Yolo County Historical Collection
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Dear Educator,

Thank you for checking out the **Native American History and Culture Educational Kit**. We are proud to offer educators the tools to engage their students with museum and library resources in the classroom. We hope that these kits spark creatively among your students and gets them excited about learning.

This kit focuses on familiarizing your students with Northern California Native American tribes and traditions. The resources included are intended to give students an understanding of various aspects of culture, including language, food, natural habitats and storytelling. What is culture? How do we connect to a place? What makes us US? These are a few questions that you may want to ask your students before engaging with the lesson.

Each of the items included in this kit can be used in a variety of ways, such as sharing copies of the maps, making and playing a Native American game, or reading a Native American story aloud and using the guided discussion questions. The books provide context for the ways Native people used the natural resources around them, particularly medicinal plants native to the Yolo County region.

These kits were developed with the intention of being adaptable to various grades and reading levels and can be utilized for Kindergarten through 6$^{th}$ grades. We would love your feedback and ask that you complete a survey so we can improve the experience of your students and continue to develop educational kits to meet your needs as a teacher.

More information is available at https://yoloarts.org/fieldtrips/ and https://yolocountylibrary.org/research/yolo-county-historical-collection/.

Respectfully,

Iulia Bodeanu

Museum Curator
Yolo County Historical Collection

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YCHC
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# Native American History and Culture Recommended Book List

Spring Salmon, Hurry to Me! The Seasons of Native California, Edited by Margaret Dubin and Kim Hogeland

Traditional Stories of the California Nations by Samantha S. Bell

Native Peoples of California by Linda Lowery

A is for Acorn, A California Indian ABC by Analisa Tripp, Illustrations by Lyn Risling

Coyote at the Big Time, A California Indian 123 by Lyn Risling

Weaving a California Tradition, A Native American Basket Maker by Linda Yamane

Children of Native America Today by Yvonne Wakim Dennis and Arlene Hirschfelder

Home to Medicine Mountain by Chiori Santiago

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# Guinda Indian School (c. 1913)

## What was an "Indian School"?

"Beginning with the Indian Civilization Act Fund of March 3, 1819 and the Peace Policy of 1869 the United States, in concert with and at the urging of several denominations of the Christian Church, adopted an Indian Boarding School Policy expressly intended to implement cultural genocide through the removal and reprogramming of American Indian and Alaska Native children to accomplish the systematic destruction of Native cultures and communities.
Between 1869 and the 1960s, it's likely that hundreds of thousands of Native American children were removed from their homes and families and placed in boarding schools operated by the federal government and the churches. . . where they were punished for speaking their native language, banned from acting in any way that might be seen to represent traditional or cultural practices, stripped of traditional clothing, hair and personal belongings and behaviors reflective of their native culture." The National Native American Board School Healing Coalition.

Definitions

| | |
|---|---|
| pagan | a person holding religious beliefs other than those of the main world religions.<br>a pejorative and derogatory term for polytheism, implying inferiority |
| pupils | children or young people in school or in the charge of a tutor or instructor |
| Northern California Indian Association | The Northern California Indian Association, formed in 1894, was a branch of the Women's National Indian Association, which formed in Philadelphia in 1879. The Northern California Indian Association, based in San Jose, CA, campaigned for "the physical, moral, and educational advancement" of the California Indians. |
| industrial | of or relating to manufacturing or other productive or profit-making enterprises (systematic labor that creates something of value) |

## Guiding Questions for Educators

Have the students (or teacher) read pages 1-4, written by Mrs. J. Fred Smith (President of the Northern California Indian Association)

1. Describe what facilities are at the school?
2. What kind of classes, or curriculum, are being taught to the students?
3. Based on how it is described in the article, how is the Guinda Indian School different from your school? How is it similar?

More advanced discussion topics:

Have students go through and identify descriptive words (adjectives) that are used to talk about the Native Americans. Have a discussion about how these words are discriminatory and biased. This discussion could also include information about the treatment of Native Americans throughout United States history.

Have the students break into small groups and read sections of "What Our Friends Think of the Guinda Indian School", pages 4-8.

1. In small groups, students should read the sections titled: "Purchase of School Site," Mr. Olsen's Plans for School," "Fond of Music," and "Farewell by the Band."
   - Have the students talk in their groups, and then report out to the class, about what their section of the booklet talked about.

More advanced discussion topics:

Have students go through and identify descriptive words (adjectives) that are used to talk about the Native Americans. Students can also make a second list of adjectives that are used to describe the landscape, school, western curriculum, etc. Have a discussion about how these adjective differ and how the Native American adjectives are discriminatory and biased. This discussion could also include information about the treatment of Native Americans throughout United States history.

After reading the booklet, *Guinda Indian School*, Read the newspaper article titled "Indians at Work" from 1920. How does this article relate to what you read in the booklet? Is there new, or contradictory, information in this article? Do you also see discriminatory language in this article?

NIA
Pam. N. Amer.
450.1
1954

# The Guinda Indian School

The Guinda Indian School is operated by the Northern California Indian Association and is located near the village of Guinda, Yolo County, California. For many years the Association and Indian Friends generally had hoped for an Indian Industrial Training School, which should make its chief effort to train Indian leaders for the Indians of California, with special reference to their moral, ethical, and religious needs. The Government schools are excellent, and if they covered the field, there would be less need for such a school as was planned by the Indian Association. Unfortunately, the Government

FROM THE DINING-ROOM WINDOW.

schools have capacity for not much more than twenty per cent. of the Indian children of school age in this State, and four-fifths of our Indians are non-reservation. In the State or public schools, racial prejudice has debarred many, and somewhere between thirty and forty per cent. of the Indian children of Northern California are not in school and can get into no school.

