

Photo; Deborah Small

The Gift Basket Facts for Teachers

San Diego County stretches from the Pacific Ocean to the desert and covers about 4,225 square miles. The topography of the county includes the coast, bay, rivers, lakes, valleys, canyons, mountains, and desert. The varied topography creates microclimates across the county and as a result, the weather varies over short geographical distances. San Diego's microclimates are:

- Coastal: The weather is generally moderate with slight temperature changes and light breezes. Summer days can be cool in the evenings. In the spring and early summer, there might be early morning clouds and fog.
- Inland Valleys: Moving inland from the coast, daytime temperatures increase. Summer months can be very hot. Winter is cooler than the coast at night with occasional frost. There is more rain from winter storms than on the coast.
- Mountains: The summer nights are cool and the days are warm with occasional thundershowers. Winters can be cold with snow at times from trace to six inches.
- Desert: The weather has extremes; very hot summers and cooler winter nights. The mountains hold most of the rain, creating the arid desert environment.

There are four Native American groups indigenous to San Diego County: Kumeyaay, Luiseño, Cupeño, and Cahuilla. Kumeyaay land stretches from northern Baja to Escondido. Luiseño territory extends from about Agua Hedionda north to San Juan Capistrano. The Cupeño originally occupied the Warner Springs area but in 1903 were moved to Pala Indian Reservation in the San Luis Rey Valley. The Cahuilla land is mainly in the desert areas of Riverside County but the Los Coyotes Reservation is in the far northeastern section of San Diego County. There are 18 federally recognized Indian reservations in San Diego County; more than in any other county in the United States.

Long ago, the native people in the San Diego area lived in small villages, usually near fresh water sources. Their houses were dome shaped and made from a frame of arroyo willow. Depending on what was available in the area, this frame was covered with tule reeds, brush, tree branches, or bark. There was a small hole at the top and the floor was dug down 2-3 feet into the earth. This design insulated the home, keeping it warm in the winter and cool in the summer.

The people used their knowledge and understanding of the area's plants and animals to provide for themselves. Some of the foods the women gathered were: a variety of seeds and nuts, acorns, berries, wild grapes, wild strawberries, prickly pear, miner's lettuce, mint, chia, wild onions, and greens. Plants were gathered for food, medicine, and basket making. Men hunted small and large animals including deer, antelope, rabbit, quail, duck, wood rat, abalone, and fish. The men used bows and arrows, rabbit sticks, traps, nets, and fishing lines to hunt. Gathering and hunting were done only in a family's traditional hunting/gathering area.

Everything that the people needed came from their environment. In addition to being food, yucca and agave are two plants that were used to make fiber for cordage which was used like string or rope. The fiber was also used to make carrying nets and sandals. Baskets for gathering and food storage were made from juncus, deergrass, and willow. Women and girls wore skirts made from willow bark. The men made their bows from wood from the willow tree and arrows were often made from elderberry. Rabbit skins were used to make woven capes to keep people warm.

Some of the tools that were made and used were: mortar and pestle for grinding and pounding food, digging sticks, sewing needles made from bird bones and cactus spines, rock chips used as scrapers. Obsidian and stone were used to make arrowheads.

Resources were never wasted. After an abalone was eaten, the shell was used to make fish hooks or ornaments for wearing. After meat from a deer was eaten, the antlers were used as a digging tool and the bones

were made into awls for weaving. Deer ligaments were used to make bows. The deerskin was used in a variety of ways.

Geography and climate influenced the plants and animals living and growing in a specific area. A change in the climate such as too much or too little rain, influenced the plant growth and the available food for people and animals. This would affect the available resources for making tools, baskets, and clothing.

The area in which people lived determined the resources available. People living in the desert did not have fresh fish or abalone to eat. If tule reeds were not growing in an area, houses were made with brush, tree branches, or bark. Obsidion was used to make arrowheads by the desert people but stone arrowheads were made by those living near the coast. Trade did occur between people across the county and as a result, people often spoke more than one language.

