museum, San Jacinto.
138. San Joaquin County Historical Museum, Lodi.
139. San Jose Historical Museum, San Jose.
140. San Juan Bautista Old Mission Museum, San Juan Bautista.
141. San Luis Obispo County Archaeological Society, San Luis Obispo.
142. San Luis Obispo County Historical Museum, San Luis Obispo.
143. San Luis Obispo de Tolosa Mission, San Luis Obispo.
144. San Mateo County Historical Association & Museum, San Mateo.
145. San Miguel Mission, San Miguel.
146. Sanchez Adobe, Pacifica.
147. Santa Barbara Museum of Natural History.
148. Santa Cruz City Museum of Natural History, Santa Cruz.
149. Santa Maria Valley Historical Society, Santa Maria.
150. Santa Ynez Valley Historical Museum, Santa Ynez.
151. Satwiwa, Santa Monica National Recreation Area, Newbury Park.
152. Science Museum, Diablo Valley College, Pleasant Hill.
153. Sequoia & Kings Canyon National Parks, Three Rivers.
154. Shasta College Museum, Redding.
155. Shasta Courthouse Museum, Shasta.
156. Sherman Indian Musuem, Riverside.
157. Sierra Museum, Downieville.
158. Simi Valley Historical Society, Simi Valley.
159. Siskiyou County Museum, Yreka.
160. Six Rivers National Forest, Eureka.
161. Sonoma County Museum, Santa Rosa.
162. Southwest Museum, Los Angeles.
163. Stagecoach Inn Museum, Newbury Park.
164. Standford University, Department of Anthropology, Standford.
165. The Church of One Tree, Santa Rosa.
166. Tulare County Musuem, Visalia.
167. Tuolumne County Museum and History Center, Sonora.
168. United Native American Education, Sacramento.
169. United States Army Museum, Presidio of Monterey, Monterey.
170. University of California Museum of Cultural History, Los Angeles.
171. Ventura County Museum of History and Art, Ventura.
172. William S. Hart County Park, Newhall.
173. Yosemite Museum, National Park Service.

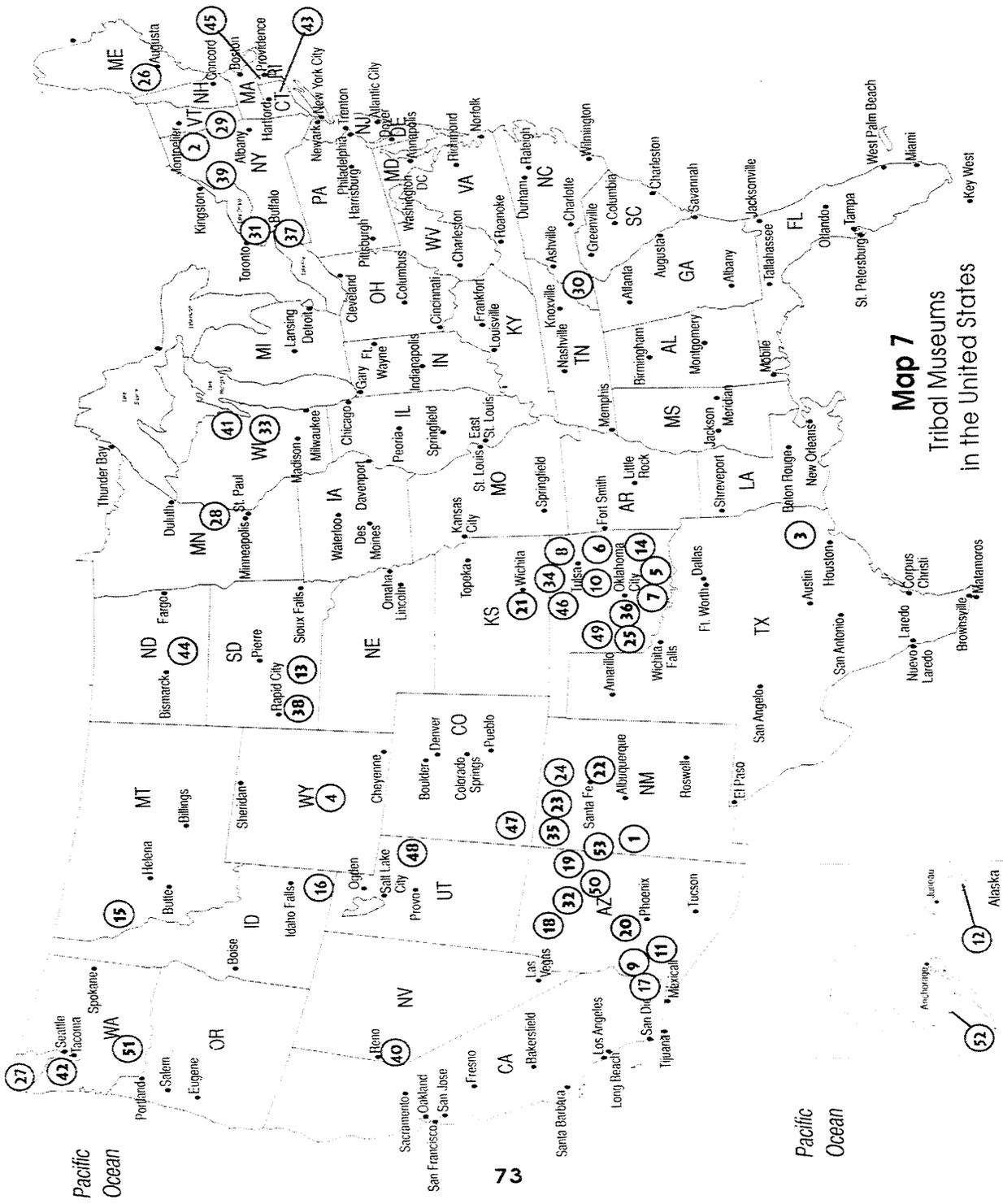
* California tribal museums and California Department of Parks and Recreation museums are not included here and can be found on Map 3, Map 4, and Map 5.



