

Individual Assignment

Name: _____

Bloody Island/Rodman Slough/Lakeport Field Experience

Introduction (Please Read!!)

Welcome to the Bloody Island Field Experience! During this trip you will be visiting several sites including Bloody Island, the site of the 1850 massacre of Pomo people by the US Army, the Historical Museum at Lakeport, and the Rodman Slough. This field experience will combine the humanities (history, cultural geography, and oral history) with ecological sciences (ecology, physical geography, water analysis, and landscape analysis). This activity is part of the series of activities in lower division that fulfill your laboratory science requirement. **Failure to participate in these activities in the field, or failure to participate in the creation of the final lab report may result in having to complete Biology 115.**

The overarching purpose of this activity is to show you, in the field, how an interdisciplinary approach to learning can help you to gain a deeper understanding than would be possible if you just looked at the geology, or the biology, or the history of a place.

At our first stop, Bloody Island, you will hear from the descendants of some of the massacre survivors. The ceremony that they provide changes from year to year but is more focused on the present than on the past (you get plenty of information about the past from your readings and the film "Talking Indian".) One of the main foci of the Lucy Moore Foundation is to heal the descendants of the massacre and the land. When at the island, it is important to look at the landscape and try to imagine it as it was in 1850, and to view the landscape it as it is now. You will be asked to answer some questions about your experiences.

After lunch near Clear Lake (one of the oldest fresh water lakes in the US) the group will divide into two smaller groups. One group will proceed to the Lakeport Museum, the other to the Rodman Slough. After 1-2 hours at your first location, you will switch to the other location before returning to SSU.

At the Lakeport Museum, you will take notes regarding the contents and placement of objects in the museum, then gather in small groups to discuss questions before writing your individual responses. Your instructor may ask you to write a formal response paper, in addition to this assignment, regarding the museum.

At the Slough, you will be part of one of five groups – the Bird/Animal Group, the Plant Group, the Axioms/Beholding Eye/Soils Group, the Map Group, or the Water Testing/Fish Group. Each group will have a particular set of data to gather and interpret. All of the data will eventually be combined into one group laboratory report per seminar. Your individual assignments will also be added to this final report.

To Begin:

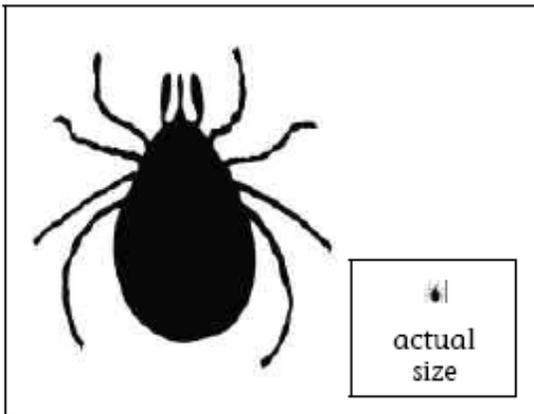
Read over the rest of this document, including the articles by Montoliu, on the bus on the way to the field trip. Take notes at each location (Bloody Island, the Lakeport Museum, and the Slough) to help you remember your initial impressions and specific reactions to these questions (you can fill in the blanks provided on this handout and/or add your own notes on separate paper). After you return from the trip, finish writing up your answers individually and turn this individual part of the lab in to your instructor as part of the final lab report.

FYI: Watch out for these!

(http://www.nps.gov/pore/forteachers/upload/curriculum_creek.pdf p26-27)

Lyme Disease, Stinging Nettle, and Poison Oak

Lyme disease is an illness caused by bacteria transmitted to people by tick bites. Not all ticks carry the disease. Field studies in Marin County show that 1–2% of the western black-legged ticks carry Lyme disease. Since there are several other species of ticks in Marin, the odds of a tick bite producing Lyme disease is less than 1 in 100. Even so, Lyme disease can be severe; it is important to understand the prevention and symptoms.



Symptoms:

- arthritis and joint pain
- lethargy
- heart problems
- pain/limping
- fever
- kidney problems
- depression
- bull's-eye rash (50% of victims)

Tick species in California include:

Western black-legged tick and Pacific coast tick (West Coast)

Lone star tick and American dog tick (throughout U.S.)

