

THE ACORN

American River Natural History Association Quarterly Magazine – Spring 2022



Contents

President's Message	1
Maidu Cultural Program	2
Plant Friends of the Nisenan	5
Vince La Pena Q&A Interview	8
Ooti: A Child of the Nisenan	10
Volunteer Profile: Jennifer Kerr	11
Donors	12

President's Message, Spring 2022



Laurie Weir

For at least 2000 years before Europeans first set foot in California, the land now occupied by our Nature Center was home to the Nisenan Maidu, or more precisely, the Valley Nisenan people. These people thrived in villages along the lower American River and still reside in our area. This issue of *The Acorn* focuses on the Nisenan Maidu programs at Effie Yeaw.

In 1985 American River Natural History Association volunteers and staff at the Effie Yeaw Nature Center requested and were granted county approval to develop an educational program to provide accurate information about Native American people for a public audience that was generally poorly informed about indigenous cultures. Creating such a program in a respectful and accurate way was a challenge and involved consultations with local Nisenan people and others in the indigenous community. You can read more about the development of the program in the opening article of this issue of *The Acorn*.

Now 30 years after its initiation, the program continues to provide great benefits to our community. Over 200,000 people visit the Nature Center annually, most of them walking through our replica Valley Nisenan village to observe the traditional tule huts, granary, fire pit, and grinding stone. The Nisenan Maidu area in our Exhibit Hall includes artifacts, dioramas, and interactive exhibits to help visitors learn more about the culture. In addition, each year about 2000 third to fifth graders participate in programs that immerse them in Nisenan culture through hands-on, experiential learning and nature tours.

Our Nisenan Maidu programs continue to evolve. In 2020, during the pandemic, an online distance-learning program was developed for students learning at home through Zoom. We now also offer programs that take the Nisenan Maidu culture to the classroom for classes that can't go on a field trip. In 2021, a grant from Lowe's allowed us to spruce up the Maidu Village. Long-time ARNHA member James Hargrove provided funding for new interpretive signage to tell the story of native plants in indigenous traditions.

As with all the programs at the Effie Yeaw Nature Center, the success of the Nisenan Maidu programs has been the result of an extraordinary group of talented people. This includes the current Maidu Cultural Programs staff as well as former Interpretive Specialist Vince La Pena, who has remained active as a consultant and teacher over the years. In addition, there are numerous docents, volunteers, and Naturalists who have been specially trained to lead components of the school programs. We have also been supremely supported by teachers, parents, and other educators who have participated in and promoted our programs throughout the Sacramento area.

Please enjoy this issue of *The Acorn* and come visit the Nature Center to experience the rejuvenated Valley Nisenan village and new displays in our Exhibit Hall. Also keep an eye out for notices about our Bird & Breakfast event in March, Big Day of Giving in May, and our Gala in June. We really appreciate your support for these important fund-raising events.

-Laurie Weir



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Editor: Mary Louise Flint

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Members: Joey Johnson (Chair), Khalil Bourgoub, Krystin Dozier, Mary Louise Flint, Michael Kwong, Margaret Leavitt, Melanie Loo, Katherine Roberts, Eric Ross

American River Natural History Association

Effie Yeaw Nature Center
2850 San Lorenzo Way
Carmichael, CA 95608

916-489-4918

Website
SacNatureCenter.net

Email
info@SacNatureCenter.net



EYNC Lead Naturalist Brena Seck demonstrates traditional acorn meal preparation with a sifting tray basket and soap plant brush. Photo by Mary Louise Flint.

EYNC's Maidu Cultural Program

By Margaret Leavitt

On a crisp fall day, the replica Valley Nisenan* village hums with activity. A fire burns in a fire pit, sending wood smoke, mingled with the aroma of cooking salmon, drifting through the village. A circle of children use smooth river rocks to pound the rounded ends of acorns, trying to crack open the hard, outer shells to get to the soft meat inside. Another group perches on the grinding rock, intently working the shelled acorns with a heavy stone pestle. Children gather in the tule huts or explore the pond area. Several children play a form of dice, using walnut half-shells, while other children polish abalone shell pieces from the coast to create pendants on necklaces tied with sinew.



