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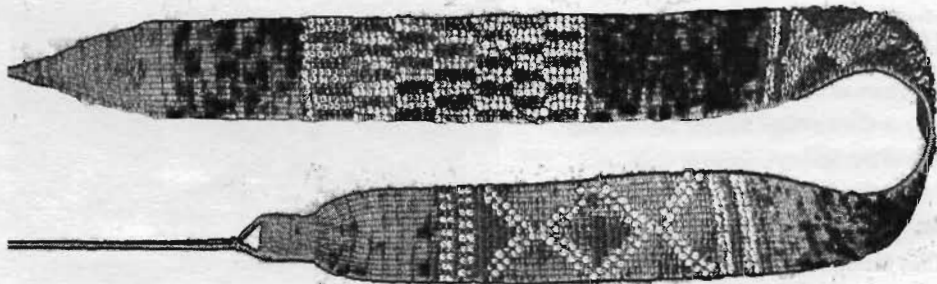
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During a lively lecture, Anthropologist Betty Goerke incorporated sounds from the Coast Miwok environment with her well researched photographs of Coast Miwok artifacts. Shown here is a rare ceremonial belt of red acorn woodpecker feathers, green mallard duck feathers and olivella disc beads. photo courtesy of Betty Goerke / Museum of Anthropology and Ethnology, St. Petersburg, Russia.

Anthropologist Betty Goerke gives MAPOM's annual meeting guest lecture

MAPOM members, Coast Miwok Tribal members and guests from the general public filled the house at this year's MAPOM's annual meeting to hear a lecture by local anthropologist and MAPOM board member Betty Goerke. As always, the meeting was held in March at Miller Creek School in San Rafael.

During her lecture entitled "Bears, Birds and Bobcats: The Use of Fur and Feathers in Ceremonial Clothing," Goerke shared over 30 years of local and international research. She has been an instructor in the Anthropology department at the College of Marin since 1972 and holds degrees from Radcliffe College and San Francisco State University.

Goerke began her lecture by introducing the animals the Coast Miwok were seeking and how they were tracked – most importantly by footprints, scat and sound – and she delighted the audience by playing actual audio clips. Goerke emphasized that in the time before contact there was no background noise such as cars, airplanes and electronics, and thus "no wonder the Coast Miwok were so aware of their environment – they could



hear it." And so listeners were taken back to the time of pre-contact with photographs and audio clips of the sounds of mountain lion, black bear, deer, otters,

rabbit and various birds such as condor, pelican, quail, goldfinch, flicker, robin, magpie, vulture and acorn woodpecker.

Goerke then went on to show historical etchings and her photographs of Coast Miwok ceremonial clothing, both of which incorporated the fur and feathers of these animals. She explained that the few artifacts which have survived are in museums in Germany and St. Petersburg, Russia, because foreign visitors to San Francisco and Russian managers at Fort Ross in Sonoma County were rightly impressed by the "fine featherwork and skills of the local Indians." In contrast, the Spanish and

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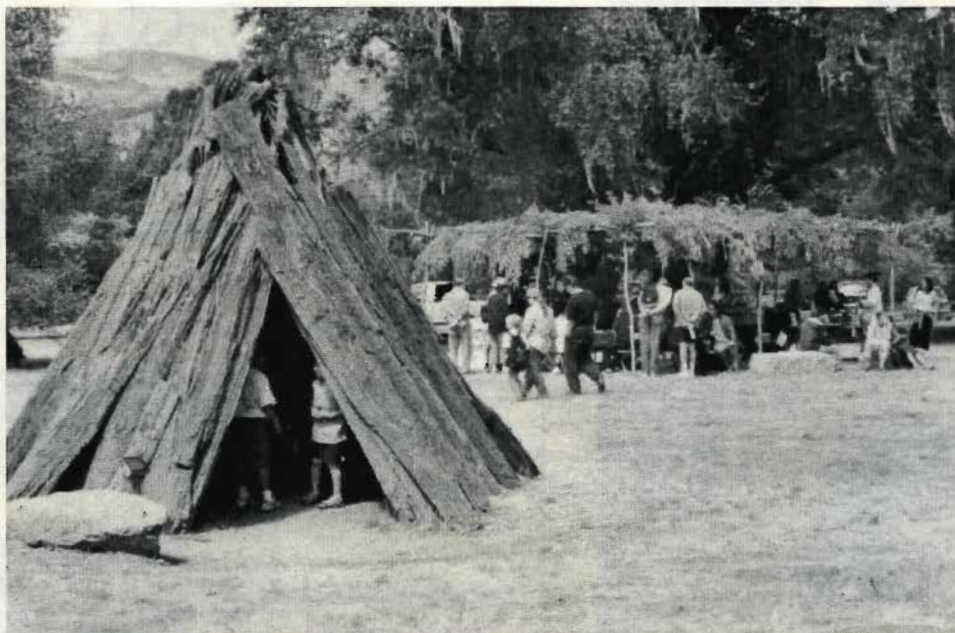
Spring Class Monitors

