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Theory and Praxis of the Barbara Drake Memorial Library at the Robert Redford Conservancy in Claremont, California

Spring 2021 Thesis Summary

By Sandra Sublette

Project Goals

Create a new home for Barbara Drake's book collection to centralize information on Tongva culture and history

Develop a library resource to further Tongva cultural revitalization, as first envisioned by Tongva Elder Barbara Drake

Provide a research tool for visitors to learn about Southern California native plants, ethnobotany, Tongva culture, food, and medicine

Thesis Research Questions

What are the intersections between libraries, settler-colonialism, and de-colonialism?

How can land-based library projects act as points of cultural revitalization for indigenous communities across the world?

How can and should partnerships of solidarity develop to support the curation of the Barbara Drake Book Collection?

Summary

Prominent Indigenous Librarianship scholar, Daniel Heath Justice, says that today's library archival system "is the preservation structure of European monastic traditions" (Justice, 2018, 17:17). The archival system preserves European and imperial traditions through particular ways of organizing knowledge: Knowledge Organization Systems (KOS). Dominant KOS, such as the Dewey Decimal System and the Library of Congress Classification, are often Euro-centric, erase indigenous knowledge systems and fail to serve local populations (White, 2018, p. 2). In response to these KOS limitations, it was determined that the Barbara Drake Library would benefit from a restructured method of knowledge organization and categorization.

My research compares the use of two developed Indigenous knowledge organization systems: the Brian Deer Classification System (BDCS) and the Native American Education Services Classification System (NAES). These systems provide insight into the ways that information can be categorized without relying on the roman alphabet, linear timelines, and/or European-dominant subject headings. The **BDCS** was first adapted for the Xwi7xwa library in British Columbia and organizes information via collocation (placing materials together based on

socio-linguistic and geo-spatial relationships). The KOS intentionally does *not* rely on alphabetization for organizing since that can place non-like information and peoples arbitrarily together (Burns et al., 2015, p. 118). The **NAES** classification system deals with an audience of largely Native users and 4000 books. This KOS “makes important distinctions that are relevant in a Native collection, such as Indian/non-Indian, urban/rural, and traditional/contemporary” (Tomren, 2004, p. 23). The NAES College Public Policy and Tribal Research Center Subject Index includes various main subjects, each with category subdivisions organized by a decimal system (NAES, 2003, n.p.).

Something in common with the Indigenous knowledge organization systems, and other more specific Indigenous libraries, is the use of Subject Headings created for a given collection. These subject headings provide categories or themes that are relevant to the materials and user group, and recognize the incompatibility of more dominant KOS such as the Dewey Decimal System or Library of Congress System. Starting by creating a **Subject Headings Thesaurus** list can be a useful way to confront the challenges of organizing a library collection. A subject heading thesaurus can create a paradoxical space that caters to the specific users of the library, rather than assuming a general audience which inherently caters to white-settler users.

The following chart differentiates the subject heading categories used for each potential knowledge organization system (Barbara Drake Subject headings were proposed by Barbara in a group meeting, November 2020):

Barbara Drake Subject Headings	Brian Deer Subject Headings	Native American Education Services Subject Headings
Historical	Reference Materials	General Reference
Cultural	Local History	Curriculum
Linguistics/Language	History	History
Native Plants	Education	Education
Ethnobotany	Economic	Community Development
Native Food and Medicine	Development	Government and Law
Children’s Books	Housing and Community Development	Public Policy
	Criminal Justice System	Human Services

	Constitution (Canada) and First Nations	Life-ways
	Self Government	Religion and Philosophy
	Rights and Title	Language
	Natural Resources	Literature
	Community Resources	Mass Communications
	Health	Science and Technology
	World View	Social Sciences
	Fine Arts	
	Languages	
	Literature	

Creating a Subject Headings Thesaurus

A main user-group (ie. the Tongva community) should be identified and agreed upon. This working group will develop a set of vocabulary and headings that can center Tongva worldviews. A library visitor will use the thesaurus to access the library material in familiar and relevant language, and then link the subject heading to a given call number to find the book location. The subject thesaurus will be constantly changing to refine and add terms as needed.

A Subject Heading working group (individuals who are invested in the library project and are able to speak to Tongva worldviews and preferred terminologies) can use Barbara's initial categories to develop associated terms for each category. A google spreadsheet (see Appendix of Sublette, 2021) has been created to provide information about each book in the Barbara Drake collection (such as author, date, and publisher), and this can be used for categorization of the books and themes. The working group can outline preferred and/or valuable partners to the classification work (ie. Claremont College Librarians, Librarians from American Indian Library Association, Tribal Librarians from across the U.S., etc.). The group can then determine relevant and sensitive subject headings that adequately group the collection materials. Once headings are created, the thesaurus can be used as an access guide for library users. The thesaurus can be used in conjunction with a pre-determined KOS that locates the books, or it can serve as the sole method of organizing and locating the books in the collection.

Relevant Resources

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Theory and Praxis of the Barbara Drake Memorial Library at the Robert Redford Conservancy,
Claremont, California

By Sandra Sublette

A Senior Project submitted to the Environmental Analysis Field Group in partial fulfillment of
the requirements for the Degree in Bachelor of Arts

Pitzer College
Claremont, California
Professor Susan Phillips
& Melinda Herrold-Menzies
Spring, 2021

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Abstract

The Barbara Drake Memorial Library project applies theoretical and practical elements of intercultural, decolonial, and social-justice frameworks in order to provide a space for Tongva cultural revitalization, education, and serve as a research tool for visitors. The project's location at the Robert Redford Conservancy for Southern California Sustainability optimizes the collaborative potential between Pitzer College and the Tongva community. The contents of the library, which center locality and Tongva relationships to the land, are classified and analyzed with respect to relevant theories and practices of place-specific Indigenous ontologies of classification that center Tongva terminology and worldviews. Whether for a student at the Claremont Colleges, a native Californian, a scholar or an activist, the Library reflects the importance of how individuals engage with written material, and how libraries reflect cultural values. The process of creating the Library and outlining how the books can be classified is the groundwork for future projects of cultural revitalization and for assessing the success of libraries at serving user population groups.

KEYWORDS: Indigenous Librarianship; Knowledge Organization Systems; land-based pedagogy; settler-coloniality

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Preface

It has been four years since I first moved to Los Angeles, and my time here has been greatly informed by the people, plants, and built structures that surround me. Some of my first deeper connections to this place came from the plants, especially those native to LA. Tongva Elder Barbara Drake played a crucial role in my access to this relationship with plants through her “Tongva Living History” workshops offered to students of the Claremont Colleges. These bi-weekly workshops started early on Saturday mornings, and were frequented by a sparse collection of individuals from the Claremont Colleges; some with a curiosity about native plants, some as students native to other places across the US, some as people who just found comfort in the wisdom of conversation with Barbara. She would emerge with her walker and snacks and begin the day on tasks that always included physical interaction with plants, conversation, story, and food. Barbara taught through stories, and students clung onto her every word and gesture. On one of the Saturdays, Barbara showed us how to prune white sage (Tongva name: *kasili*) to support its future growth. Barbara knew these plants as her relatives, and showed us the practice of offering tobacco and thanks before harvesting the sage. Watching Barbara’s practice of reciprocity has been critical to my understanding of place and human relationships within our vast socio-ecosystems. Anyone who knew Barbara would know that this material and symbolic practice of reciprocity started with the plants, and extended into her daily interactions with people. This thesis project extends from these lessons of reciprocity and tending to the future: the Barbara Drake Memorial Library provides an opportunity to come to know ourselves, the land, and our abundant stories.

Introduction

In this paper, I first situate this land-based project historically and geographically by discussing the impacts of Spanish colonization of the Los Angeles Basin and the Tongva people. After this introduction is a review of the literature on Indigenous Librarianship, settler-colonialism, libraries as spaces of resistance or oppression, decolonial and feminist theories, and Knowledge Organization Systems. I then introduce the specific location of the Barbara Drake Memorial Library at the Claremont Colleges and the Robert Redford Conservancy (RRC). I outline the goals of the library and the work of Barbara, RRC Interim Director Susan Phillips, and myself to create a vision for the project. The Literature Review informs my written work on methodology and the book collection inventory and transfer process. My conclusion summarizes the findings and explores next steps for the library.

Further, before continuing on, I will note that throughout this piece I refer to Elder Barbara Drake as “Barbara” throughout the piece due to a past familiar relationship with Barbara. I refer to her as Barbara with respect to this relationship, and because this is how I knew and referred to her during our collaboration. Others may know Barbara by different names, such as Auntie Barbara, Mrs. Drake, Elder Barbara, etc.

Local History

Below is a brief introduction to the historical relationships to the land within the Los Angeles Basin area, largely from early Spanish colonization to the present. My summary draws from Indigenous writers who are native to the area. This centering of Indigenous voices is an intentional move in an effort to avoid the repetition of settler-focused accounts of the history of this area. I attempt to highlight the voices of the Indigenous authors and historians, even while making my own imprint on the history by summarizing and choosing parts to include and/or

exclude. If you wish to delve into a deeper understanding of the local history, please refer to the cited Story Maps as well as Edward Castillo's entire history.

Edward D. Castillo (Luiseño-Cahuilla descendant) wrote a brief history for the State of California Native American Heritage Commission that highlights the experiences of Native Americans in California. The Los Angeles Basin landscape that we know today first came under colonial influence with the arrival of Spanish settlers, namely priests and armed Spanish soldiers, who established the missions in 1769. Before this, the Chumash, Alliklik, Kitanemuk, Serrano, Gabrielino Luiseno Cahuilla, and the Kumeyaay were the tribes that lived on and cared for the landscape of Southern California and the Channel Islands. The new Spanish rule continued until 1823, and the landscape became characterized by the particular placement of 21 missions across the coast. The missions-- and the priests and soldiers that maintained them-- forced extensive dispossession from tribal lands by allocating grazing permits for colonial citizens and by forced movement from tribal lands into labor camps. In these labor camps, people from multitudes of tribes were forced into shared living spaces to care for Spanish livestock and crops (Castillo, n.d., n.p.). The camps brought people from multiple different tribes into one area, sparking a new struggle for cultural identity through one's own language, relationships to the land, and beliefs.

