



# *Echoes of the Past*

*The Park*

*The Place*

*The People*

Guide to Chaw se

Indian Grinding Rock State Historic Park

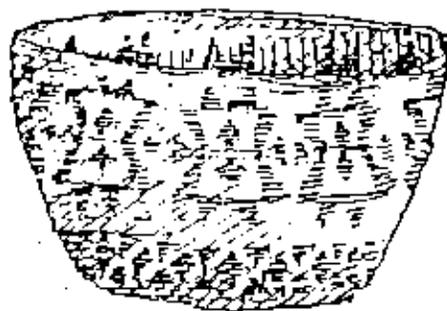
Pine Grove, California

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## INTRODUCTION

This Guide to Chaw se contains a brief overview of the Native American people, with a focus on Chaw se and the Northern Sierra Miwok.

Before European contact, this was already a great land with many native cultures, languages, traditions, and customs across this continent. This place now called California was the nearly perfect land. **Students should be aware that North America was not "discovered" by the Europeans.**

The People believed that this land was their place of origin. That same belief has been handed down from generation to generation through legends and stories. Many Indian people do not agree with the explanations accepted by the general population about how these lands were populated.

We encourage everyone to discover from Native Americans, new ways of understanding the relationships between people and nature.

Walk the trails, try to imagine what it was like when the Miwok lived here, before the Gold Rush era, and the resulting conflict that would disrupt and change their world forever. Think about what they were doing when they lived here. **Remember, all people, all cultures, started out doing the same kinds of things.**

Visit the museum, view the film "Echoes of Our Past," walk through the reconstructed village. Have fun and learn while you are here!

The term "Indian" began when Columbus mistakenly thought he was in the West Indies. In spite of this inaccuracy, the term has continued to be used. Calling all native people "Indian" is the same as using "European" for all people of that continent (Spanish, German, French, etc.). Stated briefly, "Indians" are as different as "Europeans" are different! They speak different languages, have different customs and lived in very different parts of this country.

Whenever the original tribal name is known, it is proper for the educator to use that name. Example: Miwok, Maidu, Yokut. Many names of groups simply mean "people" when translated to English. To say "Miwok Indian" is redundant.

To Native People, "Mother Earth gives us all life." Native views of the earth can challenge, excite and encourage everyone to understand that all things are connected to this earth.

Chaw se is a special place and it reminds us that Native people of this land have a rich and wonderful heritage.

Your teaching materials should include not only the history of the California people, but also the present culture. History provides a perspective for which there is no substitute. Today will be more meaningful for your group if they understand Yesterday. The study of the past is more alive when it is woven in the context of today.

It is imperative that you accurately portray the life of the Native people. Avoid stereotypes. It is most important to teach the culture and lives of these people before and after European contact without cultural bias.

The Guide to Chaw se is designed to help visitors understand what this land was like before contact with outsiders, the way the People lived and how they respected this land they have always loved.

This is intended to be an information resource. Since most of the activities can be scaled up or down, no suggested grade levels given. You may adapt the activities to the needs and interests of your group. Preparation will benefit everyone before they visit Chaw se. We recommend a visit to Chaw se by the leader or teacher before the field trip. Park staff will provide an orientation and help you design a unit that will meet the needs and interests of your group. For more information, call the park office -please, (209) 296-7488.

After your visit, we hope you will have an appreciation of Chaw se and of the people who first lived here. Chaw se may become a special place for you.

The following are items to study, think about and look for when you visit Chaw se:

1. Ceremonial headdress with orange feathers
2. Find the name of the Native American people who first lived where you live now
3. Shell money
4. A quail trap
5. A basket that was used for cooking
6. A structure where acorns were stored
7. A bobcat quiver
8. A hair brush
9. Something used to carry a baby
10. The smallest basket



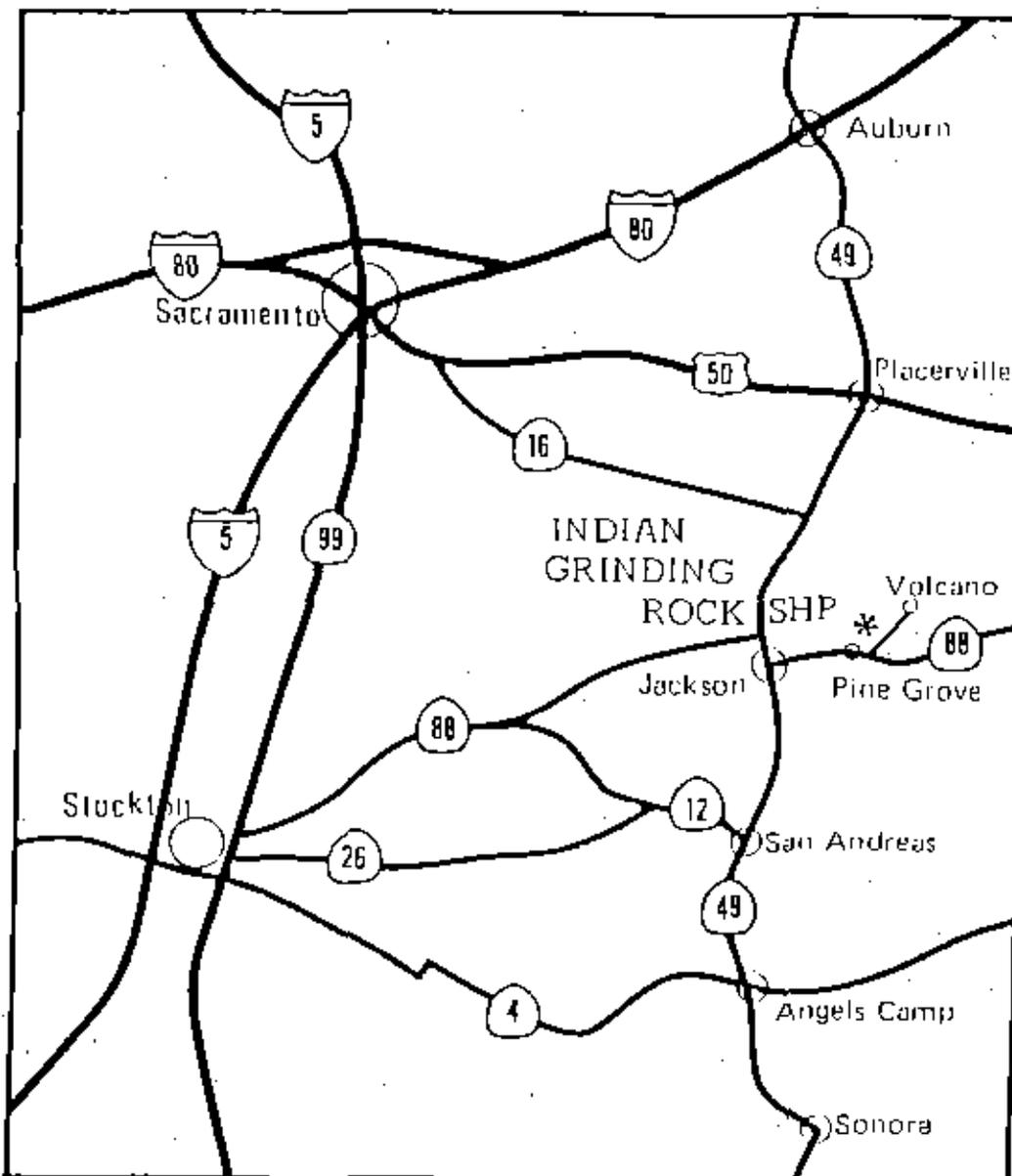
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MAP

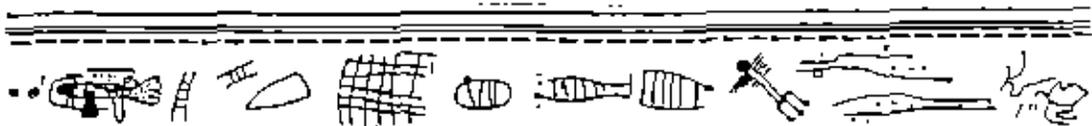


The Park is located on Pine Grove-Volcano Road (off Highway 88), out of Pine Grove. It is midway between Pine Grove and Volcano.

"Getting there" - miles are approximate. If coming by bus, always allow extra driving time.  
To Chaw se from:

|               |     |
|---------------|-----|
| Placerville   | 38  |
| Sacramento    | 55  |
| Stockton      | 55  |
| Modesto       | 80  |
| Fresno        | 180 |
| San Francisco | 150 |





## **THE PARK**

Indian Grinding Rock State Historic Park is located in the Sierra Foothill region of Amador County. It is located approximately one mile north of Pine Grove. It is part of the precontact homeland of the Northern Sierra Miwok. Chaw se was dedicated in 1968 and is a unit of the California Park Service.

The Chaw se Regional Indian Museum is open seven days a week. Hours are 11-3 weekdays and 10-4 Saturday and Sunday. The museum is air conditioned.

The park contains 135.8 acres. There are two trails; a nature trail and a 1 1/2 mile hiking trail. The elevation is approximately 2400 feet.

Group tours are available by reservation and consist of walking the Nature Trail, taking the Culture Walk and visiting the Museum.

Summers are very warm and dry. The temperatures vary between 80-105F.

Fall daytime temperatures vary between 55-75F. The many varieties of trees in the park forest are vivid with autumn colors.

Winter brings rain and occasional snow. At times the weather can be cold and the roads and pathways may be icy.

Spring at Chaw se is green and colorful with many native plants in bloom. Spring showers may be chilly.

Group picnic areas, drinking fountains and restrooms are available. (See overview map of the park.)

## **THE CAMPGROUND**

In the Campground, 23 overnight camping sites are available. The Campground has flush toilets, running water and showers. There are no hookups. A public telephone is located near the campground restrooms. Another telephone is available outside the museum.

## **STAFF**

Chaw se is administered by the California Department of Parks and Recreation. The park and museum are staffed by a combination of Park Service employees, docents and volunteers, many of whom are Native Americans whose ancestors lived in this region. The docents and volunteers are an important part of Chaw se, they give interpretive presentations, lead school groups, sell publications, help in special events, handle special maintenance projects and demonstrate traditional art history techniques such as beading, basket weaving and soapstone carving.

## CHAW SE DEDICATION

The following is the speech given at the dedication ceremony of Indian Grinding Rock State Historical Monument in 1968.

There is an ancient myth that is told among my people. O-sao'-ma-t, the grizzly bear, and Hi-yak-k, the first people, made the Chaw se mortar holes in the big flat-topped rocks. Then Ned-na-cheetah, the rock maiden helped make the stone pestles for grinding acorns.

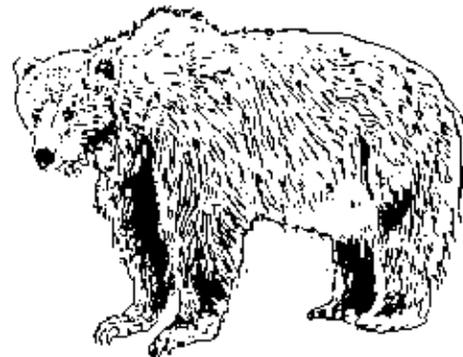
It is evident from the number of mortars in the Park that the Miwok lived here and that this was a large Indian Village. For them, this was an ideal home. The large flat-topped rocks were here and the acorns were much better and less bitter than those that grew in the valley. The acorn meal was an essential part of their diet. They used it as food and drink and made bread with it.

One can easily imagine the activity here in this very spot, the talk of the women as they worked at the grinding rock, young mothers with tiny babies in hickies, Miwok cradles, numerous children playing on the hillsides and fathers returning from the hunt. Their customs were followed for countless generations. They ground the acorns for meal and used baskets in which hot rocks were placed for cooking and they hunted with arrows and slings. For recreation, they gambled by means of a complicated hand game. Here they knew their moments of great happiness as well as times of sorrow.

Only a short time ago, as history measures time, the Miwok were invaded by the white man who brought with him a culture totally incompatible with that of the Indian People. The result is that the Miwok culture almost disappeared.

Miwok were great conservationists. Nothing was ever wasted. Game was killed and fish were caught not for sport, but to feed people. After they had inhabited this country for a number of centuries, the white man came and found the wild game plentiful, the streams of water fresh and clear, the air pure and clean, the timber uncut and the large deposits of gold still lay untouched in the foothills of the Sierras.

We dedicate Chaw se Historical Monument to the Miwok. May this Park give to the future generations an appreciation of their culture and may those who visit here depart with a feeling of respect for my people.



## CHAW SE REGIONAL INDIAN MUSEUM

The Chaw se Regional Indian Museum has been designed to reflect the architecture of the traditional roundhouse. Exhibited in this two-story museum are outstanding examples of the technology and crafts of the Miwok and other Sierra Nevada Native American groups.

As a regional Indian museum, the collection at Chaw se includes Northern, Central and Southern Miwok, Maidu, Konkow, Monache, Nisenan, Tubatulabal, Washo and Foothill Yokuts.

Examples of basketry, feather regalia, jewelry, arrowpoints and other tools are on display.

Hours at the museum are:

Please call (209) 296-7488 for museum hours and information about the park; or visit:  
[www.parks.ca.gov/indiagrindingrock](http://www.parks.ca.gov/indiagrindingrock)

The nonprofit Chaw se Association operates a sales area where books, posters, post cards, musical tapes and educational items may be purchased. Lectures, videos and demonstrations at the museum provide insights into Native American life in the Sierra region.



## INDIAN GRINDING ROCK STATE HISTORIC PARK

### A PROTECTED AREA

Do not remove or destroy plants, wildlife, geologic or historic objects in the park. They are protected by law.

Do enjoy and study the plants and objects in the park by observation.

Delicate mosses and other plants face destruction if walked on or disturbed.

Wildflowers should never be picked; the pollination process stops. The plant is unable to make seeds and cannot reproduce.

Because of modern-day pollutants and the sometime careless use of pesticides, it is not advised or recommended using wild plants for food or medicine.

Dogs must always be on a leash and are not allowed on the North or South trails.

Thank you for your cooperation.

## A BRIEF HISTORY OF THE NATIVE PEOPLE OF THE SIERRA NEVADA REGION

The People of the Sierra Nevada area lived in some of the most beautiful land in our country. Rolling foothills gave way to thick green forests and even higher alpine meadows surrounded by majestic mountains. In the Sierra, there was a land plentiful with game, fish, seeds, berries and the indispensable acorn.

The Sierra Region covers a large area and there are many important differences in traditions and ways of life, but there are also very important similarities.

Before European contact, more than 300,000 Native people lived in this place that we now call "California" and the rich and varied landscape supported more than 60 separate territories.

Despite cultural differences between communities, people from the same regions lived in similar ways, and the land shaped their lives. The mountain people lived differently than those of the desert, valley or coast.

The First people of the Sierra Nevada:

1. Northern Sierra Miwok
2. Southern Sierra Miwok
3. Central Sierra Miwok
4. Nisenan
5. Konkow
6. Tubatulabal
7. Washo
8. Maidu
9. Monache
10. Foothill Yokut

In many ways, the lives of Chaw se's First People may be used as examples of life elsewhere in the area. Many plants, animals, etc., necessary to their lives are found throughout the Sierra.



## THE PEOPLE OF CHAW SE, THEN AND NOW

The chronology of human activity in the Sierra Nevada may date back more than 10,000 years, although the earliest known dates of archeological site cluster slightly earlier than 8,000 years before present (B.P.) (David and Shutler 1969/Moratto, 1981). The area around Indian Grinding Rock State Historic Park was used by Northern Sierra Miwok for hunting, gathering, food processing, residence and ceremonial purposes.

The Sierra Miwok occupied the western slope of the Sierra Nevada from the middle reaches of the Fresno River on the south and Madera County, north to the course of the Cosumnes River in Sacramento and El Dorado Counties. Northern Sierra Miwok generally occupied the Mokelumne and central Calaveras and Cosumnes River drainages. (Barret and Gifford 1933)

Chaw se is the Miwok word for pounding/grinding rock.

The People's history was shaped by the Old World of their ancestors and the New World of the European invaders.

The gold rush and its consequences almost destroyed their lives and their cultures. In the late 1800's, small encampments of land called Rancherias were set aside by the federal government as group homesites. The Native Sierra People had been constantly displaced from their beloved homelands by newcomers.

But the People survived and adapted to the new way of life. Today they live in two worlds and their traditions live on. Most families live in homes and communities nearby, like you and me.

The People continue to be an important part of Chaw se. Many are active volunteers, sharing old ways knowledge and skills with all park visitors.



## SUTTER INVADES THE WILDERNESS

In 1839, Swiss immigrant John Sutter settled in what is now Sacramento and began building a private empire defended by a fort. Sutter became a hero to the non-Indians, but for the Native people, his presence marked the beginning of a disastrous era. Sutter's Fort became a symbol of oppression.

At first, Sutter's success depended almost entirely on Indian cooperation, although he hoped other farmers would settle on his 48,000-acre land grant. Native Americans worked his fields, tended his livestock and served in his private army. Rewarding and punishing as he thought best, Sutter would control the Indian people through a system of forced labor.

In 1840, responding to the theft of some horses and cattle, John Sutter led an attack that killed six Native Americans. Five years later his firing squad executed a rebellious Indian leader whose head Sutter exhibited at the fort's main gate as a warning to others. In 1848, the discovery of gold at Sutter's sawmill set off a rush to California that would end the old world of the Sierra People and change their lives forever.

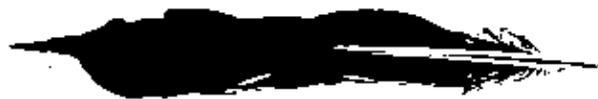
\* During the time that Sutter's Fort was being built, the Indians were used as slaves to carry the big rocks needed for constructing the foundation of the fort's walls. As the Indians were unwilling to transport the rocks or anything else, they were chained to do the work. If they became hungry, or happened to fall from being too tired, they were bull whipped.

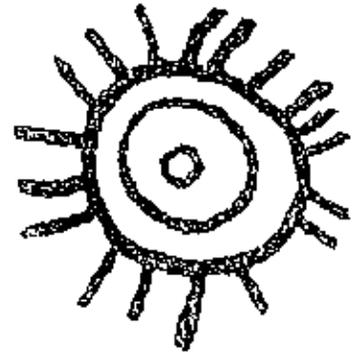
\*A Recollection of Nancy Custino (1894-1987), whose Grandfather worked for John Sutter

## CYCLES OF VIOLENCE

The population influx that followed the end of the Mexican War and the gold discovery at Coloma brought violence to almost every Sierra Indian group. As miners and settlers moved into the Indians' homelands, destroying food sources and animals, Native Americans were forced to steal horses and cattle for food or starve. When they defended themselves, the Indians were called "savages" and when they chose not to fight, they were called "cowards." Many Indian People were killed during this time.

By 1850, the year California was admitted to the Union, forty-miners had almost destroyed the Nisenan, and white ranchers had reached Tubatulabal territory in the southern Sierra. Revenging the killing of four French-Canadian gold seekers in 1851, hundreds of miners from Columbia massacred the people of a Miwok village, decisively breaking all future armed Miwok.





AT CHAW SE



## THE MIWOK

The people of this immediate area gathered acorns and other kinds of seeds. They pounded them into meal in the mortar holes or Tco'se in the large flat limestone outcropping in the meadow. They also caught fish and hunted deer and other game throughout these hills. The climate was agreeable, the water supply was reliable, and many good village sites were available. Commodities that could not be found locally could often be obtained through trade with neighboring tribes.

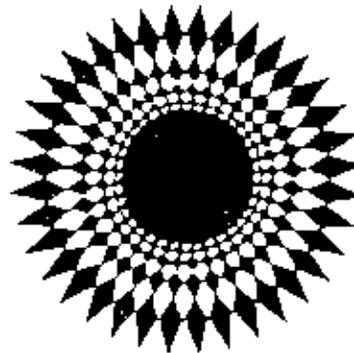
The Miwok possessed an extraordinarily detailed understanding of the resources that were available to them, and they passed this knowledge down from generation to generation. Plant foods were generally collected and processed by women while men trapped, fished and hunted. All resources were used with care and thanksgiving so they would continue to be available. Little or nothing was wasted. For example, a plant called soaproot was mashed and used not only as a soap, but also to stupefy and catch fish. Its leaves were eaten fresh and the bulb could be baked and eaten. The plant fibers could be dried, processed, bundled and made into brushes.

Deer were the most important animal resources and again, all parts were used. Clothing was made from the hide. Antlers, bones and hooves were used for tools and musical instruments. The brain was used to tan the hide.

Like many California Indian groups, the Miwok relied upon acorns as the mainstay of their diet. Acorns were harvested in autumn, dried and stored in large granaries, called Cha'ka. These could be as large as eight feet high and were made of poles interwoven with slender brush stems. Resembling large baskets, they were lined with pine needles and wormwood, the odor of which repelled insects and rodents. The cha'ka was thatched with short boughs of white fir or incense cedar to shed snow and rain.



Acorns are rich in nutrition, but they contain tannin, which makes them bitter to taste. The acorns had to be processed (leached) to make them edible. Miwok cracked and shelled the acorns, which were then placed in a mortar cup where they could be pounded with a stone pestle to the texture of fine meal. Cold water was then poured through the meal to leach out the tannin.



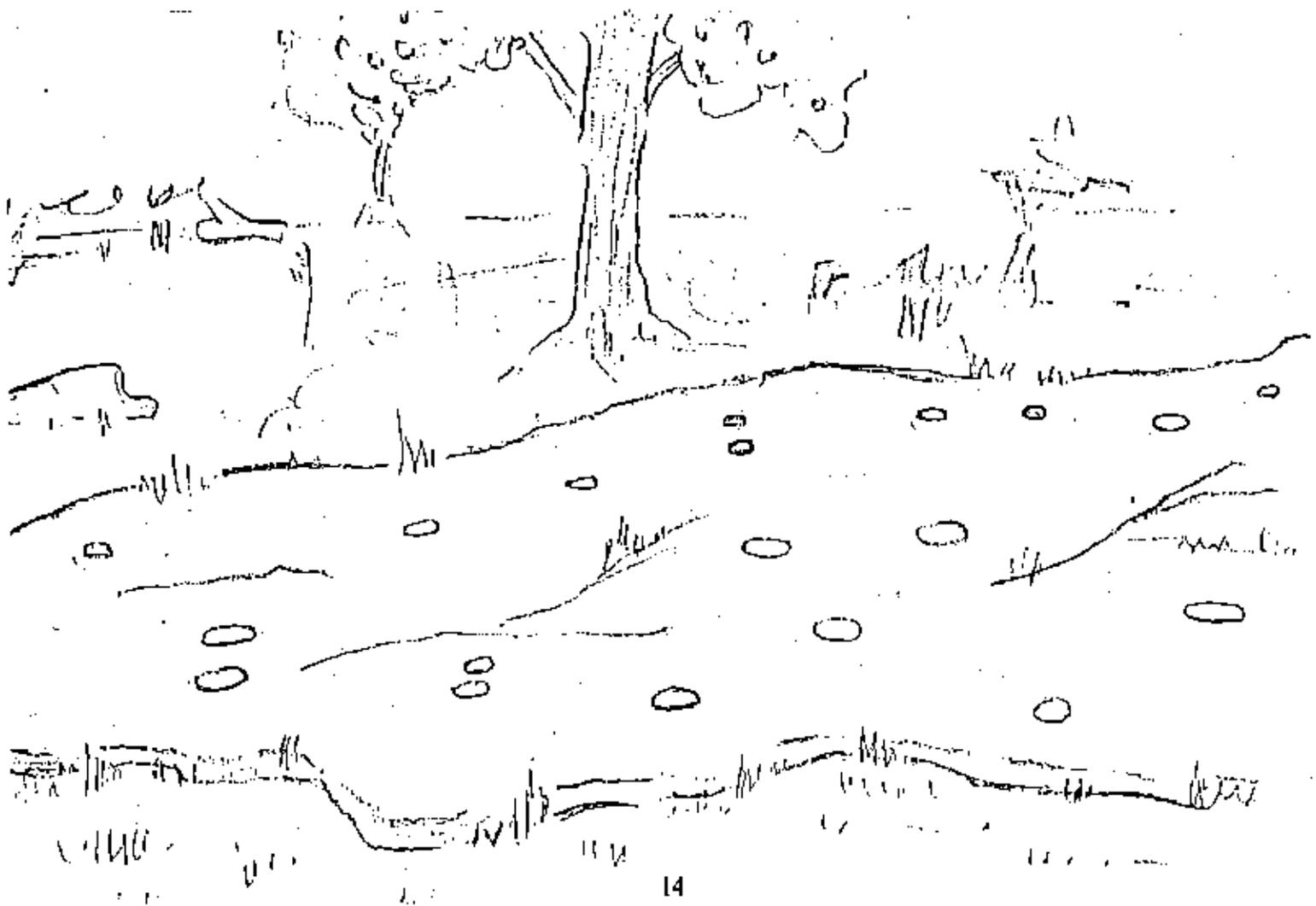
## THE GRINDING ROCK - CHAW SE

The focal point of Indian Grinding Rock State Historic Park is the limestone outcropping in the meadow. Scattered over these exposed rocks are 1,185 mortar cups (chaw se) which were used by the people who lived here. The large number of mortars on this bedrock is a possible indication of a very old, long-used village site, a large village population, or, perhaps both.

The grinding rock - Chaw se - is a limestone formation that has marbled. It has 1185 mortar cups, the greatest number found on any single rock in North America. The Miwok pounded acorns and seeds in the chaw se. You can probably see some of the 361 petroglyphs, (rock carvings) found on the rock. Though many have eroded away, some designs are still visible.

The rock with hundreds of chaw ses and its worn petroglyphs\* reminds us of the old world. It sometimes seems to echo the voices of the people and the pounding of the acorns.

\* Symbols/designs carved on stone - see page 15 - Petroglyphs/Rock Art



## PETROGLYPHS/ROCK ART



Designs cut on rock surfaces are found throughout the world wherever man has traveled and lived. Rock art sites have been dated as far back as 30,000 years. The Native people of North America practiced this artistic form and today there are many such decorated rocks in California.

