Ohlone Curriculum

Aligns with Third Grade History-Social Science Content
and Common Core Standards

Includes Teacher, Student, and Supplemental Resources

Supplemental Resources includes additional source material
and a list of related fourth and fifth grade History-Social Science Content Standards

with Bay Miwok Content

and Introduction to Delta Yokuts

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East Bay Regional Park District

This is the second edition. This curriculum contains eight units that correlate to third grade History-Social Science Content and Common Core Standards. We welcome feedback for how we might enhance the utility of this curriculum for classroom and other educational use. Please submit your comments by visiting www.ebparks.org/about/contact us. Please include "Curriculum" in the subject line.

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Cover Illustration: "I originally created this collage of cultural images for the first (1994) Gathering of Ohlone Peoples at Coyote Hills. At the center is Ohlone territory—the land. Golden Eagle, once captain of the world, keeps watch from above while little Hummingbird hovers, bringing fire back to the world after the great flood. Everyone will recognize Coyote, and the two bears have just returned from exploring the world and giving every place a name. Acorns represent our traditional foods, experienced hands transform simple roots and shoots into baskets so essential to our ancestors, and a dancer moves in feathered cape, his feet keeping rhythm to songs both ancient and new. Finally, the tule house and tule boat speak to the unfailing resourcefulness and ingenuity of our people, and the richness of the Ohlone world."

—Linda Yamane (Rumsien Ohlone), 2009

Ohlone Curriculum

with Bay Miwok Content and Introduction to Delta Yokuts

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A Note About the Ohlone Curriculum

The Ohlone curriculum contains eight units that correlate to third grade History-Social Science Content Standards, cross-referenced to fourth and fifth grade History-Social Science Content Standards in Supplemental Resources, pp. 89-90. Each unit has two to four lessons with student activities that variously utilize the following Common Core Standards: reading, writing, speaking and listening, speaking, and language. All units and lessons encourage critical thinking. While the units and lessons are designed to build upon each other, depending on available time and individual curricular needs, the units and lessons may be selectively taught in stand-alone contexts.

Ohlone (aka Costanoan) is a grouping term created by anthropologists to signify broad-based linguistic and cultural similarities among some 58 independent tribal groups. The language family of the tribes whose homelands extended from present-day "San Francisco Bay south to Monterey Bay, the Big Sur coast and the San Benito River drainage" was first named "Costanoan" in 1891 and "Ohlone" in 1978.

The word Ohlone (pronounced "Óh-lone-e") comes from the name of a single tribe of Ohlone, the Oljon (pronounced "Ol-hóne").

This group is also sometimes called Costanoan (pronounced Cóh-stah-no-an). This word comes from a Spanish term "Costaño," meaning "Indians from the coast."[1]

While there was overlap in the overall cultures of Ohlone peoples from tribe to tribe, there were also many things that made each tribe district—from leadership, to sacred narratives, specifics of plant use, languages spoken, and more. Ohlone cultures changed in the thousands of years that they and their ancestors have lived in the place now known as the San Francisco Bay Area. Change increased as non-Indians began to settle in the area after 1769. While Ohlone peoples experienced tremendous disruption, dislocation, and suffering in subsequent decades, an astonishing amount of ancestral knowledge has been preserved, due to the courage, sacrifice, bigheartedness, foresight, and determination of many elders to share that knowledge.

This curriculum not only describes some of what is known about the old ways of Ohlone peoples, but also celebrates the many ways, old and new, that Ohlones from varied tribes are bringing their cultures forward into the future.

[1] Milliken, Shoup and Ortiz 2005:42-45.

A Note About the Bay Miwok Content

A large portion of the place now known as Contra Costa County falls within the homelands of six Bay Miwok-speaking tribes. Teachers with schools located in Bay Miwok (pronounced Mé-walk) tribal homelands will find specific Bay Miwok content correlated to some, but not all, of the Ohlone Curriculum lessons. The Bay Miwok content is located in the following places:

1. In Teacher Resources, a  symbol indicates that correlating Bay Miwok Content is provided in a Bay Miwok subsection of Student Resources.
2. In Student Resources, the Bay Miwok Content subsection "Table of Contents" lists the Student Resources units and lessons with Bay Miwok content.
3. Supplemental Resources, pp. 55-58, "Bay Miwok Sacred Narratives," provides context and details about Bay Miwok birth of the world narratives, including excerpts from one that features Mount Diablo; and pp. 75-76, "References: Bay Miwok Resources," lists source materials about Bay Miwok peoples.

Bay Miwok was first introduced in 1961 as the name for one of several Miwok languages.[2] The word Miwok derives from *míwwyk*,[3] the Central Sierra Miwok word for "people." Bay Miwok is also now used as a grouping term to signify broad-based cultural similarities among six independent tribal groups who spoke the Bay Miwok language.

Because Bay Miwok tribes were fewer in number than Ohlone tribes, and the history they lived through devastating, comparatively little cultural information about Bay Miwok peoples has survived in written records.

While the cultures of the six Bay Miwok tribes were similar to one another, and similar to the cultures of neighboring Ohlone and Delta Yokuts tribes, there would have been distinct differences from tribe to tribe.

A summary follows of the general locales of the six Bay Miwok tribes, and a seventh tribe so heavily intermarried between Bay Miwok and Ohlone speakers, we cannot put them in either language group. When pronouncing these tribal names, use Spanish consonant and vowel pronunciation, since it was Spanish speakers who first wrote down the names of these tribes:

> Chupcan: "A tribe that held the lower Diablo Valley in the East Bay, occasionally called Yacumusmos in Mission San Francisco records…" Their main village was located on lower Pacheco Creek at the present city of Concord. They were intermarried with the

[2] Levy 1978:412; Milliken et al. 2005:1, 2, 4, 6.

[3] Levy 1978:412; Catherine Callaghan, personal communication, 2013. Pronounce the "i" like the e in "me," with the "w" sound dragged out, and the "y" pronounced like the "e" in "places."

Suisuns, a Patwin-speaking tribe that "lived on the north shore of Suisun Bay…"[4]

Julpun: "The northernmost tribe along the Old River of the San Joaquin River… When John Marsh…took over the tribe's area in 1838, he found a few Indian people there whom he referred to as 'Pulpunes.' They were presumably Julpuns who had returned to the area following the secularization of Mission San Jose at the end of 1836."[5]

Ompin: "A tribe centered on both sides of the channel where the Sacramento and San Joaquin rivers meet to flow into Suisun Bay, across from the present town of Pittsburg… The group probably used the lands on both the northern and southern shore of the river."[6]

Saclan: "The Saclan lived in the small inland valleys in the East Bay hills, to the east of present-day Oakland, in the vicinity of present-day Moraga, Lafayette, and Walnut Creek."[7]

Tatcan: "The Tatcans held the San Ramon Creek in the central east Bay Hills, just west of Mount Diablo. Their central village area may have been at the present town of Danville, or alternatively, at the present town of Walnut Creek."[8]

Volvon: "The Volvons held the peak of Mount Diablo and the rugged lands to the east of the peak. Their villages were along the Marsh Creek drainage on the eastern side of that mountain… Father Abella's 1811 diary referred to Mount Diablo as the 'Cerro Alto de los Bolbones…' The variant spelling 'Bolbon' was included in the title of a Mexican-period land grant, Rancho Nueces y Bolbones… (Walnut trees and Bolbones [mountain or Indians])… [They] should not be confused with the people labeled Bolbon in the death registers of Mission Santa Clara."[9]

Jalquin, a heavily intermarried, bilingual Ohlone/Bay Miwok tribe: "The Yrgins, who went to Mission San Jose, seem to have been the same group as the Jalquins, who went to Mission San Francisco. They held the bay shore in the present Hayward and Castro Valley areas, the watershed of San Lorenzo Creek."[10] "The Jalquins lived in the interior East Bay hills east of Oakland or San Leandro."[11]

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[4] Milliken 1995:241, 255.

[5] Ibid.:246.

[6] Ibid.:250.

[7] Ibid.:253.

[8] Ibid.:256.

[9] Ibid.:259.

[10] Ibid.:261.

[11] Ibid.:244.

A Note About the Introduction to Delta Yokuts

A small part of Delta and riparian wetland in the region now known as northeast and eastern Contra Costa County falls within the homeland of two Delta Yokuts-speaking tribes, the Jalalon and Tamcan. Part of the Corral Hollow and Arroyo Mocho watersheds southeast of the Livermore Valley, in the region now known as eastern Alameda County, falls within the homeland of a heavily intermarried, bilingual Ohlone/Delta Yokuts Tribe, the Luecha.

Teachers with schools located in Delta Yokuts (pronounced Yóh-cuts) tribal homelands will find specific Delta Yokuts content correlated to some, but not all, of the units and lessons in the Ohlone Curriculum. The Delta Yokuts material is located in the following places:

1. In Teacher Resources, a  symbol indicates that correlating Delta Yokuts reading material is provided in a Delta Yokuts subsection of Student Resources.
2. In Student Resources, the Introduction to Delta Yokuts subsection "Table of Contents" lists the Student Resources units and lessons with Delta Yokuts content.
3. Supplemental Resources, pp. 59-60, "Introduction to Delta Yokuts," provides a cultural overview; p. 61, "A Land of Many Languages—Delta Yokuts," provides background information about the Delta Yokuts language; and pp. 77-78, "References: Delta Yokuts Resources," lists source materials about Delta Yokuts peoples.

Delta Yokuts is a grouping term created by linguists to signify broad-based linguistic and cultural similarities among 12-16 independent tribal groups located along the "watersheds that drained east into the San Joaquin Valley."[12] Once considered part of the Northern Valley Yokuts linguistic area, Delta Yokuts has been designated as a new northern dialectical group, with Northern Valley Yokuts to the south.

The "s" in Yokuts is associated with sound and pronunciation, not English-language pluralization, although "Yokut" has now come into widespread use. Yokuts is an "English rendering of the general term for '(Indian) person' or 'people' in the easterly, or Valley [Yokuts] dialects. The stem appears in Yawelmani [Yowlumni], the best recorded dialect, as *yok^{h}oc̓*, and in other Valley dialects (like Tachi), with regular sound correspondences, as *yok^{h}oč̓*."[13] Jennifer Malone (Wukchumni, Yowlumni, and Tachi, three Yokuts tribes) recommends the pronunciation and spelling Yókohch.[14]

Because Delta Yokuts tribes were fewer in number than Ohlone tribes, and the history they lived through devastating, comparatively little cultural information about them has survived in

[12] Ibid.:6; Randall Millliken, personal communication 2013.

[13] Silverstein 1978:446.

[14] Personal communication 2012.

written records.

While the cultures of the 12-16 Delta Yokuts tribes were similar to one another, and similar to the cultures of neighboring Ohlone and Bay Miwok tribes, there would have been distinct differences from tribe to tribe.

A summary follows of the general locales of five local Delta Yokuts tribes (use Spanish consonant and vowel pronunciation), two in Contra Costa and San Joaquin counties, and the other three wholly in San Joaquin County; and a sixth tribe so heavily intermarried between Delta Yokuts and Ohlone speakers, we cannot put them in either group.

> Cholvon: "The Cholvons held the Old River channel of the lower San Joaquin River and the flat plains and seasonal lakes to the south, now the vicinity of the city of Tracy."[15]
>
> Coybos: "[T]his group seems to have held the San Joaquin River near where the San Joaquin River began to braid out into its delta, in the present Lathrop area…"[16]
>
> Jalalon: "They were a completely marsh-oriented group that seems to have lived in the vicinity of Indian Slough east of Oakley."[17]
>
> Nototomne: This tribe was located in the "middle of the delta lands of the San Joaquin River."[18]
>
> Tamcan: This tribe was located east of Byron on the Old River branch in present-day Contra Costa and San Joaquin counties.[19]
>
> Luecha, a heavily intermarried, bilingual Ohlone/Delta Yokuts tribe: This tribe was located in eastern Alameda County "on Corral Hollow and Arroyo Mocho in the rough lands southeast of the Livermore Valley."[20]

[15] Milliken 1995:241.

[16] Ibid.:242.

[17] Ibid.::244.

[18] Ibid.:248.

[19] Ibid.:256; Randall Milliken, personal communication 2013.

[20] Milliken 1995:247.

Historical Ohlone, Bay Miwok, and Delta Yokuts Interconnections Past to Present

In this curriculum you will meet some contemporary Ohlones who also have Bay Miwok and/or Delta Yokuts heritage. This is due, in large part, to the impacts that late 1700s through 1800s Spanish, Mexican, and American colonization of the place now known as the Bay Area had on the first peoples of this area. In 2009, ethnohistorian Randall Milliken[21] summarized the impacts that the establishment of Spanish missions had on the social and inter-marriage relationships among speakers of Ohlone, Bay Miwok, Delta Yokuts, and other nearby groups. Note that Milliken uses Costanoan as a language designation, in place of Ohlone, throughout the following quoted passage:

> Some San Francisco Bay Costanoan-speaking local tribes had overlapping social and marriage networks with neighboring Coast Miwok, Bay Miwok, and Delta Yokuts-speaking groups, and thus shared genetic relationships with them, and probably some cultural relationships as well. Farther south, the easternmost Mutsun and Chalon-speaking groups had traditional marriage and cultural ties with Yokuts-speaking neighbors, while the westernmost Chalons and the southernmost Rumsen speakers were intermarried with speakers of the Esselen language.
>
> Many of today's Ohlone/Costanoans are also descendants of people from Esselen, Yokuts, Miwok, Patwin, or Wappo language communities, through intensified inter-group marriage that would not have taken place prior to the Mission Period. The nature of the language mixes and outreach areas varied from north to south at the missions that took in Costanoan language family members.
>
> - At Mission Dolores, some San Francisco Bay Costanoans, Coast Miwoks, Wappos, Pawins, and Bay Miwoks mixed together to become a new social entity, the Doloreños, by the 1830s.
> - At Mission San Jose some San Francisco Bay Costanoan, Coast Miwoks, Patwins, Plains Miwoks, and Delta Yokuts intermarried to become the Chocheños.
> - At Mission Santa Clara, Santa Cruz, and San Juan Bautista various Costanoan language groups mixed with Yokuts groups to become the Clareños, Cruzeños, and Juaneños, respectively.
> - At Mission Carmel, Rumsen Costanoans and Esselens became the Carmeleños.

[21] Milliken et al. 2009:6, 9

- At Mission Soledad other Esselens mixed with Chalon Costanoan and Yokuts to become the Soledeños.

As in the past, today's Ohlones do not see themselves as part of a single social or political group. Nor do they have a single perspective about how their cultures should be written about or taught. How they identify, and what their perspective is, varies based on the overall context, and the background of the person or persons they are addressing.

Some of today's Ohlones, as members of contemporary Ohlone/Costanoan tribal groups and organizations, see their contemporary tribal and organizational identity as primary. A few solely refer to themselves as Ohlone, because of the common history that their ancestors lived through. Most identify with both their specific tribal heritage (e.g. Jalquin, Rumsien, and Mutsun), and as Ohlone, or, in some instances, Costanoan. Some feel strongly that a shared identity dilutes their specific tribal identity and, as a result, their ancestral ties to a specific tribal homeland.[22]

Contemporary Ohlone sometimes have Bay Miwok, Delta Yokuts, Plains Miwok, and/or other tribal heritages. Since so much more is known today about Ohlone cultures than those of the latter, nearly all identify more with their Ohlone ancestry, while, at the same time, recognizing and honoring their other identities. Here is what one Ohlone, Vincent Medina,[23] has said about this:

> I only recently discovered that I am part Bay Miwok, as most of my family thought our Indian ancestry was only Ohlone. This is the reason why there aren't any Bay Miwok tribal organizations or any current efforts to revitalize the Bay Miwok words that are still known. It isn't that people do not care. Simply put, many of us just found out we have Bay Miwok ancestry!

While it is beyond the scope of a third grade curriculum to detail all of the varied social, political, and family groups that contemporary Ohlone/Costanoan, Bay Miwok, and Delta Yokuts peoples are part of, and how these inform tribal, family, and individual perspectives about cultural heritage past to present, these differences need to be recognized and honored. For this reason, when discussing the curriculum material with your students, care should be taken to differentiate the Ohlone, Bay Miwok, and Delta Yokuts content, as well as content that pertains to specific tribal groups, much as you would distinguish countries, states, counties, and cities.

Those of you who wish to know more about Ohlone, Bay Miwok, and Delta Yokuts peoples are encouraged to read the publications and tribal organization websites in Supplemental Resources, p. 63, "Website Resources: Ohlones...," pp. 68-74, "References: Ohlone Resources," pp. 75-76, References: Bay Miwok Resources," and pp. 77-78, "References: Delta Yokuts Resources."

