



Bishop Quinn Apologizes to the Coast Miwok



Greg Sarris, Chairman of the Federated Indians of Graton Rancheria, with Most Reverend Francis Quinn at a reception following the church service. Photo by Wallace Murray.

by Betty Goerke,
Professor of anthropology, author of *Chief Marin* and
MAPOM board member

The 190th anniversary of the founding of Mission San Rafael in December 1817 was celebrated December 15th. at St Raphael Parish Church. A display of Indian skills in the school gymnasium was followed by a mass presided over by retired Bishop Francis Quinn in the church, and concluded with a reception and a talk by Greg Sarris in the gymnasium.

None of us knew what to expect on that cold afternoon when the sun had already set, and we climbed the steps to the entrance of the unheated church and huddled in our coats to keep warm. Greg Sarris, Chairman of the Federated Indians of Graton Rancheria, in an unusual gesture in a Catholic mass, welcomed us all, and then voiced his concerns about what was to come. The large candles at the dais were lit, and Bishop Quinn walked down the aisle carrying a simple shepherd's crook, and dressed in a blue vestment, over which he wore

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Coming Home by Tribal Chairman Greg Sarris

Speech given at the Church of Saint Raphael, San Rafael, December 15, 2007

First I want to echo Pastor Father Rossi's gratitude to all the people who helped make this possible. I also want to thank a couple of people who have worked very closely with my tribe to document our history and helped us when we had to convince the government, when they didn't believe us Indians. I want to thank Sylvia Thalman, for your long caring for our people and for what you have done. Sylvia got into the mission records and has helped all of us document our history; as well I want to thank Betty

Goerke so much for the work you've done, in helping your community learn its true history here. Thank you, Betty.

Most importantly I want to acknowledge, wherever I go around the country, the native people—and in this case, it's my people. All of you who are here who are members of my tribe, would you please stand and be honored on this day: Coast Miwok people. We survived.

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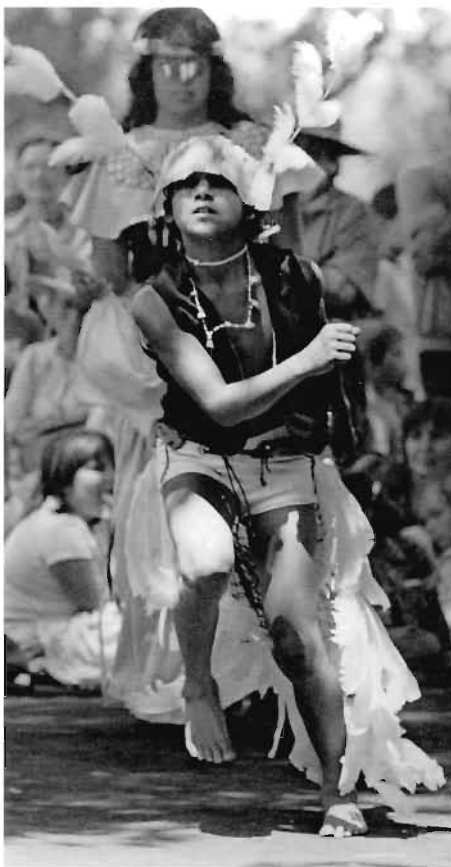
Indian Skills Classes Upcoming

MAPOM's spring classes, running on Saturdays and Sundays from April through June, will include basket weaving, buckskin tanning, bow and arrow making, fire making, and a family day. Renowned weavers Julia and Lucy Parker are among the instructors. Additional classes are being arranged currently.

Details will be mailed to MAPOM members, and will be posted on our website at the end of February. Join us in the beautiful surroundings of Point Reyes National Seashore, in western Marin County! (See photo of tule boat class on back cover.)

Big Time Festival at Kule Loklo

This annual event is set for Saturday, July 19, 10 a.m.–4 p.m., at the recreated Indian village near the Bear Valley Visitors Center, Point Reyes National Seashore.



Young dancer at Kule Loklo, 1986.

Photo by Charles Kennard.

It will feature central California Indian dancing beneath a giant bay tree, traditional arts demonstrations, and crafts for sale. For more information, call (415) 464-5100.

Mask Exhibit at MMAI in Novato

The Marin Museum of the American Indian is delighted to present its current exhibit, *Masks of the Americas*.

Sponsored by Friends of Ethnic Art, this new exhibition combines contemporary Native American and Southwest masks by Becky Olvera Schultz and traditional masks from the collection of the Marin Museum of the American Indian.