Rock art has been divided into two general groups based on the method by which they were made. Designs cut or carved into rock are called petroglyphs. Elements painted on rock are called pictographs.

The Native people of California practiced both rock art techniques. The most common rock art form in the state is the petroglyph.

In the Northern Sierra Nevada Mountains of California, home of the Maidu, Miwok, Washo and others, petroglyphs have been found in many locations. Archaeologists have attempted to learn the age of these rock art designs and agree some may be more than 3,000 years old.

Some people feel the designs cut into the rocks were to insure good luck in hunting, family names and history and perhaps were used for showing direction. What do you think?

The petroglyphs at Chaw se are carved on a huge limestone rock that is very susceptible to weathering and chipping. Limestone is fragile and the natural elements are claiming many of the symbols on the rock that was also used as a grinding rock. There are 1185 chaw se (mortar cups) on this beautiful piece of Miwok history.

Perhaps the mystery of the petroglyphs is meant to be!



### Recommended Reading Material:

Handbook of Northern American Indians #8; Robert F. Heizer; p.621-622.



## ACORNS - The Key to Life

Acorns were a nearly perfect food for California Indians. Throughout most of the state, oak trees usually produced plentiful crops of acorns that could be stored for use all year. After proper preparation, acorn flour provided food high in fats, protein, and carbohydrates.

In the Sierra, black oaks produce the most valued acorns. They were easy to crack, sweet after processing and stored well.

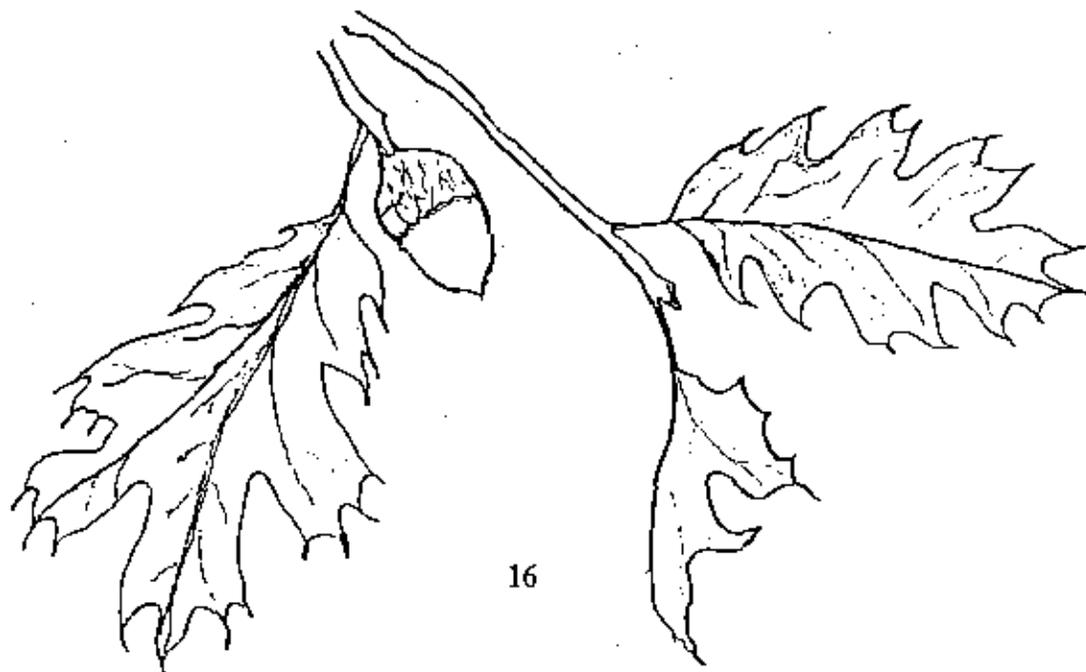
The entire family helped with the Fall acorn harvest. Family members collected the acorns in burden baskets to be carried back to their home for drying and storage in granaries.

After cracking and shelling the acorns, the women spent many hours pounding the nut meats in mortar. Periodically the meal was collected on a sifting tray to separate the finer meal from the larger pieces needing more pounding.

Acorns contain tannic acid, a bitter chemical that must be rinsed from the meal before cooking. After milling, the acorn meal was carefully spread over a sand leaching pit. The meal was rinsed with cold water until the bitter taste was gone. The meal was carefully scraped away from the leaching pit. It was now the consistency of bread dough and was ready for cooking.

The women prepared the acorn flour as soup, mush, bread or cakes. To make soup or mush, rocks were heated in a fire and added to a basket of water-thinned dough. Constant stirring kept the rocks from burning through the basket and scorching the soup while it came to a boil and cooked.

Though acorns were the staple food, many other plants added seasonal and nutritional variety to their diet. Throughout the year, fresh greens, fruits, seeds, bulbs and roots were collected as they became ready to harvest. Reliance on many plants ensured ample supplies even if some foods became scarce.



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## VILLAGE:

Once there were many similar villages throughout the foothills of the Sierra Nevada. This village was reconstructed several years ago.

### U mucha - Homes:

Homes were built of cedar poles interwoven with grape vines or willow vines and covered with cedar bark. A hole was left at the top for smoke from cooking or heating fires. Translated to English, they are called bark houses.



### Cha ka - Granary:

The acorn granary stored one-to-two thousand pounds of acorns, or the amount a family would need for a year. Upright poles were placed around a hollow stump, then tied together with wild grape vines. The structure was thatched with cedar boughs. Wormwood lining discouraged rodents and insects. The dried acorns were poured in from the top, then covered with pine needles, wormwood leaves and cedar bark, (sometimes with deer hide), to keep the rain out.



### Poscoi a we a - Game Field:

The people played a game much like soccer. The game fields may have been of various sizes, but most were about the length of a modern day football field. Players tried to kick or carry a ball\* to the opposite team's goal. Both men and women played, but the rules were different for each. Men could only kick the ball, while women could handle the ball in any manner. However, if a woman held the ball, a man could pick her up and run for the goal. Sometimes, youngsters also played this game.

\* This durable game ball is usually made of deer hide (sometimes elk hide). It is then stuffed with soaproot fibers. It may be sewn with sinew (from deer) or cordage made from plant fibers.

## HUNGE' - THE CHAW SE ROUNDHOUSE:

Traditional dances, meetings and religious ceremonies are held in this structure called, Hunge'. This is a most sacred, spiritual and respected place.

The Chaw se Roundhouse is sixty feet across and approximately twenty feet tall. Large oak beams and four oak posts support the roof. The four main posts are not only important for the structure, but also for what they represent spiritually. Out of respect, they are not touched or leaned on.

The Roundhouse door opens to the East, the direction of the rising sun. There is a large opening in the center of the roof for the smoke from the fire pit to leave the Roundhouse, and for observation of the sky and stars.

Near the back of the Roundhouse is a large foot drum. A two-by-three-foot pit is dug in the ground. A wood plank is placed over the pit. The rhythm is set for the dancers by pounding a pole on the log.

Each time the Roundhouse is used, it is blessed by the individual dance groups.



In June of 1993, a restoration project on the Chaw se Ceremonial Roundhouse was begun because of much needed repairs. This monumental project was undertaken and completed by the cooperative and combined efforts of the California Park Service, The Sierra Native American Council\*, and others of the Indian community, the National Forest Service, the local C.Y.A. camp, the Mother Lode Youth program and the California Indian Manpower Consortium.

The entire project was overseen by traditional and respected tribal elders, some of whom planned and constructed the roundhouse in 1973. The commitment, respect and love by the Indian people for the roundhouse are seen in their dedication to the "old ways" in the rebuilding of this ceremonial house. The restoration was completed for the annual Fall Big Time celebration.

- \* Because the Council embraces Indian people from many areas, the name was changed in March 1994. The name has changed, but not the people, nor the good works or good spirit. The Sierra native American Council was formerly known as the Amador Tribal Council.

## THE PEOPLE AND THE SEASONS

**SPRING** - Spring was a time for feasting. The plants and animals came to life again and food was plentiful. The sunny days brought the people outside and they had ceremonies and dances that sometimes lasted for days. Everyone in the village was busy, as there were many plants to be gathered.

**SPRING** was truly a time to be thankful.

**SUMMER** - The heat of summer would slow the pace of life. The People moved out of their bark homes and used shade shelters. It was a time to gather seeds in seed beaters and burden baskets. Plants were collected and spread to dry. Hunting and fishing trips were done early in the morning or in the twilight of evening.

**SUMMER** months were for trips into the mountains where hunting was good.

**FALL** - Fall was the time for acorn harvest. Everyone in the village would participate and work very hard. A good acorn harvest was necessary for the long winter months ahead. This was a time people from other communities would get together and renew friendships and become reacquainted. It was a Big Time! This was also a time for many thanksgiving celebrations. The People would show Creator how grateful they were for everything given to them.

Thanksgiving events throughout the year have always been an important part of their lives.

**WINTER** - By the first cold rains of winter, the People had stored large quantities of food. Acorns and seeds gathered in the Fall were stored, greens were steamed and dried. Meat and fish were dried for winter storage.

**WINTER** was also a good time to work inside the warm bark house, repairing bows and arrows, making baskets, cordage, nets, beads and other items needed for their daily lives.



## FAMILIES

Traditionally, family members had clearly defined roles.

Women and young girls gathered plants, berries, nuts, seeds, roots and other foods for their families.

They helped gather the firewood needed for cooking and for warmth. Pelts and hides were sewn for clothing and blankets.

Mothers took their babies with them wherever they went. Babies were carried in cradle baskets.

Men and young boys fished, hunted and trapped. They made the tools and weapons, and protected their families.

The bark houses and other shelters were built by them.

Children were taught to respect and appreciate their elders. Parents used verbal punishments. The children were never physically punished.

The Elders were held in highest regard, and were the most important, influential teachers. They educated the young people through stories, songs, legends and direct teaching. Children learned values from the Elders. They were taught to respect the earth, other people and all living things.

Today, as in the past, with the elders' wisdom and knowledge, the young people can still learn of the old ways, language, customs and traditions.

**Elders are living treasures and more than ever are the People's greatest resources.**



## CLOTHING AND PERSONAL CARE

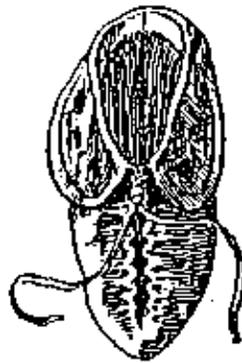
The clothing of the people in the old days was simple. Nature supplied the materials. Fibers processed from trees and plants, and skins and pelts were used to make their clothing.

In winter, the people used the skins of animals, usually rabbit pelts, for a blanket. The blanket was woven of rabbit skin strips dried and rolled so that the fur was on all sides. The blanket was sewn with cordage of hemp or milkweed.



Some blankets were made of feathers. Feathers were rolled into a cord and this was woven on a frame into a blanket. A feather cloak was also made by fastening feathers onto a woven net.

Leather moccasins, usually made of deer hide (sometimes elk), were worn in the cold winter months or when traveling on long journeys. For added warmth and protection against the cold, dry grass was softened and wrapped around the feet, like socks.



When the people of the Sierra bathed and shampooed their hair, they used the bulb of a soaproot plant for soap. The soaproot plant bulb made a fine lather and cleaner.

Combs were sometimes made of wood or bone. Some hair brushes were made of porcupine bristles (not the quills).

The people bathed downstream from their villages, in the wonderful clear spring waters.

"Water is good for you. It has good spirit."

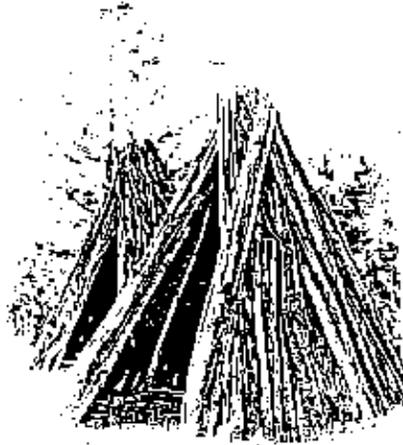
## SHIELTER

The Sierra people built several kinds of specific structures. Among them were the family bark house and sun shelters.

### Bark House - U-Macha

Winter homes were conical shaped and ranged in size from 8 feet to 20 feet in diameter. The size of the house depended on the size of the family.

The support cedar poles were sometimes held in place by grapevines. Large slabs of cedar bark were placed over the secured support poles. The cedar was overlapped to create a weather-tight structure. The doorway was covered with deer hides or cedar. A fire pit lined with stone was the source of light and warmth on long winter nights. The earth floor was covered with a thick bed of pine needles.



### Sun Shelter

Sun shelters were more easily constructed. A framework of support poles was built and then covered with willow branches, brush or tule. The roof material was loosely thatched to allow fresh air and breezes to enter. The roof was either flat or domed. These structures provided cool shade from the hot summer sun.



SOME WORDS OF THE NORTHERN SIERRA MIWOK

|           |         |                 |
|-----------|---------|-----------------|
| Person    | Miwuk   | Me Wuk (soft K) |
| Father    | Upu     | 00 Pah          |
| Mother    | Uta     | 00 Tah          |
| Head      | Hana    | Haan na         |
| Eye       | Su tu   | Soo Too         |
| Nose      | Hu Ku   | Hoo Koo         |
| Mouth     | Awo     | Ah Wuh          |
| Friend    | Sake-t  | Sue Ta (soft t) |
| Black Oak | Tele Li | Ta Lay Leh      |
| Earth     | Walli   | Wah Layh        |



COUNTING ONE THROUGH TEN

|       |            |               |
|-------|------------|---------------|
| One   | Lutti      | Lew Ta        |
| Two   | Otiiko     | O Tee Co      |
| Three | Too'ooksu' | Talaw Ka Su   |
| Four  | Oyyissa    | O Ye Saw      |
| Five  | Massokka'  | Massk-ah      |
| Six   | Temnokka'  | Tem make ah   |
| Seven | Kenekkake  | Kanick Ka Kah |
| Eight | Kawwinta'  | Kah Went Ah   |
| Nine  | Wo'e'      | Whoa ah       |
| Ten   | Na'aacha   | Naw Awj Aw    |

ALL VOWELS AND CONSONANTS ARE PRONOUNCED

' SYMBOL IS FOR ABRUPT STOP OF GLOTTIS

THANKS A BUNCH....ALVIN WALLOUPE and JUSTIN BAUGH



## WHY INDIAN PEOPLE DANCE:

Indian people dance because it is their way of life. They dance to express feelings of happiness, or sadness, or for a feeling of friendliness. It is a way of thanking the creator for all things given to them spiritually and materially. Some dances are visual expressions of prayer, and some are fun dances.

Dancing keeps the old ways alive. It brings the people closer to each other and makes them more aware of their cultural heritage that they will pass to their children and their children's children. The dancing is part of whom they are and their ancestors were.



## TRADITIONAL DANCE REGALIA - MEN

Men and boys wear regalia for specific dances and ceremonies.

Usually, they are the main dancers and usually they wear the most elaborate dress.

Some types of regalia:

Flicker feather headband

Feather plume stick worn in hair net

Feather dance cape worn on the back and extended to the knees

Feather Headdress on willow base

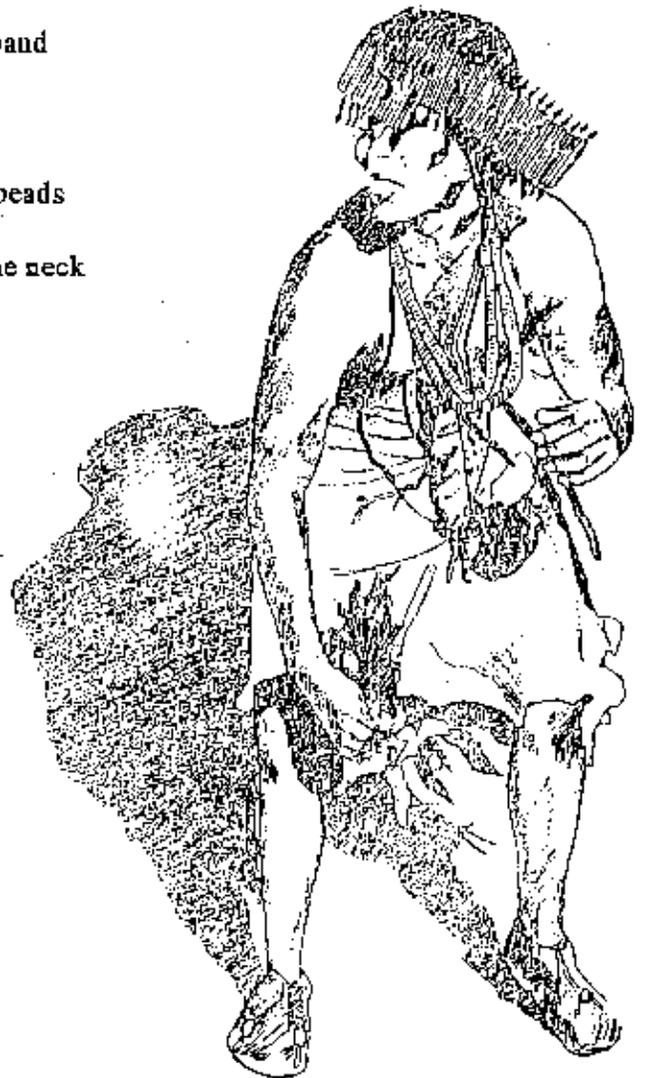
Eagle and goose feather crown

Feather topknot worn with flicker headband

Feather guide held in hands

Necklaces of shells, pine nuts and glass beads

Bone and wood whistles worn around the neck



## TRADITIONAL DANCE REGALIA - WOMEN

Women and girls have their own dances and they also participate in the men's dance ceremonies.

Some types of regalia are:

Feather rope of goose down and feathers

Bear fur headdress

Dance belt made of shell beads (sometimes abalone), or leather

Necklaces of shells, pine nuts, madrone berries and glass beads

Dresses made of deerskin, sometimes dance aprons of shell and pine nuts

Deer hide with shells

Hairpins made of feathers, decorated with shell beads



Since the late 1800's, calico cloth dresses, skirts and blouses have been worn in dance ceremonies.





## MUSIC, SONGS AND MUSICAL INSTRUMENTS

There was music for healing, hunting, gambling and war. There were lullabies and love songs. Many songs are prayers and are those thoughts that come from the heart.

Some musical instruments were: foot drums, bone and wood whistles, clapper sticks, rattles, flutes and musical bows.

These instruments are still used in traditional ceremonies.

Foot Drum - A hole is dug in the ground and hollowed-out logs are placed over the top. A pole is used to hit the logs and create the drum sound.

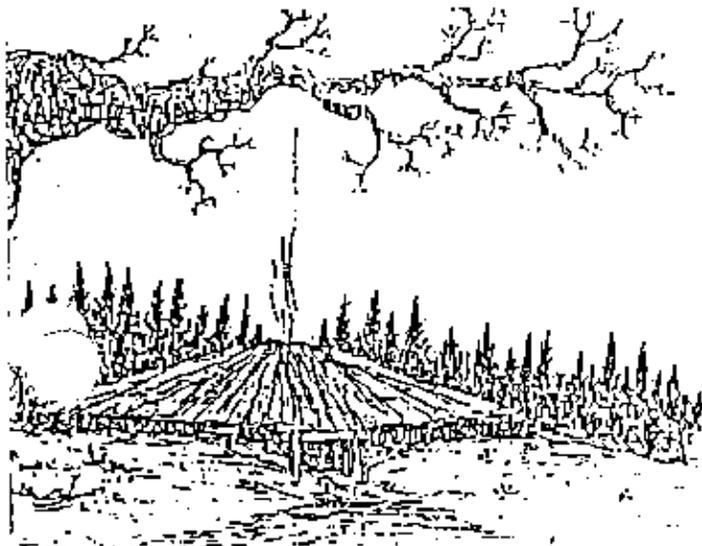
Clapper Stick - Short length of soft wood (usually elderberry). One end is split and the pith (center) removed. The unsplit end is the hand grip. When struck against the palm or shaken, a clapping rhythm is heard.

Wood and Bone Whistles - Made of hollow bones of small animals or reeds and woods that have pithy centers and the centers are removed.

Flute - A wooden or cane tube pierced by a horizontal row of holes, sometimes brightly decorated.

Dance Rattles - This is a bundle of deer hoofs lashed together by leather thongs attached to a wooden handle. Some rattles were made of seed or gravel-filled cocoon.

Musical Bow - This instrument looks like a hunting bow. Sometime it is made of elderwood with a string made of deer sinew.





## BASKETRY

Basketry is a continuing tradition. It represents a vital aspect of Sierra people's life, survival and artistic expression. Important to basket making is the involvement of the family and the acknowledgment of spirituality.

Today, as in the past, basket materials must be prepared immediately after gathering. As the plants come into season, the children join their elders in the gathering and processing. While gathering basketry supplies, the basket-maker remembers to thank the plants for providing materials. Basket materials are never wasted, improperly gathered or improperly used. Baskets become a part of both the basketmaker and the plants from which they are made.

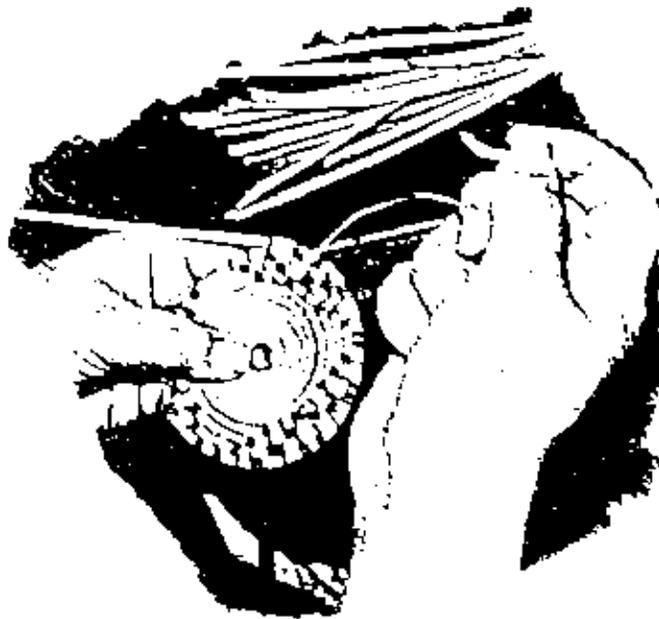
Baskets served as pots, pans, and dishes for processing, cooking and serving. There were also burden baskets, baskets for water, milling and mortar baskets, woven seed beaters, parching baskets and gift baskets.

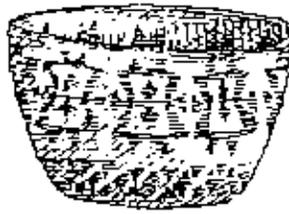
The people of the Sierra did both coiled and twined weaving.

Baskets constructed by weaving were a very important part of the old ways. Today it is difficult to appreciate the value and significance of the expertise of weaving.

By properly using, gathering and giving thanks for nature's bounty, the basketmaker assures an abundant harvest in the future. By sharing their skills with the children, the basketmaker ensures the continuance of tradition.

The basket-makers of today are a vital link to the wonderful history of old ways. The basket-makers' skills are valued and highly respected.





## GATHERING

In the old days, a basketmaker tended many locations for future harvesting. She watched for the right time to collect, prayed and thanked the plants before the harvest. Spiritual thanks are still given, but unfortunately, modern changes in the natural environment caused by use of pesticides, grazing, farming and fencing make many raw materials very difficult to locate and harvest.

## PROCESSING

Materials must be processed and dried before baskets can be started. After the harvest, many hours are spent cleaning, stripping and splitting the stems, shoots and roots.

## WEAVING

To many basketmakers, weaving is a private and personal task. One's tools, a knife and awl, are precious. When a basket is complete, other weavers are asked to inspect it so the weaver may continue improving her skill.

## DESIGNS

Basketmakers often use a combination of peeled redbud for a light background, unpeeled redbud for the rust patterns and dyed fern root for the black patterns.

Basket designs vary from one maker to the next, but most are variations of typical patterns found in nature. Figures of animals, feathers, arrow points and plants are common patterns.

## SOME MATERIALS USED

Willow, sedge, deer brush, bullpine, bracken fern, buck brush, big leaf maple and redbud.

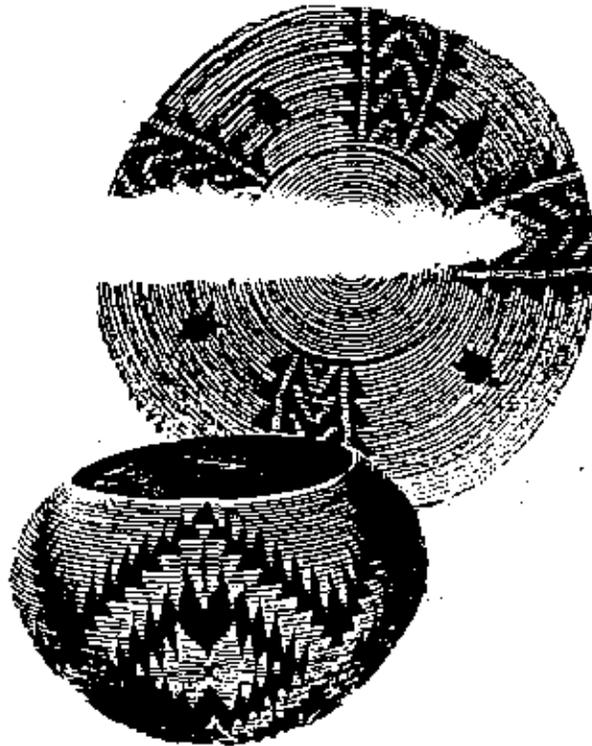
## OTHER ORNAMENTATION SOMETIMES USED

Feathers: woodpecker, flicker, mallard duck, lark and quail plumes  
Beads: clam shell, glass, abalone, dentalium



Basketmaking is taught by observation rather than by instruction. The process is a long one, of trial, error and patience. Today, there are those who have mastered the art of weaving baskets. They share and teach this tradition to the People.

A beautifully woven basket is a symbol of renewal. Basketmaking is a private and personal celebration of the survival of the People.