This scene plays out at Effie Yeaw Nature Center several times a week during the school year, just as it has for thousands of students who have experienced the Valley Nisenan educational programs at the Nature Center over the past several decades. In 1985, American River Natural History Association (ARNHA) volunteers and Effie Yeaw Nature Center (EYNC) staff sought Sacramento County approval to create what they termed an "Indian Cultural Demonstration Area" to be located in the American River Parkway. The original objectives of the program were to provide accurate information about California native peoples, dispel common stereotypes, explain historical events, and educate teachers and students about traditional cultures and their relationship to the land. Many of the images of native people come from movies and television that are inaccurate or draw on Plains cultures; the Demonstration Area would provide a place to interpret the culture of the Valley Nisenan people who lived along the American River prior to the Gold Rush.



Playing the Walnut Dice Game.

The creators of the program sought the support and advice of staff from the California State Indian Museum and representatives of local tribes to authenticate the curriculum. Because ARNHA had started the project by consulting tribes, tribal leaders believed that the proposed program would accurately reflect their values and traditions, and they were willing to recommend that the County approve the program. Tribal members also felt that increasing the number of accurate native educational programs would help to counter the inaccurate and often offensive stereotypes of native peoples found in modern culture.

Top: Naturalist Brena Seck introduces the Hoop & Lance Game to students.

Bottom: Throwing the lance in the Hoop & Lance Game.



The program was conceived as an “environmental living program,” to include the identification of edible and useful plants, traditional food preparation, tool-making, shelter-building, stories and games. Materials to be used in the program, as described in the proposal, were to be natural and from the environment, including tule, acorns, walnut shells, elderberry, antlers, and willow. A few items, such as traditional baskets and soap root brushes, would be purchased from local artisans, but the vast majority of what the students used would be found directly in nature.



Making bracelets from tule.

Ultimately, the proposal was approved and the decision made to locate the replica village at the entrance to EYNC, where it now stands. Over thirty years later, the elements of the program as originally conceived are still present today. The program is not designed to teach students Native American history; rather, the half- or full-day that students, typically from grades 3 through 5, spend at EYNC is experiential in nature. Students stow their belongings in the tule huts and spend the day out of doors, no matter the temperature. They walk along the trails in the Nature Study Area, examining the native plants and observing the animals that live in the Study Area. They make the objects they will later use for games and play, and they perform most of the nine steps that it takes to make the acorn porridge that they will sample during the concluding feast.

There are challenges to running a program that presents information about a culture by people who are not, typically, members of that culture. EYNC Naturalist Brena Seck, who has overseen the Maidu Cultural Program* at EYNC during much of her twenty-two-year tenure, periodically consults local tribal members to be sure that the



Maidu docent Gail Philippart demonstrates acorn preparation on the grinding rock.

program remains authentic. One of those consultants is former EYNC Interpretive Specialist Vince La Pena, who regularly helps Brena harvest building materials and construct the tule huts and granaries in the replica village. Brena also trains the docents who assist in the program, as well as the teachers and parent volunteers who are required to attend a Saturday morning training before their students can participate in a full-day program.

Sensitivity is an important part of that training. Docents and teachers are urged, for example, to avoid speaking of native people in the past tense. While the way in which the Valley Nisenan lived prior to European contact may have changed, native people are still living today, often observing traditional practices right along with all the activities that non-native Americans engage in. They may still eat acorn, but perhaps only on special occasions, and prepared with an electric grinder, rather than by hand with a stone pestle. And indigenous peoples are as varied as the environments they live in. Practices of the Valley Nisenan differ from those of the Mountain Maidu, and both differ from those of the Plains tribes, such as the Sioux, or Pueblo dwellers, such as the Hopi.



