The cover features a circular arrangement of three salmon swimming in a clockwise direction. The top-left fish is swimming towards the right, the top-right fish is swimming towards the left, and the bottom fish is swimming towards the right. Each fish has a small white circle on its side representing an eye. The entire design is centered on a dark, textured background.

people of  
the pit river  
nation

## PART ONE

### **Before the White People Came**

Our stories tell of this world being created and destroyed two times. Let me tell you about the second creation. It involves some people you should know about.

1. APONIKA-HA (or ANNI-KAH-DEL), the Creator
2. LA'-DOW (or BELUCHIN), son of the Creator.
3. QUON [the silver fox]. He is the Creator's "helper". He has a lot

of power. He was a hard worker. He listened to the Creator. He was the good one.

4. JA'MOL [the coyote]. He was smart but was usually up to no good. He was the bad one but always survived to continue his trickery and fooling.
5. LOON, Coyote's daughter. She was not respected and usually was chasing men. She was not a good person.
6. YAY-NEENA (or WAPOWEE-UJA), mouse brothers. They were always together. They

were fighters; warriors. They were Coyote's sons.

### The Second Creation

Aponika-ha, who was the Creator, lived here with all the people. La'-dow was his son. Now Ja'mol who was the coyote, lived here with his daughter Loon. Loon wanted La'-dow to be her man, but when she couldn't have him, she set fire to everything in the world. While all was burning,

Quon the silver fox, told the mouse brothers to shoot up a ladder to the sky so that all of us would be able to escape this fire that Loon had set. The brothers started up the ladder but were warned by Quon, "Don't look back down . . . don't look back. Just go on up but don't look back." But as they climbed, Ja'mol heard his daughter Loon "hollering like a loon." He thought she was na-

ked and so he turned to look back. Well, the ladder broke and the brothers fell back into the flames. Ja'mol caught the hearts as they came popping out of the fire. Coyote's daughter Loon strung the hearts on a line. This is why the loon wears a white ring around her neck . . . they are the hearts of the brothers. And Quon — his heart popped all the way over and into Mt. Shasta. To this day our

lands to the east are covered with lava rock from the time of the fire. After people were once again created on this earth, then destroyed by the flood, Quon was the one who came through Mt. Shasta and floated around the new world in his canoe. The Creator had sent him to start the living things again in the world. Quon was told to make three canoes. One canoe held all his belongings to last him

five years and also, of course, old Coyote who was hiding under the pitch covered tule mats waiting to start mischief in the new world. The other canoes contained the seeds of the plants and animals that were carefully protected under a covering of tule mats and pitch. When the rain stopped, Quon made a new earth from the hair he had saved for five years.

From the beginning of time our

people have lived in the area that you would call the Pit River country. Our stories of creation and how things came to be are told and retold each generation by our elders. Our stories teach us the ways of the earth, the people and the animals. The stories are our education, our religion, our entertainment, and are a daily part of life.

Today our people are called "Pit

River" Indians. Our word for people is "iss". All of us have been called "ajumawi" because "a-juma" is our word for river. We are a river people, but we call different sections of the river different names. "Illmaw" is a stretch of Pit River west of Fall River Mills. "Ajum" is our word for the Pit River flowing from Goose Lake. This river flows from Goose Lake in the north all the way through our

lands and now into Shasta Lake in the Sacramento Valley before it finds its way to the sea. When the foreign settlers came into our lands, they called us Pit River Indians because we cleverly dug deep pits along the river to trap our many deer.

In Pit River country our nation consists of 11 bands. Nine bands speak the Ajumawi language and two bands speak the Atsugewi

language. We have always resided in these ancestral lands. You might say that we have been the keepers of about 100 square miles of land roughly between Mt. Shasta (A-te-cha'-nah), Goose Lake and Mt. Lassen (Per-roo'-e-ke'-nah). We were told by the Creator to take care of our mother earth and to walk freely upon the land. Each band looked after their area. Meadows and grasslands were