Inasmuch as the Indian children come from pagan homes, with no knowledge of the better side of civilization or of Christianity, their need of moral instruction is great, and as anything even remotely suggestive of religious teaching must necessarily be avoided in the public and Government schools, the Indian children are at a great disadvantage in comparison with their white companions, who are all given some sort of religious training outside the school. It therefore seemed to the Indian Association that there was here

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a need for Indian education that amply justified them in establishing the Guinda Indian School.

The Association began collecting funds in 1910, but was unable to open the school until July, 1913. The school farm consists of 483 acres of land, largely hill land of value chiefly for grazing and wood. The buildings are located upon a mesa, or tableland, having a nearly level surface of some thirty acres, lying about 100 feet above the Capay Valley. The site is very fine and the view extensive. The Association has planned all buildings to be plain; nothing beyond what the Indians themselves may hope to have in their own rancherias. The buildings consist of a Superintendent's cottage, which is at present used as a girls' dormitory, also; a building containing dining-room, kitchen, and pantry; a laundry with boys' wash and bathroom; a boys' dormitory; a barn; hog pens; chicken-houses; the water system consists of two 4,000-gallon tanks, into which water is pumped by a gasoline engine. The water is excellent and the supply seems inexhaustible. A sewer system with septic tank has been constructed. The pump is so arranged that the valley land can be irrigated directly from the pump. There is a school garden, where vegetables, potatoes, etc., are raised. About six acres are in alfalfa. About twenty-five acres additional land is available for hay and other crops. An orchard of about six acres has been planted. A few orange and lemon trees on the slope near the buildings are doing well. The land is wholly paid for. The buildings and equipment cost about $9,000, all paid for. The Association has $5,000 in hand for further buildings, but very little for maintenance. As the donors gave the $5,000 for buildings and equipment, the Association has not felt justified in using it otherwise. The capacity of the present buildings is about twenty-five pupils. So far we have not had sufficient money for carrying on the school to fill it to its capacity. Hence it has not been necessary to put up further buildings. We plan in the near future to put up an open-air class, or assembly room. With the funds in hand we think we can increase the capacity to sixty or seventy.

The school opened in July, 1913, with six pupils. There are now eighteen, which is about all for whom we have the funds for maintenance. We could fill the school twice over any day if we had the money to care for them. We could doubtless take more pupils and trust to raising more funds, but we have preferred the less spectacular, but safer method of keeping out of debt. The Guinda School does not owe a dollar.

The funds for maintaining the school are raised from various sources, chiefly from contributions from friends. We have been successful in placing scholarships of $100 each with various individuals, churches and societies. Eleven such scholarships are now current.

Mr. Charles A. Olsen is superintendent and his wife is matron. We think we have been exceptionally fortunate in securing the services of these people. They have been with us from the first, and the school, as it stands, is largely their creation. Mr. Olsen has built all the buildings, the water supply and sewer system, etc., with little but Indian labor. Both Mr. and Mrs. Olsen have proved exceptionally capable, all-around executives. The school has been carried on very economically.



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The school farm is largely grazing land. We have not been able to stock it fully, as yet, but the increase in the herd will do this in a few years more. At present we have about twenty-five head of cattle, of whom about half are dairy cows. When there is a surplus of cream, it is sold to creameries in the neighborhood. When the farm is fully stocked, it should furnish about one beef a month for the use of the school, and such butter and milk as is needed, with a small surplus to sell. We also expect to raise, as we are now doing largely, sufficient vegetables, hay, potatoes, fruit, eggs and chickens for the use of the school.

The curriculum is largely industrial. Every attempt is made to teach the Indian children the things which they will have to do when they go home, with the tools they are likely to have there. We try to teach them to be of the highest value to their people when they return, to do the things their

IN THE SHOP.

people will want done. In short, we aim to qualify the pupils for leadership in the future. This leadership will not be wholly material. We aim to give them and we think we are giving them, the very best homelike religious training in a very homelke religious atmosphere. The school is undenominational, as is the Indian Association. All churches are represented in the management.

The following was received from a prominent Indian educator, who has had many years' experience with the government and other Indian schools:

"While writing to you, I want to say that I visited your school at Guinda a few days ago, as I was up in that locality on other business and had some leisure time while waiting for a train. I was most favorably impressed with Mr. and Mrs. Olsen and with the work they are accomplishing with limited means. I feel that the trip to their school was of particular benefit to me, as



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it gives me courage to urge upon day schools, that I may have occasion to report upon, the possibilities of industrial work even with small boys and girls. I hope your society may succeed in buildng up there a good-sized institution, as the plan is certainly calculated to give most practical training to Indian boys and girls, and I believe your society has been extremely fortunate in securing the services of these particular people, as the success of such an institution depends wholly upon the people you have in charge."

THE NORTHERN CALIFORNIA INDIAN ASSOCIATION.

MRS. J. FRED SMITH,
President.

C. E. KELSEY,
General Secretary.

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# *What Our Friends Think of the Guinda Indian School.*

By EUNICE T. GRAY.