How to avoid tick bites:

- Wear light-colored, long-sleeved clothes so you can more easily see the ticks.
- Tuck shirt into pants and pants into socks to keep ticks away from your skin.
- Stay on trails.
- Apply an insect repellent, labeled for ticks, to shoes, socks, and pants.
- Check yourself completely after a hike. Closely check any skin irritation. Ticks anesthetize the skin before biting so you'll seldom feel the original bite.

What to do if bitten:

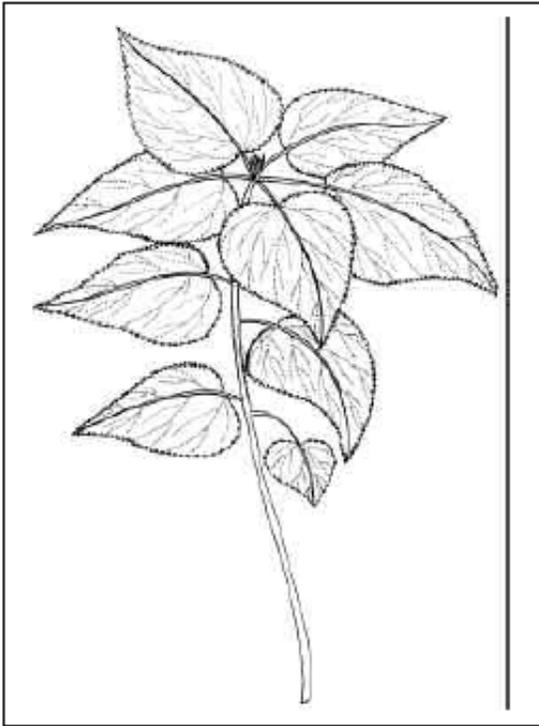
- Use tweezers to grasp tick at point of attachment, as close to skin as possible. Gently pull tick straight out.
- Save tick, notify your doctor.
- Don't panic— ticks need to be embedded from 24 to 48 hours to transmit bacteria. The ticks that transmit Lyme disease are usually in a developmental phase in which they are smaller than the head of a pin.

References:

Ticks and Lyme Disease in the National Parks

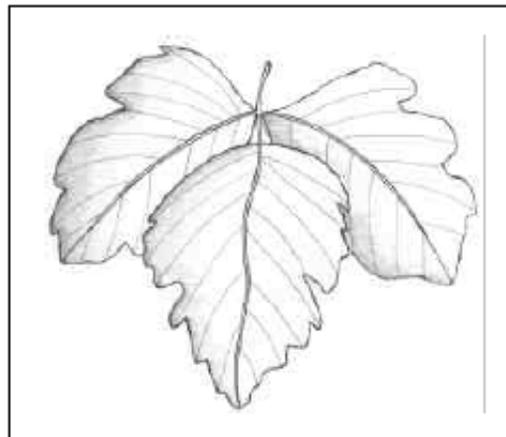
Lyme Disease Foundation/www.lyme.org

Lyme Disease, Stinging Nettle, and Poison Oak



Stinging nettle is native to Europe, but grows at Point Reyes National Seashore. It can cause a painful rash that stings for up to 12 hours after brushing up against the plant. A topical analgesic (used to treat poison ivy or bug bites) can be applied to help alleviate the sting. Study the picture and have someone point out the plant in the Seashore to aid in its identification.

Poison oak usually causes an itchy rash if you are sensitive to it. You can get a rash by touching the plant, its leaves, or its roots. You can also contract poison oak by petting your dog (if the oils are on its coat) or by touching clothing that has touched poison oak. Rashes may occur several days after the initial contact with the plant. Severe rashes may affect the lungs. If you have difficulty breathing, call 911 or go to the nearest emergency room immediately. Preventive topical ointments are available to help avoid reactions to poison oak. Learn to recognize the compound leaves with a shiny appearance.



POINT REYES NATIONAL SEASHORE

3. What was your favorite part of your experience at the Island? What did you learn that you did not know beforehand? If you were emotionally “moved” by the experience, what in particular “moved” you? If you had all the money and time in the world, what would you personally like to do about what happened in this place? How have your perceptions and ideas about Pomo culture and subsistence strategies changed as a result of this experience and the course readings?