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[22] Beverly R. Ortiz, field data 1991-present.

[23] Personal communication 2012.

A Note About the Way Cultural Information Is Shared in This Curriculum

For Native Californians raised in a traditionalist way, how cultural information is shared in modern society raises concerns. As you use this curriculum, you are encouraged to keep these concerns in mind. As expressed by Gregg Castro (*t'rowt'raahl* Salinan and *rumsien* Ohlone)[24]:

> For many Native people that think of themselves as "traditionalists," modern science is often thought of as a "tool," like any object that one could find in nature. It has its uses in everyday life, very dependent upon the task at hand. But it is just a tool, a material product that doesn't define who we are or how we really live.
>
> A reflection of an ancient ethic that nearly everyone and every thought has value, traditionalists live in a cultural world that is about true equality. It doesn't demand that a particular philosophy or spirituality is superior to any other. It is relevant to those that live in that belief system. Others have their own separate and distinct belief system that is equally relevant and valid—for them. The newcomers have intruded into our ancient societies with their supposedly objective, factual, accurate, data-intensive compilation of knowledge that they say defines exactly who and what we are. Elders, ancestors, and traditionalists often respond to this with laughter.
>
> In modern society, this means we choose to use a reference system that is foreign to us and does not necessarily reflect our ways and beliefs very accurately. But it being a tool of "modern American society," it is convenient, providing a common reference point by which we can communicate with each other. It is a very rudimentary, simple (and at times simplistic) language that we can both speak. But many Native people would not choose to use this system of "modern science" because it is full of errors and misconceptions about indigenous lifeways. Without deeper understandings that can only come after years of relationships, connections, and collaborations with Native communities, these basic modern concepts have become the language of communication by default. For their part, traditionalists never mistake these tools (such as archaeology) as accurate descriptions of their culture, but as simple, rudimentary beginnings of learning about the ancient, deep, and complex world of the ancestors.
>
> They use these tools, but take no ownership in them.

[24] Ibid.

Third Grade Standards Addressed in This Curriculum: Common Core (Reading, Writing, Speaking and Listening, and Language) and History-Social Science

Common Core Reading Standards (Grade 3 Students)

All of the Units and Lessons in the Ohlone Curriculum meet one or more of the following Common Core Reading Standards.

Reading Standards for Literature

Key Ideas and Details

1. Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.
2. Recount stories, including fables, folktales, and myths from diverse cultures; determine the central message, lesson, or moral and explain how it is conveyed through key details.
3. Describe characters in a story (e.g., their traits, motivations, or feelings) and explain how their actions contribute to the sequence of events.

Reading Standards for Informational Text

Key Ideas and Details

1. Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.
2. Determine the main idea of a text; recount the key details and explain how they support the main idea.
3. Describe the relationship between a series of historical events, scientific ideas or concepts, or steps in technical procedures in a text, using language that pertains to time, sequence, and cause/effect.

Craft and Structure

6. Distinguish their own point of view from that of the author of a text.

Integration of Knowledge and Ideas

7. Use information gained from illustrations (e.g., maps, photographs) and the words in a text to demonstrate understanding of the text (e.g., where, when, why, and how key events occur).

Range of Reading and Level of Text Complexity

10. By the end of the year, read and comprehend informational texts, including history/social studies, science, and technical texts, at the high end of the grades 2-3 text complexity

band independently and proficiently.

Reading Standards: Foundational Skills

Phonics and Word Recognition

3. Know and apply grade-level phonics and word analysis skills in decoding words **both in isolation and in text**.

Fluency

4. Read with sufficient accuracy and fluency to support comprehension.

Common Core Writing Standards (Grade 3 Students)

All of the Units and Lessons in the Ohlone Curriculum meet one or more of the following Common Core Writing Standards.

Text Types and Purposes

1. Write opinion pieces on topics or texts, supporting a point of view with reasons.
3. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

Production and Distribution of Writing

4. With guidance and support from adults, produce writing in which the development and organization are appropriate to task and purpose. (Grade-specific expectations for writing types are defined in standards 1-3.)

Research to Build and Present Knowledge

7. Conduct short research products that build knowledge about a topic.
8. Recall information from experiences or gather information from print and digital sources; take brief notes on sources and sort evidence into provided categories.

Common Core Speaking and Listening Standards (Grade 3 Students)

All of the Units and Lessons in the Ohlone Curriculum meet one or more of the following Common Core Speaking and Listening Standards.

Comprehension and Collaboration

1. Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on *grade 3 topics and texts*, building on others' ideas and expressing their own clearly.
2. Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

Presentation of Knowledge and Ideas

3. Report on a topic or text, tell a story, or recount an experience with appropriate facts and relevant, descriptive details, speaking clearly at an understandable pace.

Common Core Language Standards (Grade 3 Students)

All of the Units and Lessons in the Ohlone Curriculum meet one or more of the following Common Core Language Standards.

Vocabulary Acquisition and Use

4. Determine or clarify the meaning of unknown and multiple-meaning word [sic] and phrases based on *grade 3 reading and content*, choosing flexibly from a range of strategies.
   4d. Use glossaries or beginning dictionaries, both print and digital, to determine or clarify the precise meaning of key words and phrases **in all content areas**.
5. Demonstrate understanding of word relationships and nuances in word meanings.

History-Social Science Content Standards (Grade 3 Students)

Every Unit in the Ohlone Curriculum is introduced with the specific History-Social Science Content Standard listed below that it meets.

Continuity and Change

Students in grade three learn more about our connections to the past and the ways in which particularly local, but also regional and national, government and traditions have developed and left their marks on current society, providing common memories. Emphasis is on the physical and cultural landscape of California, including the study of American Indians, the subsequent arrival of immigrants, and the impact they have had in forming the character of our contemporary society.

3.1 Students describe the physical and human geography and use maps, tables, graphs, photographs, and charts to organize information about people, places, and environments in a special context.

1. Identify geographical features in their local regions (e.g., deserts, mountains, valleys, hills, coastal areas, oceans, and lakes.
2. Trace the ways in which people have used the resources of the local region and modified the physical environment (e.g., a dam constructed upstream changed a river or coastline).

3.2 Students describe the American Indian nations in their local region long ago and in the recent past.

1. Describe national identities, religious beliefs, customs, and various folklore traditions.
2. Discuss the ways in which physical geography, including climate, influenced how the local Indian nations adapted to their natural environment (e.g., how they obtained food, clothing, tools).
3. Describe the economy and systems of government, particularly those with tribal constitutions, and their relationship to federal and state governments.
4. Discuss the interaction of new settlers with the already established Indians of the region.

3.3 Students understand the role of rules and laws in our daily lives and the basic structure of the U.S. government.

5. Describe the ways in which California, the other states, and sovereign American Indian tribes contribute to the making of our nation and participate in the federal system of government.
6. Describe the lives of American heroes who took risks to secure our freedoms…

A Note about Curriculum Source Materials, Tone, and Language

Curriculum Source Materials

This curriculum is largely based upon primary documents, some never published, about Ohlone and other local Native peoples. It is also based upon: (1) well-documented and referenced scholarly books, book chapters, and articles about and by Ohlone and other local Native peoples; (2) the author's 20-plus years of collaborations and field research with contemporary Ohlone, Ohlone/Bay Miwok, and Ohlone/Delta Yokuts peoples, and her 35-plus years of collaborations and field research with California Indians of diverse tribal backgrounds all across the state; and (3) well-documented and referenced scholarly works about and by other Central California Indian groups, whose cultures had some broad-based similarities with the cultures of local Native peoples.

The primary documents used in this curriculum include journals, reports, and other publications written by individuals of Spanish, Mexican, American, and Native heritage. The latter include the 1902–1939 field notes of anthropologists John Peabody Harrington, Alfred Kroeber, and C. Hart Merriam with 42 individuals of Ohlone and other heritage who spoke three Ohlone languages—Chochenyo, a dialect of the San Francisco Bay Costanoan language; Mutsun, the language of the region now called the San Juan Bautista area; and Rumsen, the language of the region now called the Monterey area.

Since the most detailed information about old-time Ohlone cultures comes from elders from, or familiar with, only three of the 58 or so Ohlone tribes and three of the six Ohlone languages, and since we have much less specific information about the cultures of the six Bay Miwok tribes and the 12 to 16 Delta Yokuts tribes, some words of caution are in order. First, any generalizations you encounter in this curriculum are made with the utmost care and circumspection, based on extensive research. Great care has been taken, as well, to distinguish the sources used for every unit and lesson, and to be culturally specific when presenting the details. While Ohlone peoples had similar cultures, there was no one Ohlone way to do anything. While Bay Miwok and Delta Yokuts peoples had cultures similar to those of Ohlones, there was no one Bay Miwok or Delta Yokuts way to do anything.

Because there is less information available about old-time Bay Miwok and Delta Yokuts cultures than old-time Ohlone cultures, those of you who work in "Bay Miwok country" or "Delta Yokuts country" will have fewer lessons and less content to work with. Should you choose to use some of the Ohlone content for your lessons, it will be important to remind your students that although old-time Bay Miwok and Delta Yokuts cultures were broadly similar to those of Ohlone peoples, there were many differences, too. Those of you who work in "Ohlone country" will need to remind students that we only have detailed information for three of the 58 or so Ohlone tribes and three of the six Ohlone languages. While there were similarities in the cultures of Ohlone peoples, especially among neighboring tribes, there were differences, too.

Guidelines for Assessing the Accuracy, Reliability, and Context of Source Material About Local Native Peoples and Their Cultures Past to Present

Accurate information about Ohlone and other local Native peoples can be challenging to find because much of what has been written is based on:

1. Secondary or popular source material.
2. Scholarly source material about other groups of California or American Indians that is assumed to be true about Ohlone and other local tribal peoples.
3. Information that is taken out of historical or cultural context.
4. Generalized or stereotypical information about California and other North American Indians.
5. Works of fiction assumed to be fact.

When assessing the accuracy, reliability, and context of print and website materials about Ohlone and other Native peoples, the first step is to analyze the credits, preface, introduction, references, and other sources. What are the author or webmaster's qualifications and point of view? Is the content:

1. Based on primary, secondary, popular, fictionalized, or scholarly sources; interviews, or first-person experience?
2. Centered on fact, belief, assumption, theory, conjecture, stereotype, or wishful thinking?
3. Specific or generalized?
4. Supplemented with un-cited information about other groups?
5. Presented within or without historical or cultural context?
6. Diachronic or synchronic (contextualized across time or situated in a particular moment in time)?
7. Well documented and verifiable?

Several Ohlone tribes and tribal organizations have websites today.[25] Through these websites they communicate their histories, concerns, political involvements, and cultural perspectives to each other and the broader world. Individual Ohlones and other Native peoples are increasingly using personal websites, blogs, social media sites, YouTube videos, and the like to share their perspectives and experiences.

Many non-Ohlones, non-Bay Miwoks, and non-Delta Yokuts, curious about local Native cultures and histories, are now also using the internet to communicate their own perspectives. Unfortunately, virtually all such websites include misinterpreted, borrowed, unattributed,

[25] You'll find a list of these in Supplemental Resources.

assumed, reinterpreted and/or stereotyped information, even when based on primary material, including interviews.

When assessing websites or published materials, consider the:

1. Qualifications of the person or persons that created the site. Are any qualifications even provided?
2. The source or sources of the information presented. Are those sources referenced or described? If so, do the sources seem to be pertinent and trustable?

Foreword

This curriculum—what it is, what it does, and what it doesn't do—is shaped by more than three decades of collaborations between California and other North American Indians and myself, a Euro-American woman whose Spanish ancestors immigrated through Mexico into what would become southern Colorado centuries before the United States existed. When I first started working with California Indians in 1976, like most non-Indians, I was unaware of their ongoing cultural involvements and deep connection to particular places. What little I knew about California Indians had been formed, up to that point, by popular media, and the generalized, and largely stilted, Indian imagery embedded in American culture. As a child, I unconsciously absorbed that imagery through the games that I played, the songs that I sang, the stories that I read, and even an organization that I belonged to (Camp Fire Girls). Collectively, all of those influences led me to view American Indians as an "idea" of a group of people, when I thought about them at all, which was rare, instead of actual human beings with modern lives, who lived in the same suburban community I did, who attended the same schools, and who enjoyed doing the same things.

This began to change for me when, in the summer of 1976, I had my first opportunity to collaborate with California Indians while serving as an Oral Historian in the Plumas National Forest. My job was to document the history and locales of mining, ranching, and homesteading activities for use in Environmental Impact Statements through interviews with older adults who had been miners, ranchers, and homesteaders. Speaking and traveling with people who had lived history made that history tangible and personal for me. Hearing the life stories of Mountain Maidu individuals, taking an elder to gather chokecherries, and learning about the Greenville Indian Boarding School from an elder who had not only attended the school, but lived in one of its buildings, made me aware of a depth of cultural affiliations with place, and a history, that had been, up to that summer, invisible to me.

Since then, I have had the privilege and utter joy to know, work with, and document the cultural knowledge of hundreds of California Indians of diverse tribal backgrounds in my capacity as a seasonal interpreter in Yosemite National Park from 1977–1981, a Naturalist for East Bay Regional Park District at four interpretive parklands from 1980-2014, a Skills and Technology Columnist and Contributing Editor for *News from Native California* since 1986, an ethnographic consultant since 1994, and East Bay Regional Park District Cultural Services Coordinator since 2014. Although I first began learning about Ohlone, Bay Miwok, and Delta Yokuts peoples in the early 1980s, it wasn't until 1990, when I began work as a Naturalist at Sunol Regional Wilderness southeast of Pleasanton, and the following year at Coyote Hills Regional Park in Fremont, that I started to teach school-age children about Ohlone cultures on a regular basis. In the 1990s at Coyote Hills, I began coordinating a program series through which Ohlones made presentations to the public on weekends and weeknights.

Also at Coyote Hills, in 1994 I implemented, and have since coordinated, an annual Gathering of Ohlone Peoples. Hosted on the first Sunday of October, this event highlights the history, cultures, and cultural involvements past to present of Ohlones from several tribes, some of whom also have Bay Miwok and Delta Yokuts heritage. From spring 1996 through winter 2008 at Coyote Hills, I also coordinated a program through which up to ten Ohlones annually shared their cultures and history with the public throughout the year.

These opportunities and experiences have made me amply aware of the many challenges that educators face in accessing culturally accurate and meaningful information about Native peoples past to present. While teaching about local Indian cultures carries with it a unique responsibility to the people whose cultures are the subject of that teaching, today's educators are faced with an increasing amount of misinformation about those very cultures in web, print, and visual media, including textbooks and other curricula material.[26] This challenge is magnified when most of the reliable cultural information exists solely in the form of relatively inaccessible, unpublished field notes of cultural anthropologists and linguists, and in restricted-access reports of archaeological field studies.

When I first started working with Ohlone peoples, the internet was not yet in common use. Today, several Ohlone tribes and tribal organizations have websites. Through these websites they communicate their histories, concerns, and perspectives to a broader audience. Many non-Indians, curious about Ohlone cultures and histories, are also now using the internet to communicate their own perspectives. Unfortunately, many such websites include misinformation largely based on the assumption that something that is true for one California Indian group must be true of others. Yet, Ohlones and other Central California Indians were not a single tribe in the past, nor do they see themselves as a single tribe today. As this curriculum attests, while there was overlap in the overall cultures of specific tribes, there were also many things that made each tribe distinct—from leadership, to sacred narratives, specifics of plant use, language spoken, and more. This curriculum highlights that reality.

The heart of this curriculum resides in its lessons that provide specific Ohlone content related to third grade History-Social Science Content Standards, many of these designed to help children develop critical thinking skills around such issues and concepts as tolerance, and the hazards of assumption and presumption when learning about other cultures. It seeks to bridge common humanity by including the voices of contemporary Ohlone, Ohlone/Bay Miwok, and Ohlone/Delta Yokuts individuals reflecting on what it means to be both California Indian and modern American.

[26] The latter was brought to the forefront for me in 2004 when I was asked to review a fourth grade History-Social Science Content Standards textbook for Harcourt School Publishers.