Since forced displacement and dispossession in 1769, and as it continues today, "relocations and migrations of indigenous peoples have reworked space, place, and the meaning of these new racialities and concepts of indigeneity" (Mapping Indigenous LA, n.d., n.p.). Resistance to forced labor, cultural erasure, and dispossession of lands became a new reality for many of the native people who found themselves in a new landscape increasingly dominated by the oppression of a racist and violent settler presence. Along with the cultural disruption, Castillo writes about the role of disease in changing the wellbeing and lifeways of native people.

Epidemics drastically reduced populations, especially tribes living near mission settlements, where exposure to European diseases was most rampant and deadly for the Indigenous people who did not have immunity to them. Castillo writes that about “100,000 or nearly a third of the aboriginal population of California died as a direct consequence of the missions of California” (Castillo, n.d.,n.p.).

After the mission systems drastically altered the landscape and the people, the Mexican Republic took over the colonial project in 1823, eventually disallowing coerced labor from the missions; the missions ultimately collapsed by 1836. Interestingly, the initial intention of the mission system was for them to last about 10 years, and then be distributed to surviving Native Americans who “would evolve into hardworking, tax paying citizens of Mexico. But the missionaries kept coming up with excuses why they should not surrender the rich pastoral and agrarian empire they had erected with the lands, resources and hard labor of mission Indians” (Castillo, n.d., n.p.). It would seem that resistance to surrendering such control over the empire is not unique to Spanish and Mexican colonizers of the early 1800s. We witness today the perpetuity of the settler-colonial state of California as a state adamant about the erasure of a violent past in order to maintain control over an empire built upon the denial of Indigenous resistance to colonial domination.

Cindi Moar Alvitre is an educator and activist and a descendant of the Tongva, the original inhabitants of Los Angeles and Orange Counties and the Southern Channel Islands. Alvitre writes about the particular story of the Tongva people within the broader history of Spanish settlement in Los Angeles, and cites the Tongva as the people who came into first contact with settlers, meaning they experienced the “initial hits of European intrusion and our populations decreased almost to the point of extinction. And yet here we are, a multiplicity of

Tongva communities throughout Los Angeles and Orange Counties, descendants of the survivors of an unspoken genocide that started with the arrival of Spanish missionaries in 1769” (Alvitre, 2015, p. 44). The impact of this first intrusion onto Tongva lands, onto places of importance such as Puvuu'nga-- a place of emergence for Tongva people located between the San Gabriel and Los Angeles rivers (Torres et al., n.d., n.p.) -- is also clearly defined by the resistance to such violent acts. Alvitre writes the story of one such leader of resistance, Toypurina, a young woman from the village of Japchibit. In 1785 Toypurina and others from nearby villages planned to take over Mission San Gabriel, the colonial headquarters of Spanish settlement (Alvitre, 2015, p. 47). The plan was leaked and intercepted by Spanish settlers, and Toypurina was exiled from her homelands. This story highlights the perseverance of Tongva resistance and revolt against the Spanish colonial empire, and also remains connected to the dual history of survival and generational trauma over the expulsion from one’s homelands-- the dispossession of relationships to one another and the land remains a core tenant of any interaction with the landscape of Southern California today. The traumatic memories of colonization, that we know from personal family history or from more distanced accounts, do not leave any of us out of the story, nor out of continued participation within the settler-colonial state.

This history lives in us and the land and water today, in particular ways for Tongva people, for settlers, and for the diaspora of Indigneous peoples living in Los Angeles. I too interact with this history. My maternal side of ancestors arrived in the United States from France in the mid 1600s, settling in New Jersey, on the homelands of Nanticoke Lenni-Lenape. These ancestors purchased up at least 150 acres of native land, eventually spreading across the country over the span of 10 generations, leaving many of us today residing in California. My paternal side arrived in California within the past two generations from Mexico and within the past 10

generations from Ireland. I now reside in Los Angeles where I have chosen to attend college and live. My act of living on Tongva land enforces the settler-colonial state of California within which today nearly 40 million people live. Further, having attended Pitzer College for the past four years, I have participated in the perpetuation of a Euro-centric knowledge system that often values the written word, the colonial archive, and Westernized scientific knowledge and mapping as the standard for education. I do also feel fortunate to have been at an institution that, in particular ways, is engaging in the work of de-colonizing knowledge access and production, and critically looking at the ways in which settlers participate in land theft and how Indigenous people and their allies engage in resistance to such continuing settler-colonial landscapes.

Literature Review

In this literature review, I assess the foundational literature on the topic of library archives in the context of a settler-colonial state. This contextualizes the work of the Barbara Drake Memorial Library Project. A variety of disciplines intersect with this topic, including American Indian Studies, Decolonial Theory, Indigenous Feminist theory, knowledge-organization-systems, land-based pedagogy and environmental justice. Many authors join the conversation as settlers with an academic perspective that seeks to reform or disrupt the colonial practices used within library systems. There are also many authors and activists who join the conversation as Indigenous scholars who have interacted in various ways with mainstream library systems. The authors hold historically critical lenses on how libraries have upheld settler-colonial legacies, while making various arguments for how librarians can best address the biases expressed by the spaces that organize knowledge and collective memory. While there is a shared understanding of the importance of libraries in our cultural and physical socio-ecosystems, the literature deviates with regards to how authors view the futures of libraries and the possibilities or limitations that they have in their capacity to preserve Indigenous memory, history and culture. Ultimately, this collection of literature speaks to the complex conversations taking place today about the limitations and possibilities of libraries. Libraries are important to analyze and continually assess in new frameworks because they are inseparably connected to the land they sit on, and therefore engage in living interactions with the community. Below, I outline the literature on themes of the Colonial Archive, Knowledge Organization Systems, Indigenous Librarianship, Decolonial Theory, and Indigenous-Settler relationships.

Contemporary Archives Replicate Colonial Models

The contemporary conversation held by librarians and Indigenous scholars and activists on archival memory, access to information, and categorization of knowledge emerges out of a long conversation about the impact and agenda of archives. More recently, many authors have come to a shared understanding of the historical violence of archives for Indigenous cultural identity. Since the 1970s, many archival researchers have recognized that historically, the archive has been used to create a unified nation state and amplify imperial narratives by defining the dominant narrative and means of interacting with knowledge (Ghaddar et al., 2019, p. 75). The origins of the colonial archive system dates back to the first French National Archive, which was created alongside the development of the French nation-state (Ghaddar et. al, 2019, p. 75) in the 1700s. This origin story reveals how the nature of the contemporary archive replicates its original imperialistic agenda. It is recognized that the archival system today “is the preservation structure of European monastic traditions” (Justice, 2018, 17:17). Libraries and their archival memories continue to reflect European monastic traditions because their systems for organizing knowledge remain rooted in Euro-centric, Catholic world-views. Since the emergence of this system, settler-colonial libraries and archives have used largely un-changing Knowledge Organization Systems (KOS) to catalog material in ways that are assumed universal (White, 2018, p. 2). The assumed universality of the European KOS perpetuates a global imperial agenda by imposing Euro-centric knowledge systems upon the world. Authors within the field of Indigenous librarianship studies question the “suitability and cultural universality of current KOSs used in libraries worldwide” (White, 2018, p. 2), and advocate for new ontologies that recognize the plurality of knowledge systems, especially stemming from Indigenous ways of knowing.

Knowledge Organization Systems (KOS)

There is ample experiential knowledge of the limitations and problems with colonial systems of knowledge organization in public libraries (namely the Dewey Decimal and Library of Congress Subject Headings Classification). Daniel Heath Justice (Cherokee Nation), Canada's Research Chair in Indigenous Literatures and Expressive Culture at University of British Columbia, shares a personal story of growing up using a public library that restricted his understanding of Indigeneity because of its largely imperial perspective (Justice, 2018). In another case, an analysis of the Xwi7xwa Library on unceded Musqueam territory cites the experiential knowledge of its founder, Gene Joseph (Wet'suwet'en/Dakelh First Nation), who recognized the lack of Indigenous perspective on Aboriginal topics (Doyle et. al, 2015, p. 111). The dominant knowledge organization structures in libraries uses the terminology and perspective of the settler society. This method of organization excludes the Indigenous perspective of knowledge, history, and values, which has been frequently noted by Indigenous scholars of librarianship and archival studies.

Based on this experiential knowledge and academic scholarship, the impact of Euro-centric classification systems in libraries has long been an acknowledged limitation for libraries. In a webinar on engaging with Indigenous literatures through libraries, Justice asks questions about how librarianship and Indigeneity can go together, and how they also push apart (Justice, 2018). Justice emphasizes how taxonomy and classification were tools used during the European imperial expansion under the Enlightenment period by "classifying, claiming, defining, co-opting and re-defining" cultural resources and knowledge systems from all over the world (Justice, 2018, 33:00). Indigenous knowledge was classified as myth or folklore, which remains damaging and restrictive to the breadth of Indigenous resources and literatures that exist

beyond these categories. The Euro-centric classification means that anyone engaging with the library and its categorization of knowledge is implemented in a hierarchy of knowledge that places European systems at the top. While this taxonomy can be limiting, Justice also notes that “If you change the taxonomy you can change the definition of what is possible” (Justice, 2018, 35:45).

Changing the taxonomy is a part of Indigenous Knowledge Organization which the University of British Columbia defines as “the processes and systems for organizing and representing Indigenous library and archival materials in all formats—traditional and electronic. It includes considerations of Indigenous cataloguing standards and metadata, broadly defined” (University of British Columbia, n.d., n.p.). Indigenous KOS resists the settler-colonial KOS that dominate large public library institutions and the subsequent methods of education and access to knowledge. A feminist analysis of the Dewey Decimal Classification System’s (DDC) organization methods highlights one example of how classification privileges a mainstream perspective: the category for Colonialism and Colonization “reinforce[s] the perspective of the imperial power observing the colony” (Olson, 1998, Operationalizing the Theory). Classification is understood by Olson as a system that excludes and limits the boundaries of knowledge and culture, thus acting as “locational systems” (Olson, 1998, Abstract) that construct space and “define and sequence what is accepted as knowledge, thus marginalizing as well as excluding” (Olson, 1998, Conclusion). Similar to Justice’s proposal for a new taxonomy, and to the use of Indigenous Knowledge Organization, Olson proposes the use of “paradoxical spaces” (Olson, 1998, Conclusion) in order to restructure the dominant narrative and give voice to previously marginalized communities and knowledge.