November 2, 2007–April 20th, 2008
Marin Museum of the American Indian,
2200 Novato Blvd., Novato
Hours: Tuesday–Friday, noon to 5 p.m.;
Saturday and Sunday, noon to 4 p.m.
Closed Mondays



The Acorn is produced and distributed semi-annually by the Miwok Archeological Preserve of Marin. MAPOM is a volunteer based, non-profit 501 (c)(3) organization and welcomes new members and public input. We also encourage members to join our Board of Directors and help our ongoing mission to educate with MAPOM programs such as the California Indian Skills classes, and through our publications.

Annual MAPOM membership fees are \$10 for seniors, full-time students and first-time MAPOM students; \$20 for individuals; and \$25 for families. *The Acorn* is received as a membership benefit. For more information and to join MAPOM, visit our website at www.mapom.org, or call Sylvia Thalman at 415.479.3281.

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Tribute to "Booker" Pinola

by Gordon Bainbridge

Kule Loklo lost a long-time friend in December, when Randy "Booker" Pinola, Lanny Pinola's brother, died after a long illness. Booker, a member of the Kashaya–Pomo tribe, was a deeply-loved regular for years at Kule Loklo's festivals, and contributed much to the success of the village.

He was known in his later years for his ready wit and jewelry making, but in his youth was known for his love of dancing and for his readiness to beat up anyone who mocked his Indian heritage. Even when hospitalized and facing imminent death, he was asking about Kule Loklo, and expressing his hope that traditional activities there would continue.

Sadly, his death followed the death earlier in the year of his sister Bev Marrufo, for years a singer and contributor to Kule Loklo festivals. They will both be missed at Kule Loklo.



Tribal members and friends gathered at the tribe's new offices were, left to right:

Gae Canfield, Lawrence Stafford, Wally Murray, Jeannette Anglin, Robert Baguio, Lorelle Ross, Gene Buvelot, Greg Sarris, Ralph Shanks, Lisa Shanks, Fran Jaekle, Gordon Bainbridge.

Photo by Lena Buvelot.

MAPOM Scholarship Fund Donated to the Tribe

MAPOM directors had the honor of sharing a very special and exciting day with members of the Federated Indians of Graton Rancheria, the Coast Miwok and Southern Pomo people. On November 17, 2007 the tribe had a wonderful open house at their beautiful new tribal office in Rohnert Park, Sonoma County.

Tribal council members and MAPOM directors gathered together and MAPOM, represented by President Ralph Shanks, took the opportunity to present tribal Chairman Greg Sarris with a check on behalf of MAPOM for \$6,300 to be used for scholarships as the tribal council chooses. Greg was also given a copy of *Indian Baskets of Central California*, a book he now keeps in the tribal chairman's office for all to see. This beautiful full color book is MAPOM's eighth publication.

The scholarship fund was raised through donations to MAPOM's annual appeal letter, the Don Thieler Memorial Scholarship Fund and our book and DVD sales. Don Thieler

was co-founder of MAPOM with Sylvia Thalman, and a guiding light for many years. Tim Campbell and Sylvia Thalman firmly believed in the importance of our scholarship fund and helped implement this program.

MAPOM directors were deeply honored and pleased to be a part of the tribe's gracious open house. Supporting the Federated Indians of Graton Rancheria in educating the public about accurate cultural history of the Coast Miwok and Southern Pomo people is a key goal of MAPOM.

We wish to thank the Tribal Council for their warm reception and making it a wonderful day for all.

We also want to thank the Tribe for their support of MAPOM with many kindnesses and financial contributions over the years. MAPOM wishes to thank tribal council members Greg Sarris, Lorelle Ross, Gene Buvelot, Jeanette Anglin, Joanne Campbell, Robert Baguio, and Lawrence Stafford

California State Indian Museum Threatened by Schwarzenegger Budget

The California State Indian Museum at Sacramento is included among the many state parks listed for closure in Gov. Arnold Schwarzenegger's proposed budget. The proposed shutting down of the California State Indian Museum should be of special concern to MAPOM members.

Located on the grounds of Sutter's Fort, the museum has for decades presented the vibrant and unique cultures of California Indian peoples to visitors from within California and beyond. Beautiful baskets, bows and arrows, featherwork, carvings, canoes and a wide range of other Native California fine art and

utilitarian objects have been displayed to educate everyone, including many school groups.

Not only are early cultural exhibits offered, but displays on contemporary cultural leaders such as Mabel McKay, David Smith and many others have been shown. Frequent events feature California dance groups, Native skills demonstrations, and the honoring of elders.

The California State Indian Museum is a treasure, and expressing your opinion on this subject now to your state elected officials is vital.