## TOOLS



Several tools were employed in the manufacture of bows and arrows. Shaping of the bow was done with an obsidian flake and a scraper made from the leg bone of a deer. Fine finishing of both bow and arrow was done with abrasive stone and with pieces of scouring rush.

Arrow straighteners were of two types, a perforated type made of manzanita, maple or stone and another type consisting of a single piece of steatite with a transverse groove.

Two kinds of antler chipping tools were used in the manufacture of arrowheads. Once the flake had been removed from a core with the hammerstone, the larger of the two antler tools were used to do the rough chipping. A smaller antler tool was used for finer finish work and for side-notching. The arrowhead was held on a buckskin pad while the flaking was being done.

Arrows were kept in two kinds of quivers. A storage quiver was used for storage of arrows in the owner's home. On hunting trips a quiver of fox or otter skin, open at both ends, was carried.



All California Indian people used obsidian (volcanic glass) for tools, arrow and spear points, knives and scrapers. An obsidian-tipped spear with a shaft about seven feet long was used in conflict.

Obsidian can be flaked into the desired form with the sharpest points and edges. It was traded by the people for thousands of years.

Other materials such as chert, quartz, flint and petrified wood were also used in the making of points, scrapers and tools.

Deer hides were staked out on the ground, scraped when necessary, and allowed to dry for a few days. The hide was then soaked in water. After soaking the hide, it was treated with pulverized deer brains, to make it pliable. A deer tibia scraper was used to removed hairs from the hide. Deer provided the Sierra people with a staple meat supply, as did other animals, i.e., rabbits, squirrels and quail.

Fishing was done with nets, traps, spears and hooks.



## MEDICINE

Nature and a shaman (medicine doctor) were relied upon for curing illnesses.

The shaman used many types of herb medicine. It was accepted that the ceremonies of the shaman, along with herb medicines, were of great value in combating the causes of sickness and curing an illness.

Approximately one-fourth of all medicines in the northern United States pharmacopoeia were derived originally from plants known for their curative powers to the Native People. (Natural World of The California Indians; Heizer & Elsasser; p. 128).

See the section on plants, for the names of plants and their uses.



## PLANTS AND THEIR MANY USES

MANZANITA: Berries were eaten raw, cooked or ground into meal. They ranked next to acorns in food value. Cider and jelly were made from berries. Berries were dried and stored for winter use. Berries were crushed, put in water and left to stand. The seeds were beaten to fine flour and made into mush, or shaped into cakes that were baked in hot ashes. The meal could be eaten dry. A wash or lotion was made from the leaves and used as a treatment for poison oak.

SUGAR PINE: The pitch was chewed as gum. The gum was also dried and powdered and used to heal skin irritations. The sugar pine is the largest of all pines. Some of these pines are over 200 feet tall, with a diameter of 6-8 feet. It has been called the "King of the pines." Cones are up to 21 inches long. The large sweet seeds or nuts were gathered for food.

VALLEY OAK: The Valley Oak is the largest of all the oaks. Some valley oaks attain a height of over 100 feet, with a diameter of up to 8 feet. The acorns from different oaks were kept separate, but preparation was the same for all.

MOSS LICHEN: The moss plant was dried and made into a soup. Gray green lichen were used to wrap around deer brains, then made into brick form, rubbed into animal hides that had been tanned to make the hides soft and pliable.

SOAPROOT: This plant is in the lily family. The bulbs are dug up and the outer fibers of the bulb stripped and used for making brushes. The soaproot bulb is used for soap and shampoo. Bulbs could be boiled and eaten, like a potato. The soaproot was used in many ways.

MOUNTAIN MISERY: Tea used for skin eruptions, for coughs and colds was made from this plant.

MADRONE: This is the same family as the Manzanita. Flowers are urn-shaped like the Manzanita. The fruit is 3/8" in diameter, berry-like, orange-red, maturing in the autumn. The fruit on many trees may be 1/2" diameter. A tea was made from the roots, bark or leaves and used for colds. It was eaten but overeating caused cramps. Berries were cooked, dried and stored to be soaked in warm water when eaten. Flowers are a source of honey. The berries were used to make beads for necklaces.

OAK GALLS: A wasp stings an oak branch and lays her eggs. Excretion from the developing larva stimulates the branch to produce these lightweight galls. (Nature's Styrofoam) Look for holes in the gall where adult wasps escaped.

BRACKEN FERN: Young shoots (fiddleheads) were eaten raw. The hunters would eat fiddleheads so their scent would not scare the deer who fed on the same fern plant.

GIANT CHAIR FERN: In the mid-rib or backbone of the huge fronds are two tough fibers suitable for basketry. These are stripped and used much as yarn would be. They are dyed with alder. The roots were steeped in water and used for pains and bruises.

WILD ROSE: The people made a tea from the tender root shoots for colds. Seeds were cooked and eaten for muscular aches. Leaves were made into tea for pains. The old straight wood was used for arrow shafts. A yellow dye was made from the bark.

BLACKBERRY: Berries were eaten fresh or dried for later use. Fresh berries were pounded to make cakes or mixed with dried deer meat and fat to make pemmican. Tea was made from the roots. Blackberry vines were used in basket making.

ALDER, WHITE AND MOUNTAIN: This was used to dye basket grass orange that fades to brown. A tea was made from the bark for stomachache. Young shoots were made into arrows.

RUSH: This plant grows in clumps in wet or moist places. Stems are found and may be hollow or pithy. Rushes were used for binding material.

DOUGLAS FIR: The foliage is eaten by deer. Birds and mammals eat the seeds. The people used the needles as a substitute for coffee. The cambium layer was a food source.

BIG LEAF MAPLE: Canoe paddles were made from the wood. Maple sugar can be obtained from the sap. The inner bark was shredded and tied for women's skirts.

SNOWBERRY: A remedy for colds and stomachache was made by pounding and steeping the roots.

TOYON, CALIFORNIA HOLLY, CHRISTMAS BERRY: This evergreen shrub is 6' to 10' tall. It is found in the foothills below 4000 feet. Berries were boiled and then baked in ground ovens. Hot stones were placed in the ovens and the berries were baked for two to three days. They also stored berries for a few months, then parched them and made them into meal. Berries are edible raw. Cider was made from the berries. Cooking took away the bitter taste. Tea was made from the bark and leaves were used as a cure for stomachache and other aches and pains.

WORMWOOD: The sap was used to soothe skin irritations. A leaf was placed in each nostril as a remedy for headaches or a stuffy nose. Tea was made from the leaves as a cure for bronchitis. Leaves were chewed for a sore throat. Steamed leaves were placed on babies' skin to reduce fever. Packets of steamed plants are placed on arms and legs for rheumatism. Wormwood is used in ceremonies and is good medicine.

COFFEEBERRY: Bark was used for a laxative.

MISTLETOE: Poisonous, the berries eaten raw or made into tea can be **FATAL**.

**BLUE ELDERBERRY:** The "tree of music." Whistles, flutes and clapper sticks made from the branches. The berries are a valuable food source. Blossoms used as a relish for dried meats. The plant is poisonous except blossoms and berries. The long shoots were used as arrow shafts. Berries were used fresh, externally, as an antiseptic wash for skin afflictions. It is one of nature's richest sources of vitamin C. Dye was made from berries that was used in basket making.

**MILKWEED:** An important use for milkweed was to supply tough fibers for making cords and rope, and for weaving a coarse cloth. Fibers were taken from the stems after the bark was removed. The fibers were released by rubbing between the hands. The fibers were then rolled on the thigh. The sticky juice was used as a cleaning and healing agent for sores and cuts. It was also used as a cure for warts. The mashed root moistened with water was used as poultice to reduce swelling.

**YELLOW IRIS:** Threads/string was made from the fiber stripped from the leaves. Ropes and fishing nets were made from these threads.

**It is not recommended that any of these plants be used internally now. Environmental changes have made some of them dangerous to consume.**



## TRADING

Trading occurred regularly, from person to person and village to village. Practically every resource in the culture provided suitable trade goods.

Families traded their excess acorns, or the bowmaker traded his products for needed materials. Although individuals rarely traveled outside their own territory, items were often passed from hand to hand over hundreds of miles.

Trading allowed every Sierra family to benefit from California's riches, clam shells from the ocean, obsidian from distant mountains.

Some items that were traded by the people who lived here were:

Hides  
Acorns  
Pine Nuts

Baskets  
Arrowheads  
Trout



They traded for:

Salt (Mono)  
Obsidian (Mono)  
Olivella Shells (Monterey Bay)  
Bison Skins (Washo and Eastern Miwok)  
Abalone (Coast Miwok) - extremely valuable  
Clamshell beads (Coastal Miwok). These were more valuable than Olivella.

The Northern Miwok traded arrowheads, pine nuts, salt and obsidian to Plains Miwok for grass seeds and fish.



Recommended Reference Reading -  
Handbook of Northern American Indians #8; Robert F. Heizer;  
p. 19-20, p. 334-335.





## LEGENDS and STORIES

The Sierra people used legends and stories to teach their children. The language was not written. Stories were used to explain history and cultural values from generation to generation.

Stories continue to be told today. Legends explain courage, generosity, creation, nature and all things that are a part of life.

### The Story of Creation:

In the Beginning, the world was rock. Every year the rains came and fell on the rock and washed a little away. This made Earth. By-and-by, plants grew on the Earth and their leaves fell and made more Earth. Then pine trees grew and their needles and cones fell every year. With other leaves and bark, made more earth was made and it covered more of the rock.

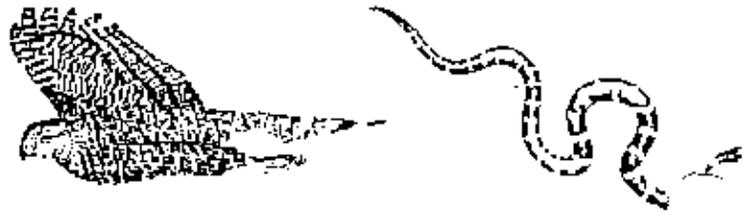


### Before There Were People:

Long ago there was a lonely mountain surrounded by water. All the animals were crowded on this island where food was scarce. "We must make more earth - the animals are starving," said Coyote. Eagle mixed mud and water with some special ingredients and suddenly it grew and grew so that no water could be seen except a wide strip across the western horizon. "We must see if the Earth is ready," said Eagle. Wolf trotted off to the north, but the Earth was not dry, and his flying feet kicked up the wet spongy earth, leaving great ridges. After that Eagle was more cautious, and this time he sent Prairie Falcon and Raven up the coast range. They flew so low over the still damp ridges that their wings mashed them down. That is why the coast ranges are lower than the Sierra Nevada.



## The Animals and Rainbow



A long, long time ago, before there were people, the world was ruled by the animals. It was not a world without problems! There were too many sticks. Sticks were everywhere. You could not walk down to the creek without tripping on a stick! Sticks! Sticks! Sticks! Everywhere!

One day the animals got together to try to solve their stick problems. After thinking and talking, Eagle finally said, "Let's use the sticks to make our houses." So, the animals started gathering sticks and making houses.

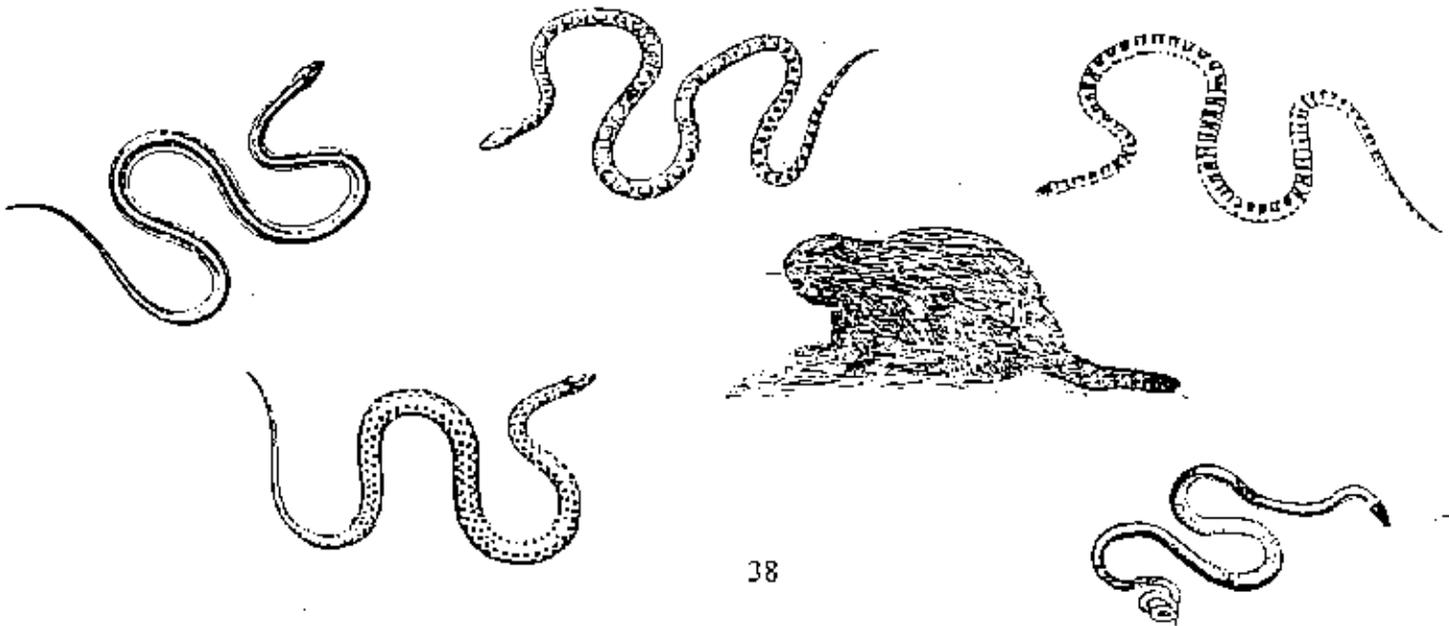
Some animals were not built for gathering sticks. Others were too lazy to build houses. Some animals built very strong, wonderful houses. In fact, to this very day, Eagle, Hawk and Beaver still make fine houses. But still the sticks were around - there were too many sticks!

Another meeting was called. Coyote said, "I've got it. I'll go up to Rainbow and get colors so we can paint the sticks. Then we can see them and keep from tripping over them."

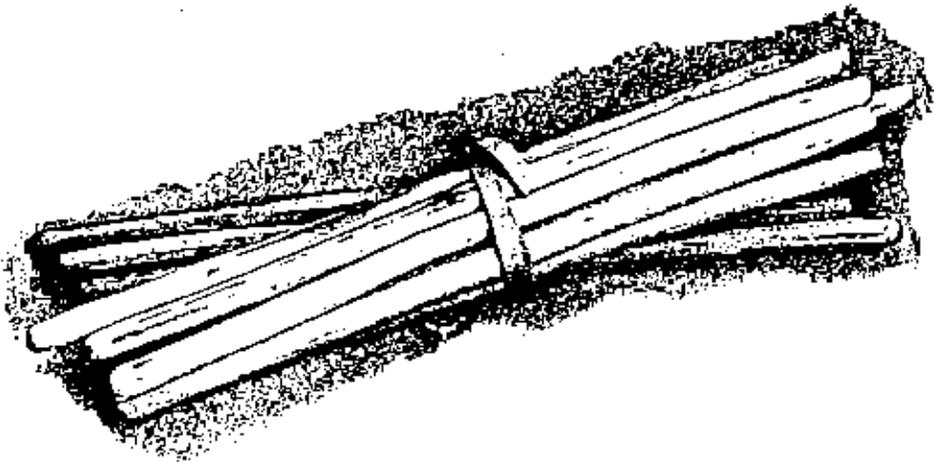
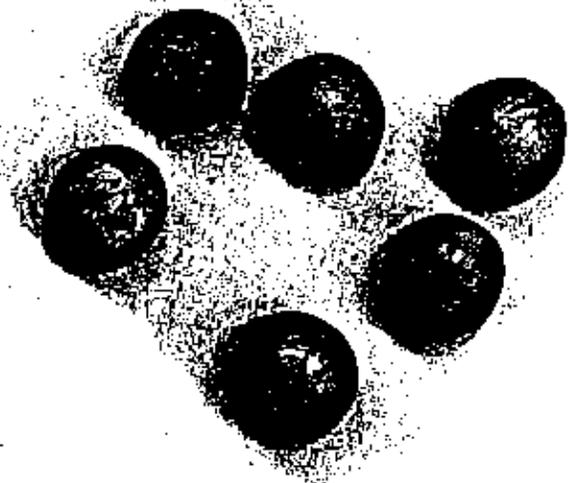
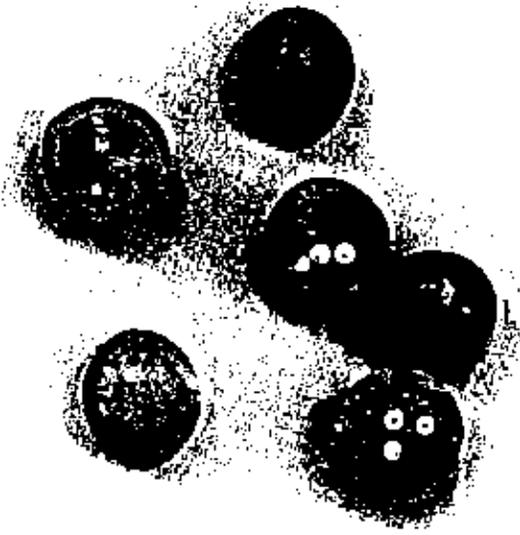
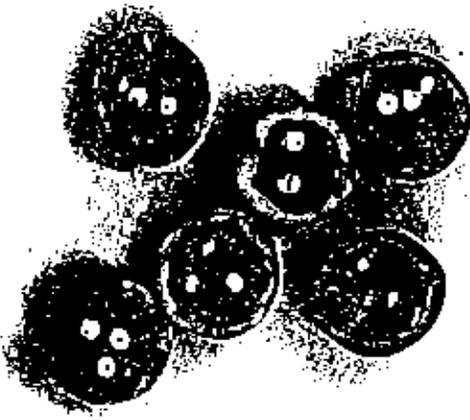
When Coyote returned, he had many beautiful colors - red, green, blue, purple and yellow. They were so beautiful that the animals began to paint each other. Soon, there were yellow butterflies, red tailed hawks, blue jays and green-headed ducks.

As they sat admiring all their new clothes and colors, Bear said, "We'd better start painting the sticks before we use all these bright colors."

The animals painted and painted and painted, until it was too dark to paint anymore. The next morning, the very instant the morning sun touched the sticks, a very strange thing happened. All those painted sticks began to move! The magic colors from Rainbow had given life to the painted sticks and they crawled away into the tall grass. Now the world had Snakes!



GAMES



## A Hand Game

There are many variations of a traditional hand game or grass game. This is one.

Game pieces:

4 bones or wood pieces each about 2" long - 2 of the bones (or wood) are marked with a black ring design

10 counting sticks (long, slender sticks of smooth willow)

1 signal stick (for each team captain)

There are two teams, a captain is chosen for each team. Each captain chooses the two team members who will hide the bone game pieces. The four bones are held and hidden in the hands of the two players.

The team hiding the bones sings and continues singing until the opposing team captain signals where he or she thinks the marked bones are. The captain studies and concentrates on the player's faces and movements.

The captain's signals are:

Captain holds signal stick straight up and down. This means the marked bones are in the inside hands.

Captain holds stick horizontal. This means the marked bones are in the outside hands.

Signal to the left means the marked bones are in the player's left hand.

Signal to the right means they are in the right hand.

If the captain guesses where both the marked bones are, that team gets two counting sticks. With one correct guess, the team gets one counting stick.

The first team getting all the counting sticks wins.



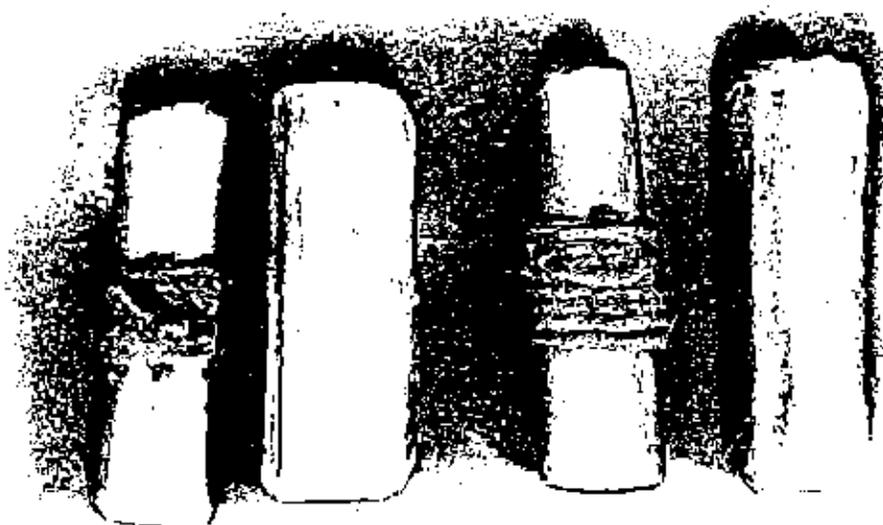
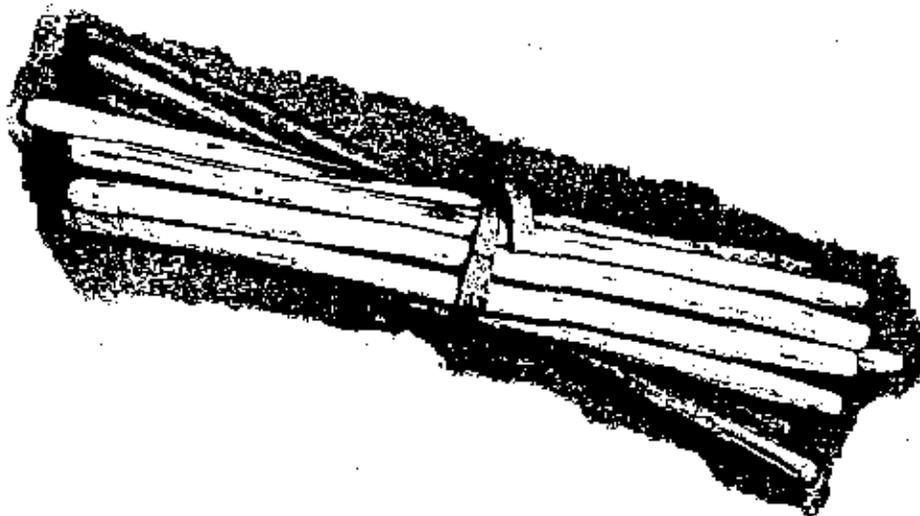
A Handgame Song

IIACH A MA UH  
WAY WENAH  
IIACH A MA UH  
WAY WENAH  
YOU YOU WAY  
HEH EN NAY  
YOU YOU WAY  
HEH EN NAY

(Repeat four times)

HO!

(This is an old song that is still sung today. It was learned from respected Elder Ramona Dutschke.)



Reading about how the handgame is played is the first step to understanding the game. Watching a game being played, or playing in a hand game is the best learning experience. The handgame songs are not difficult to learn.

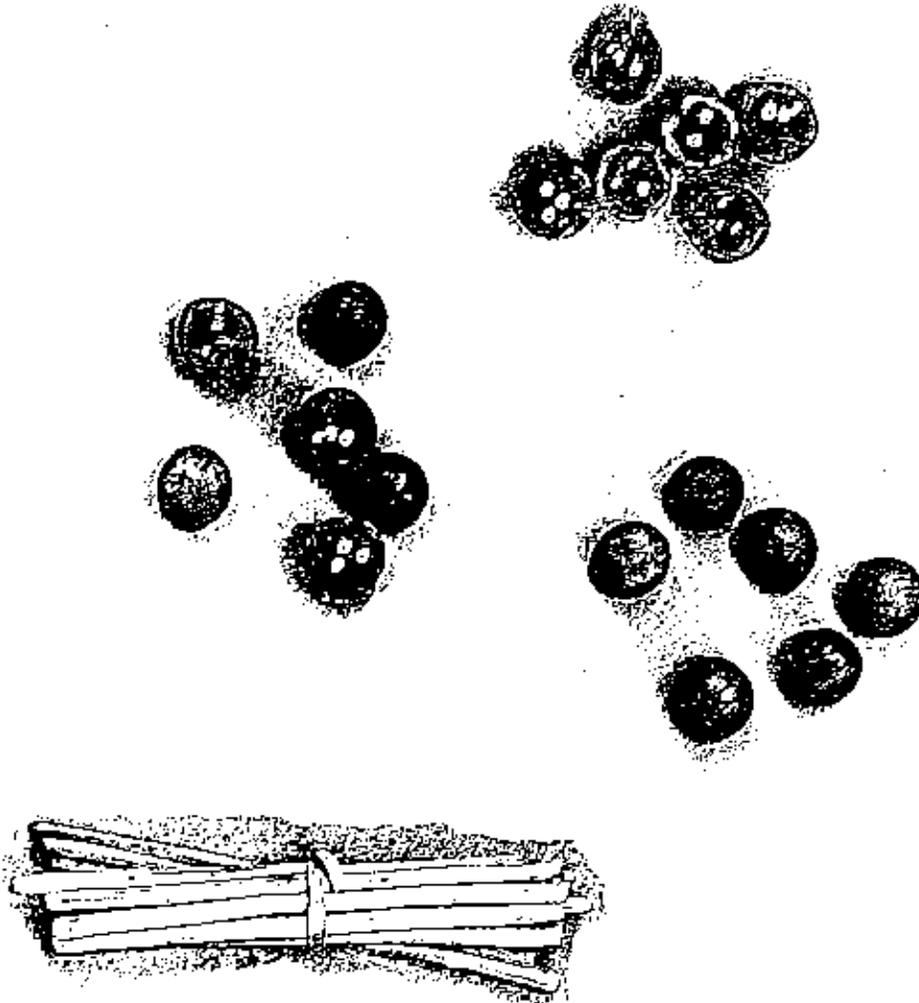
## Black Walnut Dice Game

Equipment for this game includes six half shells of black walnuts and 10 counting sticks.