By first acknowledging the marginalization of Indigenous peoples' materials within library cataloging and classification, many authors have begun to imagine and develop decolonial methodologies for library catalogues. Authors Duarte and Belarde-Lewis consider the difficulty of classifying Native American materials, especially with naming, language, and time-lines. According to Duarte and Belarde-Lewis, Indigenous peoples looking to break the boundaries of these classification systems must "identify and conceptualize the tools, techniques, knowledge artifacts and ways of knowing, values, institutions, and processes that shape decolonization" (Duarte and Belarde-Lewis, 2015, p. 688). Duarte and Belarde-Lewis discuss this emerging field of Indigenous ontologies, which resists the colonial categorization of knowledge and creates "alternative information structures guided by Indigenous concepts of realities" (2015, p. 682). Indigenous concepts of realities have long been devalued and silenced since early Spanish colonization of the Americas, during which written knowledge from the Euro-western perspective and Catholicism were legitimated as the dominant universal priority (Duarte and Belarde-Lewis, 2015, p. 683). The colonial European way of organizing knowledge mis-names marginalized peoples and their histories and creates categorizes of knowledge that misrepresent perspectives, thus subjugating Indigenous knowledge systems (p. 684). Indigenous Ontologies--and Indigenous Knowledge Organization-- within libraries creates new tools for knowing that exist outside of the constraints of the settler-colonial categorization of knowledge.

Indigenous Librarianship

Indigenous Librarianship is a developing field of scholarship that deals with the intersection of librarianship and Indigenous knowledge organization systems. The field is developed by, for and with Indigenous peoples, and seeks to create a librarianship that centers

access to materials that are culturally relevant for Indigenous peoples. Much of the scholarship on Indigenous Librarianship deals with the challenges and possibilities for methods of knowledge organization, access, languages used, equitable resources and funds, and collaboration with partner organizations. Indigenous librarianship looks at the “resolution of jurisdictional barriers, the provision of culturally appropriate and relevant collections and services, and the development of meaningful knowledge organization tools” (Burns et. al, 2009, p. 19). Indigenous Librarianship also must deal with different approaches towards literacy. Notions of literacy are determined by particular Indigenous identity, culture, and values, and deals with various ways of reading and interpreting information (Burns et. al, 2009, p. 22).

Brian Deer Classification System:

The Brian Deer Classification System (BDCS) is one method of knowledge organization that was developed in order to support First Nation knowledge production and access in British Columbia. A. Brian Deer (Kahnawake Mohawk) organized materials for the National Indian Brotherhood Library from 1974-1976, and developed the BDCS in order to reflect particular Aboriginal interests. The system is not widely used, and it is meant for use in smaller scale specialized collections that might adapt the BDCS to fit their particular needs, not necessarily for all collections of Indigenous topics (University of British Columbia, n.d., Indigenous Librarianship). The Xwi7xwa library adopted the BDCS for its collection on “materials created by Aboriginal scholars, and materials produced by First Nations, First Nations organizations, tribal councils, schools, publishers, researchers, and writers, as well as materials respectful of First Nations perspectives” (Doyel et. al., 2015, p. 116). Given the nature of the collection, the library sought to develop a method of knowledge organization that was “informed by Indigenous

understandings of relationship, including interconnectedness and reciprocity” (Doyle et. al, 2015, p. 115). The Xwi7xwa library recognizes interrelationships between documents, librarian cataloguers, and library visitors, and builds upon this notion of continual relationships and “contextualized location”(Doyle et al., 2015, p. 115) in order to classify materials held in the library. Given that Xwi7xwa is an academic library within a public university, it was especially important for the design of the library to cultivate Indigenous authority. Doyle. et al. (2015) write that this authority was cultivated via Indigenous self-representation, pedagogy, and terminology (p. 115). The BDCS that was adapted for the Xwi7xwa library uses collocation (placing materials together based on socio-linguistic and geo-spatial relationships) and does not rely on alphabetization for organizing since this places non-like information and peoples arbitrarily together (Doyle et al., 2015, p. 118).

Native American Educational Services Classification System:

The Native American Education Services (NAES) classification system was developed in Chicago in 2003 in order to support the collection of tribal and academic knowledge on Native American and Indigenous subjects housed at NAES college. NAES college was established in 1974 and served as the only urban and reservation American Indian college in America. The NAES College Public Policy and Tribal Research Center Subject Index includes various main subjects, each with category subdivisions organized by a decimal system (NAES, 2003, n.p.). Holly Tomren, head of Metadata Strategy and Digitization Services at Temple University, notes in her research paper that the NAES classification system “makes important distinctions that are relevant in a Native collection, such as Indian/non-Indian, urban/rural, and traditional/contemporary” (Tomren, 2004, p. 23). This classification system sought to provide

better subject and classification access for its largely Native users, and dealt with approximately 4000 books.

Subject Heading Thesauruses:

Subject heading thesauruses are created for libraries in order to adjust the language and terminology used for accessing information in a collection. As mentioned above, Olson acknowledged the importance of creating “paradoxical spaces” (Olson, 1998, Conclusion) for alternate forms of knowledge classification. Paradoxical spaces restructure the dominant narrative because previously marginalized communities and knowledge systems use their own language and subject headings to describe a library collection. A subject heading thesaurus can create a paradoxical space that caters to the specific users of the library, rather than assuming a general audience which inherently caters to white-settler users. While any dominant classification system is limited by its perspective and biases, these limitations “can be partially alleviated by supplying information regarding the goodness of the fit between a term and the linked classification number” (Ward and Olson, 1998, p. 342). Ultimately, a thesaurus functions as a intermediary between the user and the classification system. The user can approach a thesaurus, which uses terms, language, and categories relevant to the user group, and then determine the corresponding classification number from there. Put simply, a thesaurus-- or any alternate vocabulary list for that matter-- can “provide users with a familiar set of terms that they can use to identify the type of information that they require” (Ward and Olson, 1998, p. 342).

The Women’s Thesaurus is a commonly used subject thesaurus, and has been developed over many years. Authors Ward and Olson (1998) developed a prototype model of a user-friendly online searchable interface that connects the Women’s Thesaurus to the Dewey

Decimal Classification System (DDC). The authors note that the DDC *can* re-classify subjects and bibliographic classification, but this can be highly labor and time intensive. Due to these constraints, the authors acknowledge the usefulness and timely relevance of a thesaurus that approaches the classification limitations from a front-end change: “we are making the existing classification searchable from the perspective of the specific marginalized knowledge domain of feminism” (Ward and Olson, 1998, p. 345).

Another example of alternate vocabularies created for access to pre-established classification systems is the Māori subject headings. The development of Māori subject headings in New Zealand deals with centering the Māori worldview within the Library of Congress Subject Headings (LCSH) classification system. Professor and researcher of Māori/indigenous information behaviour, S.C. Lilley, notes that because of the LCSH, access to information on Māori comes from an American perspective that over-generalizes information (2015, p. 486). In 1994, a thesaurus titled He Puna Kupu Māori was created in an attempt to address the inadequacy of subject headings in the LCSH system (2015, p. 487). One important part of the Māori subject heading thesaurus was the Iwi-Hapu Names List that “was critical to ensuring that the authority of these names was established, reflecting the spelling and syllabic wishes of the iwi and hapu” (Lilley, 2015, p. 489). The nature of a successful thesaurus requires that it can also be continually adapted and refined, and that new terms can be added.

Raewyn Paewai (Māori), who was on the Māori subject headings working team in 2006, outlines how the first 500 terms were created for the Māori Subject Headings Thesaurus – Ngā Ūpoko Tukutuku. The project took 3 months, and involved deliberation between working groups in order to implement a Māori worldview within a hierarchical thesaurus structure used by the National Library cataloguers (Paewai, 2017, p. 3). The thesaurus considers each Māori term

within multiple dimensions, including the spiritual, intellectual and emotional, and physical time and space dimension; all with “awareness that each aspect impacts upon the other to form a ‘whole’ picture” (Paewai, 2017, p. 4). Using these dimensions and philosophies of connection, the working group created a heading file structure that uses Māori subject headings and then creates thesaurus terms. Paewai outlines the process of creating thesaurus terms, also called preferred terms, with the example of Kaupapa, a war canoe. The Māori subject headings working team thinks about the following questions with regards to a given subject heading:

- 1) What is the associated preferred term?
- 2) What is its broader term/ its position in the hierarchy?
- 3) What are the narrower terms?
- 4) What are associated terms in the subject?
- 5) What are un-preferred terms?
- 6) What are the other dialects to consider? (Paewai, 2017, p. 6)

Decolonial Theory in Context of Libraries

The topic of decolonization, both as a term and praxis, is often discussed in conversations about critical archival and librarian studies. At its very roots, we are all on Indigenous land, and thus all libraries inherently in the Americas interact within a context of colonialism, settler colonialism, and Indigenous resurgence (Justice, 2018, 40:50). However, the very act of critiquing colonial practices within archival systems does not equate decolonization.

Decoloniality is a continuous and dynamic process that can be quite different from the way it is discussed in many academic and social justice circles. Tuck and Yang (2012) critique this emerging metaphor of decolonization as a symbol for social justice, and argue that

“decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted” (2012, p. 7). Ultimately, this immense material act of decolonization is “incommensurable” to other struggles for civil rights based social justice projects, as it is different in each context and seeks to “unsettle innocence” from the settler (Tuck and Yang, 2012, p. 35). Tuck and Yang recognize a tension in conversations about decolonization, a tension between reconciliation or a more radical reckoning with settler accountability for colonization.

One aspect of a decolonial praxis involves a reckoning with colonial education systems. Just as Tuck and Yang suggest that decolonization is an “elsewhere” (2012, p. 36) that cannot simply be combined with other social justice initiatives, Simpson dictates the radical acts required for Nishnaabeg cultural resurgence. Simpson calls for a “reclamation of land as pedagogy, both as process and context for Nishnaabeg intelligence, in order to nurture a generation of Indigenous peoples that have the skills, knowledge and values to rebuild our nation according to the world views and values of Nishnaabeg culture” (Simpson, 2014, p. 1). Similar to the critique of “reconciliation” of settler guilt that Tuck and Yang (2012) provide, Simpson pushes against projects that aim for an assimilationist method of the colonial education system.