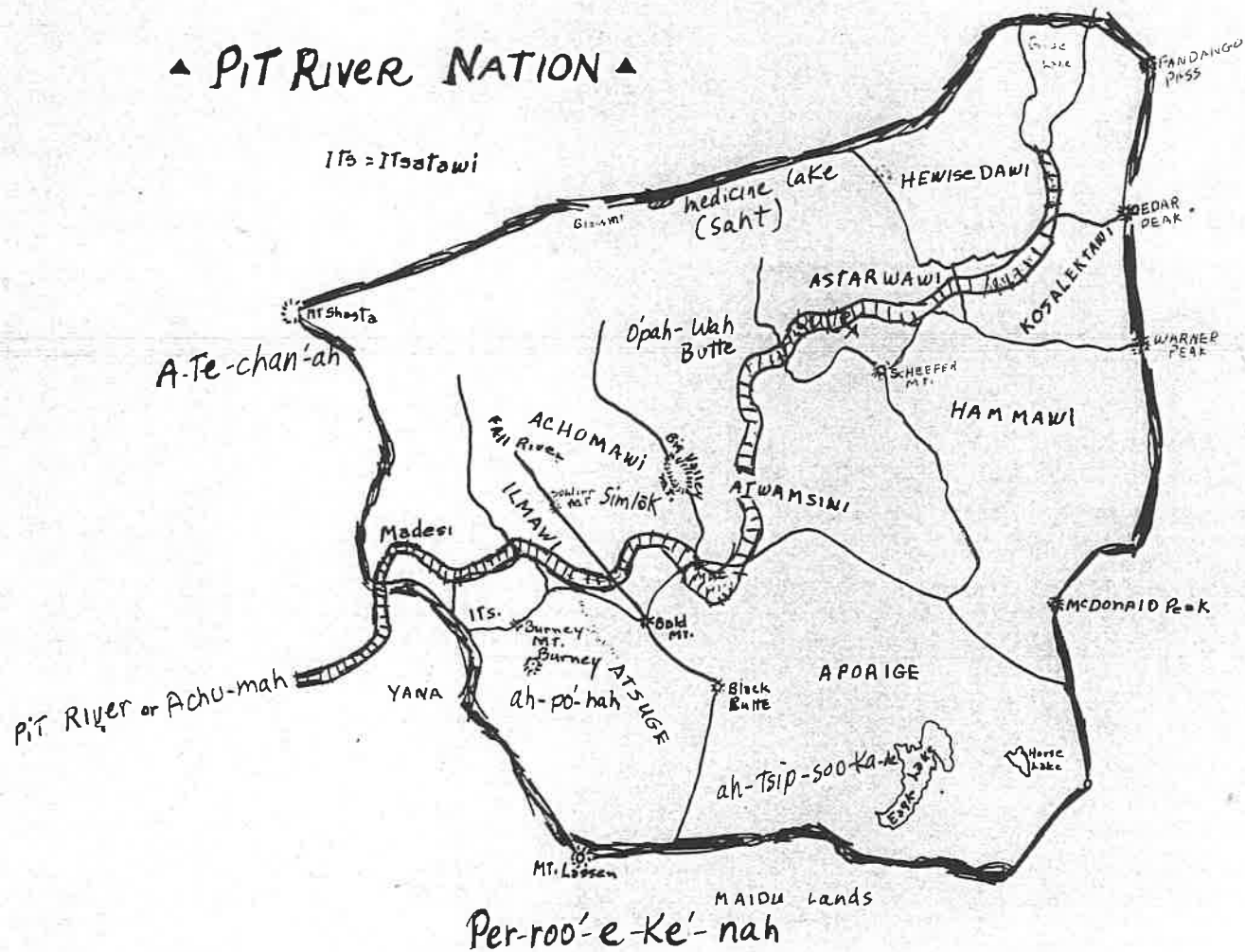
burned so that new growth would bring us our vegetable plants to eat. We only dug or killed enough foods and animals for our needs. We kept our home like a park. Each of our areas have special places we gather the materials we need for our survival. Foods along the rivers or the grasslands would be in great abundance at different times of the year, so people from other areas were invited to share

## THE ELEVEN BANDS OF THE PIT RIVER NATION

1. **Madesi** (May-da-si) from Round Mountain, Montgomery Creek and Big Bend areas
2. **Itsatawi** (It-sa-ta-wa) from Goose Valley, Burney to Burney Falls area.
3. **Atsugewi** (At-su-gay-e) from Burney west to Lassen Peak area
4. **Aporige** (Ah-po-du-ka) from Black Butte including Eagle Lake east to Horse Lake north to Madeline Plains
5. **Atwamsini** (Ah-twam-si-ni) from Mug Hill to Scheefer Mountain including Big Valley; it means "Big Valley People"
6. **Ilmawi** (Il-mau-wi) from Bald Mountain north to Cayton Valley, east to Soldier Mountain
7. **Achomawi** (Ah-jum-mawi) from Bald Mountain north to head of Fall River, east to Big Valley Mountain including Pitville; it means "waters come together"
8. **Hamawi** (Ha-ma-wi) south of Madeline Plains, north to Warner Peak, west to Scheefer Mountain; means "stumbling around people"
9. **Kosalektawi** (Ko-salek-tawi) Alturas area, means "the juniper ends here"
10. **Astariwi** (As-ta-r-wi) Canby, Adin area; the word means "hot springs people"
11. **Hewisedawi** (Hay-we-se-dawi) from Cedar Peak up to Fandango Peak, west across Goose Lake; it means "people up above"



▲ PIT RIVER NATION ▲



in the harvests. Runners carrying knotted ropes would show the people of the village the ropes as they passed through, telling them how many days there were before harvest time by how many knots were on the rope. We have two different climatic zones which influence the way we live. One is the cool, dry, high plains which are up-river. Down-river our people live in a moister, warmer, lower

elevation where the trees grow in a forest and the river is deeper. People down-river live where it is easier to gather acorns and they have easier access to salmon that come up the Sacramento River into the Pit River.

Marshy areas like Big Valley provided us with many types of birds. Swans, ducks, geese and coots\* were commonly captured in the tall tule grass swamps.