Coming Home

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And it's with your permission that I also want to acknowledge Bishop Quinn. Bishop Quinn, you are a good man, you do our God proud; thank you for your honesty, your sincerity, and with the permission of my people, I accept your apology.

Again, it's been a long process in coming home and finding out who we are. That is the message that has been echoed several times. I want to say a little bit about who we were

"...we knew how many deer there were, who they were, who their ancestors were."

in the beginning, and talk about how we believed, how we kept the system going for 6000 years, or 10,000 years—when you're talking that kind of time, who's counting, right? People always say to me, Did you come down the Bering Strait? I say, No, but I've got my bearings straight.

And then I want to talk a little about who we are today. What's going on. First of all let me begin by saying that you are sitting in a region in the New World, in Marin and Sonoma County, where there were more native people than anywhere else in the New World outside the present site of Mexico City.

Anthropologists and others have wondered, How did so many people living so close together, speaking so many different languages, get along for so many years, with virtually no warfare? And as Bishop Quinn pointed out, without leaving hardly a foot print on the landscape? Well, of course some of the early padres and early Americans thought we were simply stupid and that we didn't do anything; that we didn't "use the landscape." The fact of the matter is that we had a very complicated belief system. Essentially we believed—and do believe—that everything in nature has power. Everything is equal to us. Be it a rock, a stone, whatever. So that a grove of woods had power, and you didn't go cut down the trees because you decided to do so. You didn't know what kind of song those woods possessed. If you were to cut down those woods, without a certain prayer, without the songs, and ultimately without the trees' permission, and

a sacrifice to those trees, you would bring bad luck and harm upon your family.

Likewise, each man, woman and child had songs. I have songs. There are good songs to protect me, and if you violate me, those songs would cause harm to your family, cause cancer, cause accidents, cause a heart attack. We considered physical warfare the lowest form of warfare on earth. Because if you had to strike somebody, you only demonstrated to those around you that you had no other means to take care of business. So in fact we went to great lengths never to strike or hurt anybody, as it would only show that if they would come back and kill me, there would be no repercussions; I didn't have any other kind of power to protect me. That is why rape and prostitution were unheard of here, and why we had no language for war or rape, or those kinds of things. You would not rape or physically harm a woman



Greg Sarris addresses the congregation in Saint Raphael's Church before mass. Photo by Wallace Murray

lest you risk the well-being of our family. That's the kind of world we lived in.

Many of the anthropologists and the ethnographers talked about this world—the central California Indian culture—as cultures predicated on black magic, and fear. No. They were cultures predicated on respect for everything in the universe. Acknowledging always that we weren't the center of the universe, but part of it. And everything that had power around us reminded us of that, reminded us to respect.

Likewise then, as for our social structures, we had many secret cults—bear cults, different kinds of cults—that were



Joanne Campbell and Jeannette Anglin, who together recited the Coast Miwok names of 25 children baptized in 1817, with basket weaver Julia Parker, at right. Photo by Gene Buvelot.

very secret, that were our power. If you belonged to those cults, you often had to abstain from sex, among other things, for seven years; you could not eat meat, or eat any kind of grease for seven years. And as you can see, the secret cults where you obtained your power, kept down the population; number one, so that you would not overpopulate your territory; and also allowed the deer and the other animals to do their work.

This was not a wild place, a wilderness, so we had no term for wilderness. Wilderness is a concept for those who are facing something they don't understand. We understood our landscape so intimately that we pruned the acorn trees, knew where each quail in our territory laid her eggs, so that we would take the eggs when we needed them, leaving the female quail enough to hatch; likewise we did that to ducks and all the waterfowl. We cultivated the sedge in the creeks, we knew every deer and the history of every deer in our territory, so that we knew how many deer there were, who they were, who their ancestors were.

The landscape for us was a Bible. It was a sacred text, from which we heard stories, that reminded us of the past, from which we learned lessons for the present and the future. What was destroyed then was not a wilderness, but a garden and a sacred text. The text was so destroyed that we could no longer read it.

We could not hunt, the animals were disrupted; everything changed with musket shots. Guns began to be fired, and animals ran, no longer trusting that ancient bond and agree-

ment between humans and animals. It was broken. We didn't break it. But just like God, all of the spirit world does not distinguish between one human being and another. And the animals began to fear all of us—and they ran. So by the time the missions came, we were not happy, just running around; already disease had invaded us, decimated us in great numbers.

The Spanish, as you know, built the missions. Mexicans followed, and in 1834 with the secularization of the missions, came a very unfortunate time. The Mexicans established one of the most elaborate slave-trading systems in the modern world. They took our men and boys to ranchos as far away as Mexico, sold them and traded them. Many of the survivors were women, who had no other choice but to become concubines of the Mexican soldiers. And many of us tonight, many of us in this room, including me, are descendants of that kind of relationship.

