

**COMMUNITY ETHNOBOTANY
INDIAN ROCK NATIVE GARDEN COLLABORATION
ANTH 470
Spring 2010
Monday 3-7 pm
Dr. Bonnie Bade
Office Hours: Tuesdays 12-2 or by appointment
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Community Ethnobotany is a collaborative, community-based, and on-going research course that offers an opportunity for students to engage with local tribal communities, including the San Luis Rey Band of Luiseño Mission Indians, Pechanga Band of Mission Indians, and the Rincon Band of Luiseño Indians in efforts to understand plants and plant uses and the local social, cultural, economic, historic, and political circumstances in which plants are used. What we have been calling the **Indian Rock Collaboration** is a collaborative and community-based on-going project, involving field research, lectures, garden, and laboratory work oriented toward raising awareness of local tribal culture and presence here in North County.

Under the guidance of the tribal communities, we work in collaboration toward two core aims: cultural awareness and cultural survival. The products of our work contribute to the tribal community's efforts to raise local and national awareness of Luiseño culture and Luiseño presence in this region through the documentation of contemporary and past indigenous practice. Many people are not aware that there are over 19 different Native American reservations in San Diego County, speaking more than 10 different languages and continuing to practice indigenous traditions. This makes Southern California the most concentrated area of native communities in the U.S.

Students of Community Ethnobotany learn anthropological research methods, such as participant observation, applied collaboration, field research, interviewing, ethnographic writing, field notebook keeping, collaborative work, and literature research while conducting ethnographic and ethnobotanical research with members of the SLR and local tribal communities. Ethnobotanical methods include documentation of plant names, uses, botanical descriptions, plant history, lore, and stories, plant processing methods, harvest and cultivation requirements, and the geographic distributions of some California native plants.

We meet weekly as indicated by the syllabus at CSUSM or at the designated field trip site for instruction and guidance in their ethnographic and ethnobotanical research.

The Service Learning Collaboration Component: This semester, our overarching topic is food and wellness. We will be focusing on plants used for food and medicinal purposes. This Spring, the plan is to have a three-way collaboration at the university for the first time: Our university collaborators will be students from Dr. Joely Proudfit's American Indian Political and Economic Development sociology class and Professor Deborah Small's Advanced Digital Arts course. We are looking forward to this innovative, and we think ground-breaking, collaboration with our campus colleagues, as well as with the tribal communities with whom we have developed close relationships.

We will produce a polished database of native plants, ethnographic interviews, and a final book focusing on plants and ethnography. We have planned field trips with local community collaborators, including the visionary folks at the Tierra Miguel Organic Farm, whose land is owned by the Pauma Band of Luiseño Indians, as well as with our many tribal and community consultants including Willie Pink at Pechanga Reservation Nursery, Indian Rock with the San Luis Rey Band and native landscape specialist Greg Rubin, and the EPA department at the Rincon Reservation. The book will be published and distributed online at blurb.com. Winona LaDuke, renowned Native environment activist who visited CSUSM in Fall 2009, will write the forward to our collaborative book. The focus for the collaboration is on the planting, gathering, preparing, and feasting on edible native and healthy foods. Our part in this will be to document all parts of the process and the participants, and all associated information that results from ethnographic and literature research.

Our ideas for the semester are inspired by and resonate with many current social movements, including Slow Foods, the worldwide organization in support of the local foods movement to foster foodsheds and food communities; RAFT, Renewing America's Food Traditions, a consortium organized through Slow Food USA; and Gary Nabhan's Sabores Sin Fronteras, Flavors without Borders, a regional, bi-national and multi-cultural alliance to document, celebrate and conserve farming and food traditions.

We plan to present our three-way collaboration and book at the Native Indian Education Conference, the largest Indian education conference in the country, which will be hosted in San Diego in the Fall 2010.

Tishmall Turner, our Tribal Liaison, is a key member of the planning committee for that conference.