Because local Native cultures are living cultures, this curriculum also focuses on cultural change. The cultures of the about 58 Ohlone, six Bay Miwok, and 12 to 16 Delta Yokuts tribes changed in the thousands of years that they and their ancestors have lived in the place now known as the San Francisco Bay Area. Change increased as non-Indians began to permanently settle in the area after 1769. Although local tribal peoples experienced tremendous disruption, dislocation, and suffering in subsequent decades, an astonishing amount of ancestral knowledge was preserved, due to the courage, sacrifice, bigheartedness, and profound determination of many elders to keep that knowledge alive, especially those who spoke three Ohlone languages—Chochenyo, Mutsun, and Rumsen. Ohlones and other local tribal peoples have maintained cultural communities, are involved in protecting ancestral village, burial, sacred, and other cultural sites; and, as this curriculum attests, find pride in preserving traditional beliefs, values, arts, skills, languages, foods, and spiritual traditions by bringing some of these traditions forward in both old and new ways.

Given the history that local tribal peoples have lived through, what we don't know about their ancestral cultures, and why we don't know it, is an important and necessary part of this curriculum. Conversely, the fact that we know as much as we do is truly remarkable, and it is this knowledge, especially of particular Ohlone cultures, that underpins the curriculum content.

In view of the resolve and determination of several Ohlone elders to preserve as much cultural knowledge as they could in the 1920s and '30s, despite the devastation of history, the responsibility is magnified to teach what we know (and don't know) about Ohlone, Bay Miwok, and Delta Yokuts peoples in as accurate a manner possible. To counter the misinformation in web, print, and visual media, at the end of the curriculum, you'll find a list of relatively unknown resources, some based in whole or in part on 1920s and '30s field research conducted with Ohlone elders who spoke three Ohlone languages, first-person historic documents, and other obscure records. You'll also find links to websites hosted by Ohlone tribes and individuals.

As experience has taught me, the more we know about something, the more we know what we don't know. There will always be more to learn, know, and say about Ohlone, Bay Miwok, and Delta Yokuts peoples and cultures past, present, and future. As such, this curriculum is a living document, and it is hoped that those of you who use it will take the time to share your feedback and suggestions about how its content and lessons might be changed, expanded, or amplified to best meet your needs.

Acknowledgements

While the need for curriculum materials about local tribal peoples past to present consistent with state History-Social Science Content Standards has long been recognized, the impetus to write this particular curriculum at this particular time resulted from three things: (1) the encouragement and guidance of Ohlones, Ohlone/Bay Miwoks, Ohlone/Delta Yokuts, educators, and park interpreters—not mutually exclusive groups, of course; (2) a chance introduction in 2005 to Nina Egert, the Program Director of the Vinapa Foundation for Cross-Cultural Studies; and (3) the abiding commitment and support to create this curriculum by the East Bay Regional Park District Board of Directors, managers, supervisors, and staff.

Concerning that chance introduction to Nina Egert: While hiking in Redwood Regional Park, Nina discerned a need to encourage school children and youth of diverse ethnic backgrounds to visit hillside parks in Oakland. This idea coalesced into a vision to create a self-guided trail featuring local Indian uses of plants in a hillside parkland in Oakland accessible by public transportation. After Nina shared her vision with Redwood Regional Park Supervisor Dionisio Rosario and Crab Cove Regional Park Supervising Naturalist Sharol Nelson-Embry about her ideas, Nina was referred to me, as the District employee most closely involved in working with local Native peoples. With a grant from the Vinapa Foundation for Cross-Cultural Studies and the support of staff at all levels of the Park District, planning soon commenced for what would, in 2009, become the Leona Canyon Regional Open Space "Local Indian Uses of Plants" self-guided trail and trail brochure. (A full trail guide, developed with educators in mind, may be downloaded at http://www.ebparks.org/files/Leona_Canyon_Trail_Guide.pdf.)

At the same time the self-guided trail was being planned, discussions began about the possibility of creating additional culturally-based educational materials consistent with state History-Social Science Content Standards that focused on the place now known as Oakland. The current curriculum, which was funded in part by the Vinapa Foundation, is the result of those discussions.

A project this vast cannot occur without the help, goodwill, and backing of many people, and I would like to extend my thanks to each and every one. First and foremost I would like to acknowledge and honor the many Ohlones, Ohlone/Bay Miwoks, and Ohlone/Delta Yokuts who have inspired me for so many years with their abiding kindness, generosity, and commitment to carry their cultures forward into the future. In these pages, you and your students will hear from many of them firsthand.

I am also very grateful to the following tribal, and tribal organization, officials and members, and culturally knowledgeable individuals, for their review of and feedback on this curriculum: Monica Arellano, Vice Chair, Muwekma Ohlone Tribe; Tony Cerda, Chair of the Costanoan Ohlone Rumsen Tribe; Andrew Galvan of Ohlone Indian Tribe, Inc., Corrina Gould (Ohlone/Bay Miwok/Delta Yokuts) of Indian People Organizing for Change and the annual

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Several educators contributed their insights, time, and encouragement to this project. Dierdre Owens provided vital advice about the content early on, loaned me copies of the Scott Foresman History-Social Science Content Standards curriculum, which has been adopted by many Bay Area schools, and reviewed and commented on the first draft. For their review of the earliest version of the curriculum, I'm grateful to elementary teachers Janan Apaydin and Delight Evans-Vasquez, Contra Costa County Water District educator Christina Swan, and public history educator Wells Twombly. Delight Evans-Vasquez also commented on the administrative draft, as did elementary teachers Mahalia Ryba and Eric Seubert, who gave particular time and attention to the details. Marianne Schonfisch, Native Plants-Native Ways interpretive programs coordinator at Filoli assisted in identifying the Common Core Standards that this curriculum meets.

I would also like to thank the thousands of school children who unwittingly provided me with insights about their curriculum needs while participating in school field trips to Coyote Hills Regional Park. Many of the activities in these pages were first tested, for effectiveness, with children during these fieldtrips.

I am deeply grateful to the following East Bay Regional Park District managers and staff for supporting and guiding this curriculum in all its phases and drafts: Assistant General Manager of Operations Jim O'Connor, retired Assistant General Manager of Operations John Escobar, Chief of Interpretive and Recreation Services Anne Kassebaum, retired Chief of Interpretive and Recreation Services Rick Parmer, Acting Interpretive Services Manager Ira Bletz, retired Interpretive Services Manager Nancy Kaiser, retired Interpretive Services Manager Margaret Kelley, Coyote Hills Supervising Naturalist Nancy Krebs, and retired Coyote Hills Supervising Naturalist Paul Ferreira.

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camp. Many thanks, too, to Ken Peek for so thoroughly and patiently demonstrating all of the steps in making projectile points (arrowheads) in a local style, so that this process could be represented in photographs.

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I would like to end by re-recognizing Nina Egert, who planted the seed that grew into this curriculum.

Each one of the individuals acknowledged has, in their own distinct, noteworthy, and much appreciated way, cheered, advised, sustained, and enriched this project.

Any errors of commission or omission are, of course, solely my own.

Teacher Resources

By Beverly R. Ortiz, Ph.D.

Supported in part by a grant from The Vinapa Foundation for Cross-Cultural Studies

Ohlone Curriculum

with Bay Miwok Content and Introduction to Delta Yokuts

Teacher Resources

Table of Contents

Teacher Resources for Ohlone Curriculum

Cross-referenced by Lesson to Student Resources Content About Bay Miwok and Delta Yokuts Peoples, and to Supplemental Resources Content About Ohlone, Bay Miwok, and Delta Yokuts Peoples

Separate Documents

Student Resources in three sections, each with a separate Table of Contents and Endnotes

Introduction to Delta Yokuts

Supplemental Resources in six sections with one Table of Contents

Teacher Resources

Ohlone Curriculum

Bay Miwok Content

Introduction to Delta Yokuts

Educational Resources and References

Related Fourth and Fifth Grade History-Social Science Standards

Introduction

When third and fourth graders visit Coyote Hills Regional Park in Fremont on field trips to learn about local American Indians, the Naturalist who greets them commonly asks the students, "What have you come to learn about today?" A chorus of eager young voices usually responds to that question with two words, "The Ohlone!"

On one particular day, however, one youngster earnestly declared, "We're here to learn about where the Ohlone once lived." After asking this youngster several follow-up questions, it became clear that her seemingly straightforward response to a seemingly straightforward question actually contained several unspoken assumptions that most contemporary Californians have about the people now known as Ohlone. For instance:

1. That there was a single Ohlone tribe;
2. That Ohlones lived in places associated with an unaltered, natural world; and
3. That Ohlones no longer exist.

This curriculum provides information that will address these and other often unspoken, and often inaccurate, assumptions and presumptions about Ohlone peoples and cultures past to present, and expand students' understanding of other local Native peoples. It is filled with first-person quotes and interactive lessons intended to help students learn history in a more meaningful and culturally sensitive way. The curriculum sheds light on often unknown, overlooked, or misunderstood aspects of local tribal cultures. These include some of the following:

1. There were about 58 Ohlone tribes in the place now known as the San Francisco Bay Area.
2. The members of these tribes did not view themselves as a single group of people in the past and their descendants do not see themselves as a single group of people today.
3. Ohlone and other Native peoples lived *with* rather than *on* the land. They actively managed the landscape using horticultural techniques that increased the health, vitality, and numbers of the plants upon which they relied. This, in turn, increased the health, wellbeing, and numbers of the animals on which they relied.
4. Ohlone and other local Native peoples enjoyed more than 100 different types of plant and animal foods.
5. Their villages were located every three to five miles throughout the areas currently occupied by the sprawling urban and suburban communities where most people in the Bay Area live today.
6. Ohlones and other California and North American Indians live in the same communities where everyone else in the region now known as the Bay Area lives today.
7. Contemporary Ohlones and other California and North American Indians keep their cultures and traditions alive while living as modern Americans.

Curriculum at a Glance

Goal

The purpose of this curriculum is to enhance student knowledge and understanding of the beauty and vibrancy of local Native cultures past to present.

Approach

The curriculum encourages an attitude of interest, respect, open mindedness, and humbleness in learning about other cultures. Teachers should aim to genuinely model this approach to the material.

Teacher Resources

Each of the eight units begins with an overview that includes the relevant History-Social Science Content Standards, the over-arching concepts of the unit, and the titles of each lesson in the unit.

- Over-Arching Concepts: These can be charted and posted in the classroom during each unit for student reference.
- Lessons: Each lesson has a list of materials, including the relevant Student Resource pages. Any other specific information needed to teach the lesson is described here.
- Extension Activities: When appropriate, additional activities are included to enhance student learning. These can be offered as learning centers, challenge assignments, or additional whole group lessons.

Student Resources

These pages are intended for direct use by students. They can either be copied and bound into booklets for student use throughout lessons, or copied one at a time for each specific lesson. Each student should have a journal to write and draw in throughout the lessons. *It is suggested that, after completing each unit, students list two to three things they have learned in their journals.* Some lessons include assessments for student completion (word match and multiple choice).

Supplemental Resources

Supplemental Resources includes additional background information for teachers. This material is intended to enhance understanding of the topic and provide a depth of knowledge. A "Note to Teacher" at the end of some lessons lists supplemental resources related to that lesson.

Assessment

Authentic assessments, in the form of drawings, discussions, and writings, are integrated throughout. Teachers should use their judgment and knowledge of students to assess journal entries and other student work. For a sample, writing-based rubric, see Teacher Resources, pp. 13-14, Unit One, Lesson Four Extension Activity.

Content and Organization

Overall Content

The units in this curriculum address Third Grade History-Social Science Content Standards for California Public Schools by providing teachers with in-depth cultural information and historical perspectives about local tribal peoples past to present. While focused on third grade standards, "Supplemental Resources," pp. 89-90, includes a list of fourth and fifth grade History-Social Science Content Standards addressed in this curriculum.

The Ohlone Curriculum contains eight units with three to four lessons each. Unit One through Six focuses on Ohlone cultures past to present. Each lesson takes about 30 minutes instructional time. Two other units—seven and eight—may be paired with lessons about the Spanish mission system and Mexican rancho system.

The lessons are intended to make the material accessible and meaningful for students. The activities within each lesson seek to build critical thinking and empathy while developing historical and cultural awareness. Most lessons focus on honing student reading, writing, speaking and listening, and language arts, consistent with the Third Grade Common Core Standards listed in the Introduction, pp. ix-xii, "Third Grade Standards Addressed in This Curriculum."

Throughout this curriculum, when speaking in generalities about the first peoples of the places now known as California, the United States, and North America, the terms California Indian, American Indian, and North American Indian are used, respectively, rather than Native American. This does not negate the importance of the term Native American, which was popularized during the Civil Rights era of the 1960s and 1970s to emphasize the fact that American Indians were, and are, the first peoples of this land. For more about these terms, see Supplemental Resources, pp. 1-2, "Native American Versus American Indians."

Organization

This curriculum is divided into three sections: Teacher Resources, Student Resources, and Supplemental Resources.

Teacher Resources

Each one of the eight units addressed in Teacher Resources is introduced by its corresponding Third Grade History-Social Science Content Standard, followed by a list of the "Over-Arching Concepts" covered in its lessons. Each of the two to four lessons within a given unit includes a learning objective, materials needed, and instructions for implementing one to three interactive activities. As needed, additional background material is provided.

Where relevant, a "Note to Teacher" provides additional context for particular activities and lessons, and/or cross-references pertinent "Supplemental Resources" pages.

One to two extensions, provided for most lessons, can be used at teachers' discretion. One use of extensions is to provide additional reading material and/or activities for all students, or students that show a strong interest in the material. Alternately, these can be used in a learning center.

All lessons in Teacher Resources make use of content in Student Resources.

A  symbol next to lesson titles indicates that correlating Bay Miwok Content is provided in a Bay Miwok subsection of Student Resources.

A  symbol next to lesson titles indicates that correlating Delta Yokuts reading material is provided in a Delta Yokuts subsection of Student Resources.

A glossary at the end of Teacher Resources provides definitions for key terms.

Student Resources

This section provides content directly for children. Depending on your preference, these can be copied and bound to make books or distributed with each lesson. Students should also be provided with journals to be used with many of the lessons.

Teachers can base student assessment on: (a) participation in class discussions; (b) depth of understanding as exhibited in journal entries; (c) willingness to engage with the material in a way that demonstrates understanding of the approach presented; and (d) application of understanding in writing, drawing, and other creative activities, including assessments.

Supplemental Resources

Supplemental Resources expands on the curriculum content, supports selected lessons, and provides website resources and reference material about Ohlone, Bay Miwok, and Delta Yokuts peoples. Supplemental Resources also provides information about field trips and other opportunities for students and teachers to learn more.

Goals

As stated in the History-Social Science Content Standards for California Public Schools:

> Students in grade three learn more about our connections to the past and the ways in which local in particular, but also regional and national, governments and traditions have developed and left their marks on current society and provide common memories. Emphasis is placed on the physical and cultural landscape of California, including the study of American Indians, the subsequent arrival of immigrants, and the impact they have had in forming the character of our contemporary society.

It is hoped that through this curriculum, students will find inspiration in the profound and deeply personal relationship with the land that Ohlone, Bay Miwok, and Delta Yokuts peoples fostered

for thousands of years. It is also hoped that students will come to truly understand that Ohlone, Bay Miwok, and Delta Yokuts peoples not only have a past, but a present, a future, and a shared humanity.

UNIT ONE OVERVIEW

Bridging Our Common Humanity

California History-Social Science Content Standard

3.2: ***Students describe the American Indian nations in their local region long ago and in the recent past.***

1. Describe national identities…

Unit One provides the context for the entire curriculum by introducing students to stereotypes and misperceptions about American Indians, how these stereotypes and misperceptions can mislead students about local Native cultures and peoples, and how those stereotypes and misperceptions can be harmful to local Native peoples and other American Indians. Its lessons seek to help students understand the interconnections between local Native cultures of the past, local Native peoples today, and contemporary American culture. Students learn to approach other cultures with respect, an open mind, and an appreciation of cultural values.

Over-Arching Concepts

- We can better understand our own and other cultures when we check to confirm whether what we hear or read about them is accurate and true.
- We can recognize what we share with others, our common humanity, when we learn about other cultures with a humble, respectful attitude, and with an open mind.
- People from different cultures share many values.
- In the past, local tribal peoples enjoyed visiting with relatives and friends, relaxing, celebrating, playing games, and telling stories, just as all of us do today.

UNIT ONE, LESSON ONE: LEARNING ABOUT OTHER CULTURES

Learning Objective:

Students will be introduced to the curriculum—its sources and premises. They will be introduced to the concept of humbleness when learning about other people's cultures.