MAPOM provides volunteer monitors for all our classes in California Indian skills. These people greet visitors, answer questions, handle paper work. This spring they were Lynn Murray, Gae Canfield, Martha Ture, Laura Lee Miller, Wally Murray, Tim Campbell, Dave Nicholson, Ralph and Lisa Shanks and Sylvia Thalman. Thank you volunteers!

Student Film Project

Members of the Communications Academy at Drake High School videotaped segments of our spring classes in California Indian skills, for us to use on our website as advertising. They do this for a nonprofit each year. They filmed the flintknapping class and will do several of the others, and will provide us with an edited version.

Members of the group are Ryder Darcy, Ben Colacchio, Wesly Eagle-Gibbs, Drew Smithyman, Danielle Monroe, and Bon Bon Serrene. Thank you students!



The annual Big Time Festival at Kule Loklo will take place on Sunday, July 23. Sponsored by the Point Reyes National Seashore, this free public event will feature traditional dancing, basketry, shell bead making and other traditional skills. Crafts will be available for sale. No dogs or alcohol allowed and the park suggests you bring a picnic lunch. Park at Bear Valley Visitor Center. For more information, call the park at (415) 464-5137 or visit their website at www.nps.gov/pore.



MAPOM News is a newsletter produced and distributed quarterly by the Miwok Archeological Preserve of Marin. MAPOM is a volunteer based, non-profit organization and welcomes new members and public input. We welcome submissions from the public to be included in future issues.

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 \$5 for a student, retired person or first-time member, \$10 for an individual and \$15 for a family. MAPOM News is received as a MAPOM membership benefit.

For more information and to join MAPOM, visit our website at www.mapom.org, or call Sylvia Thalman at 415.479.3281.

MAPOM Board of Directors
Tim Campbell, President
Ralph Shanks, Vice President
Gae Canfield, Secretary

MAPOM News is designed and edited by MAPOM board member Laura Lee Miller, editor@mapom.org.

Volunteers and friends rebuilding Kule Loklo Roundhouse roof

After long preparation, volunteers are now replacing the roof on the ceremonial Roundhouse at Kule Loklo, thanks to the much appreciated labor of a Marin Conservation Corps crew.

The roundhouse, sweat lodge, and other traditional structures at Kule Loklo are built and maintained by volunteers. Workdays are the second Saturday of every month and are an opportunity to learn about and participate in native building skills, sometimes using modern tools. This summer's projects include:

Saturday, July 9

- Roundhouse roof
- Prepare for Big Time
- Prepare tule drying racks
- Tule and cattail gathering and drying and cattail twine making

Saturday, July 23 Big Time Festival

11am to 3pm

Saturday, August 13

- Roundhouse roof

- Strip bark from douglas fir poles for Roundhouse roof

- Harvest tule

Saturday, September 10

- Complete construction of tule kotça and granary
- Begin weaving tule mats for sweat lodge and for exhibit purposes
- Prepare for Acorn Festival
- Harvest tule

New volunteers are always welcome, even if you can only assist for one day. If coming for the first time, please arrive at Kule Loklo before 10am, or contact us first. We sometimes work off-site, gathering needed building materials. Allow enough time to walk 0.8 mile from the Bear Valley Visitor Center. For more information about our workdays and about Kule Loklo, visit our volunteer website at KuleLoklo.com.

— Gordon Bainbridge

Kule Loklo Volunteers Coordinator

Betty Goerke

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California mission system sought total cultural assimilation and so were not interested in the regalia and skills of native craftspeople.

