GUIDE for EDUCATORS

State Indian Museum

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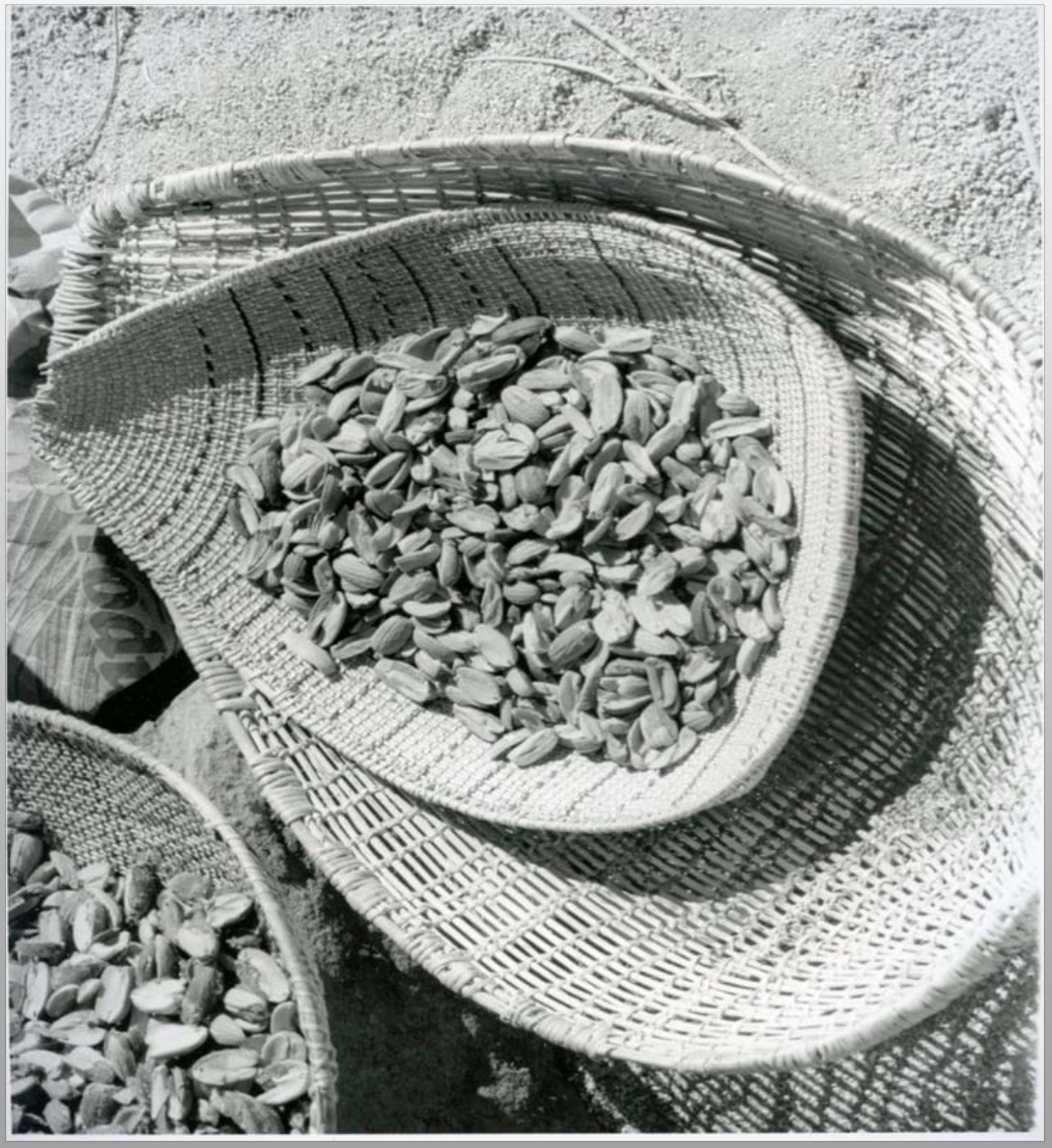

"We want to know those who went before us
and lived in harmony with the earth."

Paul Douglas Campbell

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INTRODUCTION

Welcome to the State Indian Museum!