The native people had knowledge, respect, and an understanding of their environment that was vital for their survival. Through their hunting and gathering methods, they practiced conservation; to always gather in one's traditional gathering area, never take more than is needed, and to always thank the plants for allowing the gathering. Through these practices, the people lived in harmony with their environment.

Today in San Diego County, local Native Americans work to preserve cultural and traditional knowledge about the environment and native plants that has been passed from generation to generation. People gather in traditional tribal areas; taking only what is needed, and thanking the plants for allowing them to gather. Bows, arrows, rabbit sticks, baskets and tule houses are still made in the traditional way to teach the next generation. Native foods are gathered and prepared to improve diets. Renewed interest in native plants and conservation by the general public reflects the importance of the knowledge and respect the native ancestors showed for the land.

~The Gift Basket~ By Cathleen Chilcote Wallace

Long ago, in the early days, a young Luiseño girl lived in a small village with her family. The girl's grandmother was a wise and respected elder, and they spent every day together. The girl loved the smell of wild mint that always seemed to surround her grandmother. She fell asleep every night listening to the quiet rhythm of Grandmother's voice. They shared a very special bond.

Whenever Grandmother went to gather, the girl was at her side watching, listening, and learning about the plants that were used by the women for food, medicine, and weaving. The girl grew to understand the ways of gathering: to always gather in her family's traditional area, to take only what she needed, and to thank the plants for allowing her to gather.

When Grandmother, the most experienced basket weaver in the village, worked on her baskets, the girl sat nearby with the start of her own basket, weaving bits of juncus over and under, shaping her basket, smiling to herself as it grew.

Now, the girl had a very generous heart, and one day she decided she would make a gift basket for Grandmother. She wanted this basket to be a surprise, so she planned to do the gathering and weaving in secret. The next morning the girl woke up very early in her family's house, kìicha. She rolled up her tule sleeping mat and folded the rabbit skin blanket she had wrapped herself in all night. She dressed in her willow bark skirt and shell necklaces. On her head she wore a coiled basket hat made from deer grass and juncus. She picked up a yucca carrying net to hold the plants she would gather.

While the women were cooking the morning meal of toasted seeds, berries, and acorn cakes, the girl slipped out of her kiicha. She could hear the men preparing to hunt as she left the village and began walking to the place where her family had been gathering since the beginning of time. The girl walked barefoot along the path, passing an old elderberry tree. She stopped and ran her fingers through its hanging leaves and thought of the beautiful flute her father had recently made from the tree's young shoots. She thanked the old elderberry with a prayer.

As the girl continued walking along the familiar path she had often walked with Grandmother and the other women, she thought about the beautiful basket she would make and the designs she would weave into it. She could hear the sound of water in the creek nearby. The sun warmed her body as she stepped into the family's gathering area. She looked around. Her smile faded from her face. She blinked and looked again. The deergrass was gone. Most of the tules had been taken. All but a few reeds of juncus were gone. She turned and noticed that the mint plants were untouched and the grape vines were still full of sweet fruit. Someone had taken all the plants for basket making!

The girl sat down on a flat rock near the creek. Her heart was heavy with disappointment and sadness but those feelings were quickly replaced with anger. She couldn't imagine who would behave so selfishly! The girl sat up straight, took a breath, slowly exhaling. Determination spread through her. She would not let a selfish person ruin her plan! She would find a way to make the gift basket for Grandmother. Perhaps, she thought, Mother or Auntie would give her some of the deergrass they had already gathered. But where would she be able to find juncus that she could gather on her own? As she sat on the flat rock thinking, a soft sound, a quiet voice, came to her ears. She looked down and saw Rabbit watching her, whispering, "Follow me."