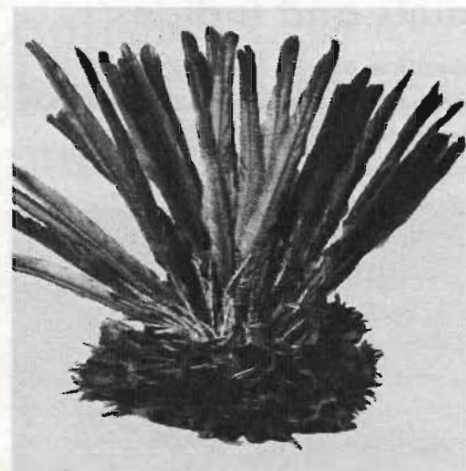
Magnificent feather headdresses were shown, such as a headdress of yellow magpie and black crow feathers, with olivella shells. Another headdress incorporated over 450 flicker feathers with their notable orange quills, which was worn low over the dancer's eyes.

Ceremonial capes were shown, including a full condor skin cloak and a cape of single condor feathers. We saw a bobcat fur arrow quiver and a Pomo twined bird catcher. Rarest of all were the fine ceremonial belts, including a 5 foot long belt made of at

least 125 red feathers from the acorn woodpecker, and luminescent green feathers from the mallard duck (photograph on front page). Goerke noted that today visitors can often hear the acorn woodpecker at Kule Loklo.

Thanks to Betty Goerke's international research and lecture, we all know more about these fine ceremonial regalia, the extraordinary skills required to make them, and will pay more attention to the sounds of our natural environment. We look forward to her soon to be published book entitled *Chief Marin*, where artifacts from this lecture and far more will finally become public record.

—Laura Lee Miller
MAPOM Board member and
MAPOM News Editor



This ceremonial regalia now housed in Frankfurt, Germany is a hat made of magpie and crow feathers. Other hats were made from pelican feathers. photo courtesy of Betty Goerke

Saints and Indians, Part 2

Research reveals true origins of local place names

In the following article, part two of a three-part series, MAPOM co-founder and Board member Sylvia Thalman shares her extensive research of local records to give definitive sources for local names. She is author of The Coast Miwok Indians of the Point Reyes Area, as well as editor for other titles, and genealogist for the Federated Indians of Graton Rancheria (Coast Miwok tribe).

In part one of the series, published in the previous issue of MAPOM news, Sylvia discussed the names Miwok, Tamalpais, Olema, Tomales, Petaluma, Cotati, Tocaloma, Bolinas, Olompali, San Rafael and Santa Rosa.

After 1837 the Mexican government took over. Many Indians worked on the ranchos, more or less as slaves. The arrival of the Americans at the time of the Gold Rush further diminished the Indian population. Under statehood, Indians had no rights in the law.

American Indians could not vote until 1924, two years after women got the vote. Perhaps their valor in the First World War embarrassed the government into granting this right.

Miscegenation laws, which prevented the marriage of people of color with whites,



MAPOM cofounder and board member Sylvia Thalman at Kule Loklo. She is wearing a fine clamshell bead and abalone necklace that she made in the traditional Coast Miwok style. photo courtesy of Gene Buvelot

were in effect until 1950 in California, as well as most other states.

In 1929 the "California Indian Judgment Roll" was assembled, with the intent of reimbursing Indians for the loss of their land. Census takers went to schools, rancherias and reservation centers to enroll candidates. The published list, called the California Indian Census of 1933, lists about 25,000 people, who were subsequently given small amounts of money.

Some Indians did not sign up. Perhaps they were no longer identifying themselves as Indians, or possibly they didn't need the money.

Quentin

San Quentin is well known as the site of a state prison. The point was named for an Indian whose baptismal name was Quentin. The American government changed the name to San Quentin in 1850.

Who was St. Quentin? He was the son of a Roman senator, and a convert to Christianity. He was a missionary to Gaul with St. Lucius of Beauvais. Quentin's preaching and good example won many converts in Amiens, in France. He was arrested in 286 A.D. by Prefect Rictius Varus during the Maximian prosecution.

Quentin was tortured and beheaded at Augusta Verommanduonum in Gaul (now St. Quentin). His body was thrown in the river, but recovered and buried by his converts. His tomb is known as a site for miracles. He is represented as a bishop holding a roasting spit. (*Bright*).

I don't know why certain places were named for specific saints. It's possible that such places were given their names on the designated "saint's day," in this case October 31.

Point Reyes

Pt. Reyes, the town Pt. Reyes Station, the point itself, and the national park, Pt. Reyes

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Saints and Indians

continued from page 3

National Seashore, are all named for Los Tres Reyes Magos, the Three Kings (Gaspar, Melchior and Balthasar), who followed the star to find Jesus of Nazareth.