Teachers play a vital role in the teaching and learning process that is central to the mission of the State Indian Museum. We appreciate your interest, as an educator, in sharing a more inclusive and truthful story of California's enduring Indian culture with your students.

The photographic images and cultural materials on display are for your appreciation and for the education of your students and their families. They are presented here with respect and sensitivity for those who were here before us on this land and who continue to live in California communities today. The culture remains vital and important to all of us in many ways.

Understanding culture is complex. Understanding a culture different than one's own is even more challenging. This guide purposely simplifies many concepts and explanations in order to enable young minds to appreciate a significant and rich people and their way of life. You, as an educator, are encouraged to arm yourself with further information in order to fill in important details. To assist you, a resource section can be found at the end of this guide. A section on terminology will also help explain the use of "regalia" instead of "costume" and why the use of "Indian" is generally okay to use in California. Other vocabulary will also be shared along with the caution and disclaimer that for many terms there is no universal agreement. This simply serves to demonstrate how distinct many of California's Native groups are from one another and how all of our societies continue to evolve.

It is important for all people to understand that Native cultures are current and on-going. Native people lived here long ago but still live here today, some in increasing numbers. Cultural items exhibited are still, in many cases, made today and are used in the ways described. Individuals whose photographs are featured in the museum still have relatives that live in surrounding communities and sometimes come to visit. California Indians cannot be viewed as people of the past, but like us, as people with a history and who continue to be a vibrant part of the present.

We sincerely hope your visit will be both educational and memorable!

State Indian Museum

California Tribal Area Map
and
Major California Cities
Tolowa
Crescent City
Happy Camp
Yreka
Modoc
Alturas
Yurok
Orick
Karuk
Shasta
Mt. Shasta
Achumawi
Chilula
Hupa
Chimariko
Whilkut
Eureka
Wintu
Redding
Burney
Atsugewi
Northern Paiute
Wiyot
Nongatl
Sinkyone
Lassik
Yana
Lassen Peak
Susanville
Mattole
Red Bluff
Maidu
Wailaki
Nomlaki
Quincy
Covelo
Chico
Konkow
Cahto
Yuki
Oroville
Truckee
Fort Bragg
Grass Valley
Ukiah
Colusa
Sutter Buttes
Nisenan
Pomo
Patwin
Auburn
Lake Miwok
Folsom
Placerville
Wappo
Sacramento
Washoe
Fort Ross
Davis
Jackson
Walker
Santa Rosa
Sonoma
Miwok
Coast
Vallejo
Mono Lake Northern Paiute
Sonora
Mt. Diablo
Oakland
Stockton
Yosemite
San Francisco
Mariposa
Bishop
Northern Valley Yokuts
Merced
North Fork
Owens Valley Paiute-Shoshone
Costanoan
Madera
Western Shoshone
Santa Cruz
Foothill Yokuts
Western Mono
Fresno
Monterey
Soledad
Visalia
Tubatulabal
Esselen
Lemoore
Southern Valley Yokuts
Porterville
Southern Paiute
Salinan
Kawaiisu
Paso Robles
Baker
Bakersfield
San Luis Obispo
Mojave
Barstow
Kitanemuk
Needles
Lancaster
Chemehuevi
Mojave
Chumash
Tataviam
Serrano
Newhall
Twentynine Palms
Santa Barbara
Ventura
Los Angeles
Riverside
Gabrielino
Palm Springs
Halchidhoma
Blythe
Chumash
Cahuilla
Juaneño
San Juan Capistrano
Luiseño
Pala
Cupeño
Quechan
Gabrielino
Escondido
Cuyamaca Peak
Kumeyaay
Bard
San Diego

MUSEUM TOUR INFORMATION

Etiquette

Orderliness and respectful presence The people represented in the museum as well as the cultural materials displayed require mindfulness of the rich heritage about which we are learning. **Orderliness and a respectful presence** are required at all times. Adult leaders are responsible for maintaining such order.

Adult supervision School groups must be accompanied by a minimum of one adult for every ten children. An adult for every five to eight children is ideal.

No photography Thank you for not taking flash, video or other types of photography. Due to the fragile nature of materials from which many items are made, the presence of copyrighted items, and simply out of respect for the many ceremonial items displayed, no photography of any kind is allowed. Many donors to the museum have requested this policy.