The girl stood, grabbed her carrying net, and followed as Rabbit scampered along the path near the creek. She walked quickly through the tall sedge, careful not to lose sight of Rabbit, going farther from her village than she had ever been on her own. She followed as Rabbit led her through a grove of sycamore trees. The sweet scent of wild mint filled the air as she walked along, crushing the plants with her quick steps, and she thought of Grandmother. Finally, they came to a tall

thicket of sumac. Rabbit crawled through a low hole in the hedge. The girl followed, feeling the scratchy, stinky plant rub on her back, as she crawled after Rabbit. She came through the hole, stood up, and found herself in a clearing next to a lake. She looked out onto the lake and saw a small island. Her eyes became round in amazement. The island was covered with beautiful juncus and surrounded by tule reeds. Even from the distance she could see that the plants were healthy and strong.

The girl could not believe her eyes. She had heard of this special island in the stories that Grandmother told. It was a place where the best of all juncus grew, with stems the same deep, rich color of a ripe acorn. This was the juncus that was hardest to find and most desired for basket designs. The existence of the island was debated among the people; few had ever actually seen this special land in the middle of the lake. It was said that the island only appeared during exceptionally low tides and that only those with open, generous hearts who showed respect for Earth's plants and animals were able to reach the island.

The girl took in the beauty of the island and then turned to Rabbit. She leaned down and stroked his head. "Thank you for showing me this wonderful place, my friend."

Rabbit looked up at the girl and replied, "Follow Duck and her family." The girl turned to see Duck and her four ducklings waiting at the shoreline. She walked toward them and they began to swim in the direction of the island.

The girl laughed as she waded into the warm water up to her ankles. "Thank you, Duck, but I cannot swim all the way to the island. It is too far and too deep!"

Duck called out, "Just keep walking and follow us. There is nothing to fear!" Trusting Duck, the girl waded toward the island, following in the ducks' wake. As she continued, the water was never more than knee deep. Finally, she stepped onto the island. She walked past the cattails that grew between the tule reeds and juncus to where Duck was waiting

for her. "You have proven yourself to be kind, trusting, and respectful not only to your people, but to all living things. You have earned the right to gather enough juncus to make the gift basket for your grandmother. Remember, you must only take what you need for one basket."

The girl smiled at Duck, knelt down and hugged the bird. "Thank you, Duck. You are very generous. I will do as you say." Duck and her ducklings rested in the tall eel grass as the girl walked over to where the juncus grew and began to talk to the plant.

She told the plant about the basket that she would make for Grandmother with its tall straight reeds. The girl told the juncus that she admired its rich color and would use it to make a beautiful design on the basket. As she talked, she began to gather and the juncus reeds easily released themselves from the soil, allowing the girl to take them. When the girl had enough material to make the basket, she thanked the plant.

The girl tied her bundle of juncus with a piece of yucca cordage and gently placed it into her carrying net. She was filled with a great satisfaction. She laid the gathered reeds in a dry area and joined Duck in the tall eel grass. "You have worked hard today," said Duck. "Now you must rest." The girl smiled, curled up in the soft grass, and was soon asleep.

She woke to the nudging of Duck's beak on her cheek. The sun had set and the full moon was rising in the night sky. The girl sat up and looked around, disoriented for a moment. "Come, it is late. You must go now," urged Duck. The girl stood, adjusted her hat, and picked up the net filled with the bundle of juncus. She put the carrying net on her back and pulled the trumpline over her head, placing it across the hat which covered her forehead, protecting her skin. With her carrying net in place, she walked toward the water where Duck awaited.

"Follow me. I will guide you back to the other shore," said Duck. Once

again the girl walked into the water and once again it rose no higher than her knees. Under the light of the moon she followed Duck to shore. "There is one more thing that you must do," said Duck, as the girl stepped onto dry ground. "You must share the knowledge that you gain so that the ways of your people will always live."

"I promise to do as you say. Thank you, Duck, for all you have given me today," replied the girl. She watched as Duck swam away and disappeared into the night.

The girl was suddenly nervous. Even with the light of the moon, she was not sure of the way back to her village. Worry crept over her. She had been gone all day and knew her family would be concerned about her. Then, the girl heard a clear voice in the night, "Come, follow me, I will take you to your village." She turned and saw Raccoon waiting, ready to lead her home.