Map 7

Tribal Museums in the United States

1. Acoma Tourist and Visitation Center. Acoma, NM.
2. Akwesasne Museum. St. Regis Mohawk Reservation, NY.
3. Alabama-Coushatta Tribal Museum. Livingston, TX.
4. Arapaho Cultural Museum. Wind River Reservation, WY.
5. Ataloo Lodge Museum. Muskogee, OK.
6. Cherokee National Museum. Tahlequah, OK.
7. Chickasaw Council House Museum. Tishomingo, OK.
8. Citizen Band Potawatomi Indians Tribal Museum. Shawnee, OK.
9. Colorado River Indian Tribal Museum. Parker, AZ.
10. Creek Council House Museum. Okmulgee, OK.
11. Cultural Training Center of Arts & Crafts with the Elderly. Somerton AZ.
12. Duncan Cottage Museum. Annette Island Reserve, Metlakatla, AK.
13. Father Buechei Memorial Lakota Museum. St. Francis, SD.
14. Five Civilized Tribes Museum. Muskogee, OK.
15. Flathead Indian Museum. St. Ignatius, MT.
16. Fort Hall Reservation Museum. Fort Hall, ID.
17. Fort Yuma Quechan Museum. Yuma, AZ.
18. Havasupai Museum. Supai, AZ.
19. Hopi Cultural Center Museum. Second Mesa, AZ.
20. Hoo-Hoogam Ki Museum. Scottsdale, AZ.
21. Indian Center Museum, Wichita, KS.
22. Indian Pueblo Cultural Center, Albuquerque, NM. 87102
23. Institute of American Indian Arts Museum. Santa Fe, NM.
24. Jicarilla Arts & Crafts Museum. Dulce, NM.
25. Kiowa Tribal Museum. Carnegie, OK.
26. Maine Tribal Unity Museum, Unity, ME. 04988.
27. Makah Cultural and Research Center. Neah Bay, WA.
28. Mille Lacs Indian Museum. Onamia, MN.
29. Mohawk-Caughnawaga Museum. Fonda, NY.
30. Museum of the Cherokee Indian. Cherokee, NC.
31. Native American Center for the Living Arts. Niagara Falls, NY.
32. Navajo Tribal Museum. Window Rock, AZ.
33. Oneida Nation Museum. Oneida, WI.
34. Osage Tribal Museum. Pawhuska, Okla. 74056
35. San Ildefonso Pueblo Museum. Santa Fe, NM.
36. Seminole Nation Museum. Wewoka, OK.
37. Seneca Iroquois National Museum. Salamanca, NY.
38. Sioux Indian Museum. Rapid City, SD.
39. Six Nations Indian Museum. Onchiota, NY.
40. Stewart Indian Museum Association. Carson City, NV.
41. Stockbridge Munsee Historical Library and Museum. Bowler, WI.
42. Suquamish Museum. Suquamish, WA.
43. Tantaquidgeon Indian Museum. Uncasville, CT.
44. Three Affiliated Tribes Museum. New Town, ND.
45. Tomaquog Indian Memorial Museum. Exeter, RI.
46. Tonkawa Tribal Museum. Tonkawa, Ok.
47. Ute Indian Museum, Montrose, CO.
48. Ute Tribal Museum. Fort Duchesne, UT.
49. Wichita Memory Exhibit Museum. Anadarko, OK.
50. Yavapai-Apache Visitor Activity Center. Camp Verde, AZ.
51. Yakima Nation Museum, Toppenish, WA.
52. Yugtarvik Regional Museum. Bethel, Alaska.
53. Zuni Archeology Program Museum of the Zuni People. Zuni, NM.