Pt. Reyes was discovered — or rather, named, the Indians called it omota-huye (big point) — on January 6, 1603, Three Kings Day, by Sebastian Vizcaino. It is noted on early maps as Punta de los Reyes, Point of the Kings. (Farley)

The Greek word magi is often translated as "astrologers". The wise men came from Persia, where they were followers of the prophet Zoroaster, a monotheistic philosopher whose teachings became the religion of ancient Persia in 700 B.C.

Cyrus the Great released the Jews from captivity in Babylion, and allowed them to go back to Jerusalem to rebuild their temple. Many scholars believe that the Jews brought back beliefs from the Zoroastrian faith, which found their way into the Hebrew Bible and the New Testament. He spoke of a mighty god named Ahura Mazda, and the battle between good and evil. He predicted a prophet who would be born to a virgin. The word "magi" comes from the Greek "magoi", a tribe of Zoroastrian priests.

The account of the Magi in Matthew does not specify that there were three of them, nor does it call them kings.

The camels, and the gifts of the Magi, gold, frankincense and myrrh, were all prophesied in pre-Christian writings.

Since the seventh century A.D. the Magi have been identified as Gaspar, Melchior and Balthazar. Melchior was an old man, the one who brought gold to the Christ Child as a kingly gift. Caspar, or Gaspar, a young man with a ruddy complexion, brought incense, worthy of divinity. The third, black skinned and heavily bearded, was Balthazar, who brought the gift of myrrh, associated with death.

Traditionally they met in Sebaste in Armenia in 54 A.D. to celebrate the feast of Christmas, after which they died — St. Melchior on January 1, age 116, St. Balthazar on January 6, aged 112, and St. Caspar on January 11, aged 109.

Emperor Zeno brought their relics to

Constantinople in 490 A.D. Relics appear in Milan much later. They were taken to Cologne in 1162 where they are today, in Cologne cathedral. (Lattin)

Several places in Marin were named for Indians who were named for saints. The church has always used at least one saint's name in baptizing converts and infants, and does today. Often these were the saints on whose name day the child was baptized.

In the baptismal records of the Church of the Assumption of Mary in Tomales, where many west Marin Indians were baptized after its founding in 1860, there appear a Valentino, baptized on February 14, and a Patricio, baptized on March 17. Further, many saints names were used in either a masculine or feminine version. A boy baptized on St. Johns Day, June 24, might be named Juan, or a girl Juana, a girl Margarita and a boy Margarito.

At the Catholic missions, each Indian received a saint's name. There was a policy of naming only one living person at a time with any name, and pretty soon they began to run low on saints. Thus we find Indians named for very obscure saints. Otilio was an ancestor of Maria Copa, as was Eleasario, her grandfather. Not well known people.

Marin

The county of Marin itself is named for an Indian with a saint's name, Marin or Marino. He was born in 1781 at Guimen (Huimen) (Goerke), the tribal area at the southern end of the Marin Peninsula, today including Sausalito, Mill Valley and Strawberry Point. He was baptized at the Mission in San Francisco. More information about Marin and his activities in Marin County will be found in Betty Goerke's forthcoming book on "Chief Marin" and other influential Indians of the 19th century.

St. Marin was born in Lopar on the island of Rab near Croatia in the Adriatic Sea, more than 17 centuries ago. He trained to be a stonecutter and moved to the coast of the Appenine Peninsula in the Adriatic Sea to the town of Rimini.

Because Marin was diligent and virtuous, the Christian community there became very fond of him, and he became a deacon to the bishop Gaudientium. Marin was persecuted because of his Christian sermons, and fled to the hill Titan, where he built a small church.

These were the beginnings of the city and state of San Marino. Its founding dates was September 3, 301 A.D. San Marino is Europe's oldest continuously existing republic. Marin was buried in the church he built, and was recognized as a saint by his community and by the church.

Two other communities in Marin were named for 19th century Indians who were named for saints, Nicasio and Novato.

San Anselmo

The town of San Anselmo is named for St. Anselm (ca 1033-1109), theologian, philosopher and church leader. He was born to a well-to-do family in Aosta in northern Italy. In 1066 he joined the Benedictine monastery at Bec in Normandy, where the English prelate Lanfranc was the prior.