The idea that native practices belong in the past and have no meaning in today's world is one that EYNC's program is designed to dispel. By learning about the Valley Nisenan, and actually experiencing for a few hours how they lived prior to the arrival of Europeans, students begin to understand the relationship the native people had—and still have—to the land and to the plants and animals that share that land. Program participants experience the hard work of gathering and preparing food; they observe the need to care for the land and tend it so that it continues to support life; and they discover the joy of a simple toy you have made yourself from materials in nature. If EYNC's Maidu Cultural Program achieves its goals, it leaves its participants with a reverence for the abundance of the land along the American River, and a deepening understanding of the people who have called it home for thousands of years



Maidu docent Jennifer Kerr shows students native plants used by the Nisenan on a hike through the Nature Study Area.

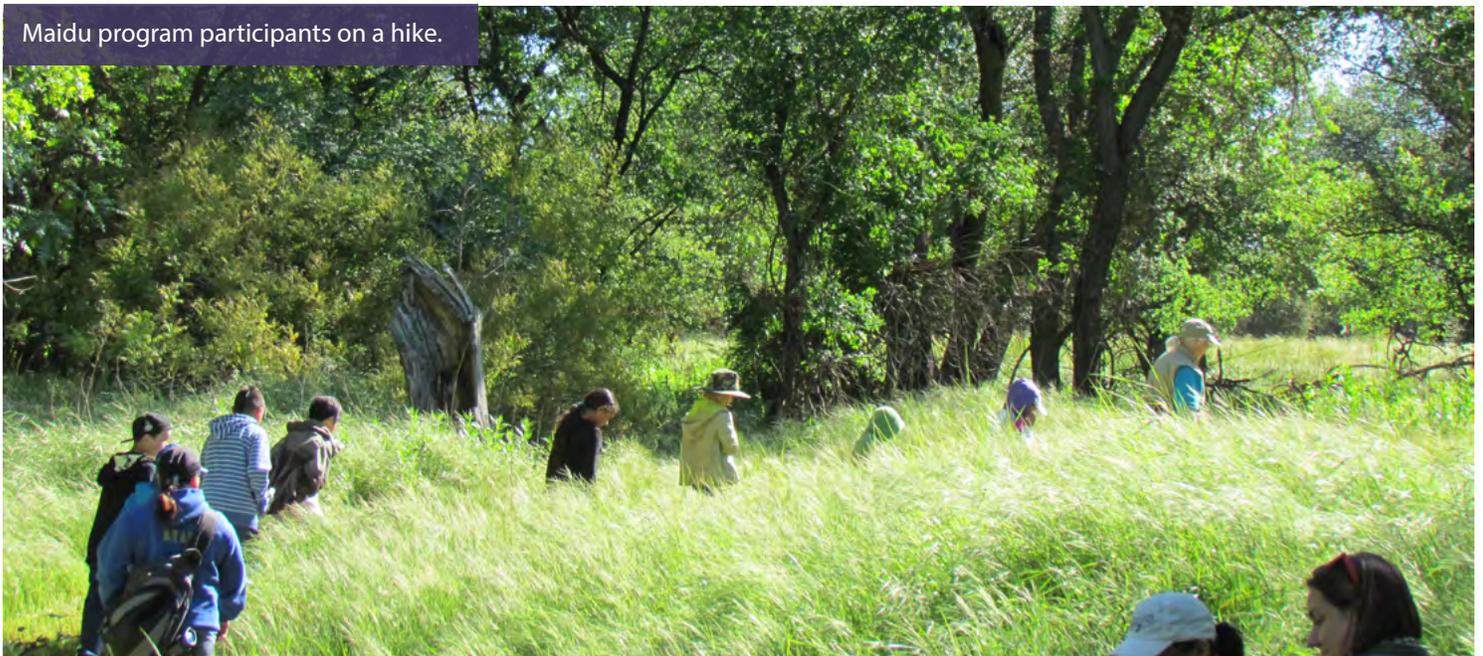
* Although the EYNC program was branded early on as a "Maidu Cultural Program", the people who lived in the area of EYNC prior to European contact are the Valley Nisenan. The word "Nisenan" means "from among us," ("nise" means "us" and "nan" means "from"), a reference to someone who is of this place and part of the local culture. "Maidu" technically refers to a group of related languages, including dialects of Nisenan; the term Maidu also translates to "man" or "human".