Process & Procedure

Tour Fees School groups with valid reservations are exempt from fees. Other groups must pay regular fees and are accommodated on a "space available" basis.
Regular fees are as follows:

$3.00 for adults 18 & older
$2.00 for youths 6-17 years
Children 5 & under are free

Admission fees may be paid in cash or by business/personal check. Charge cards are not accepted for admission fees.

Tour Reservations School group reservations for 10 or more are made by calling Reserve America, Monday through Friday, at 866-240-4655, between the hours of 8:00am and 5:00pm. Least optimal times for tours are the months of April, May and June due to heavy booking.

School groups with reservations may tour each half hour. The 30 minute tour can accommodate a maximum of 50 persons per group including adults. Only one group at a time may tour the museum. Groups requesting an hour tour may do so by booking two (2) consecutive half hour tours.
NOTE: Lateness of 10 minutes results in forfeiture of reservation.

Cancellations Call Reserve America at 866-240-4655 to cancel your tour reservation. No-show/no-call cancellations will result in a $25 fee.

Parking The Museum is located at 26th and K Streets. Both credit card stations and quarter meters will be found on streets surrounding the park. Bus parking zones are located on K Street next to the museum and on L Street in front of Sutter's Fort. Bus parking is free.

Accessibility The museum and restrooms are wheelchair accessible throughout. Restrooms are located in a separate facility on K Street adjacent to the museum. The facilities should be used before or after touring the museum.

General Information

Museum Store The store offers one of the largest assortments of books in the region on California Indian culture as well as jewelry and other items made by Indian artisans. A variety of gifts, crafts, and novelties in a wide price range are also available.

Store Purchases If students plan to make purchases be sure to allow part of your tour time for this purpose. The store accepts cash, checks and the following cards: Visa, MasterCard, Discover, and American Express.

CALIFORNIA INDIANS - A BRIEF HISTORY

> Columbus is dead but his legacy is not. In 1492, Columbus predicted, "Considering the beauty of the land, it could not be but that there was gain to be got." From the poisonous chemical dumps and mining projects that threaten groundwater, to oil spills on the coastal shorelines, to the massive clearcutting of oldgrowth forests, Columbus's exploitative spirit lives on.
>
> Quote from *Rethinking Columbus: The Next 500 Years*

The arrival of foreigners into "California Indian Country" had disastrous effects on California Indians. Attempts by governments and churches to acquire influence, land, as well as natural and human resources lead to the demise of many Indian people and their way of life. These cultures, which were inextricably woven as one fabric with nature, were brutally exploited and abused. Today, nature and all people suffer from the loss of wisdom embedded in these rich cultures. The result has been an environment that has been exploited and a people still reeling from the shock of colonization and struggling to achieve harmony in this out-of-balance world.

Native California history began thousands of years ago, but modern scientists begin this continent's history much later. The territory that is now California was probably "discovered" many times over thousands of years by different people traveling the land and seas. Important events in the European "discovery" of California are chronicled below. These events heavily impacted California and the Indians who called it home.

Contact with the outside world brought disease and devastation to the Native peoples who had been living in California for thousands of years. The periods listed below are an attempt to summarize the impact of this contact.

The Exploratory Period
1540-1870

During this time the first outsiders came to the area to claim riches and land for their countries. Juan Cabrillo of Spain and Sir Francis Drake of England were among the first explorers and exploiters to visit California's Natives. It is during this time that the introduction of diseases like malaria and smallpox began to take tremendous numbers of Indian lives and decimate entire villages.

The Missionization Period
The Spanish/American Era
1769-1840s

The Spanish built 21 missions in California in an attempt to control California land and destroy Native culture by "converting" Indian people to Catholicism. Livestock and horses were introduced to the area, greatly reducing grazing area for the indigenous deer, antelope and elk. Native people were forced into farming and raising cattle and could only eat their traditional foods and practice their religion in secret. When the missions were secularized the Native people were left with nothing; their culture was splintered and their way of life destroyed. California became part of Mexico for a short period of time, then a U.S. state in 1850.