(In the San Jose Mercury.)

WE VISITED the Indian Industrial School on a perfect September day—cloudless, golden and fragrant with the odor of ripening figs and grapes, blooming alfalfa and sunburnt fields. The road from Winters to Guinda is through a level country with wide pastures, fertile fields and green orchards, a rich valley tapped early in the history of California by the Southern Pacific Railroad. Senator Stanford had such hopes for this section of the State that he laid out towns and encouraged his employees to invest along its line. A large hotel was built at Esparto, and there was every indication that the road would be the main line from San Francisco to Portland. But traffic turned the other way, and it became Winters branch, terminating at the head of the Capay Valley, at Rumsey, a few miles south of Clear Lake.

A year ago the Yolo Water and Power Company bought right-of-way along this line, put in a cement ditch, a million-dollar dam, a million-dollar bulkhead in Lakeport, and is bringing Clear Lake water to the thousands of rich acres south, turning them into green fields which are to feed the stock for the thousands of newcomers even now on their way to California.

### PURCHASE OF SCHOOL SITE.

When the Northern California Indian Association decided to establish an industrial school for young Indians, they began looking for a piece of land which would be near the Indian settlements and which would be a comfortable home and a profitable, workable ranch. Through the advice of Mr. C. E. Kelsey the committee visited this valley and decided that the section on the



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hills above Guinda was just what they wanted, and they purchased a tract of 483 acres and proceeded to erect simple buildings suitable for the home and school.

We reached Guinda about noon, a campaign automobile was drawn up in front of the corner grocery. It was significant that among the score of listeners two Indian women, with 'kerchiefs over their heads, stood intently listening to the well-groomed, earnest but perspiring young orator.

We reached the gate of the school about noon and halted in the shade of an oak for our lunch. The sun was intense and we had a fellow sympathy for the figs that lay shriveling in the sun.

A well-made road, built by the Indian boys under their superintendent, Mr. Olsen, led us around the hill and out on a level plateau, where the superintendent's house and the school and dormitory stand. A cool breeze swept

IN THE DAIRY.

down the cañon, and there were wide, shady places, the coolest spot we had encountered that day. We were greeted with warm cordiality by Mr. and Mrs. Olsen, who made many protests because we had not come there for lunch, or at least a cup of tea.

Mrs. Olsen has the entire work of the school upon her shoulders for a few days; the teacher was away upon his wedding trip. She seemed equal, however, to being housekeeper, hostess, teacher and adviser. We rested for a time upon the cool porch of the home, looking out over rolling hills and the lovely Capay Valley, dotted with almond and fig orchards or gleaming with the stubble fields of barley.

### MR. OLSEN'S PLANS FOR SCHOOL.

Mr. Olsen told us his plans for the school. He and the boys had been planting lemon trees on the south hillside that morning, and he hoped to



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put in an almond orchard on a protected flat, half way down the east slope. He spoke of the possibilities for raising a living for the school from the land, which would at the same time train the boys in farm methods and the conservation of the land.

It was pleasant to hear these two speak of their work for and with their Indian children; practical, wholesome, ambitious talk, with an undertone of kindliness far removed from the sordid talk of gain for gain's sake, and yet free from false sentimentality. Surely, this is the kind of training our boys and girls need, whatever be their race.

The Guinda School provides home life, industrial training and Christian principles. It is the clear, sound note of morality, the gentle spirit of love, which distinguishes it from other schools, and it is this which the Indian Association has felt it was necessary and wise to work and strive for, and it is by this that the school will fail or succeed.

We visited the school, a large, airy building with a schoolroom, a kitchen and a pantry. Mrs. Olsen asked the class to read for us, but the girls were exceedingly shy, and their voices were almost inaudible, but, after ten minutes of brisk physical exercises under the leadership of a tall, slim half-breed, the school lost its excessive self-consciousness, and the pupils glanced up at us shyly, studying our faces with a slow intent expression as if to read there some of the things that seemed so hard to understand.

## FOND OF MUSIC.

But the key to the hearts seemed to be music from the time that they sang in soft, mellow voices two hymns with the accompaniment of a cottage organ to the grand finale of the farewell serenade by the boys' band, they seemed to feel that we were friends, a part of the family.

My sister told the story so frequently related by the late Rev. Mr. Wakefield of the missionary influence of a brass band upon the Matahatla Indians in Alaska, which pleased Mr. Olsen tremendously.

"Ah, yes, music is a great thing. We have had the instruments only a month, yet the boys think the whole day of the practice hour that evening. There is nothing they love so, nothing that brings them all together like that."

We saw the day's baking, rolled in a fresh cloth in the clean kitchen, a spotless pantry and shining pans, the work of the ten Indian girls, all of whom had lived a year ago in the most primitive of Indian camps. We visited their cool, airy sleeping quarters in the upper story of the superintendent's house. We were shown the boys' dormitory, a large one-room building under the oak trees in the rear, and it all seemed the simple, substantial beginnings of an institution which will be a useful factor in the country life of the State, a little oasis of peaceful, contented living in the midst of a hurried, troubled social desert.

As we were served with great bunches of delicious Tokay grapes in the cool dining-room, we were told a few stories of the life of this little family, full of both humor and pathos.

During our visit we were attracted by a lovely little Indian girl, who seemed to be having unusual freedom and privileges. She had come a few



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days ago with her father and two brothers from the Mendocino County Government reservation. The children had been pupils in the Government school, whose $40,000 school building had been burned to the ground by some dissatisfied boys.