Some authors hold less radical views about decolonial library practices and maintain more reformationist viewpoints. Decolonization is used as a means of discussing the ways in which libraries might confront the globalized Euro-American centric information systems that have determined the way most (especially academic) libraries organize and approach information. One case study of three libraries in Thailand determines that the organization of material under the Western model of the Dewey Decimal system does not necessarily provide culturally suitable access to materials for the given populations (White, 2018, p. 1). In this

particular instance, White recognizes the incompatibility of dominant knowledge organization systems in global contexts, and thus argues for the need to “integrate other perspectives” (White, 2018, p. 1). The call for integration of non-Western contexts focuses on reforming the information system to be more adaptable within particular contexts, which is different from the radical calls of system disruption that Simpson (2014) and Tuck and Yang (2012) motion towards.

There is diversity in the literature when it comes to how authors envision the possibilities (if any) of libraries to serve Indigenous communities. Duarte and Belarde-Lewis write that “We will know that a library or museum has been decolonized when Indigenous patrons can both see their experiences reflected therein, and also identify foundational Indigenous epistemologies at play” (Duarte and Belarde-Lewis, 2015, p. 699). Justice envisions that, in order for libraries to be a part of the solution to the very problems of settler-colonialism that they created, they must attend to content, classification, and audience. Justice believes that libraries hold the possibility for change and cultural reformation for Indigenous and settler patrons to the library itself. Justice advocates for seeing libraries as “sights for community and change” (Justice, 2018, 40:30), and as an “ongoing living community” (Justice, 2018, 40:48). With these changes to the library, alongside committing to “ongoing relationship of intellectual reciprocity and actively contesting extractive practices of knowledge ‘collection’” (Justice, 2018, 42:46), Justice says that a decolonial library is *possible*. The framework for a potentially decolonial library, therefore, requires an active and encompassing restructuring of the way libraries function and approach knowledge, access, and categorization.

Indigenous-Settler Relationships

Working within a settler-colonial state requires understanding the histories, challenges and possibilities of working in relationships between Indigenous communities and settler-institutions located on Indigenous land. A variety of literature discusses the dynamics of these relationships, each particular to its locality and history. While there are aspects within this literature about Indigenous-settler relations (especially in settler-colonial states) that may apply to Pitzer-Tongva relations, the very specific relationship that exists here has yet to be written about in the academic literature. It is important for emerging Indigenous and settler scholars to attend to this gap in theory and analysis of contemporary and historical relationships between the Tongva community and the community centered at the Claremont Colleges of Claremont, CA.

There is relevant scholarship stemming from the settler state of Canada that provides a necessary perspective on the status and future of Indigenous-Settler relationships. Perhaps part of this relative abundance of scholarship and activism is in response to the Truth and Reconciliation Commission (TRC) project started in 2008 to address the harms done to First Nations people by the settler state's residential schools and violence against Native women. Michelle Daigle (*Mushkegowuk*, Cree First Nations) writes specifically about post-secondary institutions of education located on stolen Indigenous lands in Ontario, Canada and how they "continue to be a crucial site of settler colonial relations and a constitutive part of the settler colonial state" (Daigle, 2019, p. 703). Daigle wrote her article during a time when she was witnessing first-hand the capitalization of reconciliation as a superficial cover for the continued exploitation of Indigenous lands across the country. Daigle highlights the discrepancy between a liberal party engaging in a "spectacle of reconciliation" while their actions prove their dedication to the authority and economic capital of the colonial state via resource extraction and oil pipelines

(Daigle, 2019, p. 706). Daigle describes how colonial violence occurs at specific “sites,” especially college campuses and institutions of higher education, despite ideals of reconciliation. In order to truly transform the institutions to be “deserving of Indigenous students, faculty, staff, Elders and community members” (Tuck quoted in Daigle, 2019, p. 714), universities require “spatio-temporal changes.” The comprehensiveness of changes required by universities on stolen Indigenous lands are applicable to the stolen Tongva lands that Pitzer College is built upon.

While the “spectacle of reconciliation” remains a characteristic of settler-indigenous relationships, it is also important to note the nature of resistance that has characterized these historical indigenous-settler relationships. Leanne Simpson (Michi Saagiig Nishnaabeg) introduces an anthology on Indigenous-non-Indigenous relationships, *Alliances*, by writing: “Indigenous Peoples have been engaged in a movement for justice, freedom, and political change for over 500 years on Turtle Island” (Simpson, 2010, p. xiii). This statement is a potent reminder of the breadth of knowledge and experience that this current Tongva Library Project exists within. Simpson continues that “Building relationships with our supporters has been a key strategy in our movement for change” (p. xiii). Simpson gives power to the role of Indigenous people in forming Indigenous-non-Indigenous relationships, evoking the importance of settlers taking guidance from Indigenous scholars and activists in these relationships of solidarity, rather than taking the lead.

Project Overview

Goals of the Project

This library project, even in its early stages, is at an important intersection of the physical and cultural, settler and Indigenous, theoretical and practical and the institutional and the personal. The goals of the project are for Tongva cultural revitalization and education, as well as to serve as a research tool for visitors. The ways in which these goals are achieved remain flexible and up to the discretion of the Tongva community, Pitzer College, the RRC, and the Drake family. The changing nature of the library reflects the importance of libraries as living entities that can and should continually change and adapt to the collective needs of the moment. Further, it is important to acknowledge the care and intentionality that are required for this gradual project. This project is unique in three particular ways: it is located in a collaborative space of the RRC that gives access to Tongva members, Claremont College students, and some people from the public; it is originally a personal collection, later donated by husband Gary Drake; and the project emerges during a COVID-19 pandemic and shortly after Barbara's death. The hopes for the future work of the Library include involvement of Tongva members in the categorization process, more physical interaction with the space, and more discussions about issues of access to the collection. The goals of this first portion of the project are to create an accessible online book collection inventory (see Appendix) and a feasibility documentation of the possibilities for categorization, accessibility, and content of the collection.

Whether for a student at the Claremont Colleges, a native Californian, a scholar or an activist, the Tongva Library Project is relevant to every individual who engages with materials from libraries, which act as spaces to hold information and reflect cultural values. My research provides readers with information about the process of creating a Tongva Library, decolonial processes of categorizing books, and suggestions for next steps. This work acts as a framework for future projects of cultural revitalization and the assessment of library archives, especially within institutions of higher education. My findings are especially applicable for residents (indigenous and settlers) of Los Angeles to inform the intake of information through books, especially as they come from libraries. It is also applicable to those interested and/or participating in systems of education, land-based knowledge, indigenous cultural projects, spatial justice, and environmental justice.

Robert Redford Conservancy and Memorandum of Understanding

The Robert Redford Conservancy for Southern California Sustainability (RRC), founded in 2012, is a space used for collaborative projects that center socio-ecological justice and sustainability (Pitzer College, 2021). The building is located in the Bernard Field Station, just north of Foothill Boulevard in Claremont, CA and is owned by Pitzer College. Originally an infirmary for Pomona College, the building was renovated beginning in 2013 and designed to achieve net-zero carbon emissions and LEED certifications. The RRC was built with a mission to practice socio-ecological justice and sustainability through community partnerships and educational projects (Pitzer College, 2021). One such partnership is with the local Tongva community, on whose ancestral lands the Colleges reside. During the renovations, members from the Tongva community guided native plant plantings and outdoor space design. The Barbara Drake Book Collection library project is one such example of the continuing work through the RRC to nurture future generations of environmental leaders, foster connections to the land, and take guidance from Indigenous knowledges.

In January of 2021, a Memorandum of Understanding (MOU) was drafted by Pitzer College and the local Tongva Community to determine the terms of collaboration between the two parties with regards to the use and access of the RRC. This document builds off of the desire to “establish a cooperative working relationship to implement projects at the sites which will be determined by need, located at the RRC” (Pitzer College, 2021, p. 1). The MOU specifies the Tongva Library Project as one such project that is a part of the collaboration between the RRC and the Tongva community. This section outlines that the purpose of the library is for “cultural education and revitalization, research and teaching, as well as purposes of creative production” (p. 5). The MOU also makes note of the terms of use that remain to be decided, including a plan

of access and staffing for the library, potential for expanding the library to other shelves beyond the greeting and reading room areas, and potential for moving to another location according to decisions by the Tongva community, Pitzer College, and the Drake family.

Methods

An essential component of this project and written thesis is to bear witness to the process of creation and communication that is a part of projects that thoughtfully engage and/or resist the structures of a settler-colonial state. Communication has been held between myself, RRC Interim Director Susan Phillips, the Tongva Community, and many others including Pitzer faculty, Gary Drake, and librarians. Communication, undergone during this winter and spring of 2021, includes email conversations, Zoom meetings, phone calls, shared collaborative documents on google docs, and planning a transfer of materials that involves zero human contact. Many scholars note the challenges of communication between Indigenous people and settlers (Ghaddar, 2019; Tuck and Yang, 2012; Justice, 2018), such as the good intentions held by settlers to engage in decolonial work which may indeed perpetuate oppressive relationships and trauma. The ways in which I and other settlers communicate and participate in this project must be evaluated with respect to the global and local history of the violent colonialism of what is today called the United States and North America, and specifically the Los Angeles Basin as the homelands of Tongva people.

A question that has informed my methods is: how does one push against the colonial system that makes communication and decolonization difficult, while also ensuring that harm is not repeated or created in the process of this communication? There have been moments during which I have wondered if we should continue this work. I have found myself with an instinctive response to shy away from the tensions, the unknown paths of how to proceed. Scholars Tuck and Yang (2012) know that living within settler-colonialism is only made peaceful and comfortable if settlers engage in a complicit silencing of the violent history. The history is made up of memories of land theft, cultural abuse, signals of domination and white supremacy, things

which can be witnessed and experienced over and over again. Our individual minds act as archives, choosing what to remember and what to forget, what has been good and what has been bad. These memories, whether our own or those of our ancestors, inform the present and the future in abundant ways, and how we create our very sense of identity. Scholars and activists know the violence of the archive in creating the imperial nation-state (Ghaddar and Caswell, 2019). Scholars and activists also know the potential for archives and libraries to create entirely new structures of knowledge and engagement, recognizing the inseparable reckoning of the past with living in the present.