4. Read the articles by Montoliu. Did reading these articles change your perception of this place? Do you believe that it is important to remember events like the one that occurred here in 1850? Why? Why not?

Why remembering Bloody Island is important

Written by Raphael Montoliu

Monday, 14 May 2007

What is the purpose of the yearly ceremony and prayer at Bloody Island, why remember 100 to 150 innocent Pomo men, women, children and infants who died there on May 15, 1850 at the hand of dragoons under Captain Lyon and of a militia?

The world has known, and continues to perpetuate, countless atrocities.

The pages of history are soaked with blood. Why focus on what could, in the light of such global and massive barbarism, appear almost irrelevant in scope and in the perspective of time?

No human life is ever irrelevant.

All victims are first dehumanized. In the case of California Indians, they were widely described to stand, on the ladder of evolution, scarcely above animals, so they could be murdered, raped, enslaved, dispossessed, wiped out without disturbing the conscience of those who perpetuated these crimes, the nation that condoned it, the identity of the religion that was said to lead and inspire this nation, and the idea of civilization itself.

For the dominant culture to remember the Native people who were butchered on Bloody Island is to honor their humanity. This is a process that is absolutely necessary in spiritual as well as human terms, even though contemporary members of the dominant culture did not commit these crimes.

Lucy Moore was a survivor of the Bloody Island massacre, we know her Native name, Ni'ka, it is important. How many of those who were buried in a mass grave are remembered today? How many still have a name? How sad that the name of a child, of a mother would vanish from the earth for all times.

The dominant culture still benefits from the outcome of these crimes, which are stolen lands and resources; the very wealth and power of this nation originated from the gold extracted from Indian lands at a price that was no less than attempted genocide.

This nation claims to be a moral leader. It claims to have been divinely inspired to settle this continent and to ultimately lead the world as a beacon of human rights and freedom. It assumes these positions at the cost of the denial or distortion of its own history, still refusing to acknowledge that its basement is flooded with the blood and the tears of the Native victims whose only fault was to be living in their own country, and therefore stand in the way of invasion.

The rationalization of such historical crimes, the denial of the fact that invasion is morally indefensible in all circumstances and at all times, the still prevalent belief that the march of what is called progress somehow validates cultural and even physical genocides, which are then said to be regrettable but unavoidable, has allowed the world to stand in approval or to bow in cowardly submission in the face of the destruction of many indigenous cultures and people.

By refusing to acknowledge and learn from the past, the world is ensuring that it will keep repeating the same mistakes.

The point of acknowledging a disease is not guilt but healing. When pathology is rationalized, when a flag, a nation, a government, a religion, a civilization or any cause, concept or ideology are presented as institutions, achievements or goals worthy of any means of implementation or preservation, human beings are tortured, enslaved, raped, humiliated, exploited, killed in the name of the highest aspirations and ideals, and the world itself sinks in ever deeper despair and hopelessness, for freedom becomes tyranny, war is said to be the greatest tool for peace, hate and prejudice replace love, compassion and forgiveness, inequity is confused with justice, and the only distinction between punishable crimes and those that are not is in the position and power of the person, institution or nation that commits these crimes.

Raphael Montoliu lives in Lakeport.

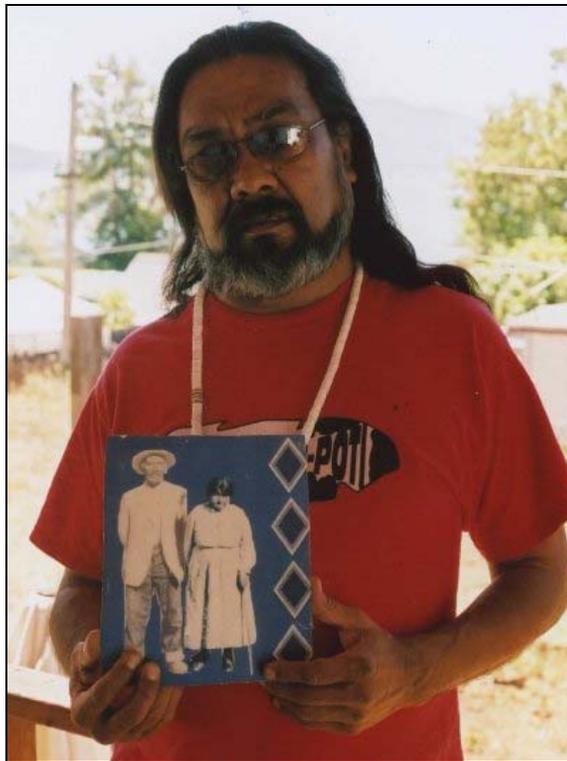
<http://lakeconews.com/content/view/806/690/>