The counter sticks are usually made from slender, smooth willow sticks 6-12 inches long. Small dowels may also be used for the counter sticks.

Game Rules - Sides are made up of two opposing players or two teams. The black walnut shells are tossed on the ground or a flat surface. One point is scored for three flat sides up and 3 rounded sides up. Two points are scored for six flat sides or 6 rounded sides up. No points are scored for any other combination.

Team or player continues to toss until no point is scored. The game is won when one team has all the counter sticks.



## Staves

To make one set: 18 to 24 inches of willow, maple, elderberry, or alder  
(6 popsicle sticks will work)  
10 or 12 counting sticks (any wood of equal length)

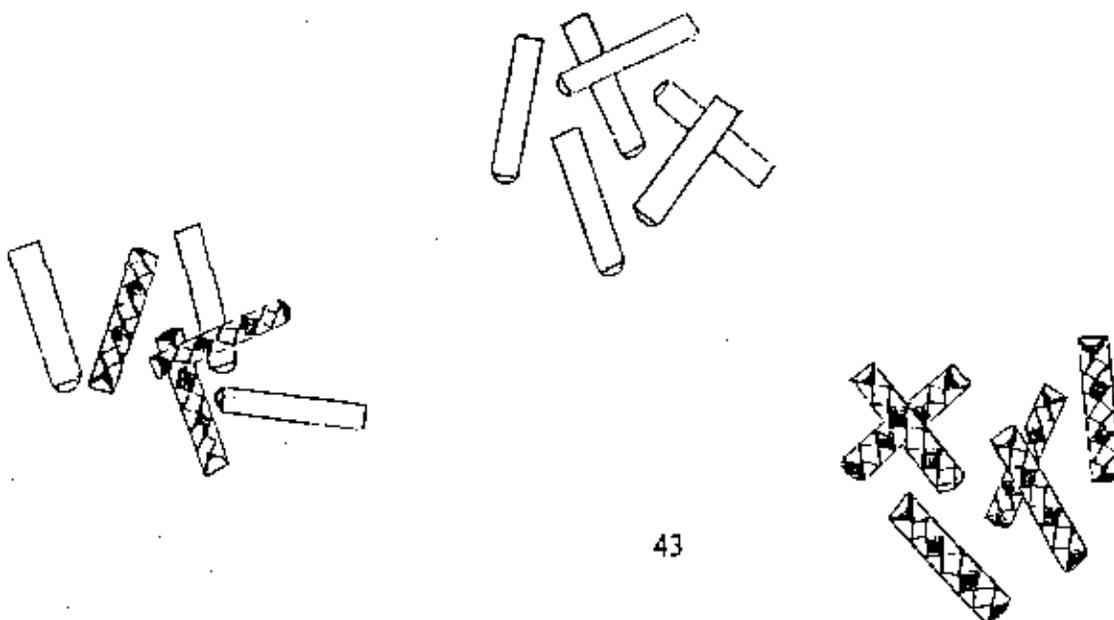
Cut wood into three equal lengths. Split the three pieces of wood in half so that you have six pieces with one side rounded and the other side flat. Color the rounded sides with native American designs using felt pens, markers, paint, or a wood burning kit. If you are using popsicle sticks, decorate one side and leave the other side blank.

### How to play:

Two to eight players can participate as individuals or teams. A player starts the game by picking up all six staves (sticks), holding them vertical at least two feet above a flat surface, and then letting them drop. If they land with all six decorated sides up or all six blank sides up, the player wins two counting sticks and takes another turn. If they land with three decorated sides up and three blank sides up, the player wins one counting stick and takes another turn. If they land with any other combination than the two just described, no counting sticks are awarded and the next player in line takes a turn. Play continues in this manner. When the initial supply of counting sticks (10 or 12) is exhausted, a player can take counting sticks from any other player he chooses as long as he has a winning combination.

### Winning the game:

When one player or team has all the counting sticks, they win the game. A time limit can also be set and the player or team with the most counting sticks at that point wins the game.



## WILDFLOWERS AND PLANTS IN MIWOK COUNTRY

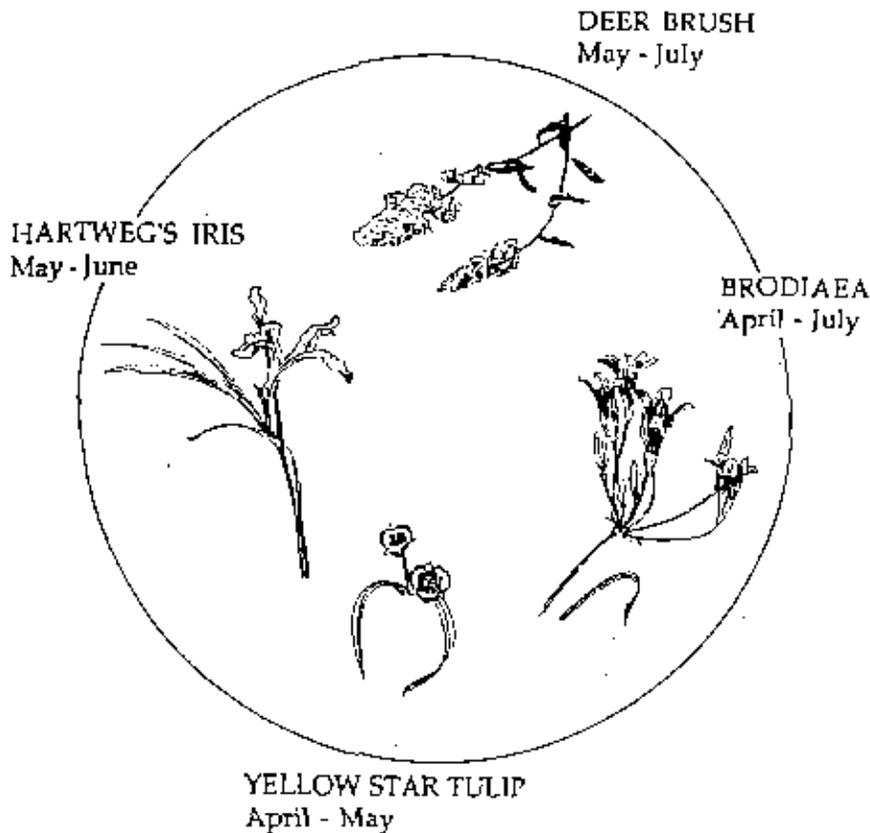
The wildflowers and plants are truly an art display created by nature.

These beautiful natural residents have lived and prospered in the Sierra for thousands of years. Every spring they greet us with soft splashes of rainbow colors and quiet whispers of pastels. They introduce themselves with new flowers taking center stage every few weeks.

The Miwok were closely acquainted with these wonders of nature and knew them well. The flowers were enjoyed for their beauty and learned many secrets from them. What secrets do plants have? Treated as friends, they supply beauty, food, medicine, household goods and refreshing drink.

Long ago, the plant world was a pharmacy, grocery store, hardware store, and the Native People knew this. Because of their knowledge, the people interacted with the plants like friends and respected them.

While on gathering trips, they knew that the wildflower plants, along with its beauty and secrets of health and prosperity would survive, if they took only what they needed. We owe these plants the respect given them by the Sierra's First People for the beauty they give to this earth.



**PARTIAL LIST OF MAJOR PLANTS AND WILDFLOWERS**

**INDIAN GRINDING ROCK STATE HISTORIC PARK**

Compiled by John Howell, Naturalist

| <u>FAMILY</u>    | <u>SPECIES</u>                   | <u>COMMON NAME</u>     |
|------------------|----------------------------------|------------------------|
| Amaryllis        | <i>Brodiaea elegans</i>          | Harvest Brodiaea       |
| Amaryllis        | <i>Brodiaea hyacinthina</i>      | White Brodiaea         |
| Amaryllis        | <i>Brodiaea volubilis</i>        | Twining Brodiaea       |
| Amaryllis        | <i>Brodiaea pulchella</i>        | Blue Dick              |
| Amaryllis        | <i>Brodiaea laxa</i>             | Grass Nut              |
| Aster            | <i>Aster occidentalis</i>        | Aster                  |
| Beech            | <i>Quercus lobata</i>            | Valley & White Oak     |
| Beech            | <i>Quercus kelloggii</i>         | Black Oak              |
| Beech            | <i>Quercus chrysolepis</i>       | Canyon Oak             |
| Birch            | <i>Alnus rhombifolia</i>         | White Alder            |
| Birch            | <i>Corylus cornuta</i>           | Hazelnut               |
| Birthwort        | <i>Asarum hartwegii</i>          | Wild Ginger            |
| Borage           | <i>Plagiobothrys nothofolius</i> | Pop-Corn Flower        |
| Buckthorn        | <i>Rhamnus rubra</i>             | Coffeeberry            |
| Buckthorn        | <i>Ceanothus integerrimus</i>    | Deer Brush             |
| Buckthorn        | <i>Ceanothus cuneatus</i>        | Buckbrush              |
| Buckwheat        | <i>Rumex crispus</i>             | Curly Dock             |
| Buttercup        | <i>Aquilegia formosa</i>         | Crimson Columbine      |
| Buttercup        | <i>Ranunculus occidentalis</i>   | Western Buttercup      |
| Carrot           | <i>Sanicula bipinnatifida</i>    | Purple Sanicle         |
| Carrot           | <i>Scandex pecten-veneris</i>    | Shepherd's Needle      |
| Chicory          | <i>Cichorium intybus</i>         | Blue Sailors Chicory   |
| Cucumber         | <i>Marah watsonii</i>            | Taw Manroot            |
| Cypress          | <i>Calocedrus decurrens</i>      | Incense Cedar          |
| Dogbane          | <i>Apocynum androsaemifolium</i> | Indian Hemp, Dogbane   |
| Dogwood          | <i>Comus nutallii</i>            | Mountain Dogwood       |
| Evening Primrose | <i>Clarkia purpurea</i>          | Winecup Clarkia        |
| Evening Primrose | <i>Clarkia williamsonii</i>      | Farewell to Spring     |
| Fern             | <i>Woodwardia fimbriata</i>      | Giant Chain Fern       |
| Fern             | <i>Pteridium squilinum</i>       | Brake, Western Bracken |
| Figwort          | <i>Mimulus guttatus</i>          | Yellow Monkey Flower   |
| Figwort          | <i>Mimulus cardinalis</i>        | Scarlet Monkey Flower  |
| Forget-Me-Not    | <i>Amsinckia intermedia</i>      | Fiddleneck             |
| Fungi            |                                  | Bracket Fungus         |
| Geranium         | <i>Erodium cicutarium</i>        | Filaree, Storksbill    |
| Geranium         | <i>Erodium botrys</i>            | Long-Beaked Filaree    |

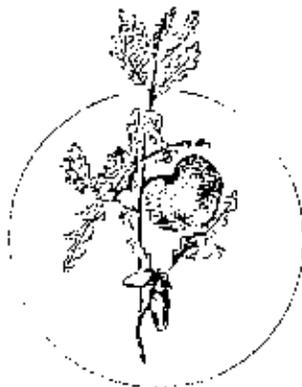
| <u>FAMILY</u> | <u>SPECIES</u>                  | <u>COMMON NAME</u>        |
|---------------|---------------------------------|---------------------------|
| Goosefoot     | <i>Sremocarpus setigerus</i>    | Turkey Mullein, Dove Weed |
| Goosefoot     | <i>Euphorbia dictyosperma</i>   | Spurge                    |
| Grass         | <i>Avena sativa</i>             | Wild oats                 |
| Grass         | <i>Bromus mollis</i>            | Soft Chess                |
| Grass         | <i>Phleum pratense</i>          | Timothy                   |
| Grass         | <i>Bromus diandrus</i>          | Ripgut Brome              |
| Grass         | <i>Hordeum leporinum</i>        | Hare Barley               |
| Grass         | <i>Cynosurus echinatus</i>      | Hedgehog Dogtail          |
| Grass         | <i>Agrostis alba</i>            | Redtop                    |
| Grass         | <i>Solium multiflorum</i>       | Ryegrass                  |
| Grass         | <i>Hordeum jubatum</i>          | Foxtail Barley            |
| Grass         | <i>Tritiam aestivum</i>         | Wheat                     |
| Heath         | <i>Arbutus menziesii</i>        | Madrone                   |
| Heath         | <i>Arctostaphylos mariposa</i>  | Mariposa, Manzanita       |
| Honeysuckle   | <i>Sambucus caerulea</i>        | Blue Elderberry           |
| Honeysuckle   | <i>Symphoricarpos rivularis</i> | Snowberry                 |
| Honeysuckle   | <i>Lenicera hispidula</i>       | Pink Honeysuckle          |
| Horsetail     | <i>Equisetum arvense</i>        | Horsetail, Scouring Rush  |
| Iris          | <i>Sisyrinchium bellum</i>      | Blue Eyed Grass           |
| Iris          | <i>Iris hartwegii</i>           | Yellow Iris               |
| Lichen        |                                 | Blister Lichen            |
| Lichen        |                                 | Staghorn Lichen           |
| Lily          | <i>Calochortus monophyllus</i>  | Pussy Ears                |
| Lily          | <i>Lilium humboldtii</i>        | Tiger Lily                |
| Lily          | <i>Calochortus superbus</i>     | Superb Mariposa Tulip     |
| Lily          | <i>Chlorogalum pomeridianum</i> | Soap Plant, Soap Lily     |
| Lily          | <i>Trillium chloropetalum</i>   | Giant Trillium            |
| Lily          | <i>Fritillaria micrantha</i>    | Brown Bells               |
| Lily          | <i>Calochortus venustus</i>     | Square Mariposa Tulip     |
| Madder        | <i>Galium aparine</i>           | Bedstraw                  |
| Mallow        | <i>Sidalcea malvaeflora</i>     | Checkerbloom              |
| Maple         | <i>Acer macrophyllum</i>        | Big Leaf Maple            |
| Milkweed      | <i>Asclepias speciosa</i>       | Showy Milkweed            |
| Mint          | <i>Lanijum amplexicaule</i>     | Henbit, Giraffe Head      |
| Mint          | <i>Mentha piperita</i>          | Peppermint                |
| Mistletoe     | <i>Phoradendron villosum</i>    | Mistletoe                 |
| Morning Glory | <i>Convolvulus arvensis</i>     | Field Bindweed            |
| Moss          |                                 |                           |
| Mustard       | <i>Capsella bursa-pastoris</i>  | Shepherds Purse           |
| Mustard       | <i>Dentaria californica</i>     | Milk-Maids                |
| Mustard       | <i>Brassica campestris</i>      | Field Mustard             |

| <u>FAMILY</u>   | <u>SPECIES</u>                    | <u>COMMON NAME</u>          |
|-----------------|-----------------------------------|-----------------------------|
| Nettle          | <i>Urtica holosericea</i>         | Stinging Nettle             |
| Pea             | <i>Vicia villosa</i>              | Winter Vetch                |
| Pea             | <i>Medicago polymorpha</i>        | Yellow Bur Clover           |
| Pea             | <i>Trifolium pratense</i>         | Red Clover                  |
| Pea             | <i>Lupinus nanus</i>              | Lupine                      |
| Phacelia        | <i>Nemophila heterophylla</i>     | Small White Nemophila       |
| Phlox           | <i>Linanthus bicolor</i>          | True Baby Stars             |
| Phlox           | <i>Phlox speciosa</i>             | Showy Phlox                 |
| Phlox           | <i>Navarretia intertexta</i>      | Needle Navarretia           |
| Pine            | <i>Pinus lambertiana</i>          | Sugar Pine                  |
| Pine            | <i>Pinus ponderosa</i>            | Ponderosa Pine, Yellow Pine |
| Pine            | <i>Pseudotsuga menziesii</i>      | Douglas Fir                 |
| Pine            | <i>Pinus sabiniana</i>            | Gray Pine                   |
| Plantain        | <i>Plantago lanceolata</i>        | English Plantain            |
| Poppy           | <i>Eschscholzia californica</i>   | California Poppy            |
| Primrose        | <i>Dodecatheon hendersonii</i>    | Shooting Star               |
| Primrose        | <i>Trientalis latifolia</i>       | Starflower                  |
| Puffball        | <i>Lycoperdon perlatum</i>        | Puffball                    |
| Purslane        | <i>Montia perfoliata</i>          | Miners Lettuce              |
| Purslane        | <i>Calandrinia ciliata</i>        | Red Maids                   |
| Rose            | <i>Rubus vitifolius</i>           | Blackberry                  |
| Rose            | <i>Rosa californica</i>           | Wild Rose                   |
| Rose            | <i>Rubus parviflorus</i>          | Thimbleberry                |
| Rose            | <i>Heteromeles arbutifolia</i>    | Toyon, Cal. Holly           |
| Rose            | <i>Chamaebatia foliolosa</i>      | Mountain Misery             |
| Rush            | <i>Juncus sp.</i>                 | Spikerush                   |
| Saxifrage       | <i>Ribes roezlii</i>              | Gooseberry                  |
| Saxifrage       | <i>Lithophragma affinis</i>       | Woodland Star               |
| Sedge           | <i>Carex sp.</i>                  | Slough Grass                |
| Sedge           | <i>Cyperus rotundas</i>           | Nut Grass                   |
| Snapdragon      | <i>Veronica persica</i>           | Speedwell                   |
| Snapdragon      | <i>Verbascum thapsus</i>          | Woolly Mullein              |
| St. John's Wort | <i>Hypericum perforatum</i>       | Klamath Weed                |
| Stone Fruit     | <i>Prunus demissa</i>             | Chokecherry                 |
| Sumac           | <i>Toxicodendron diversilobum</i> | Poison Oak                  |
| Sunflower       | <i>Agoseris retrorsa</i>          | Spear Leaf Agoseris         |
| Sunflower       | <i>Erigeron peregrinus</i>        | Wandering Daisy             |
| Sunflower       | <i>Cirsium vulgare</i>            | Bull Thistle                |
| Sunflower       | <i>Centaurea solstitialis</i>     | Star Thistle                |
| Sunflower       | <i>Grindelia camporum</i>         | Gum Plant                   |
| Sunflower       | <i>Achillea millefolium</i>       | Yarrow                      |

| <u>FAMILY</u> | <u>SPECIES</u>                   | <u>COMMON NAME</u>   |
|---------------|----------------------------------|----------------------|
| Sunflower     | <i>Solidago californica</i>      | Goldenrod            |
| Sunflower     | <i>Anaphalis margaritacea</i>    | Pearly Everlasting   |
| Sunflower     | <i>Artemisia douglasiana</i>     | Wormwood, Mugwort    |
| Sunflower     | <i>Taraxacum officinale</i>      | Dandelion            |
| Sunflower     | <i>Madia elegans</i>             | Common Madia         |
| Sunflower     | <i>Matricaria matricarioides</i> | Pineapple Weed       |
| Sunflower     | <i>Wyethia angustifolia</i>      | Narrowleaf Mule Ears |
| Sunflower     | <i>Hypochoeris radicata</i>      | Cats-Ear             |
| Sunflower     | <i>Haplopappus arborescens</i>   | Golden Fleece        |
| Sunflower     | <i>Aster occidentalis</i>        | Aster                |
| Violet        | <i>Viola purpurea</i>            | Mountain Violet      |
| Walnut        | <i>Juglans regia</i>             | English Walnut       |
| Waterleaf     | <i>Nemophila menziesii</i>       | Baby Blue-eyes       |
| Willow        | <i>Salix laevigata</i>           | Red Willow           |

#### PLANT GALLS

|           |                                |                                 |
|-----------|--------------------------------|---------------------------------|
| Cynipidae | <i>Heteroecus dasydactyli</i>  | Woolly Gall<br>(Canyon Oak)     |
| Cynipidae | <i>Andricus californicus</i>   | Oak Apple<br>(Valley Oak)       |
| Cynipidae | <i>Callirhytis perdens</i>     | Stem Gall<br>(Black Oak)        |
| Cynipidae | <i>Dryocosmus asymmetricus</i> | Split Stem Gall<br>(Canyon Oak) |



## WHO IS LIVING AT CLAW SE NOW?

### Amphibians and Reptiles

Arboreal Salamander

California Slender Salamander

Pacific Treefrog

Gilberts Treefrog

Western Fence Lizard

Southern Alligator Lizard

Striped Racer

Common Kingsnake

Gopher snake

Western Rattlesnake

Aneides lugubris

Batrachoseps attenuatus

Hyla regilla

Eumeces gilberti

Sceloporus occidentalis

Cerrhonotus multicarinatus

Masticophis lateralis

Lampropeltis getulus

Pituophis melanoleucus

Crotalus viridis



### Mammals

Bats

Black-tailed Jackrabbit

Ground Squirrel

Gray Squirrel

Flying Squirrel

Pocket Gopher

Gray Fox

Mule Deer

Order Chiroptera

Lepus californicus

Citellus beecheyi

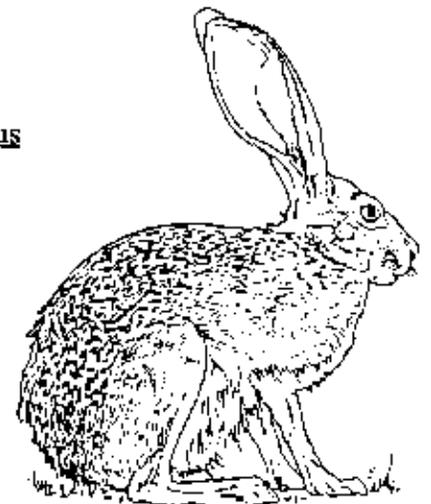
Sciurus griseus

Glaucomys sabrinus

Thomomys sp.

Urocyon cinereoargenteus

Odocoileus hemionus



## Birds

Killdeer  
Mourning Dove  
Red Shafted Flicker  
Acorn Woodpecker  
Hairy Woodpecker  
Yellow-Bellied Sapsucker  
White-Headed Woodpecker  
Western Wood Pewee  
Barn Swallow  
Junco  
Kestrel  
Valley Quail  
Bushti  
White-Breasted Nuthatch  
Western Bluebird  
Robin  
Rufous-Sided Towhee  
Brown Towhee  
Grosbeak  
Brewer's Blackbird  
Western Meadowlark  
Western Tanager  
Steller's Jay  
Scrub Jay  
Bullock Oriole  
Goldfinch  
Varied Thrush  
Purple Finch  
Wild turkey



Charadrius cociferus  
Zenaidura macroura  
Colaptes auratus  
Melanerpes formicivorus  
Dendrocopos villosus  
Sphyrapicus varius  
Dendrocopos albolarvatus  
Contopus sordidulus  
Hirundo rustica  
Junco oregonus  
Falco sparverius  
Callipepla californica  
Psaltriparus minimus  
Sitta carolinensis  
Stalia mexicana  
Turdus migratorius  
Pipilo erythrophthalmus  
Pipilo fuscus  
Hesperiphona vespertina  
Euphagus cyanocephalus  
Sturnella neglecta  
Piranga ludoviciana  
Cyanocitta stelleri  
Aphelocoma coerulescens  
Icterus bullockii  
Spizcus tristis  
Ixoreus naevius  
Cardodacus purpureus  
Meleagris gallopavo

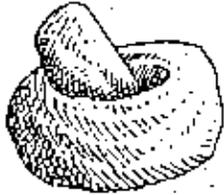


The information on who lives at Chaw se now was compiled by John Howell, Naturalist.

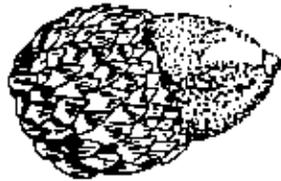
## THE PAST

Like today, early People lived in communities and represented different cultures. Many activities we do today are not so very different from those practiced by past peoples. Their activities were similar to ours because they worked to provide food, clothing, shelter and amenities that would make life easier and more enjoyable.

They:

- raised families, and enjoyed social and recreational activities
  - harvested trout, salmon, steelhead, clams and many sea foods
  - gathered acorns, seeds, berries, and plant roots
  - hunted for large and small game
- 
- collected plants for medicinal uses, for making baskets and tools, for weaving and for making shelters
  - chipped fine-grained stone into tools for cutting, butchering and hunting
  - managed wildlife by limiting the numbers taken for food, and improved habitats by burning grass, brush or forest lands
  - traded raw materials (i.e., sea shells and salt) and finished products (i.e., shell beads or finely made arrow points)
  - practiced religious faith, which included reverence for living and nonliving things

The physical remnants of these activities still exist at sites throughout California. They offer testimony to places where the People worked and played, talked and prayed, lived and died.



## THE PRESENT

Sierra Indian people have adapted to an inescapable new world. Looking at the surface of their lives, an outsider may believe their culture has not survived today's pressures.

They dress, work, eat, live in houses, drive cars and speak like everyone else. To see only the surface is to miss the cultural wealth that lies beneath.

In dedication to maintaining their language, the art of basket weaving, in continuing to gather and prepare acorns, and by remembering the ancient ceremonies with song and dance, today's Indian people reaffirm their identity.

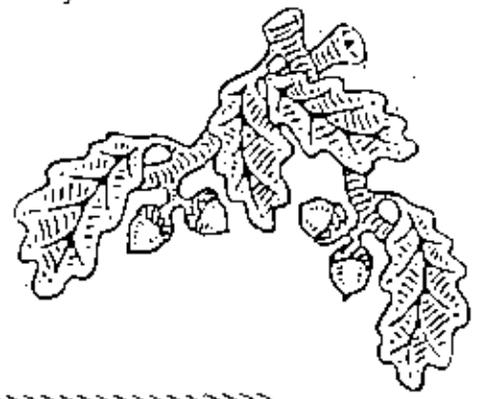
By continuing the traditions of the past, the people preserve and honor the spirit of their ancestors. Their culture will live forever.

REMEMBERING YOUR VISIT TO CHAW SE



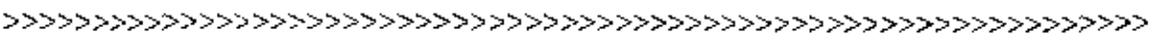
**SUGGESTED ACTIVITIES:**

1. Write a story about "What we can learn from Sierra Indian People."
2. Invite a Native American to speak to your class.
3. Have a Native American Day in your school.
4. Learn as much as you can about a native plant and how it was used.
5. Do something very special for an elder in your family or someone you know.
6. Describe your favorite part of Miwok culture.
7. Draw a picture of a large village.
8. Sing your own song.