Our contribution will be a huge benefit to CSUSM's mission. Our collaboration will enhance CSUSM's visibility as an institution that provides innovative opportunities for faculty and students to engage tribal members in the production and dissemination of important eco-cultural materials. The project will promote the reputation of CSUSM as an institution that uses its sophisticated technological infrastructure to benefit local, regional, and statewide indigenous communities committed to cultural, biological and linguistic revitalization, and helps to further CSUSM's strategic plan for Community Partnerships.

COURSE SCHEDULE

Jan 25 Orientation: the class and the collaboration; Ca Native Americans, Luiseño, Literature, Sources, Tools and Training: Ethnographic Practice, Field Notebooks, Blogs, Books, the Plant Archive; Ethics.

READ Sparkman to page 27 on e-reserve. Password=luiseno. Address these questions in your field notebooks: *What foods did the Luiseño depend upon and how did they acquire and process these foods? What were some of the principal tools used by the Luiseño and what purposes did they serve?*

READ: Plant Data Base

Feb 1 Meet in lab. More on the history and cultural of the Luiseño, then to the CSUSM Ethnobotany Garden. **Bring two plants** you learned about while studying the database to plant. Have a reason for your selection of each plant and be prepared to share it. Be prepared to work the soil and plant these plants. Dress appropriately (i.e. sweaters or jackets, gloves, no open shoes, etc.)

READ Indian Rock Book Tribal Statement section and Collaboration section. <http://deborahsmall.wordpress.com/indian-rock-native-garden-collaboration/>

Feb 8 Indian Rock with the San Luis Rey Band and Greg Rubin. DRESS WARMLY!! We will be staying for some food and possibly the Inter-Tribal Drum after we have listened to what the San Luis Rey Band has to say and what our plant specialist, Greg Rubin has to say and worked in the garden. Be prepared to work and get dirty. Do not ever forget to bring your field notebook to this class.

READ Indian Rock book.

Feb 15 FURLOUGH

Feb 22 Tierra Miguel Farms. Dress appropriately for walking and working at the farm. We hope to prepare some foods using native and organic nutritional plants. This class focuses on food preparation. Bring salad bowl and utensils. **Bring your own plate and fork and water.**

READ Sparkman on e-reserve pp 27-48 and answer the following questions in your field notebook: *What was Luiseño religion like? What principal beings do we encounter? What is the Boy's Coming of Age Ceremony like and what takes place? What is the Girl's Coming of Age Ceremony like and what takes place? List ten plants and describe their uses.*

Mar 1 Meet in lab. We will discuss the field trip, ethnography, and database work. We will work on the database. Bring reference books. Garden blessing with Mel Vernon?

March 7—Sunday cooking class at Deborah's with Abe Sanchez.

Mar 8 Pechanga—we meet with Mr. Willie Pink, native plant expert, who will be showing us various food plants and perhaps teach us some ways to prepare them. Some of the plants he mentioned that we might examine include: acorn, cherry pit, elderberry flower, hyacinth bulbs, cat tail stalks, mesquite flower, chia seeds, sycamore bark, and swamp root.

READ de Bois—on e-reserve. Take notes on plants, medicines, foods, plant-related ideas, and ecological philosophies in your field notebooks.

Mar 15 Meet in lab. Round Table discussion with San Luis Rey Band members. Bring questions. **Due**—your polished 5 plant entries for the Luiseño Ethnobotany Database.

Mar 22 Rincon Indian Reservation. We meet with Tiffany Wolf and members of the Rincon Band's EPA Department. Dress appropriately for walking outdoors among plants and along riversides.

READ Harrington on e-reserve. Take notes on plants, medicines, foods, and ecological philosophies in your field notebooks.

Mar 29 Spring Break

Apr 5 Furlough. Work on your ethnography books.

Apr 12 Meet in lab to complete work on ethnography books.

Apr 19 Meet in lab to present the final digital version of your book to the rest of the class and SLR Band members. Your book must be submitted to blurb.com no later than April 20. Email me to confirm that you have done this.

Apr 26 Meet at Indian Rock Native Plant Garden to work and plant.