Lucy Moore Foundation seeks to create healing, understanding



Written by Raphael Montoliu

Saturday, 25 August 2007



Clayton Duncan with a picture showing his great-grandmother, Lucy Moore. Photo by Raphael Montoliu.

LAKE COUNTY – "At 6 years old, she weighed not much more than one of the cannon balls that tore through the people like a boulder though willows. Crouching beneath the water beside the bank she sipped air through a reed to maintain her life. Above her, an old world was ending, washed in blood."

Those are the words Clayton Duncan uses to tell the story of his grand-grandmother, Lucy Moore, and her survival of the events of Bloody Island.

The year was 1850. Lucy hid in the bloodied water behind the tules with her mother at Badonnapati, Old Island – called Bloody Island after dragoons and a militia under the command of Captain Nathaniel Lyon massacred between 150 and 200 Pomo men, women, elders and children, bayoneting women and babies, stepping on and crushing infants, "braining" (a 19th century term) children by smashing their heads against tree trunks.

Given some limited public outcry, they were charged for these crimes but not convicted, and Lyon later was promoted.

The members of the militia, some of them prominent members of society, subsequently took ownership of the best Pomo lands around the lake and all over Lake County, said Duncan, for the unofficial design of this particular expedition was to "clear" the land of its indigenous inhabitants, as the official policy of California, supported by the federal government, was to exterminate all of the Indian population.

A few Pomo people survived Bloody Island. It took five days to gather the bodies for cremation, Duncan said. Orphaned children had to be hidden from settlers gathering slaves for the market in central California.

Despite this and many more hardships unleashed on native people by the US, Duncan said Lucy Moore became a mother, a grandmother and great-grandmother, lived to be 110 years old, and in her old age prayed every day to forgive America.

It is in her memory and to honor her, her prayer and all who died at Bloody Island that Duncan created the Lucy Moore Foundation in 2000, having for many years approached the tribal leadership to address some of the following issues, without success.

The foundation organizes the yearly May 15 Sunrise Ceremony at Bloody Island, to honor and remember the people who died there during the massacre.

The Lucy Moore Foundation's vision is to educate the public about the massacre, one of many in California, according to Duncan. The group also is working to locate, preserve and memorialize the site of the mass grave – where the victims of the massacre, whose only fault was to live on their own land and stand in the way of America's expansion – were thrown into a hole and cremated.

The foundation's mission is to pronounce Bloody Island and the surrounding 500 acre of marshlands an area of archaeological sensitivity, as a variety of significant prehistoric and historic periods archaeological sites exist within the borders of the 500 acres Bloody Island project boundaries.

As part of that mission, the foundation wants to buy Bloody Island and preserve the rich archaeological and anthropological resources known to exist in great abundance on and around the Island, its wetlands and its bay.

On the island will be created a Lucy Moore Foundation Museum and Cultural Center in the traditional shape of a round house, Duncan said.

In accordance with the prophetic dream of Sage Runningbear and the traditional use of the four directions, the foundation also is planning to build and develop:

- To the east a research center/laboratory, focusing on nutrition, natural medicine and the environment;
- To the north a counseling center for abused, neglected children of all races;

- To the west a healing center offering Native and non-Native spiritual and healing practices and therapies such as the sweat lodge, round house and Native American church, herbal medicine, yoga, massage, meditation, acupuncture and other healing methods;
- To the south an amphitheater and spaces for concerts, celebrations, pow wows and other events.

"If we can do this together, to know and learn from each other, to accept the truths of the old world and the new, perhaps our children will not see the colors of skin, the manners of our worship, our cultural heritages as characteristics that divide us," said Duncan. "Perhaps they will see them as the attributes that unite us so we can all work together to fix, mend and heal the Earth, our mother.