The girl followed Raccoon through the sumac thicket, around the sycamore trees, and back along the creek. The leaves and wild mint were damp under her feet. The land began to look familiar to her. Raccoon slowed as he approached the village. She could smell the scent of the fires and the aroma of food cooking. "I will leave you here," said Raccoon.

"Thank you, my friend. I am grateful for your help," said the girl as she patted Raccoon's head. She looked toward the village with relief and when she turned back to Raccoon, he was gone.

The girl walked into the village carrying the net full of juncus. She was so happy to be safely home and so full of thoughts of her adventure that she forgot about keeping the gift basket a secret. She was walking in the direction of her family's kiicha when she heard someone scream. She stopped and looked around as people began running toward her, asking where she had been, touching her to see if she was injured, asking where she had gathered the beautiful juncus. With everyone talking at once she became overwhelmed and could not answer. It was Grandmother who

silenced the crowd with a stern look and sharp command, "Quiet!"

Everyone stood back as Grandmother approached the girl. She tilted her head and examined the deep green juncus with the dark brown stems in the girl's carrying net. The girl hung her head, sorry for all the worry she had caused. Grandmother looked at the girl from head to toe and then stood staring at her, waiting. Finally, the girl raised her head and looked into Grandmother's eyes. The old woman nodded with a slight smile, and at that moment the girl knew that Grandmother understood, that Grandmother, too, had been to the island.

From that day on, the animals often spoke to the girl, teaching and guiding her. She became a talented basket weaver, always generous with her wisdom and knowledge. And from time to time, she told the story of the island where the beautiful juncus grows.

Reading Comprehension: Discussion and Activity

Objective: Students will respond to questions about the story to demonstrate understanding.

Lesson time: About 55 minutes

Follow-Up Discussion: After reading the story, the teacher will lead a guided discussion with questions to include the following:

- 1. Using details from the text, describe the setting of the story. In what part of San Diego County does the story likely occur? Name the main characters. (Reading Standards for Literature 3.1, 3.3, 4.3)
- **2.** What is the main conflict or problem in the story? How is the problem solved? Use information from the story to support answers. (Reading Standards for Literature 3.1, 4.1)
- **3.** What is the main idea or theme of the story? (Reading Standards for Literature 3.2, 4.2. Speaking and Listening Standards 3.2)

Activity:

Independent writing

Materials: Writing paper, pencils, crayons, pens

The students will write a retelling of the story in the correct sequence using their own words and integrating new vocabulary. Students can draw a picture to illustrate their favorite part of the story. (Writing Standards 3.4, 4.4)

A class book can be made from the students' written work and illustrations.

Reading Comprehension: Answers to Discussion Questions

- 1. The girl lives in a Luiseño village in a riparian area in the northern part of San Diego County. The main characters of the story are: Girl, Grandmother, Rabbit, Duck, and Raccoon.
- 2. The main conflict/problem of the story: The girl wants to make a surprise gift basket for her grandmother but someone has taken all the basket weaving materials from her family's gathering area. The girl wants to find a place where she can be allowed to gather the materials she needs. The girl is helped by Rabbit, Duck, and Raccoon. They know that she is respectful, generous, and deserving. They lead her to the special island where beautiful juncus grows. They watch over her to make sure she returns home safely. Students can refer to the text for details.
- **3.** Main idea or theme of the story: It is important to take care of our environment by showing respect for the Earth and its plants and animals. If we can do that, the Earth will provide us with the resources we need.

Social Studies: Discussion and Activity

Objective: After reading the story, the students will identify the Native American groups in their local area. The students will discuss and describe how the native people adapted to the natural environment and how physical geography and climate influenced daily life.