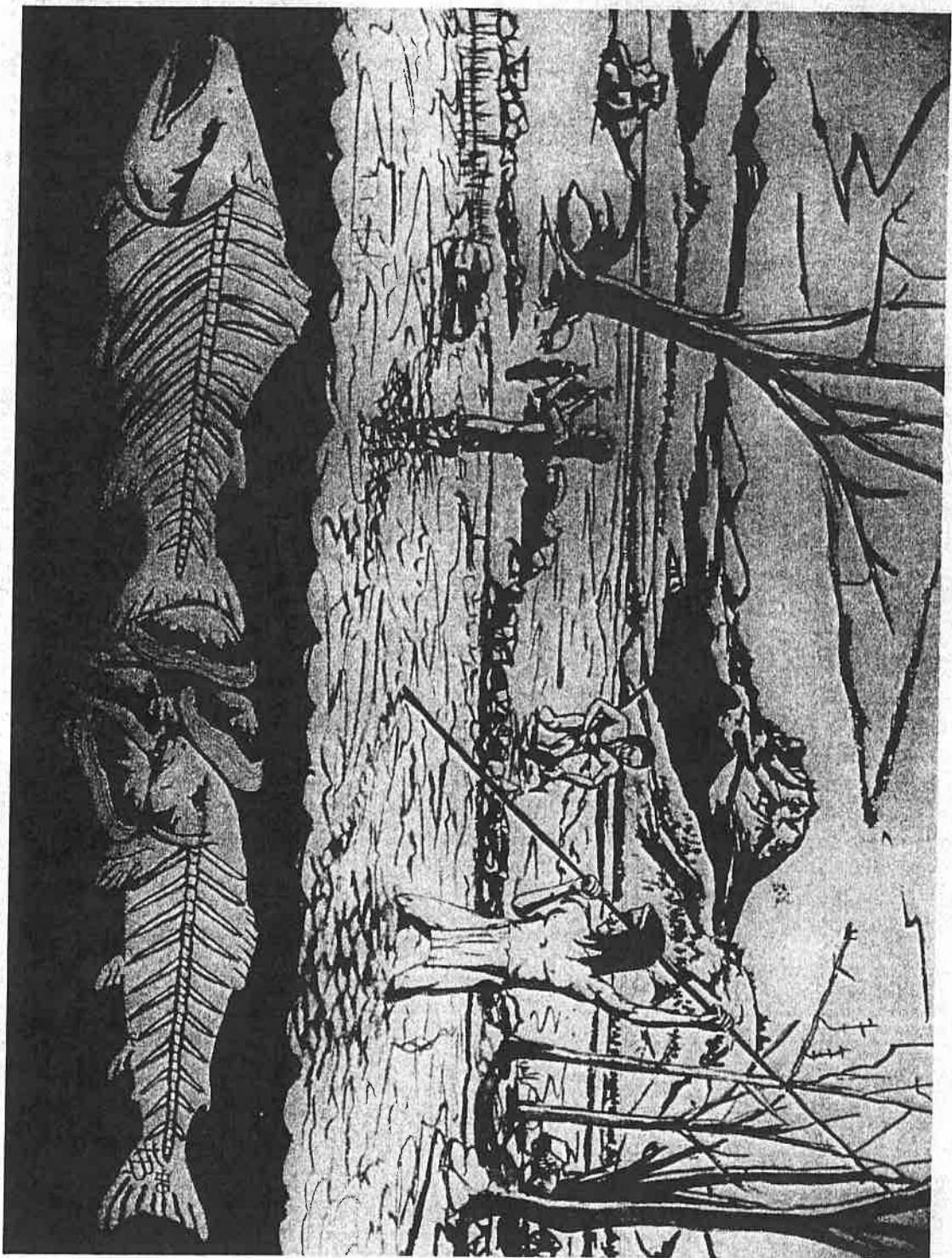
Beaver, mink, otter and muskrat were all caught for their furs that were made into warm clothing. Cattail and tule root\* were harvested in great numbers in these areas. Food and weaving materials came from these plants. Our grasslands were important to us as a source of vegetable foods and fibers. Milkweed and flax were gathered here for our ropes, threads and nets. Apahs\* (or ba-

ha), sweet anise, brodiaea, sunflowers and many more food plants and flowers that produced seeds were collected in large baskets. The lower elevations have digger pine trees which were important for many uses. Maple and oak trees and many varieties of berries grew here also. Large lakes provided us with trout and our pine forests and sagebrush lands were hunting grounds for deer,

bear and antelope. We had many types of plants. Each one had a name and a use. Indian foods weren't so different than the foods you eat now. You eat roots such as carrots. So did we. Some of the roots that we ate were apahs (or baha), wild onions, lilies and camas. We had strawberries, raspberries, blackberries, elderberries and manzanita berries.

Plants were not the only source

of food for us; meat and fish were eaten also. We hunted the bear, elk, deer and antelope. The men hunted these as well as the rabbit, squirrel, groundhog and porcupine. We fished for salmon, trout, sucker and steelhead. At the river we also collected mussels, clams and crayfish. Birds provided us with eggs and meat to eat. We caught quail, grouse and pigeons in nets, or shot them with sling-



shots or arrows.

The different varieties of foods were prepared in different ways. Fruits and roots such as elderberry and wild plum we could dry in the hot sun for storage and later use in the winter time. Some of our meats and fish such as salmon and elk were smoked. Racks were built over the fires and cut meat and strips of fish were smoked. Pit cooking with hot

rocks was another cooking method. When foods were to be heated or cooked in water, a watertight basket was used. Food and water were put into the basket; then small round hot rocks from the fire were dropped into the cooking basket and stirred until the food was ready to eat. Looped sticks were used to lift new hot rocks into the cooking basket if more heat was needed. We ground

some foods into a flour on a mortar (se'la) and pestle (ko-pa) and on flatter grinding slabs or rocks. Acorns required more preparation. After gathering, the nuts were cracked and opened and then dried on tule mats. The nut was pounded into flour and sifted until the fine flour was separated from the coarse. It was put into a leaf-lined basket for leaching\*. Tepid water was poured over the flour

until it tasted good and not too bitter. Now it was ready for storage and for making soup or bread.

We made very beautiful and useful baskets for every purpose. Some people still know this art. Materials for baskets were gathered at different times of the year. The silver willow was found along streams in the spring. Other plants gathered for basket-making were pine roots, redbud, beargrass (or

ma-how) and ferns. The designs on our baskets were often put there to remind us of our stories. The designs had different names.

At one time people lived closer to the earth. Many of the houses were built partly underground. The frame was built from cedar, usually over a dug-out spot, then covered with cedar bark slabs and dirt to keep the roof on and to keep it warm in the winter time. A hole in

the roof served as the doorway and smokehole. On the floor you might see a woven tule mat to walk on. You might find baskets stored with all kinds of food or herbs and maybe a blanket made from mink and ermine or rabbits, bear or mountain lion. Every village had a sweathouse. It was an important part of the village. The sweathouses were a little different in each area but some were made



of willow frame and covered with skins. In the center, hot rocks splashed with water created a steamy hot environment. It was our way to prevent illness, to ensure good hunting and also to clean our bodies for personal purification.

