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**The Federated Indians of Graton Rancheria**

**Background Information Concerning Tribal Restoration**

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## The Federated Indians of Graton Rancheria

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The Federated Indians of Graton Rancheria<sup>1</sup> seek restoration of their government to government relationship with the United States. The United States terminated this relationship in 1966 under the California Rancheria Act of 1958.<sup>2</sup> The Graton Rancheria, located between the towns of Sebastopol and Occidental in Analy township, Green Valley, Sonoma County, was established in 1920 for the homeless bands of Indians in the areas of Bodega, Tomales, and Marshall in Marin County and the Indian people of the Sebastopol area in Sonoma County.<sup>3</sup> This was but one of 36 such rancherias set aside for homeless Indians in California between 1906 and 1930. It was typical that different tribal groups from the same general vicinity were placed together on a single land base, and were henceforth known by the rancheria name.<sup>4</sup> The Marin County and southern Sonoma County groups had always lived adjacent to one another during pre-European contact, and have always been connected through intermarriage and social/political interaction, thus the Bureau of Indian Affairs' establishment of a common federal trust land was in keeping with local tribal traditions.

### **Historical Background**

The Graton Rancheria community is known in the anthropological literature to be composed of Coast Miwok and Southern Pomo groups.<sup>5</sup> Anthropologists have recognized that even after detrimental historical circumstances both groups have continued to live in their traditional homeland. The Miwok of west Marin County have, through the years, been referred to as Marshall Indians, Marin Miwok, Tomales, Tomales Bay, and Hookooeko. To their north, the Bodega Miwok (also referred to as Bogeda [typographical error] and Olamentko) traditionally live in the area of Bodega Bay. The Southern Pomo Sebastopol group is the neighboring group immediately to the north and east of the Miwok, with the modern town of Sebastopol located about one mile from the northern border of Miwok traditional territory and the southern border of Southern Pomo territory (see Maps). Many Pomo from this area continue to live in their ancestral homelands. The prehistory and histories of these culturally related groups intermingle (Appendix 1, Tribal Roll).

The earliest historical account of Coast Miwok peoples was by a priest on a ship under the command of Francis Drake in 1579. Subsequent descriptions by Spanish and Russian voyagers in 1595, 1775, 1793, and 1808 provide additional information which verifies the continued occupancy of this area by the Coast Miwok peoples. A Russian outpost at Bodega Bay, established in 1809, and Spanish missions and Mexican occupation in this part of California --Mission San Francisco de Asis (Mission Dolores, 1776), Mission San Rafael Arcangel (1817), Mission San Francisco Solano (Sonoma, 1823)-- used Indians, including Coast Miwok and Southern Pomo tribal people as a labor source.<sup>6</sup> While these outside forces impacted the indigenous peoples negatively, the records, especially from the missions, assist us today in substantiating Native cultural and genealogical persistence (see Membership and Kinship below; Appendix 2, Genealogies). After the



Mission Period (1769-1834) local Indian people continued in servitude to Mexican land grant owners throughout their confiscated tribal territories. Mexican and American period records show that a Coast Miwok, Camilo Ynitia, secured the land grant for Olompali near Novato within Coast Miwok homelands.<sup>7</sup> Olompali is the site of a large village, extending from prehistoric times into the Spanish/Mexican periods, and continues today as an important historic locale.<sup>8</sup> Another important locale was Nicasio (northwest of San Rafael). Near the time of secularization (1835) the Church granted the San Rafael Christian Indians 20 leagues (80,000 acres) of mission lands at Nicasio, as well as 1300 sheep and 439 horses by the Mexican government. About 500 Indians relocated to Nicasio at that time. By 1850 they had but one league of land left and a small number of horses, cattle, and bullocks. This radical reduction of land was a result of illegal confiscation of land by non-Indians under protest by Indian residents. In 1870, Jose Calistro, the last community leader at Nicasio, purchased the small surrounding parcel. Calistro died in 1875, and in 1876 the land was transferred by his will to his four children. In 1880 there were 36 Indian people at Nicasio. The population was persuaded to leave in the 1880s when Marin County curtailed funds to all Indians (except those at Marshall) who were not living at the Poor Farm, a place for "indigent" peoples.<sup>9</sup>