After Lanfranc was called to England to become the Archbishop of Canterbury, Anselm became the abbot of Bec., where he acquired a reputation for learning and piety. In 1099 Anselm succeeded Lanfranc as Archbishop of Canterbury. He entered into a period of great strife with King William II, the successor of William the Conqueror, over the church's independence of the King's control. When Henry I succeeded to the throne, the strife continued. Anselm was canonized in 1163. (Fitzgerald)

The valley was called Canada de Anselmo in 1840, apparently for an Indian named Anselmo. The San was added later. (Bright)

Novato

Novato, north of San Rafael, is named for a Chokeche Indian chief, who took the name of St. Novatus when he was baptized at San Rafael.

St. Novatus is mentioned on June 20 with his brother, the martyr St. Timotheus. They were the sons of St. Pudens and Claudia Rufina, and the brothers of saints Pudentiana and Praxedes. The paternal grandfather of St. Novatus was Quintus Cornelius Pudens, a Roman senator, who with his wife Priscilla, was one of St. Peter's earliest converts in Rome, and in whose house the apostle dwelt while in Rome. A portion of the superstructure of the modern church of St. Pudentiana (on the Via Urbana) is thought to be part of the senatorial palace of the baths built by St. Novatus.

Nicasio

An Indian was baptized Nicasio at the

MAPOM's Gae Canfield invited to Washington DC to honor activist Sarah Winnemucca

Author Gae Canfield, MAPOM Board Secretary, was invited to Washington DC for ceremonies honoring Sarah Winnemucca, Northern Paiute.

Sarah Winnemucca brought me to the new Smithsonian Museum of the American Indian. How did that come about, since this American Indian woman, a Northern Paiute, died in 1891? I became passionately interested in Sarah when I read her book, published in 1883, one of the first written by an American Indian. It is a brief but true history about aboriginal life before the coming of the settlers and a realistic description of the life of the Paiutes on the reservations.

As an example, it reveals the dishonesty of Indian Agents, who, among other things, used reservation land to feed government cattle, then charged the Indians when the beef was killed rather than distributing it freely.

Sarah was not afraid to write the truth, nor did she mind criticizing individuals to their faces who mistreated her people; speaking to audiences on the East Coast hundreds of times and on the West Coast in San Francisco. She was very dynamic on stage and dressed dramatically in buckskin and beads, using a strong voice that held her audience, especially when she decried the Indian Agents.

I wrote a book about Sarah, published in 1983, *Sarah Winnemucca of the Northern Paiutes* (published by the University of Oklahoma Press), which was the first full-length biography about this actively courageous woman. She translated and worked as a scout for the Army, and represented her people many times in speaking to military authorities, Indian Agents, Congressional Representatives in Washington, and even to the President of the United States.

She also started an Indian school in her native state of Nevada, the first such school built and run by American Indians for Indian students. Everything she accomplished was under incredible odds, as she was not only an Indian woman but the Bureau of Indian Affairs did all they could to misrepresent her and her

Mission Dolores in San Francisco at the age of 20. His parents names and his village are not given, but Milliken provides his Indian name, Guequistabal. He married for a second time in 1811 to Wenceslasi Tellanupo whose father was from Omiomi (Novato). Nicasio appears in a Mission Dolores "padron" as a Tamal. Three of his children were baptized at Mission Dolores and four at San Rafael. Nicasio was identified as the Mission San Rafael "borreguero," shepherd. (*Milliken, personal communication*)

Milliken infers that this was the Nicasio for whom the little town near the village of Etca Tamal was named.

Who was St. Nicasio/Nicaise/Nicasius? He is said to have been of the Kamemti family (later de Burgo), born in Sicily in the 12th century. He became a knight of the order of St. John, fought as one of the defenders at the siege of Acre in Palestine, and was captured and beheaded there in 1187 with many others. (Berg)

— *Sylvia B. Thalman,*
May 2005

Berg, Sheila. Untitled information about St. Nicaise, from the Internet.

The Catholic Encyclopedia, St. Rophael. On the internet, courtesy of Sheila Berg.

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Kelly, Isabel, Collier, Mary, and Thalman, Sylvia, Editors. Interviews with Tom Smith and Maria Copa: Isabel Kelly's Ethnographic Notes on the Coast Miwok Indians of Marin and Southern Sonoma, Counties, California. Miwok Archeological Preserve of Marin Occasional Paper 7, San Rafael CA 2003 (1992).