The Gold Rush
Mid 1800s

Waves of outsiders continued to bring disease and devastation to California's Natives. People died as a result of hunger, disease, displacement and violence. Bounties were placed on Native heads and paid for by the U.S. government. Indian hunters received $5 per head in Butte County alone. The Native population went from approximately 150,000 to 15,000 in less than 50 years. California's population of Grizzly Bears was completely annihilated in that same time period. Numbers of other important animal and plant species were severely reduced or rendered extinct. The harmonious way of life that Native people had known for thousands of years was negatively and irreparably changed.

Treaties

From the time Europeans first arrived in North America they needed goods and services from Native Americans to survive. Often the terms of such exchanges were codified in treaties, which are "mutual" contracts between sovereign nations. In reality, there was rarely anything "mutual" about these treaties. From approximately 1778 to 1872 the U.S. government signed over 650 treaties with Native Americans throughout the country, including California.

Eventually the federal government used treaties as its principal method for acquiring land from the Indians. All too often the recompensatory provisions of such treaties were mitigated before the ink could dry. Not to mention the fact that, to Indian people, the land was elemental; it was as essential to life as air and could not be owned by anyone. To agree to "give up" all or even a percentage of the land seemed as absurd as selling the air. Hence, many times Indian leaders signed treaties under duress; they were forced to do so. Very few of the conditions of these treaties were ever honored, as written, by the federal government.

Food for Thought: IGNORING MODERN DAY INDIANS

Vine Deloria, *God Is Red*:

"The tragedy of America's Indians – that is, the Indians that America loves, and loves to read about - is that they no longer exist, except in the pages of books. Rather, the modern Indians dress much the same as any person, attend pretty much the same schools, work at many of the same jobs, and suffer racial discrimination in the same manner as do other racial minorities."

The State Indian Museum faces the challenge of telling a story, a history that has long been omitted from most history books and classrooms. In recent history Americans have become fascinated with Indian culture and spirituality, as stated by Deloria, but often in "past tense," a "Dances with Wolves" sort of fascination. American Indians today are still relatively unknown and ignored. Few teachers are interested in classroom presentations about how Indians live in the 21st century. Most still prefer presentations about material culture and the way Indians lived prior to contact.

MUSEUM EXHIBITS

Teaching & Learning - The People & Cultural Materials

Note: This section of the Guide for Educators does two things. First, it provides a context and suggests how educators can frame discussions about Indian people and the material culture on display. Second, it summarizes the museum exhibits and gives a brief statement of significant aspects of the people and their cultures.

Many people are unaware that the California Indian population is substantial and continues to grow today. Until the advent of casinos in recent times, Indian people and issues that concerned them remained relatively invisible to the general public. Year by year, with painstaking effort, gains are being made in various Indian communities toward reestablishing a land base, federal recognition, relearning their culture and on gaining the basic inalienable rights guaranteed by the United States Constitution. The State Indian Museum presents an opportunity for people to engage the Indian community and to learn about their unique story of life. The museum blends Indian cultural material with photographs of California Indian people and their families. Although the materials alone enrich our understanding of Indian culture, knowing the people who made and used the materials adds immeasurably to the learning experience. The State Indian Museum, as a State Historic Park, is happy to present these exhibits with respect for a people and culture that has long been misunderstood and underrepresented.

Presenting the Story of Indian Peoples & Their Cultures

The material culture is inseparable from the people. Virtually all of the items in the exhibits are still made and used today in the on-going lives and stories of California Indian culture. "News from Native California," a quarterly publication distributed by Heyday Books (refer to the reference list in this guide), readily demonstrates the connection between the material culture, its continued relevance, and, in fact, the resurgence of its creation and use today.

Cultural Materials and Their Use – It's more about relationship than just "material"

Miniature Baskets & Feather Baskets - Unique Pomo baskets demonstrating skill, artistry, and spirituality

Dugout Canoe – A mode of transportation and example of natural resource use

Ishi: Cultural Material & Story – Story of indomitable spirit exhibited by Indian people in a tragic, historical time in California's history

Dance & Regalia – Acknowledging relationship to all of nature-giving thanks and asking for help

Acorn – A staple food source and one of many nutritious food sources for many California Indians
Money – In the Pacific Northwest, dentalium shells larger than one and a half inches were used as money; clamshell disc beads and/or olivella shells were used in other areas

A bridge of understanding, a teaching opportunity, presents itself here. People and culture change. They evolve over time. Students can explore how life, habits, and even family change from one generation to the next. We are different from our grandparents' generation and we do things differently than they did. Our clothing fashions change, the meaning of our words even changes. Teachers are invited to help students explore and understand their own life stories as they explore California Indian culture. They can explore the people and life events that have helped shape their own lives.