By the beginning of California statehood (1850) the Marshall, Bodega, and Sebastopol peoples, along with their Pomo and Patwin neighbors, were making the best of a difficult oppressive situation, by earning their livelihoods through farm labor or fishing, within their traditional homelands. William Smith, a Bodega Miwok, after forced relocation to Lake County during the late 1800s, returned to Bodega Bay where he and his relatives founded the commercial fishing industry in the area.<sup>10</sup> By the early 1900s a few people pursued fishing for their livelihoods; one family continued commercial fishing into the 1970s, while another family maintained an oyster harvesting business. When this activity was not in season or not profitable (fish and other sea products declined rapidly and regulations concerning these endeavors changed), Indian people of this area sought agricultural employment which required an itinerant lifestyle. The preferred locality for such work was within Marin and Sonoma counties, and Graton consultants today indicate that their families were tenacious in their attempt to survive locally.<sup>11</sup>

The fact that Coast Miwok and Southern Pomo remained in their traditional homeland after their displacement by non-Indians is noted by both scholars and a Bureau of Indian Affairs report. The famed government biologist and naturalist/anthropologist, Dr. C. Hart Merriam, records several visits with Coast Miwok and Southern Pomo peoples within their Native country from 1905-1936, where he found them participating in, and knowledgeable of, their cultural traditions.<sup>12</sup> Isabel Kelly, a Ph.D. student from the University of California, Berkeley, worked with Coast Miwok people in 1931-1932 which has resulted in a detailed portrayal of the culture.<sup>13</sup> From 1905 to 1936, noted anthropologist/scholar, Dr. S. A. Barrett published extensively on Pomo culture. Particularly important is Barrett's 1908 ethno-geography which clearly documents placement of Southern Pomo villages adjacent to Coast Miwok villages. He also devotes considerable discussion to the Coast Miwok, and his map showing village sites for both groups is a valuable resource tool.<sup>14</sup> A survey for the Bureau of Indian Affairs, the



"Lipps-Michaels Survey of Landless Nonreservation Indians of California, 1919-1920," also finds Indian people of these tribes throughout Marin and Sonoma counties. This report clearly demonstrates the need for productive land for California tribes.<sup>15</sup>

In May 1920, Bureau of Indian Affairs Inspector John J. Terrell was dispatched "to procure signed contracts for the most urgent purchases" on behalf of homeless Indians of California.<sup>16</sup> Terrell attempted to locate land for the Coast Miwok along the coast, but found the cost prohibitive. He also identified a considerable reluctance on the part of non-Indians to sell land for use as an Indian village. By June, Terrell proposed the purchase of a 15.45 acre tract of land near the small rural Sonoma County town of Graton, for the "village home" of the Marshall, Bodega, Tomales and Sebastopol Indians. Available lands at a reasonable price in this locality provided an alternative to coastal lands, since Marshall, Bodega and Sebastopol peoples were intimately familiar with the area, both historically and as a contemporary camping area while they worked in local fruit harvests.<sup>17</sup> Thus, through the purchase of this land, put into federal trust, the government consolidated these neighboring traditionally interactive groups into one recognized entity, Graton Rancheria. A Bureau of Indian Affairs census of the Sebastopol Indians of Round Valley Agency, California, enumerated by Superintendent W. W. McConihe with the assistance of local Indians, June 20, 1923, includes seventy-five individuals of Marshall, Bodega, and Sebastopol descent, and demonstrates their congregation in the vicinity of the Graton Rancheria (Appendix 3, 1923 Census).<sup>18</sup>