Materials:

- Poster board or an oversized sheet of paper
- Student Resources, p. 1, "Learning About Other Cultures"
- Introduction, pp. xiii-xv, "A Note about Curriculum Source Materials, Tone, and Language"
- For Extension Activity Two, Supplemental Resources, pp. 7-9, "Miner's Lettuce and Red Ants: The Evolution of a Story"

Activity One: (15 minutes)

Let students know that you are going to begin the unit on local Indian cultures by first finding out what they may already know about American Indians throughout the United States, if anything. As they discuss and share what they think they know, write their ideas without comment on a poster board or an oversized sheet of paper. Let students know that after they have completed all of the lessons about local Indian cultures, you will repeat this discussion to see how their ideas about American Indians may have changed. Save the poster board or an oversized sheet of paper for later comparison during the final curriculum lesson.

Activity Two: (15 minutes)

Have students read "Learning about Other Cultures," or review this information with students verbally—in other words, how we know what we know about Ohlone peoples past to present. Lead a brief discussion about the sources of information about Ohlone cultures and history as described in "A Note About Curriculum Source Materials, Tone, and Language," and as listed, in summary, here:

1. Primary (first-person) accounts;
2. Well-researched scholarly sources; and
3. The author's work with Ohlone and other California Indian peoples.

Based on "A Note About Curriculum Source Materials, Tone, and Language" and "American Indian Stereotypes," lead a brief discussion about: (a) why not everything that has been published in print and on the internet about Ohlone and other California and North American Indian cultures is accurate or reliable; and (b) how it can contain stereotypes. In other words, don't believe everything you read, see, or hear about Ohlone cultures and history.

* * * *

Extension Activity One: (5 minutes)

If, during their studies about Ohlone peoples, any students act out any overt stereotypes about North American Indians, such as imitating generalized, stylized dance steps or making stereotypical sounds, consider doing a version of the following visualization exercise:

Have students imagine a movie being made about the children in their class. How would they feel about this? What if the movie maker decided that the movie wouldn't be interesting enough unless the children in the movie did some things that the children in their class did not actually do in real life? What if the movie maker decided that to make the movie more interesting, he or she would have the children in the movie make clucking or other non-human sounds whenever they walked around, and, after the movie was finished, children all over the world saw it. What if one of the children who saw the movie came to your students' school and started acting out the clucking scenes? How would this make your students feel? Let students know that Ohlones and other local Native peoples feel badly when children act out wrong ideas that they get from the movies about them. Emphasize the need to be humble when learning about cultures that you're unfamiliar with.

* * * *

Extension Activity Two (30 minutes):

As an example of how misinformation about American Indians can be spread, discuss with students the story about "Miner's Lettuce and Red Ants: The Evolution of a Story." Lead a discussion about why students think this information spread, despite there being no proof that any American Indian group ever did what the story describes. Refer to a children's game of telephone, and how not just verbal, but also written forms of communication, can spread misinformation.

* * * *

NOTE TO TEACHER:

For more about common stereotypes about California and other North American Indians, and guidelines about how to move beyond these when teaching the units, see Supplemental Resources, pp. 3-6, "American Indian Stereotypes."

UNIT ONE, LESSON TWO

Part 1: WHO AM I?

Part 2: WHO ARE WE?

Part 3: LEARNING ANCESTRAL TRADITIONS TODAY

Learning Objective:

Students will compare and contrast the government- and area-based groups they belong to (continent, country, state, county, city, and neighborhood) with those of California and North American Indians past to present.

Materials:

- Student Resources, pp. 2-3, "Who Am I?"
- Student Resources, pp. 4-5, "Who Are We?"
- For Extension Activity (Part 3), Student Resources, pp. 6-8, "Learning Ancestral Traditions Today"
- For Extension Activity (Part 3), Student Journals

Activity One (Parts 1 and 2): (20 minutes)

Give students "Who Am I?" and "Who Are We?" or project these readings on a screen. Have students read these pages and answer the questions posed, or lead a discussion with them about the content.

Pose the question: Who can tell me what the word "ancestors" means?

Activity Two: (10 minutes)

As a response to the previous exercise, lead students in a discussion of the area- and government-based groups they belong to, and how these are the same and different from those of North American and California Indians today. Record their responses on the board. Some sample questions:

- What would you say if a child out on the playground told you, "I'm in room 31?"
- What would you say if a child in your school said, "I'm in fifth grade?"
- What would you say if you met somebody who was from your same city?

Have students match the groups they belong to with those that Sherrie Smith-Ferri belongs to.

* * * *

Extension Activity (Part 3): (30 minutes)

Review with students or have them read "Learning Ancestral Traditions Today," first-person quotes from Ohlones of all ages. Have students answer the questions posed in this section in their journals. Have them share their answers with a partner or lead them in a discussion of their answers.

UNIT ONE, LESSON THREE: OHLONE CULTURAL VALUES

Learning Objective:

Students will become familiar with some of the values that guided, and continue to guide, Ohlone peoples in their interactions with each other and the natural world of which they were (and are) a part. They will integrate these values with those that may be part of their school's Character Education Program values or classroom values.

Materials:

- Student Resources, p. 9, "Ohlone Cultural Values"
- For Extension Activity, poster board or an oversized sheet of paper (more than one, if break students into small groups)

Activity One: (15 minutes)

Explain that when learning about other people's cultures, often the things (objects) that people made and used are taught and shared. In this lesson, students will learn about Ohlone cultures through something that cannot be seen nor held, but is also very important—values. Ask students what they think cultural values are to ensure that they understand that these are the rules or principles that guide people's behavior. They are the accepted ideals or standards to live by. After reviewing "Ohlone Cultural Values" with students, ask them whether or not they think these values sound like good values for everyone today.

Activity Two: (15 minutes)

Review your school's Character Education Program values with students, or your classroom values. Ask students whether or not they think that these values might also have been important to Ohlone peoples.

* * * *

Extension Activity: (20 minutes)

As a class or small group activity, have students make a poster of the values of Ohlone peoples. This can be a collaborative art project and will provide a class reference. Refer to and model these values whenever relevant and practical. For instance, if students don't follow these values when forming a line, consider having them turn and face the students behind them until the last person in line becomes the first. Then remind your class that the students originally at the back of the line were following the value of thinking about others before they thought about themselves, which is why you reversed the order of the line.

UNIT ONE, LESSON FOUR: STORIES OF THE PAST

Learning Objective:

Students will come to understand that in the past Ohlone peoples had ample free time, if not more, free time than we do today. Their day-to-day lives revolved around extended family and community, rather than survival and work. There was abundant time for visiting, relaxing, celebrating, and enjoying games and stories.

Materials:

- Student Resources, pp. 10-12, "Stories of the Past"
- For Extension Activity, Student Journals

Activity One: (20 minutes)

Have students read "Stories of the Past" independently, with a partner, or read this text to students. Then take each of the headings and discuss as a class what they mean. Have them make connections with stories they have read, television shows or movies they have seen, or their own experience.

Ask students which Ohlone value is most evident in these stories. Ask them what makes work "work." In other words, if a task is relaxing, creative, fulfilling, or satisfying, such as making a beautiful and useful cultural object, is it work to make that object?

Activity Two: (10 minutes)

On the board, make a Venn diagram of comparison and contrast between life and work in a local tribal village in the past and life and work in local neighborhoods.

* * * *

Extension Activity: (30 minutes)

Have each student write a paragraph in their journals showing similarities between Ohlone village life and modern neighborhood life, then a second paragraph showing differences.

Rubric: Use a four-point scale to evaluate the students' work—three is passing, four is exemplary work.

- Four: Student stays on topic and uses many examples to back up his or her ideas. Student uses grade-level vocabulary, grammar, and punctuation. There are few spelling errors.
- Three: Student accurately responds to the writing prompt, with some examples and explanations. The student uses grade-level vocabulary and follows most of the grammar and punctuation rules. There are some spelling errors, but they do not distract from the writing.

- Two: Student is on topic, but does not use clear examples or explanations. There are many mistakes in grammar and punctuation. Errors in spelling make it difficult to understand.
- One: Student is not on topic and does not show understanding of the lesson being taught, nor the writing prompt.

UNIT TWO OVERVIEW

National Identities

California History-Social Science Content Standard

3.2: ***Students describe the American Indian nations in their local region long ago and in the recent past.***

1. Describe national identities…

Over-Arching Concepts

- The California culture area was the most culturally diverse and populous area north of Mexico prior to the arrival of non-Indians.
- North American Indian societies were organized into socio-political groups known today by cultural anthropologists as bands, tribes, and chiefdoms, with varied systems of leadership and governance.
- Ohlone is a modern term that groups about 58 distinct tribes with distinct homelands under a single name based primarily on how closely related the languages they spoke were.
- Tribes (multi-village communities with defined homelands) are distinguished by having relatively equal access to the resources needed to live by all members of the group, all of whom are part of a network of extended families, with ties through kinship and marriage to other nearby groups.
- There were about 1,000 different tribes in the geographic area of present-day California.
- There were about 58 Ohlone tribes in the area now known as San Francisco and Richmond south to Monterey Bay, the Big Sur coast, and the San Benito River drainage. They spoke six different languages.
- About 17,000 people lived in Ohlone homelands prior to 1770 when the first non-Indian settlement was established in the place now known as Monterey. In the late 1700s, this was a large population.
- Ohlone and other local tribal peoples of varied tribal heritage continue to live in the region now known as the Bay Area. Some also now live in other parts of the places now known as California and the United States, and throughout the world.

UNIT TWO, LESSON ONE: OHLONE PEOPLES TODAY—A RUMSIEN OHLONE PERSPECTIVE

Part 1: THE CONCEPT OF IDENTITY

Part 2: THE CONCEPT OF TIME

Learning Objective:

Students will investigate the concepts of identity and time. They will use their own ethnic identity as a basis for understanding, through the experience of one Ohlone individual, how Ohlone peoples can live as modern Americans in their everyday lives while continuing to keep some of the ways of their ancestors alive. They will learn to visualize time by comparing and contrasting the length of time that Indians and non-Indians have lived in the Bay Area with the length of time that they have been alive.

Materials:

- Student Resources, p. 13, "Ohlone Peoples Today: A Rumsien Ohlone Perspective"
- For Extension Activity One, writing paper for each student, and/or poster board or an oversized sheet of paper
- For Extension Activity Two, writing paper for each student, and/or poster board or an oversized sheet of paper

Activity One (Part 1)—The Concept of Identity: (20 minutes)

Ask students, "What makes someone Ohlone?" Record their answers on the board. Their answers may include things about how they think Ohlones looked, acted, dressed, behaved, or lived in the past. If students respond this way, remind them that Ohlone peoples still exist. Then read or have students read "Ohlone Peoples Today: A Rumsien Ohlone Perspective."

Now ask students to share, if they know, whether or not their ancestors were born in another country or countries. Assure students that not everyone can know this. Write the names of all of the different countries they mention on the board. Now ask students if, while they are living as modern Americans today, they also do things when they are with their families that their ancestors would have done in the past. For instance, you might ask them if they: (a) eat foods of their ancestors on a regular basis at home, foods that most Americans would only eat if they went out to a restaurant; (b) participate in any special events, festivals, or activities that honor their ancestors; and/or (c) speak a language of their ancestors fluently, other than English. Write their answers on the board.

End by reminding students that Ohlone students and families of today are no different from themselves in that they are Americans in their everyday lives. While not all of them continue to do things that their ancestors once did, some of them still do. Conclude by explaining that the

ancestry of today's Ohlones is unique from other Americans because they are the only people in the world who can say, "My ancestors were the first, the original people of this land. My ancestors have lived here for at least 14,000 years longer than anyone else's ancestors."

> **NOTE TO TEACHER**:
>
> If you have Ohlone students in your classroom, let them share if they wish, but don't put them on the spot. Native children in your classroom may or may not have been raised with a strong sense of cultural identity, depending on their family's history.
>
> The number 14,000 is based on archaeology. In Unit Four, Lesson One, students will be introduced to Ohlone sacred narratives. These place the time of human creation much earlier, essentially at the "dawn of the world," to borrow the title of a book. Traditionalist Native peoples ask that their perspective on creation be given the same weight and respect as "scientific" perspectives, and that their perspective not be directly contrasted with the latter.

Activity Two (Part 2)—The Concept of Time: (15 minutes)

Discuss the difference between a year, a decade, and a century. Ask students if a decade is shorter or longer than the number of years they have been alive. Now review with students the number of decades or centuries that people who have Ohlone heritage, and their ancestors, have lived in the region now known as the Bay Area (at least 14,000 years). Have them compare this to how long ago people who do not have Ohlone heritage began to live in the Bay Area (since 1770, beginning in the place now known as Monterey). To make the mathematics easier, consider having students round all the numbers off to the nearest zero, including their own ages. Have students think about how long they would have to live their life over and over again to have lived here as long as Ohlone peoples.

Suggested methods to assist students in comparatively visualizing time:

1. Having them do the mathematics in their heads, if you round off the numbers;
2. Having them divide the numbers on a piece of paper;
3. Having them create a number line (timeline);
4. Having them pace out the decades or centuries and compare how far they get; and
5. Tying knots in a cord at even intervals to represent decades or centuries, and having students represent time by unrolling the cord.

Consider concluding this lesson by mentioning the importance of learning about the ways of life of people who were able to live here so much longer than anyone else's ancestors without destroying the place where they lived. Let students know that in future lessons they will learn how it was possible for Ohlone peoples to do this.

NOTE TO TEACHER:

Whatever the method used to help students visualize time, an important goal is that they become familiar with the amount of time Ohlone peoples have lived here compared to non-Ohlones, and the relatively short amount of time that has passed since non-Indians first began to live in the place now known as the Bay Area (1770).

* * * *

Extension Activity One: (30 in-class minutes)

Have students interview an older relative or family friend about family traditions that have been kept alive for more than one generation. Have them write a short report or make a poster about what they learned, or present these in class. Lead student volunteers in an in-class discussion about their family traditions.

* * * *

Extension Activity Two: (30 minutes)

Have students interview an older relative or family friend about their ancestors and create a family tree. Have them write a short report or make a poster about what they learned, or present these in class.

UNIT TWO, LESSON TWO

Part 1: A LAND OF MANY VILLAGES AND TRIBES 

Part 2: OHLONE: A GROUPING TERM 

Part 3: OTHER NORTH AMERICAN AND CALIFORNIA INDIAN GROUPS
North American Indian Culture Areas
Cultural Nationalities (Language Areas) 

Learning Objective:

Students will understand what a village and tribe is. They will learn that there are many ways that North American Indians have been grouped based on the region of North America that they live in.

Materials:

- Student Resources, pp. 14-16, "A Land of Many Villages and Tribes"
- Student Resources, p. 17, "Ohlone: A Grouping Term"
- Student Resources, pp. 18-20, "Other North American and California Indian Groups"
- Student Resources, p. 21, "Word Match"
- For Extension Activity, poster board or an oversized sheet of paper for each student

Activity One (Parts 1-3): (15 minutes)

Review with students or have them read "A Land of Many Villages and Tribes," "Ohlone: A Grouping Term," and "Other North American Indian Groups."

Activity Two: (15 minutes)

Lead students in a discussion comparing North American Indian grouping terms with the concepts of country, state, county, city, and neighborhood. Have them complete the "Word Match" exercise in Student Resources.

Answers to "Word Match":

Village = 40-200 people & every 3-5 miles

Tribe = Society with common culture and government

Culture Area = 10 regions in North America & California & Grouping Term

Cultural Nationality = Ohlone & Grouping Term

Language Area = Ohlone & Grouping Term

Many Tribes = Ohlone & California

About 58 Tribes = Ohlone

* * * *

Extension Activity: (20 minutes)

Have students make a poster illustrating the different grouping terms used for North American Indians based on concentric circles, with the outermost circle representing the broadest group and the innermost circle representing the most specific group.

* * * *

NOTE TO TEACHER:

Some "Ohlones" prefer to use "Costanoan" as a grouping term. Some prefer to be known solely by their ancestral tribal name or the name of the contemporary tribal group or organization to which they belong.

For more information about bands, tribes, and chiefdoms, locally and throughout Native North America, see Supplemental Resources, p. 10, "A Land of Many Villages and Tribes," and Supplemental Resources, pp. 11-12, "Other North American Indian Groups: Bands, Tribes, and Chiefdoms."

For more about Culture Areas, see "Supplemental Resources, p. 12, "Other North American Indian Groups: Culture Areas" and "Other North American Indian Groups: California Culture Area."

For more information about the origin of the names for the grouping terms Ohlone and Costanoan, see Supplemental Resources, pp. 13-14, "Other North American Indian Groups: Cultural Nationalities (Language Areas)—Origin of the Words Costanoan and Ohlone."