Honored Elders – Some of the people who carried the culture and advocated for its continuation
Marie Potts (Maidu) – Journalist & first Elder honored in the Honored Elders Day event
Mabel McKay (Pomo) – Renowned basket weaver who created the museum's miniature baskets
Dave Risling (Karuk, Hupa, Yurok) – Leader & educator who helped start an intertribal college

Celebration, dance and music–
Related exhibits: The Brush Dance, Jump Dance, the White Deer Skin Dance and the Flower Dance. Also see the exhibits related to women's and men's regalia.
Celebration, dance and music are part of all cultures. In celebrations we invite guests, perform certain kinds of music and perhaps dress in special ways. Special images become important too. Weddings, church services and ethnic cultures often favor symbols such as stars, crosses, headwear or ornamentation. We find this true of Indian culture as well. All of nature is invited to participate (all of our relatives), as evidenced in the animal hides, bird feathers, plants and stone. The events are for the purposes of healing, protection and well-being and for thanksgiving, much like the celebrations and gatherings of all people.

Understanding and utilizing nature's gifts–
Related exhibits: The hunting, dugout and gathering exhibits, the basket displays and acorn food exhibit, and the men's and women's regalia.
When people and nature respect each other, especially over many generations, shared knowledge becomes the gift of understanding. People learn to understand and utilize nature: animals, plants, water, earth and even the energy of life itself. All of nature is used to nurture the body and the spirit, both in the natural state and in created forms such as that of baskets, foods, and the regalia used for dance and ceremony. The nurturing goes

both ways; to those who use the natural materials and to the natural materials and the earth itself. This is the general understanding of relationship between people, nature and earth, and why thanks and respect for all things is important.

Arrival of outsiders and the dramatic impact on life and culture-
Related exhibits: The Ishi story, trade and photograph displays and Honored Elders.
The everyday life of Indian people, their language and culture, was powerfully impacted and forever changed when outsiders arrived. Indian people and their culture are still recovering and are recreating their lives in an adapted way. Each group of people was impacted differently; some were nearly exterminated or have dwindled in numbers such that they have been absorbed by the dominant culture and are no longer recognized as Indians. Others retain important aspects of their culture and still live on portions of their native lands, nurturing back into existence their dances, material culture, ceremonies and language. Photographs in the museum range from the early 1900's to the present and depict ancient practices and traditions carried on in a new age. Some of the photos are of tribal Elders who lived in California in recent times.

Sutter's Fort Today
The State Indian Museum is located on the park grounds of John Sutter's Fort. To this day, Indian families are reluctant to visit the Fort. They vocalize their dismay that the full story of their ancestors' suffering at the hands of Sutter and his contemporaries is not conveyed. The Fort and Sutter symbolize a dismal time in Indian history reflecting the great cost in culture and lives paid by Native people in order for California to become a state.

A fuller story about the Indian experience during the time of Sutter can be found in the following resources:

Capt. John Sutter: Sacramento Valley's Sainted Sinner
Richard H. Dillon. Western Tanager: 1981.
John Sutter and a Wider West
Edited by Kenneth N. Owens. University of Nebraska Press: 1994.
Indian Survival on the California Frontier
Albert L. Hurtado. Yale University Press: New Haven & London. 1988.