We played a lot of different games. One that you might like to try is a racing game. We raced the shadow of the sun as it moved

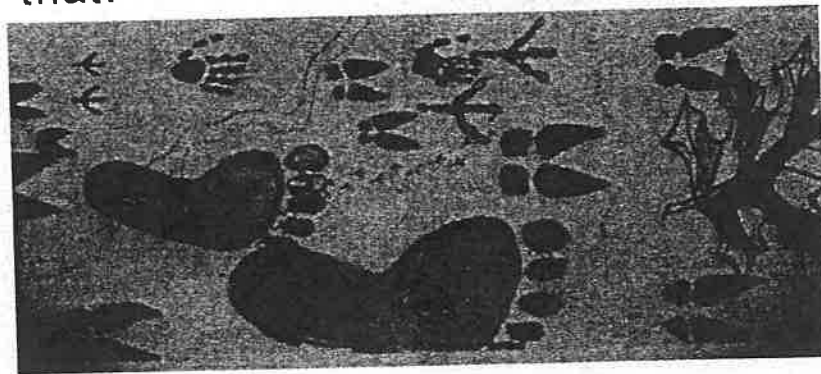
behind the mountain valleys trying to outrun it. It was a way of training. We learned to be strong runners. We practiced with our slingshots, learning to be good rabbit hunters. We had a game called handgame (injilujay). This involved teams and betting and hiding a marked stick or bone and an unmarked one under a mat. Singing and guessing took place and sometimes individuals lost

or gained many personal items. Baskets, shirts, houses and tools were some of the items that were bet. Markers kept track of winning and when one team won all the stick markers, the game was over. Sometimes that was a day or so later. "Tijipa-komiwji" (or rubgy) and "iswal" or hockey were some more of our favorite games. We also had musical instruments like flutes made from elderberry and

deertoe and cocoon rattles that were used when our young women were dancing. We had whistles too. Some were made from a condor's leg bone. Little drums ("jilo") were used by some doctors.

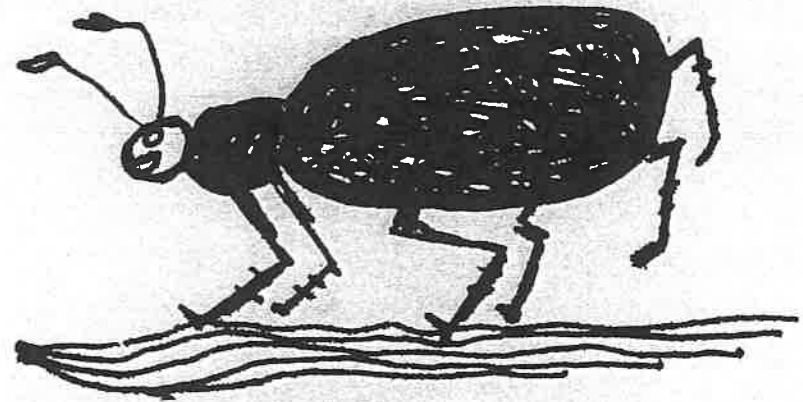
When we had work to do it was shared by all. Old people taught and cared for the young. Men hunted and prepared the meat and hides and made clothing. Women prepared all the food but the meat.

Everyone helped in gathering wood and gathering the foods we needed. Almost everything continued through the months and seasons until one day something happened to us that changed all that.



Stinkbug story . . .

Momma Stinkbug was always telling the little one, the baby Stinkbug, "Come on now. Help clean up the house." But the little Stinkbug always complained and laid on the floor and pouted and put his little butt up into the air complaining. Today if you see a little Stinkbug, he'll probably lie down and put his little fanny up in the air.



The little Stinkbug (up-stee-sena) said, "I don't want there to be too many people . . . they might step on me."

## PART II

### **Times of Terrible Change**

From the North new changes came into our lands. Down from the lands to our north and past Goose Lake came groups of Klamath and Modoc people. They were riding swift and beautiful horses traded to them from the northeast. They came swiftly and killed our men. Then they returned north taking our women and children

with them. We fought to defend ourselves, though it was difficult to fight raiders on horseback. It was about this same time that strange people began visiting our lands. These men with pale eyes and beards came into the different valleys in Pit River country about 150 years ago. They too came with animals. Some of the four legged animals were loaded with bundles of furs. These trappers were work-

ing their way southward from Ft. Vancouver on the Columbia River. They were looking for beaver streams and creeks to get the furs of beaver, mink, otter, ermine, fox and muskrat. Animal fur clothing and hats were very popular all over the world, and so great amounts of money were being made in this business. It is difficult to know exactly when or where some of these trappers first

entered our Pit River lands, but we do know that Ogden, McKay, Work and Meeker were names of trappers who entered our lush swamps and creeks in search of beaver. Now that wouldn't have been so bad if they would have asked to share with us the goods of our lands, but instead we were met with guns and cannons that killed our people and sickness that brought us malaria and other

diseases. By the early part of the 1830's malaria had swept through California and Oregon, killing thousands of Indians. By this time many trappers had passed through our lands and from that point on we could not trust these visitors. Death by gunshot and death by sickness had lessened our numbers to about 3,000 by the time the Winillatuwi travelers decided to stay in our country.

Let me tell you about one of the early meetings with the trappers in Burney Valley Basin. Jawsdejenijii and his brother were told by some women to go and see who these strange beings were who had earlier entered the valley and scared the women who were digging sweet anise roots. As they came through the forest, they noticed two were walking upright and were surely some type

of animal although they might be human. Their faces and hands were both covered with long red hair and they had eyes the color of boiled fish (blue). The other two were on all four legs eating grass with their long ears pointing upward . . . these were surely animals . . . but the first two? The two brothers approached and sat and watched the two that were cooking over a fire. The man

brought a plate of food and set it before the two brothers. When they examined the plate, they found beans and meat. The meat was fat and looked like human flesh. The two brothers decided to bury it because it looked like human flesh; they had not seen pigs or pork before. One brother returned and told the people to stay at home because these strangers ate people. They watched and follow-



ed these strange two-legged and four-legged ones. The next day they went over to McCloud River, then up past Mt. Shasta. The two brothers came back and told the people they were safe now.

By the 1840's, foreigners from the eastern part of the United States started coming into our lands along the emigrant trails that led from Missouri westward over the Sierra Nevada mountains.