"Gee, ain't this a lot better'n our school," one of the boys had remarked to his father after band practice. "I used to get a lickin' every day, and sometimes two."

Far be it from the Olsens to decide whether the lickings were deserved or not. The boys had been put immediately in training with the others, but little Marguerite, an unusually quick child, was basking in the sunshine of Mrs. Olsen's affection and a new hair ribbon.

FAREWELL BY THE BAND.

We were given a spirited farewell by the band. School hours over, the boys stationed themselves on Mr. Olsen's steps and, under his leadership, ran

GROUP OF PUPILS.

scales, time exercises and variations on march themes till they finally rose to the grand climax of a waltz in which the two stout boys' cheeks were veritable balloons. The "bad" boy from Mendocino tin-a-ling-tanged the triangle without missing a count, and the drummer was absolutely militant. Mr. Olsen's two young sons came home from school in time to assist with the waltz, but even with their help we knew that the Guinda Indian School Band was a fore-ordained success. How many San Jose schoolboys could play a waltz from a music book with a three weeks' acquaintance with notes and instruments?

Our last view of the school was of the score of girls and boys under the big oak tree in front of the schoolroom, waving their hands to us as if we



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were all old friends, of the Collie yapping a joyous farewell, and of "Mary's" fat, contented lamb who had, true to the good old story, been sleeping on the doorstep of the school the entire afternoon.

Two notes dominate the harmony of the Guinda School—patience and peace. Patience with the dormant, slow-growing minds and souls in its care, and the peace which comes with love and faith.

The nucleus of a band fund (second-hand instruments) was given by an Indian Association in Connecticut and the remainder was contributed by a charitable young lady of Berkeley.

---

## *Advisory Board, Guinda Indian Industrial School*

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Rev. George F. Kengott, D.D.
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Miss Olivia E. P. Stokes.
Mrs. Maria Schofield.
Mrs. Samuel Ritter Brown.
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## INDIANS AT WORK.

Indians farm for themselves a total of 759,933 acres. Indians doing this vast work number 36,328. The number engaged in stock raising is 47,174, and the value of stock owned by Indians is $37,401,101. There are 90,555 Indian children of school age. 4,881 of whom are ineligible for attendance at school for one reason or other. There are 25,433 Indians engaged in other work, producing material valued at $1,030,396.

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Newspapers.com - Retrieved December, 2019

# WALNUT DICE & COUNTER STICKS

# NATIVE PEOPLE OF YOLO COUNTY

yolo arts
cultivating creativity

**LEVEL K-12**

## MATERIALS

Air Dry Clay
Fine Tip Markers
Popsicle Sticks (10 per student)
Molds (in Kit, 6 per student)
Small Shells or Beads (optional)

## STEP 1

Have students fill molds to top, making sure the top edge is level. Leave to dry for 2-3 days, or follow the drying instructions on the packaging.
TIP: Do this step on Friday so the project is ready to continue when the class returns!

## STEP 2

Once clay has dried, remove from the molds. Using markers, have students personalize their dice. The flat edge would have traditionally be embellished with beads or shells to reflect the owners style. The rounded edge can be made to look like a traditional walnut shell or can reflect the student's unique vision.

## STEP 3

Create Counter Sticks by drawing geometric patterns or nature scenes with markers on each of the 10 popsicle sticks.

## OBJECTIVE

Expose students to the social activities and trade practices certain Indigenous Tribes use.

## VOCABULARY

Trade | Barter | Game of Chance | Walnut Dice | Asphaltum Tar | Abalone Shell

## ADAPTATIONS

Add Beads or Shells to embellish by pressing into the clay molds during step 1.

## PLAY THE GAME!

Two players face each other with ten counting sticks in a pile between them. One player begins by throwing all 6 dice. If they all land face up, player takes 3 sticks from pile and rolls again. If they all land face down, player takes 2 sticks from pile and rolls again. If there are 3 up and 3 down, player takes 1 stick from pile and rolls again. If any other combination, player gets no point and turn ends. Play alternates between players. When all counter sticks have been taken from center, each player takes ticks from their opponent. Game ends when one player has all the sticks and wins.

Share your finished projects on Facebook or Instagram and be sure to tag @YoloArts!

# PLANTS

## Acorns

Acorns are the lifeblood of native peoples with multiple uses. Acorns were harvested in the fall and stored for use through the year in an acorn grainy. Acorns were dried, cracked, pounded into a fine flour and boiled in baskets to leach out the bittern tannins. Accorns were a staple of the Native American diet.

## Pine Nuts

Pine nuts were gathered by burning pine comes and shattering the ones to release the nuts, which were either eaten raw or lightly roasted and tossed with hot coals within a basket. The nut meats were also burned and the resulting charcoal was crushed into a power and applied to sores and burns.

## California Sage

Sage is an aromatic plant used for purifying and was burned as incense. It is gathered, dried and burned during ceremonies as a purifying "smudge". It could also be made into a tea for reducing fevers.

## Wormwood (California Mugwort)

Wormwood is a highly aromatic plant used as an insect replant and as a topical germicide. It is also has healing properties in helping with sprains and arthritis.

## Incense Cedar

Incense ceder is used ceremoniously for purifying. Fresh branches are often brought into ceremonial spaces and spread on the floor. It is also highly aromatic and used in ceremonies.