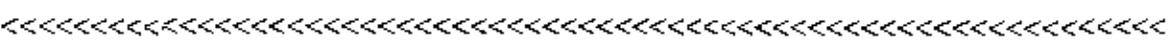


It is the year 1800 . . .

1. Plan a menu (Miwok style).
2. You are Miwok, write a story about one day in your life.



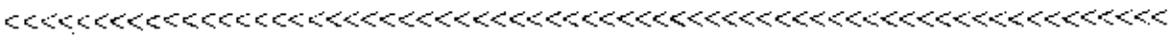
1. The Sierra Nevada Native Peoples' culture was closely related to nature. Write a list of how nature was used by the people.
2. What kinds of feathers are used in dance capes? Headdress?
3. How did the people hunt?
4. How did they fish?
5. Draw a picture of your favorite item displayed in the museum.



**Make a check mark by the items you have seen displayed in the museum -**

- |                             |                     |
|-----------------------------|---------------------|
| 1. Flicker feather headband | 6. Stave game       |
| 2. Clapper stick            | 7. Digging stick    |
| 3. Cooking pot              | 8. Quail trap       |
| 4. Cradle board             | 9. Deer hoof rattle |
| 5. Arrow points             | 10. Shell necklace  |

Draw pictures of how some of these things were used.



**True or False?**

1. Buffalo was hunted by the people who lived here?
2. Pottery was made by the people who lived here?
3. The children had toys?
4. The babies wore diapers?
5. The people who lived here had a good life?
6. They called their homes Tipis?

**Food -**

1. What was the Sierra Nevada people's main plant food?
2. Name an important tool used to collect food.
3. Name the largest animal hunted.

**Hunting and Fishing -**

1. Name the material often used to make arrowheads.
2. Why are arrowheads very important?
3. Name some methods used to catch fish.

**Clothing -**

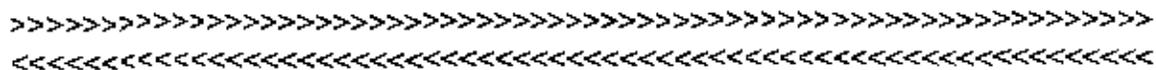
1. Many materials were used for clothing. Name two.

**Basketry -**

1. Baskets were made for many uses. Name three.
2. Name two techniques for making baskets.
3. Name some materials used for basketmaking.

**Ceremonial Regalia -**

1. Name some materials used for dance ceremonies.
2. The names of musical instruments.
3. What material was used to make the instruments?
4. Name some natural materials used to make beads.
5. How did they get the clam shells that were used for beads?





**Heartbeat of  
a Tree**

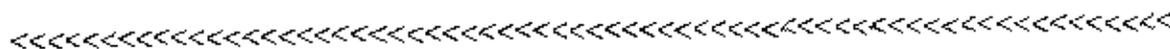
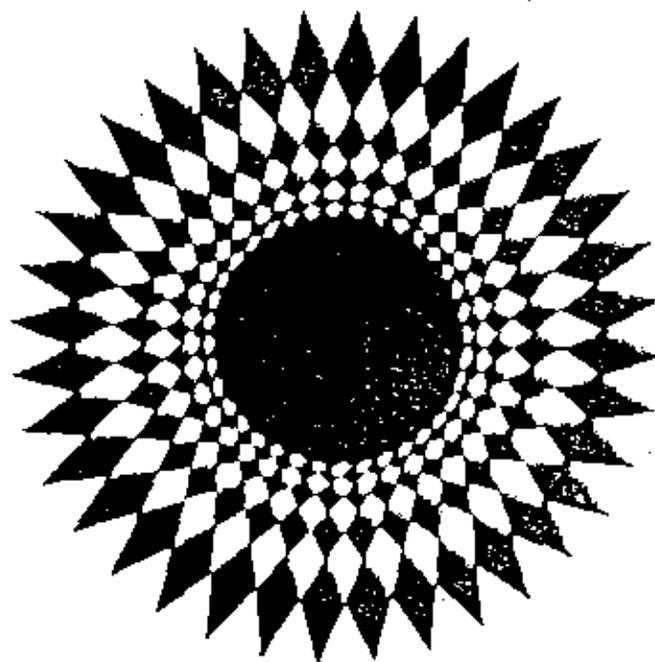
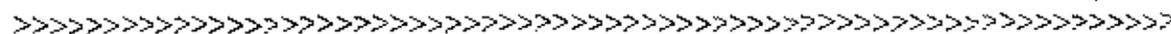
Spring is the best time to try this, and  
deciduous trees work better than conifers.

**Objective:**  
To listen to the  
life flow of a  
tree, the heartbeat

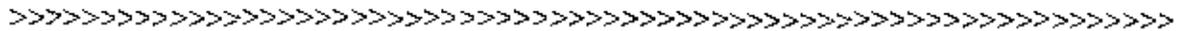
Explain that trees are living creatures  
that eat, rest, breathe and circulate  
fluids much as we do. Press the stetho-  
scope firmly against the tree, keeping it  
still so as not to make interfering noises.

**Materials:**  
Stethoscope  
Tree about 6 inches  
in diameter with  
thin bark

Try several spots on the tree until you find  
the best one. You will be amazed at what  
you hear! What you will be hearing is the  
movement of fluids within the tree.



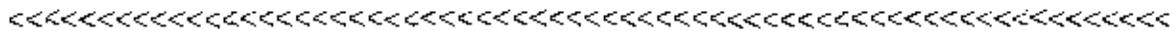
**Nature Walk** - Prepare the leaders to watch out for low branches, tree roots and other obstacles. Ask them to focus on using their senses of smell, hearing and touch. What happens when you go from shade to sunshine? Have the students look up at the forest canopy as they walk. What kinds of things did they notice? Are there different things happening in the air?



**Nature Poems** - Before your trip to the park, introduce your students to different forms of poetry such as haiku, rhyming or free verse. Bring cardboard, paper and pencils. At some point, have your students find a quiet place to sit and imagine themselves as:

- A Miwok child, 200 years ago
- A deer
- A bat flying through the forest at dusk
- A tiny acorn pushing up through the soil to become a tree
- Any animal or plant they have seen at the park

After five or 10 minutes, the students write a poem from the point of view of their plant or animal. Students share their poems when they return to school.

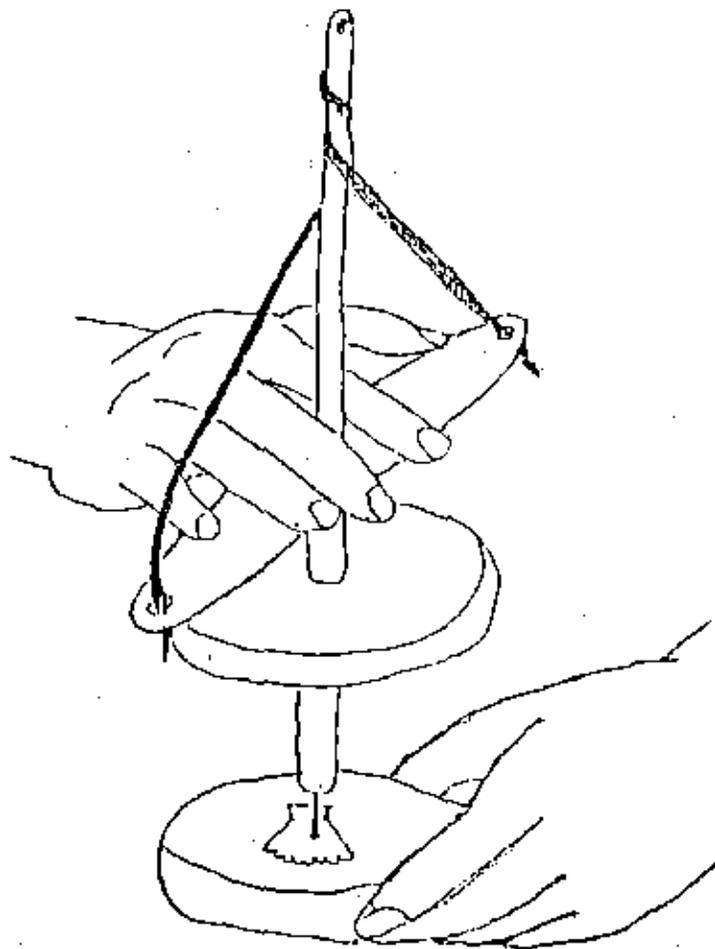
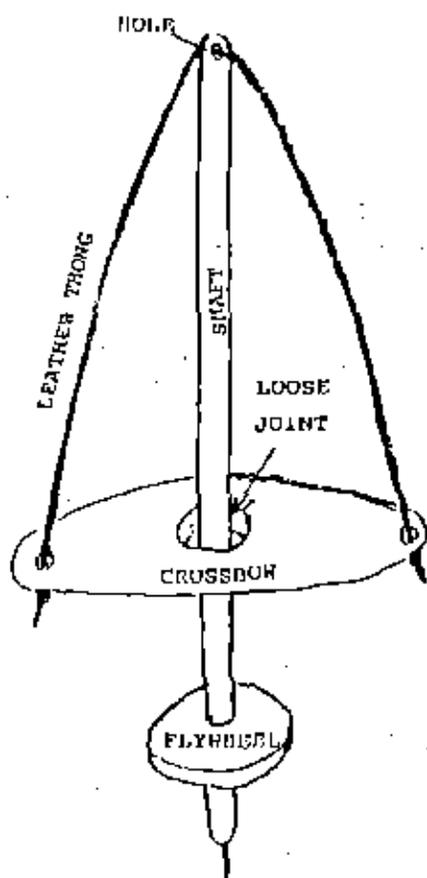


**Group poetry** - Something fun to try is a group poem. Each student contributes one word or short phrase about a chosen topic. The words and phrases are then arranged into a poem by you or a group of students. You can come up with some beautiful and hilarious results.

## Pumpdrill Pattern

### Materials needed:

- Dowel or stick 18 to 24 inches long
- Flywheel 5 inches in diameter  
(stationary on shaft)
- Drill bit (nail or obsidian)
- Cross bow 12 inches long
- Cross bow 2 1/2 inches wide
- Leather thong cut to fit



Drills similar to this modern version were used to make holes in shells and stones. The drill bit was made of obsidian or fire hardened bone. The flywheel was usually made of stone.

## Modern Acorn Processing

To remove tannin from shelled acorns, place shelled raw acorns in boiling water. Continue to boil until water is the color of strong tea. Pour water and nuts through a colander. Place acorns in fresh water and continue the process until water boils clear.

Allow nuts to dry. Spread acorns on cooking sheets and place in a warm oven. When partially dry, coarse grind a few at a time in a blender. Spread to dry on cookie sheets and grind again in a blender or food processor.

The acorns can be slow roasted, buttered and eaten after leaching and are delicious.

## Recipes:



### **Acorn Soup**

Acorn soup is the final product of an elegant and complex milling process. Acorns are gathered, then shells and husks are removed. Once dried, they are pounded, traditionally with a mortar and pestle, into fine flour. Properly prepared flour is soft, almost silky in texture. The meal must be leached to wash away the bitter taste. The ground meal was placed in a receptacle, traditionally a shallow depression made along a sand bar. Meal was spread throughout the depression in a layer. The depression or basin was then slowly filled with cool water, which percolated through the acorn meal without mixing the meal and sand.

In properly leached acorn meal, the bitter taste is gone. The meal was then placed into a watertight basket and mixed with water. Hot stones were dropped into the basket and the raw soup quickly came to a boil. The stones were stirred frequently to prevent burning the meal. Once the meal was cooked, the hot stones were removed. Soup was ready to be served with venison, salmon or other traditional food.

Acorn was, for many tribes, so basic a food that a person fasting was still allowed to eat acorn soup.

Today a shallow, open-weave tray, covered with cheesecloth, is used as a leaching basin.

### **Pine Nut Candy**

|                                    |                 |
|------------------------------------|-----------------|
| 3 Tbsp. melted butter or margarine | 1/2 cup honey   |
| 3/4 cup finely chopped pine nuts   | Nonfat dry milk |

Combine butter or margarine and honey. Stir in enough nonfat dry milk to make a thick mixture. Add pine nuts and form into a roll. Chill and slice.

### **Pine Nut Muffins**

1 cup ground pine nuts  
1/2 cup flour  
2 tps. baking powder

1/2 cup milk  
3 Tbsp. honey  
1/2 tsp. salt

Preheat oven to 350. Combine dry ingredients and add wet ingredients and mix until just blended. Fill greased muffin cups 1/2 full and bake 30 minutes. Makes 10. Pinon may be substituted in recipes for pine nuts.

### **Pine Nut Cookies**

1/2 cup soft butter or margarine  
2/3 cup light brown sugar  
3 egg yolks  
3 Tbsp. honey, heated  
1/2 cup pine nuts

1 tsp. grated lemon  
peel  
1 tsp. lemon juice  
2 3/4 cups flour

Preheat oven to 325. Cream butter or margarine with sugar. Blend in egg yolks. Add lemon peel and juice. Stir with flour until well blended. Measure about 1 Tbsp. dough for each cookie and press into desired shape on a greased cookie sheet.

Sprinkle pinon nuts over cookies and press in firmly. Brush honey over cookies. Bake for 15 minutes or until golden. Makes about 3 1/2 dozen cookies. Pine nuts may be purchased at supermarkets, health or specialty food stores.





## RESOURCES FOR CULTURAL LEARNING-

1. Native American Heritage Commission  
915 Capital Mall, Sacramento, CA 95814
2. Office of Historic Preservation  
California Department of Parks and Recreation  
P.O.Box 942896  
Sacramento, CA 94296-0001
3. Local Tribal Councils
4. D.Q. University, Box 409, Davis, CA 95616
5. The Sierra Native American Council, P.O. Box 1118, Ione, CA 95640
6. Native American Club, Delta College, Stockton, CA

### Sources of California Native Art and Replicas

1. Pacific Western Traders  
Old Town, Folsom, CA
2. Bear N' Coyote Gallery  
Jamestown, CA
3. Owls Flight  
Clear Lake Park, CA
4. Look in your local telephone directory

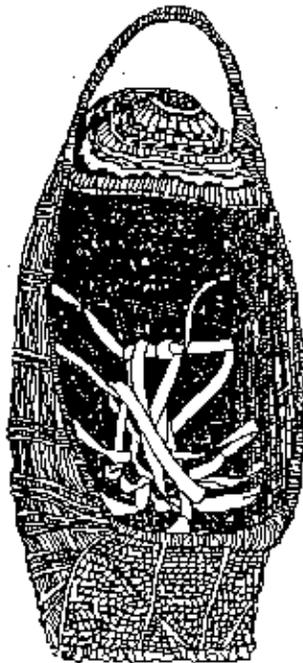


### For Further Study, Information and Cultural Awareness, the Following Is Provided

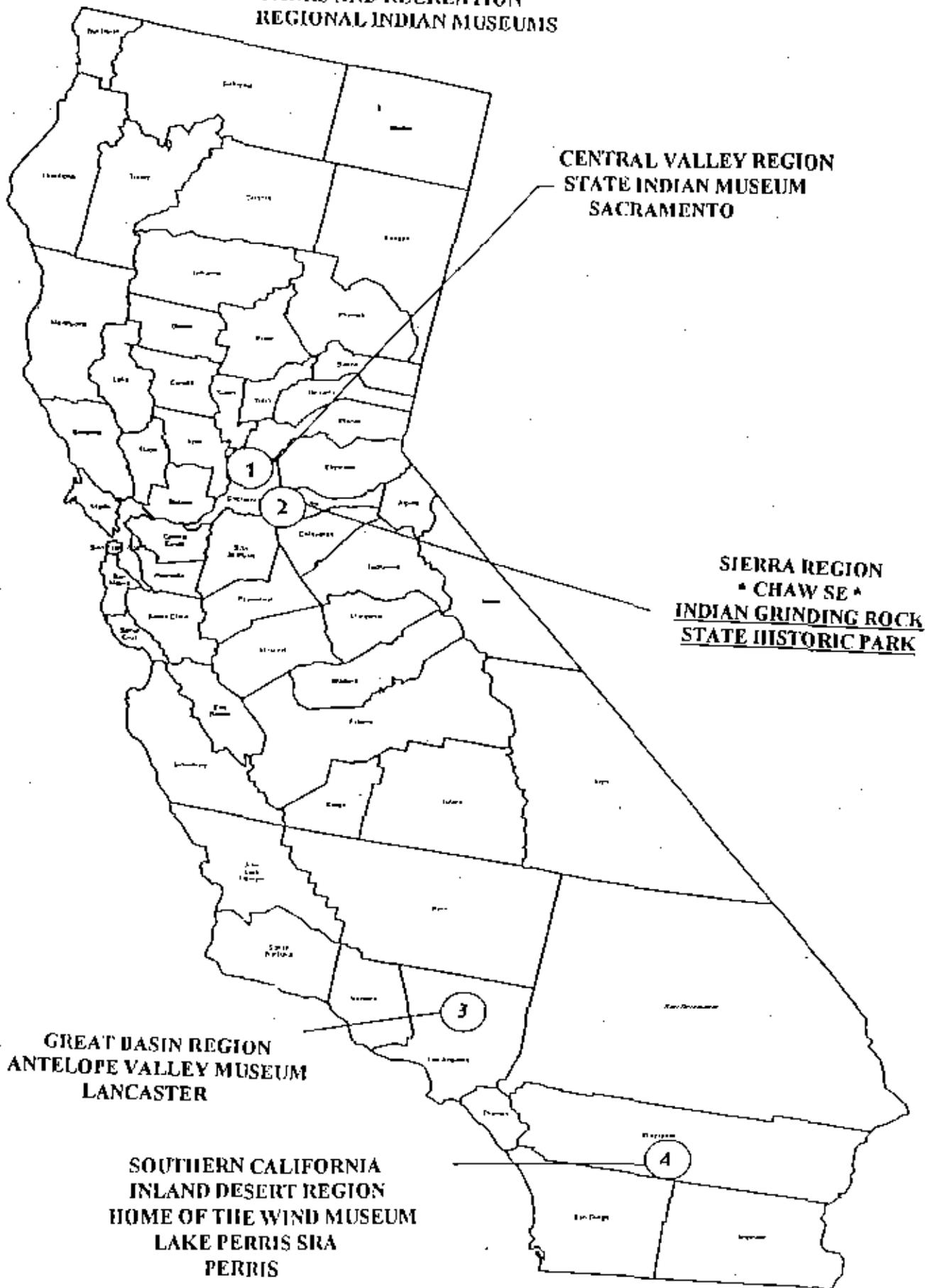
1. News from Native California - Heyday Books (a quarterly publication)
2. The Way We Lived - Malcolm Margolin, Heyday Books
3. Indians of California, The Changing Image - James Rawls, University of Oklahoma Press
4. Indian Givers - Jack Weatherford, Ballantine Books
5. Ancient Images on Stone (Petroglyphs and Pictographs) compiled and edited by JoAnne Van Tilburg, University of California Press
6. It Will Live Forever (Traditional Acorn Preparations) - Bev Ortiz, Heyday Books
7. California Indian Nights (A Collection of Stories, Myths and Legends), compiled by E. W. Gifford and G. H. Block, University of Nebraska Press
8. Wisdomkeepers, Meetings With Native American Spiritual Elders - Steve Wall and Harvey Arden, Beyond Words Pub.
9. Volume 8, Handbook of North American Indians - Smithsonian Institution Publications
10. Handbook of American Indian Games - Allan and Paulette MacFarlan, Dover Publications
11. Keepers of the Earth - Caduto and Bruchar, Fulcrum Inc. Publishing
12. The Indian Way - Gary McLain, John Muir Publications
13. Through Indian Eyes - Slapin & Seale, New Society Publishers
14. The Earth Is Our Mother - Dolan Eargle, Trees Co. Publishing
15. Northern Sierra Miwok Dictionary, Catherine Callaghan, Linguistics vol.110, University of California Publishing

## **Regional Indian Museums**

1. **State Indian Museum, Sacramento**  
**Central Valley Regional Indian Museum - Yana, Southern Valley Yokut, Patwin, Wintu, Nomlaki**
  
2. **Chaw se Indian Grinding Rock State Historic Park, Pine Grove**  
**Eastern Valley and Sierra Regional Indian Museum - Maidu, Nisenan, Konkow, Miwok, Tubatalabal, Monache, Washo, Foothill Yokut**
  
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, Caluilla, Cupeno, Vanume, Luiseno, Chemehuevi**



**CALIFORNIA DEPARTMENT OF  
PARKS AND RECREATION  
REGIONAL INDIAN MUSEUMS**



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

**Regional Indian Museums**

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Southern California Desert Region  
Serrano, Cahuilla, Cupeno, Vanume, Luiseno, Chemehuevi

**Unit Museums and Interpretive Centers**

**\* Northern**

5. Anderson Marsh SHP and 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 (Maidu)
13. Patrick's Point SP, Sumeg Yurok Village (Yurok)
14. Shasta SP
15. Sonoma SHP

**\* Central Coast**

- 16. Chumash Painted Cave SHP (Chumash)
- 17. H.W. Coe SP, Ridge Museum (Chumash)
- 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**

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

**\* Southern**

- 27. Anza-Borrego Desert SP, Museum
- 28. Cuyamaca SP, Museum
- 29. Malibu Creek SP and Malibu Canyon
- 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).

|             |                                      |
|-------------|--------------------------------------|
| <b>SP</b>   | <b>State Park</b>                    |
| <b>SHP</b>  | <b>State Historic Park</b>           |
| <b>SRA</b>  | <b>State Recreation Area</b>         |
| <b>SVRA</b> | <b>State Vehicle Recreation Area</b> |

*The Mission  
of the California  
Department of Parks and Recreation  
is to provide for the  
health, inspiration, and education  
of the people of California  
by helping to preserve  
the state's extraordinary  
biological diversity,  
protecting its most valued  
natural and cultural resources,  
and creating opportunities for  
high-quality outdoor recreation.*



**Important facts to know:**

**California State Senate Bill 147**

On January 1, 1988, California State Senate Bill 447 went into effect. This legislation makes it a **felony** to obtain or possess Native American remains or associated grave goods. It amended Section 5097.99 of the Public Resources Code to read as follows:

- (a) No person shall obtain or possess any Native American artifacts or human remains which otherwise provided by law or in accordance with an agreement reached pursuant to subdivision (I) of Section 5097.94 or pursuant to Section 5097.98.
- (b) Any person who knowingly or willfully obtains or possesses any Native American artifacts or human remains which are taken from a Native American grave or cairn after January 1, 1988, except as otherwise provided by law or in accordance with an agreement reach pursuant to subdivision (I) of Section 5097.94 or pursuant to Section 5097.98, is guilty of a felony which is punishable by imprisonment in the state prison.
- (c) Any person who removes, without authority of law, any Native American artifacts or human remains from a Native American grave or cairn with an intent to sell or dissect or with malice or wantonness is guilty of a felony which is punishable by imprisonment in the state prison.



### Time Line for the Chaw se area

1848-1849 This was a time of tremendous negative impact on the Sierra Nevada people and on the land as a result of the Gold Rush. The Indian people were driven from their homes by the newly arrived gold diggers. The miners' claims were said to have yielded \$100.00 a day.

1852 The people's Chaw se homeland was taken over by non-Indians. Many Miwok still resided near Volcano and travelled to the higher country in the Fall to gather acorns.

1853 Nearby Volcano grew from a few miners tents to a population of more than 1,100. Laws were made to prevent Indian people from having land ownership. Many were placed in encampments.

1862 Some Miwok did gold panning (using baskets). Some of the families did not have food and could not hunt on the lands which were now fenced. They were often shot and killed in retaliation because of alleged thefts.

1869 The Grinding Rock area became known as the "Else Ranch".

1874 Bureau of Land Management patent records show, "1874, Sophie Else" property.

1875 Else sold the Grinding Rock property to John Sullivan for \$1,000 in gold coin.

1889 Sullivan sold the Grinding Rock property to S. Scapucino, an immigrant from Italy. The Scapucino's raised cattle, hogs, goats and garden crops. Later, James Scapucino (a son) would relate when he was a child, his father (Seraphino) would "allow the local Miwok to use the area near the Rock, and to winter there."



1920 From the 1920 Census records of Amador County - "Billy Brown, his wife and one child, Miwok, residing between Volcano and Pine Grove" (Grinding Rock area). (Before this time, no census records regarding the Indian people were taken.)

1962 The State Legislature passed several bills appropriating money for acquisition and development of the Park.

1968 Chaw se was dedicated as a State Historic Park. \*See Dedication, page 8.

1973 The Roundhouse was constructed by local Miwok and others. It was to be used for ceremonies by them and other Native American people.

1978 The Cultural Center was constructed.

1981 The Chaw se Association was formed by local people. The Association is dedicated to promote education and interpretive activities at Indian Grinding Rock State Historic Park. Association goals included making informational materials available to Park visitors, and developing a Research Library.

1987 The parking lot near the Cultural Center was completed.

1989 Chaw se Cultural Center became a Regional Indian Museum, dedicated to the Miwok and other Native Peoples of the Sierra.

1993 - The Roundhouse was reconstructed because of much needed repair work. A back door was added to the structure, as required by the State Fire Marshall. See also page 20.

Source for the above information: Indian Grinding Rock State Historic Park General Plan - 1984 - State of California Resources Agency - Department of Parks and Recreation.



**Time Line Excerpts from "Events in American Indian History", from THE AMERICAN INDIAN: YESTERDAY, TODAY AND TOMORROW (used with permission)**

This chronological listing of events of immediate or eventual importance to California Indians is incomplete. Most entries are self-explanatory, allowing the teacher to note the development of historical events and the effect of such events upon the Indians who lived in the area—something many histories have failed to do in the past.