Some brought cattle with them because they planned to stay here. Others brought tools to rip the earth in search of gold. Many new settlers chose to shoot rather than to communicate with us. Skirmishes between these new ones and ourselves began. Major Reading was one of the first new settlers to pass through Big Valley on his way to Cottonwood Creek on the Sacramento River. He was

granted that land from the Mexican government as a land grant in the year 1844. In 1848 Mexico and the U.S.A. signed a treaty. The treaty of Guadalupe-Hidalgo assured us the rights of freedom and property under the new United States of America which would now control California territory. Once new lands were open for settlement and gold discovered, thousands of foreigners came into

our lands and took and shot and fenced and cut and tore into our Mother Earth. We were not safe in our own lands. We were treated as trespassers and shot as if we were deer that roamed the forests.

By 1850, Yreka had become the major supply town for miners and settlers in the northern area. Two brothers named Lockhart came to where the town of Fall River is today and were going to establish

a toll-ferry across the river. Harry Lockhart shot and killed two young Ajummawi boys who were with him. When Harry Lockhart was killed in revenge, Sam Lockhart began a killing and hatred spree which affected all Indians from then on. We were immediately shot on sight and had to flee or fight. Sam Burney came and with others established businesses which later became towns. Sol-

diers were asked to build a fort near what is now Soldier Mt. near Glenburn. The federal government established Ft. Crook about 1857 with Lt. Crook in charge of protecting the new white settlers. Some of our people stayed near the fort. Some took the soldiers to where our people lived. From this fort rode the soldiers that hunted us down. Atsugewi leader "Shavehead" fought back with

others who tried to protect the rights of Pit River Indian people. Sam Lockhart returned during that time with a group of white men from Red Bluff. They were paid by white businessmen to kill Indians. They were called the Pit River Rangers. They massacred many Indian people living near Beaver Creek in 1859. These were Indians working in the hayfields that fed the Fort Crook horses.

In the early 1850's the new U.S. government passed laws and attempted to gain a firm hold on the western lands. Lands not individually claimed went into the public domain\* which then made it possible for new settlers to claim our lands. Mr. Wozencraft was sent out to make treaties with California Indians in 1852. One was never negotiated with Pit River Indians, although 18 treaties

CHART NO. 1

LAWS THAT AFFECTED PIT RIVER INDIANS 1848-1900

**1848 Treaty of Guadalupe-Hidalgo**

This treaty protected the rights of Indians to keep their lands. Later it was changed by the California State Senate to remove Indians as owners of their lands.

**1850 Federal Indian Agent Act for California**

This law provided for an Indian agent to represent the United States government in Indian dealings.

**1851-52 California Indian Treaties**

These treaties were negotiated with California Indians but because of "goldseekers" and "Ranchers" the United States Senate rejected these compromise proposals.

**1853 Public Domain & Survey Acts**

This federal legislation called for all "unclaimed" lands to be surveyed and controlled by the United States government.

**1854 Round Valley Reservation Act**

Congress created this reservation and later many Pit River Indians were taken here.

**1887 Dawes Allotment Act**

This law provided for the creation of family-held Indian lands in small parcels.

were drawn up with other California Indians. Most California Indians were being forced to leave their lands because the settlers wanted those good farmlands. The treaties never were approved by the federal government because the California senators opposed it. At this time, young Pit River children could be put into an indentured\* slavery until they became young adults.

Our food was scarce, mining destroyed our river, and streams and fishing places that once ran clear were now muddy. Swamps were drained and land fenced and signs appeared. Pigs and cows ate the acorns, roots and grasses that provided our food. We were forced to accept a new way of life or starve, as many did. Congress decided to remove all Indians from their lands and appropriated two

million dollars between 1850 and 1860 to create four reservations in California. None of these was in Pit River country. In 1857 Agent Stevenson announced he would reserve the south part of Fall River Basin for us, but the Indian Department and the U.S. Senate never agreed to this.

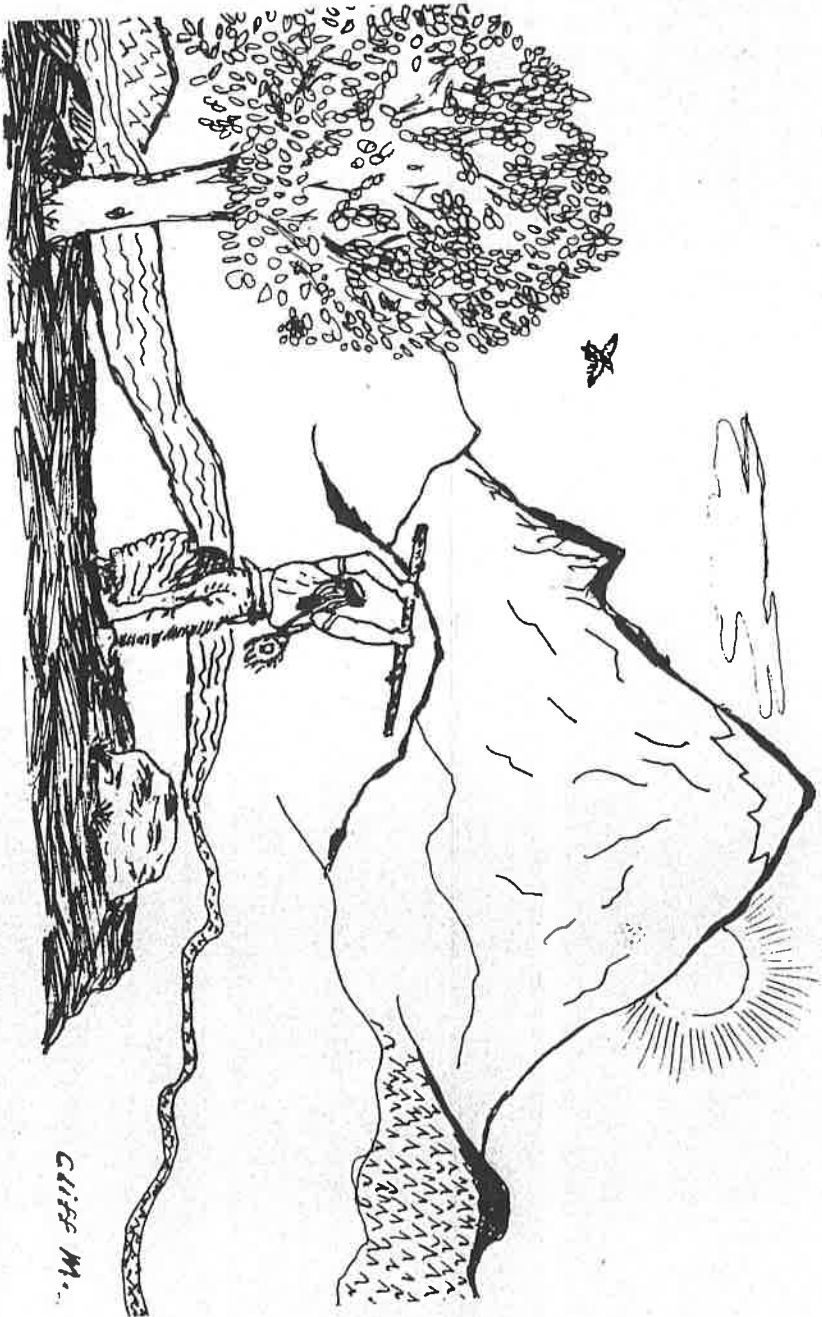
These reservations were terrible places to be sent. In 1859 many of our people were rounded up or

