

Summary of Sabbatical Leave

1978-79

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TO: Board of Trustees, Mount San Antonio College
FROM: Leo C. Baker
SUBJECT:]978 - 79 Sabbatical Leave Report

Purpose of Sabbatical Leave: The purpose of my Sabbatical leave was (1) to visit Native American reservation, cultural centers, museums, battlefields, historical sites and Indian Urban centers and (2) to gather relevant information in order to enrich myself and my students and (3) to become personally aware of current perspectives, opinions and approaches to co-mon concerns which interest today's Native American communities.

My personal interest in Native American culture and society was born of an academic setting. At the University of California Berkeley I become actively involved in California archaeology. At UCLA this interest was nutured and began to expand to include history of Native Americans throughout the Great American West.

While teaching U.S. History at Mt. S.A.C. I became aware of the relative absence of positive material on Native American history in the face of apparently substantial interest on the subject among my students. I responded at first by including supplemental readings and lectures on the subject. Still there was greater interest and a further need for a more comprehensive approach to the subject. Therefore, in

1976 I introduced a new course here at Mt. S.A.C. (History 37) which I hoped would fulfill the need and further stimulate the interest of students regarding American Indian history. Student response was strong and I tended to the development of a sound, academically respectful course. After two semesters of teaching History 37 I felt fairly secure about the viability of the course but something vital was lacking which would make History 37 dynamic as well as substantive-my own personal experiences needed to be broadened, hence my sabbatical application the following year.

My travels and accompanying research began in September 1978 and lasted through July 1979. During this time I visited virtually all of the states west of the Mississippi, covering about 5,000 overland miles by truck-camper to visit the following places (California, arranged alphabetically):

I California

A. Agua Caliente County

Riverside County

headquarters: Palm Springs.

B. Alturas Rancheria *

Modoc County

Pitt River Tribe

headquarters: Alturas, California.

C. Barona Reservation

San Diego County

headquarters: Lakeside, California.

D. Berry Creek Rancheria*

Buttle County, California

Maidy Tribe

headquarters: Berry Creek, California (about 20
miles from Oroville).

E. Big Bend Rancheria*

Shasta County, California

Pitts Tribe

headquarters: Big Bend, California (about 60
miles outside Redding).

F. Big Pine Reservation

Inyo County California

Paiute - Shoshone Tribes

headquarters: Big Pine, California.

G. Bishop Reservation

Inyo County, California

Paiute - Shoshone Tribes

headquarters: Bishop, California.

H. Cabazon Reservation

Riverside County, California

headquarters: Indio, California.

I. Cahiulla Reservation*

Riverside County, California

headquarters: Herriet, California.

J. Campo Reservation

San Diego County, California

headquarters: Campo, California.

K. Capitan Grande Reservation*

San Diego County, California

headquarters: Alpine, California.

L. Cedarville Rancheria*

Modoc County, California

Paiute Tribe

headquarters; Cedarville, California.

M. Cold Springs Rancheria

Fresno, County, California

Mono Tribe

headquarters: Toll house, California.

N. Colusa Rancheria*

Colusa County, California

Cahil Dehe Band of Wintum

headquarters: Colusa, California

O. Cortina Rancheria*

Colusa County, California

headquarters: Williams, California

P. Cuyap

San Diego County, California

headquarters: Mt. Laguna, California

Q. Enterprise Rancheria*

Butte County, California

Maidy Tribe

headquarters: Oroville, California

R. Fort Bidwell Reservation

Modoc County, California

Paiute Tribe

headquarters: Fort Bidwell, California

S. Fort Independence Reservation

Inyo County, California

Paiute Tribe

headquarters: Independence

T. Fort Mojave Reservation**

San Bernardino County, California

headquarters: Needles, California.

U. Fort Yuma Reservation **

Imperial County, California

headquarters: Fort Yuma, Arizona.

V. Grindstone Creek Reservation

Glenn County, California

Headquarters: Elk Creek, California.

W. Hoopa Extension Reservation**

Humboldt County, California

Yurok County, Tribe

headquarters: Hoopa, California.

X. Hoopa Valley Reservation**

Humboldt County, California

Hoopa Tribe

headquarters: Hoopa, California.

Y. Inaja-Cosmit Reservation*

San Diego County, California

headquarters: Julian, California.

Z. Jackson Rancheria *

Amador County, California

Miwok Tribe

headquarters: Jackson, California.