Local Indian people were intensely interested in the Graton Rancheria when its purchase became known to them. Sebastopol tribal leader Joseph M. Pete wrote (March 14, 1921) to the Superintendent of Indian Affairs to inquire about the rumored purchase on behalf of himself and "several others who would appreciate a place they could call home." The property sale had not yet been finalized and Pete's letter was referred to the Round Valley Agency for particulars (March 30, 1921). In a letter of complaint because his inquiries remained unanswered, Pete offered to assist in compiling information about local Indians (June 11, 1922). The Bureau reply by the Superintendent (June 13, 1922) states they had "no orders to allot this land for those for whom it was bought," and that the acreage purchased would be too small to accommodate all interested persons. The Superintendent did, however, provide Pete with instructions on census compilation to help identify the constituents of the Graton community. Pete supplied a list of peoples' names but added that the land is too small for all the families.<sup>19</sup>

The inadequate size of Graton Rancheria for accommodating the number of homes needed for its intended population is a recurrent theme in Bureau of Indian Affairs records. Not only was the rancheria small, but the terrain consisted of steep hills, further limiting building sites. An additional problem was the limited water supply. Home construction was costly and the Bureau could offer no assistance for such an endeavor. A typical Bureau reply to inquiries about home building was "We have no objection to you establishing yourself thereon. However, it will be necessary for you to build your own house if you move on the property." In August of 1952, the BIA enrollment officers went to Graton where they received eight applications for enrollment. This enrollment



involves four households present during a very active harvest month when most people were away working.<sup>20</sup>

The Graton people found it difficult to build on the Rancheria for financial reasons and because the terrain allowed little suitable space for homesites. For those who did build, tent platforms comprised the usual mode of construction. These platforms were used at different times by different Graton families when they were in the area for seasonal employment, but such floor structures were not suitable for permanent homes. Typically, Frank Truvido began residency in a platform tent, but unlike most residents, Mr. Truvido eventually (1954) was able to build a cabin on the Rancheria for his family (wife and child). Another home was built by Andrew Sears about 1940; this home was willed to Frank Truvido, whose descendants live in the house today (1997).<sup>21</sup>

Graton Rancheria was purchased as a homeland for Coast Miwok and Southern Pomo peoples, who have always lived and continue to live in this area of California as a composite group. Because much of the Rancheria property is steep terrain, the availability of house sites was limited, and because funds for housing assistance were never developed for the Rancheria membership, few people were able to fulfill their desires to live here on a permanent basis. The Rancheria became a focal point for the Miwok and Pomo peoples who could come, live in a tent, and visit with other members while working in the vicinity. The Bureau of Indian Affairs approved a plan to distribute the assets and remove the Rancheria from federal trust in August 1958 with three distributees (now all deceased). Gloria Truvido Armstrong (the daughter of a Coast Miwok distributee) and one daughter continue to reside on the former Rancheria land where she first came as a seven year old child in January 1950.<sup>22</sup> Mrs. Armstrong has, through the years, maintained social, cultural, spiritual and political connections with the broader Graton membership and continues to be an active participant in the affairs of the Federated Indians of Graton Rancheria.

### **Membership and Kinship**

Today, the membership of the Federated Indians of Graton Rancheria comprises 301 individuals. Many of these people have maintained their identities as California Indians from birth as shown by their having roll numbers on the 1933 Census Roll of the Indians of California, the 1955 California Combined Roll, and the 1972 California Indian Judgment Rolls.<sup>23</sup> Members born after the last roll numbers were issued (1969) have provided, for the Graton tribal roll, birth certificates and/or baptismal certificates connecting them with roll number bearers. (See Appendix 1, Tribal Roll and Appendix 2, Genealogy for detailed information.)

Graton members exhibit an intense interest in their family histories and many have searched for and found the necessary records to document their Graton ancestry. For example, in one family in which no member had previously had a roll number in the three California rolls, the members provided birth, marriage and death certificates, as well as an affidavit certifying to a name change, in order to be included. These members were well



aware of their Indian history and were able to clearly identify ancestors back five generations. Another tribal member had an attorney open his adoption records, thus was able to identify his Indian father and grandmother, and provided death certificates as well as a will and an affidavit from a tribal historian which proved his ancestry. Still another member found that her mother had changed her name to make it sound "less Indian" believing such an act might expand her opportunities. She sought out elders and a priest at a church in Tomales to find her mother's baptismal records, and finally was able to solve the mystery of her ancestry which had been closed to her until this investigation.