Margaret Leavitt is Vice President of the American River Natural History Association and a longtime volunteer at EYNC in capacities as receptionist and docent. She is also a Certified California Naturalist. Photos are from the EYNC Archives.



Student groups often get to taste native food such as salmon cooked over the fire as part of their experience.

Maidu program participants on a hike.



Plant Friends of the Valley Nisenan

By Melanie Loo

The Effie Yeaw Nature Center (EYNC) is built on the summer home grounds of the Valley Nisenan people. To honor their sharing of the land, a replica Nisenan Maidu summer village stands near the Nature Center entrance. This village also serves to remind us of the exemplary relationship that the Nisenan people have with nature, which has continued over thousands of years. Historically, California indigenous people relied on their understanding of ecological interactions to supply all of their material needs for food, shelter, medicine, tools, toys, and artistic expression. Although they gathered from nature, indigenous people were careful not to overuse resources and created sustainable systems of mutual care and respect for their biotic and abiotic environment. Indigenous people still speak of how important it is to keep the “world in balance” or to maintain a healthy ecosystem.

While the Nisenan took from and gave care to many plants, this article highlights six of their plant friends that provided many gifts and can be seen around the Nature Center. The table below lists common, scientific, and Nisenan names for these plants.

Common English Name	Scientific Name	Nisenan Name (one dialect)
Blue elderberry	<i>Sambucas nigra ssp. caerulea</i>	Kockumchah
Soaproot	<i>Chlorogalum pomeridianum</i>	Haw'
Tule	<i>Schoenoplectus spp.</i>	Queyeh
Western redbud	<i>Cercis occidentalis</i>	Lul
Valley oak	<i>Quercus lobata</i>	Pah-lahm'chah
Interior live oak	<i>Quercus wislizeni</i>	Bah'-bahk

Blue elderberry is a deciduous small tree or shrub, growing 10-20 or more feet tall. In the spring it produces creamy white flowers, followed by clusters of small, purple berries (Figure 1). Elderberry branches grow relatively straight and have soft centers. Thus, they provided excellent material for arrow shafts and musical instruments called clapper sticks. When you view the clapper sticks in the EYNC Exhibit Hall, you can see how a thick elderberry branch has been hollowed and partially split lengthwise to create this musical instrument. Elderberry flowers and berries were eaten and used to make medicinal teas. In addition, skins from the berries were used to make dye and a poultice to treat poison oak rashes.



Figure 1. Elderberry leaves and flowers in spring. Photo by author.

Soaproot, or soap plant, is a perennial herb that dies back in late summer and fall. It sprouts back up from a bulb after winter rains as a rosette of wavy leaves, which may be up to a foot long (Figure 2). In May or June, tall stalks bolt out of the rosette, each bearing white flowers that open in the evening. Below ground the soaproot bulb is covered by coarse fibers (Figure 3). The Maidu converted soaproot bulbs into brushes and also used juice from the bulb as “soap” for bathing. Added to a small pool of water, the bulb juice helped in yet another way by interfering with fish gill function and making fish easier to



Figure 2. Soaproot plant resprouts from bulbs as a rosette of wavy leaves after winter rains. Photo by M.L. Flint.



catch. When food was scarce, the bulbs were also processed and cooked for food. As with other plant friends, soaproot was constantly replenished by making sure that young bulblets were returned to the ground.