UNIT TWO, LESSON THREE

Part 1: A LAND OF MANY LANGUAGES

Part 2: "TWINKLE TWINKLE LITTLE STAR" IN THE CHOCHENYO LANGUAGE

Learning Objective:

Students will gain an understanding of how the many languages spoken by Ohlone peoples compare with the number of languages they speak.

Materials:

- Student Resources, pp. 22-23, "A Land of Many Languages"
- For Extension Activity, pp. 24-25, "Twinkle Twinkle Little Star in the Chochenyo Language"

Activity One: (10 minutes)

Review with students or have them read "A Land of Many Languages."

Activity Two: (20 minutes)

Ask students about languages spoken in California today. How many different languages do they know about? Do they themselves speak more than one language fluently? Are there people in the community today who can speak many different languages? Ask students to give examples of how different languages can make communication more difficult. Encourage an understanding of how valuable it is to know more than one language. Let students know that it was common in the past for Ohlone peoples to speak multiple languages fluently. Record student answers on the board.

* * * *

Extension Activity One: (30 minutes)

If you have a multi-ethnic classroom, create a circle graph on the board showing the different languages spoken, and do the same for California Indian languages. Have students comment on the similarities or differences between the two.

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Extension Activity Two: (20 minutes)

Review with students "Twinkle Twinkle Little Star in the Chochenyo Language." Using the pronunciation key, work with students to try and sing this song in the Chochenyo language.

* * * *

NOTE TO TEACHER:

For more about the relationships within and between Ohlone and other local languages, see Supplemental Resources, pp. 15-17, "A Land of Many Languages."

UNIT THREE OVERVIEW

Living with the Land

California History-Social Science Content Standard

3.2 ***Students describe the American Indian nations in their local region long ago and in the recent past.***

Over-Arching Concepts

- Beginning at a young age, Ohlone children were taught by their elders how to become more aware of the world around them.
- Ohlone children learned how to develop a close, personal relationship with the entire natural world, as well as with other people, a relationship-building process that continued throughout their lives.

UNIT THREE, LESSON ONE: CHILDHOOD MEMORIES—UNDERSTANDING NATURE

Learning Objective:

To provide students with a deeper understanding of the way that Ohlone peoples, and other California Indians, thought about and interacted with nature. To have students think about ways they can understand and interact with nature in a closer way.

Materials:

- Student Resources, p. 27, "Childhood Memories: Understanding Nature"
- Student Journals
- For Extension Activity One, Student Journals

Activity One: (10 minutes)

Have students read "Childhood Memories: Understanding Nature," or read this story to them. Lead a brief discussion about it.

Activity Two: (20 minutes)

Have students answer the following discussion questions in their journals:

1. What did you learn about Lucy Smith's childhood from her story?
2. Do you think Ohlone mothers taught their sons and daughters similar things about how to be close to plants, animals, and their human relatives?
3. Can you relate to how Lucy Smith feels about her family and the earth? Why or why not?

* * * *

Extension Activity One: (15 minutes)

Have students write in their journals two paragraphs about their most memorable time in nature.

* * * *

Extension Activity Two: (60–90 minutes)

Take students on a walk to a nearby park or other area where they can interact with plants and animals (birds, insects, or small mammals). Have them find a comfortable place to sit or lie on the ground. Make sure students space themselves out. Then have them carefully watch and listen, without talking or making noise, to every plant and animal they see or hear. After ten minutes of watching and listening, have students share something they learned about one of the plants or animals they paid careful attention to.

UNIT THREE, LESSON TWO: CHILDHOOD MEMORIES—LISTEN TO THE WIND

Learning Objective:

To provide students with a deeper understanding of the way that Ohlone parents, grandparents, aunts, and uncles taught children to learn about and pay attention to nature. To have students make a pledge to do something new that will help the natural world.

Materials:

- Student Resources, pp. 28-29, "Childhood Memories: Listen to the Wind"
- Student Journals
- For Extension Activity, Student Journals

Activity One: (10 minutes)

Have students read "Childhood Memories: Listen to the Wind" or read this story to them. Lead them in a brief discussion about it.

Activity Two: (20 minutes)

Have students answer the following questions in their journals:

1. Is there anything that your father or mother told you that you still don't totally understand, like Alex Ramirez? If so, describe it.
2. What do you think Alex Ramirez's mother meant when she asked him to listen to the water, wind, or fire?
3. Have you ever listened to water, wind, or a campfire? What did these things sound like to you?
4. After reading this story, can you name one part of nature that you think you will listen to, or that you think you will pay more attention to?
5. What is something you can do to protect nature, so that there will always be special places in nature where you can go to listen to the water or wind?

* * * *

Extension Activity: (20 minutes)

Have students write in their journals two paragraphs about their most memorable time in the wind.

UNIT THREE, LESSON THREE: CHILDHOOD TEACHINGS—WHAT WE WANT OUR CHILDREN TO KNOW

Learning Objective:

To provide students with a deeper understanding of the types of things that elders from the Costanoan Rumsen Carmel Tribe seek to teach children and youth about nature and their place in it. To have students think about ways they can understand and interact with nature in a closer way.

Materials:

- Student Resources, p. 30, "Childhood Teachings: What We Want Our Children to Know"
- Student Journals
- For Extension Activity, Student Journals

Activity One: (10 minutes)

Have students read "Childhood Teachings: What We Want Our Children to Know," or read this story to them. Lead them in a brief discussion about it.

Activity Two: (20 minutes)

Have students answer the following questions in their journals:

1. Is there something you have learned from an older relative about nature? If so, describe it.
2. What do you think Tony Cerda means when he says, "We are relatives of…the four legged, the fliers, the swimmers, and all living things?"
3. Have you ever participated in a special ceremony or activity to help the earth? If so, describe it.
4. After reading this story, are there any healthy foods that you might like to eat more often?
5. What is something you can do to take care of or protect the plants and animals in nature?

* * * *

Extension Activity: (20 minutes)

Have students write in their journals two paragraphs about a time they spent interacting with a plant or an animal.

UNIT FOUR OVERVIEW

Folklore Traditions and Religious Systems

California History-Social Science Content Standard

3.2 Students describe the American Indian nations in their local region long ago and in the recent past.

1. Describe religious beliefs…and various folklore traditions.

Over-Arching Concepts

- Ohlone peoples considered some places to have extraordinary sacredness.
- Today, many Ohlones are working to protect sacred places of their ancestors.
- Ohlone peoples considered the earth, sky, and all natural objects to be alive.
- Ohlone peoples believed that people should always give back for what they take. They did this, and continue to do this, through prayerful thoughts, actions, and offerings.
- Ohlone ceremonial dances were a form of prayer that you could see.
- Ohlones continue to participate in ceremonial dances.

UNIT FOUR, LESSON ONE

Part 1: SACRED PLACES AND NARRATIVES

Part 2: OHLONES ARE WORKING TO PROTECT PLACES OF THEIR ANCESTORS

Learning Objective:

Students will learn about Ohlone sacred places and how they are the same or different from those of other cultures.

Materials:

- Student Resources, pp. 31-32, "Sacred Places and Narratives"
- Student Resources, pp. 33-34, "Ohlones Are Working to Protect Places of Their Ancestors"
- For Extension Activity One, Student Journals
- For Extension Activity Two, Student Journals

Activity One: (10 minutes)

Have students read "Sacred Places and Narratives" and "Ohlones Are Working to Protect Places of Their Ancestors," or read or review these texts with students.

Activity Two: (20 minutes)

Lead students in a discussion about Ohlone sacred places. Discuss how Ohlone sacred places are the same or different from places important to other cultures. During the discussion, mention the spiritual significance of, and make comparisons with, other holy places worldwide, such as the Ganges River, Jerusalem, Mecca, the Taj Majal, the Chartres Cathedral, and the four major basilicas in Rome, including St. Peter's Cathedral.

* * * *

Extension Activity One: (20 minutes)

Have students write a page in their journals about the places that are sacred to them, or are special to them for some other reason.

* * * *

Extension Activity Two: (30 in-class minutes)

Have students interview an older relative about a place that is sacred to their family, or is special to their family in some other way. Have students write a page in their journals about this place.

Lead student volunteers in an in-class discussion about the different places important to their families.

* * * *

NOTE TO TEACHER:

For more about sacred narratives (myths), see Supplemental Resources, pp. 18-21, "Sacred Places and Narratives."

For field notes and publications featuring Chochenyo and Rumsien sacred narratives, see Supplemental Resources, p. 69, Harrington, John Peabody [1921-1939]; Supplemental Resources, pp. 69-70, Kroeber, Alfred (1907); Supplemental Resources, p. 72, Ortiz, Beverly R. (1994); Supplemental Resources, pp. 72-73, Ramirez, Alex (1995); and Supplemental Resources, p. 73, Yamane, Linda (1995 and 1998).

For "Suggestions for Effective, Respectful Teaching of American Indian Origin Stories in Diverse Classrooms" by Dr. Jared Dahl Aldern, 2011, see the following Indian Land Tenure Foundation "Lessons of Our California Land" webpage, Curriculum, http://landlessons.org/SuggestionsTeachingStoriesDiverseClassrooms.pdf.

UNIT FOUR, LESSON TWO: OHLONE SPRITUAL BELIEFS AND CEREMONIES

Learning Objective:

Students will gain an understanding of the reasons Ohlones and other Central California Indians held spiritual (religious) ceremonies, and some of the ways that today's Ohlones are taking care of the earth. Students will commit to doing one thing to help take care of the earth.

Materials:

- Student Resources, pp. 35-38, "Ohlone Spiritual Beliefs and Ceremonies"
- Student Journals
- For Extension Activity One, Student Journals
- For Extension Activity Two, Student Journals

Activity One: (10 minutes)

Read "Ohlone Spiritual Beliefs and Ceremonies" aloud to students. As you read, provide any clarifications that you deem necessary.

Activity Two: (20 minutes)

Have students re-read this material on their own, writing the following in their journals:

1. Four reasons why Ohlone peoples held religious ceremonies;
2. Two ways that today's Ohlones are taking care of the earth; and
3. One thing that he or she will do to help take care of the earth.

* * * *

Extension Activity One: (20 minutes)

Have students write a paragraph in their journal about a religious ceremony or special event that is important in their life. Write a sentence about why it is important.

* * * *

Extension Activity Two: (30 in-class minutes)

Have students interview an older relative about a religious ceremony or special event that is important to their family. Have them ask that relative why that ceremony or event is important to their family, then write a paragraph in their journal about that ceremony and event and its importance to their family. As in-class follow up, lead student volunteers in a discussion about the religious ceremonies or special events they learned about.

UNIT FIVE OVERVIEW

Horticulture and Plant Life

California History-Social Science Content Standard

3.1 Students describe the physical and human geography and use maps, tables, graphs, photographs, and charts to organize the information about people, places, and environments in a spatial context.

2. Trace the ways in which people have used the resources of the local region and modified the physical environment (e.g., a dam constructed upstream changed a river or coastline).

Over-Arching Concepts

- Ohlone and other California Indian peoples had extensive knowledge of plant use, based upon thousands of years of living in the same homeland, and spending time in the same region.
- They used horticultural methods (burning, pruning, and digging techniques) to shape the landscape.
- When used correctly, these horticultural methods resulted in healthier and more abundant plants.
- By causing the plants to grow healthier and in greater numbers, Ohlone peoples increased the health and numbers of the animals upon which they relied.
- Ohlone plant gatherers worked with respect for the plants.
- Ohlone plant gatherers used specialized tools.
- The many plant parts used for food included nuts, seeds, fruits, greens, "Indian potatoes," roots, and stems.
- Ohlone peoples had an extensive knowledge of plant uses.
- They relied upon plants as their primary source of food, as well as for a variety of other purposes, as described in Unit Six.
- Most of what we know today about Ohlone plant uses comes from interviews with elders who spoke two Ohlone languages, Rumsen and Mutsun.
- Ohlone peoples hunted for subsistence, whereas early European Americans often hunted for sport or commercial purposes.

UNIT FIVE, LESSON ONE

Part 1: GENERATIONS OF KNOWLEDGE—UNDERSTANDING PLANTS AND ANIMALS AS WELL AS YOU UNDERSTAND YOUR OWN HUMAN RELATIVES

Part 2: TODAY'S OHLONES: A CONTINUING RELATIONSHIP WITH NATURE

Learning Objective:

Students will gain an understanding of the close and personal way that Ohlone peoples interacted with the environment. The lesson will emphasize how Ohlone peoples applied horticultural methods (burning, digging, and pruning) in order to increase the health and numbers of the plants and animals upon which they relied.

Materials:

- Student Resources, pp. 39-44, "Generations of Knowledge: Understanding Plants and Animals as Well as You Understand Your Own Human Relatives"
- Student Journals
- For Extension Activity, Student Resources, pp. 45-46, "Today's Ohlones: A Continuing Relationship With Nature"
- For Extension Activity, Student Journals

Activity One: (10 minutes)

Introduce students to the following quotation by Coast Miwok and Pomo elder Julia Parker, and how it reflects the most important tenet of Ohlone plant interactions, as well: "We take from the earth and say please. We give back to the earth and say thank you."[27] Ask students what they think this quotation means. Ask students what Julia Parker is relating about her culture through this quote.

Activity Two: (20 minutes)

Have students read "Generations of Knowledge: Understanding Plants and Animals as Well as You Understand Your Own Human Relatives." As students read, have them write in their journals one example of why each of the following activities was important:

1. Gathering plants in the right season;
2. Pruning plants in the right way;
3. Digging plants in the right way;
4. Burning plants in the right way; and
5. Thanking plants.

[27] Personal communication 1988.

Have students list two types of objects that Ohlone peoples made for gathering plants. Time permitting, have students discuss their responses.

NOTE TO TEACHER:

If you think this will be too much reading for students, consider breaking up the material into two lessons or increasing the allotted time.

* * * *

Extension Activity: (30 minutes)

Have students read "Today's Ohlones: A Continuing Relationship with Nature." As they read, have them list in their journals four ways that today's Ohlones are keeping close to nature. Lead a discussion with students about what they wrote in their journals.

* * * *

NOTE TO TEACHER:

Consider creating an Extension Activity where students compare local Indian and early Euro-American interactions with the natural world.

For publications featuring details about California Indian land management (horticultural) techniques, or traditional ecological knowledge, see Supplemental Resources, p. 22, "Generations of Knowledge: Sources."

For first-hand accounts of early Euro-American interactions with plants and animals, see Supplemental Resources, pp. 23-27, "Euro-American Interactions with Plants and Animals (1800s)."

UNIT FIVE, LESSON TWO: STAPLE FOODS

Learning Objective:

Students will gain an understanding of what staple foods are, and the importance of acorns and seeds in the diet of Ohlone peoples. They will learn about the staple foods that they eat today.

Materials:

- Student Resources, pp. 47-63, "Staple Foods"
- Student Journals
- Poster board or an oversized sheet of paper
- For Extension Activity, paper plates, bowls, and napkins, compostable tableware, and any other implements needed for classroom potluck

Activity One: (15 minutes)

Have students read "Staple Foods." As they read, have them write the following in their journals:

1. A definition of a staple food;
2. One reason why European plants began to spread after the Spanish came to California;
3. The three major types of trees that provided acorns for Ohlone peoples;
4. A definition of pinole; and
5. The total number of different plants that we know Ohlone peoples used for pinole, including grass seeds (grains).

NOTE TO TEACHER:

If you think this will be too much reading for students, consider breaking up the material into two lessons or increasing the allotted time.

Activity Two: (15 minutes)

Discuss with students what grains are and the type of plants that grains come from (grasses). Have them name as many different types of grains that modern Americans eat today—corn, wheat, barley, rye, oats, and rice. Record their answers on a poster board or an oversized sheet of paper, leaving a space after each one to record more information. Next, have students name as many foods as they can think of that come from these grains, starting with the first grain they named and continuing down their list.

NOTE TO TEACHER:

When asked if they eat grass seeds, students will usually answer, "no," or "sunflower seeds," not knowing sunflowers aren't grasses. This exercise seeks to bridge common humanity by letting students know that, like Ohlones in the past, they eat grass seeds, too.

* * * *

Extension Activity: (30 in-class minutes)

Set a date for a classroom potluck lunch made up of students' favorite family foods that include one or more grains (grass seeds). Send a note home to students' parents or guardians announcing the potluck. On the appointed date, have each student bring one of his or her favorite family foods that include one or more grains to share with the rest of the class.

After the lunch, lead students in a discussion about the diverse ways people use grains in their diets. Let students know that when Ohlones come together, they commonly share food.