The genealogical record clearly shows that Marshall, Bodega and Sebastopol people married within their own bands and also with members of other Graton residents.<sup>24</sup> Amicable relations prevailed among these bands, and since Bodega Band borders abutted both Sebastopol Band and Marshall Band borders, communication among bands was frequent and cordial which facilitated intermarriage. Traditional ceremonies continued to be shared throughout historic times and continue today.<sup>25</sup> Dancers danced at villages within other bands' territories. Large seasonal gatherings called "Big Times" brought people together to dance, share food and trade, and to renew social bonds and form marriage alliances.<sup>26</sup> Interband marriages among Graton people have continued to occur to the present.

The Graton group's genealogical record has been readily achieved due to the availability of individual application forms for the 1933 California Indian Judgment Roll, and of baptismal records beginning in 1862 for the Church of the Assumption in Tomales. As a result, tracing ancestry was greatly simplified. In fact, the ancestries of three families have been easily traced to baptism at the missions (1805-1820).

Thousands of California Indians, including ancestors of Graton Rancheria members, were baptized into the Catholic church during the time of the Spanish missions.<sup>27</sup> Many tribal members were parishioners at the Tomales Church of the Assumption which was founded in 1860. Tomales church records show sponsors of children at baptism (godparents) and witnesses at marriages were often not only non-family members, but were from other bands. These records have been essential for establishing intra-/inter-band and intra-/inter-family ties among these local Indian people who became Graton Rancheria members at its establishment in 1920.

More than 400 people of Graton ancestry appear on these baptismal records. Such church records are of enormous assistance in establishing parentage and lineal descent. Marriage records provide the names of the bride and groom, the names of the parents of the bride and groom, the names of the sponsors, -- all showing additional social and family connections.

The records showing the genealogical past provide a basis for understanding and verifying continuity for the Graton people. When the church records are used in conjunction with the Bureau of Indian Affairs 1928 Applications for inclusion on the 1933 California Indian Rolls, a clear continuum of descent is readily apparent. The later



rolls, 1955 and 1972, required individuals to be descended from a person on the 1933 Roll, or otherwise to provide genealogical information back to an 1852 ancestor. Some Graton people know their personal history well beyond the 1933 Roll, being able to recite and verify ancestry back as far as five generations. These remarkable documents are a strong indication of the continuing cohesiveness of families and bands regardless of disruption as a result of the influences of outsiders.

### **Social Interaction and Continuity**

Since the initiation of termination, the distributees, their relatives, and other descendants of the Graton peoples have maintained social, cultural, and political interaction with each other. Although only one family continues to reside on the former rancheria land, most continue to live in the general area, especially Marin and Sonoma counties. Today, when employment necessitates relocation out of the immediate area, Graton people continue to return to their ancestral area to maintain social, cultural and political connections. Typical events include birthday celebrations, family reunions, weddings, baptisms and other church activities, funerals, intertribal events, and community gathering trips to the Marin/Sonoma coast for sea products. Such activities and interactions provide an opportunity to share cultural knowledge and tribal history and to strengthen social bonds.<sup>28</sup> Recently, the historically united Marshall, Bodega, and Sebastopol bands officially organized as the Federated Indians of Graton Rancheria (Appendix 4, Constitution of the Federated Indians of Graton Rancheria).

One activity of particular interest has been the preservation of ancestral burial sites. The California State Native American Heritage Commission, which identifies individuals or groups as "Most Likely Descendants" (MLDs) and provides agencies and developers with appropriate MLDs, has designated Graton members of Coast Miwok and Sebastopol/Southern Pomo descent as representatives for their group within their traditional tribal areas.<sup>29</sup> Since the 1970s Marshall, Bodega and Sebastopol individuals have served as archaeological observers at construction sites in order to oversee the treatment and disposition of any ancestral cultural materials as well as human remains, and to see that federal, state, and county laws and regulations are upheld. Attention to ancestral sites has become a group effort in several instances. For example, in the summer of 1996 when an ancestral site was disturbed in San Rafael (Marin County) several members, in addition to the official observers, joined together to assist at the site, to work in collaboration with archeologists and to negotiate with the developer and the city of San Rafael to prevent further impacts.<sup>30</sup>