Map 7
Tribal Museums
in the United States

Map 8

Museums with Significant Native American Collections in the United States

1. Alaska Indian Arts, Inc., Haines, AK. 99827.
2. Alaska State Museum. Juneau, Alaska. 9981.
3. Alpowai Interpretive Center, Chief Timothy State Park, Clarkston, WA. 99403.
4. American Indian Archaeological Institute, Washington, CT. 06793.
5. American Indian Culture Research Center, Marvin, SD. 57251.
6. American Indian Museum. Harmony, Pa. 16037.
- 7. American Museum of Natural History. New York, N.Y. 10024.
- 8. Amerind Foundation, Dragoon, AZ. 85609.
9. Anadarko city Museum. Anadarko, Okla. 73005.
10. Anchorage Historical & Fine Arts Museum. Anchorage, Alaska. 99501.
- 11. Arizona State Museum, Tucson, AZ. 85719.
12. Aztec Ruins National Monument, Aztec, NM. 87410.
13. Bacone Junior College Museum. Muskogee, Okla. 74401.
14. Badlands National Park, SD. 57750.
15. Bear Butte State Park Visitor Center, Sturgis, SD. 57785.
- 16. Bishop Museum, Honolulu, HI. 96817-0916.
- 17. Brooklyn Museum. Brooklyn, N.Y. 11238.
18. Buechel Memorial Lakota Museum, St. Francis, SD. 57572.
- 19. Buffalo Museum of Science, Buffalo, NY. 14211.
20. Caddoan Mounds State Historic Site, Cherokee County, TX. 75925.
21. Caguana Indian Ceremonial Park & Museum, Utuado, PR. 00901.
22. Cahokia Mounds State Historic Site, East St. Louis, IL. 62201.
- 23. Carnegie Natural History Museum Collections Department of the Carnegie Institute, Pittsburgh, PA. 15213.
24. Casa Grande Ruins National Monument, Coolidge, AZ. 85228.
25. Chief Blackbird Home Museum. Harbor Springs, Mich. 49740.
26. Chief Oshkosh Museum, Egg Harbor, WI. 54209.
27. Chief Plenty Coups State Monument, Pryor, MT. 59066.
- 28. Children's Museum of Indianapolis, Indianapolis, IND. 46206.
29. Chiricahua National Monument, Willcox, AZ. 85643.
- 30. Churchill County Museum, Fallon, NV.
- 31. Colorado History Museum, Denver, CO. 80203.
- 32. Colorado River Indian Tribes Museum and Library, Parker, AZ. 85344.
- 33. Cooperstown Indian Museum. Cooperstown, N.Y. 13326.
- 34. Cranbrook Institute of Science, Bloomfield Hills, Mich. 48013.
- 35. Denver Art Museum, Denver, CO. 80204.
- 36. Denver Museum of Natural History, Denver, CO. 80205.
37. Detroit Historical Museum. Detroit, Mich. 48202.
38. E.M. Parker Indian Museum. Brookville, Pa. 15825.
39. Etowah Indian Mounds, Georgia Department of Natural Resources, Cartersville, GA. 30120.
40. Faveil Museum of Western Art and Indian Artifacts, Klamath Falls, OR. 97601.
- 41. Field Museum of Natural History. Chicago, Illinois 60605.
42. Fort Wayne Military Museum. Detroit, Mich. 48209.
43. Fruitlands Museum, Prospect Hill, Harvard, Mass. 01451.
44. Grand Teton National Park, Colter Bay Indian Arts Museum, Moose, WY. 83012.
45. Grand Village of the Natchez, MS. 39120.
46. Great Basin National Park, Baker, NV. 89311.
47. Great Lakes Indian Museum. Cross Village, Mich. 49723.
48. Hampton Institute Museum. Hampton, Va. 23668.