This library project engages in an approach of critical awareness of positionality. That said, I do not claim the project to necessarily be a decolonial project--since to define something as such might allude to alleviating Pitzer's settler-guilt or conflating social justice with decolonization. Throughout this project and research, the methods used to conduct literary and primary source research have involved attention to what voices are centered or excluded within academia, what informs or limits definitions of decolonial practices, and non-violent communication.

Barbara's Relationship to the Claremont Colleges:

Barbara Drake cultivated a long-term relationship with the Claremont Colleges through educational and cultural collaboration. The origin story of Barbara's first involvement with the colleges can be traced back to Pitzer Professor of Environmental Analysis, Paul Faulstich. Professor Faulstich remembers meeting Barbara at some point during the early 1990s, when Pitzer students and faculty were organizing and protesting against development on the Bernard Field Station (the same plot of land where the RRC is located). Faulstich recounts some sort of involvement and support from Barbara during these protests, and at some point the two became connected. In the mid 1990s, Faulstich first brought Barbara onto campus as a guest speaker for his Ethnoecology class, where she talked about Tongva relationships with the world and plants (P. Faulstich, personal communication, April 19, 2021). Professor Faulstich remembers that Barbara was unique in the way that she used story-telling and land-based direct experience in order to educate the students and faculty at the Claremont Colleges (Faulstich, personal communication, April 19, 2020).

Barbara continued her teaching in the mid 1990s through the Leadership in Environmental Education Program (LEEP), "where she introduced hundreds of children to Tongva perspectives on the environment. Through her years with LEEP, she was dedicated to introducing children to seeing the natural world in different ways—as the center of all life, as cultural history, as storytelling, as tradition, as part of holistic community building" (Gabrieleño/Tongva Tribal Elders and Pitzer College, 2021). In 2012, Barbara collaborated with Scott Scoggins (Director of Native American Summer Programs and then Assistant Director of Native American Initiatives at Pitzer College) to create a Tongva Living History Garden to support education and physical engagement with the histories of colonization and human-plant

relationships in Southern California (Sadowsky, 2017). The Garden acted as a space for land-based workshops led by Barbara with Claremont College students, continuing through 2020. Barbara built upon a relationship with Pitzer College's Robert Redford Conservancy in 2020 with the beginnings of what would become the Barbara Drake Memorial Library. Barbara worked in collaboration with the Interim Director of the RRC, Susan Phillips, and myself to begin the library project to center Tongva culture, ethnobotany, history, food, medicine, and children's literature for many people to access and learn from. Through this library, and multiple other learning gardens, workshops, and projects, Barbara's impact on the Claremont Colleges has been extensive, and her legacy of land-based education and intercultural relationship building holds strong.

The Book Collection:

The collection of books, as it stands today, provides a small glimpse of the life and interests of elder Barbara Drake. Over many years Barbara, an enrolled member of The Gabrieleño/Tongva San Gabriel Band of Mission Indians, collected books, magazines, museum pamphlets, handwritten notes, and photographs that covered a wide range of topics and perspectives, especially related to Tongva culture, history, indigeneity and ethnobotany. They were, for a long time, held in Barbara's home, covering bookshelves against a wall. Susan Phillips and I spoke with Barbara over video chat in late October of 2020 to discuss her connection to this collection, and her visions for how it might change. In this conversation, Barbara spoke about her vision of a gradual transfer of the books from her home library to a new location at the Robert Redford Conservancy. Barbara's collection was outgrowing her own space in her home, and she wanted to start preparing for a way to have the RRC house the books. This new home for the books would mean new access for Tongva people, for students, and for the community. With thoughtful foresight, Barbara spoke of her desire to tend to future generations and foster their access to the materials that were so crucial to her own development. Many of the books were used by Barbara everyday because they held information about native plants and local history. Barbara spoke about how there are many youth in the Tongva tribe now, so access to these historical and cultural materials is important for rising teachers within the tribe and for rebuilding the knowledge and connections within the Tongva community across multiple generations.

Barbara had also had conversations with Tongva member Craig Torres, who is also a collector of books and a teacher, which led to a decision to keep the Library only Tongva and native plant focused, rather than including material on other native nations across the United

States. While it is important for 5C students who come from other tribes across the US to have access to information about their culture and people, Craig Torres noted that a Tongva-centered library could be very special and one-of-a-kind. Given this, Torres wanted to focus on the plants and Tongva culture because of the uniqueness of a Tongva-centered library and the limited space at the RRC (C. Torres, personal communication, 2021). In our conversation, Barbara acknowledged that she would not be around forever given her age, and nor would I given my impending graduation. Given this temporality of our existence, Barbara understood the library project as a long-term project that would only just begin with our initial work. Emphasis was made on starting slow and filling in the blanks as we go, since the possibilities of the project could quickly become overwhelming. The intention was made to enrich the collection and project each year, and continually revise the methods and approach of classification given community needs (B.Drake, personal communication, October 27, 2020).

On November 18, 2020, Auntie Barbara died, a deeply-felt loss for so many of the communities that she brought her light into. As a Tongva Elder, grandmother, mother, mentor, teacher, and friend, Barbara's life was wide-reaching, loving, strong, and inspiring. I am grateful to have spoken with her briefly about her visions for the library project, so that we might do our best to begin in a way that does justice to her wishes about a Tongva-centered library that could inspire young Tongva members, educate, create connections to culture, and especially to place--the ancestral homelands of the Tongva people. On February 10, 2021, Barbara's husband, Gary Drake, donated the book collection to the Robert Redford Conservancy to continue the project that Barabara had started shortly before her death. Gary provided a condition that "the collection stay together. As a whole it means something, if you take it apart it loses that. Also if it is moved I would want some say so as to how and where" (Drake, 2021). Since the official

donation, the books were transferred to a room in the Redford Conservancy building, where they reside today. In April of 2021 a Memo was written to outline the parameters of the “Barbara Drake Book Collection.” This memo includes provisions outlined by the donor, Gary Drake and the Barbara Drake family. The Memo notes the following, as shown in Figure 1.

Figure 1

Excerpt from Memorandum of Understanding (2021)

- The Donor stipulates the following provisions for the collection:
1. the primary purpose of the collection is for Tongva community education and cultural revitalization
 2. a secondary purpose is to serve as broader educational and research materials for RRC visitors
 3. the collection must be noted and described in full as the “Barbara Drake Book Collection,” or the “Barbara Drake Collection” for short
 4. the Barbara Drake Book Collection shall comprise a core part of the Barbara Drake Memorial Library
 5. volumes or materials within the Barbara Drake Book Collection shall be marked with a stamp of Barbara Drake’s signature and the name of the collection further noted in any digital list, inventory, or catalogue
 6. the Barbara Drake Collection must stay together in perpetuity
 7. volumes may be added to the original materials considered part of the Barbara Drake Collection at the discretion of the Barbara Drake family
 8. the Collection will reside in the Redford Conservancy’s built-in bookshelves, and visitors may use the Kiva room or adjacent public areas to browse volumes
 9. members of the Barbara Drake family must approve of any movement of the collection either within or outside of the Robert Redford Conservancy
 10. members of the Barbara Drake family must approve of any change in legal title to the collection
 11. major decisions regarding the treatment of the collection require collaborative consultation with the Barbara Drake family
 12. decisions about a potential lending process and access must involve the Barbara Drake family along with Tongva community partners
 13. persons using the collection for the purposes of research and writing must acknowledge the “Barbara Drake Book Collection”

Note. From Robert Redford Conservancy. (2021). *Barbara Drake Collection Memo*. Claremont, CA.

Given the context of COVID-19 and required social distancing, physical access to the collection of the books has been limited. However, myself and others involved in this project have done our best to connect to the titles and authors of the books via photographs. Our first step in working with the collection has been to catalogue the data for each material into a google spreadsheet. This spreadsheet was chosen because it is a shareable platform (which increases access) and it will be a useful documentation of the collection for future work involving cataloguing. In it's spreadsheet form, the intention is that the data collected there (author, title, publisher, date, location, and format) can be later transferred to various online cataloguing systems.

Barbara's Initial Categories:

In an initial meeting with Barbara about her collection, we discussed the process of classification and categories for the books. Barbara proposed the following categories based on her familiarity with the collection: Historical and Cultural, Linguistics/Language, Native Plants, Ethnobotany, Native Food and Medicine, and Children's Books (for particular use in LEEP program). The ultimate categorization of the collection should be determined by the Tongva Community and the Drake family; however, until those decisions are made, the future work of the library classification can follow these subject categories. Based on Barbara's proposed categories, and on research into Indigenous knowledge classification systems already used in libraries, I will suggest how to approach classification by creating a subject heading thesaurus. The Book Inventory (see Appendix) can be used for the purposes of this classification work.

Classification work can first begin by determining a working team of individuals who are interested and dedicated to the library project, and who are able to speak to Tongva worldviews

and preferred terminologies. This team can outline preferred and/or valuable partners to the classification work (ie. Claremont College Librarians, Librarians from American Indian Library Association, Tribal Librarians from across the U.S., etc.). The work then begins to determine relevant and sensitive subject headings that adequately group the collection materials. Below is a comparison between Barbara's proposed subject headings and those used within the Xwi7xwa Library's adaptation of the Brian Deer system, and the Native American Education Services system. It may also be found at this point that subheadings are useful and/or necessary. See Figure 2 to examine the similarities and differences between each listing of subject headings.