California became a state after the Bear Flag Rebellion. California became a state in 1850. The first piece of legislation enacted in the state of California was called the Act for the Government and Protection of Indians, which legalized Indian slavery. It basically stipulated that Indians became the rightful property of whosever land they were on in California. That law was not repealed until 1868, three years after the Civil War. So while African Americans could move into the territory and own land, my ancestors were being bought and sold in the square in Santa Rosa for \$200 apiece.

When the law was repealed, we became indentured servants. More and more people moved into California, and we were living of course on other peoples' land—the survivors were. As California became more populated, the citizens became very concerned about the so-called homeless Indians. They wanted to help them in some cases, and in other cases they wanted to get us off their property. They didn't have the same kind of use for us any more as indentured labor. So the federal government, from about 1912 until 1924, established the rancheria or reservation system for the homeless Indians of California. They recognized no tribes, didn't call us Miwok or Pomo or anything. We were diggers or homeless Indians. They would buy a small parcel of land in certain areas and create de facto tribes.

In our area they bought 15.5 acres in Graton, just west of Sebastopol, and they said, all the homeless Indians of Tomales Bay, Bodega Bay, Sebastopol, and vicinities thereof, become

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Indians of the Graton Rancheria; this is your tribe, this is your land. Only three acres of which were inhabitable. We went there; some of us didn't, but we used to go there in the summer when we were moving around harvesting crops.

In 1958 the federal government passed the California Indian Rancheria Termination Act, giving the Indians in California the ability to privately own their land. It was an updated Dawes Act. It was a way to get these Indians off the federal government rolls. In our case, they came to the Graton Rancheria, in August of that year. There were a few men left there. But if any of you have grown up in Sonoma County or anywhere around here, you know that in August, what are Indian people doing? They are harvesting the crops—picking pears, specifically. These three men there then, not understanding the law, signed away our rights, illegally terminated the tribe. The Rancheria Termination act stipulated that it had to be the consensus of all the tribe. In this case there was not consensus. We came back, we learned we had lost our rights, and a couple of us tried to appeal.

It wasn't until 1992 when a tribe from Cloverdale—a recognized tribe that hadn't lost its rights—came down to our territory in Tomales Bay—your territory—and wanted to start a casino, that we became concerned. I was then an assistant professor at UCLA and I got very concerned. I thought, this isn't right. We don't even have a reservation, right? We don't have any rights to education, health, any of the other things. How can this be? And what I did, wisely, I went to the elders, and I said, What can we do? Let's organize. A marvelous thing happened—after 50 years, a long time. We went to an elder's house, many of us relatives who had not seen each other for many, many years. We came, shared food, and equally importantly and wonderfully, shared family photo albums. In those photo albums, we saw each other other's relatives and grandparents. What a wonderful moment. We were, as we understood always, a tribe.

Finally, I co-authored a bill with California Indian Legal Services, and on December 27, 2000, President Clinton signed the bill, acknowledging the federal government's mistake in a historic moment much like tonight, restoring our rights.

The people who came here, came with their own story. As all of you know, that started approximately 3000 years ago, according to your story, where a people who had been released from slavery began to wander in the desert; they were dislocated, and said they were chosen. And that story continued to replicate itself until it came here. We have to work together, non-Indians and Indian people, to make another story. A story not born of arrogance, the notion that we are chosen,

and not born of dislocation, but a story of kindness, and born of coming home.

We want to do what we can to once again to create a garden. We want to once again create a place where all of us can live and be. A place where we create a sustainable future. Too often there's been pain and strife. We came together as different people, Europeans and others coming to this place encountering those of us from this place, and ultimately all of us, unless we work together, unless we once again create a landscape that is important and meaningful that we feel responsible for, unless

“We want to once again create a place where all of us can live and be. A place where we can create a sustainable future.”

once again we follow the Lord's Prayer, and make sure there is heaven here on earth, unless we do those things, we know we will all perish.

The Kashaya Pomo people up north have a word for the Europeans or non-Indians: it's called pa'acha, “miracles.” And I used to ask the old people, Why do you call non-Indians “miracles”? And they said, because when they came here, they were killing the trees, killing the animals, they were killing the people, they were raping women; and instead of getting punished, more of them kept coming. We couldn't understand it. So we thought they were miraculous.