- A₁ La Jolla Reservation
San Diego, California
Headquarters: Escondido, California.
- B₁ La Pasta Reservation *
San Diego County, California
Headquarters: None
- C₁ Laytonville Reservation
Mendocino County, California
Cahto Tribe
headquarters: Laytonville, California.
- D₁ Likely Reservation *
Modoc County, California
Pitt River Tribe
headquarters: Likely, California
- E₁ Lookout Rancheria *
Modoc County, California
Pitt River Tribe
headquarters: Lookout, California.
- F₁ Lone Pine Reservation **
Inyo County, California
Paiute-Shoshone Tribes
headquarters Lone Pine, California.

G₁ Los CAyotes Reservation *
San Diego County, California
headquarters: Warner Springs, California

H₁ Manzanita Reservation *
San Diego County, California
headquarters: Boulevard, California.

I₁ Mesa Grande Reservation *
San Diego County, California
headquarters: Pala, California.

J₁ Meddlerown Rancheria *
Lake County, California
Pomo-Patwin Tribe
headquarters: Meddletown, California

K₁ Mission Creek Reservation *
Riverside County, California
headquarters: Whittier, California.

L₁ Montgomery Creek Rancheria *
Shasta County, California
Pitt River Tribe
headquarters: Montgomery Creek, California.

M₁ Morongo Reservation **

Riverside County, California

headquarters: Banning, California.

N₁ Pala Reservation *

San Diego County, California

headquarters: Pala, California.

O₁ Pauma Reservation

San Diego County, California

headquarters; Pauma Valley, California.

P₁ Pechanga Reservation *

Riverside County, California

headquarters: Temecula, California.

Q₁ Ramona Reservation *

Riverside County, California

Cahuilla Band

Unoccupied

R₁ Rincon Reservation *

San Diego County, California

headquarters: Valley Center, California.

S₁ Roaring Creek Rancheria *

Shasta County, California

Pitt River Tribe

headquarters: Montgomery Creek, California.

T₁ Round Valley Reservation **

Mendocino County, California

Yuki, Pitt River, Little Lake, Pomo, Noma Lake,

Wintun Tribes

headquarters: Covelo, California.

U₁ Rimsey Rancheria *

Yolo County, California

Wintun Tribe

V₁ San Manuel Reservation *

Santa Barbara County, California

headquarters: Highland, California.

W₁ San Pasqual Reservation **

San Diego County, California

headquarters: Valley Center, California

X₁ Santa Rosa Rancheria

Kings County, California

Tache Tribe

headquarters: Lemoore, California.

Y₁ Santa Rosa Reservation *

Riverside County, California

headquarters: Hemet, California.

Z₁ Santa Ysabel Reservation **

San Diego County, California

headquarters: Santa Ysabel, California.

A₂ Santalinez Reservation

Santa Barbara County, California

headquarters: Sun Valley, California

B₂ Sheep Ranch Rancheria *

Calveras County, California

Miwok Tribe

headquarters: Sheepranch, California.

C₂ Soboba Reservation **

Riverside County, California

headquarters: San Jacinto, California

C₂ Sulphur Bank Rancheria *

Lake County, California

Pomo Tribe

headquarters: Clearlake, California.

E₂ Susanville Rancheria

Lassen County, California

Paiute, Maidu, Pitt River and Washoe Tribes

F₂ Sycuan Reservation *

San Diego County, California

headquarters: El Cajon, California.

G₂ Torres-Martinez Reservation

Riverside County, California

headquarters: Mecca, California.

H₂ Tule Lake Lava beds in NE corner of California site of
Modoc War 1872-73 (Devil's Homestead National Monument).

I₂ Tuolumne Rancheria

Tuolumne County, California

Tuolumne Band of Miwok

headquarters: Tuolumne, California.

J₂ Tule River Reservation **

Tulare County, California

headquarters: Porterville, California.

K₂ Twenty-nine Pahus Reservation *

Santa Barbara County, California

headquarters: North Palm Springs, California.

L₂ Viejas Reservation

San Diego County, California

Viejas Band of Capitan Grande group

headquarters: Alpine, California.

M2 X.L. Reservation *

Modoc County Reservation

Pitt River-paiute Tribe

Headquarters: Alturas, California.

* denotes inactive rancheria or reservation often too small for research purposes.

** denotes rancheria or reservation of comparative vitality. Large population and active tribal governments enabled me to gather materials and speak with many residents.

II Southwest: Navajo, Hopi, Zuni nations.