Lesson Time: About 55 minutes

Discussion:

- 1. Using a map, have students identify the Pacific Ocean and the main geographical features of San Diego County (mountains, desert, canyons, bay, rivers, lakes, valleys). Guide students to identify the tribal regions and name the tribal groups in San Diego County. (Social Studies Standards 3.1.1, 3.2.1, 4.1.4, 4.2.1)
- **2.** Did climate or geography influence which resources or materials were used for food, clothing, shelter, or tools? (Social Studies Standards 3.1.2, 3.2.2, 4.2.1)
- **3.** How did the native people of San Diego County get their food? What are some ways that they conserved their resources? (Social Studies Standards 3.2.2, 4.2.1)

Activity:

Word Search Puzzle

Materials: Copies of word search worksheet, pencils

Social Studies: Answers to Discussion Questions

- 1. Individual students can point out the main geographical features of San Diego County. Encourage students to give examples of each feature: Mission Bay, San Luis Rey River, Palomar Mountain, etc. The tribal groups in San Diego County are: Kumeyaay, Luiseño, Cupeño, Cahuilla.
- 2. Geography and climate influence the plants and animals living and growing in a specific area. A change in the climate, too much or too little rain, for instance, would influence the plant growth and the available food for people and animals. This would also affect the available resources for making tools, baskets, and clothing.

The area in which people lived also determined the available resources. People living in the desert did not have fresh fish or abalone to eat. If tule reeds were not growing in an area, houses were made with brush, tree branches, or perhaps bark. Obsidion was used to make arrowheads by the people from the desert but stone arrowheads were made by people living near the coast. Trade did occur between people across the county. Students may have additional examples.

3. The Luiseño and other local tribal people hunted and gathered their food. The women gathered the variety of foods mentioned such as seeds, nuts, acorns, berries, wild grapes, wild strawberries, prickly pear, miner's lettuce, and mint. In the story, Grandmother, the girl, and the other women gathered. The men hunted large and small animals such as rabbit, deer, antelope, quail, duck, and wood rat. They also fished and trapped along the coast, rivers, and streams. Abalone and other shellfish were collected from the ocean. In the story, the men were preparing to hunt in the morning when the girl left to gather her weaving materials. Remind the students that gathering was only done in a family's traditional gathering area.

The native people never wasted their resources. When an abalone was eaten, the shell was used to make fish hooks or ornaments to wear. After a deer was killed, meat was eaten, and antlers were used as a digging tool. Awls for weaving were made from bone. Deer ligaments were used as bow string. The deerskin could be used in a variety of ways.

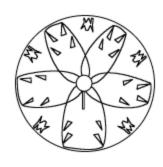
THE GIFT BASKET WORD SEARCH

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THE GIFT BASKET WORD SEARCH

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Science: Discussion and Activity

Objective: Students will use information from the story to discuss native plants and gathering practices and their importance to the environment past and present.

Lesson Time: About 55 minutes

Discussion:

1. Discuss the variety of plants named in the story. Explain that these are native plants. Discuss the concept of "native plants" and what the term means. Tell students that many of the plants in the area today are non-native (plants introduced to an area by humans). List some of these plants on chart paper for reference later. (Palm trees, eucalyptus trees, ivy, ice plant, castor bean, pampas grass, crown daisies are some examples of non-native plants.) Ask students the following questions:

*Does the growth of non-native plants change our environment?

- *What effect would the introduction of non-native plants have had on the girl and her village? (Science Standards 3.3a, 3.3d, 4.3b, 4.3c)
- **2.** What are "The Rules of Gathering" in the story? Do we still have the rules today? Why were the rules important in the past and today? (Reading Standards for Literature 3.1, 4.1; Science Standards 3.3c, 3.3d, 4.3b, 4.3c)

Activity:

Design and plant a native garden or have students plant seeds in individual containers for classroom observation and study.

Science: Answers to Discussion Questions

1. Native plants named in the story: mint, juncus, elderberry, tule, deergrass, grape vines, sycamore, sumac, cattails, eel grass, yucca, sedge.

Non-native plants have an impact on our environment by displacing native vegetation and disrupting habitats over time. The non-native plants take space, food, and water away from native plants. Non-natives may also clog channels and cause flooding in riparian areas. They are not as fire resistant as native plants and can contribute to more frequent and intense wild fires.