But of course that was only 150–160 years ago. We know today that none of us is miraculous. It is all coming back on us. Until we change the story, and come home, and hold hands, and take responsibility for this place called earth, and for one another, we won't make it. So tonight, this is a gesture, and the mission for all of us—if I may use that word here—is to do what we can. To make a new story, that will enable us to live.

Greg Sarris is a professor of English with a Ph.D from Stanford University, and is the author of several books including *Grand Avenue*, which was made into an HBO miniseries co-produced by Robert Redford.

Sarris' extemporaneous speech was transcribed, slightly shortened, and edited by Charles Kennard for *The Acorn*.

Bishop Apologizes

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a Navajo necklace and medallion, a gold miter on his head. Attendants followed, wearing white robes.

When the time came for Bishop Quinn's homily, he spoke to all of us, but particularly to the Indians, about injustice. He set the stage by stating, "I think all of us are maturing as a culture. We are beginning to acknowledge our past mistakes and serious misdeeds." It was clear that Quinn had done his homework and was able to speak knowledgeably about the injustices that had been perpetrated on the Coast Miwok at Bay Area missions. He didn't mince words. Regarding the attempt at eradication of Indian spiritual beliefs he stated, "The padres tried to impose a European Catholicism upon the natives" which he felt should have been "offered" rather than "forced" on a people who already had their own spiritual beliefs and civilization. Bishop Quinn's first-hand experience for the last 13 years ministering to the native peoples of Arizona no doubt gave him a greater appreciation of native spiritual values.

The congregation listened intently, many hearing of these injustices for the first time, but when Bishop Quinn announced, "The church this evening apologizes for trying to take Indian out of the Indian," there was an audible intake of breath and then silence in the packed church. He was referring to the attempts by the missionaries to eradicate Indian religion and Indian culture through punishments that included beatings and incarcerations. Quinn's simple words had never been pronounced by a leading church authority. All of us were stunned, knowing that although conciliatory comments had been proffered at other historic missions, this was an unmistakable apology.

Prior to Quinn's unprecedented apology there were two

*"Conquer, conquer, conquer.
It was humankind's endemic
and eternal failing, to always
know what is best for the other
person, and to conquer that
other person if you have
superior fire power."*

—Bishop Francis Quinn

other events of comparable poignancy. Joanne Campbell and Jeannette Anglin, both tribal council members, read the Coast Miwok names of the children who were baptized on that first day 190 years ago, rather than the Spanish names which they received from the priests at baptism. People spoke later of the chills they felt when they heard the Indian names read for the first time since 1817. Campbell's participation was particularly significant because her great great grandmother had been baptized at Mission San Rafael, in May 1829. At the point in the mass when the Lord's prayer is typically said in English or Latin, Joanne Campbell rose again and gave it in Coast Miwok.

Many of us left the mass overwhelmed and elated, yet there was more to come. We retired to the reception in the school gymnasium which was followed by a memorable speech given by Greg Sarris.

Thank you to the generous donors to MAPOM!

The Board of Directors of MAPOM would like to thank the following for their very generous donations in response to our 2007 appeal letter (donations received to date).

BEAR (\$5000 or more)
*Federated Indians of Graton
Rancheria*

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MAPOM's scholarship fund donated to Tribe



This 15 ½ foot-long tule boat, constructed last fall in a MAPOM workshop led by Charles Kennard, has been accepted by the Oakland Museum for its permanent collection. Participants in this photograph are, left to right, Warren Gold, Jim Robertson, Jesse Katz, and James Rexroth. (See page 2 for information on Spring Classes.)

Miwok Archeological Preserve of Marin (MAPOM)
Presents the 2008 MAPOM Annual Membership Meeting and guest lecture
The public is invited to attend



*The Continuation
of Culture
an evening with Julia Parker*

Coast Miwok / Pomo elder and basket weaver

with documentary film excerpts by Wallace Murray

Julia will discuss her early interest in basketry inspired by her husband's grandmother and renowned weaver, Lucy Telles, and how knowledge has been passed down in her family and community. We will see rarely viewed photos of Julia's basketry as well as some of her current projects, and video excerpts from Wally Murray's new video *Gather Together*, the second part of a series about Julia's work. In this film, we follow the weaver throughout California as she gathers plant materials for her classes and personal projects, and discusses the continuation of Indian culture today.

Thursday, March 13, 7:00p.m.

Miller Creek School Library, 2255 Las Gallinas Avenue, San Rafael

Free admission

Directions and a map can be found on the reverse side. Refreshments will be served. The lecture will be preceded by a very brief annual business meeting. MAPOM books will be available for sale. For more information about MAPOM, visit our website at www.mapom.org or call Sylvia Thalman at (415) 479-3281