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Lattin, Don, religious writer for the SF Chronicle: Followers of Zoroaster Share Faith of Three Wise Men; Biblical Stories Three Magi Traced to Ancient, Little Known Faith. San Francisco Chronicle, December 25, 2004.

Milliken, Randolph. Personal communication (2004). Randy is the author of *Time of Little Choice: the Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1819 and The Ethnohistory and Ethnogeography of the Coast Miwok and Their Neighbors 1783-1840*, at press.

The Missal with readings of the Order of St. John of Jerusalem of Rhodes and of Malta, "St. Nicaise/Nicasia/Nicasius: Martyr of the Order of Malta. London, 1997. From the Internet, courtesy of Sheila Berg

Saunders, Father William. *Who Were the Magi?* n.d. From the Internet, courtesy of Sheila Berg.

Sunset, Editors of. *The California Missions*. Menlo Park CA, Sunset Publishing Company, 1979 (sixth printing 1991).



Gae Canfield with Ralph Burns, Paiute, who gave blessings in his native language.

beliefs. When she visited Washington she was kept from speaking publicly about her people's problems (needing land appropriated for them and to be released from their imprisonment in Yakima). She did return from Washington to Nevada with a letter that promised all that she wanted, signed by the Secretary of the Interior. None of the promises were kept and as a consequence many of her people turned away from her. Throughout her life she continued to speak her mind and was willing to put herself in harms way to do all she could for Native Americans.

The State of Nevada has recently nominated Sarah to represent them in Washington in the form of a statue placed in the Capitol Rotunda. I was invited to the dedication and attended another dedication at the Nevada State Capitol of Carson City where her likeness was also located in a place of honor. I was asked to sign my book in the Resource Room in the new Smithsonian American Indian Museum, so that is how Sarah brought me to Washington.

This time the politicians were exclaiming about her virtues and all she had accomplished. It is good to finally hear people in power give her the consideration due her memory, though it is one hundred and fourteen years since the end of her life. She lived only until age 47.

MAPOM's Gae Canfield tours the National Museum of the American Indian

When we arrived in Washington DC for the dedication of the statue of Sarah Winnemucca at the National Museum of the American Indian, it was warm and pleasant, but we knew we were in for bad weather. We found it snowing the next morning, the wind chill extremely uncomfortable with the temperature in the twenties.

Outside the unusual new museum, there were pools of cascading water. (Which wasn't flowing because the cascades had frozen solid in the winter air.) Beyond the elaborate metal entrance doors, we walked into a grand contiguous circular space that moved from the main entrance to the large centrally located gathering area. Our senses were drawn upward by the curves of the stairs and balconies that comprise the three floors above.

All the spaces are very well arranged for the large public use which they are obviously serving, as many buses were parked outside, which brought school groups, and adults and children to this beautiful new facility. Over the entrance desks is a multi-media presentation of welcoming faces and voices of individuals from many tribes, who speak in their native language, as well as English, to welcome newcomers.

On this first floor is also a collection of fine native arts and crafts, selling for very high prices, as well as a theater and cafeteria. To go to the next floors, visitors can choose to climb the circular stair or take one of the four large elevators that bring you to another arts and crafts store located on the second floor. This facility carries lower priced goods than the fine-art store on the first floor, though I saw some Pueblo bowls there in the \$800 price level and expensive jewelry, as well. Here you can find Pendleton blankets, lower cost jewelry and the usual tourist sweatshirts, etc.

On the third floor is an exhibit area that now includes the professionally produced *Our Peoples: Giving Voice to Our History*, which is staged in a number of concave circular format multi-media screens, where photographs and graphic displays introduce a particular tribe or locale. Native people are shown telling their histories and voicing their

concerns and hopes for their tribes.

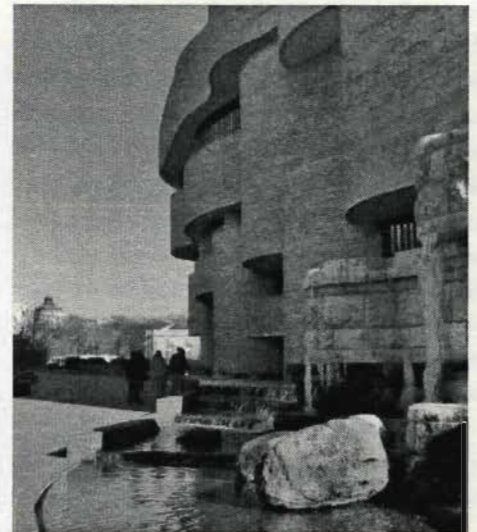
Considering that this museum expects to represent not only U.S. tribes, but Meso America and South American indigenous peoples, they do a fine job of presentation in a limited time and space. I noticed this large display featured (among others): a California tribe (the Kumeyaay), a Meso-American group, and the Inuit (emphasizing their survival problems caused by global warming.)