Figure 2

Subject Headings Used to Organize Library Collections

Barbara Drake Subject Headings	Brian Deer Subject Headings	Native American Education Services Subject Headings
Historical	Reference Materials	General Reference
Cultural	Local History	Curriculum
Linguistics/Language	History	History
Native Plants	Education	Education
Ethnobotany	Economic	Community Development
Native Food and Medicine	Development	Government and Law
Children's Books	Housing and Community Development	Public Policy
	Criminal Justice System	Human Services
	Constitution (Canada) and First Nations	Life-ways
	Self Government	Religion and Philosophy
	Rights and Title	Language
	Natural Resources	Literature
	Community Resources	Mass Communications
	Health	Science and Technology

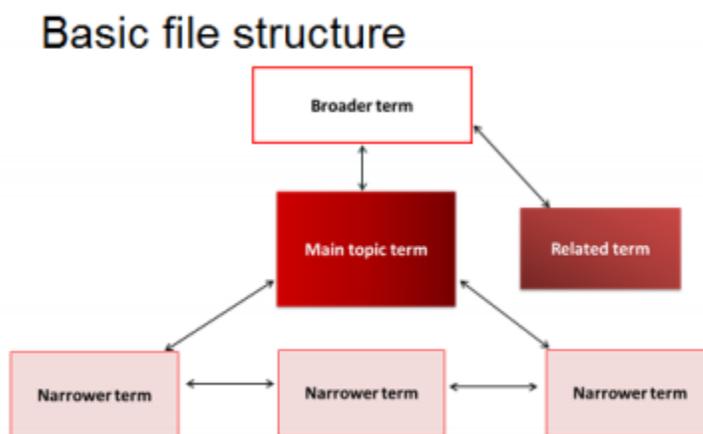
	World View	Social Sciences
	Fine Arts	
	Languages	
	Literature	

Note. Comparison chart created by author, Sandra Sublette.

After Subject Headings are determined, a thesaurus can be created by starting with these heading terms. This method follows the process used by the Māori subject headings working team during their creation of the first 500 terms for the Māori Subject Headings Thesaurus – Ngā Ūpoko Tukutuku. The Māori Subject Headings team found that the National Library Catalogues structure for creating thesaurus terms was applicable to their own methods for relating terms and ideas. This file structure, in Figure 3, shows one way to see the relationship between terms, which may be useful as a framework for this particular subject thesaurus.

Figure 3

File Structure for Thesaurus, created by National Library Cataloguers of New Zealand



Note. Diagram comes from Paewai, 2017, p. 3

Once various terms are created that reflect relationality, the subject heading thesaurus can be used as an access guide for library users. This access guide can work with any classification system because the terms can be linked to a given call number and the user can search various terms, find associated and preferred terms, and find the linked call number that guides the user to the book location. The subject thesaurus will be constantly changing and adapting to refine and add terms that reflect the times.

Conclusions

Through this research, I have found that the Brian Deer Classification System, Native American Educational System, or a subject thesaurus could be used for knowledge organization of Barbara Drake Memorial Library. Based on my readings, I would suggest that a subject thesaurus is a good next step for the Library because the development of a set of vocabulary that is useful for Tongva users is an important part of providing adequate access for all library users. Further, a subject thesaurus proves to be a useful tool for users no matter the longer-term classification methods chosen for the collection. As noted by librarian and scholar S.C. Lilley (2015), successful development of a subject thesaurus takes time and reliable resources. Lilley experienced the fizzling out of subject-heading projects due to a lack of funding. Consistent funding and resource support from the Colleges is required in order for a successful completion of a Tongva thesaurus.

I find that by centering locality, Indigenous connections to the land, and personal relationships to knowledge, the Barbara Drake Memorial Library is important for Gabriellino/Tongva people, settlers, and Indigenous peoples globally. As concluded by scholars in my literature review, and as seen in the framework of this project, I find that specialized library collections can act as spaces for decolonial practices if they confront issues of access, content, and categorization. Further, libraries can be spaces to further land-centered environmental justice if they engage with land-based pedagogy and other methods of education and connection to the land.

In addition to the next steps towards creating a subject heading thesaurus, I also recommend a working group to discuss how users can access the collection. There still needs to be work completed surrounding the physical access to the Robert Redford Conservancy, how and

if the books will circulate or remain only at the RRC, as well as whether or not all the materials should be made accessible to all visitors.

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Appendix

Barbara Drake Book Collection Online Inventory

<https://docs.google.com/spreadsheets/d/1nI6FeSS1A5jRpyWLF2zq9Bw5jWiOyVIi9wPF2I0THA/edit?usp=sharing>

Author (last, first)	Title	Publisher	Year of Publication	Location	Edition/Volume	Format
StringFilter	StringFilter	StringFilter	NumberRangeFilter		NumberRangeFilter	CategoryFilter
Miranda, Deborah	Raised By Humans	The Chucha Press				paperback
Johnston	California's Gabrielino Indians				7	hardcover
Johnston	California's Gabrielino Indians	F.W. Hodge Anniversary Publication Fund			7	hardcover
Preble, Donna	Yamino-Kwiti	Heyday Books				paperback
Barrows	Ethno-Botany of the Coahuilla Indians	Malki				paperback
Heizer & Elsasser	The Natural World of the California Indians					paperback
Brockman & Merrilees	Trees of North America	Golden				paperback
Peterson	Native Trees of Southern California					paperback

Bohan	The People of Cascadia: Pacific Northwest Native American History					paperback
	Cooking the Native Way	Chia Cafe Collective				paperback
Cox & Jacobs	Spirit of the Harvest: North American Indian Cooking	Stewart, Tabori & Chang				hardcover
Railsback & Williamson	Cooking with Spirit	Maverick				paperback
Williamson	How to Prepare Common Wild Foods					hardcover
Packman, Anna Begue De	Early California Hospitality	Academy Library Guide				hardcover
Kavena	Hopi Cookery			Ariz ona		paperback
Nabhan	Gathering the Desert			Ariz ona		paperback
Frank, L.	Acorn Soup	Heyday Books				paperback
Keegan	Southwest Indian Cookbook	Clear Light				paperback
Anderson	Tending the Wild: Native American Knowledge and the Management of California's Natural Resources					paperback
Dunmire & Tierney	Wild Plants and Native Peoples of the Four Corners					paperback
Blackburn & Anderson	Before the Wilderness: Environmental Management by Native Californians	Ballena Press			BPAP No. 40	paperback
Schmidt	Growing California Native Plants			Calif orni a		paperback

Dennis, Hirschfelder & Rothenberger Flynn	Native American Almanac: More than 50,000 Years of the Cultures and Histories of Indigenous Peoples		Visible Ink			hardcover
Richard & Burrill	Protectors of the Land					paperback
Webb	Indian Life at the Old Missions			Nebaska		hardcover
Kuska & Linse	Live Again Our Mission Past	ARTS' Books				paperback
	Journal of California and Great Basin Anthropology		1989		Vol. 11, No. 1, ppp. 1-144	paperback
multiple volumes of this?	Bulletin of Primitive Technology		Fall 1993		Vol. 1, No. 6	paperback
O'Dell	Island of the Blue Dolphin					paperback
Moser, C.L.	Native American Basketry of Southern California		1993			paperback
Anthes & Ennis	Edgar Heap of Birds: Defend Sacred Mountains	Pitzer College Art Galleries				paperback
Caduto & Bruchac	Keepers of the Night					paperback
Campbell	Earth Pigments and Paint					paperback
Gottfried & Hotz	Indian Skin Paintings from the American South-West	University of Oklahoma Press				hardcover
Hofsinde	Indian Hunting	Morrow				hardcover
Miranda	Bad Indians					paperback
Trafzer, Gilbert & Sisquoc	The Indian School on Magnolia Avenue	OSU Press				paperback
Wilson	Buffalo Bird Woman's Garden	MHS Press				paperback
Buchanan	Brother Crow, Sister Corn					paperback

Cook	The Conflict between the California Indian and White Civilization			California		hardcover
McPhee, John	The Survival of the Bark Canoe	FSG				paperback
Heizer & Elsasser	The Natural World of the California Indians					paperback
McCawley, William	The First Angelinos: The Gabrielino Indians of Los Angeles					paperback
Robinson	The Story of the Southwest Museum					paperback
Santa Barbara Museum of Natural History	California's Chumas Indians	EZ Nature Books				paperback
	The How and Why Wonder Book of Trees	How and Why Wonder Books				paperback
	A Pocket Naturalist Guide: Marine Life of Santa Catalina Island- An Introduction to Familiar Species	Catalina Island Conservancy				pamphlet
	A Pocket Naturalist Guide: Plants of Santa Catalina Island- An Introduction to Familiar Species	Catalina Island Conservancy				pamphlet
	A Pocket Naturalist Guide: Birds of Santa Catalina Island- An Introduction to Familiar Species	Catalina Island Conservancy				pamphlet
	A Pocket Naturalist Guide: Wildlife of Santa Catalina	Catalina Island Conservancy				pamphlet

	Island- An Introduction to Familiar Species					
Bruchac & Goetzl	Many Nations	B... Books				hardcover
Trimble & Dewey Reade	The Village of Blue Stone	Macmillan				hardcover
Kathleen Conroy	Authentic Indian Jewelry					hardcover
	Ceremony- In the Circle of Life					paperback
Martin & Shannon	Cannot read- #8 Tucked in back					
Huxley	The Crows of Pearblossom	Random House				hardcover
Cohlene	Little Firefly	Watermill Press				paperback
Osofsky Young	Dreamcatcher	Orchard Books				hardcover
Malotki & Lacapa	The Magic Hummingbird	Kiva				hardcover
Morin, James	The Mud Family	Putnam				hardcover
Wexler, Selsam	The Amazing Dandelion	Morrow				hardcover
Preble, Donna	Yamino-Kwiti	Heyday Books				paperback
Jeffers	Brother Eagle, Sister Sky	Dial				paperback
Goble, Paul	The Girl Who Loved Wild Horses					paperback
Clark	In the Mothers House	Viking				paperback
Caduto, Michael J. & Bruchac, Joseph	Keepers of the Animals	Fulcrum				hardcover
Caduto, Michael J. & Bruchac, Joseph	Keepers of the Earth	Fulcrum				Hardcover
MacGill-Callahan & Moser	And Still the Turtle Watched	Dial				Hardcover
Slapin & Seale	Through Indians Eyes	NSP				Paperback