**Circa 850-1000** On the basis of the few written records available, historians surmise that both Irish and Norse seafarers visited the eastern coast of North America. The Norse are known to have displaced early Irish settlers in Iceland and, from that base, to have discovered and settled Greenland. Icelandic sagas about Leif Ericson's visit to "Vinland" indicate a landing somewhere from Nova Scotia southward.

West Coast Indians have legends of strangers arriving by sea who may have been Asians, Polynesians, or Egyptians. As yet, however, no artifacts have been found to verify landing sites or the location of early European or Asian settlements on either coast.

**1492** The first recorded expedition to the Americas was accidental and was the culmination of many years of commercial maritime exploration for a short northern route to Asia, the source of spices, gold and jewels. Christopher Columbus landed at San Salvador, firmly believing that he had found the fabled Indies and bestowing the lasting name of *Indians* upon the American natives. He and his crew were greeted as honored guests by friendly Arawak Indians.

Later visitors noted that this was indeed a New World, not the Indies, and that the Indians were of diverse and independent cultures. With a population in excess of nine million persons, they spoke more than 2,000 languages. North of Mexico more than 200 distinct tongues were noted, with hundreds more of related subdialects, often mutually unintelligible within linguistic groups.

**1493** Columbus and his expedition returned to Europe, taking along six Indian captives. The Pope, upon hearing of the new hemisphere, mandated a line of demarcation to prevent inevitable conflicts among rival Catholic nations.

The New World natives, in accordance with the current religious fervor, were to be converted to Christianity.

**1519** The Spanish conquest of Mexico began.

**1540-1542** Francisco Coronado explored the Southwest, visiting several Indian pueblos. His reports led to new Spanish interest in the Southwest and to later expeditions toward the West Coast.

**1565** The oldest permanent European settlement in what is now the United States was established at St. Augustine in northern coastal Florida.

**1579** An English ship commanded by Sir Francis Drake was anchored five weeks at a California harbor while the crew repaired the ship. From Drake's written description of the local Indians, their ceremonies, and such items as their feathered baskets, they were believed to be the Coast Miwok Indians, who lived near San Francisco Bay.

**1587** Pedro de Unamuno landed at what was probably Morro Bay in California. After severe casualties to his party from an Indian attack inland, he gave up further exploration of the area.

**1595** Sebastian Rodriguez Cermeño led an expedition to explore the northern coast of California. He entered Trinidad Bay briefly; then, after a heavy storm which partially wrecked his ship, he explored the San Francisco Bay by launch.

**1602** The Sebastian Vizcaino expedition renamed many places on the California Coast. Vizcaino's exaggerated claims for the discovery of Monterey Bay caused later explorers to look for it in vain as an accepted fact. Along with later explorers, he was looking for a strait or, at the very least, a good deep-water bay as a layover point for the Spanish galleons.

**1604-1605** A Spanish expedition led by Juan de Onate apparently reached the Sacramento River, traveling overland from Sonora, Mexico. The Indians of the area were called *Cruzados* for the red crosses they wore on their foreheads.

1620 The Pilgrims landed at Plymouth Rock, Massachusetts. Facing starvation, they survived with the help of local Indians. Squanto and Massasoit, who introduced the settlers to new foods and methods of cultivation suitable to the area.

1629-1633 European religious fervor resulted in Spanish missionaries being sent from Mexico to establish a string of missions among the Indians of the Southwest, primarily in New Mexico. Expeditions from these missions began lengthy explorations westward.

1681 William Penn wrote, in his first letter to Indians: "I have great love and regard towards you, and I desire to win and gain your love and friendship, by a kind, just and peaceable life."

1690s Jesuit missionary Father Eusebio Kino served as cosmographer for an expedition to explore Baja California, noting the need for missions there.

1697 Missions were established in Baja California with Spanish military aid to quell local Indian opposition.

1713 Colonel James Moore of South Carolina attacked Tuscaroras in North Carolina. Those fortunate to escape death or slavery (several hundred were sent to Charleston slave markets) moved north to New York where they were eventually accepted as the Sixth Nation in the Iroquois League.

1737 Land-hungry settlers in Pennsylvania convinced the Delawares to negotiate another "walking purchase," similar, in theory, to that negotiated by William Penn, in which settlers could own as much land as a man could walk in a day. This time, three men ran for 60 miles, cheating the Delawares, who were forced to give up their lands.

1755 Governor William Shirley of Massachusetts Bay Colony proclaimed: "For every Male Indian prisoner above the Age of Twelve Years, that shall be taken and brought to Boston, First Pounds. For every Male Indian Scalp, brought in as evidence of their being killed, Forty Pounds."

1765 Baja missions were turned over to Spanish military administrator Captain Gaspar de Portola, then to the Franciscans under Father Junipero Serra.

These men and converted Baja Indians, were assigned to found a colony in Alta California.

1769 The San Diego mission was established, the first in a series of 21 religious agrarian settlements to be built approximately a day's journey apart along El Camino Real, the Spanish land route from San Diego to San Francisco.

Completed by 1823, the missions supported two Franciscan friars as overseers, a protective military garrison, and hundreds of "Christianized" Indians (neophytes), who were impressed for mission work and religious conversion. Tribal ties were suppressed.

As on the East Coast, an unintentional tragedy ensued from contact with the Europeans and the forced changes in Indian life-style and diet. The Indian population was decimated by disease. As the death toll mounted, the need for additional converts to provide labor for the mission activities caused officials to send Spanish soldiers inland on long searches for new converts or to return escaped neophytes to the missions.

Revolts occurred throughout the mission areas as many Indians resisted impressment, escaping successfully to the inland mountains. They, in turn, often carried disease with them, spreading infection among others with little immunity. Unknown hundreds perished from disease, resistance to impressment, or malnutrition as their tribal hunting areas were constricted by mission encroachments.

The Dartmouth College Charter was issued. The college was founded by Eleazar Wheelock, and its charter decreed "that there be a College erected in our said province of New Hampshire by the name of Dartmouth College for the Education and Instruction of Youths of the Indian Tribes in this land."

1770 Mission San Carlos was founded at Monterey, although it was later moved to a new site near Carmel to avoid the neighborhood of the military garrison at Monterey. The presence of the soldiers was considered by Father Serra as "injurious to the spiritual work of the priests."

1771 Mission San Antonio was established near what is now King City. Mission San Gabriel Archangel was founded later the same year near Los Angeles.

1772 Mission San Luis Obispo was founded. The chapel was built first of logs; but, because of damage caused by hostile Indians, the mission had to be rebuilt. In time, the tile roofs were added. These fire-resistant tile roofs were added to other missions as well.

1775 The first European landing in northern California was made at Trinidad Bay when an expedition led by Bruno de Hecceta claimed the area for Spain. Bodega Bay was explored by Juan de Bodega, who sailed the coastline to find suitable deep-water ports for Spanish galleons en route back to Mexico.

1776 Mission San Juan Capistrano was founded near San Clemente, and Mission San Francisco de Asis was founded by Father Serra. The latter mission became known as Mission Dolores.

1777 San Jose became the first incorporated town or pueblo in Alta California. The Santa Clara mission was dedicated, then moved twice because of heavy flooding. The mission was rededicated by Father Serra in 1784, just before his death.

1779 George Washington, Commander in Chief of the Colonial Army, ordered General John Sullivan to wipe out the Iroquois confederacy. Many Indian towns were burned.

1780 Presidios, or forts, were established at Santa Barbara, San Diego, Monterey, and San Francisco. Smaller garrisons were kept at each mission. Two military colonies were also established on the Colorado River, the main river crossing for the land route to Sonora, Mexico, within Quechan (Yuma) territory.

1782 Mission San Buenaventura, near present-day Ventura, was founded. Extensive orchards and gardens were planted. Three Spanish soldiers were granted ranchos nearby for service to the Spanish crown—the first of the large individual land grants.

1783 Spanish forces were withdrawn from the Colorado River area because of concerted Indian resistance. The overland connection between Sonora, Mexico and Spanish California was severed for many years.

1786 Mission Santa Barbara was founded by Father Serra's successor, Father Lasuen.

1787 The Constitutional Convention met at Philadelphia to plan a new government. Benjamin Franklin suggested that the leaders seriously consider a study of Iroquois law, which unified many northeastern Indian groups for many years. He recommended inclusion of certain egalitarian concepts within the planned Constitution.

Mission La Purissima was founded near present-day Lompoc.

1790 Artillery companies were stationed at the main California ports to discourage foreign trade and commerce in the Spanish province. The northwestern fur trade caused new European interest and attracted foreign vessels to Spanish areas.

1791 Missions were founded at Santa Cruz and at Soledad—links between San Carlos at Monterey and San Antonio in the south.

1793 Concerted Indian resistance was begun at the San Francisco mission by the Saklan Indians of Contra Costa and the Chuchillone Indian of Marjin Strait under the leadership of Charquin.

1795-1797 The Saklan Indians and the Chuchillone Indians were involved in a series of battles with Spanish soldiers.

1797 The third Spanish civilian town was Villa de Branciforte, near present Santa Cruz. Branciforte was not successful, partly because of the forced recruitment of suitable colonists for remote Alta California. Colonists were often paupers or former prisoners of mixed racial ancestry. Tools and supplies were furnished by the Spanish government.

Four missions were founded in this year: San Jose, San Juan Bautista, San Miguel and San Fernando.

1798 Mission San Luis Rey was dedicated near Oceanside, with an asistencia, or subsidiary branch, located inland at Pala.

1799 The Spanish courts, pressed by the religious orders, tried and convicted pueblo medicine men for witchcraft.

1800 Spanish raids upon the resistant Saklan caused the tribe to disappear as an entity. Neophytes at the missions now cultivated most of the food supplies used by the missions and presidios. Spanish records indicated that deaths at the missions outnumbered births.

Passive resistance was the only weapon left to the mission Indians. The will to fight appeared to be finally broken in the next two decades, not from Spanish arms, but from disease and death.

Revolutions occurred sporadically in Mexico against the Spanish authorities, interfering with transit of the supply ships for Alta California. Numbers of foreign ships were now permitted entry to resupply the area.

1804 Mission Santa Ines was founded near Solvang.

1805 Sacajawea (Shoshone) joined the Lewis and Clark Expedition that explored the Louisiana Purchase in what is now the Northwestern United States. She "insured the success of the enterprise" as a guide, interpreter, peacemaker, horsetrader, food gatherer, protector of valuables and overseer of papers, books and medicine.

1807 Joseph Brant (Mohawk) died. He was a gifted speaker, masterful leader and military tactician during the Revolutionary Period. He once wrote: "Among us we have no prisons, we have no pompous parade of courts, we have no written laws, and yet judges are as highly revered among us as they are among you."

1810-1830 Indian groups were reduced severely in numbers by death, disease and malnutrition in the mission areas. Of the estimated 75,000 Indians who had lived in the area, only about 16,000 were left.

1812 The Russians established Fort Ross (Rus) at Mad-Shiumiv in Pomo Indian country on the coast about 100 miles north of San Francisco. Among the Russian fur traders and settlers were 85 Aleuts, brought from their native Alaskan areas. The new colonists made efforts to befriend the Kashia Pomo and Hukueko Indians.

1817 Mission San Rafael was established 20 miles north of San Francisco, out of the coastal fog area. It was originally an assentencia of San Francisco and became a health center for neophytes.

1818 Governor Vicente de Sola of California reported the 64,000 Indians had been baptized but that 41,000 were now dead.

French pirates looted and burned parts of Capistrano, Monterey and Refugio.

1820 Travelers recorded that Indian towns in the San Joaquin and Sacramento valleys were almost depopulated by disease. Bodies were left unburned and the survivors were weak and ill.

1821 The Czar of Russia issued an order closing the Pacific Coast north of San Francisco to all but Russian ships. This attempt to control the area, together with the presence of Fort Ross, brought California to the attention of the United States government. The Monroe Doctrine of 1823 stated that the Americas were no longer open for colonization or claim by European nations.

In the north bay area, the Hukueko Indians of Marin County staged a strong last resistance under the leadership of Pomponio, Marin and Quentin. It took three years for the Spanish and Mexican military forces to regain control of the area.

Only 20 ranchos were established by land grants, mostly in southern California.

1822 Spanish colonists did not take part in the Mexican struggle for independence from Spain. But when it was learned that an independent government has been formed the previous year, Governor de Sola, after meeting with eight presidio officers and religious representatives, declared allegiance to the new Mexican government. The California province became a Mexican state and remained a military colony.

1823 The last of the Franciscan missions was dedicated at Sonoma. Official approval was hastened by the presence of Fort Ross only 50 miles northwest.

1824 The federal Bureau of Indian Affairs was established as a part of the War Department. The Kamis Indians of San Diego, San Miguel and San Vicente were actively resisting the expansion of the Spanish/Mexican rancho system in California. The Quechan were providing horses to other Indians. The Mexican Constitution of 1824 guaranteed equality of citizenship to all under Mexican jurisdiction.

1825 The land route to California from Sonora, Mexico was again open for transit after 42 years as peace was made between the new Mexican government and the Quechans.

1826 The Mexican government secularized the California missions with the intent of eventually turning them into Indian pueblos. Secularization was not completed until the 1840s; and, for some of the missions, ruin and desolation followed.

The Indians who did receive land allotments from the mission lands were few in number and were often forced to leave or sell the land because of lack of supplies or the actions of unscrupulous officials.

1827 Stanislaus, an Indian neophyte escapee from the San Jose mission, led the first successful Indian-organized revolt at the Santa Clara and San Jose missions.

1828 Jedediah Smith led an expedition exploring most of northern California to Oregon—both inland and along the coast.

His party was the first group of white men to contact the northern Indian groups.

1830 California Indians suffered from renewed epidemics.

Two hundred Indians escaped from the Santa Clara mission in a revolt led by the Indian leader Yoccolo. The Removal Act was signed by president Andrew Jackson, setting in motion the forced removal of eastern Indians from their ancestral homelands to lands west of the Mississippi River.

1832 The John Work expedition noted that the Cow Creek Indians of the Sacramento area expressed fear of slave raids from the Shasta and Oregon Indians. Captured slaves were traded north to the Columbia River area. The main slave mart was located at the Dalles in Oregon.

The Shasta Indians of northern California lost perhaps 60 percent of their number because of epidemics.

1833 Unrest was noted among the Kamia Indians of the San Diego area over the failure of the Mexican authorities to redivide lands, as promised by the governor.

At this time records showed only 50 ranchos in Mexican California.

1834 Governor Jose Figueroa ruled that, in all missions not already secularized, the priests were to be replaced by civil authorities. During this period many of the converts found themselves without a means of livelihood in the mission areas and moved to the interior for survival.

In the Pueblo of Los Angeles, observers noted the Indians were in worse circumstances than they had been under mission control. They were working on ranchos and farms and in households for mere pittance.

Ranchos were rapidly encompassing the interior valleys of California and used Indian labor. Many Indian groups moved into mountainous areas, along with former mission Indians, often displacing other groups in a search for hunting and gathering areas. Unrest was noted among the Sotoyome Indians, the Pomo Indians of Healdsburg and environs, and the Guapo and Yolo Indians in north central California. The Kiliwa and Cocopa Indians of Catalina Island rebelled against Mexican rule for more than a year.

Juan Bautista Alvarado, later a governor, was among the strongest critics of the mission system. In his opinion the missions "found the Indians in full enjoyment of their five senses, valiant in war, (and) far-sighted in their own way." But when the padres departed, "they left the Indian population half-stupefied, very much reduced in numbers and duller than when they found them."

The Trade and Intercourse Act of 1834, an attempt by Congress to update several acts dating back to 1790 and regulating trade and relations between Indians and whites, was passed.

The Bureau of Indian Affairs was officially established by Congress—as part of the War Department.

1838 General Winfield Scott rounded up the Cherokee Indians and started them on the long trail to Indian Territory. This journey, the "Trail of Tears," cost them one-fourth their number, but the survivors reorganized themselves in the new area and prospered despite the odds, retaining their language and alphabet to the present day.

This move involved 18,000 persons. It was only the first of many "trails of tears" for the eastern and southern Indian groups, including the other highly organized members of the Five Civilized Tribes. All of the groups that were moved to the Indian Territory crowded the indigenous groups into other areas.

**1839** A fort and trading post were established at the junction of the Sacramento and American rivers by John Sutter. His trading post became a focal point for later settlers and prospectors.

Indian groups raided the San Diego area.

Moscow authorities ordered the Russian colonists and fur traders at Fort Ross to sell their property and return to Alaska.

**1841** The Russians relinquished their northern coastal headquarters at Fort Ross, leaving the area open for occupation by Mexican authorities. The fort itself was purchased by John Suter.

**1841-1846** The first organized groups of colonists crossed the Rockies to settle in California as the "Western Emigration Society." This included the Bidwell-Bartleson party of 1841. There was renewed United States interest in California.

**1844** An Indian revolt, led by Pacomio, occurred at the Santa Barbara mission.

Tiburon Island, in the Gulf of California, was used by Mexican authorities to relocate the Seris Indians in Hermosillo. Many Indians later returned to their homeland.

**1844-1845** Congress passed several enabling acts to secure land and build military posts to promote and protect the increased immigration and commerce from the eastern and central United States to California and Oregon.

**1846** The United States began a war with Mexico. In California, armed settlers, aided by Captain John C. Fremont, who was in the area on a surveying assignment, captured Sonoma and declared California a republic. This revolt, named the Bear Flag Revolt because of the bear emblem on the California Republic flag, lasted only 26 days.

Commodore John Sloat, in command of a U.S. fleet offshore, took possession of the capital, Monterey, on July 7, 1846. The American occupation of California had begun.

At this time about 600 privately owned ranches, from 4,500 acres to 100,000 acres in size, were located in the Sacramento Valley.

**1848** The discovery of gold at Sutter's Mill near Sacramento touched off a tremendous influx of people into California.

**1849** The Gold Rush began in earnest as prospectors, ruffians, and adventurers poured into the state. Ships bringing supplies and people were deserted by their crews as the exploration for gold drew the crew members inland. At one time 200 ships, many entirely deserted, lay at anchor in San Francisco harbor.

The north coast harbor of Trinidad was rediscovered as a port of entry for prospectors and miners needing closer access to the mines in Trinity and Shasta counties. The area became a lively supply station for the Klamath-Trinity mines.

In Washington, D.C., the Bureau of Indian Affairs was transferred from the War Department to the Department of the Interior.

**1850** The Laura Virginia visited Humboldt Bay, leading to settlement of the north coast areas formerly occupied by the Yurok, Wiyot, Hupa, Chilula, Wailake, Karok and Martole Indians.

The Quechan Indian-operated ferry on the Colorado River was attacked and destroyed by white outlaws. The resulting Indian counterattack triggered militia action against the Quechan.

Two attacks upon other Indian groups resulted in massacres—one at Big Oak Flat, where an Indian village was wiped out by miners on the Trinity River, and the other at Clear Lake, where an armed expedition raided the Indians under a peaceful guise. About 60 Pomo Indians were killed. Another 75 are believed to have been killed in Mendocino County.

California Governor Peter H. Burnett told the state Legislature that a "war of extermination will continue to be waged between the races until the Indian race becomes extinct" and that it was "beyond the power and wisdom of man" to avert the "inevitable destiny of this race."

The California Legislature adopted a law declaring Indians to be vagabonds if they did not have local employment. They were thus liable to be sold to the highest bidder as laborers for repayment of the fine incurred upon arrest.

Congress passed an act authorizing the appointment of three Indian commissioners to negotiate a series of treaties with the California Indians; Reddick McKee, George W. Barboout and Oliver Wozencraft.

1851 The three Indian commissioners negotiated 18 treaties affecting 139 separate Indian groups. These treaties would have effected removal of the Indians from the prime mining areas and other areas of white occupation and concentrated them on reservations totaling 11,700 square miles, or 7 1/2 percent of the state's area.

The treaties were not ratified by Congress, however, because of the violent objections from California's government and United States congressmen to "give" the Indians such potentially valuable land. One of the arguments used against the treaties by California officials was that the formation of such reservations in remote areas would "deprive the towns of Indian labor."

There was fear within California government that, if the rejection of the treaties by Congress were made known, renewed Indian violence might occur. Thus, a modest plan submitted by the state's Indian Commissioner, Edward F. Beale, was accepted instead. Beale's plan called for smaller reservations and U.S. Army forts nearby.

One revolt occurred in the Santa Clara mission area because of encroachment upon Indian lands and new taxes levied against the Indians. The Indians were led by Kupenga-Kitom leader Antonio Gerra. Other Indian groups—the Quechan, some Cahuilla groups, the Kamia, the Luiseno, the Hamakhava and the Chemshuevi-joined the ill-fated effort.

By the mid-1850s most of the southern and central California Indian groups had been subjugated. Only brief skirmishes were to occur in the San Joaquin Valley in 1857-1858.

1851-1852 Indian groups were straggled by military or quasi-military forces in the northern parts of the state, such as the McCloud River area and Trinity Center, and many were killed. About 100 were known to have been killed by gold miners along the Trinity River near Weaverville.

The Mariposa Battalion was formed in California to pursue a band of Yosemite and Chowchillas under Chief Tenieya into the Yosemite Valley area. The Indians easily outmaneuvered the quasi-military group to avoid a confrontation.

1852 E. F. Beale supervised the establishment of Tejon Reservation in the San Joaquin Valley.

1853 New California Governor John McDougal wrote to President Millard Fillmore that 100,000 Indian warriors were in "a state of armed rebellion" within the state and asked that the expenses of the irregular California militias, which had sprung up all over the state, be paid by the United States government.

Although some funding was received, Secretary of War G.M. Conrad observed that the California troubles resulted far more often from "the aggressive behavior of the whites" than that of the Indians. State bonds worth more than \$1 million were eventually issued to pay for the "suppression of hostilities."

A state law was passed forbidding Indians to possess firearms in California.

1854 Nomejackete Reservation was established in Colusa County, Mendocino Reservation was established at Fort Ukiah and Klamath Reservation was established on the Klamath River in northern coastal California.

Several northern Indian groups continued to resist encroachment: the Northern Paiute, Southern Paiute, Washoe, Pit River, Shoshone, Chitula and Karok Indians.

1856 The Nomejackete Reservation was established at Round Valley in northern California, with farms at Fresno, Kings River and Tule River.

**1858-1864** Prospectors, miners and settlers engaged in a war of attrition with the northern coastal Indian groups: the Whilkut, Chilula, Hupa, Karok, Yurok and Wiyot Indians.

**1858** A federal investigator reported officially to Washington that the California reservation system was "a lamentable failure."

**1859** The Silver Rush period in Nevada, Arizona and part of California again brought prospectors, miners and adventurers, as well as a large lawless element, into the remote Indian areas. This influx brought immediate Indian retaliation.

The reservation system was virtually abandoned in California, with the exception of Round Valley and Tule River. With no means of subsistence for the residents of these reservations, Indians either deserted or were driven from the land, which was sold to others.

**1860** Many troops were withdrawn from California because of the outbreak of the Civil War. Before dawn one day in early February, Humboldt Bay in northern California was the scene of what author Bret Harte described as "the most contemptible racial massacre in the state." A group of local settlers raided Indian Island and indiscriminately killed 60 Indians, mostly women, children and the aged.

The reason for this slaughter was that another tribe 100 miles out back into the mountains had been causing trouble. Other raids were carried out simultaneously on Wiyot villages and homes throughout the area. When Bret Harte (temporarily the editor of the *Northern California* while the editor was out of town) headlined the massacre, he received so many threats on life that he left the area permanently.

Also in northwestern California during this Civil War period, 1860-1865, newspaper accounts revealed that many Indian youths and children were captured from their families and legally "assigned" or "adopted" into long-term servitude as household servants or farm laborers. Despite public outcries the practice continued until the turn of the century.

**1861** Land was rented along the Smith River in Del Norte County, on the Oregon border, as a reservation for the coastal Indians to ensure them federal protection from the hostile local settlers.

Throughout the western United States, Indian warfare was almost constant for the next 25 years, with 200 battles recorded.

**1863** Chinese laborers were brought to California in large numbers to provide cheap labor for building transcontinental railroads. This new influx, sometimes called the "Yellow Peril," became such a pervasive issue that the "Indian problem" became a less important issue in the state, giving local Indian groups a respite from public attention.

The Concow Indians (also called Maidu) were forcibly removed from the Chico area in the central part of the state to Round Valley Reservation in the northern area.

**1864** Federal law was amended by Congress to allow Indians to serve as competent witnesses in trials involving white men.

The Hoopa Indian Reservation was finally established on tribal lands along the Trinity and Klamath rivers in northern California, primarily because of the continuance of fierce opposition to white encroachments by the local Hupa, Yurok, Chilula, Whilkut and Karok Indians.

This reservation was intended to protect the white settlers in the area and to protect the Indians from continued white attack.

The Smith River Reserve was dissolved and the Indians were relocated to other areas.

**1865** The Civil War ended. Within weeks the United States Army concentrated on a front that had received little attention-Indian disturbances along the western emigration routes and in the Silver Lode areas.

The U.S. government contracted with Protestant missionary societies to operate schools on the Indian reservations. California Indians were placed under Methodist jurisdiction.

**1866** Congress passed the Civil Rights Amendment, Article XIV, which became law in 1868. This Act gave blacks citizenship rights but pointed out again that Indians would not be counted in apportioning United States representatives for Congress.

Geronimo's Apache band surrendered to General Nelson Miles.

**1868** A treaty was signed between the Navajo Tribe and the United States permitting Navajos to leave Bosque Redondo where they were imprisoned and return to their homeland-now a reservation one-quarter the area of their original lands.

In the Battle of Washita, an Indian Territory, Custer's Seventh Cavalry slaughtered the peaceful encampment of Black Kettle and his Cheyenne.

**1869** Congress authorized a Board of Indian Commissioners for investigation of the status of Indian affairs because of continued complaints about frauds perpetrated upon Indians.

A Seneca Indian, Ely S. Parker, became commissioner. The new study took place because of his influence.

The Ghost Dance originated with a Paiute religious leader, Wovoka, who had visions that performing such dances would return the Indian dead to help their people. The dance spread quickly among Indians in the Southwest and was also known among the North Fork and Miwok Indians. The dance ceremonies engendered repressive measures by the military to stop them, for the dances were viewed as manifestations of a new, nationwide Indian resistance.