1. Fort Defiance
2. Window Rock-Tse Bonito
3. Navajo Tribal Museum and Zoo
4. Arts and Crafts Guild
5. St. Michaels (boarding school Ca. 1895)
6. Navajo Heritage Center
7. Navajo Mt. Trading Post
8. Museum of Northern Arizona, Flagstaff, Arizona.
9. Museum of Navaho Ceremonial Art Santa Fe, New Mexico.
10. Museum of Indian Arts and Crafts, Gallup, New Mexico.
11. Hubbell Trading Post Historical site, Ganado, Arizona.
12. Chaco Canyon National Mon. (prehistoric Indian ruins).
13. KinLichee (a complex of pre. historic ruins)
14. Western Navajo Agency, Tuba City, Arizona.
15. Indian Pueblo Cultural Center and research library,
Albuquerque, New Mexico.
16. Hopi Tribal Museum, Oraibi, Arizona.
17. Phoenix Area office of the Bureau of Indian Affairs,
Phoenix, Arizona.
18. Hualapai Band, Peach Springs, Arizona.
19. Hopi Cultural Center, Oraibi, Arizona.
20. Career Development Center, Tuba City, Arizona.
21. Taos Pueblo, Taos, New Mexico.
22. Hopi House (terraced dwellings in Grand Canyon)
23. Site of Meeker Massacre
24. Sand Creek
25. FT. Lyon

III. North Western U.S. :

1. Nez Perce Indian Reservation
2. Northern Idaho Indian Agency and Fort Lapwa
3. Clearwater Battlefield
4. East Kamiah (legendary "place of beginning").
5. White Bird Battlefield
6. Lewis and Clark Long Camp.
7. Ft. C.F. Smith
8. "Wagon Box" Site
9. Milk River Site of Surrender of Chief Joseph.
10. Ft. Klamath Reservation
11. Ft. McDermitt
12. Yakima

IV. Plains Group:

1. Crow Agency - Custer Battlefield Site
2. Wind River Reservation
3. Washita
4. Osage Agency Amadarko, Oklahoma
5. Cherokee Heritage Museum and Cultural Center, Muskogee, Oklahoma.
6. Adobe Walls, Texas
7. Alabama - Coushatta Reservation
8. Tigua Pueblo Indian Reservation, El Paso, Texas
9. El Paso Centennial Museum
10. Ft. Bliss, El Paso, Texas
11. Marksville Indian Mounds and Museum, Central LA.
12. Pine Ridge - Rosebud Sioux Reservation, Museum and Cultural Center, S.D.
13. Wounded Knee, South Dakota

The translation of my sabbatical experiences has taken place on several levels and its specific application has been useful in the preparation of lectures and the stimulation of class discussion and interest.

Primarily, I have been concerned with the arrangement and the use of many slides which I took in an effort to help illustrate course content and subject matter. For example, my California history class has benefited directly from my use of slides which illuminate current and ancient California Native American life styles. I shared my slides of the missions when the class was studying the mission experience which was so pervasive in Southern California before secularization took place under Governor Alvarado during the 1830's. The slides illustrate the physical layout, methods of adobe construction, irrigation systems, living quarters, work areas, products and cemeteries. In fact, I was fortunate enough to take several aerial slides showing surrounding terrain and current development around Mission San Juan Bautista (1797) and that of Nuestra Senora de la Soledad (1791). I also obtained written materials from nearly all of the missions which presented the views of the founding Franciscans. This material has proved valuable for the students when assessing the impact of mission life upon the neophyte (Indian convert).

At the Mission San Carlos Borromeo, near Monterey, I was fortunate to have obtained some old photographs of the mission

grounds and people. I had copies made of these rare pictorial documents and from those I made slides. I also purchased three books which contained materials such as ethnographic maps and interesting statistical information which I had made into slides.

When I arrived at the Round Valley Reservation in Mendocino County I was anxious to learn what I could of Pomo basketmaking since these people were/are the premier basketmakers of the Western United States. One Pomo lady, Mrs. Pratt, agreed to explain the process of weaving a basket as she demonstrated her skill. Her manner was easy and her skill so great that the finished product, a storage basket, had no trouble holding water almost indefinitely. Of course, I bought this basket and used it in class when discussing the art of fiber weaving. I took slides of the process and notes on the manner of construction and decoration which I also shared with my students. Mrs. Pratt, was proud of her work and showed many different baskets with various tribal and family designs of significance. She showed me baskets which the men-folk used to use as hats. She said she had sold many such hats to Yurok and Karok men.