In another case, members worked together to eliminate archeological "pothunting" in their ancestral burial site at Bodega Bay. When the Hamilton Air Force Base in Novato was slated for closure in the 1960s, representatives of Graton participated in a hearing to express their concerns about possible burial site disturbance. Through the years Graton people have been concerned about monitoring and protecting this traditional site from disturbance. In February 1995, the membership met with government representatives at the Base to provide input into the formulation of policy for protecting these resources in



the event of Base closure. In 1996, members collaborated in efforts to preserve an ancestral Coast Miwok petroglyph site in Marin County.<sup>31</sup> They also provided testimony at public hearings about development projects which could impact ancestral sites.<sup>32</sup> Another project for which Graton people demonstrate intense interest in the State Department of Parks and Recreation activities at Olompali State Park. An "Olompali Workday" is scheduled on a published calendar for one Saturday each month,<sup>33</sup> on which the membership works to reconstruct a facsimile of the important ancestral village once located there. With membership permission and collaboration, ethnobotanist Brenda Beckwith, evaluated the plant life in the Park which held cultural significance to the group.<sup>34</sup>

Another place where the membership works together is at the Marshall Indian Cemetery at Tomales Bay. Periodic cemetery cleanups take place, presently at least twice a year. Such cleanups have included the recent installation of concrete crosses to replace disintegrating redwood markers, weed cutting, tree trimming, bulb planting, and placement of flowers in containers at grave sites. The cemetery is visited regularly and continues to be used by the present-day membership; the most recent interment occurred in October 1996. Memorial Day has provided a focus for many social gatherings at the Marshall Cemetery. All Souls' Day candle light vigils have also occurred here for decades, with the most recent vigil held here in November 1996. Visits have been made to the cemetery by members in the recent past for the express purpose of identifying and marking previously unmarked graves. The great majority of persons interred here are Coast Miwok. A list of individuals who are buried, or whose ashes are scattered, at the Marshall Cemetery is in Appendix 5. Group activities such as cleaning the cemetery, conducting a candle light vigil, and recording ancestral grave sites provide an important opportunity to remember relatives and share cultural history.<sup>35</sup>

Elders continue to pass Marshall, Bodega, and Sebastopol history and cultural knowledge orally through their extended families. Some members have worked for years to record family genealogies for the Graton people.<sup>36</sup> Others have brought attention to the group through published accounts of their cultural history in various publications, including a publication specializing in reporting on California Indian affairs and activities.<sup>37</sup>

Since July 1993 the group has hosted an annual picnic which is attended by more than a hundred individuals of the Federated Graton membership. An annual fundraising dinner hosted by the group since 1995 at the Veteran's Hall in Santa Rosa has been attended by capacity crowds of up to three hundred friends and relatives, as well as members of other tribes and the broader community.<sup>38</sup>

The membership has sponsored two weekend workshops, one in 1996 and one in 1997, during which members developed traditional skills, such as acorn mush making, soaproot brush making, shell bead and pendant making, and string making and shared these traditional skills with other people from the membership and the outlying community. One member has also demonstrated flint knapping (arrowhead making) at events hosted



in local parks where he also teaches about local Indians. Another has demonstrated basket making. The membership has also participated in gatherings at Kule Loklo, a Coast Miwok Cultural Exhibit created at Point Reyes National Seashore in 1976 with a National Park Service Bicentennial Grant for Historic Projects. Two Graton members have served as Cultural Interpreters at Kule Loklo. Kule Loklo has held gatherings (Big Time, Strawberry Festival and Acorn Festival) in which members have participated annually since 1980. In 1975, the National Park Service at Kule Loklo consulted with Graton people who were particularly articulate in culture history about the early phases of the cultural exhibit construction. Graton people have served as Kule Loklo cultural interpreters since about 1985, as well as at Olompali State Park since 1995. In 1997 an artist for a large mural depicting Marin County history, sought tribal assistance for her depiction of the Miwok segment of the mural. The group collaborated on the compilation of a cultural calendar for the year 1997, which provides Graton membership with information on a daily basis of group events, as well as resource information. (e.g., scholarships, language, bibliography, health) (Appendix 6, Calendar). One member has financed a scholarship fund for Indian students at a local community college.<sup>39</sup>