49. Hauberg Indian Museum,
Rock Island, IL. 61201.
- 50. Heard Museum,
Phoenix, AZ. 85004.
- 51. Illinois State Museum,
Springfield, Ill. 62706.
52. Indian Museum of Lake County,
Painesville, OH. 44077.
53. Indian Museum of North America,
Crazy Horse, SD. 57730.
54. Indian Museum of the Carolinas
Inc., Laurinburg, NC. 28352.
55. Kaw Indian Mission,
Council Grove, KS. 66846.
- 56. Klamath County Museum,
Klamath Falls, OR. 97601.
57. Kolomoki Mounds State Park
Museum, Blakely, GA. 31723.
58. Lewis & Clark Interpretive Center,
Ilwaco, WA. 98624.
- 59. Logan Museum of Anthropology,
Beloit, WI. 53511.
60. Memorial Indian Museum,
Broken Bow, OK. 74728.
61. Mesa Verde National Park,
Montezuma Co, CO. 81310.
- 62. Milwaukee Public Museum,
Milwaukee, WI. 53233.
63. Minnesota Historical Society
Museum. St. Paul, Minn. 55110.
64. Mitchell Indian Museum at Kendall
College, Evanston, IL. 60201.
- 65. Mohave Museum of History and
Arts, Kingman, AZ. 86401.
- 66. Montclair Art Museum,
Montclair, NJ. 07042.
67. Mound City Group National
Monument, Chillicothe, OH. 45601.
68. Moundbuilders State Memorial &
Museum, Newark, OH. 43055.
69. Museum of the American Indian.
Boone, N.C. 28607.
- 70. Museum of the American Indian-
Heye Foundation, NY, NY. 10032.
71. Museum of Indian Arts & Crafts.
Gallup, N.M. 87301.
72. Museum of Navajo Ceremonial
Arts. Santa Fe, N.M. 87502.
- 73. Museum of Norther Arizona,
Flagstaff, AZ. 86001.
74. Museum of Primitive Arts.
New York, N.Y. 10019.
75. Museum of New Mexico,
Santa Fe, MN. 87501.
76. Museum of the Plains Indian and
Crafts Center.
Browning, Mont. 59417.
77. National Hall of Fame For Famous
American Indians,
Anadarko, OK. 73005.
- 78. National Museum of Natural History
& Department of Anthropology,
Smithsonian Institution.
Washington D.C. 20560.
79. Native American Resource Center,
Pembroke, NC. 28372.
- 80. Nevada State Museum,
Carson City, NV. 89710.
- 81. New York State Museum,
Albany, NY. 12230.
- 82. Newark Museum,
Newark, NJ. 07101.
- 83. Nez Perce National Historical Park,
Spalding, ID. 83551.
84. Owasco Stockaded Indian Village,
Auburn, NY. 13021.
85. Pawnee Indian Village Museum,
Republic, KS. 66964.
- 86. Peabody Museum of Archaeology
& Ethnology,
Cambridge, MA. 02138.
- 87. Peabody Museum of Natural
History, Division of Anthropology,
Yale University,
New Haven, CT. 06511-8171.
- 88. Peabody Museum of Salem,
Salem, MA. 01970.
89. Peary-Macmillan Arctic Museum,
Brunswick, ME. 04011.
90. Philbrook art Center.
Tulsa, Okla. 74114.
91. Pinson Mounds State
Archaeological Area,
Pinson, TN. 38366.
92. Pipestone County Historical
Museum, Pipestone, MN. 56164.
93. Pipestone National Monument,
Pipestone, MN. 56164.
94. Piqua Historical Area,
Piqua, OH. 45356.
95. Plains Indians and Pioneers
Museum, Woodward, OK. 73802.
96. Ponca City Indian Museum.
Ponca City, Okla. 74061.
97. Portland Art Museum, Rasmussen
Collection of Northwest
Coast Indian Art.
Portland, Ore. 97205.
98. Pueblo Grande Museum,
Phoenix, AZ. 85034.

