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*Craig D. Bates, Martha J. Lee*  
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(Mobile book) Tradition and Innovation: A Basket History of the Indians of the Yosemite-Mono Lake Area

## **Tradition and Innovation: A Basket History of the Indians of the Yosemite-Mono Lake Area**

**Craig D. Bates, Martha J. Lee : Tradition and Innovation: A Basket History of the Indians of the Yosemite-Mono Lake Area** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Tradition and Innovation: A Basket History of the Indians of the Yosemite-Mono Lake Area:

0 of 0 people found the following review helpful. Tradition and Innovation: A Basket HistoryBy Denis J. NolanA great history on the Native Indians of the West especially California and the baskets that have been made by the California tribes.7 of 10 people found the following review helpful. A unique and valuable resourceBy Willow PolsonAs a basketmaker taught by Yosemite weaver Julia Parker to follow the traditional ways, I highly recommend this book to anyone who wishes complete and indepth information on the basketry of the central Sierra Nevada peoples. Complete information (well, as much as a book can have) on the plants used, how the materials are gathered, and how basic weaves are done with good line illustrations. Numerous pictures, both from the archives of the Yosemite museum and from the weavers' families, richly illustrate this large book.Photo after photo places the baskets in historical context, relates them to the individual weavers, and shows how their construction changed over time, from pre-contact styles to the later baskets produced for tourists and Field Days competitions. Also discussed is the topic of how baskets were used in trade between the other nearby tribes, such as the Mono, Paiute and Yokut. An interesting intermingling of styles is sometimes seen as local Miwok weavers incorporate the forms and designs of these other baskets into their own work.Additionally, the author Craig Bates has been both married to a Miwok traditional basketmaker and has been curator of the Yosemite museum for many years. His expertise on the subject of Yosemite

Indian basketry is unsurpassed. The book is used extensively in the Indian Museum itself and was personally recommended to me by Julia Parker herself, who said "everything you need to know is in that book." That's not quite true as there isn't anything on the various taboos you must observe while weaving, but I'm very glad that I was able to get a copy of this book when it first came out, because now it's difficult to get. A real treasure for anyone wanting extremely detailed information on this topic.(P.S. -- If you detect sour grapes from previous reviewers, it's political and has to do with what bands are recognized by the state and thus allowed to have lucrative casinos. Sadly, the erasure of California native history continues in the name of greed.)9 of 13 people found the following review helpful. Book is not accurate at all.By Interested in REAL HistoryLafayette Bunnell, the doctor of the Mariposa Battalion and one of the first persons to encounter Chief Tenaya, wrote "Ten-ie-ya was recognized, by the Mono tribe, as one of their number, as he was born and lived among them until his ambition made him a leader and founder of the Pai-Ute colony in Ah-wah-ne. His history and warlike exploits formed a part of the traditionary lore of the Monos. They were proud of his successes and boasted of his descent from their tribe, although Ten-ie-ya himself claimed that his father was the chief of an independent people, whose ancestors were of a different race."That would indicate that the Ahwahnees were not related to any other tribe, not even the Miwoks. Lafayette Bunnell writes "Major Savage was our best authority. He could speak the dialects of most of the mountain tribes in this part of California, but he confessed that he could not readily understand Ten-ie-ya, or the Indian guide, as they appeared to speak a Pai-ute jargon." "The Yo-sem-i-tes had been the most warlike of the mountain tribes in this part of California; and the Ah-wah-ne-chiee and Mono members of it, were of finer build and lighter color than those commonly called "California Digger Indians."

California Digger was the what the Miwok, Yokut, Maidu and Washoe tribes were indentified as, but not the Ahwahnees or Paiutes. The Ahwahnees had already been absorbed into the Mono Lake Paiutes. Because Tenaya's father took a handful of Ahwahnees to Mono Lake, yet brought back into Yosemite from Mono Lake 200 to 300 people. Where they 200 to 300 Miwoks? Not likely. Chief Tenaya was born and raised by his people the Mono Lake Paiutes and took back mostly Paiutes into Yosemite.The book does not even mention the story of Tenaya, which is the most important part of the story of the Indian basketmakers of Yosemite.The book also has a photo of Tom Hutchings, the first mailman of Yosemite, as Miwok, yet he was Paiute. The book indicates that Young Charlie was a Miwok chief, yet he was Paiute. There are many, many more wrong tribal indentifications in the book. Bates and Lee also state that a lot of the Miwok women were Captains, yet old Indian census rolls only show men as Captains or Chiefs. I agree with the some of the other reviewers. Then to leave out the most important story of Chief Tenaya? That was odd. Chief Tenaya was born at Mono Lake of a Paiute mother and then he married a Paiute woman who he had children with. Where was that story? Also I noticed that the Miwoks are always written as they were inside the park and the Paiutes were just visitors. Yet the old US and Indian census rolls show those same Miwoks living outside the park in Coulterville, Bull Creek, Red Cloud, Mariposa, and Bear Valley which are miles away. In the 1880 census roll the only persons living in Yosemite were Paiutes Charlie, Tom Hutchings and Captain Rueben. All the rest of the so-called Yosemite Miwoks are living in other towns outside of the park. Mono Lake was closer to the eastern entrance of Yosemite than the other towns where the Miwoks lived at. I have also read that Craig Bates was married to a Miwok woman and had a son with her. That could explain the way the book was written. I would not buy this book.

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