Though they have 800,000 items, this museum apparently does not label individual pieces on display but places acquisitions in beautifully designed arrangements to produce a general statement of appreciation for the objects. For instance, a collection of historical American Indian dolls is not labeled.

However, one can go to a standing touch screen in front of the glassed shelving, choose a doll, and zero in with a touch which magnifies areas of the specimen almost as well as holding it in your hand. And, as well, on the screen is a typical museum label giving provenance and other details about the chosen doll.

Also, on the third floor is the Resource Room, where computers are available for research and a library. Here a special display had been set up for Sarah Winnemucca because of the national attention the subject was receiving due to the dedication of her statue. The resource specialist asked me to sign my book and he was interested in our MAPOM group in Marin and the experiences of the tribe in achieving recognition from the federal government. We will send our newsletter to the Resource Room. Here I found a copy of the WINTER CALENDAR presented by the Department of Public Programs. Listed were performing arts presented in the Rasmuson Theater in honor of Women's History Month. The Film and Video Center at the Museum also is active, showing, "Native Views" and featuring an "Environmental Film Festival". A lecture series in the auditorium is titled "Native Writers". A POWWOW at the Museum is scheduled for August 12-14, 2005.

On the fourth floor can be found special exhibits: the one that caught our eye was the Benjamin Nighthorse exhibit of silver and



Exterior of the National Museum of the American Indian in Washington DC.

photographs courtesy of Bob Canfield

turquoise jewelry, designed and made by this man who for many years was also a Senator from Colorado. Then returning down the stairs we asked where we might find the brick with our MAPOM inscription. We were directed to the balcony walls where the names of benefactors have been placed (no bricks) and since they are not in alphabetical order we gave up finding our name. But, asking again, we found in the Resource Room the answer we were looking for. We looked up MAPOM and there was the secret code (panel number, and line number) where our name could be found.

Returning to the first floor again, we found a big attraction...the Mitsitam Native Foods Café. We could have chosen from the cuisines of Northwest Coast, Northern Woodlands, Central America or South America but I chose Central Plains since I am from Kansas. We could have picked a Buffalo Burger but my choice was a thick-sliced smoked turkey sandwich with a "Three Sisters" salad...delicious. (Corn, beans and squash.) We sat comfortably in the warm café and enjoyed the scene of many visitors discovering or rediscovering Native America. What a lovely contemporary but historically valid experience for all visitors to be introduced or re-introduced to the wonders of the Native American world, past and present. Website: www.AmericanIndian.si.edu.

— Gae Canfield
MAPOM Board Secretary

Greg Sarris Named to Endowed Chair of Native American Studies at Sonoma State University

Greg Sarris, acclaimed author, screenwriter and scholar, has been selected after a nationwide search for the Endowed Chair in Native American Studies within the School of Arts and Humanities at Sonoma State University. He joins SSU in Fall 2005.

"With Dr. Sarris as the Endowed Chair, SSU continues on its path of leadership in the field of Native American Studies, both in terms of scholarship and in terms of community and social policy impact," said Eduardo Ochoa, Provost and Vice President for Academic Affairs at Sonoma State University.

An Endowed Chair is a faculty position funded in perpetuity from the earnings on a gift and is filled by a prestigious scholar. These highly regarded positions help colleges recruit and retain the best professors in the nation. SSU's Endowed Chair focuses on writing and Native American Studies and is the only funded Endowed Chair in the Sonoma State's 42-year history.

"Greg Sarris is an incredibly talented teacher who will inspire our students as he joins our current faculty to reach out to young Native Americans in the community. I am delighted that he will be holding an Endowed



Greg Sarris, center, at a recent tribal meeting.

Chair in the School of Arts and Humanities," says William Babula, Dean of the School of Arts and Humanities.