**1870** California census figures revealed an estimated 31,000 Indians surviving in the state. An effort was made to set aside the Pala and San Pasqual valleys as new reservations for the local Indians, but the land was opened again for white settlement in 1871.

A Northern Paiute Indian, Sarah Winnemucca, began an active publicity campaign on behalf of Indian rights. She was one of the first Indian leaders to do so successfully nationwide.

**1872** Indians in the Pleasanton area in northern California revived the old Kuksu religion, which spread among the Miwok, Maidu, Pomo and Wintun Indians.

**1873** A band of Modoc Indians left their assigned reservation in Oregon and returned without permission to their former home on the Lost River in north central California. A force of 400 soldiers, mostly Regular Army, drove the Modoc to take refuge in the lava beds in the northeastern part of the state.

There, although heavily outnumbered and fighting with old muzzle-loaders and pistols against rifles and artillery, the Modoc fortified themselves so well that they inflicted heavy casualties while suffering few of their own.

They were ultimately defeated by about 1,000 troops and militia and their chief, Kientpoos (also known as Captain Jack), was hanged.

The Yahi Indians living in the northern mining areas were forced to conceal themselves in the mountains because of renewed attacks by miners and white settlers. They are believed to have disappeared entirely as a group because of starvation and continued persecution.

The Tule River Reservation was disbanded by the government and the tribes were relocated to mountain areas.

Eight small tracts were set aside in southern California for local Indians, although none was located on the site of previous or current Indian townships. A reservation was set aside for the Chemehuevi Paiutes on the Colorado River.

California law was finally amended to conform to federal law, allowing Indians to testify in court against whites.

**1873-1877** New gold discoveries touched off a massive influx of prospectors and lawless elements onto Sioux lands in the Black Hills of South Dakota and also onto the lands of the peaceful Nez Perce along the Salmon River in Idaho. A series of injustices and rash Army raids led to heavy Indian casualties, and the harassed tribes retaliated, giving the United States Army a stiff fight before ultimately being placed on reservations.

The Sioux, allied with the Cheyenne and the Arapaho under the leadership of Crazy Horse and a renowned medicine man, Sitting Bull, defeated General George A. Custer and his Seventh Cavalry at the Battle of the Little Bighorn, one of the last major Indian victories.

From Idaho Nez Perce leader Chief Joseph led his people in a fighting retreat over 1,500 miles of varied terrain with such strategic and tactical skill that his methods are still cited by military historians.

**1877** Crazy Horse (Lakota) was arrested and murdered in a guardhouse at Fort Robinson, Nebraska. He once said: "One does not sell the earth upon which the people walk." He never signed a treaty with whites, and he resisted them all his life.

**1879** A new state constitution, enacted in this year by the California Legislature, is still in use with amendments.

The Carlisle Indian School was opened in Pennsylvania—the first of many Indian boarding schools. The announced purpose was to "civilize Indian children" by removing them from their homes and assimilating them into new life-styles.

**1880** California census records indicated that only about 18,000 Indians, nearly an 80 percent decline in a 30-year period, remained in their homeland, after 125 years of foreign rule.

**1881** Helen Hunt Jackson authored *A Century of Dishonor*, which described the treatment of the California Indians. This began a strong tide of Eastern interest and directed governmental attention to the state's more disreputable practices regarding the local Indians.

The Indian religious practice, the Sun Dance, was banned among the Plains tribes, and their medicine men were arrested when such dances occurred.

President Chester A. Arthur declared that, despite the loss of lives and expenditure of money, the Indian problem was "no nearer a solution than it was half a century ago."

**1882** Round Valley Reservation Indians in California began a lengthy rebellion against the Indian boarding schools on the reservation. (The schools were burned twice in 1883 and partially burned in 1912 and 1914.)

Severe drought in the state finished off many of the remaining ranchos in the interior as stock and crops died. Many Indian families living on the ranchos were left without subsistence and moved to the cities to find employment.

**1884** Haskell Institute, located in Lawrence, Kansas, opened as an Indian boarding school with 14 students.

As a matter of policy, students sent to boarding schools were removed a considerable distance from their families. Youths from many Indian nations were mixed together at the schools, and Indian languages were forbidden.

**1885** The Bureau of Indian Affairs formulated a new Indian criminal code forbidding Indian religious ceremonies, practices and medicine on the reservations.

**1886** Sitting Bull (Sioux) was part of Buffalo Bill's Wild West Show which opened at Madison Square Garden in New York.

**1887** The Dawes Severalty Act passed by Congress allotted many of the communal landholdings on reservations to individual Indians in parcels of 40 to 160 acres. The policy was later found to be disastrous for the Indians involved and was finally discontinued in 1934.

**1890** The Seventh Cavalry massacred Sioux people at Wounded Knee, South Dakota. Approximately 300 Indians were buried in a common grave overlooking the battleground.

**1891** Sarah Winnemucca (Paiute) died. As a teacher, writer and lecturer, she struggled most of her life to secure fair treatment of her people.

**1892** A Paiute reservation was established at Bishop, California with 66,000 acres, although much of the area was lost to the City of Los Angeles by 1920 to provide a water source.

**1893** "Force in filling the school has been to some extent necessary, but not severely so. I have had some bother with runaways but in each case have promptly sent the police after them at any hour of the night or day. Upon their bringing them in, a few days of punishment upon the luxurious food of bread and water I have found an excellent warning to others." Superintendent's report, Santee Normal Training School.

**1895-1899** Indians won a court fight to obtain title to the Soboba Valley in southern California.

**1896** Indian men living reservations were ordered by the Bureau of Indian Affairs to have their hair cut short to look less "Indian."

1923 The Bureau of Indian Affairs began intensive efforts to suppress all Indian ceremonies on reservations.

1924 The Snyder Act made American Indians citizens of the United States if they had not already otherwise attained that status. This removed the category of *ward* in theory but did not affect the control of the Bureau of Indian Affairs over the reservations. It also did not affect certain Indian groups in Arizona and New Mexico that did not receive the right to vote until 1948. The new Act was viewed with considerable skepticism by Indian groups, which feared that future land acquisitions might be involved.

1928 Congress authorized Indian land claim suits for the California Indians, specifying that the claims would be limited to Indian groups that had signed the 1851-52 treaties. This was the first government recognition of the validity of Indian claims.

A special census count was made for determining the number eligible for awards-23,532. California Indian groups claimed that many persons were missed in the count.

A "new deal for Indians" began under President Calvin Coolidge when the Secretary of the Interior, Hubert Work, authorized a special study, financed by John D. Rockefeller, Jr. The report was known as the Meriam Report, named for the chief investigator. The report recommended many changes in federal policy toward the Indians. Past injustices and neglect were documented, along with the abuses of the allotment system, which the report said should be abolished. It also urged replacement of the boarding school system, instituted by the Bureau of Indian Affairs, with local day schools. A detailed plan for a modified form of Indian self-government was offered.

Charles Curtis (Kaw) was elected Vice-President of the United States with Herbert Hoover. The first and only Indian to reach that high office, he was a member of the House of Representatives for 14 years and the Senate for 20 years. He authored the 1924 Indian Citizenship Act.

1933 John Collier, a social crusader for Indian rights, was appointed Commissioner of Indian Affairs by President Franklin D. Roosevelt.

Under his leadership the administration embarked upon a program tailored to strengthen unique Indian cultures by fostering tribal government and native arts and crafts and by preserving valuable tribal artifacts and customs.

The Indian Reorganization Act (Wheeler-Howard Act) embodied this concept and repealed the disastrous allotment plan of 1887 while providing for acquisition of additional land for existing reservations needing enlargement.

1934 The Johnson-O'Malley Act was passed by Congress. It authorized the Secretary of the Interior to contract with each state government for the education and social welfare of their Indian residents.

1935 Will Rogers, Cherokee, died in a plane crash with Wiley Post in Point Barrow, Alaska. In Oklahoma, Will Rogers Day is a legal holiday.

1939 The Attorney General of California, Earl Warren, was authorized to bring up California Indian land claims against the United States, but not until 1942 was the question of U.S. liability settled, thus permitting the filing of lawsuits.

1941-1945 World War II. Approximately 25,000 Indians served in the U.S. armed forces. Some served in special assignments, such as communication teams, and used their native languages on radio and field telephones to confuse enemy interceptors. The most famous group was the Navajo teams, who were in great demand on the Pacific front. The Axis powers were never able to break their "code." Indian military personnel received an exceptional number of decorations for courage under fire.

1942 The S.S. Alaska docked at Unalaska to evacuate Aleuts there: "All Natives, or persons with as much as one-eighth Native blood were compelled to go... Only such portable luggage as the people could carry was permitted."

Tinker Air Force Base in Oklahoma City was named to honor Major General Clarence L. Tinker (Osage), U.S. Air Force, lost in action near Pearl Harbor. He was the first Indian general since Ely G. Parker.

1943 The California Attorney General appealed to the U.S. Supreme Court for a rehearing on compensation to the Indians for appropriation of their lands.

1944 The Federal Court of Claims finally made an award to California Indians of \$5 million or about \$200 per person. However, in the case of the desert Cahuillas, a band also known as the Agua Caliente Indians, the results were very different because their lands were located in Palm Springs. Each Cahuilla received a percentage of the rental from \$350,000 worth of individually allotted lands as well as a share from the tribal acreage (30,000 acres). This contrast in payments was so glaring that it helped persuade Congress to pass the Indian Claims Commission Act of 1946.

According to newspaper investigations from 1975 to 1978, legal frauds upon the individual Palm Springs Indians, often dependent upon court-appointed overseers for their estates, quickly reduced the actual revenues to a trickle of funds.

The National Congress of American Indians was formed in Denver, Colorado, by representatives from over 50 tribes. It is the oldest all-Indian organization.

1946 The federal Indian Claims Commission Act was designed to bring to an end all Indian land claims nationwide by hearing evidence and awarding payments equivalent to the original value of the land. A total of 580 claims were lodged; and, by 1964-65, almost \$100 million had been paid to settle 50 of the 158 claims decided.

California Indians had to wait until 1965 for awards to be made.

1947 Attorneys for the California Indians Pressed for a settlement for land claims.

1949 The Hoover Commission report advocated a phased termination of all Indian trust lands as well as "mainstreaming" the reservation Indians into the general population so that they were assimilated rapidly. Termination became the policy of the Bureau of Indian Affairs in the 1950s, laying the groundwork for House Concurrent Resolution 108 in 1953.

1950 Congress finally adopted legislation awarding \$150 to each California Indian as a first or partial payment on the longstanding land claims.

1951 The Bureau of Indian Affairs instituted a voluntary relocation program to encourage reservation Indians who lacked local employment opportunities to resettle in urban centers.

During the next few years, the Los Angeles area and the San Francisco Bay Area were designated for vocational training and resettlement of southwest Indians.

1953 House Concurrent Resolution 108, the Termination Act, advocating rapid termination of aid and protection for Indians was passed. The first groups affected were the Menominees of Wisconsin, the Klamaths of Oregon and the California Indians. By 1960 support was terminated for 61 groups, and all federal services were withdrawn. The disastrous effect of this law caused serious hardships, and protests against the new policy escalated. Termination was halted in 1960.

The California Legislature first endorsed then forcefully opposed termination because the state would become fully responsible for terminated Indians. Despite the cooperation of the Council of California Indians, the California Indian Congress, the Federated Indians of California, as well as the American Friends Service Commission, which led to the defeat of a state termination bill in 1954, federal law prevailed.

Rancherias all over California disappeared as lands were sold or allocated to individual Indian residents. In addition, Johnson-O'Malley funds for Indian education were phased out and not restored for many years.

Public Law 280, giving certain states, including California, the right to assume criminal and civil jurisdiction over Indian reservations, was enacted. Later court decisions limited the state's civil jurisdiction on Indian reservations.

1955 The Public Health Service assumed responsibility for Indian medical care, previously under the jurisdiction of the Bureau of Indian Affairs.

1958 Termination of California Indian lands brought about by the Termination Act of 1953 affected 44 rancherias during this period, but the larger reservations were exempted. Tribal corporations were dissolved and their land divided into parcels or sold.

In a move that affected *only* California Indians, the Bureau of Indian Affairs also withdrew such special Indian programs as college scholarship eligibility, vocational education, economic development programs, and water and sanitation projects. Medical services were curtailed. The remaining special Indian programs in the public schools that were subsidized by Johnson-O'Malley funds were ended with state acquiescence.

In Los Angeles a new group was organized to provide social and cultural activities for urban Indians, the Federated Indian Tribes. Its purpose was to encourage traditional Indian customs and beliefs.

1960 "Indian art in the form of the classical ceramic piece, the beautifully executed basket, the textiles, the ceremonial costume, silver jewelry, shell work and turquoise—these are the yardsticks of the artistic heritage of this ever-so-different land." Lloyd Kiva New (Cherokee), former director of the Institute of American Indian Arts, wrote in the *Arizona Republic*.

1961 A federal study group, the Udall Task Force, recommended against further government efforts to terminate Indian trust lands.

A private group revealed the disastrous effects of termination upon the Indians in a publication entitled *The Indian: America's Unfinished Business*, which successfully directed public attention to the matter.

The National Indian Youth Council was organized and began publication of periodicals entitled *American Aborigine* and *America Before Columbus*.

President Kennedy said to the President of the Seneca Nation: "I have concluded...that it is not possible to halt construction of Kinzue Dam." The dam flooded more than 10,000 reservation acres, forcing the relocation of one-third of the reservation acres, one-third of the reservation population, and 3,000 Seneca graves. It also inundated the Cornplanter grant, a holy shrine.

1963 Annie Dodge Wauneka (Navajo) was awarded the Presidential Medal of Freedom. Her citation reads: "First woman elected to the Navajo Tribal Council, by her long crusade for improved health programs she has helped dramatically to lessen the menace of disease among her people and improve their way of life."

1964 The American Indian Historical Society was organized in San Francisco and began publication of a journal, *The Indian Historian*. The society sponsored a series of workshops to improve teaching of or about Indians. By 1966, workshops had been held at Hoopa, Beaumont, Fresno, Berkeley and San Francisco.

At the Tokyo Olympic games, Billy Mills (Lokota) electrified the crowd with his upset victory in the 10,000-meter run. He was the first American to win a medal for this distance.

The Supreme Court of California affirmed the right of Indians to use peyote in religious ceremonies.

1965 After many years of hearings, the descendants of the California Indians finally received and voted to accept an award of more than \$29 million. This was only 47 cents an acre for 64 million acres of land, nearly two-thirds of the total state area. Since the number of eligible descendants was about 33,000, most persons received less than \$900.

1966 The Johnson Presidential Task Force Report, which directly attacked the policies and priorities of the Bureau of Indian Affairs, was completed. The report was not, however, made public at the time. The Office of Economic Opportunity, because of a 1964-1965 decision not to fund separate tribal groups, stimulated the development of intertribal councils and by 1968 had made its first award to an Indian group.

Seventeen Alaska Native organizations gather for a three-day meeting that resulted in the formation of the Alaska Federation of Natives.

1967 A conference on the education of teachers of California Indian pupils was held at Stanislaus State College. The Indian participants set up an ad hoc committee on Indian education and began regional meetings that led to a statewide conference on California Indian education at North Fork, California. A new group, the California Indian Education Association (CIEA) was formed at this time and served as a model for the National Indian Education Association (NIEA) and other states' Indian educational organizations.

Buffalo Tiger, Micosukee tribal chairman, advised Indians in testimony before the U.S. Senate Subcommittee studying education to "think like the Indians, be like Indians, but learn English, learn how to write, be educated... You have to minds and you can work with both."

Senate Resolution 165 authorized the Special Subcommittee on Indian Education to study "any and all matters pertaining to the education of Indian children." The summary states: "We are shocked at what we discovered. Others before us were shocked. Others after us will likely be shocked too-despite our recommendations and efforts at reform for there is so much to do-wrongs to right, commissions to fill, untruths to correct."

1968 Johnson-O'Malley funds for Indian education programs were restored to California Indians. The Indian Commissioner also restored other services, such as scholarship eligibility and the right to attend vocational education schools sponsored by the Bureau of Indian Affairs.

California Indian Legal Services was formed to assist reservation Indians.

A second statewide education conference was sponsored by the California Indian Education Association, now the largest Indian group in California.

In the state Legislature, organized Indian opposition killed a bill that would have created an all-white Commission on Indian Affairs.

The Indian Civil Rights Act became law.

The Intertribal Council of California was established.

1969 Structural changes were delineated within the Bureau of Indian Affairs as a result of the Josephy Report, prepared by Indian author A. M. Josephy, Jr., at the request of the new administration.

Native American studies programs were established at several California colleges and universities.

The California Indian Education Association began a search for funding and for a physical location for an Indian college within the state.

Ricon and LaJolla Indians sued to reclaim water diverted from their area.

Indian representatives occupied Alcatraz Island, a former federal reformatory, to direct attention to the plight of landless urban Indians.

The Hupas of the Hoopa Reservation in northern California began teaching their language in public schools, assisted by local elders and Humboldt State University representatives, who helped develop an alphabet.

A U.S. Senate report entitled *Indian Education: A National Tragedy, a National Challenge* was published. It became the impetus for the Indian Education Act of 1972.

The First National Indian Education Association Conference was held in Minneapolis.

N. Scott Momaday (Kiowa) was awarded the Pulitzer Prize for his novel *House Made of Dawn*. He was the first Indian so honored.

A second landing of members of Indians of All Tribes began occupation of Alcatraz Island in San Francisco Bay. They claimed the right of possession under an 1868 Sioux Treaty which allowed unused federal land to revert to Indians. The occupancy ended June 11, 1971.

1970 D-Q University, located on 650 acres near Davis, California, on the former site of a Strategic Air Command military base, was formally incorporated as a college for Indians and Chicanos. Title was turned over by the government to D-Q trustees.

Indian health services were again made available to California Indians.

Various Indian groups demonstrated throughout the country to direct attention to present Indian concerns and inequities. For instance, in California, Pit River Indians and El-Em Pomo Indians held sit-ins on territory once belonging to their tribes in northern California.

Johnson-O'Malley Act funds were restored in California.

1971 California Indian Legal Services instituted a national Indian legal service, the Native American Rights Fund.

William John Gobert (Blackfeet), a Vietnam veteran, was selected Outstanding Handicapped Worker of the year.

1972 The Indian Education Act, Title IV, authorized by Public Law 92-318, was applied to the California educational system as a result of its acceptance and passage by Congress. This Act provided for specialized programs in education for Indians.

The "trial of broken treaties" led to the occupation of the Bureau of Indian Affairs Building in Washington, D.C., by Indians from throughout the United States.

Assembly Bill 872, establishing the Bureau of Indian Education in the California State Department of Education, was enacted.

Senate Bill 1258, authorizing the Native American Indian Early Childhood Education Program for ten rural school districts was enacted.

The purpose of the program was to raise the academic achievement levels of Indian students in kindergarten through grade four.

1973 Sioux Indians, with the help of the American Indian Movement, staged an "occupation" of Indian land at Wounded Knee, South Dakota to protest local government corruption and the government's lack of accountability on the Pine Ridge Reservation.

"The National Park Service has to learn to be like Indians about the land before they understand the secret of saving the earth. We'll be glad to teach them." Lee Marshall, Havasupai leader, at a hearing of the Subcommittee on Parks and Recreation, U.S. House of Representatives.

1974 Senate Bill 2264, establishing the California Indian Education Centers Program, was enacted. The intent of such centers was to improve academic achievement in such basic skills as reading and mathematics and to develop a better self-concept among the Indians involved.

1975 The Indian Self-Determination Act became law. Tribes were given the right to contract for programs serving them, such as social services, school operations, road maintenance and law enforcement.

President Ford signed a law that restored over 370,000 acres of "submarginal" land to seventeen Indian tribes in nine states, making these lands part of their reservations.

1976 A court decision confirming an 1890 award to the Yuroks of northern California was made. The decision involved residual property rights to a 30-mile corridor along the Klamath River. Legal conflicts with non-Indians had arisen repeatedly because of timber operations in the watershed and the local Indian practice of net fishing in the river.

The National Indian Health Board held its first national health conference in California.

1977 The administration of the Bureau of Indian Affairs came under attack by the General Accounting Office for failure to uphold tribal interests in negotiating natural resource leases and for mismanagement of certain tribal trust lands.

An alliance of several California and Arizona tribes filed suit against the government for failure to sustain guaranteed water rights for reservation land.

The non-governmental organizations of the United Nations held a conference on "Discrimination Against the Indigenous Populations of the Americas" in Geneva, Switzerland. Oren Lyons, Onodaga, was the first keynote speaker.

1978 About 3,000 Indians marched to Washington in July to protect "anti-Indian legislation pending in Congress." Called "the Longest Walk," the five-month trip began at Alcatraz Prison in California and stretched for 3,000 miles to Washington D.C.

On the Klamath and Trinity rivers in northern California, a new federal rule allowing commercial fishing caused several confrontations between Indians and non-Indians. A moratorium was placed on all but Indian subsistence fishing by state fish and game officials.

The American Indian Education Council was reinstated to advise the California Superintendent of Public Instruction on Indian education concerns.

The American Indian Religious Freedom Act (Public Law 95-341) became law.

1979 Lawsuits over fishing rights were won by Indian groups in Washington, Michigan, Idaho and Montana.

Land claims based on a 1790 law requiring congressional approval of any sale or cession of Indian lands made some progress during the year in Rhode Island, New York, Maine and South Dakota.

The Karok Tribe of California was added to the list of federally recognized tribes.

An estimated 100 million gallons of radioactive liquids were released in Grants, New Mexico, when a dam broke at a tailings pond at the United Nuclear-Homestake Farmers Mill. Signs posted in English, Spanish and Navajo warned people not to drink the water or allow their livestock near the Rio Ruerco.

Seattle Pacific University dedicated its own traditional totem pole, carved by Abner Johnson, a Tlingit of Alaska who was made an honorary member of the university faculty. Totem poles were once condemned by Christians.

1980 The U.S. Supreme Court approved an award of over \$105 million to the Sioux nations for their claim of the Black Hills of South Dakota. The Sioux tribes have refused to accept the cash award, declaring that "the Black Hills are not for sale."

The Sequoyah postage stamp (19 cent) was issued. In 1821, Sequoyah invented the Cherokee syllabary, a system that reduced all sounds in the Cherokee language to 86 symbols and enabled the Cherokees to put their spoken language on paper and communicate in writing.

1981 The Kennedy Center Program, "Night of the First Americans," celebrated the contributions of Indians to American Heritage. Prima ballerina Maria Tall Chief (Osage) choreographed a special ballet for the performance.

In *Merrion v. Harjo Apache Tribe*, the U.S. Supreme Court affirmed the "inherent power" of American Indian tribes to impose severance taxes on non-Indians doing business on their reservations. Since the power to tax is possessed by all governments, this decision was recognized as strengthening tribal sovereignty.

The Oglala Lakota tribe of South Dakota filed a \$6 billion suit against the Homestake Mining Company for operating a gold mine in the Black Hills for more than a century. The tribe wants title to the land, reparations and an account of all gold taken from the mines since 1876.

The U.S. Government filed suit to evict D-Q University from the land. D-QU was the site of the first American Indian International Tribunal, which put the United States on trial. D-QU's financial aid was cut off by the government.

Ramona Pease Howe (Crow-Hidatsa) was elected to the Montana House of Representatives, the first Indian woman in the state assembly.

A rancher/farmer herself, Howe was backed by both Indian and non-Indian ranchers.

President Reagan proclaimed Navajo Code Talker Day to honor Navajo marines who devised a communication code, based on the Navajo language, which was used in combat during World War II.

Nine representatives of Indian nations in New York State took part in Governor Mario Cuomo's inauguration ceremony. This was the first time Indian tribes were asked to participate in such a ceremony.

The Wonder Woman Foundation honored Western Shoshone sisters Mary and Carrie Dann for their defense of rights to their homeland in Nevada.

D-Q University files a civil rights suit against the U.S. Government.

1984 The U.S. Government and D-Q University agree to work out a settlement of the land and civil rights suits.

At the 1984 Summer Olympics in Los Angeles, California, Alwyn Morris, a Mohawk (Canada), won the bronze and gold medals in the two-man kayak 500 and 1,000 meter events.

Ground-breaking day for the new Black Mesa (Arizona) Community School, a community-controlled day school founded in 1972 in government surplus trailers. Black Mesa Navajo parents were determined to educate their young children close to home, not at distant boarding schools.

A 3,600-mile run, the Jim Thorpe Longest Run, to the Olympic Games in Los Angeles from the Onondaga Nation in upstate New York took place, a tribute to the great Sac-Fox athlete.

"There are in 1984 more Indian children in government boarding schools than there were Cherokees force-marched to Oklahoma on the infamous and tragic Trail of Tears in the 1830s." Steven Unger, Association of American Indian Affairs, at Senate Oversight Hearings on the Implementation of the Indian Child Welfare Act of 1978.

President Reagan signed a bill returning a most sacred religious site to the Zuni Pueblo.

A commemorative 20 cent stamp was issued, honoring legendary athlete James Thorpe (Sac-Fox). He was the first football player to be so honored. In the 1912 Olympic Games, he was called the "world's greatest athlete."

1986 Ellison Onizuka, an astronaut on the Challenger, carried an eagle feather into space as a message of hope for American Indian people everywhere.

1987 Twelve delegates from the six nations of the Iroquois (Haudenosaunee) were consultants to the State Education Department of New York on the revision of the social studies syllabus.

1988 The Congress unanimously passed Resolution No. 76 to acknowledge the contribution of the Iroquois confederacy of nations to the development of the U.S. Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

1989 Senator Inouye introduced the Native American Language Act, which established the policy of the United States to preserve, protect and promote the rights of native Americans to use, practice and develop Native American languages.

On November 28, 1989, President George Bush signed legislation establishing the National Museum of the American Indian, as part of the Smithsonian Institution.

The Yurok tribe was officially established as a federally recognized tribe and reservation.