Most of the California Indians whom I observed or met lived in modest houses and were located in rather remote areas. At the Hoopa (Hupa) Valley Reservation in Northern Humboldt County I observed the construction of semi-subterranean dwelling made from wood which was cut there on the premises with the aid of a portable saw mill. I took a number of slides which recorded the

progress on a daily basis. I learned through observing and asking questions. I made friends there with a young man who was willing to share with me some of his knowledge and opinions of life at Hoopa Valley. He was surprisingly open and available. I think I drove him practically mad with questions. It was truly a benefit when he introduced me to his great uncle, Henry Beecher, who had lived in the area all of his life. Mr. Beecher told a fascinating Hupa creation story that his grandfather had told him. I recorded this story for myself and my students.

After a week or so I moved on to Yurok-Karok County around the mouth of the Klamath River. There was a great deal of controversy developing at that time over Indian fishing rights in the area. I kept up with the conflict in the local papers and talked with whites and Indians about the sources of dispute. I cut out and kept local newspaper articles for use on my California and Native American history classes. During the summer the conflict became so great that both whites and Indians took to carrying weapons with them on their fishing boats. In class I explained the historic importance of salmon fishing to the life of the Yurok and Karok people and the historical context of cultural conflict in the area.

Later I traveled eastward to the Modoc County Reservation near the Oregon border where the Pitt River-Paiute tribes live. I wanted to take slides of the lava bed sites where Kientepoos

(Captain Jack) had fought successfully in defending his people from General Canby about one hundred years ago. I use these slides in all of my history classes when we talk of the Indian Wars of the Western United States.

In my U.S. history classes we make good use of the slides which I took at Custer's Battlefield, near the present day Crow Agency. This historically significant battle is of great value and interest to my students. Through the use of my pre-arranged visuals the students and I reconstruct the battle which established high-water mark for Sitting Bull, the Sioux and, indirectly, the whole of the Plains people. While at the Little Big Horn Site I purchased two books and several pamphlets containing information which I have incorporated into my lectures on the subject.

With great anticipation I headed westward from the Little Big Horn bound for the Nez Perce lands of Northern Idaho. This area is literally a myriad of historically significant preserves. While at the Nez Perce Agency I visited Spalding, headquarters for the National Historical Park, and the Nez Perce Museum. I bought some pictures and pamphlets at the Visitor Center, watched several Indian women crafting fiber items for sale and took a roll of slides of the area. I visited and took many more slides of Weis Rock-shelter, an archeological site in Grane Creek Canyon, which revealed an almost continuous human occupation from about 5500 B.C. to 1400 A.D.. I proceeded on to Camas Prairie which was once an apparently endless sea of blue-flowered camas

and grass---the heart of the Nez Perce world. In the old days it was here that the Nez Perce gathered each summer to dig the camas roots which formed an important part of their food supply. I went on to White Bird Battlefield where, in June 1877, the U.S. army and the Indians clashed in the opening engagement of the Nez Perce War. On I went, camera in hand, to Clearwater Battlefield and took slides of the site which contains a marker recalling the place and time when the Nez Perce decided to leave their homeland and move toward the Great Plains. I visited the Lolo Trail and Pass which was a route developed by the Nez Perce to reach the buffalo country in Montana. In 1805 Lewis and Clark used the trail and pass to breach the Bitterroot Mountains on their way West. I traveled the same path used by Chief Joseph in his famous fighting retreat in which he and about 700 Indians and thousands of horses made their way out of their homeland as they were being pursued by General O.O. Howard. The trail was well marked by the Forest Service which provided informational signs at 26 points along the Lolo Trail. Many of the photos which I share with my classes show traditional and ceremonial Nez Perce clothing. Other photos show such things as a baby's cradleboard, early buffalo skin and canvas tipis, meat being prepared for preservation by drying, children at play, dancers keeping some of the old ways alive, an earthcovered sweat-bath, a woman whose skill in the traditional art of beading is almost lost, and a woman digging camas with a special wooden tool.

An especially poignant photo shows a young Nez Perce man who worked for the Bureau of Indian Affairs as a policeman and another young Nez Perce christian preacher who like many since his time, helped to replace the chiefs as tribal leaders.

Traveling eastward toward the Pine Ridge-Rosebud Sioux Reservation of South Dakota, I stopped at the Buffalo Bill Historical Center which contains the riches of the Whitney Gallery of Western art, the Buffalo Bill Museum and the plains Indian Museum. Here I gathered a great deal of written materials for lecture purposes, bought slides of historic interest and took pictures of my own which I am including in a special lecture on Western art.