Martin & Shannon	The Rough-Faced Girl	Putnam				Hardcover
Ewart	One Cold Night	Putnam				Hardcover
McLerran	The Ghost Dance	Clarion Cooks				Hardcover
Bruchac & London & Locker	Thirteen Mooons on Turtle's Back	Philomel				Hardcover
Malotki & Lacapa	The Mouse Couple	northland				Hardcover
	The Flute Player	Lacapa				Hardcover
Freedman, Russell	Children of the Wild West	G/B? uild Book				Hardcover
Baylor & Parnall	Everybody Needs a Rock	Aladin Books				Paperback
Clement & Howe	Musician from the Darkness	Little Brown & Co.	1990			Hardcover
San Souci & San Souci	Song of Sedna	Doubleday				paperback
McDermort	Raven	Seh..				paperback
Cherry	A River Ran Wild	Guliver Green & HBJ				Hardcover
Parnall	The Rock	Macmillan				Hardcover
Carlstrom & Dillon	Northern Lullaby	Philomel				Hardcover
London & Long	Fire Race , A Karuk Coyote Tale	Chronicle Books				Hardcover
Wood & Howell	Shaman's Circle	Doubleday				Hardcover
McQuiston	Dolls & Toys of Native America	Chronicle Books				Hardcover
Newton, Don	The Beginning of the World					Hardcover
Fronval & Dubois	Indian Signals and Sign Language	Bonanza				Hardcover
Slater, Eva	Panamint Shoshone Basketry	Sagebrush Press				Hardcover
Wilbur, Keith	Indian Handcrafts	Globe Pequot				Hardcover

C.L. Moser	American Indian Basketry of Northern California	Riverside Museum Press	1989			Paperback
Tanner, Clara Lee	Indian Baskets of the Southwest	University of Arizona Press				Hardcover
James Newman	Indian Basketry	Dover				paperback
Newman	Indian Basket Weaving					Paperback
Kirk	Tradition & Change on the Northwest Coast	Washington				paperback
Yue, David & Chalotte	The Tipi, A Center of Native American Life	Alfred A. Knopf	1984			Hardcover
Hyemeyohsts Storm	Seven Arrows	Ballantine	1972			paperback
Margolin, Malcom & Montijo, Yolanda	Native Ways: California Indians & Memories	Heyday Books				paperback
wilken-Robertson, Michael	Kumeyaay Ethnobotany: Shared heritage of the Californias	Sunbelt Publications				
Bernstein & Blair	Native American Crafts Workshop					
W.G Turner	The Rock Art of Black Canyon					paperback
Marrow	Indian Rawhide	Oklahoma				Hardcover
Miles	Indian & Eskimo Artifacts of North America					Hardcover
Vander	Songprints	University of Illinois Press				Hardcover
Moriarty, James Robert	Chinigchinix - F.W. Hodge Anniversary Publication Fund, X					Hardcover
Miller, Bruce W.	Chumash, A Picture of Their World					paperback

Wolfson	American Indian Tools and Ornaments					Hardcover
Whitley, David S.	A Guide to Rock Art Sites					paperback
Blankenship, Bart	Earth Knack: Stone Age Skills for the 21st Century	Gibbs Smith				paperback
La Pierre	Native American Rock Art Messages from the Past	TG				paperback
Hill, Tom	Creation's Journey: Native American Identity and Belief	Smithsonian Books				hardcover
Feder, Norman	American Indian Art	Harrison House, Abrams				Hardcover
	Handbook of North American Indians: Northeast	Smithsonian			Vol. 15	Hardcover
	Handbook of North American Indians: Great Basin	Smithsonian			Vol. 11	Hardcover
	Handbook of North American Indians: Southwest	Smithsonian			Vol. 9	Hardcover
	Handbook of North American Indians: California	Smithsonian			Vol. 8	Hardcover
	Handbook of North American Indians: Subarctic	Smithsonian			Vol. 6	Hardcover
Collins, Richard & Sturtevant, William C.	The Native Americans: The Indigenous People of North America	Smithmark Pub				Hardcover
	The American Indians: Keepers of the Totem	Time Life Books				hardcover
	The American Indians: The Mighty Chieftains	Time Life Books				hardcover

	The American Indians: Algonquians of the East Coast	Time Life Books				hardcover
	The American Indians: Winds of the Renewal	Time Life Books				hardcover
	The American Indians: Chroniclers of the Indian Life	Time Life Books				hardcover
	The American Indians: People of the Ice and Snow	Time Life Books				hardcover
	The American Indians: Realm of the Iroquois	Time Life Books				hardcover
	The American Indians: Cycles of Life	Time Life Books				hardcover
	The American Indians: The Spirit World	Time Life Books				hardcover
	The American Indians: Hunter's of the Northern Forest	Time Life Books				hardcover
	The American Indians: The Way of the Warrior	Time Life Books				hardcover
	The American Indians: The Woman's Way	Time Life Books				hardcover
	The American Indians: The Reservations	Time Life Books				hardcover
	The American Indians: Tribes of the Southern Woodlands	Time Life Books				hardcover
	The American Indians: People of the Lakes	Time Life Books				hardcover
	The American Indians: Tribes of the Southern Plains	Time Life Books				hardcover

	The American Indians: Indians of the Western Range	Time Life Books				hardcover
	The American Indians: People of the Desert	Time Life Books				hardcover
	The American Indians: The First Americans	Time Life Books				hardcover
	The American Indians: The European Challenge	Time Life Books				hardcover
	The American Indians: War of the Plains	Time Life Books				hardcover
	The American Indians: The Buffalo Hunters	Time Life Books				hardcover
	Native People					Magazine
Heize, Robert F.	The Indians of Los Angeles County: Hugo Reid's Letters of 1852	Southwest Museum Papers				hardcover
Wheat, Margaret M.	Survival Arts of the Primitive Paiutes	University of Nevada Press				Paperback
Weiner, Michael A.	Earth Medicine, Earth Food					paperback
Dengler, Marianna	The Worry Stone	Northland				Hardcover
Moser, Christopher L.	Native American Basketry of Southern California					hardcover
	Ethnobotany Project: Contemporary Uses of Native Plants: Southern California and Northern Baja Indians					magazine
Bean & Bourgeault	The Cahuilla	Chelsea House				hardcover

S, Mark Q.	Archives of California Prehistory: Papers on the Archaeology of the Mojave Desert	Coyote Press	1967		Vol. 10	magazine
	Archives of California Prehistory: Analyses of South-Central California Shell Artifacts	Coyote Press	1968		Vol. 23	magazine
	Archives of California Prehistory: Archeological Investigations on the Rancho San Clemente, Orange County, California	Coyote Press	1969		Vol. 27	magazine
Brown, Joan C.	Archives of California Prehistory: A Taxonomic Analysis of Avian faunal Remains From Three Archiological sites in Marina Del Rey, Los Angelos County, California	Coyote Press	1989		Number 30	magazine
Bennyhoff. J.A.	Anthropological Records: California Fish Spears and Harpoons	University of California Press	1950		9:4	magazine
Kowta, Makoto	The Sayles Complex: A Late Milling Stone Assemblage from Cajon Pass and the ecological Implicatins of it Scraper Planes	Unversity of California Press	1969		Volume 6	magazine
	Prehistoric Sites in The Prado Basin, California: Regional Context and Significance Evaluation	Infotec Research Incorporated				magazine

Heizer, R.F.	Anthropological Records: California Indian Linguistic Records The Mission Indian Vocabularies of Alphonse Pinart	University of California Press	1952		15:1	magazine
Merrill, Ruth Earl	Plants Used in Basketry by the California Indians	University of California Press	1923		Volume 20, No 13, ppl. 213-242	magazine
Gifford, E.W	Anthropological Records: California Bone Artifacts	University of California Press	1940			magazine
A Project of the Santa Barbra Museum of Natural History Education Center	California's Chumash Indians					paperback
Bryan, Bruce	Southwest Museum Leaflets: The Manufacture of Ston Mortars	Southwest Museum	1970		Number 34	magazine
Robinson, W. W	Southwest Museum Leaflets: The Spanish and Mexican Ranchos of San Fernando Valley	Southwest Museum	1966		Number 31	magazine
Cody, Bertha Parker	Southwest Museum Leaflets: California Indian Baby Cradel	Southwest Museum			Number 12	magazine
Harrington, M. R.	Southwest Museum Leaflets: Ancient Life Among the Southern California Indians	Southwest Museum	1955		Number 26	magazine
Robinson, W. W	The Story of the Southwest Museum	Southwest Museum				magazine

	The Masterkey	Southwest Museum	1955		Vol. XXIX No.6	magazine
Boule, Mary Null	California Native American Tribes: Gabrielino Tribe					magazine
Sauble, Katherine Siva & Galloway, Anne	I'Isniyatam (Design) A Cahuilla Word Book					magazine
Galloway, Anne	Tovangar (world) A Gabrielino Word Book					magazine
	Malki Museum's Native Food Tasting Experiences				3rd (revised)	magazine
Graziano, Helen (Ms.) Docent	Rods, Bundles and Stitches: A Century of Southern California Indian Basketry	Chaffey College				
Moser, Christopher L.	Native American Basketry of Central California		1986			Handout
Moser, Christopher L.	Native American Basketry of Southern California		1993			Handout
	Pine Needle Basketry Kit Instructions					Handout
	Native American Traditions: Baskets , Interactive Exhibit Guide	San Bernadino County Museum	2003			Guide
	Native American Traditions: Baskets , Interactive Exhibit Guide for Junior Anthropologist	San Bernadino County Museum				Guide
Smith, George A. & Simpson, Ruth	Indian Basket Makers of San Bernadino County	San Bernadino County Museum				Guide

Farmer, Justin F.	Indian Basketry Material Preparation: Preparation of Weaver Strands for use in an Indian Basket	Eagle Enterprises	1991			magazine
Smith, George A. & Simpson, Ruth Dee	An Introduction to Basketry of the Contemporary Indians of San Bernardino County	San Bernadino County Museum	1964 /1969			
Clark Humananties Muesum	A Symmetrical Aesthetic: Southern California Indian Basketry	Scripps College	2001			Guide
Gabrieleno / Tongva Tribal Council	Welcome to the Land of Tongva					Handout
	Society of Primitive Technology: Bulletin of Primitive technology		1996		ISSN 1078-484 5 No.12	paperback
	The Northern American Basket: Old and New					Handout
	The Stitches					Handout
Treganza, A. E. & Malamud, C.G.	Anthropological Records: The Topanga Culture, First Season's Excavation of the Tank Site, 1947	University of California Press	1950		12:4	magazine
Driver, Harolde E.	Anthropological Records: Culture Elements Distributions: XVI Girls' Puberty Rites in Western North America	University of California Press	1941		6:2	magazine
Kroeber, A.L.	A Mission Record of the California Indians : From Manuscripts in the bancroft Library	The University Press	1908			
	Reports of the University of California Archaeological	The University of California	1957		No. 38	magazine