"Doing this, we know in our hearts and from the wishes of our ancestors that it will bring back the balance, using Lucy Moore prayer of forgiveness," Duncan said.

Anyone seeking more information about the Foundation, including foundation meeting dates, should contact Clayton Duncan, klemhyu@yahoo.com or 707-274-6788.

<http://lakeconews.com/content/view/1584/690/>

Lakeport Museum Stop

The museum visit has two parts:

PART ONE: Read the following questions, then walk through the museum and take notes. **DO NOT ANSWER THESE QUESTIONS YET** (you will have a group discussion after you go through the museum). Be sure to take general notes of what is in the museum, where items are located, and how and why you think the museum looks and operates the way that it does. **YOU MUST TURN IN YOUR MUSEUM NOTES WITH THIS INDIVIDUAL REPORT.**

NOTE: In this museum there are two sets of materials representing two groups of people, the Native Americans and the settlers. As you go through the museum, try to look at everything before you (the items displayed, their arrangement, density, material character, location in relation to each other and in the museum itself, written explanations, use of space, etc.). **Be sure to take notes because they will help you answer the following questions (you must include your museum notes with your final report):**

PART TWO: After going through the museum (and taking notes), you should get into groups on the lawn and discuss the questions before you do any individual writing. After you have discussed the questions in a group, answer the questions.

9. What does the museum tell you about the people of Lakeport – past and present? What cultural values do you think underlie the museum and its collection?

10. What other items do you wish the museum had as part of its collection? Do you think that some kinds of exhibits are collected at the expense of others? If so, what and why?

11. Do you think both of the groups whose cultures are represented would feel comfortable with what is on display and the way their cultural is represented? If so, why and if not, why (give a few specific examples)?

4. **Read the “End of Slough Activities Reflection” (below) now, so you can think about it while you complete your group activities.**

End of Slough Activities Reflection

1. **What plants and animals did you personally view while at the slough? Were these plants and animals part of the landscape during the time of the Bloody Island massacre? (you will be able to better answer this after completing the “after the field trip” exercises).**

2. **What natural landscape elements did you observe? (waterways, marshes, etc.)**

3. What human-created landscape elements did you personally observe in the environment? How do the cultural elements (levees, bridges, docks, picnic tables, etc.) relate to Lewis' Axiom 6?

6. THE AXIOM OF ENVIRONMENTAL CONTROL *Most cultural landscapes are intimately related to physical environment. Thus, the reading of cultural landscape also presupposes some basic knowledge of physical landscape.*

We often boast that we have "conquered geography," meaning that contemporary technology is so powerful that we can build anything, wherever we like, and effectively ignore climate, landforms, soils, and the like. To be sure, we grow tomatoes in greenhouses all winter long, and Pennsylvanians flee to Florida when their native winters grow excessively obnoxious. We send men to the moon, and we build superhighways almost anywhere we want.

But "conquering geography" is often very expensive business. Compare the price of tomatoes in January with the price in August (and compare the quality, too!), or contrast the cost per mile of a cross-town expressway in New York with one across North Dakota prairies. In earlier simpler times, with less money, less sophisticated tools, and less information, "conquering geography" was even more expensive, and people avoided such extravagance whenever they could. Thus, the South differed culturally from the North largely because it differed physically. Southern cities stopped looking Southern about the time that cheap air conditioning made it possible to ignore the debilitating heat of a super-tropical summer, which lasted sometimes for five months, a season in which nobody who could help it did any work between noon and 7 P.M. The "Southern way of life" was renamed "the Atlanta spirit" and began to take on Yankee ways, largely because of air conditioning. Then the Arabs tripled the price of oil, and suddenly air conditioning became "uneconomical." Sitting on verandahs came back into style, and glass-lined offices in high-rise skyscrapers with windows that wouldn't open were seen as something less than Paradise on an August afternoon. Environment continues to matter after all.

Additional Notes/Observations

Additional Notes/Observations (cont.)

Feedback:

After completing both the “during” and “after” field trip exercises, please give comments as to what you enjoyed and what you would like to see changed in the future. Your honest feedback is crucial to the improvement of these activities. Thanks.