Graton members have been instrumental in the establishment and sustainment of several social organizations in the community for the benefit of their own group as well as other Indians and the broader community. Members have served as officers and general participants in the Santa Rosa Junior College (SRJC) United American Indian Council. One member has served as Master of Ceremonies at an annual spring gathering at SRJC which has broad local Indian participation. This event is hosted by SRJC's Jesse Peter Native American Art Museum and is entitled "A Day Under the Oaks." California Indian dance and traditional skills demonstrations are an integral part of this event. Similar events include Cotati Indian Days in which one member, serving as the representative of the group, worked on the first planning committee. One member worked with the Santa Rosa School District and founded a majorette group for local Indian girls who performed at the local Rose Parade in the 1970s. Members were active in an organization for Sonoma County Indian woman with the intended purpose of raising money to provide scholarships for members of needy families.<sup>40</sup>

Individual members have also contributed knowledge and expertise for the benefit of the greater membership and in order to educate the broader public about their cultural heritage. The Miwok Archeological Preserve of Marin (MAPOM), a non-profit educational organization founded in 1975, sponsors lectures on local archeology and ethnography. This organization has published seven occasional papers on these subjects and sponsors adult classes in California Indian skills. It also co-sponsors festivals at Kule Loklo in which Graton members participate, and additionally it provides college scholarships for Graton people. Graton members currently serve as President and Vice President of MAPOM, while a third member also serves on the Board of Directors.<sup>41</sup>

The Marin Museum of the American Indian in Novato is a small museum which sponsors children's programs as well as cultural exhibits featuring local Native Americans of the area. Graton members have helped in many aspects from museum docent training



to public demonstrations of traditional skills. In 1996, the Tribe participated in a large public event to enhance Native American Cultural Awareness held at a local shopping mall organized by the Museum. Over the years, members from Graton have served and continue to serve on the Museum Board of Directors. The Museum also plans an annual trade-feast each September in which the Graton membership has participated.

Another museum where Graton members have made contributions is the Bolinas Museum. In 1993, this museum and Graton membership produced an exhibit of historic family photographs and memorabilia of Bodega, Marshall and Sebastopol people under the title, "We Are Still Here." Exhibit text was reviewed and edited by a committee of the Graton membership. A booklet with the same title was published in conjunction with the exhibit (Appendix 7). At the close of this exhibit at the Bolinas Museum, it was moved to the Visitor Center at Point Reyes National Seashore where it remained on display for more than a year.<sup>42</sup> The exhibit was well attended at both places.

The Graton membership has long been concerned about cultural history. In their efforts to preserve and maintain cultural knowledge informed members have participated in research studies with scholars (see Historical Background above for early research). The following publications were the product of collaboration by scholars with tribal members. Callaghan's *Bodega Miwok Dictionary* was published by University of California as a Publication in Linguistics. Professor Callaghan has also served as a language consultant for the book, *The Coast Miwok Indians of the Point Reyes Area*, published by the Point Reyes National Seashore Association. Linguist Marc Okrand worked with a Graton member in 1977 on the Bodega language.<sup>43</sup> This interest in language preservation is strong with several people who continue to speak the language. One member represented the group at a workshop on language restoration and participated in a language immersion program at the University of California, Berkeley, July 1996. Members met in 1996 with a well-known traditional singer, elder Bernice Scott Torres, to sing Coast Miwok songs.<sup>44</sup> Beckwith studied ethnobotanical resources at Olompali State Historic Park resulting in a Master's Thesis in Biological Sciences at California State University, Sacramento.<sup>45</sup> Two members continue to contribute to the group through their publications and teaching; Dr. Greg Sarris, Professor of English at UCLA, David Peri, Professor of Anthropology at Sonoma State University at Rohnert Park. Another author/artist who holds official membership in a different local tribe has written about Coast Miwok culture in her many published articles which reflect her ancestry in, and knowledge of, this group.<sup>46</sup>

Many of the social involvements of members have also served political functions, such as the efforts to preserve ancestral burial sites. Members of Graton have been active in a variety of organizations which serve the needs of both members and the broader Indian community. While such organizations enhance socio-cultural continuity, they also serve important political functions.