killed and forced to march to Red Bluff by Lt. Kibbe of the California State Militia. He was sent to remove all Indians. Some escaped and hid in the canyons and lava flows. Many of us are the descendants of these people. At Red Bluff we were loaded aboard a boat and sent down the Sacramento River to San Francisco. From there the boats took us out of sight of land. Some jumped

from the boats and drowned. The boats went around in circles, then north to the Round Valley Reservation which still exists today near Covelo. The Indians were told they would have homes and cattle but there we found little food or medicine or peace. We were prisoners. Some of us did escape and return to Pit River country. Some of us are descendants of those who did return.

In the following decades\* our people struggled to survive. By the time Ft. Crook closed in 1869, some men worked on ranches and took the names of the ranch owners. Our culture was changing. Some began to help with the seasonal crop work. Some had returned from Round Valley, Klamath and Oklahoma, where they had been forcefully taken. Others were existing on poor pieces of allot-

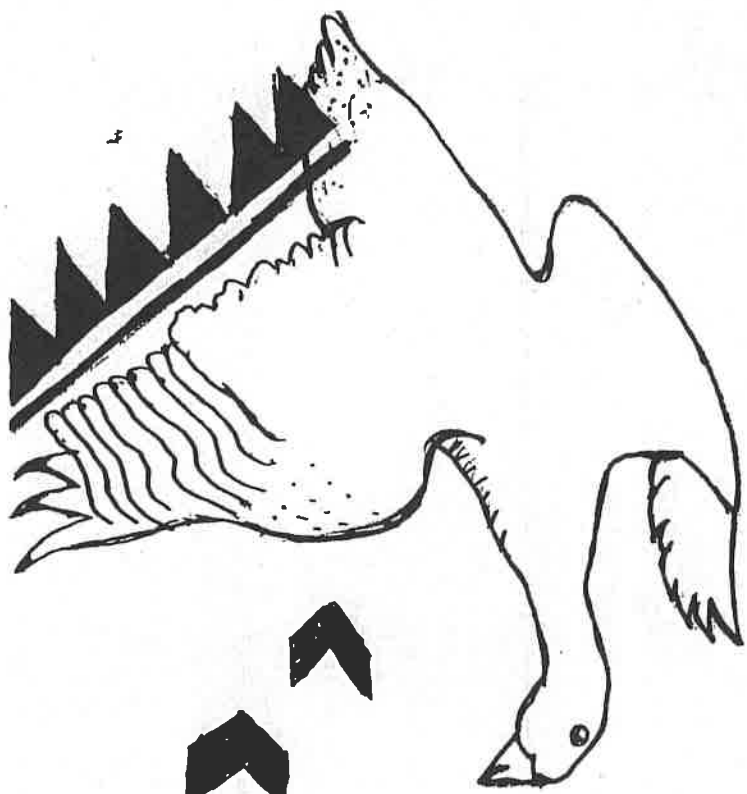




Jit-sic-wick and her father returned in 1860. They escaped in the night from the Round Valley Reservation. She swam the cold rivers holding tightly to the strap of clothing tied around her father's waist. They walked for three weeks at night to avoid people. They slept during the day in bushes. Mt. Shasta's glistening top guided them homeward.

ment land. In 1887 the Dawes Allotment Act gave Indian families small parcels of land. During the years many of these lands went into the ownership of non-Indians through the use of alcohol and deception. About 600 family allotments were given to our people, yet only 12-15 remain today. The Bureau of Indian Affairs under the U.S. Dept. of Interior was created to protect the best interests of

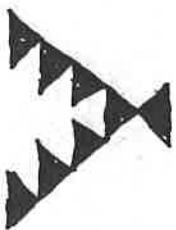
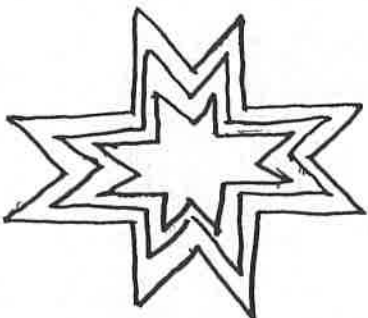
Indian people in a trust capacity. This has never happened. We were considered "wards of the government", but we were not even given the rights of the U.S. citizens. As we looked toward an uncertain future, Congress was preparing legislation that would certainly bring more changes to us at the turn of the nineteenth century.