Tule is a perennial herb that grows up to 13 feet tall in ponds and streambanks (Figure 4). Its tubular green stems are topped by small brown flowers in spring. Near its base are tiny leaves above a spreading underground root system. Tule stems have a tough exterior and spongy interior, making them light and flexible when harvested in summer. The walls of the summer huts in the village at EYNC consist of tule stems draped over a frame of willow branches, while a boat and duck decoy made of tule bundles are displayed in the Exhibit Hall. Tule was also used to make clothing, dolls, mats, and baskets. Additionally, tule roots, shoots, and flowers were harvested and cooked for food. Periodic harvesting of tule made room for the growth and rejuvenation of this plant friend.



Figure 5. This duck decoy was made from tule stems. Photo by M. L. Flint

Western redbud is a small, deciduous tree that grows 10-20 feet high. It has heart-shaped leaves and pink-purple flowers that bloom in spring (Figure 6). When pruned severely near its base, it produces many young shoots lacking side branches. Such pruning provided the Nisenan with thin, pliable rods, which are the foundation for many of their baskets. The color of the rods differs with the time of harvesting; when more bark adheres in winter, darker weaving material is produced. These and other basketry plants have to be harvested at particular times in the plants' lives, dried, stripped to uniform thickness, and soaked to regain pliability before being used for weaving. Knowledge of how to harvest, prepare, and weave is passed on as groups of older and younger basketmakers work together. California indigenous people like the Nisenan are renowned for their beautiful and ingenious basketry. Baskets were used in myriad ways, including as carriers of goods and babies, cooking vessels, dishes, hats, fishing traps, and gift objects of art.



Figure 3. Soaproot bulbs and leaves in fall. Photo by author.



Figure 4. Tule stems and flowers growing in village pond in summer. Photo by author.



Figure 6. Western redbud leaves and flowers in spring. Photo by Mary K. Hanson. © Mary K. Hanson www.inaturalist.org/photos/120665137



Valley oak and interior live oak are the most prevalent native oaks in our area, although there are also a few blue oaks. Valley oaks are deciduous, can reach 100-foot heights over 300-year lifespans, and have lobed leaves several inches long. In contrast, live oaks are evergreen, reach 50-foot heights over 200-year lifespans, and have smaller, oval leaves. Valley oak acorns tend to be larger and have bumpy caps, while live oak acorns are pin-striped and have scaly caps (Figures 7 and 8).

Acorns (ooti in Nisenan) from oaks provided most of the caloric content of the Nisenan diet. Blue oak and valley oak were preferred over interior live oak for eating. Acorns contain higher percentages of fat and fiber and slightly less protein than wheat; they were abundant and could be stored without refrigeration. The Nisenan cared for their oak trees by periodically burning plants growing under the trees, removing the threat of larger fires and insect pests that might do harm. In the process of knocking down acorns with long sticks, they also pruned off dead branches. And by leaving some acorns unharvested, they left food for other animals as well as seed for the germination of more oaks.

In fall, a family could gather up to a ton of acorns to be dried and eaten over the coming year. Storage containers were granaries made of elevated, covered baskets, coated with dried mud and herbs like mugwort to repel insects. Every day a ration of dried acorns could be removed, cracked open, ground into flour, rinsed free of bitter tannins, mixed with water, and cooked into porridge or cakes. This staple was accompanied by fish, meat, seeds, flowers, or herbs, much like other cultures use bread or rice. Today acorn harvesting and preparation are celebrated events among California indigenous people. For convenience some may use mechanical grinders instead of mortars and pestles and pots instead of cooking baskets and fire-heated rocks. But the Nisenan and other native people still express special appreciation for coming together to prepare and share this gift from a plant friend.

Melanie Loo, Ph.D. is a retired Professor of Biological Sciences at CSU Sacramento. She volunteers at the EYNC as a docent, trail steward, and member of the Habitat Restoration Group.