Study Questions Worksheet

1. Women-Tradition in a changing world

A. _____ were used as diapers because they were soft, comfortable and easily washed.

B. _____ was ground into powder and used in the same way that store-bought talcum powder is used today.

2. Trails of Trade

A. Indian people were able to get shell beads by what method?

_____

B. Name two kinds of shells used by California Indians.

a. _____ b. _____

3. The Hunt

A. The sling was a very useful tool. What was it used for?

_____

B. To catch trout, steelhead, catfish, salmon, and many other fish, Indian people used these three things.

1. _____, 2. _____ 3. _____

4. Ooti (Acorn) Preparing the Meals

A. What was one of the main plant foods used by the central California Indians?

_____

B. Ooti (Acorn) was pounded into flour by using these tools.

_____ and _____

5. The Baskets

A. California Indians used many plant materials to make baskets. Name two of these plant materials.

a. _____ b. _____

B. The feather baskets are world famous. People from what tribe made them?

_____

6. People Along The River

A. Name the material Yurok people used for making their boats.

_____

B. The Indian people from northwestern California used these materials for building their houses.

a. _____ b. _____

7. The Singers, Women's Regalia & Men's Regalia

A. Name two materials used in California Indian ceremonial and dance regalia.

a. _____ b. _____

B. Name two musical instruments used by California Indian people.

a. _____ b. _____

Worksheet Answer Key

1. A. rabbit skins

   B. soapstone

2. A. by trading with coastal tribes

   B. abalone, clam, or dentalium

3. A. used for throwing stones and mud balls

   B. nets, toggles, traps, spears, hooks

4. A. acorn

   B. mortars, pestles

5. A. a. redbud b. fern (or bear-grass, pine roots, willow)

   B. Pomo

6. A. redwood logs

   B. redwood, cedar

7. A. a. feathers b. shells (or deer skin)

   B. a. clapsticks b. whistles (or drums or rattles)

Vocabulary Related To California Indian Culture

Plant Related Terms

acorn	The fruit of the oak tree was widely used for food. The acorn has a single-seeded, thick walled nut set inside a woody cuplike base.
chia seeds	The chia plant's tiny black and white seeds are used for making nutritious food and beverage.
soaproot	The bulb of this plant is used for making brushes, glue, and suds for washing. It is also used for treating specific ailments.
soaproot brush	A brush made from the fibers and bulb of the soaproot plant is used for a variety of purposes including sweeping acorn flour from baskets.
tule	This tall, reed-like plant is found in or near water and is used for making houses, boats, and many other items.
yucca	This desert-dwelling plant has strong fibers used to make sandals and other necessities.

Music

clapper stick	(Or clapstick). This musical instrument is often made of elderberry wood. It is used to provide rhythm by making a clapping sound when clapped against the hand.
deertoe rattle	A musical instrument usually made from bone, hide, and hooves of a deer. It produces a rattling sound when shaken.
gourd rattle	This musical instrument is made by filling a dried gourd with beans, stones, or other materials and is shaken to make a rattling sound.
drum	In California, a traditional drum is made from a rectangular wooden frame of cedar, cottonwood or pine and is covered on two sides with hide.

Valuables & Trade

dentalium	This long, tooth-shaped shell is usually strung together and used for money by people on the northwest coast of California.
clam shell beads	These disk shaped beads are made from clam shells and are often strung together and worn as necklaces, belts and sometimes woven into regalia. They are also used as money in central regions of California, including the Sacramento area.
regalia	Regalia is special clothing, outfits and related attire worn or used during ceremonies and dances. The term regalia is a more respectful reference as opposed to "costume," which has other connotations.

Useful In Every Day Life

mortar	This is a bowl-shaped rock for grinding acorns, nuts & seeds. A stone pestle is used with the mortar.
pestle	This is a hand held stone used to grind acorns or other material in the mortar, often with a pounding or "hammering" action.
obsidian	Obsidian is a shiny, volcanic glass, usually black in color, commonly used to make arrowheads, knives and other items.
seedbeater basket	This handheld basket is used for collecting ripe seeds by gently beating them out of plants into a large basket tray (see cover of this guide).
burden basket	This large container is woven from natural plant materials and carried on the back. It is important for transporting acorns and a wide variety of other items.
soapstone	This soft, smooth stone (magnesium silicate) is found in nature and often ground into talc powder for the comfort of babies or carved into art forms. It is similar to commercial talcum powder.

The People & Terms

tribe	The term describes a people united by ties of descent from common ancestors, customs and traditions. Its use is not limited to describing solely groups of "Indian" people.