**SEE AND SMELL THE PLANTS IN THE CONTAINERS**

# BASKETS

## Common plants used for making baskets

Geography and climate determine the kinds of plants that grow in a particular area. Generally, Northern California baskets are made from different plants than those of Central or Southern California weavers. Within these regions, each tribal group as its own unique style of basket making. The plants featured are those of the Pomo tribe.

### Willow

Willow is found along the edge of rivers and has a grey bark. Twigs are picked and cut into various lengths depending on the basket size. Twigs are then dried and smoothed so they are relatively the same width.

### Redbud

Redbud is a large bush or a small tree that grows in dry climates. It has red twigs that are cut, split and dried. The branches are cleaned by removing leaves and flowers.

### Bulrush

Bulrush is found in marshes and along streams. The plant is a brown color that can be dyed to create the geometric patterns on coiled baskets.

Basket weaving plants are gathered, cleaned and tied together to dry.

## Designs and Patterns

Basket designs are always in black and white, except when using redbud twigs. Human figures were not used in designs. The geometric patterns are specific to particular tribes and tribes continue to create new designs today. Beads can be added as decoration.

SEE THE PHOTOGRAPHS OF BASKETS

# NATURE JOURNAL

YCHC
Yolo County Historical Collection

**LEVEL**
**K-6**

## MATERIALS

Printer Paper
Pencil
Colored Pencils or Crayons
Printable Nature Journal Templates
A hard surface such as a clipboard

## OBJECTIVE

Develop observational skills and documenting natural surroundings.

## VOCABULARY

Observation | Prompt | Nature | Changing Seasons

## STEP 1

Print out the Nature Journal templates. Make sure you have a hard surface such as a notebook or clipboard to write and draw on. Take your materials out into nature and respond to the prompts.

## STEP 2

Repeat the prompts for each month or season. See how your environment changes with each season. Use the weekly boxes to track changing weather patterns and seasons. See what happens when you observe and record the changes in nature around you.

## STEP 3

Bind your journal together using staples, either at the top, side or bottom of the page. Pay attention to the margins. Now you have a book for all seasons!

## HISTORY

Native Americans used their nature observational skills to grow and gather materials for food, shelter and clothing which changed with the seasons. Native traditions and belief systems regard nature with deep respect, and they have a strong sense of place and belonging. Native Americans used natural resources in every aspect of their lives and had a deep respect for their surroundings. What is your relationship with nature?

## POSSIBLE EXTENSION

- Create a seasonal observation journal by repeating the activities but for each Fall, Winter, Spring and Summer.
- Using a journal or notebook to press flowers and leaves that you find in your natural surroundings as a record of your adventures.
- Do the activities listed with different crayons, colored pencils, markers, pastels or water colors to see how these different tools and mediums change the images you create!

Share your finished projects on Facebook or Instagram and be sure to tag @YoloArts!

# ETCHING

NATURE PROVIDES RICH PATTERNS AND TEXTURES. LOOK FOR INTERESTING TREE BARK, ROCKS AND LEAVES AND DO A RUBBING WITH EITHER THE SIDE OF A PENCIL OR A PIECE OF CHARCOAL. PLACE THIS PAPER ON TOP OF THE NATURAL OBJECT AND SEE THE IMAGE DEVELOP.

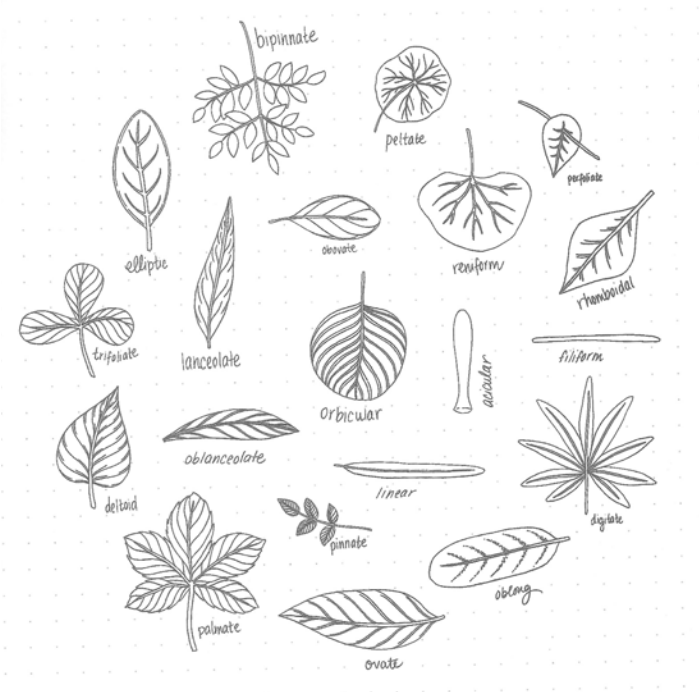
# SKETCHING

SKETCH FLOWERS BLOOMING IN YOUR NEIGHBORHOOD. WHAT COLORS DO YOU SEE? HOW ARE THESE PLANTS DIFFERENT DEPENDING ON THE SEASON?

# LOOKING

TAKE A WALK. LOOK FOR VARIOUS LEAF SHAPES. CAN YOU FIND THE LEAF SHAPES BELOW? DRAW YOUR OWN LEAVE SHAPES IN THE SPACE PROVIDED.