### **Political Interaction and Continuity**

The Graton membership is comprised of a number of families descending from the Coast Miwok and Southern Pomo groups. Throughout history, members have pooled their labor, hosted gatherings for other local groups, and worked together under the leadership of headmen and women to review and resolve issues which would have any impact on the well-being of the group. Certain individuals have been continuously recognized in ethnohistorical sources as important leaders in the past (e.g., Juana Bautista Elserio, Jose Calistro, brothers William Smith and Tom Smith, Joseph Pete), and it is their descendants who are active in group leadership today. These descendants have also been active in a variety of intertribal organizations and activities, including leadership roles on boards and committees such as the Sonoma County American Indian Council which hosts a variety of activities (Sonoma County Rose Parade, fund raising, hosting of dances).<sup>47</sup>

To avert problems and plan ahead, the internal leadership, working in concert with the general membership, acts in a cohesive manner to resolve issues in a reasonable way. For instance, when another tribal group, the Cloverdale Pomo, attempted to establish a reservation near the Marshall Cemetery in the early 1990s, more than one hundred Graton members gathered at a meeting to assert their tribal identity publicly and claim their jurisdiction over tribal territory. This meeting provided the impetus for the establishment of a more formal structure and governing body, initially known as The Federated Coast Miwok Cultural Preservation Association, a non-profit organization. This organization's membership annually elects new board members for two year term positions. All members of this board are descended from historic leaders or other individuals associated with Graton Rancheria. As an active organization, the Federated Coast Miwok has hosted numerous social events and has been active in coordinating activities among its membership. This organization has since evolved into the Federated Indians of Graton Rancheria to better reflect the composition of its membership (Appendix 4, Constitution).

Members of the Graton group served in active leadership roles in the establishment of the Sonoma County Indian Health Center in the 1970s. In addition to the focus of providing quality health care for the local Indian community, the Center is also an important location for community meetings and activities. Several members have been active as board members, committee members, and employees of this Center. They have also taken an active role in the Sonoma County Indian Senior Site, including the role of Director.<sup>48</sup> Three members have served on the state-wide California Rural Indian Health Board, and one member has served as the interim director of two Indian Health Centers in northern California.

Members have also served in other organizations which promote Indian rights and opportunities. One member serves on the staff of the National Indian Justice Center in Petaluma, an organization which plays an active national role in training Native Americans throughout the country in tribal governance. Recently this Center was instrumental in the establishment of the California Indian Museum and Cultural Center at



the new Presidio National Park in San Francisco.<sup>49</sup> Graton membership participated in the opening reception of the Museum, September 21, 1996, providing an information table and a traditional Graton food booth. Assistant Secretary of Interior John Garamendi was in attendance.

In 1971, Indians in and around Sonoma County founded Ya-Ka-Ama Indian Education and Development, Inc., on 125 acres of land a short distance north of Graton. This non-profit organization serves as a nucleus for a variety of programs, projects, and events designed to foster the "educational, employment, social, economic, and cultural development for [local] Indians and, subsequently, to develop a more cohesive, informed and self-sufficient Indian community."<sup>50</sup> Members from Graton have served in key positions at Ya-Ka-Ama from its inception to the present, as Executive Director, Chair, and as board members in support functions. Members have also served on committees for the purposes of fund raising and the planning of cultural fairs and gatherings at the site. Due to the fact that this center promotes so many opportunities for local Indian people it serves a vital role in Indian community activities, in which many Graton people have always participated.<sup>51</sup>

Members of Graton have played an active roll in establishing restoration of their tribal status. Two members demonstrated this intense interest by becoming active in a statewide organization, the Advisory Council on California Indian Policy, to investigate federal recognition/reinstatement issues. One member, on behalf of the group, has worked diligently for many years on historical research which would contribute to reinstatement to tribal status. Another spoke for the group to the Advisory Council in the effort to gain assistance in the quest for Graton reinstatement. Recognition by other northern California tribes is demonstrated by response to Advisory Council efforts in which tribes acknowledge the existence of the Graton group.