Figure 7. Valley oak leaves and acorn in fall.
Photo by Eric Cleveland.
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Figure 8. Interior live oak leaves and acorn in fall.
Photo by SuzieSeaOtter.
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Educating Non-Indigenous People About Indigenous Culture:

A Q&A with Vince La Pena

By Eric Ross

Vince La Pena is a teacher with the United Auburn Indian Community (UAIC) where for over a decade, he has worked at their Loomis tribal school. He teaches children in K-8 and provides assistance to tribal people from young adults to elders. His family are Wintu, and he is of mixed heritage having Filipino, German and Irish ancestry. His family moved locally when his dad, Frank La Pena, accepted an offer to teach Native American studies full time at California State University Sacramento. Growing up in Carmichael, Vince spent time along the American River and at the Effie Yeaw Nature Center (EYNC). He attended American River College and majored in Natural Resources Management and Interpretation.



Vince La Pena in 2021 repairing the granary in the EYNC Maidu replica village. Photo from EYNC Archives.

In 1989, after helping EYNC with an exhibit, he became a volunteer docent. Because of his abilities, the County hired him as a Park Ranger Assistant at the Nature Center in 1990. He continued working there and eventually became a full-time Park Interpretative Specialist in charge of the Cultural Heritage Program until leaving in 2008. Vince remains active at EYNC as an advisor and sometimes teacher.

He regularly consults with Brena Seck, Lead Naturalist, regarding the Maidu Cultural Program and continues to assist in maintaining the model village in many ways, including rebuilding the tule huts and the granary. Vince teaches a unit in the California Certified Naturalist program on the historic lives of local indigenous people in all its various aspects, including their intimate relationship with their land and the plants and animals. Additionally, he has been involved in the training of volunteer docents preparing to assist with the Maidu Cultural Program. Our conversation has been edited and condensed for length and clarity.

I understand you are the Cultural Studies teacher for the United Auburn Indian community (UAIC) in Loomis, California. Could you tell me about your work there?

Yes, I really enjoy helping the students to get in touch with their own cultural heritage. We go through a lot of material related to culture. For instance, what types of houses were used in the old days; how to light a fire by rubbing sticks together; our traditional foods; traditional medicines; games; some of the general conversational language; and some tribal history such as how some tribes became recognized, and how they got their rancheria.

We talk about the different tribal groups affiliated with the rancheria and also the territory so they understand each different group has its own place. I give them a general idea about the different tribal groups that are affiliated with UAIC. Nisenan is the aboriginal territory where the UAIC is. We also have people who are Maidu, Northern Miwok, Washoe, and Pomo, along with a few other tribes.



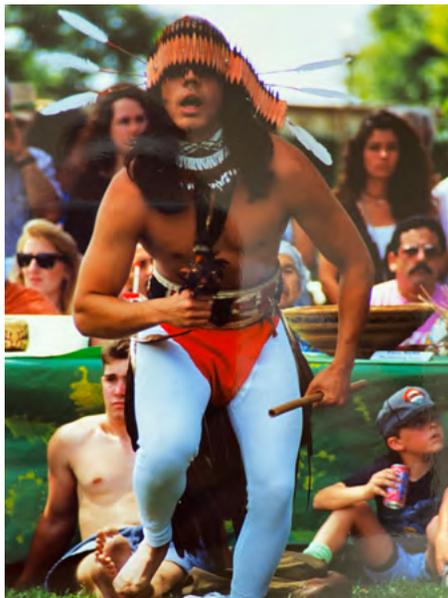
Could you talk a bit about your upbringing and how that shaped your life and has guided you as an adult?

When I was very young, I lived on my great uncle's Indian allotment in the Redding area. We are Wintu people. I am of mixed heritage having Filipino, German and Irish blood, my mom being German-Irish. We were taught tolerance for all sorts of different viewpoints and beliefs. My dad was a curious person. He liked taking us to ethnic restaurants. He took me to different religious places. I saw how other people worshipped or how they did things. My parents were very open people.