May 3 Book Exhibition and Feast

EVALUATION

Your presence at every class meeting is vital to your success in the class. Here is what you'll be doing:

1. Plant Archive—choose 5 plants from the database to work on over the semester. The data is currently RAW, meaning that it has not been edited, has spelling errors, needs more information for each plant, needs consistent bibliographic and botanical presentation, needs photos for each plant, needs referencing to each piece of data in it, compiling, etc. Your job will be to polish and thoroughly complete your 5 plant entries so that you make a quality contribution to one of the long-range research objectives of this class, which is to produce and make available an online Luiseño ethnobotany data base, which will be accessed world wide, most especially by local Luiseño and native peoples themselves. Your contribution must be noteworthy and impeccable. You will present your five entries to the database to the class on March 1. [25% of your grade]
2. Planting, Harvesting, Preparation, Celebration and Field Notebook--in many of our class meetings we will work with the soil, plant plants, harvest plants, prepare plant foods, discuss plants, and learning cultural and other aspects of native plants. You must document everything you think, do, read and hear concerning class material, i.e. anything related to tribal communities, plants, ecological philosophies, food philosophies, etc. in your field notebook. Weekly entries to the blog, based on your field notes and further thoughts, constitute 25% of your grade.
3. Writing—you will write and produce two copies of a book using blurb.com. In the book you will analyze and organize the new data you have gathered over the semester—from the five plants you thoroughly examined in the data base, to the planting, harvesting, processing, and preparing sessions in the garden and at our field research sites. You can include photos you or colleagues have taken, or from the class archive, to enhance

your book and make it more compelling. Topics that you put in the book include: Ethnography (the whole class is a collaborative process that involves actors, agreements and all kinds of interesting influences), Ethnobotany (how it might be done, what it is, why it might be important, how this research is unique, etc) Plants (everything from their names, uses and qualities, to their cultural identities, roles, and history), Planting, Harvesting, and Preparation Processes. Two hard copies due May 3, which means sent to blurb.com by April 20, constitute 50% of your grade.

Texts: all materials found on e-reserve. Includes DuBois, Harrington, Sparkman, and Gifford & Block.

ON-line:

<http://deborahsmall.wordpress.com/indian-rock-native-garden-collaboration/>

<http://deborahsmall.wordpress.com/000-ethnobotanical-calendar-2010-pdf/>

Some Background Information for You:

Environment: Whether gathering materials from which to weave baskets or accompanying Indian archaeological monitors at development sites, it has become evident that the heart of Luiseño identity lies in the surrounding landscape's coastal estuaries, mountain peaks, oak woodlands, and desert plains. Vast local indigenous knowledge of the environment was and continues to be intimately connected to Luiseño world view, cosmology, ritual and religion. Sites where abundant foods, fibers, medicines, water and other resources were found were by no accident also considered to be the center of the universe and worthy of exaltation. Luiseño stories of how the original peoples of Southern California emerged from Walamea Mountain, overlooking Cal State San Marcos, or how the stink bug became black, encode environmental knowledge concerning land use practices, the chemical and nutritive properties of native plants, water and animal resources, and land management practices. Both the cultural knowledge and the sites themselves are endangered.

Excerpt from Nature Conservancy: San Diego County Coastal Project.

Most people are surprised to learn that San Diego County has more native species of plants and animals, and more species at risk, than any other county in the continental United States. It is equally surprising that San Diego's coastline, a subtle landscape once dominated by coastal sage scrub, is one of the biologically richest areas in the world. Most of this critical coastal habitat has been usurped by humans. What remains is one of the most threatened landscapes in the world. No part of California is more

seriously imperiled by population growth and associated development.

Development and Cultural Loss: Rapid economic development threatens not only the diverse and understudied ecologies of the region, but also the cultural survival of indigenous communities. Vast expanses of native plant and animal communities, along with culturally significant sites, such as plant gathering, village, milling, and ceremonial sites, are destroyed daily through expansion of housing developments, shopping malls, industrial parks, and freeways. With the physical destruction of the site, not only is there a profound loss of ecological value, but there is an erasure of any cultural significance of the site. With the loss of the sites comes the loss of knowledge that there once was and still is an ubiquitous presence of Luiseño people in San Diego County. These sites within traditional Luiseño territory are crucially important for the intellectual, spiritual, and cultural vitality of the Luiseño people, giving meaning to their lives.