A Santa Rosa native and currently a professor of creative writing and literature at Loyola Marymount University, Sarris has published several books, including the widely anthologized collection of essays, *Keeping Slug Woman Alive: A Holistic Approach to American Indian Texts*, *Watermelon Nights*, and *Grand Avenue*. Just recently, he finished

his seventh book, a novel for Viking/Penguin. His earlier book, *Grand Avenue*, was made into a HBO miniseries, which Sarris wrote and executive produced with Robert Redford.

"I want to teach small classes as much as possible. It is one of the things that attracted me to Sonoma State. One of my hopes is that the love I have for literature will be contagious," says Sarris.

Sarris holds a Ph.D. from Stanford University and is currently the Fletcher Jones Endowed Professor of Creative Writing and Literature at Loyola Marymount University in Los Angeles. Before teaching at Loyola Marymount he taught at UCLA where he was a full professor for 10 years. He currently serves as chairman of his tribe, the Federated Indians of Graton Rancheria.

"I am glad to be coming home to Sonoma County and that I have something to bring with me which is the experience I have gained while working, writing, and living in other places. It is going to be a remarkable opportunity to work with the faculty at Sonoma and hopefully play a part in the University's intellectual life. I was a Sonoma County student once too — at SRJC. It was teachers and writers who put me on my path and I return that gift by teaching what I learned. Writing is my life. I owe teaching that love of writing to the younger generation," says Sarris.

The purpose of the endowed chair is to foster greater understanding of the Native American culture and communities of California. This Endowed Chair was made possible through the generous donation of \$2.5 million from the Federated Indians of Graton Rancheria.

"We are extremely pleased that the search committee chose such a fine example of excellence in writing, teaching and breadth of experience. This appointment will augment the growth of our small but excellent Native American Studies program and serve our students far into the future," said Ruben Armiñana, SSU president.

— SSU press release, April 2005
MAPOM News will feature Sarris's stories and speeches in future newsletters.

Julia Parker documentary preview and lecture at Sonoma Museum

The Sonoma County Museum on July 9 from 11 am to 1 pm will present a public preview of a recently completed video documentary featuring Native American basket maker Julia Parker.

The film, *Grandmother's Prayer*, was created by Wallace Murray, Executive Producer of Storyteller Video and MAPOM board member. It offers insight into the creative work of Julia Parker, a well-known California Indian basket maker who creates traditional works of the Kashia Pomo, Coast Miwok, Valley Miwok and Mono Lake Paiute people.

Following the documentary preview, Julia will share some of her personal stories about the traditions of basket making, in addition to offering a display of her creative works.

Julia Parker began studying basketry

with her husband's grandmother, premier Yosemite Miwok basket maker Lucy Telles. She later studied with teachers from her own tribe, including prominent Pomo weavers Elsie Allen and Mabel McKay. Julia Parker's work is included in the permanent collections of the National Museum of Natural History in Washington D.C. and in California at the Yosemite Museum. Her work is also in many private collections.

The Sonoma County Museum is located at 425 Seventh Street in Santa Rosa, CA. For more information visit the Sonoma County Museum's website at <http://www.sonomacountymuseum.com/docs/publicprograms.html>

— Sonoma County Museum
MAPOM News will feature a full story about the film in our next newsletter.

Who is MAPOM?

Miwok Archeological Preserve of Marin (MAPOM) is a volunteer based, non-profit organization. It was founded in 1970 as the result of community involvement in the study of Coast Miwok culture in Marin County. Our mission is to help identify, preserve and protect the cultural and physical resources of the Coast Miwok, indigenous peoples of Marin and southern Sonoma Counties. We seek to provide the public with accurate information about this tribe's rich history and current events. Some of our activities:



- Promote scholarly research, publish books and offer related titles to the public.
- Organize California Indian Skills Classes, taught at Kule Loklo Cultural Exhibit in the Point Reyes National Seashore.
- Participate in Coast Miwok (Federated Indians of Graton Rancheria) events, such as the Big Time Festival at Kule Loklo each summer.
- Support related cultural programs, exhibits and lectures.



Help support us! We welcome new members and public input.

MAPOM membership benefits include our quarterly newsletter, *MAPOM News*, a must-have with articles on local events and news. Annual membership dues are \$5 for seniors and full-time students, \$10 for individuals, \$15 for a family. To join MAPOM, call Sylvia Thalman at (415) 479-3281 or visit our website at www.mapom.org for a membership form. We also invite you to visit our website to read about current California Indian Skills Classes at Kule Loklo and to peruse our books and cloth goods for sale.



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