* * * *

NOTE TO TEACHER:

For details about acorn processing and the use of acorns for food today by Ohlones and other California Indians, see Supplemental Resources, pp. 28-30, "Staple Foods: Acorns."

One Ohlone pinole plant, lupine, has been omitted from Student Resources for the following reason: Some lupines have enough alkaloids in their seeds to be poisonous. We do not know which of the many lupine species, without poisonous alkaloids, Ohlones used for pinole, and no comparable use of a lupine species was located for any other Central California Indian group.

UNIT FIVE, LESSON THREE

Part 1: OTHER PLANT FOODS—CULTURAL CONTEXT

Part 2: THE PLANT FOODS

Learning Objective:

Students will learn about the parts of native plants that Ohlone peoples used for foods and compare these with the parts of plants purchased for food in stores. Students will learn that there are types of plant foods that Ohlones ate in the past that they also eat today, albeit in a different form, such as strawberries and blackberries.

Materials:

- Student Resources, pp. 64-72, "Other Plant Foods: Cultural Context"
- Student Resources, pp. 73-108, "The Plant Foods," cut into sections according to plant part used
- Poster board or an oversized sheet of paper for each discussion group
- Student Journals

Activity One: (10 minutes)

Read or review with students "Other Plant Foods: Cultural Context" and "The Plant Foods."

Activity Two: (20 minutes)

Divide class into six discussion groups of 3 to 4 students each. Give each discussion group the following plant part sections.

Group One: Inner bark, fern fiddlenecks, salt, and leaves (greens);

Group Two: Nuts and seeds;

Group Three: "Indian potatoes" (bulbs, corms, and tubers);

Group Four: Roots and taproots;

Group Five: Fruits and false fruits; and

Group Six: Stems and rhizomes.

Have students make a poster on a poster board or an oversized sheet of drawing paper illustrating the plants and the plant parts in their sections. At the bottom of their poster, have students list as many modern foods as they can think of that come from one or more of the same plant parts as those in their drawings. Instruct students to use Ohlone values in developing a way for every student in their group to help make the poster.

Activity Three: (10 minutes)

Display the posters and lead a discussion about which plant parts Ohlone peoples ate in the past that the students still eat today. Assist the students in making a class list of all of the types of plant foods that they eat today that have close "cousins" in nature that Ohlone peoples gathered, for example: chia seeds, grapes, hazelnuts, huckleberries, onions, pine nuts, potatoes, raspberries, strawberries, sunflower seeds, and walnuts.

Please note: Chia seeds can be purchased in many whole and health food stores.

* * * *

Extension Activity: (20 in-class minutes)

Create an in-class feast for students using as many of the modern versions of the close "cousins" that Ohlone peoples gathered in nature as feasible, either purchased by yourself or students' parents or guardians. Let students know that whenever Ohlone peoples came together for ceremonies, family gatherings, and intertribal celebrations, they shared food. Let them know that Ohlones still share food whenever they come together for gatherings and celebrations today. Ask students if they ever share foods with others on special occasions.

* * * *

NOTE TO TEACHER:

For more about what we know, and what we don't know, about Ohlone peoples' uses of plants for food and other purposes, see Supplemental Resources, p. 31, "Other Plant Foods: Cultural Context."

UNIT SIX OVERVIEW

Adapting to the Environment

California History-Social Science Content Standard

3.2 ***Students describe the American Indian nations in their local region long ago and in the recent past.***

2. Discuss the ways in which physical geography, including climate, influenced how the local Indian nations adapted to their natural environment (e.g., how they obtained food, clothing, tools).

Over-Arching Concepts

- When the Spanish came they made first-person written records of some of the more common plant and animal foods harvested by some Ohlone peoples. These first-person accounts can give us insights into Ohlone cultures.
- Ohlone peoples made their houses and other structures from specific plant materials available in their local areas.
- Ohlone peoples used plants for scores of purposes, including adornment, baskets, boats, ceremonial regalia and objects, clothing, fire making, food, game implements, houses and other structures, hunting equipment, medicine, musical instruments, and string and rope.
- Ohlone peoples made clothing from tanned deer hide and particular types of shredded inner barks. They made winter capes from otter and jackrabbit fur.
- Ohlone peoples living along the bay and large waterways bundled tules together to make buoyant boats.
- Ohlone peoples wove baskets with particular plants, such as sedge and willow. They used baskets, which were useful, beautiful, and artful, for many everyday tasks, including gathering, storing, processing, and cooking plant foods, trapping animals, and cradling babies.
- Ohlone peoples hunted for subsistence, whereas early European American immigrants often hunted for sport or for commercial purposes.
- Ohlone peoples hunted and fished for a large variety of animals using many different hunting tools, including bows and arrows, darts, snares, spears, nets, and traps.
- Ohlone peoples hunted in a respectful way, using every part they could of an animal they killed.

UNIT SIX, LESSON ONE: MORE ABOUT FOOD AND OHLONE HOSPITALITY

Learning Objective:

Students will read first-person journal entries and other writings of the first Europeans to come to California—the Spanish. They will use these journal entries to come to a deeper understanding of some of the most common old-time foods of Ohlone peoples, as well as the values that were important to Ohlone peoples.

Materials:

- Student Resources, pp. 109-122, "More about Food and Ohlone Hospitality"
- Student Journals
- For Extension Activity, Supplemental Resources, pp. 23-27, "Euro-American Interactions with Plants and Animals (1800s)," and Supplemental Resources, pp. 28-30, "Staple Foods: Acorns."
- For Extension Activity, Student Journals

Activity One: (30 minutes)

Review with students, or have them read, "More about Food and Ohlone Hospitality," first-person Spanish journal entries and other writings about early encounters between themselves and Ohlone peoples. As students read, have them list in their journals all of the plant and animal foods that Ohlone peoples shared with the Spanish, and what the Spanish thought about these foods.

Lead a discussion of the types of encounters that occurred between Ohlone peoples and the Spanish, and how, contrary to stereotype, these early encounters evidenced Ohlone hospitality. Have students suggest words that describe the Ohlone cultural values shown in these first-person excerpts, such as generosity and kindness.

> **NOTE TO TEACHER:**
>
> If you think this will be too much reading for students, consider breaking up the material into two lessons or increasing the allotted time.

* * * *

Extension Activity: (30 minutes)

Have students read "Euro-American Interactions with Plants and Animals (1800s)" and "Staple Foods: Acorns." These can be provided to students as a reading center, an alternate journal activity, or a discussion activity.

UNIT SIX, LESSON TWO: OBJECTS OF DAILY LIFE—BEAUTY AND USEFULNESS COMBINED

Learning Objective:

Students will learn about four objects of daily life: Houses, clothing, tule boats, and baskets, with many of the specifics coming from information about Mutsun and Rumsien objects.

Materials:

- Student Resources, pp. 123-135, "Objects of Daily Life: Beauty and Usefulness Combined"
- Student Journals
- Student Resources, p. 136, "Objects of Daily Life Quiz"
- For Alternate Activity, poster board or an oversized sheet of paper
- For Extension Activity, Supplemental Resources, pp. 32-33, "Objects of Daily Life: Baskets."
- For Extension Activity, poster board or an oversized sheet of paper

Activity One: (20 minutes)

Have students read "Objects of Daily Life: Beauty and Usefulness Combined" about houses, clothing, tule boats, and baskets. As they read, have them list or draw in their journals two things about each of these objects that interests them.

Activity Two: (10 minutes)

Based on the information about baskets in "Objects of Daily Life: Beauty and Usefulness Combined," lead a discussion about how the complexities of basketry incorporated the following aspects of Ohlone cultures that the students have been studying: Ohlone values, horticulture and plant life, spiritual values of giving back for what you take, and building a relationship with nature. Conclude the lesson by having students take the quiz in Student Resources (answers on next page).

Alternate Activity: (60 minutes)

Jigsaw the information among small groups of students. Have someone, perhaps yourself, write down the information in note form. Have each group make a poster and report their findings to the entire class. Display the group posters and allow students to use these and the notes to help them answer the quiz questions in Student Resources (answers on next page).

Answers to "Objects of Daily Life Quiz":

#1: (c) Dome-shaped.

#2: (d) A plant called tule.

#3: (c) They spent most of their time outdoors.

#4: (b) Grass.

* * * *

Extension Activity: (30 minutes)

Have students repeat the Alternate Activity using the additional information about Ohlone basketry in "Objects of Daily Life: Baskets."

* * * *

NOTE TO TEACHER:

For details about Ohlone basketry—the materials used, how these materials were managed and harvested, and types of Ohlone baskets—see Supplemental Resources, pp. 32-33, "Objects of Daily Life: Baskets."

To see a beautifully woven feathered basket completed by Linda Yamane (Rumsien Ohlone) in 2012, visit the Oakland Museum of California History Gallery. To see a photo of Linda with this basket, see Student Resources, p. 134.

For more about Linda and this basket, go to "The Ohlone Basketry Project: Recreating Ohlone History" at http://museumca.org/ collection/ohlone-basket-project.

For information about how you can order two basketry DVDs from Linda, see Supplemental Resources, p. 74, Yamane, Linda (1999 and 2012a).

UNIT SIX, LESSON THREE: HUNTING AND FISHING

Learning Objective:

Students will learn about the diversity of objects and methods used by Ohlone peoples to hunt, with most of the specifics coming from information about Mutsun and Rumsien hunting techniques.

Materials:

- Student Resources, pp. 137-144, "Hunting and Fishing"
- Student Journals
- Student Resources, p. 145, "Hunting and Fishing Quiz"
- For Alternate Activity, poster board or an oversized sheet of paper for each group

Activity One: (20 minutes)

Have students read "Hunting and Fishing." As they read, have them list or draw in their journals two things from each section that interests them.

Activity Two: (10 minutes)

Based on the content of "Hunting and Fishing," lead a discussion about: (a) the diversity of hunting techniques; (b) how hunting techniques varied for different types of animals; and (c) how hunting incorporated the following aspects of Ohlone cultures—Ohlone values, horticulture and plant life, spiritual values of giving back for what you take, and building a relationship with nature. Have students take the "Hunting Quiz" in Student Resources.

Answers to "Hunting and Fishing Quiz":

#1: (a) It was built partly underground.

#2: (d) Rifles.

#3: (a) Steel.

#4: (b) They used heat and a straightening stone.

#5: (d) Quiver.

#6: (a) True.

Alternate Activity: (60 minutes)

Jigsaw the information in "Hunting and Fishing" among small groups of students. Have someone, perhaps yourself, write down the information in note form. Have each group make a poster and report their findings to the entire class. Display the group posters and allow students to use these and the notes to help them answer the quiz questions in Student Resources.

UNIT SIX, LESSON FOUR: GAMES AND TOYS

Learning Objective:

Students will be exposed to the wide variety of games played by Ohlone peoples of different ages. They will compare and contrast these games with those that they play today. Students will come to understand the wide variety of toys that Central California Indians made, and how these toys would have been similar to those of Ohlone peoples.

Materials:

- Student Journals
- Student Resources, pp. 147-148, "Games and Toys"
- Teacher Resources, p. 45, "Culturally-Specific Version of Hoop and Pole"
- For Extension Activity, game implements and instructions in Teacher Resources, pp. 45-46, "Practice Version for Students to Play"

Activity One: (15 minutes)

Ask students what they think Ohlone children may have done before Europeans got here. Did they have balls? Did they swim or climb trees? Let students know that like themselves, Ohlone children swam, climbed trees, had running games and ball games (shinny), and played "make believe," and they continue to do these things today. Then have students review the information about games in "Games and Toys." Have them write in their journal about the two games that interest them the most. Follow this up with a brief discussion about how the games they play today are both similar and different from those Ohlone peoples played in the past.

Activity Two: (10 minutes)

Review with students the culturally-specific version of hoop and pole described in "Background Information for Hoop and Pole." Help students visualize: (a) how small a three-inch diameter hoop would be by drawing a circle of that size on the blackboard; (b) how long a five-foot pole would be in relation to the height of the top edge of the blackboard; and (c) the size of a twenty-foot square field in relation to the size of the classroom. Have students imagine how challenging it would be to throw a five-foot long pole through a three-inch diameter hoop opening.

* * * *

Extension Activity: (15 minutes)

Teach students to play hoop and pole based on the "Practice Version for Students to Play" subsection. Prior to playing the game, review with students the "Culturally-Specific Version of Hoop and Pole" subsection, so they understand how the original and practice versions vary.

Background Information for Hoop and Pole

Culturally-Specific Version of Hoop and Pole

Native peoples throughout the regions now known as Central and Southern California, and beyond, played hoop and pole.[28] Each group had a unique way to play and score the game, and to make their hoops and poles. Only one surviving description exists for how this game was played anywhere in the present-day Bay Area. In 1786 Jean François de La Pérouse described a game of hoop and pole as he saw it played at Mission San Carlos Borromeo in Monterey. At the time, individuals of Ohlone and Esselen heritage lived at this mission.[29] According to La Pérouse, the game,

> …to which they give the name of *takersia*, consists of throwing a small hoop of three inches in diameter causing it to roll in a space of twenty feet square, cleared of grass and surrounded with stakes. The two players each hold a stick of the thickness of a common cane and five feet long. The stick they endeavour [sic] to strike through the small hoop while it is in motion. If they succeed, they gain two points, and if the hoop should stop so as to lie upon the stick, they reckon but one. The game is three points. The diversion affords an energetic degree of exercise, because the hoop or the stick is always in action.[30]

Although La Pérouse doesn't specify the age or gender of the players, in the two previous paragraphs he describes adult male activities, and, in the paragraph following, a game played by men. While this game is commonly assumed to be one that teaches hunting skills, since men already have these skills, this cannot be the purpose of the Ohlone/Esselen version. As with all games, it was, of course, played for fun.

Practice Version for Students to Play

Implements Needed:

- Two five-foot long bamboo poles available for purchase at hardware stores
- A straw wreath available for purchase at craft stores

Implement Preparation:

- Wrap duct tape around both ends of the bamboo poles (around the larger end to make a hand hold, and around the smaller end to ensure the bamboo doesn't crack and split)
- Wrap duct tape around the wreath to ensure it doesn't shred

[28] Culin 1975 [2007]:420–426.

[29] Randall Milliken, personal communication 1998.

[30] La Pérouse 1989 [1769]:95.

Instructions:

Review the background information about this game with students. Divide students into two lines, with the first person in each line holding a pole at the larger end. Have students take turns throwing the poles, while two adults throw the hoop back and forth in front of students at a predetermined distance away from the players. Predetermine the number of turns (two to three in 15 minutes). Score as in the Ohlone/Esselen version.

Before students begin to play, remind them that: (a) in the past ("old days") local tribal peoples made their game implements from specific types of native plant and animal materials, but because we no longer know the materials used locally, students will use store-bought materials; (b) while adult men played this game with hoops that had a tiny, three-inch opening, students will be playing a "practice version" using hoops with a much larger opening; (c) although in the past two men competed against each other until one of them got three points, everyone in the class will all have a chance to take an equal number of turns, and students may or may not make any points, because even the "practice version" is challenging to play; and (d) the faster the hoops were thrown, and the further away from the players they were thrown, the more challenging the game became. Since the students will be playing a "practice version," the hoops will be rolled slowly and near to where students are standing.

Safety considerations:

Use common sense safety precautions, such as playing this game on a grassy field, making sure the students aren't standing close enough to poke each other with the poles, and making sure the poles don't have any splinters.

UNIT SEVEN OVERVIEW

Spanish, Mexican, and American Impacts

California History-Social Science Content Standard

3.2 ***Students describe the American Indian nations in their local region long ago and in the recent past.***

3. *Describe the economy and systems of government, particularly those with tribal constitutions, and their relationship to federal and state governments.*
4. *Discuss the interaction of new settlers with the already established Indians of the region.*

Over-Arching Concepts

- The Spanish established the first mission within an Ohlone homeland in 1770.
- Spanish impact on Ohlone peoples' way of life included the following:
  - The introduction of European diseases to which Ohlones had no resistance—especially Ohlone elders, who were the knowledge bearers, and the young, who were the future—and for which Ohlone doctors had no cure;
  - Requiring local Indian people to work at the missions in a manner that was very different from the relatively relaxed pace of life they were used to; and
  - Changing the natural environment by introducing cattle grazing.
- In 1821, Mexico achieved its independence from Spain, and California became a territory in this new nation.
- Of the about 17,000 Ohlones when non-Indians intruded, only ten Ohlone individuals ever received land from the Mexican government.
- Under Mexican rule, land ownership became concentrated in the hands of a few Mexican citizens, in *ranchos*, where Ohlone peoples became serf-like laborers.
- In 1850, California officially became a state in the United States.
- The new state passed "apprenticeship" acts that essentially allowed Indian people to be "owned" by ranchers, farmers, and miners.
- Land ownership transferred to the newcomers.
- Ohlone and other local tribal people became the labor force for the new economy.
- Although treaties between the federal government and California Indians were signed, these treaties were never ratified (made into law).