- 99. Rochester Museum & Science Center.
Rochester, N.Y. 14607.
- 100. Sacajawea Interpretive Center,
Pasco, WA. 99301.
- 101. San Juan County Archaeological
Research Center and Library at
Salmon Ruins,
Farmington, NM. 87401.
- 102. Seattle Art Museum,
Seattle, Wash. 98112-3303.
- 103. Schoharie Museum of the Iroquois
Indian, Schoharie, NY. 12157.
- 104. School of American Research,
Santa Fe, NM. 87501.
- 105. Serpent Mound Museum,
Peebles, OH. 45660.
- 106. Sheldon Jackson Museum.
Sitka, Alaska. 99835.
- 107. Siouland Heritage Museums,
Sioux Falls, SD. 57102.
- 108. Sioux Indian Museum & Crafts
Center. Rapid City, S.D. 57701.
- 109. Southern Plains Indian Museum and
Crafts Center,
Anadarko, OK. 73005.
- 110. Southold Indian Museum,
Southold, NY. 11971.
- 111. Stewart Indian Museum,
Carson City, NV. 89710.
- 112. Sunset Crater National Monument,
Flagstaff, AZ. 86004.
- 113. Teyson's Woodland Indian
Museum,
Mackinaw City, MI. 49701.
- 114. Toltec Mounds Archaeological
State Park, Scott, AR. 72142.
- 115. Totem Heritage Center,
Ketchikan, AK. 99901.
- 116. Town Creek Indian Mound State
Historic Site,
Mount Gilead, NC. 27306.
- 117. The Thomas Gilcrease Institute of
American History & Arts.
Tulsa, Okla. 74127.
- 118. University of Alaska Museum.
College, Alaska. 99701.
- 119. University of Arizona, Arizona State
Museum. Tucson, Arizona. 85721.
- 120. University of Colorado Museum,
Boulder, CO. 80309.
- 121. University of Florida, Florida
Museum of Natural History,
Gainesville, FL. 32611.
- 122. University of Kentucky, Museum of
Anthropology.
Lexington, Ky. 40506.
- 123. University of Michigan, Museum of
Anthropology. .
Ann Arbor, Mich. 48109.
- 124. University of Missouri, Museum of
Anthropology.
Columbia, Mo. 65201.
- 125. University of Nebraska State
Museum,
Lincoln, Neb. 68588-0514.
- 126. University of Nevada,
Anthropology Department,
Las Vegas, NV.
- 127. University of Nevada,
Anthropology Department,
Reno, NV. 89557.
- 128. University of New Mexico,
Maxwell Museum of Anthropology.
Albuquerque, N.M. 87106.
- 129. University of Pennsylvania,
University Museum.
Philadelphia, PA. 19104-6324.
- 130. University of Utah,
Museum of Natural History.
Salt Lake City, Utah. 84112.
- 131. University of Washington,
Thomas Burke Memorial,
Washington State Museum.
Seattle, Wash. 98195.
- 132. University of Wyoming
Anthropology Museum,
Laramie, WY. 82071.
- 133. Western Archaeological &
Conservation Center,
Tucson, AZ. 85705.
- 134. Wheelwright Museum of the
American Indian,
Santa Fe, NM. 87501.
- 135. Witte Museum of the San Antonio
Museum Association,
San Antonio, TX. 78209.
- 136. Woolaroc Museum.
Bartlesville, Okla. 74003.
- 137. Yellowstone National Park,
Yellowstone Park, WY. 82190.