I arrived after three days travel at the Pine Ridge - Rosebud Sioux Reservation. Here I visited with and spoke to tribal leaders who provided first hand experiences of the social and economic life of the Reservation. They told me of their efforts to promote industry, provide jobs, work with the Bureau of Indian Affairs and oversee the progress of the tribes. They expressed concern about the erosion of the old traditions to which many still cling. I could see the effects of grinding poverty in the faces of the people and I could see that the task of the modern tribal leader was very difficult indeed. Nearby I visited the mass grave monument at Wounded Knee, South Dakota, where the lives of hundreds of Indians were taken by the 7th Cavalry in the winter of 1890 finally ending any threat of organized Indian

resistence to white domination.

Turning south I made my way toward Muskogee, Anadarko and Washita, Oklahoma. At Muskogee I visited the Cherokee Heritage Museum and Cultural Center. Here I obtained more slides, books, pictures and pamphlets which I include in lectures and discussion of Indian removal from east of the Mississippi. The Cherokee formed a large contingent of those who were forced to leave the homelands of the east for an unknown destiny west of the Great River. I talked with many of the ~~descendants~~ and I was very impressed by the ingenuity and adaptability of these people, many of whom are well educated or skilled and live in a very contemporary manner.

My next major area of interest was the pueblos of the Southwest. Stopping at Taos Pueblo in Northern New Mexico, I acquainted myself with its history and took many pictures of the spectacular four-and-five story adobe buildings which comprise the site. I was fortunate to be present in June for two fascinating celebrations ---San Antonio's Day Corn Dance and San Juan's Day Dances. There I met with some Taos tribal leaders who shared their knowledge of the ceremonies and their understanding of the meaning contained in the dances and songs. These people are active commercially and politically and I learned of recent financial grants by the CAP-OEO program and the BIA, that established a Pueblo Arts and Crafts Cooperative which is very active in developing the traditional arts. Taos is known through out the region for their drums. I witnessed the construction of a relatively small drum made of an aspen bole hollowed out by

hand and decorated with traditional designs and colors. I shot several slides of the drum during its creation and learned the symbolic meanings of the designs and colors which I have included in my class lectures.

After a week or so I moved southward toward the huge, modern Indian Pueblo Cultural Center in Albuquerque. This center contained a wealth of material and information on the Hopi, Zuni, and Navajo. While the center is obviously designed for commercial purposes it also educates through the many displays of pottery, jewelry and weavings. At the center I took a tour which is part of their "living arts" program designed to complement the museum. Here I had the opportunity of observing the craftspeople at work and their neighbors who demonstrated several traditional dances.

Turning toward the west I made haste for the Navajo-Hopi Indian reservation in Northeast Arizona. While at the Navajo Agency in Window Rock, I visited the Navajo Tribal Museum and took slides of the various exhibits on the geology, archaeology, history, and culture of the people. Not too far from Window Rock (about five miles north) lies Fort Defiance which was established in 1851 as an outpost and functioned as the center of early military operations against the Navajos. It was used as Colonel Kit Carson's headquarters during the 1860's and contains a wealth of interesting artifacts. I also took many slides of

the terrain which hid the Navajos at Canyon De Chelly. One can easily see how the Navajo people defied capture and how Colonel Carson might decide that it was necessary to kill their sheep, destroy their cornfields, and devastate their orchards in an effort to literally starve the Navajo into submission. My students appreciate the material context and personal dimension which my travels have brought to them almost as much as I do.

Much of my time was spent gathering information relating to tribal history and cultural heritage. In the process I took over 1,000 slides, brought two dozen books and accumulated many pamphlets, maps and recordings. In several cases I was fortunate enough to tape record ceremonies and interviews with tribal officials and spokesmen. I found that many individuals were rather reluctant to speak with me at first. This was especially true in the more remote areas. However, the ones who were trusting enough to speak gave interesting personal narratives of their "early days" on the reservation.

One of the most commonly expressed concerns, especially among the tribal officials, was jobs, industry and the development of natural resources on the Indian lands. Often these officials expressed determination and resolve in the areas of tribal decision-making. Many agencies are working hard on behalf of tribal residents in an effort to provide sufficient jobs to keep the tribe intact and build for their common prosperity. This concern stems from an increasing tendency on the part on Indian youth to leave the reservations for the larger cities.

This year of my life has truly been a "chance of a lifetime". I was able to fulfill a long time desire to visit and speak with those I have spent so very much time reading about. I have experienced being with Indians from most of the western States and I have returned to teaching with a renewed enthu-