	Survey: papers of California Arceology, 50-62	Archaeologica I Survey				
	Reports of the University of California Archaeological Survey: papers of California Arceology, 76-88		1960		No. 50	magazine
	Contributions of the University of California Archaeological Research Facility: Four Papers on Great Basin Anthropology	University of California	1974		Number 21	magazine
Kroeber, A.L.	The History of Native Culture in California : University of California Publications in American Archaeology and Ethnology	University of California Press	1923		Volume 20, Number 8, PP. 125-142	
	Four Hands Weaving: The Basketry of San Diego's Indigenous Peoples					
Neuerburg, Norman	The Decoration of the California Missions					Coloring Album
	Spanish Missions of California					
photo#31, hand-written notecards--Barbaras ?	Indian Baskets, California Basket Makers					hand-written notecards
photo#32, notecards						
Siva, Ernest H.	Voices of the Future: Songs of Three Southern California Indian Nations					includes CD (also book?)
	The Universal House: Energy, Shelter, & The	California Energy				spiral-bound

	California Indian Activity Guide 4th/5th Grade	Extension Service				
photo # 35, 5 different editions	California Indian: Energy News					stapled paperback/magazine
	Images on Stone: The Prehistoric Rock Art of the Colorado Plateau	PLATEAU: magazine of the Museum of Northern Arizona				magazine
	Legacy from our Mothers: Indian Basketry of San Diego County	San Diego Museum of Man: Barona Cultural Center and Museum Exhibit				magazine
Stokes, William Micheal & Sokes, William Lee	Messages on Stone: Selections of Native Western Rock Art					booklet
DeWald, Terry	The Papago Indians and their Basketry					booklet/magazine
Jolley, Ginger	How to Weave a Pine Needle Basket					booklet
	Pima Indian Basketry					booklet
	California Indians: Artisans of Oil					booklet
	Baketry Treasured: The Living Legacy of an Ancient Cultural Art Gallery Guide	Arizona State Museum				Museum Guide/booklet
Turner, Wilson & Trupe, Beverly	Petroglyph Study: The 1980 report on the Black Canyon Project of the Mojave Desert	San Bernardino County	summer 1983	San Bernardino	vo. 30, no. 4	magazine

		Museum Association				
	Plains Indian Museum: Curator's Notes	Plains Indian Museum Buffalo Bill Historical Center		Cody, WY		Museum Guide/booklet
Johnson, Ron & Marks, Coleen Kelley	Native American Jewelry and Adornment of Northwest California	Trinidad Museum	Nov 2010 - March 2011			Museum Guide/booklet
Linna, Loehr & Milikin	Pine Needle Basketry	J.L. Hammett Company		Cambridge, Mass.		booklet
Smith, Gerald A. & Freers, Steven M.	Fading Images: Indian Pictographs of Western Riverside County		1984			booklet/magazine
	From this Earth: Pottery of the Southwest	Museum of Indian Arts and Culture		Santa Fe, NM		Museum Guide/booklet
Okimoto, Ruth Y	Sharing a Desert Home: Life on the Colorado River Indian Reservation, Poston, Arizona 1942-1945	California Civil Liberties Public Education Program				booklet/news report
photo # 41: color photographs (rocks, water, sky)						photograph

photo 42: b/w photographs						photograph
	Native People: Tribal Revival: The Coeur D'alene of Idaho					magazine
two copies	Arizona Highways: July 1975		1975			magazine
three copies	me · yah · whae: The Magazine of the Agua Caliente Band of Cahuilla Indians	www.aguacaliente-NSN.gov				magazine
Meyer, Joseph E.	The Herbalist	Hammond Book Company	1934	Hammond, Indiana		hardcover
Garriga, Andrew	Herbs & Remedies: Used by the Indians & Spanish Californians Together with Some Remedies of His Own Experience	ed. Weber, Francis J.	1978			hardcover
Allen, Grant	Stories of the Universe: The Plants	Review of Reviews Company	1909	New York		hardcover
Doctrow, Mollie	You Can Make Art from Corn		1993			booklet
	Metates & Manos: The Basic Corn Grinding tools of the Southwest	Museum of New Mexico Press			no.1	booklet/ "popular series pamphlet"
	Aloe Vera: The Medicine Plant for Indoors, Outdoors or Patio					booklet

	Rock Drawings of the Coso Range	Maturango Museum				paperback
Tyler & Ormsby	Pueblo Birds and Myths	Northland				paperback
Pellegrini, Georgia	Modern Pioneering	Potter				paperback
Williams	Jude's Herbal Home Remedies					paperback
Gilroy	The Garlic Lovers' Cookbook					paperback
Clucas, Donald Laine. Anderson, Marilyn & Cooper Museum	Upland			Upland		paperback
Emick, Paula	Rancho Cucamonga			Rancho Cucamonga		paperback
Wallace	The Natural Formula Book for Home and Yard	Rodale				hardcover
Berry & Weidland	Art of Preserving					paperback
Weiss & Weiss	Growing and Using the Healing Herbs	Rodale				hardcover
Emick, Paula	Old Cucamonga					paperback
Gregg	The Complete Illustrated Encyclopedia of Magical Plants	Fair Winds				paperback
	I, Rigoberta Menchú	Verso				paperback
Elias & Dykeman	Edible Wild Plants: A North American Field Guide	Sterling				paperback
Balls	Early Uses of Plants					paperback

	Painted Rock and the Old Woman Mountain	California Center for Native Nations				paperback
Belzer, Thomas J.	Roadside Plants of Southern California					paperback
Benyus, Janine M.	The Field Guide to Wildlife Habitats of the Eastern United States					paperback
Gibbons	Stalking the Healthful Herbs	McKay				hardcover
Smith	Enough for All: Foods of My Dry Creek Pomo and Bodega Miwuk People					paperback
	Stocking Up	Rodale Press				hardcover
Wiltens	Thistle Greens and Mistletoe	Wilderness Press				paperback
	Edible Wild Plants	Sterling				paperback
Springmeyer & Montez	Willowbark & Rosehips	Falcon				paperback
Corbin	The River Cottage: Preserves Handbook	Ten Speed Press				paperback
Gladstar, Rosemary	Medicinal Herbs: A Beginner's Guide	Storey				hardcover
Coates	Chia: The Complete Guide to the Ultimate Superfood	Sterling				paperback
Moody, John	The Elderberry Book	NSP				paperback
Niethammer	The Prickly Pear Cookbook	Rio Nuevo				paperback
Krohn & Segrest	Feeding the People Feeding the Spirit: Revitalizing Northwest Indian Food Culture					paperback
Funk & Kaufman	Living Wild: Gardening, Cooking and Healing with	Flicker Press				paperback

	Native Plants of the Sierra Nevada					
Farnsworth	A Taste of Nature	Ancient City Press				paperback
Young	Wild Seasons: Gathering and Cooking Wild Plants of the Great Plains					paperback
Zachos	Backyard Foraging	Storey				paperback
Krohn, Elise	Wild Rose and Western Red Cedar: The Gifts of the Northwest Plants					paperback
Lovejoy	Sunflower Houses					hardcover
Niethammer	Cooking the Wild Southwest			Arizona		paperback
Tate, J.L.	Cactus Cookbook					hardcover
Bauer, Helen	California Rancho Days	California State Series				hardcover
Dent, Huntley	The Feast of Santa Fe: Cooking of the American Southwest	Simon & Schuster				hardcover
	North American Wildlife	Reader's Digest				hardcover
	"Outdoor Classroom:" a self-guided tour of the University of California, Riverside Botanic Gardens			California		guidebook
Dubin, Margaret & Tolley, Sara-Larus	Seaweed, Salmon, and Manzanita Cider: A California Indian Feast					paperback
Simpson, Richard	OOTI: A Maidu Legacy					paperback
	Today with the Havasupai Indians	Indian Tribal Series				magazine

Garfield, Viola E. & Forrest, Lin A.	The Wolf and the Raven: Totem Poles of Southeastern Alaska					paperback
	Achorage this Month: A Lively Restaurant, Entertainment and Current Events Guide					magazine
	The First Book of Eskimos					hardcover
	Alaska: Know Your America Program	American Geographical Society				paperback
	Wars of the American Indian	Charlton Publication			Winter No. 3. Special Collector's Edition	magazine
Watson, Don	Cliff Dwelling of the Mesa Verde: A Story in Pictures					paperback
Largo, Donna & McCarthy, Daniel F. & Roper, Marica	Medicinal Plants Used by Native American Tribes in Southern California					paperback
Kew, Della & Goddard, P.E.	Indian Art and Culture of the Northwest Coast	Hancock House Publishers				magazine
Wohlleben, Peter	Can You Hear the Trees Talking? Discovering the Hidden Life of the Forest					paperback
Pavlik, Bruce M. & Muick, Pamela C. & Johnson, Sharon G. & Popper, Marjorie	Oaks of California					paperback
	Indians of North America	National Geographic Society	1972		Vol. 142 No. 6	magazine

Graham, Kevin & Silverman, Ellen	Grains, Rice, and Beans					hardcover
Kavasch, E. Barrie	The Medicine Wheel Garden: Creating Sacred Space for Healing, Celebration, and Tranquility					paperback
	Rancho Santa Ana Botanic Garden California Oaks Trail Guide	Rancho Santa Ana Botanic Garden				guidebook
	Indian Legends of Sky, Earth, and Man	Youth Publications/The Saturday Evening Post Company				paperback
	Journal of Medicinal Plant Conservation	United Plant Savers	2019			magazine/journal
	Coyote's Stone Stew					booklet
Johnson, Mary Elizabeth & Pearsora, Katherine	Nature Crafts: Seasonal Projects from Natural Materials					paperback
Swerdlow, Joel L. & Johnson, Lynne	Nature's Medicine: Plants that Heal, A chronicle of mankind's search for healing plants through the ages	National Geographic				hardcover
	Thanksgiving: A Native Perspective			Berkeley, CA		paperback
Not inventoried here are approximately 50 childrens books and						

50 issues of News
from Native
California