Congressman George Miller introduced new legislation, the California Indian Recognition and Restoration Act of 1990, which would repeal the "termination" statutes passed in the 1950s that disenfranchised 37 rancherias and 61 tribes; would require the Secretary of the Interior to provide definite answers within two years to Indian groups applying for federal recognition, and would establish a congressional commission to make recommendations for improving the delivery of social and economic services to California Indians.

Smithsonian Institution Secretary, Robert McC. Adams, announced appointment of W. Richard West, Jr., an Albuquerque, New Mexico attorney and member of the Cheyenne-Arapaho tribes of Oklahoma, as the first director of the National Museum of the American Indian.

1993 Ben Nighthorse Johnson was the first Native American elected to the United States Senate. He represents the State of Colorado.



"Oh, yes, I went to the white man's schools  
I learned to read from school books, newspapers  
and the Bible. But in time I found that these were not enough.  
Civilized people depend too much on man-made printed pages.  
I turn to the Great Spirit's book  
which is the whole of his Creation. You can read a  
big part of that book if you study nature.  
You know, if you take all your books, lay them out under the sun  
and let the snow and rain and insects work on them for a while,  
there will be nothing left. But the Great Spirit has provided  
you and me with an opportunity  
for study in Nature's university  
the forests,  
the rivers,  
the mountains,  
and the animals, which include us."

Tatanga Man-Stoney Nation

You are my child of laughter,  
For you the moon will change its face.  
For you the rainbow will rise full circle.  
You are my child of hope.  
For you the path will bend its destination.  
For you the earth will forsake dry seasons.  
You are my child of freedom.  
For you the eagle will share its wings.  
For you the wind will travel day and night.  
You are my child of beauty.  
For you the bird will give up its song.  
For you the snow will fall with flowers.

(From "Many Winters," by Nancy Wood)

This Teacher's Guide was planned by Rita Nunes, Historical Guide I. She wishes to express her heartfelt thanks and appreciation to Mary Baugh, Ramona Dutschke, The Sierra Native American Council, to John Howell, Docent and Naturalist for his dedication to Chaw se, and to Jo Powell for her patience and assistance in its preparation.

# 'CHAW SE'

## THE VILLAGE

Once there were many villages like this throughout the foothills of the Sierra Nevada. This village was reconstructed several years ago by the Indian people.

### GRANARY

The acorn granary stored one-to-two thousand pounds of acorns each family would need in a year. Upright poles were placed around a hollow stump, then tied together with wild grape vines thatched with cedar boughs. Wormwood lining discouraged rodents and insects. The dried acorns were poured in from the top, then covered with pine needles, wormwood leaves and cedar bark (sometimes with deer hide) to keep the elements out.

### D'MUCHAN

Homes were built of cedar poles interwoven with grape vines or willow and covered with cedar bark. A hole was left at the top for smoke from cooking or heating fires. Translated to English they are called bark houses.

### CHAW SE'

The grinding rock -- Chaw se' -- is a limestone formation (that has marbleized) with 1105 mortar cups, the greatest number found on any single rock in North America. The Miwok gathered acorns in the fall, dried and shelled them, then ground them in the mortar cups with a stone or wooden pestle. Acorns are nutritious but had to be leached with water to remove the bitter tannin. A mush of meal and water was cooked in a basket with fire-heated stones. The stones were constantly moved with a paddle to keep the basket from burning. Seeds were also ground in these holes, or mortar cups, by using a stone or wooden pestle. You may be able to see some of the 361 petroglyphs, (rock carvings) found here. Though many have eroded away, some designs are still visible.

### ELDBERRY

Berries from the blue elderberry were cooked and dried for winter. The pithy branches were hollowed out, split and made into musical instruments called clapper sticks, that are still used today in dance ceremonies. Flutes were also made of the elderberry. Miwok called it "The Tree of Music".



## ACORNS - The Key to Life

Acorns were a nearly perfect food for California Indians. Throughout most of the state, oak trees usually produced plentiful crops of acorns which could be stored for use all year. After proper preparation, acorn flour provided food high in fats, protein, and carbohydrates.

In the Sierra, black oaks produce the most valued acorns. They were easy to crack, sweet after processing and they stored well.

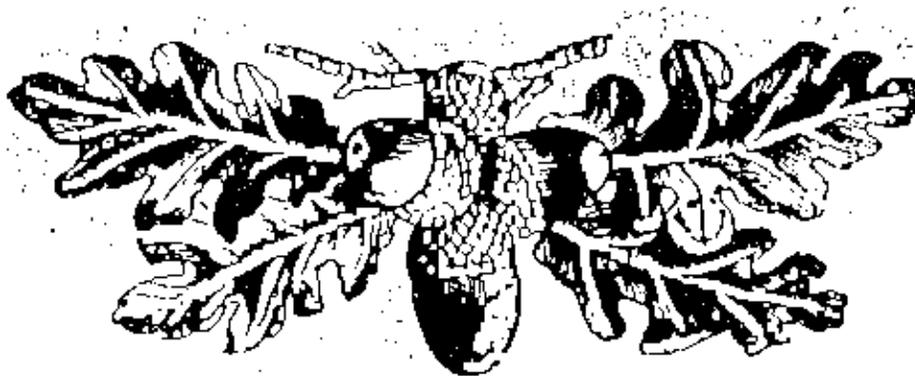
The entire family helped with the Fall acorn harvest. Family members collected the acorns in burden baskets to be carried back to their home for drying and storage in granaries.

After cracking and shelling the acorns, the women spent many hours pounding the nut meats in mortar. Periodically the meal was collected on a sifting tray to separate the finer meal from the larger pieces needing more pounding.

Acorns contain tannic acid, a bitter chemical that must be rinsed from the meal before cooking. After milling, the acorn meal was carefully spread over a sand leaching pit. The meal was rinsed many times, starting with cold water and finishing with warm water until the bitter taste was gone. The meal was carefully scraped away from the leaching pit. It was now the consistency of bread dough and was ready for cooking.

The women prepared the acorn dough as soup, mush, bread or cakes. To make soup or mush, rocks were heated in a fire and added to a basket of water-thinned dough. Constant stirring kept the rocks from burning through the basket and scorching the soup while it came to a boil and cooked.

Though acorns were the Indians staple food, many other plants added seasonal and nutritional variety to their diet. Throughout the year, fresh greens, fruits, seeds, bulbs and roots were collected as they came in season. A reliance on many plants ensured ample supplies even if some foods became scarce.



## SUTTER INVADES THE WILDERNESS

In 1839, Swiss immigrant John Sutter settled in what is now Sacramento and began building a private empire defended by a fort. Sutter became a hero to the non-Indian, but for the Native people, his presence marked the beginning of a disastrous era. Sutter's Fort became a symbol of oppression.

In the beginning, Sutter's success depended almost entirely on Indian cooperation, although he hoped other farmers would settle on his 48,000 acre land grant. Native Americans worked his fields, tended his livestock and served in his private army. Rewarding and punishing as he thought best, Sutter would control the Indian people through a system of forced labor.

In 1840, responding to the theft of some horses and cattle, John Sutter led an attack that killed six Native Americans. Five years later, his firing squad executed a rebellious Indian leader whose head Sutter exhibited at the fort's main gate as a warning to others. In 1848, the discovery of gold at Sutter's sawmill set off a rush to California that would end the old world of the Sierra People and change their lives forever.

\*During the time that Sutter's Fort was being built, the Indians were used as slaves to carry the big rocks needed for constructing the foundation of some of the fort's walls. If the Indians were unwilling to transport the rocks or anything else for Sutter, they were chained to do the work. If they became hungry, or happened to fall from being too tired, they were bull whipped.

\* A Recollection of Nancy Custino (1894-1987) whose grandfather worked for John Sutter

## TUBATULABAL.

The name Tubatulabal (Too-hot-a-lobble - "a people that go to the forest to gather tubat (pinon nuts)" lived around the Kern River area that included approximately 1300 square miles. The area they spent some of the year in was about four hundred square miles and included the North Fork Spring Valley, just south of Lake Isabella.

The Tubatulabal lived by hunting game, gathering native plants and seeds and their lives were closely woven around the harvesting of these products. The bulk of the meat in their diets came from rabbits, deer and fish, while acorns completed a very large part of the plant food obtained, followed by pinons and a variety of seeds.

Although men and women both contributed to the almost daily gathering of food, there was still a well-established division of labor. Men hunted and skinned their kill, then packed their kill home. The men also speared fish, made fish corrals, obtained salt from the desert dry lakes and took part in the rabbit drives. These were looked on as essentially masculine jobs. The women gathered the vegetable foods and tobacco and prepared these for consumption. They brought in the wood needed to roast or boil the various foods. They were the ones who manufactured the salt from the salt grass and the sweets from the cane. Pounding the different foods was definitely woman's work and was frequently mentioned as her hardest domestic task.

The work of the men was harder but not continuous as the women's. Sometimes both men and women worked together, as in the pinon camps. The men and boys climbed the trees and knocked down the cones, while the women gathered the cones off the ground and prepared the piles of brush for roasting nuts out of the cones.

The women and girls would gather acorns and the men and boys hunt and trap. The deer came in large numbers to eat the acorns and were fat, so quite a few could be killed and dried for future use. The green deer hides were hung over a limb with flesh side out to dry, while the acorns were being gathered. They were then folded up and carried back to camp when the acorn harvest was completed.

The Tubatulabal went on trips afoot, in couples or small groups, to trade or gather certain things they couldn't get in their own area. They were mainly at peace with the tribes that lived in the territories they traveled.

From: Indian Country of the Tubatulabal

## MONACHE

The social and cultural identity of these tribes was primarily linguistic and locational. They differed from the Foothill Yokut and the Southern Sierra Miwok.

The Monache maintained close relationships with their neighbors whether Monache or not. These external contacts included trading, traveling, intertribal assemblies for ceremonies, visiting, incursions into other's territories or common territory for resource exploitation, and marriage.

Hunting, fishing, and the gathering of plant foods were very important. Their pursuit called for seasonal movements to various elevations on the Sierra slopes. The Northfork Mono also visited the eastern slope of the Sierra to gather pine nuts, while other Monache traded with Eastern Mono to secure the nuts.

Deer, which were a prime staple, were taken by stalking in a disguise by driving into an ambush by tracking a deer until it became exhausted, and by trapping with a spring-pole device that caught the deer by the leg. Deer were customarily shot with bow and arrow to kill them. Sharing of meat and other products was mainly voluntary and done more commonly by the better hunters.

The Monache have been known as Monachi (Kroeber 1925:584), Monos Powers 1877:196), and Western Mono (Gifford 1925:15).

California Indians, Vol. 8 Smithsonian.

## MAIDU and KONKOW

Francis A. Riddell

### Language, Environment and Territory.

The term Maidu (mi doo) refers to those people also known as the Mountain Maidu or Northeastern Maidu, while the term Konkow (kan kaw) refers only to the Northwestern Maidu. The third form of Maiduan speech is that of the Nisenan, also known as the Southern Maidu. The drainages of the American and Feather Rivers of the northern Sierra, approximate the extent of the area held by the Maiduan people.

Maidu was spoken by people living in the high mountain meadows lying between Lassen Peak and the town of Quincy some 50 miles to the south and east, probably in four dialects (American Valley, Indian Valley, Big Meadows and Susanville.) Konkow was spoken in a number of dialects along the lower reaches of the Feather River Canyon up to about Richbar, in the surrounding hills, and in the adjacent parts of the Sacramento Valley.

The climate of the Konkow region was characterized by a wet winter and a dry summer season; in winter there were occasional freezing temperatures, and fog and rain occurred with varying intensity.

The division line between the Konkow and their Maiduan neighbors, the Nisenan, lacks clarity for a diversity of reasons, among which is early decimation by disease, slaughter, and removal of the people.

In terms of cultural similarities and differences between the Maidu and Konkow, and their neighbors, there are few outstanding elements of difference and many of similarity.

California Indians, Vol. 8, Smithsonian.

## NISENAN

Norman L. Wilson and Arlean H. Towne

The Nisenan (nes nan) sometimes referred to as the Southern Maidu were the southern linguistic group of the Maidu tribe. The word Nisenan ("from among us;" was used as a self-designation by the Nisenan.

Nisenan together with Maidu and Konkow form a subgroup of the California Penutian linguistic family.

The west-east orientation of Nisenan landscape varied from the plain of the Sacramento River near sea level to 10,000 foot peaks on the Sierra crest, bisected with intermittent and year-round streams. East of the river is a flat oak-studded grassland with denser vegetation along the streams and marshes. About 15 miles from the river the land rises into foothills covered with grasses, oak pine, and chaparral, grading into oak and conifer forest, bisected by deep canyons supporting year-round streams. Above 5,000 feet are dense stands of conifers, rocky exposures, and small grassy meadows. This entire region supported abundant game, waterfowl, fish and plant resources.

The Nisenan recognized several political divisions within their territory, accepting the leadership of the headman of a specific village during times of major decision making, group hunts and ceremonies.

Black oak acorns, pine nuts, manzanita berries, skins, bows and bow wood were traded to the valley people for fish, roots certain grasses, shells, beads, salt and feathers. Hill Nisenan traded acorns and shells for Washo seedbeaters and dried fish from Pyramid Lake. Trade also brought into the area shell, magnesite, steatite and obsidian from the west and obsidian from the east.

California Indians, Vol. 8, Smithsonian

FOOTHILL YOKUT  
Robert F.G. Spier

The several Yokut Tribes have sometimes been called "sub-tribes" or "tribelats" in order to reserve the tribal label for all the Yokut. The distinctions between groups were most obviously linguistic and territorial; the people of one group spoke a distinct dialect of the Yokut language and were of a particular place. Cultural differences were on a larger scale, as between northern and southern foothill peoples or between the foothill valley Yokut.

The individual identity of each Foothill Yokut Tribe is based primarily on residence in a recognized territory, use of a dialect of the Yokut language, and practice of a way of life slightly different from that of their neighbors. Of these differences, the territorial one is most obvious and the others less clear. Each tribe inhabited one or several villages that were collectively central to the tribal lands. This is, the areas around these villages were considered to be home. Major rivers, such as the Fresno or the San Joaquin, were often nominal boundaries between tribes. The division of Foothill Yokut tribes into Northern, Central and Southern groups (a classification of questionable native origin) clusters tribes that fall within a major river drainage, so the boundary effect of rivers was probably more potential than real.

Most of the Yokut identify more strongly with their individual tribal name, or with that of the home village than with the generic Yokut entity. The tribal names are not necessarily translatable, but the village names often refer to a plant or other physical feature of the location.

## THE WASHO

Hunting, gathering and fishing each played an important role and helped to determine the Washo's seasonal movements from high in the Sierra Nevada in the summer and fall, to the valleys at the eastern foot of the Sierra in the winter and spring.

The pinenut was a staple of their diet and were gathered in large, cone-shaped gathering baskets in the fall. They were heated and shelled and then winnowed in large flat winnowing baskets. The nut meat was ground into flour on a metate stone and used to make soup or bread.

The Washo are deservedly famous for their basketry which exhibits excellent finish and intricate designs. Baskets are usually made of willow with fern root for the black of the patterns and redwood for the red. It was feared until recently that the art of Washo basketry was a dying one, but there has been a resurgence of interest in preserving this as well as other examples of the Washo culture.

In 1936, the Washo Tribe organized under the Indian Reorganization Act. The Washo Constitution provides for a governing body known as the Washo Tribal Council. The Tribal Council is composed of nine members who are representatives from the Carson, Dresserville, Woodfords, and Reno/Sparks Indian Communities and the off-reservation members of the Washo Tribe. There are approximately 1500 enrolled Washo.

## MUSIC, SONGS AND MUSICAL INSTRUMENTS

There was music for healing, hunting, gambling and war. There were lullabies and love songs. Many of the songs are prayers and are those thoughts that come from the heart.

Some of the musical instruments used were: foot drums, bone and wood whistles, clapper sticks, rattles, flutes and musical bows.

These instruments are still used in traditional ceremonies.

Foot Drum - A hole is dug in the ground and hollowed-out logs are placed over the top. A pole is used to hit the logs and create the drum sound.

Clapper Stick - Short length of soft wood (usually elderberry). One end is split and the pith (center) removed. The unsplit end is the hand grip. When struck against the palm or shaken, a clapping rhythm is heard.

Wood and Bone Whistles - Made of hollow bones of small animals or reeds and woods that have pithy centers and the centers are removed.

Flute - A wooden or cane tube pierced by a horizontal row of holes, sometimes brightly decorated.

Dance Rattles - This is a bundle of deer hoofs lashed together by leather thongs attached to a wooden handle. Some rattles were made of seed or gravel-filled cocoon.

Musical Bow - Looks somewhat like a hunting bow. Sometime it is made of elderwood with a string made of deer sinew.

## SHELTER

The Sierra people built several kinds of specific structures. Among them were the family bark house and sun shelters.

### Bark House - U-Macha

The winter homes were conical shaped and ranged in size from approximately 8 feet to 20 feet in diameter. The size of the house depended on the size of the family.

The support cedar poles were held in place by grapevines. Large slabs of cedar bark were placed over the secured support poles. The cedar was overlapped to create a weather-tight structure.

The doorway was covered with deer hides or cedar.

A fire pit lined with stone was the source of light and warmth on long winter nights.

The earth floor was covered with a thick bed of pine needles.

### Sun Shelter

Sun shelters were more easily constructed. A framework of support poles was built and then covered with willow branches, brush or tule. The roof material was loosely thatched to allow fresh air and breezes to enter.

The roof was either flat or domed.

These structures provided cool shade from the hot summer sun.



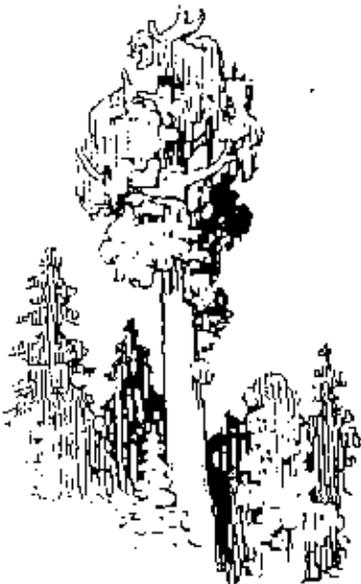
## THE ABUNDANT LAND

BEFORE THE EUROPEAN INVASION, MORE THAN 300,000 NATIVE PEOPLE LIVED IN THIS LAND WE NOW CALL "CALIFORNIA". CALIFORNIA'S RICH AND VARIED LANDSCAPE SUPPORTED MORE THAN 60 SEPARATE TERRITORIES.

DESPITE CULTURAL DIFFERENCES BETWEEN TRIBES, PEOPLE FROM THE SAME REGIONS LIVED IN SIMILAR WAYS, AND THE LAND SHAPED THEIR LIVES. THE MOUNTAIN PEOPLE LIVED DIFFERENTLY THAN THOSE OF THE DESERT, VALLEY OR COAST.

### THE NATIVE PEOPLES OF THE SIERRA NEVADA:

1. NORTHERN SIERRA MIWOK
2. SOUTHERN SIERRA MIWOK
3. CENTRAL SIERRA MIWOK
4. NISENAN
5. KONKOW
6. TUDATULABAL
7. WASIO
8. MAIDU
9. MONACHE
10. FOOTHILL YOKUTS



#### GAME FIELD

The people played a game much like soccer. On a field 110 yards long, players tried to kick or carry a ball to the opposite team's goal. Both men and women played, but the rules were different for each. Men could only kick the ball, while women could handle the ball in any manner. However, if a woman held the ball, a man could pick her up and run for the goal. Youngsters also played this game.

#### HUNG'E

The ceremonial Roundhouse. Oak posts support the cedar poles bound with grape vines, and cedar bark covers the roof. The door faces the rising sun. In Roundhouses, the Sierra Nevada people held ceremonies to give thanks for food, to communicate with spirits and to mourn the dead. Native Americans still use the Roundhouse today.

#### PLANTS & THE PEOPLE

The meadows are bright with wildflowers in the spring. In years past, the people gathered seeds from the buttercups, tarweed, and fare-well-to-spring, grinding them into a meal. They dug brodiaea bulbs and steamed them in earthen ovens. The people made soap, glue, shampoo and brushes from the soap root plant.



#### VALLEY OAK

Some of the magnificent valley oak in the park are estimated to be between 200-500 years old. Valley oak acorns were used during years when the black oak acorn crop was not abundant. Acorns from the black oak were preferred for their taste, ease of storing and processing qualities.



Pine Nut Cookies:

|                                  |                          |
|----------------------------------|--------------------------|
| 1/2 cup soft butter or margarine | 1 tsp. grated lemon peel |
| 2/3 cup light brown sugar        | 1 tsp. lemon juice       |
| 3 egg yolks                      | 2 3/4 cups flour         |
| 3 Tbsp. honey, heated            |                          |
| 1/2 cup pine nuts                |                          |

Preheat oven to 325. Cream butter or margarine with sugar. Blend in egg yolks. Add lemon peel and juice. Stir with flour until well blended. Measure about 1 Tbsp. dough for each cookie and press into desired shape on a greased cookie sheet.

Sprinkle pinon nuts over cookies and press in firmly. Brush honey over cookies. Bake for 15 minutes or until golden. Makes about 3 1/2 dozen cookies.

Pine nuts may be purchased at supermarkets, health or specialty food stores.

Pinon may be substituted for pine nuts.

1. Modern Acorn Bread:

Add just enough water to acorn flour to shape into pancake-size patties (small). Lightly brown on both sides in a little butter or oil. Enjoy this treat with butter, syrup, honey or jam.

2. Modern Acorn Pancakes:

Shell dry acorns. Use a blender to grind acorns into fine flour. Put acorn flour into a muslin-lined colander. Cheesecloth is too porous. Place in sink and run warm water through flour until bitterness is gone. Stirring gently will speed this slow process. Salt may be added.

Shape into pancake-like patties (about 1 1/2" diameter and 1/4" thick) while flour is still moist. Fry without oil on Teflon or similarly coated pan. At campouts, this recipe may be cooked on hot rocks from campfires.

Acorn flour may be dried and stored in a freezer.

More recipes:

Pine Nut Candy

|                                    |                 |
|------------------------------------|-----------------|
| 3 Tbsp. melted butter or margarine | 1/2 cup honey   |
| 3/4 cup finely chopped pine nuts   | Nonfat dry milk |

Combine butter or margarine and honey. Stir in enough nonfat dry milk to make a thick mixture. Add pine nuts and form into a roll. Chill and slice.

Pine Nut Muffins:

|                        |               |
|------------------------|---------------|
| 1 cup ground pine nuts | 1/2 cup milk  |
| 1/2 cup flour          | 3 Tbsp. honey |
| 2 tps. baking powder   | 1/2 tsp. salt |

Preheat oven to 350. Combine dry ingredients and add wet ingredients and mix until just blended. Fill greased muffin cups 1/2 full and bake 30 minutes. Makes 10.

Pinon may be substituted in recipes for pine nuts.

## Modern Acorn Processing

To remove tannin from shelled acorns, place shelled raw acorns in boiling water. Continue to boil until water is the color of strong tea. Pour water and nuts through a colander. Place acorns in fresh water and continue process until water boils clear.

Allow nuts to dry. Spread acorns on cooking sheets and place in warm oven. When partially dry, coarsely grind a few at a time in a blender. Spread to dry on cookie sheets and grind again in a blender or food processor.

The acorns can be slow roasted, buttered and eaten after leaching and are delicious.

This flour may be used in place of regular flour in cookie recipes, zucchini bread, pumpkin bread, etc. Use 1/4 cup acorn flour in place of 1/4 cup regular flour.

### Recipes:

#### Acorn Soup

Acorn soup is the final product of an elegant and complex milling process. Acorns are gathered, then shells and husks are removed. Once dried, they are pounded, traditionally with a mortar and pestle, into a fine flour. Properly prepared flour is soft, almost silky in texture. The meal must be leached to wash away the bitter taste. The ground meal was placed in a receptacle, traditionally a shallow depression made along a sand bar. The meal was spread throughout the depression in a layer. The depression or basin was then slowly filled with cool water, which percolated through the acorn meal without mixing the meal and sand.

In properly leached acorn meal, the bitter taste is gone. The meal was then placed into a watertight basket and mixed with water. Hot stones were dropped into the basket and the raw soup quickly came to a boil. The stones were stirred frequently to prevent burning the meal. Once the meal was cooked, the hot stones were removed. The soup was ready to be served with venison, salmon or other traditional food.

Acorn was for many tribes so basic a food that a person fasting was still allowed to eat acorn soup.

Today a shallow, open-weave tray covered with cheesecloth, is used as a leaching basin.



COOPERATIVE EXTENSION  
UNIVERSITY OF CALIFORNIA

FAVORITE NATIVE AMERICAN RECIPES  
MADE HEALTHIER - BUT STILL TASTY



*L. Heston*

INDIAN FRY BREAD

Original Recipe

by Lorraine Cramer

4 cups flour  
3 teaspoons baking powder  
1 teaspoon salt  
2 tablespoons lard  
1/2 cups warm water  
1/2 cup vegetable oil

In a large bowl, combine flour, baking powder and salt. Cut in lard with pastry cutter (or slide 2 knives across each other) until the lard looks like small peas coated with flour.

Add water and stir until mixture forms a ball and does not stick to spoon. Knead dough for a few minutes. Turn dough out onto floured board. Roll dough into 3 inch balls. Pat flat on board and roll to 1/4 inch thickness with a rolling pin.

Fry in hot oil until brown on one side (about 1 minute). Turn. Brown on other side.

Drain on paper towels.

Makes 8 breads.

Modified Recipe

20% Less Fat 50% Less Sodium  
Calcium Added

4 cups flour  
3 teaspoons baking powder  
1/2 cup non-fat dry milk  
1-1/2 cups warm water  
1 cup vegetable oil

In a large bowl, combine flour, baking powder and non-fat dry milk. Add water and stir until mixture forms a ball and does not stick to spoon.

Knead dough for a few minutes. Turn dough out onto floured board. Roll dough into 3 inch balls. Pat flat on board and roll to 1/4 inch thickness with a rolling pin.

Fry in hot oil until brown on one side (about 1 minute). Turn. Brown other side.

Drain on paper towels.

Makes 8 breads.