Chart paper diagram: Changes in habitat \rightarrow Changes in plant community \rightarrow Changes in animal populations \rightarrow Insect population drops \rightarrow Native bird and reptile population declines

The introduction of non-native plants in the girl's village would have changed the lives of the people. The traditional plants that were used for food, medicine, weaving, tools, and clothing would have been disrupted. A change in the ecosystem would also effect the animals, fish, and birds that lived in the area and provided the people with food.

2. In the story, "The Rules of Gathering" are: To always gather in the family's traditional area, to never take more than is needed, to always thank the plants. The rules protected the environment that the native people lived in by preserving resources so that there would always be enough of what was needed. The rules also taught a respect for nature. The girl learned the rules from her grandmother. Most traditional information was passed from generation to generation.

TEACHER RESOURCES

Native American Reading List

This reading list includes books at a variety of reading levels. These books can be used as independent reading, to supplement a text lesson, as a preview or follow-up to a unit of study, or as a research paper source.

The books listed here have been reviewed and used successfully in lessons and activities across all grade levels.

PICTURE BOOKS

These picture books are beautifully illustrated and rich in historical information. They can be used at primary or upper grade levels.

THE DESERT IS THEIRS, Byrd Baylor, Aladdin Paperbacks, 1975

THE EARTH UNDER SKYBEAR'S FEET—Native American Poems of the Land, Joseph Bruchac, The Putnam and Grosset Group, 1995

THE FIRST STRAWBERRIES—A Cherokee Story, retold by Joseph Bruchac, Puffin Books, 1998

GLUSKABE AND THE FOUR WISHES—retold by Joseph Bruchac, Penguin Books, 1995

RACCOON'S LAST RACE—A Traditional Abenaki Story, Joseph Bruchac and James Bruchac, Dial Books, 2004

THE MUD PONY—retold by Caron Lee Cohen, Scholastic, 1988

THE LEGEND OF BLUEBONNET—retold by Tomie de Paola, Scholastic, 1983

THE LEGEND OF THE INDIAN PAINTBRUSH—retold by Tomie de Paola, Scholastic, 1988

COYOTE AND THE GRASSHOPPERS—retold by Gloria Dominic, Troll Communications, 1996

FULL MOON STORIES, Eagle Walking Turtle, Hyperion Books, 1997

THE LONG MARCH—Marie-Louise Fitzpatrick, Tricycle Press, 1998

BUFFALO WOMAN—Paul Goble, Aladdin Paperbacks, 1986

PICTURE BOOKS

GRANDFATHER'S STORY OF NAVAJO MONSTERS—Richard Red Hawk, Sierra Oaks Publishing Company, 1988

SOFT CHILD—How Rattlesnake Got Its Fangs, Joe Hayes, Roberts Rinehart Publishers, 1993

ISHI'S TALE OF LIZARD—translated by Leanne Hinton, Harper Collins, 1992

MY ANCESTOR'S VILLAGE, Roberta Labastida, Sunbelt Publications, Inc., 2004

BROTHER EAGLE, SISTER SKY—A Message from Chief Seattle, illustrated by Susan Jeffers, Puffin Books, 1991

FIRE RACE—A Karuk Coyote Tale, retold by Jonathan London, Scholastic, 1993

COYOTE GOES WALKING, retold by Tom Pohrt, Harper Collins, 1995

THE DRAGON FLY'S TALE, Kristina Rodanas, Clarion 1992

THE ROUGH-FACE GIRL, Rafe Martin, Puffin Books, 1992

WHEN THE SHADBUSH BLOOMS, Carla Messinger with Susan Katz, Tricycle Press, 2007

WHEN THE ANIMALS WERE PEOPLE, Kay Sanger, Malki Museum Press, 1983

TWO BEAR CUBS—A Miwok Legend from California's Yosemite Valley, retold by Robert D. San Souci, Yosemite Association, 1997

THE BEGINNING OF THE CHUMASH—retold by Monique Sonoquie, Indigenous Youth Foundation, Inc., 1999