The Indian Rock Collaboration: In order to raise local awareness of Indian presence, Luiseño people have been collaborating with anthropology, political science, and art students at CSUSM to document and exhibit economic, religious, and cultural activities once associated with the sites. Projects have ranged from the documentation of plant collecting and processing, to the documentation of ritual and meaning associated with sacred sites. The Indian Rock Collaboration has culminated in an extensive web site, a book, and a series of exhibitions of collaborative research and multimedia art work shown at the Luiseño Museum at the San Luis Rey Mission, the Kellogg Library, and the Escondido Children's Museum, and a growing Ethnobotanical Data Base.

The Luiseño: The San Diego indigenous communities speak four different languages, Kumeyaay, Luiseño, Cupeño, and Cahuilla with various desert, mountain, and coastal dialects. Luiseño peoples live on several Indian Reservations in this region, including Pechanga, Soboba, La Jolla, Pauma, and Rincon. Many of the people living both on and off the reservations continue to practice indigenous cultural traditions.

The Land of the San Luis Rey Band: The San Luis Rey people's traditional lands center around the rivers, valleys and mountains of the lower and coastal San Luis Rey River. On hilltops, beaches, bluffs, mesas, and meadows, at Camp Pendleton Marine Base, Hidden Meadows, Carlsbad lagoons, Palomar Mountain, and Oceanside

harbor—there are culturally significant sites where the San Luis Rey Band lived and engaged in hunting, fishing and food gathering, basket weaving, ceremony, and other culture-related activities. Many of these sites have sacred meaning to the SLR Band.

Course Objectives:

- nurture a deeper and ultimately more committed relationship with our own region, helping us find ways to understand and protect the natural community that sustains all species who live here
- learn to work collaboratively and respectfully with local tribal communities concerning plants and plant uses
- foster an increased appreciation of the depth and complexity of the plant, food, and other knowledge embedded in the stories and narratives of San Luis Rey Band members
- assist in the dissemination of that knowledge in ways that are respectful, powerful, and compelling.
- improve an on-going plant data base accessible through the web
- Learn how to write and put together a self-published book for the presentation of ethnographic research

Directions to Indian Rock Native Garden in Vista from school:

Confidential, please do not share with folks outside the class.

W on 78, exit on Vista Village and go right
cross Broadway to Vista Way (Vista Village turns into Vista Way (veer right))
go to N. Santa Fe Ave and make a Left (North)
go to Cananea, make a R
go to Indian Rock, make a R on Apollo
make left, go up hill
on right is a chainlink fence surrounding the garden.
park and walk up path/driveway to garden.

Academic Honesty:

Each student shall maintain academic honesty in the conduct of his or her studies and other learning activities at CSUSM. The integrity of this academic institution, and quality of the education provided in its degree programs, are based on the principle of academic honesty.

The maintenance of academic honesty and quality education is the responsibility of each student within this university and the California State University System. Cheating and plagiarism in connection with an academic program at a campus is listed in Section 41301, Title 5, California Code of Regulations, as an offense for which a student may be expelled, suspended, put on probation, or given a less severe disciplinary sanction. See page 77 of the [2006-2008 General Catalog](#) or at

(http://www.csusm.edu/academic_programs/catalog/) for more information on the Academic Honesty Policy.



Territories of Southern California Native Americans - adapted from Kroeber (1925)

Opinions differ on the cultural boundaries of the Luiseño and Cahuilla Indians relative to the extent or time either or both occupied the area drained by the San Jacinto River (e.g., Bean, 1978). In the opinion of the senior author, geography, archaeological and ethnographic evidence (including rock art), and the temporal progression of the Shoshonean Wedge cultures favors significant occupation in this region (gray area) by the Luiseño Indians.