goose ~ ippul, lallag ~ geese flying



Star ~ 'Chamlik ~ stars



BASKET DESIGNS

## PART III

### Life Today

After the turn of the century, it became clear to our people that education and land issues were two important concerns. By 1900 the public schools were opening up to Indian children. Before that, we were sent to boarding and day schools run by the federal government. Fort Crook and Fort Bidwell were two schools close to

home. Sherman Institute Indian school in Riverside, California, was far from our home. Children were sent there for nine months out of the year. At the federal schools we were taught in the classroom part of the day and then we received training in gardening, cleaning and cooking. It was all so different from what we knew. By 1905 Indian children were attending the public schools

in Pit River country. In some school districts the parents had to go to court to get their children into public schools. A California state survey was completed in 1926 to find out the extent of education among our people. Chart No. 2 shows a sad story of what was found. Without the ability to read and to write, many Indian people were cheated or dropped behind as Shasta County began

CHART NO. 2

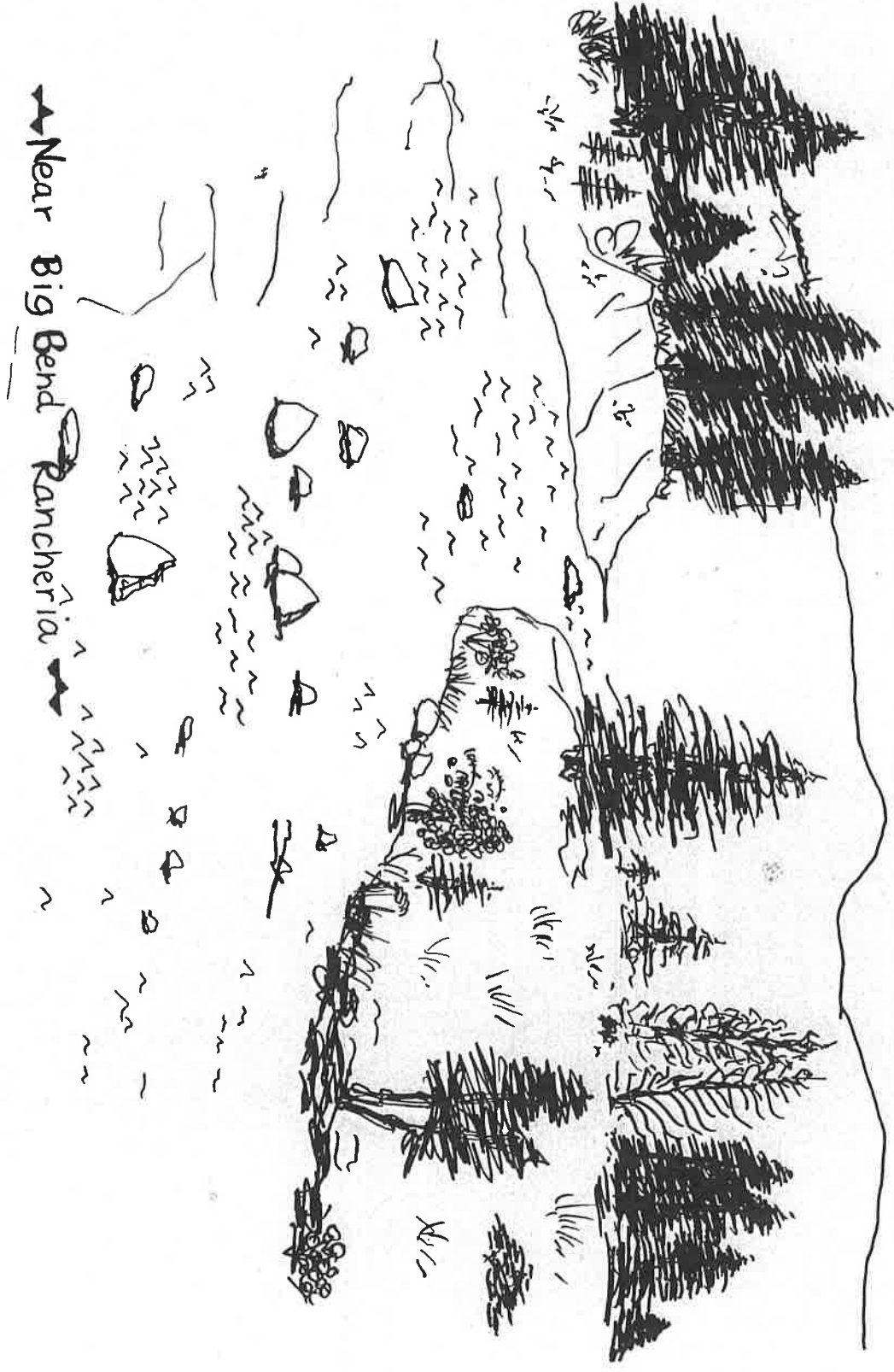
<u>Grade Level</u>	<u>Graduates</u>
High School	4
8th Grade	5
7th Grade	3
6th Grade	21
5th Grade	20
4th Grade	24
3rd Grade	36
2nd Grade	35
1st Grade	21
No school	187

356 total Pit River Indians questioned

to prosper. Other findings showed that Indians were living in houses not fit to live in, and upon land that was useless and without water. We were receiving little education, business encouragement, or assistance, and as a whole were suffering from starvation and sickness. But yet our people continued to work for a better future.

In the early years of the 1900's,

some new lands were set aside for homeless Pit River Indians. The Lookout 40 acre rancheria was created in 1913 and many Pit River Indians lived there until World War II. Due to lack of facilities or work, it is almost abandoned today. In 1914 the Big Bend Rancheria was established and it contains 40 acres where some of our people live today. In 1915, 72 acres were bought for Pit River



~ Near Big Bend Rancheria ~

Indians at Montgomery Creek and in 1915, eighty more acres were set aside for a rancheria called "Roaring Creek." During World War I an agreement between the government and the Pit River Nation said that no Pit River Indian would go overseas to fight a foreign war. During this time P.G.&E. (Pacific Gas and Electric Company) began to gain control of the lands in our area. In 1919 Mr.