UNIT SEVEN, LESSON ONE

Part 1: EUROPEANS ARRIVE FROM SPAIN

Part 2: SPANISH MISSIONS

Learning Objectives:

As part of your unit about the Spanish era in local history, students will identify how the arrival of the Spanish impacted Ohlone peoples and their ways of life. Students will read a text and respond by comparing and contrasting their knowledge of Ohlone ways of life with how an early European described Ohlone ways of life under Spanish control.

Materials:

- Student Resources, pp. 149-153, "Europeans Arrive from Spain"
- Student Resources, pp. 154-155, "Spanish Missions"
- Student Journals
- For Extension Activity, Supplemental Resources, pp. 36-37, "Spanish Missions"
- For Extension Activity, Student Journals

Activity One: (15 minutes)

Explain that the arrival of people from Spain, Mexico, and the United States in Ohlone homelands dramatically changed the way of life of Ohlone peoples. Read "Europeans Arrive from Spain" aloud as students read along, discussing the information, and answering student questions as these arise.

Activity Two: (15 minutes)

Ask students to read Student Resources, "Spanish Missions," a 1786 description written by a Frenchman about life in the mission at the place now known as Carmel. Have students think about how life in the missions is similar to or different from what they know about Ohlone peoples' lives before the missions. After reading and reflection, students will write a journal entry on this topic. As students work, assist anyone that needs guidance. End by summarizing some of the impacts.

* * * *

Extension Activity: (30 minutes)

Have students read Supplemental Resources, "Spanish Missions." Have students write an entry in their journal about this era in history based on what they have read in this lesson about the topic. Lead a discussion with student volunteers about the contents of their journal entries.

* * * *

NOTE TO TEACHER:

For more about missions in different regions of the Ohlone language area, and for primary (first-person) information about the impact of cattle grazing on Ohlone plant food sources, see Supplemental Resources, pp. 34-35, "Europeans Arrive from Spain."

For an essay by Deborah Miranda (Ohlone/Costanoan Esselen Nation) sharing her perspective about how to teach about the mission system, see Supplemental Resources, pp. 38-41, "An Ohlone-Esselen Perspective on Teaching About the Mission System."

For publications about local tribal people and other California Indians during the era of Spanish governance of California, see Supplemental Resources, pp. 79-80, "References: Spanish, Mexican, and Early American Eras."

UNIT SEVEN, LESSON TWO: MEXICAN RANCHOS

Learning Objective:

As part of your unit on the Mexican era in local history, students will read and consider how the Mexican rancheros (rancho owners) affected the lives of Ohlone peoples. They will put themselves in the position of an Indian boy or girl in this era and write an imaginary journal entry.

Materials:

- Student Resources, pp. 156-158, "Mexican Ranchos"
- Student Journals
- For Extension Activity One, Student Journals
- For Extension Activity Two, Supplemental Resources, pp. 42-44,"Mexican Ranchos"

Activity One: (15 minutes)

Have students read Student Resources, "Mexican Ranchos," or read it to them. Lead a discussion during which student volunteers express their thoughts on this material.

Activity Two: (15 minutes)

Ask students to recall what they learned about the lives of Ohlone peoples prior to the Mexican era.

Ask students to imagine being an Ohlone child living on a Mexican rancho. Have students write an imaginary journal entry from the perspective of an Ohlone child. Encourage them to include details about what they might have experienced and felt.

* * * *

Extension Activity One: (15 minutes)

Divide students into three or four groups. Have them share with each other what they wrote in their journal about an Ohlone child's life living on a Mexican rancho. Time permitting, bring the class together and ask student volunteers to share what they learned from this lesson.

* * * *

Extension Activity Two: (15 minutes)

As appropriate, use additional first-person quotations found in Supplemental Resources, "Mexican Ranchos," in a reading or writing center or for a follow-up assignment.

* * * *

NOTE TO TEACHER:

For additional primary (first-person) accounts of the role and treatment of local Native peoples on ranchos, see Supplemental Resources, pp. 42-44, "Mexican Ranchos."

For publications about local tribal people and other California Indians during the era of Mexican governance of California, see Supplemental Resources, pp. 79-80, "References: Spanish, Mexican, and Early American Eras."

UNIT SEVEN, LESSON THREE: AMERICAN GOVERNMENT

Learning Objective:

As part of the unit about local history in the American era, students will read and listen to information describing the treatment of Ohlones and other California Indians after California became a state in 1850. Students will discuss what they have heard in relationship to their own lives, assessing information and expressing opinions.

Materials:

- Teacher Resources, pp. 54-57, "Statehood and Ohlones and Other California Indians"
- Student Journals
- Teacher Resources, pp. 56-57, "Ohlone Service in the Armed Forces
- Student Resources, pp. 159-162, "American Government"
- Teacher Resources, p. 58, "Indian Children in Early California"

Activity One: (15 minutes)

This section draws on "Statehood and Ohlones and Other California Indians." Choose one of the following: (a) Read this text aloud to students, and explain it, as needed; or (b) Read the text ahead of time and paraphrase the information for students.

Ask students to reflect on this information in their journals. Responses can include their feelings about what they learned, anything this information reminds them of, how Indian people during this time must have felt, or any other response, as they choose.

> **NOTE TO TEACHER**:
>
> Consider sharing the content about Ohlone veterans as close to Veterans Day (November 1) as feasible. For this content, see "Ohlone Service in the Armed Forces."

Activity Two: (15 minutes)

This section draws on "American Government" and "Indian Children in Early California" on the next five pages. Have students read "American Government," or let students listen as you read or explain the information. Read "Indian Children in Early California" to students, and explain the material as needed. Lead a discussion in which students compare and contrast what life was like for local Indian children under the apprenticeship acts compared to their own lives today.

* * * *

NOTE TO TEACHER:

For two first-person accounts about the transition from missions and ranchos to American land ownership see Supplemental Resources, p. 45, "American Government."

For publications about local tribal people and other California Indians during the era of early American governance, see Supplemental Resources, pp. 79-80, "References: Spanish, Mexican, and Early American Eras."

Statehood and Ohlones and Other California Indians

Ohlones and the Mexican-American War

The United States' quest for more land under the banner of "Manifest Destiny" led to the Mexican-American War, which reached California on July 7, 1846, when the U.S. Navy took control of Monterey. At this time, a number of Indian men who were ex-Mission San Jose residents served with U.S. forces in a number of "minor skirmishes in northern California and were present when Fremont signed a treaty with Mexican provincial forces to end hostilities."[31]

The Gold Rush, Statehood, and Ohlones

In 1849, after news of gold in the Sierra Nevada spread worldwide, the population of San Francisco soared from 600 at the beginning of the year to about 100,000 by the end. Mexican rancheros sent local Indians to the Sierra in search of gold, but their role "diminished quickly because newcomers, primarily North Americans with strong racist attitudes toward both Indians and Latin Americans, took control of the mining areas in 1850."[32]

> California was admitted to the United States on September 9, 1850. It was admitted as a free (non-slave holding) state in the midst of debates in the U.S. Senate over the free state-slave state balance. Most Americans newly arrived in California, from free or slave states, treated California Indians at least as badly as black slaves were treated in the south… Americans…classified them as inferior human beings worthy of neither respect nor protection of the law. Peter Burnett, California's first governor, stated in his 1851 message to the state legislature that a war of extermination would be waged "until the Indian race should become extinct…"
>
> Beginning in 1850, the California state legislature passed a series of laws that codified the marginalization of the Indians. One such law allowed Indians without jobs to be arrested for vagrancy and auctioned out as laborers for periods of four months at a time. Another law provided that orphaned Indian children could be bound over the white citizens as wards until adulthood… Other laws eliminated the right of Indians to testify in court, serve on juries, or be recognized as citizens…[33]

[31] Milliken et al. 2005:175-176.

[32] Ibid.:176.

[33] Ibid.:176.

Unratified Treaties, Reservations, and Rancherias

In 1851 to 1852, soon after California became a state in 1850, eighteen treaties with the United States government were signed by representatives of 139 different Indian tribes.[34] Since the treaties were never ratified (made into law) by Congress, California Indians, including Ohlones, had their ancestral homelands taken from them.

On December 15, 1859, William Henry Dana[35] mentioned his visit to a camp of Indians on the outskirts of San Francisco who had been captured, likely in rural areas of the new state, and were in the process of being forced to move to an unspecified "Reserve." In 1864 the Hoopa Valley Reservation in Humboldt County became the first permanent reservation for any California Indians in the state.

Through 1970, the federal government established a total of 117 California Indian landbases called reservations, relatively large landbases set aside for specific tribes, and rancherias, relatively tiny landbases set aside for specific tribes and other "homeless Indians." These landbases ranged from a one acre rancheria to the 116,000 acre Hoopa Valley Reservation.[36]

Jim Crow Laws and California Indians

Through the 1940s, in some small towns in California, Indians were segregated from everyone else in town. In the '40s Steven Knight (Northern Pomo) brought a successful lawsuit against a local Ukiah movie theatre with segregated seating policies. Years later, Edna Campbell Guerrero (Northern Pomo) described Ukiah's version of Jim Crow laws to Marsha Ann McGill this way:

> Beauty shops, barber shops, wouldn't allow Indians. The only restaurant that allowed us to come in and eat was owned by the Chinese. We weren't even permitted in the toilets, and in the theaters we sat way up there in "Heaven" as we called it [the balcony].[37]

Indian Boarding Schools

At the time, most American Indian children were not allowed to attend public school. Instead, in the late 1880s and early 1900s, they were sent to segregated boarding and day schools, where, in addition to reading and writing, they received training in becoming maids and ranch hands.

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[34] Stewart 1978:706-709.

[35] 1964:438.

[36] Heizer 1978:705–712.

[37] McGill 1989:23.

Until 1948, approximately one-third of California Indian students went to boarding schools, including some Ohlones. For example, Ella Rodriguez (Ohlone and Esselen, 1932–2005) was forcibly removed as a young child from her mother and taken to an Indian boarding school in Carson City, Nevada. While there, she escaped with two other girls. When she was found, she was returned to Santa Cruz County, where she feared molestation from a local deputy. Later she was sent to Santa Barbara and then to the Los Guilicos State School for Girls in Santa Rosa, where she was classified as a runaway and "was criminalized for the rest of her childhood."[38]

Franck Guzman at Camp Roberts during World War II

Several members of today's Muwekma Ohlone Tribe, including Domingo Marine, the son of Catherine Peralta and Dario Marine, were sent to distant boarding schools. Domingo attended Sherman Institute in Riverside County from 1931–1939 because he was considered "too dark to go to school in the East Bay." While there, he met his future wife Pansy Potts (Mountain Maidu).

Ohlone Service in the Armed Forces

In January 1940 Domingo Marine enlisted in the United States Marine Corps and "was in every single major battle from Guadacanal through the Rukyus (Japanese Islands) at the rank of Line Sergeant." Other Muwekma members who attended boarding school include John Guzman, Jr. and his sister Rena Guzman. They attended Chemawa in Salem, Oregon from 1944–1947.[39]

Like Domingo Marine, many other Ohlones have served, and continue to serve in the military. This includes several Mutsun Ohlone people from the Gilroy family. Four siblings were in the military during World War II. John Gilroy joined the Army in 1941, at the San Francisco Presidio. His brother William enlisted a year later. While serving in the North African Theater, William was captured and became a prisoner of war at the Stalag 2B camp in Germany. He was liberated at the end of the war. Their younger sister Mary Anne joined the Women's Army Corps in December of 1942. Brother James joined the Navy in 1944 and served on the USS Concord.

The siblings' cousin, George Gilroy, enlisted in the Army in 1941. James' son Jimmy Gilroy served as a Marine during the Korean conflict. A nephew, Kevin (Mike) Gilroy, is among the most highly decorated Electronic Warfare Officers in the U.S. Air Force. He enlisted in 1953 and flew in two combat tours during the Vietnam War. Colonel Gilroy retired in 1987 as a veteran, having served during the Cold War era, including in Vietnam and South Korea. Mike's younger

[38] Rob Edwards, personal communication 2013, and Eller, Jack David 2009.

[39] Milliken et. al 2005:217; Alan Leventhal on behalf of the Muwekma Ohlone Tribe, personal communication 2012.

cousin, William Travis, served two tours in Vietnam in the Army.[40]

Ohlones and United States Citizenship

In 1924, American Indians became the last group of people to be granted full citizenship and the right to vote by the United States government. This occurred four years after the United States government granted non-Indian women the right to vote. American Indian men and women were granted the right to vote in large part as recognition of the thousands of American Indians who served in World War I. Seven states, including New Mexico and Arizona, continued to prevent some American Indians in their states from voting until years—even decades—later; 1970 in the case of Indians living on reservations in Colorado.[41]

Relocation and Termination Policies

In the 1950s some 250,000 American Indians, most from out-of-state, were encouraged by the federal government to leave reservations to seek jobs in urban areas.[42] Referred to as "Relocation," this federal policy went hand-in-hand with another federal policy referred to as "Termination," designed to eliminate the government-to-government relationship between federally recognized tribes and the United States government.

The United States relocation policy, since ended, is one of the major reasons that California has the largest American Indian and Alaska Native population, alone or in combination, of any state in the United States, according to Census 2010. Of the ten places with the largest numbers of American Indians and Alaska Natives, alone or in combination, Los Angeles is second only to New York City, with San Diego ranking 12th.[43]

Litigation and the Unratified Treaties

In 1950, the United States Congress approved the payment of $150.00 to every California Indian able to show they descended from someone alive in 1850, as compensation for the loss of their ancestral homelands that became the state of California. In December 1972, payments of an additional $668.51 were made to almost 70,000 California Indians for the same reason. These payments were the result of decades of litigation that followed the inadequate settlement of the "complex and controversial" May 18, 1928 California Indians' Jurisdictional Act, which authorized the State attorney general to sue the federal government for the failure to ratify the 18 treaties signed with California Indians in 1851–1852.[44]

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[40] Jakki Kehl, a member of the Gilroy family, personal communication 2013.

[41] http://www.dailykos.com/story/2012/08/11/1119046/-Indians-201-American-Indian-Voting-Rights.

[42] Castillo in Heizer 1978:122–123.

[43] Norris et al. 2012:6, 8.

[44] Stewart 1978:706-709; Rawls 1984:95-99.

Indian Children in Early California

In 1850 California became a state. In 1850 and 1860, the state passed "apprenticeship" acts that legalized the *de facto* slavery of Indian people in California, an expansion of a "virtual slave trade" in Indian children that began in the 1830s. The apprenticeship acts fueled a market in kidnapped Indian children. Under these acts, in return for food, clothing, and "humane treatment," a rancher, farmer, or miner could "own" Indian children; a man could be held until 25 or 30, respectively; a woman until 21 or 25 years of age.[45]

In 1862 "the *Sacramento Union* printed a letter estimating that 'every fourth house' in the northern counties contained Indian children who had been purchased by non-Indians as 'apprentices.'" The Sacramento Valley and San Francisco Bay Area were also major markets for the sale of California Indian children. Prices of 30 to 200 dollars were paid for such "apprentices."[46]

John Munroe Walker described the relationship between early American ranch owners and the Indians who labored on their ranches this way: "When one bought a ranch he bought the Indians that went with it." Walker, who was born on April 10, 1862, still owned portions of Rancho Las Nueces y Los Bolbones at the base of Mount Diablo when he made this statement in 1939. One hundred Indians lived on the ranch when Walker's father James first purchased the land from Juana Sanchos Pacheco.[47]

María de los Angeles Colós, a speaker of the Chochenyo language who was born between 1839 and 1840, witnessed the following incident related to the slave trade of Indian children captured in the North Coast Ranges and the Sierra Nevada and brought into the Bay Area. The event that Colós describes here likely occurred in the late 1840s or early 1850s and involved Indian children being brought to Mission San Jose.[48]

[S]he saw a wagon filled with Indian children coming from Martinez. Dona—was on the seat. They were bring them como [like] animals to be brought up by Spanish Californians. After they got out of the wagon inf.[49] [Colós] was watching and listening carefully to overhear what they would say. They mentioned water as mem, they wanted some water to drink. They were naked.[50]

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[45] Castillo in Heizer 1978: 108–109; Rawls 1984: 96–98; Milliken et al. 2005:166.

