



California State Parks

Video Transcript



Echoes of Our Past *Central Valley Region*

Our past: such an important part of our heritage. Often, I think of the ways of our ancestors.

[Teacher and class reciting an Indian language vocabulary lesson]

se-júc-on'
nont-nit'a-de me-júc-on'
ne-júc-on'
nont-not'a-de me-júc-on'
me-júc-on
xwi-ne'-júc-on'

If my people's language died, a part of me would die also. Our language, our customs, our songs, all these are living links to the way my ancestors lived.

This modern world is very different from their world, but I cannot be who I am if I lose touch with theirs. I think about the old world often, even in this world of classrooms, airplanes, ambulances. I do this because I'm Indian. I think it would even be good if you're not an Indian to stop and think about these things. The way people dressed, their shelter, their spiritual beliefs, all go in harmony with the land in which they lived.

In what we now call California, the land contrasts are so great, that where my people, the Tolowa, lived was as different from that of the Chumash, who lived in the south, as it was the Miwok, who lived in the central part of the state, and so are our customs.

There was a special bond between the land and the people. The earth and the water fed them, clothed them, and gave them their way of life. For as long as anybody can remember, the rivers and the forests helped to shape a life of prosperity and permanence for my people here in the north. In the great trees they built strong and sturdy houses, and honored the land, its creatures, and its spirit for everything that they had, and to keep them safe from harm.

Hundreds of miles to the south, different Indians also lived in a land of plenty. From the richness of the land and sea, the Chumash, who lived here in great numbers, developed a culture that was also spiritually rich and deep. Even today it is still possible to feel their reverence for the seen and unseen, for everything around them.

Far from the coast is an entirely different California. It is hard to believe the inland deserts are a part of this same land, but Indian people lived here, too. Looking at this land, but not really

California State Parks Video Transcript
Echoes of our Past (Central Valley region)

knowing it, you might think it would be impossible for people to survive here. The Indians of the desert areas knew these places; their lives depended on such knowledge. They knew where to find everything necessary for life. Small family bands moved from place to place in this sprawling land, because only a few could find support; but they survived--each generation teaching the next, just as we do today.

“You get the pine nuts out of the cones. You hold it like this, like this right here. Now go like this, slow, slow, slow at first. You’re going too fast. See? Do it slow. “

In many places in the Southern Desert Indians depended greatly on mesquite beans; they were plentiful and made good food. With these the Cahuilla and other people lived well, even in a dry land.

As all of you have seen, California is a very diverse place, and is very different from place to place.

We’ve only just begun to look into the different cultures in California, we’ve just barely sampled the differences, just barely hinted at the many Indian peoples’ lives who were so different from one place to another.

In many places in the Great Central Valley the land was rich, teeming with life, in contrast to the desert. There were fish, game, seeds, acorns, and tules. Very little of the valley looks now as it did when it was home for perhaps hundreds of thousands of Indian people. Much of what has been drained and is now farmland was wet or marshy. Native grasses and valley oak, elk and antelope, great flocks of waterfowl all thrived here; so the people thrived here also.

In some places in California outside the Great Central Valley, mesquite and piñon nuts were probably a more important food, but for most California Indians the acorn from the oak tree was more important. Have any of you eaten acorns before? [Some students respond.] I sure wouldn’t advise it if you don’t know how to prepare them; you have to remove the tannic acid out of the acorn, and the Indian women knew how to do this. After the acid was removed then they could make bread, they could make mush, or they would just store it for later use.

On the east side of the Central Valley the land begins gently rising, becoming more hilly the farther inland you go. Finally, the great mountains of the Sierra rise up in front of you. Indians lived here, too. Like their cousins in the valley, they used acorns every day. The foothills of the Sierra had many fine oaks and, usually, plenty of acorns.

Where the Sierra Indians lived, the land changed quickly from one place to another. They had a great variety of plants and animals to use for food, clothing, and shelter. From many streams the Indians took salmon and other fish.

Rabbit skins were woven into robes and blankets. Roots and bulbs came from the soil, dug out with a stick that did the job better than a steel spade.

In roundhouses, think of them as churches, the people gathered to dance and give thanks for all the land had given them. Nowhere in California did the Indian people take what they had for granted.

California State Parks Video Transcript
Echoes of our Past (Central Valley region)

Indians lived with an important understanding that finally seems to be spreading to others; they knew they were a part of all that exists, not something separate. They knew that what we call Nature could not be harmed without themselves being injured. For the Indian people, this was not a special science, but a guide for everyday life.

It wasn't a passive guide; in many places the people found ways to make Nature's blessings even greater. They tended the earth with care and knowledge. Every day they could see, clearer than most of us today, how much their lives depended on it.