COYOTE PLACES THE STARS, Harriet Peck Taylor, Aladdin Paperbacks, 1997

RAINBOW CROW, retold by Nancy Van Laan, Dragonfly Books, 1989

THE RAINBOW BRIDGE, Audrey Wood, Voyager Books, 1995

THE SUGAR BEAR STORY—A Barbareno Chumash Tale, Mary J. Yee, Santa Barbara Museum of Natural History, 2005

CHAPTER BOOKS—MIDDLE GRADES

THE ARROW OVER THE DOOR, Joseph Bruchac, Dial Books, 1998

WHEN THE CHEENO HOWLS—Native American Tales of Terror, Joseph and James Bruchac, Walker and Company, 1998

PASQUALA—The Story of a California Indian Girl, Gail Faber and Michele Lasagna, Magpie Publications, 1990

THE BOY WHO MAKE DRAGONFLY—A Zuni Myth, retold by Tony Hillerman, University of New Mexico Press, 1972

INDIANS OF THE OAKS, Melicent Lee, San Diego Museum of Man, 1989

ADOPTED BY THE INDIANS—A True Story, Thomas Jefferson Mayfield, Heyday Books, 1997

STORY COLLECTIONS—ALL GRADE LEVELS

NATIVE AMERICAN STORIES, Joseph Bruchac, Fulcrum Publishing, 1991

NATIVE AMERICAN ANIMAL STORIES, Joseph Bruchac, Fulcrum Publishing, 1992

BACK IN THE BEFORETIME—Tales of the California Indians, retold by Jane Louise Curry, Macmillan Publishing Company, 1987

DOWN FROM THE LONELY MOUNTAIN—California Indian Tales, retold by Jane Louise Curry, iUniverse.com Inc., 2000

STORIES CALIFORNIA INDIANS TOLD, Anne B. Fisher, Houghton Mifflin Company, 1957

WHEN THE ANIMALS WERE PEOPLE, Kay Sanger, Malki Museum Press, 1983

RESOURCE BOOKS—ELEMENTARY/MIDDLE SCHOOL

CALIFORNIA INDIANS, Mir Tamin Ansary, Heinemann Library, 2001

CALIFORNIA NATIVE PEOPLES, Stephen Feinstein, Heinemann Library, 2003

CELEBRATING THE POWWOW, Bobbie Kalman, Crabtree Publishing Company, 1997

NATIVE AMERICANS—An Inside Look At The Tribes And Traditions, Laura Buller, Dorling Kindersley, 2001

RESOURCE BOOKS—ELEMENTARY/MIDDLE SCHOOL

NATIVE WAYS—California Indian Stories and Memories, edited by Malcolm Margolin and Yolanda Montijo, Heyday Books, 1995

DO ALL INDIANS LIVE IN TIPIS?—Questions and Answers from the National Museum of the American Indian, Smithsonian Institution, HarperCollins, 2007

THE CALIFORNIA PEOPLE, Linda Thompson, Rourke Publishing, 2004

WEAVING A CALIFORNIA TRADITION—A Native American Basketmaker, Linda Yamane, Lerner Publications Company, 1997

SURVIVING THROUGH THE DAYS—A California Indian Reader, edited by Herbert W. Luthin, University of California Press, 2002

CRAFTS / GAMES / ART / MUSIC—ALL AGES

MORE THAN MOCCASINS, Laurie Carlson, Chicago Review Press, 1994

GRASS GAMES AND MOON RACES—California Indian Games and Toys, Jeannine Gendar, Heyday Books, 1995

VOICES OF THE FLUTE—Songs of Three Southern California Indian Nations, Ernest H. Siva, Uskana Press, 2004

ABOUT THE AUTHOR

Cathleen Chilcote Wallace is a Luiseño storyteller, writer, and elementary school teacher. Through her unique storytelling program, Native Talk, her presentations of traditional and original Indian tales integrate literacy with California native culture and history. Cathleen uses storytelling to help students discover the joys of reading and lifelong learning.

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