[46] Rawls 1984:96-98.

[47] Statement from hand-written notes from a June 1939 interview with Rodney S. Ellsworth filed among Mount Diablo State Park memorabilia (C-A 303, Carton 7, The Bancroft Library); Walker biography from Historical Record Company 1926:503.

[48] Milliken et al. 2005:166. Colos, who was baptized on February 2, 1840, has direct descendants in today's Muwekma Ohlone Tribe (Alan Leventhal, on behalf of Muwekma, personal communication 2012).

[49] Abbreviation for "informant," a word that early anthropologists used to describe a culturally knowledgeable elder, or cultural consultant, with whom they conducted research.

[50] Harrington [1921–1929]:III-14 in Milliken et al. 2005:166.

UNIT EIGHT OVERVIEW

Tribal Sovereignty and Contemporary Ohlone Heroes

California History-Social Science Content Standard

3.4 ***Students understand the role of rules and laws in our daily lives and the basic structure of the U.S. government***

5. *Describe the ways in which California, the other states, and sovereign American Indian tribes contribute to the making of our nation and participate in the federal system of government.*
6. *Describe the lives of American heroes who took risks to secure our freedoms…*

Over-Arching Concepts

- Sovereignty allows federally recognized tribes to govern themselves on tribal land, limited only by federal law.
- There are currently 109 federally-recognized tribes in California. There are 68 other tribes in California that are seeking federal recognition, including some Ohlone tribes.
- Despite their current lack of federal recognition, several Ohlone tribes have established non-profit, tribal organizations.
- Currently, no Ohlone tribes are federally recognized, although three Ohlone tribes had federal recognition in the past.
- Ohlone heroes include individuals who: (a) kept aspects of their ancestral languages and cultures alive despite the devastating events of history; and (b) worked with interested researchers to preserve that knowledge for the benefit of future generations.
- Contemporary Ohlone heroes include those individuals who are restoring and practicing their ancestral cultural traditions, restoring and speaking their languages, and leading Ohlone tribal groups and organizations. They keep their cultures alive in both old and new ways.
- Contemporary Ohlone heroes work to protect and preserve ancestral cultural sites.
- Ohlone heroes include tribal and family members who have served, or are serving, in the U.S. Armed Forces.

UNIT EIGHT, LESSON ONE

Part 1: CALIFORNIA INDIAN SOVEREIGNTY

Part 2: OHLONES AND FEDERAL RECOGNITION

Part 3: FEDERALLY RECOGNIZED TRIBES IN THE UNITED STATES

Learning Objective:

Students will learn about sovereignty and tribal recognition and record their responses. They will summarize and use their prior knowledge to reflect on and write about what sovereignty means to Indian tribes.

Materials:

- Student Resources, p. 163, "California Indian Sovereignty"
- Student Journals
- Student Resources, pp. 164-167, "Ohlones and Federal Recognition"
- For Extension Activity, Student Resources, pp. 168, "Federally Recognized Tribes in the United States"
- For Extension Activity, Student Resources, p. 169, "Federally Recognized Tribes in the United States Questions"

Activity One: (15 minutes)

Have students read "California Indian Sovereignty," or choose one of the following: (a) read this text aloud to students, and explain it, as needed; or (b) read the text ahead of time and paraphrase the information for students. Have students write what they think sovereignty is in their journals. End by re-reviewing the information with students.

Activity Two: (20 minutes)

Have students read "Ohlones and Federal Recognition," or read this text aloud to students, and explain it, as needed. Ask students to circle any words they don't understand. Ask students to define federal recognition. If they don't have an answer, guide them toward a definition. Ask students to tell you what other words they may not have understood, and define these words for them.

Next, ask students to consider what they learned in the previous three lessons about the relationship between Ohlones and Spanish, Mexican, and early American intruders. With these relationships in mind, lead students in a discussion of what sovereignty might mean to Ohlones and other California Indians today.

Have students write a definition of sovereignty in their journals. End by having them write in their journals the answers to the questions posed at the end of "Ohlones and Federal Recognition."

* * * *

Extension Activity: (30 minutes)

Have students study the map and chart in "Federally Recognized Tribes in the United States." Next, have them complete the answers to the questions posed about the chart, either independently or in small groups. End by reviewing the chart and the answers with students, as well as "California Indian Sovereignty" and "Ohlones and Federal Recognition."

Answers to "Federally Recognized Tribes Questions":

#1: The number of federally recognized tribes in each state that has federally-recognized, which some states do not have.

#2: 34 states.

#2: 16 states.

#3: Alaska.

#4: 12.

#5: Second to Alaska.

* * * *

NOTE TO TEACHER:

For a list of the 109 federally recognized tribes in California, see Supplemental Resources, pp. 46-50, "109 Federally Recognized Tribes in California."

UNIT EIGHT, LESSON TWO

Part I: OHLONE HEROES

Part I: KEEPING ANCESTRAL TRADITIONS ALIVE

Learning Objective:

Students will discuss what it means to be a hero and how heroes can be people who preserve rare cultures and languages. They will discuss the challenges Ohlones and other tribal peoples face in preserving their culture and create an original poster about one Ohlone hero.

Materials:

- Student Resources, pp. 170-172, "Ohlone Heroes"
- Student Resources, pp. 173-177, "Keeping Ancestral Traditions Alive."
- Student Journals
- For Extension Activity, Student Journals

Activity One: (15 minutes)

Ask students what it means to be a hero. If it doesn't come out of the discussion, ask if a person that preserves a culture can be seen as a hero. Guide students towards defining Ohlone heroes as elders who kept the cultures and languages alive into the 1900s, and worked with family members, anthropologists, and others to write down or record what they knew.

Have students read "Ohlone Heroes." Ask students what attributes they think allowed some Ohlone elders to carry on their traditions despite the many challenges, tragedies, and difficulties they faced due to the laws and policies of the Spanish, Mexican, and early American governments. Have students consider such attributes as commitment, courage, and generosity.

Activity Two: (15 minutes)

Review the first paragraph of "Keeping Ancestral Traditions Alive" with students, then distribute one quotation with photo to each one. Explain that the information you just passed out will introduce them to a particular Ohlone person who is using the knowledge shared by a previous generation of heroes to keep their ancestral cultures alive, while, at the same time, living as modern Americans. Based on their quote, have students write something in their journals about one of the following two things:

1. How the Ohlone person who is quoted continues to be inspired by their ancestors; or
2. Something that the person who is quoted does today to keep something about their ancestral culture alive.

* * * *

Extension Activity: (20 in-class minutes)

Have students interview an older relative or family friend about a family tradition from the past that they are still keeping alive. Have students write about this tradition in their journal. Lead an in-class discussion about the traditions.

* * * *

NOTE TO TEACHER:

For more about Ohlone heroes who preserved cultural knowledge, including three Ohlone languages, between 1850-1932, see Supplemental Resources, pp. 51-53, "Ohlone Heroes."

While this lesson focuses on Ohlones past to present who have and are keeping their cultures alive in old and new ways, contemporary Ohlone heroes also include: (a) Ohlones who are working to protect and preserve ancestral cultural sites; and (b) Ohlone tribal and family members who have served, or are serving, in the U.S. Armed Forces.

For content regarding the former, see Student Resources, p. 33-34, "Ohlones Who Are Working to Protect Places of Their Ancestors." For content regarding the latter, see Teacher Resources, pp. 56-57, "Ohlone Service in the Armed Forces."

Consider sharing the latter content about Ohlone veterans as close to Veterans Day (November 1) as you can.

UNIT EIGHT, LESSON THREE: AN OHLONE LEGACY

Learning Objective:

Students will synthesize their knowledge and writing about a particular Ohlone person to present original posters to the class.

Materials:

- Student Journals
- Student Resources, pp. 178-179, "An Ohlone Legacy"
- A poster board or an oversized sheet of paper of the same type and size used when recording student ideas about American Indians during Unit One, Lesson One, Activity One (Teacher Resources, p. 8, "Learning About Other Cultures")
- The poster board or oversized sheet of paper used when recording student ideas about American Indians during Unit One, Lesson One, Activity One (Teacher Resources, p. 8, "Learning About Other Cultures")
- For Extension Activity, if computers available, Supplemental Resources, pp. 63-66, "Website Resources: Ohlones, California Indians, and North American Indians"

Activity One: (20–30 minutes)

Write the following categories on the board, or have students write this list in their journals:

1. Ohlone Cultural Values;
2. Learning Ancestral Traditions Today;
3. A Land of Many Villages and Tribes;
4. Other North American Indian Groups;
5. A Land of Many Languages;
6. Sacred Places and Narratives;
7. Ceremonies;
8. Staple Foods;
9. Other Plant Foods;
10. Objects of Daily Life;
11. Hunting;
12. Games and Toys;
13. Spanish Missions;
14. Mexican Ranchos;

15. American Apprenticeship Acts;
16. Sovereignty; and
17. Today's Ohlones.

Ask students to list in their journals at least one to three facts or ideas that they learned in all 17 categories, or alternatively, in some set number of the total number of categories (for instance, ten of the 17).

Alternatively, pick your highest priority categories. Ask students to write their facts in full sentences. If students finish early, have them read the information and poem by Stephen Meadows (Rumsien Ohlone) in "An Ohlone Legacy." Have them write in their journals what they think the poem means.

Activity Two: (20–30 minutes)

As your final Ohlone Curriculum activity, have students discuss and share the most important things that they think they learned about Ohlone peoples. Record these on a poster board or an oversized sheet of the paper of the same type and size used when recording student ideas about American Indians prior to completing any Ohlone Curriculum lessons.

For comparison, share with students the things they thought they knew about American Indians prior to completing any Ohlone Curriculum lessons.

Provide students with opportunities to discuss whether or not the ideas they had about American Indians before their lessons about Ohlones have changed because of those lessons. Use student responses as an assessment tool and the basis for any final remarks you wish to make.

* * * *

Extension Activity: (45–60 minutes)

"Website Resources: Ohlones, California Indians, and North American Indians" lists several websites hosted by Ohlone peoples. Have students look at the websites to learn more about Ohlone tribes and tribal organizations. Ask students to list four things they learned from the websites about the activities or cultural involvements of Ohlone individuals who are members of these tribes or organizations.

GLOSSARY

Adaptation

A change or modification made to fit different conditions, purposes, or environments.

Anthropologist

A social scientist that studies humans across time. Anthropologists specialize in certain areas of study—cultures, languages, archaeology, biology, and how to apply the knowledge they gain to addressing human problems.

Apprenticeship Acts

Laws passed soon after California became a state in 1850 that allowed Ohlones and other California Indians to be forced to work for non-Indian land holders without any monetary compensation. These laws became illegal after the Civil War.

Archaeology

The study of early-day cultures through the scientific excavation, mapping, and analysis of objects and other cultural features that survive in the ground for long periods of time.

Band

A small group of closely related individuals that number no more than one hundred people. The members of bands trace their heritage through both their mother and father's side of the family. Leadership is relatively informal and temporary. Access to resources is relatively equal.

Bay Miwok

A name that groups together six distinct social and political groups with specific homelands (territories) based on the language they spoke. Another tribe, the Jalquin, was heavily intermarried between speakers of Bay Miwok and speakers of an Ohlone language.

Chert

A type of quartz stone made from silica, used by Ohlone peoples to make drill bits and other stone tools.

Chiefdom

Chiefdoms have a relatively centralized form of government. They are led by an individual known as a chief. A chiefdom generally includes a central community surrounded by, or near, a number of smaller subsidiary communities. All of these communities recognize the authority of a single kin group or individual with hereditary centralized power, who lived in the primary community.

Chochenyo (aka Chocheño)

A dialect of the San Francisco Bay Ohlone language, spoken by the Ohlone tribes who lived in the region that includes the southeast shore of San Pablo Bay, the east shore of San Francisco Bay, and the interior Livermore Valley of the East Bay.

Cultural Nationality

See Language Area.

Culture Area

In the late 1800s and early 1900s, when non-Indian anthropologists first began to try to understand the cultural diversity that is Native North America, they noticed that North American Indian social and political groups in specific geographic regions tended to have more in common with each other than with sociopolitical groups in other geographic regions. Based on this observation, anthropologists identified ten "culture areas" in North America: California, Northwest Coast, Plateau, Subarctic, Arctic, Northeast, Southeast, Plains, Great Basin, and Southwest.

Culture Area, California

The only culture area named for a state, although its boundaries are not the same as those of the actual state. A small portion of the California culture area extends into northern Oregon and northern Mexico. The California Culture Area was the most populous and culturally diverse area north of Mexico 250 years ago.

Delta Yokuts

A name that groups together several distinct social and political groups with specific homelands (territories) based on the language they spoke.

Dialect

A variation on a language in a particular region.

Endemic

A plant species that only grows in a small area. A human disease that spreads to the people living in a particular area.

Epidemic

A disease that spreads rapidly among a group of people.

Homeland

A defined area (territory) that a particular Ohlone tribe controlled and managed.

Land Management

The use, by tribal peoples, of such horticultural techniques as prescribed burning, digging, and pruning in order to increase the health, productivity, numbers, and extent of particular plant species upon which humans and other animals relied.

Language Area (Cultural Nationality)

A category created by anthropologists that includes the terms Ohlone, Bay Miwok, and Delta Yokuts. The languages spoken by tribal people in a given language area had common roots. The cultures of the various tribes had some broad-based similarities.

Leaching

The process by which Ohlone peoples poured water through a water break atop acorn flour, so that as the water dripped through the flour, the bitter flavor of the tannic acids in the flour was removed. Once leached, the flour has a light, nutty flavor.

Legend

A sacred or secular narrative, with human characters, that describes events that occurred in the relatively recent past.

Mission

A religious outpost, sometimes located near a military outpost, established by Spanish Catholics of the Franciscan Order between 1769 and 1823, and built with Indian labor, as part of Spanish efforts to colonize the Pacific Coast. The mission system introduced farming and ranching in California, and had severe impacts on Native peoples and their way of life.

Mutsun

The language of the tribes in the San Juan Bautista area. Also the name for a particular tribe in the San Juan Bautista area.

Myth

A sacred narrative, featuring supernatural beings, that describes the birth (origin) of the world and the creation of humans.

Obsidian

A type of volcanic glass formed by the rapid cooling of molten lava, used by Ohlone, Bay Miwok, and Delta Yokuts peoples to make spear points, arrow points, knives, and other tools.

Ohlone

A name that groups together about 58 distinct social and political groups (tribes) based on how closely related the languages were that they spoke.

Pinole

Seed "cakes" made by pounding small seeds to bring out their natural oils.

Pueblo

A town established as part of Spanish colonization.

Presidio

A fortified settlement of Spanish soldiers during the late 1700s and early 1800s.

Rancho

A large (thousands of acres) ranch established by the Mexican government in California in the 1820s through 1840s that had severe impacts on Native peoples and their way of life.

Rumsen

The language of the Rumsien tribe in the Monterey area.

Rumsien

The name of the tribe in the Monterey area. It is sometimes spelled Rumsen, like the language.

Sacred Narrative

Stories associated with the creation of the world and people that describe events which occurred in the remote past in an earlier world. Sacred narratives serve as the underpinning of day-to-day spiritual understandings and cultural practices.

Secularization

The privatization of Spanish missions after Mexico achieved its independence from Spain in 1821.

Sovereignty

The right of federally-recognized tribes to govern themselves on land held in trust for them by the federal government. Tribal sovereignty can only be limited by federal law.

Subcultural Area

As with culture areas, subcultural areas were created by anthropologists as a way to think about the cultural diversity of the California culture area based on cultural similarities within particular geographic regions. Twentieth-century anthropologists divided the California culture area into four subcultural areas: Northwest, Northeast, Central and Southern. They further divided the Central and Southern California subcultural areas into even smaller geographic areas.

Tule (TOO-lee)

A type of reed-like plant that grows in marshlands and along waterways, used by Ohlone peoples to make boats (balsas), some houses, the front aprons of women's skirts, and for other purposes.

Tribe

Tribes have several permanent villages, each with several households. Members trace their heritage through either the father or mother's line, but not both. Tribes are made up of several families, clans, or other kin groups who share a common ancestry and culture. Access to resources is relatively equal. Each tribe saw itself as a distinct social and political group with its own distinct leadership and homeland (territory).

Winnowing

A process by which Ohlone women tossed acorns into the air from a specialized basket so that the red skins would float away. A process also used to remove the husks on seeds.