## LEAF SHAPES




## YOUR OWN LEAF SHAPES

# SENSING

SIT IN A NATURAL SPACE, EITHER A PARK, NATURE PRESERVE OR YOUR BACKYARD. DESCRIBE, IN WRITING, WHAT YOU SEE, HEAR, SMELL AND FEEL AROUND YOU DURING A 10 MINUTE TIME PERIOD.

# OBSERVING

OBSERVE THE SAME SPOT IN NATURE FOR 10 MINUTES EVERY DAY FOR ONE WEEK EACH MONTH. HOW DOES THAT SPOT CHANGE? HOW DOES THE LIGHT CHANGE? HOW DO THE PLANTS CHANGE?

| DATE | TIME | OBSERVATIONS |
| --- | --- | --- |

# SHADING

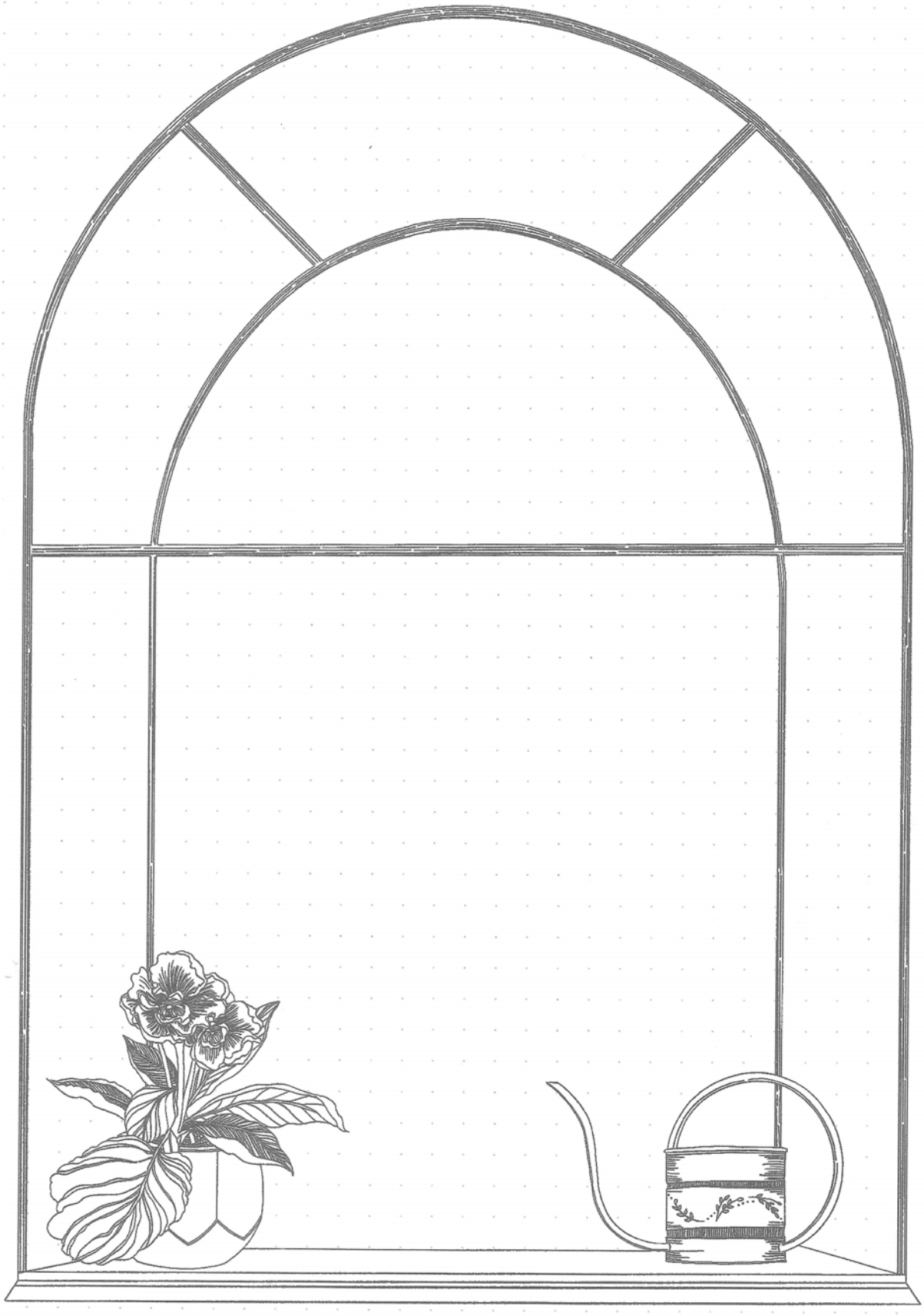
THERE ARE MANY SHADES OF BROWN AND GREEN IN NATURE. CREATE A GRADIENT SHADE PALLET FROM DARK TO LIGHT WITH A VARIETY OF MATERIALS YOU SEE. SKETCH OR DESCRIBE THE MATERIALS.

BROWN

GREEN

# THE GREAT INDOORS

LOOK THROUGH A WINDOW. WHAT PLANTS DO YOU SEE INSIDE, WHAT DO YOU SEE WHEN YOU LOOK OUTSIDE? DRAW A LANDSCAPE THROUGH THE WINDOW FRAME BELOW.