Map 9 A & B

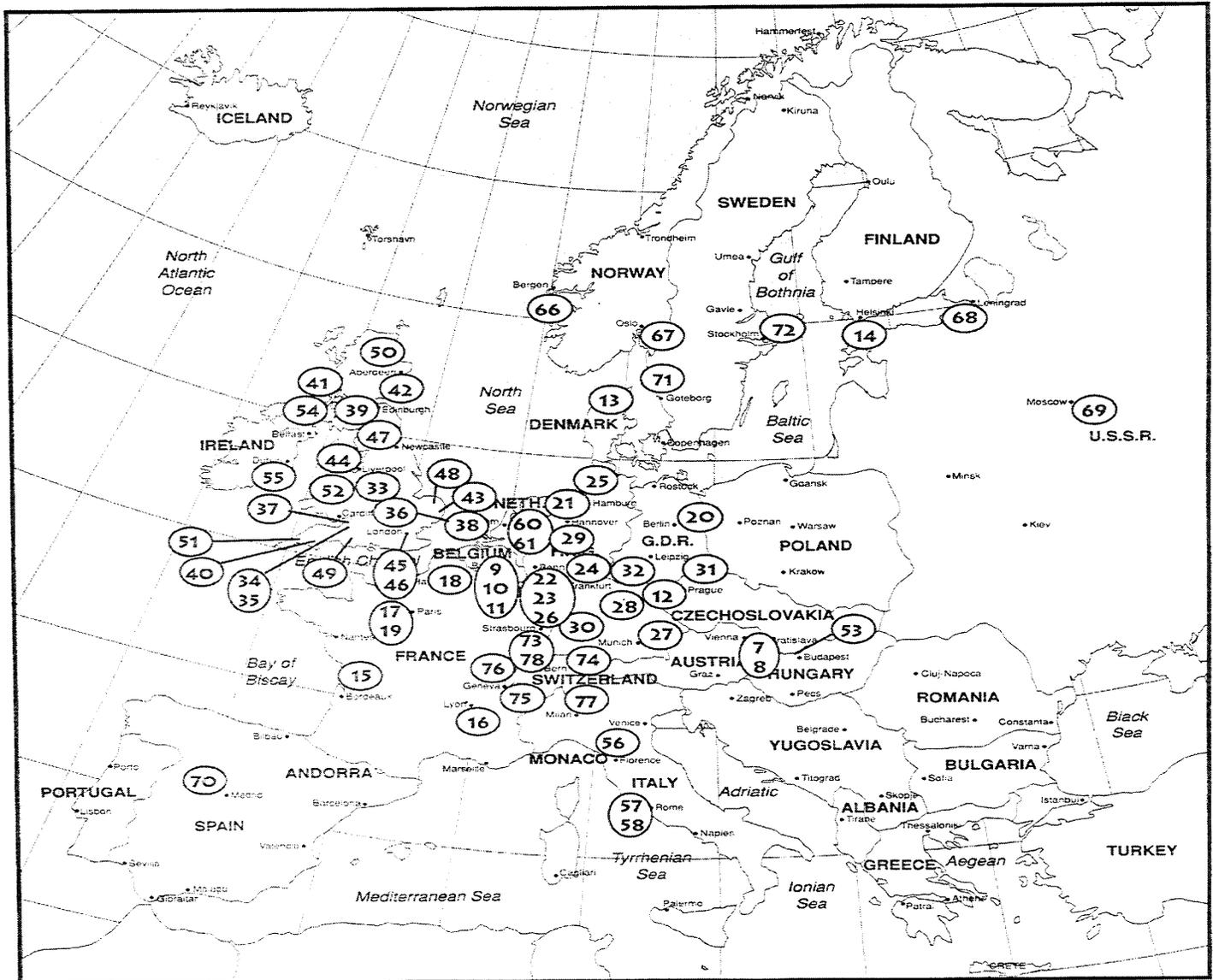
International Collections with California Indian collections