In the early 1970s, after moving down to Sacramento, we got involved with the Maidu, Nisenan, Miwok, and Konkow people. We would always visit tribal elders. They taught me how to be a good listener and not run around too much [laughs]. My dad liked to spend time with them, some of whom were important people within the Native community because they were either singers or Indian doctors. There aren't a lot of those people around nowadays.

My dad thought the best kind of learning was when you've experienced it yourself and you have the person you got that information from come into the classroom. Experiential learning is what it is all about.

Through his work at CSUS, his experience meeting different Native people, and also as an artist, my dad and others managed to get a group of people together to form the Maidu Dancers and Traditionalists. That group wanted to maintain and preserve some of the songs and dances of the local tribal groups here. My dad, my sister, and I and others danced in that group. We even danced at Effie Yeaw, I think, in 1987.



Vince performing a traditional dance circa 1987. Photo courtesy of Vince La Pena.



Vince and Brena Seck preparing acorn at the EYNC fire pit for school children in the early 2000s. Photo from EYNC Archives.

You eventually ran the Cultural Heritage Program while you were at the Nature Center. Do you think that program was good at educating non-indigenous people about what Nisenan culture was about?

I think it has given them an opportunity to have their stereotypes dispelled about Nisenan people, to know that Nisenan people today are just like they are. They don't live in a bark house or a tule house; they are contemporary people who are still alive today. It's really good for society, more like a civics type of thing. The best part is people have an opportunity to learn there are still Native people around who have a connection with the land and that the land and their cultural practices are intertwined.

The Cultural Heritage Program also created The Valley Nisenan Educator's Guide which you worked on. What are your current thoughts about that guide's basic curriculum?

It was well thought through. For the time it was being put together, the resources they had available, and the message they were trying to get across, it definitely served its purpose pretty well. Everything is a work in progress, though. We have to understand as society grows, you get different ideas so we may not want to call this the replica village, we may want to call it the cultural learning area. As you grow, you learn it is more appropriate to say this or maybe this has a different connotation to it than this does. We learn as we go along.





Vince as a young Park Ranger Assistant in the early 1990s. Photo courtesy of Vince La Pena.

How well do you think the Nature Center has gotten across to the public the importance of Nisenan Maidu native culture historically?

The Nature Center is a gem because you get so many people served. You get a lot of school kids coming through there. It does well at explaining some of the traditions, but the presentation of some of Nisenan history is non-existent. It doesn't get involved in their history as far as the Gold Rush, what happened between the United States government and the tribe, or all the horrendous stuff that happened in the 19th Century. These are uncomfortable subjects for school teachers to be telling their kids, but it's important for them to tell them those things because they happened.

Sometimes adults don't give kids enough credit. You could find old newspaper articles, say, about massacres, Indian religious freedom, forced migration onto a reservation, Indian boarding schools, whatever. When those issues are discussed and questions come up, there would be supporting short articles that could be cited as sources and children could look into them further if they wanted to.

One thing I know about the Nature Center is there are a lot of kids out there, non-Native kids, who are really interested in learning now; they are all ears. When they go out to EYNC, they're like "wow". I know we have in our society curiosity about this world we live in and how other people have lived in this world. I feel the Nature Center is definitely a great place and, as time goes on, I'm sure all the great minds working together will find ways to add whatever is necessary to fuel that curiosity of the various school groups.

Thanks for your time. It's been a pleasure speaking with you.

Eric Ross is a Docent at Effie Yeaw and a Certified California Naturalist.