# Acorn Preparation

*Essie Parrish (Kashaya Pomo) cracking and shelling acorns, Sonoma Co.; 1960*

From centuries of experence, California Indian women learned how to gather the very best acorns from oak trees.

Newly picked acorns are too soft to cook with. After being collected in baskets, the acorns had to be dried. Fresh acorns were usually stored for one year before they were used.

Once the acorns dried, their shells were cracked open in order to reach the nutmeat. Acorn shells could be opened with small **hammer stones** and **stone anvils**. The shells were then removed by hand.

## Winnowing

Once all the acorns were cracked open it was time for winnowing. Like peanuts, acorns have a thin skin around them that needs to be removed. The acorns were put into a scoop shaped basket and rubbed by hand until the skins loosened. Then they were tossed into the air and their lightweight skins blew away in the breeze. The heavy acorns dropped back into the basket.

*winnowing basket and pine nuts*

*Essie Parrish (Kashaya Pomo) pounding acorn with a milling stone, Sonoma Co.; 1960*

## Acorn Pounding

California Indian women used two types of tools to pound acorns. These tools are called **mortars** and **pestles** and **milling stones**. Acorn pounding was hard work. Women often spent an entire day pounding acorns into **meal**. Women sang songs and made time for talking, teasing, and laughing while pounding acorns to make the chore fun.

*Essie Parrish (Kashaya Pomo) sifting acorn, Sonoma Co.; 1960*

## Acorn Sifting

After the acorn meal was pounded, it was then carefully **sifted** into a fine flour. A few handfuls of meal were put in the sifting basket and the basket was shaken carefully. The fine meal stuck to the basket and the heavier pieces rose to the surface. The larger pieces were put into another basket and the fine flour was swept into a third basket with a **soaproot brush.** The larger pieces were then pounded again with the next batch of acorns.

***Essie Parish (Kashaya Pomo) leaching acorn meal, shore of Gualala River, Mendocino Co.; 1961***

## Leaching

Acorns contain a poison called **tannic acid**. Once all the acorns were pounded into meal, the poison was removed in order to make them safe to eat. First, women scooped out a large **basin** in the ground. Next, they spread the acorn meal out in the basin and placed branches over it. Then, they poured water through the branches into the basin. Once the acorn meal no longer tasted bitter, the soaking could stop. After the acorn meal drained, it was scooped out of the hole by hand. This is called leaching. Now the meal was ready to be cooked.

***Essie Parish (Kashaya Pomo) boiling acorn meal, shore of Gualala River, Mendocino Co.; 1960***

## Boiling

Water and acorn meal were mixed together and boiled into a thin soup or thicker mush. There were two ways that California Indian women boiled food. One way was to boil the mush in a clay or stone pot over a fire. The other way to boil food was by **stone boiling**. Boiling baskets were often coated with a thin layer of acorn **gruel**. The gruel was like a glue that coated the basket so that no water would leak from it. Hot rocks the size of tennis balls were heated by fire. Then, they were put into baskets filled with water and acorn meal.

# Acorn Preparation Tools

*soaproot brushes*

*mortar*

*looped stirrers*

*Pomo boiling stones, boiling basket, tongs, mush paddle*

The stones were stirred in the baskets gently and slowly with a **wooden paddle** or **looped stirrer**. When the mixture began to boil it was cooked. The stones were then removed from the basket with wooden tongs. The mush that dried onto the rocks was a special treat that children liked to peel off and eat. These pieces were called "acorn chips."

*Essie Parrish (Kashaya Pomo) cooking acorn bread on hot rocks, Kashaya Rancheria, Sonoma Co.; 1960*

# Food Storage

Food was often stored in baskets and pots. The **Yurok** and the **Pomo** stored dried fish in large baskets. Southern groups such as the **Cahuilla** stored seeds and other foods in large clay pots. Southern tribes also stored large amounts of food in **granaries** made of twigs. **Miwok** granaries could hold up to 500 pounds of dry acorns! In the northern and eastern regions, pits were often used to store food. Pits were dug in the ground and lined with bark or grass. The **Karuk** stored dried fish in a pit at the back of the house.

*Miwok acorn cache, Calaveras Co.; 1906*

# GUIDE for EDUCATORS
# State Indian Museum

***a guide for learning & sharing California Native culture***

"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.