Indian	Although an incorrect labeling of the indigenous people of North America, the general public and many "Indian" people still use this familiar term precisely because of its familiarity but also for its emotional impact. Tribal names are generally preferred.
Maidu and Miwok	Maidu and Miwok are examples of tribal names. They represent two large groups of people in the central California region each having subgroups and language dialects within the larger tribe.
rancheria	In California, the term refers to a total of 59 Indian settlements established by the U.S. Government for the survivors of the aboriginal population. Between 1906 and 1934, 54 settlements were established. In common usage, rancheria is used synonymously with "reservation."
reservation	A reservation is an area of land managed by a Native American tribe under the U.S. Department of the Interior's Bureau of Indian Affairs (B.I.A.). There are about 310 Indian reservations in the U.S. Not all Indian peoples live on rancherias or reservations. Substantial numbers of Indian people live in the general communities of the State.
Honored Elder	Usually a respected older person who "carries" the culture and advocates for its continuation by teaching others.

Food for Thought: 1890 – THE CUT-OFF YEAR FOR 'REAL INDIANS'

Always without fail, they ask if I can wear my "Indian clothes." By Indian clothes, they mean beads and feathers and Indian jewelry. I explain to them that as a graduate student at the University of Florida, I have very few occasions to wear Indian clothes. But the children, they say, will be so disappointed if I don't look like a real Indian.

These teachers are asking me to collaborate with them in perpetuating the stereotype of what America wants its Indians to look like. They want us to look like we never moved past 1890. This is almost always the cut-off year for "Real Indians." America still won't let Indians into the 21st century.

Jan Elliott
Rethinking Columbus - The Next 500 Years

Jan Elliott is a Cherokee activist and scholar of Native American philosophy. Excerpt from an article that first appeared in the journal *Indigenous Thought.*

Readings & Other Resources

Genocide in Northern California – When Our Worlds Cried
Jack Norton. Indian Historian Press: San Francisco. 1979.

Handbook of North American Indians – Volume 8 – California
Smithsonian Institution: Washington. 1978.

Indian Givers – How the Indians of the Americas Transformed the World
Jack Weatherford. Random House: New York. 1988.

Indian Survival on the California Frontier
Albert L. Hurtado. Yale University Press: New Haven & London. 1988.

Indians of California – The Changing Image
James J. Rawls. University of Oklahoma Press: Norman, Oklahoma. 1984.

Keeping Promises – What is Sovereignty & Other Questions about Indian Country
Betty Reid & Ben Winton. Western National Parks Association: Tucson. 2004.

Killing the White Man's Indian – Reinventing Native Americans at the End of the Twentieth Century
Fergus M. Bordewich. First Anchor Books: New York. 1996.

Native California - An Introductory Guide to the Original Peoples from Earliest to Modern Times
Dolan H. Eargle, Jr. Trees Company Press: San Francisco. 2008.

Native Ways – California Indian Stories and Memories
Edit. Malcolm Margolin & Yolanda Montijo. HeyDay Books: Berkeley. 1995.

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Publisher: Malcolm Margolin. Published quarterly by Heyday Institute. 2010.
www.heydaybooks.com/news.

Rethinking Columbus – the Next 500 Years
Edit. Bill Bigelow & Bob Peterson. Rethinking Schools: Milwaukee. 1998.

The California Indians – A Sourcebook
Robert F. Heizer & M.A. Whipple. University of California Press: Berkeley, Los Angeles, London. 1973.

The Natural World of the California Indians
Robert Heizer & Albert Elsasser. University of California Press: Berkeley and Los Angeles. 1980.

The Ohlone Way – Indian Life in the San Francisco-Monterey Bay Area
Malcolm Margolin. HeyDay Books: Berkeley. 1978.

The Other Californians – Prejudice and Discrimination Under Spain, Mexico, and the United States in 1920
Robert F. Heizer & Alan F. Almquist. University of California Press: Berkeley, Los Angeles, London. 1971.

The Way We Lived – California Indian Stories, Songs, & Reminiscences
Edit. Malcolm Margolin. HeyDay Books: Berkeley. 1993.

Whispers from the First Californians – A Story of California's First People
G. Faber & M. Lasagna. MagPie Publications: Alamo. 1980.

Food for Thought: SHARING INDIAN HISTORY

"The antidote to feel-good history
is not feel-bad history,
but honest and inclusive history."

James W. Loewen

State Indian Museum
Guide for Educators

designed and written by
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Revised July 2010

CALIFORNIA STATE PARKS

SINCE 1864