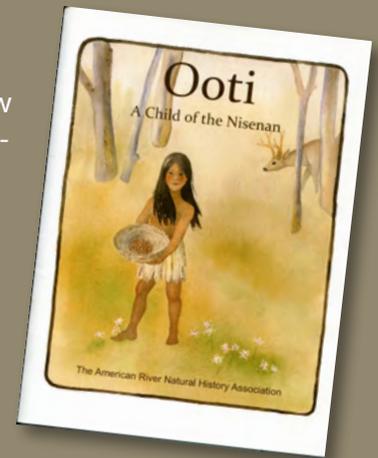
Ooti: A Child of the Nisenan

Do you know an elementary school child who might be interested in finding out more about the people who lived along the American River long before the California Gold Rush? If so, consider purchasing the American River Natural History Association's book: *Ooti: A Child of the Nisenan*.

This book traces the daily and seasonal activities of a young Nisenan girl called Ooti m yo, whose name means "acorn blossoms" in the Nisenan language. Readers follow her as she helps her grandmother and mother cook and prepare acorn; gather materials for basketmaking; and collect mushrooms, seeds, acorns, and other food items. She also observes the activities of her father and brother as they prepare to hunt, trap, and fish. She introduces readers to the excitement of preparing for a special Big Time ceremony where they will meet people from other villages along the American River.

The book is well-illustrated with black and white drawings and includes 18 pages of activities that will engage children in learning more. Included are word searches, cross word puzzles, instructions for making games and crafts, and even a Nisenan song.

Ooti: A Child of the Nisenan can be purchased at Effie Yeaw Nature Center's Discovery Store or online at www.sacnaturecenter.net/arnha/shop-books



Volunteer Profile: Jennifer Kerr, Maidu Docent

By Mary Louise Flint



Jennifer Kerr.

Jennifer Kerr may be one of the longest serving Maidu docents at Effie Yeaw Nature Center (EYNC). She started volunteering as a docent in 2002 and signed on to the Maidu docent program as soon as it was opened to volunteers in 2010.

Although she likes leading all kinds of nature hikes, the Maidu hikes are her favorite because they not only help kids connect with nature but also teach them about native American culture. Most Californians, young and old, know far too little about the people who inhabited these lands hundreds of years ago, before most of our ancestors arrived. The Maidu have great reverence and special uses for each of the plants and animals that are native to our Study Area. As a Maidu docent, Jennifer is able to pass some of this tradition along during the course of a 90-minute hike.

When Jennifer leads a Maidu hike, she introduces children to the plants that are important to the Maidu. Each has a story and a purpose. For instance, the elderberry bush has fruit that can be eaten (if properly prepared), but it is also the “music tree” because flutes and clappers are made from its branches. Oak galls can be used for eye wash and ink. Mugwort is an insect repellent or tea. Poison oak can be used for tattoos, but also was eaten or drunk as a tea—a factoid that Jennifer says always appalls everybody!

Jennifer was not always a nature guide. She has a B.A. in journalism and a M.A. in Asian Studies. She had a long career as a journalist, including 27 years with the Associated Press. When she retired in 2001, she decided that she didn’t want to sit in an office and write any more. She wanted to be outside and learning about nature. Effie Yeaw was a perfect fit for her. One interest she picked up on early was bird watching. She is now a semi-accomplished birder. She has also become familiar with many native plants, especially those used by the Maidu. After 18 years volunteering, she still loves coming to EYNC, not only for the natural world, but also because she really enjoys all the people that carry out the Nature Center programs: Naturalists, staff, docents and other volunteers.



Jennifer Kerr leads a student group on a Maidu Hike through the Nature Study Area.

Jennifer has many interests outside of EYNC. One interest is traveling, which she has done all her adult life. She has traveled extensively in the U.S., Europe, Africa, South America and Asia, including Afghanistan and a three-month stint working for an English language newspaper in Bangkok, Thailand. She loves camping and hiking and has often taken youth groups on camping trips through the Sierra Club. Jennifer is an avid orienteer, which involves finding locations in an unknown area using a compass and specially drawn map. This hobby has taken her to varied locations in the U.S. and Canada and connected her to a whole world of new people. Finally, Jennifer is a key leader in Sacramento’s Renaissance Society, where she coordinates the web site and is a technical host for Zoom classes.



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