1. South Australian Museum.
Adelaide, Australia.
2. Tasmanian Museum And Art Gallery.
Hobart, Australia.
3. Museum of Victoria.
Melbourne, Australia
4. Western Australia Museum.
Perth, Australia.
5. Queensland Museum.
South Brisbane, Australia.
6. The Australian Museum.
Sydney, Australia.
7. Museum Fur Volkerkunde.
Vienna, Austria.
8. Sammlungen Der Gesellschaft Der
Musikfreunde. Vienna, Austria.
9. Stad Antwerpen Etnografisch
Museum. Antwerp, Belgium.
10. Musees Royaux D'Art Et D'Histoire.
Brussels, Belgium.
11. Rijksuniversiteit Seminarie Voor
Etnische Kunst. Gent, Belgium.
12. Naprstrek Muzeum.
Prague, Czechoslovakia.
13. Nationalmuseet.
Copenhagen, Denmark.
14. National Museum of Finland.
Helsinki, Finland.
15. Museum D'Histoire Naturelle Et
D'Ethnographie De La Rochelle.
La Rochelle, France.
16. Musee Guimet. Lyon, France.
17. Musee De L'Homme. Paris, France.
18. Museum D'Histoire Naturelle De
Rouen. Rouen, France.
19. Musee Des Antiquites Nationales.
Saint-Germain-en-Laye, France.
20. Museum Fur Volkerkunde.
Berlin, Germany.
21. Ubersee-Museum.
Bremen, Germany.
22. Museum Fur Volkerkunde.
Frankfurt, Germany.
23. Museum Fur Volkerkunde.
Freiburg, Germany.
24. Institut Und Sammlung Fur
Volkerkunde Der Universitat
Gottingen. Gottingen, Germany.
25. Hamburgisches Museum Fur
Volkerkunde. Hamburg, Germany.
26. Volkerkundliche Sammlungen Der
Stadt Mannheim Im Reiss-Museum.
Mannheim, Germany.
27. Staatliches Museum Fur Volkerkunde.
Munich, Germany.
28. Naturhistorische Gesellschaft
Nurnberg. Nurnberg, Germany.
29. Staatliches Museum Fur Naturkunde
und Vorgeschichte Oldenburg.
Oldenburg, Germany.
30. Linden-Museum Stuttgart.
Stuttgart, Germany.
31. Staatliches Museum Fur Volkerkunde.
Dresden, Germany.
32. Indianer-Museum.
Radebeul, Germany.
33. Ashburton Museum.
Ashburton, England.
34. American Museum in Britain.
Bath, England.
35. John Judkyn Memorial.
Bath, England.
36. Birmingham City Museum and Art
Gallery. Birmingham, England.
37. City of Bristol Museum and Art
Gallery. Bristol, England.
38. Cambridge Museum of Archaeology
and Anthropology.
Cambridge, England.
39. Royal Scottish Museum.
Edinburgh, Scotland.
40. Royal Albert Memorial Museum.
Exeter, England.
41. Glasgow Museums And Art Galleries.
Glasgow, Scotland.
42. McLean Museum And Art Gallery.
Greenock, Scotland.
43. Ipswich Museums And Galleries.
Ipswich, England.
44. Merseyside Maritime Museum.
Liverpool, England.
45. Horniman Museum And Library.
London, England.
46. Museum of Mankind of the British
Museum. London, England.
47. The Manchester Museum.
Manchester, England.
48. Sainsbury Centre For Visual Arts.
Norwich, England.
49. Pitt Rivers Museum. Oxford, England.
50. Perth Museum And Art Gallery.
Perth, Scotland.
51. City Of Plymouth Museums And
Gallery. Plymouth, England.
52. Saffron Walden Museum.
Saffron Walden, England.

53. Peprajzi Museum.
Budapest, Hungary.
54. Ulster Museum. Belfast, Ireland.
55. National Museum Of Ireland.
Dublin, Ireland.
56. Museo Nazionale Di Antropologia E
Etnologia. Florence, Italy.
57. Museo Preistorico Ed Etnografico
Luigi Pigorini. Rome, Italy.
58. Museo Missionario Etnologico.
Vatican City, Rome, Italy.
59. National Museum of Ethnology.
Osaka, Japan.
60. Rijksmuseum Voor Volkenkunde.
Leiden, Netherlands.
61. Museum Voor Land-En Volkenkunde
Rotterdam. Rotterdam, Netherlands.
62. Auckland Institute and Museum.
Auckland, New Zealand.
63. Canterbury Museum.
Christchurch, New Zealand.
64. Otago Museum.
Dunedin, New Zealand.
65. National Museum Of New Zealand.
Wellington, New Zealand.
66. Universitetet I Bergen Historisk
Museum. Bergen, Norway.
67. Etnografisk Museum, Universitetet I
Oslo. Oslo, Norway.
68. Muzej Anthropologii I Etnografii Im.
Petra Velikogo. Leningrad, USSR.
69. Antropologiceskij Muzej I Institut
Moskovskogo Gosudarstvennogo
Universiteta Im. M.V. Lomonosova.
Moscow, USSR.
70. Museo De America. Madrid, Spain.
71. Goteborgs Etnografiska Museum.
Goteborg, Sweden.
72. Etnografiska Museet.
Stockholm, Sweden.
73. Museum Fur Volkerkunde Und
Schweizerisches Museum Fur
Volkerkunde. Basel, Switzerland.
74. Bernisches Historisches Museum.
Bern, Switzerland.
75. Musee D' Ethnographie.
Geneva, Switzerland.
76. Musee D' Ethnographie.
Neuchatel, Switzerland.
77. Indianermuseum Der Stadt Zurich.
Zurich, Switzerland.
78. Volkerkundemuseum Der Universitat
Zurich. Zurich, Switzerland.

Map 9A

International Collections with California Indian collections (Europe)



Map 9 B

International Collections with California Indian collections (Pacific)