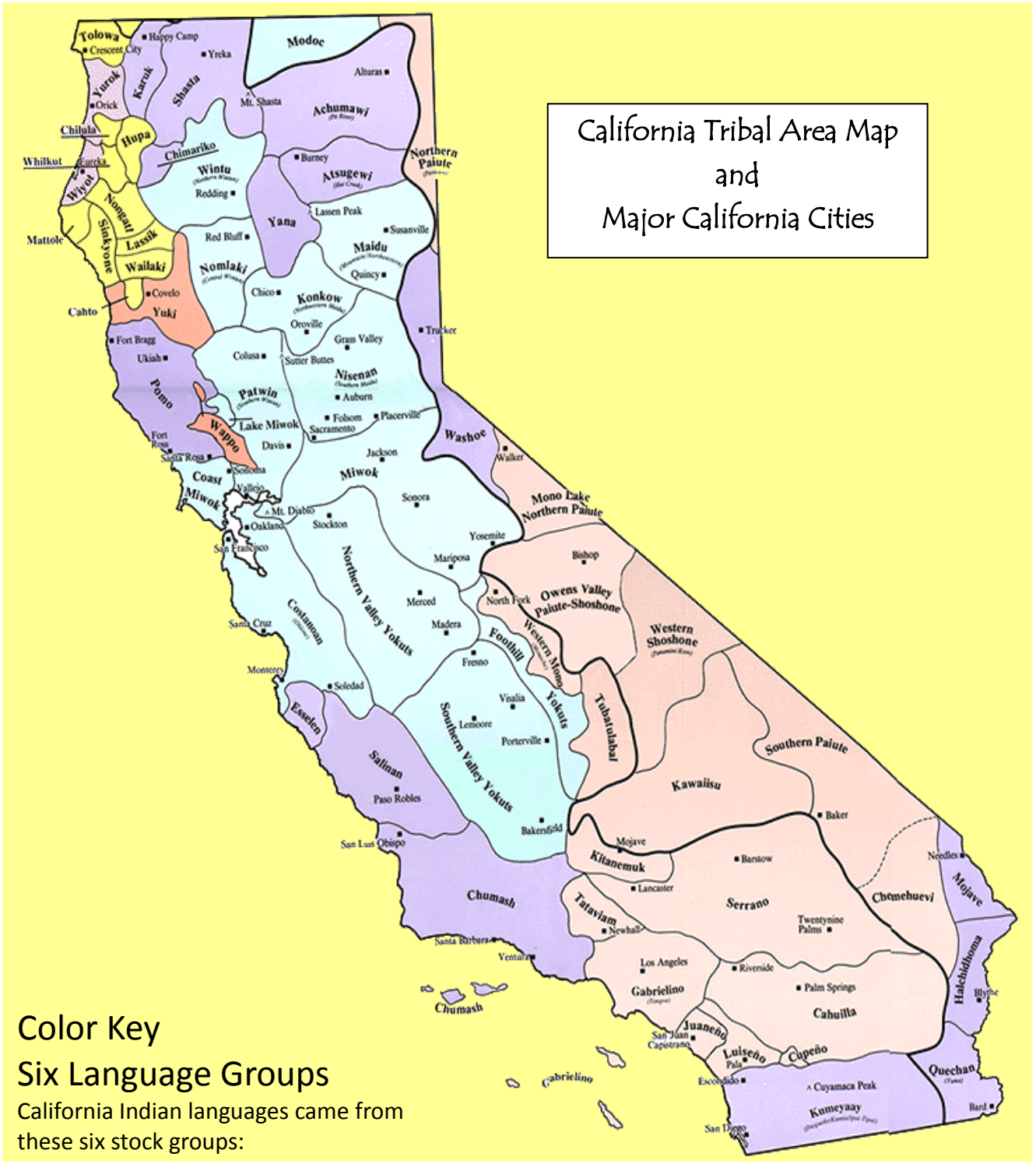
**The photographic images and cultural materials on display are for your appreciation and for the education of your students and their families.** They are presented here with respect and sensitivity for those who were here before us on this land and who continue to live in California communities today. 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
Karuk
Shasta
Mt. Shasta
Achumawi
Orick
Chilula
Hupa
Chimariko
Whilkut
Eureka
Wintu
Redding
Burney
Atsugewi
Northern Paiute
Wiyot
Nongatl
Sinkyone
Lassik
Yana
Lassen Peak
Susanville
Mattole
Red Bluff
Maidu
Quincy
Wailaki
Nomlaki
Chico
Konkow
Covelo
Yuki
Oroville
Cahto
Trucker
Fort Bragg
Ukiah
Grass Valley
Colusa
Sutter Buttes
Nisenan
Pomo
Patwin
Auburn
Lake Miwok
Folsom
Placerville
Wappo
Sacramento
Washoe
Fort Ross
Santa Rosa
Davis
Jackson
Walker
Coast Miwok
Sonoma
Vallejo
Miwok
Sonora
Mono Lake Northern Paiute
Mt. Diablo
Oakland
Stockton
Yosemite
San Francisco
Mariposa
Bishop
Northern Valley Yokuts
North Fork
Owens Valley Paiute-Shoshone
Costanoan
Merced
Western Shoshone
Santa Cruz
Madera
Western Mono
Foothill Yokuts
Fresno
Monterey
Soledad
Visalia
Tubatulabal
Esselen
Lemoore
Porterville
Southern Paiute
Salinan
Southern Valley Yokuts
Kawaiisu
Paso Robles
Baker
Bakersfield
San Luis Obispo
Mojave
Kitanemuk
Barstow
Needles
Chumash
Lancaster
Tataviam
Serrano
Chemehuevi
Mojave
Newhall
Twentynine Palms
Santa Barbara
Ventura
Los Angeles
Riverside
Gabrielino
Palm Springs
Halchidhoma
Blythe
Cahuilla
Chumash
San Juan Capistrano
Juaneño
Luiseño
Pala
Cupeño
Gabrielino
Escondido
Quechan
Cuyamaca Peak
Kumeyaay
Bard
San Diego
Color Key
Six Language Groups
California Indian languages came from these six stock groups:
Hokan
Penutian
Algonkian
Yukian
Uto-Aztekan
Athapascan

# 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

**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:

$5.00 for adults 18 & older
$3.00 for youths 6-17 years
Children 5 & under are free

Admission fees may be paid with cash, business/personal check, Visa or MasterCard.

**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 led 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 park grounds adjacent to 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

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|---|---|
| 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

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## 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

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