Tules were used to make living huts, and this tradition is still passed on today. Some Indian people burnt off grasses and brush after harvesting the seed, so the new grass would attract animals to hunt, and next year's crop would grow better. Some pruned and trimmed plants, such as tobacco and mesquite, to increase production. Others built irrigation ditches to bring water to dry meadows, then, each year, restored their streams to flow naturally.

The Indians also created a system of trade, linking village to village, group with group. Sometimes passing through many hands, food, medicine, and materials moved long distances in every direction. This way, materials of one area were moved to other places where they were wanted but not available. Clamshell beads crafted on the Northern Coast came into the hands of people living hundreds of miles from the sea.

This was the California the Indians knew, but there was a world outside they never imagined. On a day in 1492, far away from them, people from Europe landed in America.

Today it is celebrated as Columbus Day; you don't even have to come to school. But I want you to see it in a different way. It was not the beginning of a new life, it was the beginning of the end of the old Indian world everywhere here in America. When you look back at it this way, you can see that it was a tragic day for the people already living here.

Europeans had stumbled on what, for them, was a mysterious new world which they knew nothing about. Like blind men, they felt their way along its coastline, but soon they came inland, just as they had already done in Asia and Africa. This was a time when the Europeans moved out from where they lived to dominate a great part of the world.

For a few hundred years it worked. They were driven by hunger for wealth and land, and by powerful religious feelings. As they took control of America, their languages, banners, and religions were different from place to place. To the Indian it was all the same, a threat to the way they lived, and even their very lives.

In California the European empires met as they circled the globe. First came the Spanish, invading up the coast around the time of the American Revolution. They put Indians to work building missions, from which the Spanish hoped to convert them to Christianity. Indians along the coast were hit the hardest. Group after group was drawn into the missions. Overcrowding and disease made the missions into places of death for thousands.

In time many Indians in the Great Central Valley were affected as well. Indians who escaped from the missions ran into the interior to get away. The Spanish would send soldiers and other

California State Parks Video Transcript
Echoes of our Past (Central Valley region)

Indians after them to bring them back. Besides, the Spanish never stopped looking for new Indians to bring to the missions. The Central Valley had many people. The Spanish would send expeditions in to get them.

The Central Valley stretches hundreds of miles from north to south, so the story was different from place to place. Some people such as the Nomlaki and Yana were hardly touched, but around the beginning of the 1800s Patwin Indians were taken off to Mission Dolores at San Francisco, to Mission San Jose, and later to Sonoma Mission. The Northern Valley Yokuts were also greatly affected. They were taken many places including the missions at Santa Clara, Santa Cruz, Soledad, and San Juan Bautista. These experiences brought great changes to Indian life; by the 1820s Indians had become expert at using horses. This gave them a new weapon to use in defending themselves. The Plains Miwok put up a stiff resistance that the Spanish struggled to contain. The Southern Valley Yokuts, joined by many runaways from the missions, became feared for raiding the coastal ranches and making off with the newcomers' horses and cattle. At last it seemed possible that the European invasion could be stopped, it didn't happen.

In the 1830s fur trappers unknowingly carried death into the Central Valley. Disease, the invisible killer, probably malaria, spread from village to village, destroying the strong with the weak, the young with the old. It may be that from one-half to three-quarters of the people in the valley died. One of the fur trappers described the scene:

“Wednesday, 14 August 1833. The villages we by all means we avoid on account of the sickness prevailing among them. The natives around here seem even more wretched than those on the Feather River. The villages seem almost wholly depopulated. The unhappy wretches are found in one's or two's in little thickets of bushes, and the men found two. One of them was dead and the other nearly so.”

About the same time, Europeans began settling the rich Central Valley. This was the greatest blow of all, because there was no place to hide from it. Especially after the discovery of gold in the nearby Sierras in 1848, the Indian hold in Central California began to collapse. As the outside world poured in, the Indian people were pushed out or destroyed. By the 20th century hardly any of the Indians still lived as their ancestors had for so many generations. This happened in a single lifetime.

In 1911 one of the last Yahi, Ishi, entered the white man's California. At the time it seemed that the traditional world of the Central Valley Indians would disappear completely. But the echoes of our people's world could not be stilled, some of our elders never forgot how to listen and hear them, and they, in turn, teach others.

In this way, although, many of our languages and traditional ways were lost when the outside world came in, many others were kept intact.

In recent years Indian people all across America have been witnessing a reawakening, especially among the younger generations. Here in Sacramento they gather each year as they do in many other places to sing their ancient songs and dance their ancient dances.

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Echoes of our Past (Central Valley region)

Today there are hundreds of thousands of California's people of Indian blood. Many have come from other parts of America to make a better life for themselves. Others are native California Indians. The great majority of them live in urban areas, such as Sacramento, where they work or go to school just like you do. We California Indians are a part of a modern world, but we are also a part of another world that lives inside us and makes us whole people.

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Without our languages and our customs, without making that other world a part of our lives, we would not be who we are. Any questions?

Running Time: 19 minutes
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