Noble and his group sold to P.G. &E. his land holdings and equipment for ten million dollars. Since that time, P.G.&E. has created a large hydroelectric power system in Pit River country. After the Pit River dams were completed in 1921 and the electricity began to flow to the great cities to our south, P.G.&E. grew to be the largest business in Shasta County. P.G.&E. today holds 52,525 acres



in Shasta County worth 320 million dollars. Nothing was returned to the Pit River Indians. Our lands were taken and even the salmon could not return to the waters of their birth. We decided to fight this continued injustice.

In the twenties, many of us enjoyed getting together at the Buckskin Place on Rising River to fish and play Indian gambling games. The Full Gospel Indian Mission

Church was another place where our people would get together to discuss important issues. Other places were Jack William's place in Alturas, Dick Brown's near Pit 1 and Charlie Green's near Glenburn.

In 1924, citizenship was being granted by various methods to Indian people, yet the amendment to the Constitution states that only people of a foreign country can become citizens.

In 1928 the California Jurisdictional Act was passed which allowed Indians of California to sue the U.S. for all claims against the United States for lands taken without compensation. By 1934, court action was proceeding on the land claims and Indian education was receiving help from the new Johnson-O'Malley program. J.O.M. was to provide money on a federal-local cooperative basis to improve

buildings, provide food and clothing and other related projects to help the Indian students. In recent years it has also provided money for books, field trips, assistance and this booklet project. It was a beginning for Indian recognition in the public schools.

During the 30's and 40's until World War II, our people learned new skills and trades in the growing logging and ranching busines-

ses that boomed during that time. We worked in the crops as they ripened around the north valley and in the foothills. We worked as dishwashers and did housework also. In 1938 the 9,000 acre XL Ranch near Alturas was purchased for the use of Pit River Indians. In 1944 a judgement was made on the land claims case by a compromise in the U.S. Court of Claims with the attorneys who

represented the "Indians of California, Inc." The end result was that \$150 would be paid to each California Indian who was on the tribal rolls of 1928. This came to \$1.25 an acre to pay Indians for their lands. This payment to Pit River Indians was a wrongful and illegal payment as it was a payment for Indian land not in the Pit River territory.

During World War II many Pit

River men fought, while Pit River women carried on the long struggle in the land claims case. After the war we filed as a separate tribal group in 1955, to gain just compensation for our lands. This came after the government allowed a reopening of our land claims. At that time 590 members were on our tribal roll. In 1959 a federal court decision agreed with our land claim. This court docket #347

was later complicated by combining other California Indian claims cases which resulted in a compromise that confused and split our people. We were told to vote on this compromise which gave us \$650 each for our lands taken. After a rejection by the tribe of the compromise offer at a meeting in Alturas in 1963, another ballot was mailed to Pit River Indians and some non-Indians. The out-

come of the ballot voting by mail was 212 for and 188 against approval. Once again our people suffered. We were all interested in a fair settlement, but we could not agree as to the best path.

In 1964 the Pit River tribe asked for tribal recognition and approval of a new constitution to run tribal affairs. This was rejected by the B.I.A. so in 1970, the Pit River people occupied land at Big Bend

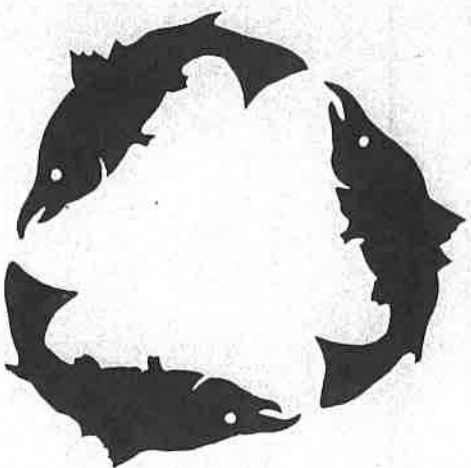
as a starting point in regaining 3,368,000 acres of ancestral land. On lands claimed by P.G.&E. we were arrested and finally acquitted of trespassing on our own lands in 1971, as hundreds of Pit River people and supporters continued the struggle for solving the land claims issue. Until the issue is solved to all of our people's satisfaction, some will continue to occupy lands as the land issues in-

volving "Smith Camp", "XL", "The Cove" and other Pit River places work their way through the courts.

Today new issues such as housing, the proposed Ajumawi State Park, the termination of Indian allotments and the new beginnings of tribal recognition will remain challenges to all our people. Pit River people today are involved in many activities that will further education and opportunity such

as the Pit River Tribal Council, the Legitimate Pit River Tribe, the J.O.M. programs, the L.I.F.E. Center, the Heritage Commission, California Indian Legal Services, California Indian Education Association, Indian Rural Health Service, as well as other programs and organizations. We remain involved. Some of us are occupying lands and helping with court cases. We still have our basket-

makers, and those whose skills include jewelry, cradle-boards, food preparation, hide-tanning and rattle-making. Many have continued on in the areas of logging, cooking, ranching, military, education and many other varied skills which we have as a people. Our bands continue to meet, our challenges continue to grow, and we remain a proud people . . . the people of the Pit River nation.



\* GLOSSARY OF WORDS

**coot** (mudhen) a small bird that lives in and near water

**tule root** the root of a tall green reed found along the river; it was used for food

**apah** (or baha) a small carrot-like edible plant

**bolas** rawhide ropes with rocks attached to ends and thrown to entangle an animal

**leaching** pouring tepid water over acorns to separate out the bitter taste

**public domain** land owned directly by the government

**indentured** legally bound to work for another person for a given period of time

**decade** a period of ten years

**rancheria** a plot of Indian land administered by the Bureau of Indian Affairs for Indian people

**compensation** to make proper payment or supply an equivalent

**ancestral** derived from family



## PEOPLE OF THE PIT RIVER NATION

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