### Summary

The Federated Indians of Graton Rancheria have demonstrated internal cohesiveness through time. They have continuously supported each other particularly in endeavors of a political nature which would effect the well-being of the group. They have remained united through kinship ties and socio-political organization since termination. This community, from contact to Graton, through termination and present efforts as The Federated Coast Miwok and Federated Indians of Graton Rancheria, is recognized socially and politically as an Indian group by outside Indian and non-Indian groups, scholars, organizations, and federal, state and local agencies/governments. The Federated Indians of Graton Rancheria have endured through time as a distinctive tribal group.

## Footnotes:

- <sup>1</sup> Rancheria, a term specific to California, is defined as a small reservation of from five to a few hundred acres set aside for use as a homesite for homeless Indians. In 1905 Congress passed special legislation for the acquisition of isolated parcels of land for California's homeless Indians. Between 1906 and 1910 Congress passed a series of appropriation Acts that provided funds for the purchase of small acreages for landless Indians in northern and central California.
- <sup>2</sup> Act of August 18, 1958, P.L. 85-671, 72 Stat. 619, as amended by the Act of August 11, 1964, P.L. 88-419, 78 Stat. 390; USDI, Office of the Secretary, Notice of Termination of Federal Supervision Over Property and Individual Members, 30 F.R. 2911, Feb. 18, 1966, National Archives, San Bruno, RG 75, BIA, Central CA Agency, ca. 1930-1980, 9NS-S 075 94008, Box 3, Folder 103.3.
- <sup>3</sup> Correspondence, John J. Terrell, Indian Agent, to Commissioner of Indian Affairs, Washington, D.C., June 5, 1920, National Archives, San Bruno, RG 75, Central CA Agency, 060 Graton (Sebastopol), Tribal Group Files 1915-1972, Land Allotments, 1920. See also correspondence of Terrell to the Commissioner, June 14, 1920, *ibid*.
- <sup>4</sup> Edward D. Castillo, "The Impact of Euro-American Exploration and Settlement," p. 118, in *Handbook of North American Indians, Vol. 8, California*, Robert F. Heizer, Volume Editor, Smithsonian Institution, Washington, D.C., 1978.
- <sup>5</sup> For pre-contact delineation of tribal groups see chapters on Coast Miwok by Isabel Kelly, pp. 414-425, and Western Pomo by Lowell J. Bean and Dorothea Theodoratus, pp. 289-305, in *Handbook of North American Indians, Volume 8, California*, Robert F. Heizer, Volume Editor, Smithsonian Institution, Washington, D.C., 1978.
- <sup>6</sup> Charles C. Colley, "The Missionization of the Coast Miwok Indians of California," In *The California Historical Society Quarterly*, June 1970, pp. 143-162; John Galvin, editor, *The First Spanish Entry into San Francisco Bay 1775, The Original Narrative Hitherto Unpublished by Fr. Vincente Maria, and Further Details by the Participants in the First Exploration of the Bay's Waters, Together with Four Contemporary Maps and Six Illustrations in Full Colour From the Brush and Pencil of Louis Choris Who Was at San Francisco in 1816*, John Howell Books, San Francisco [1971]; Richard Hakluyt, *The Principall Navigations Voyages & Discoveries of the English Nation*, 2 vols., The University Press for the Hakluyt Society, Cambridge, 1965 [orig. 1588-1589]; Robert F. Heizer, *Francis Drake and the California Indians, 1579*, University of California Press, Berkeley, 1947; Kent Lightfoot, *The Archaeology and Ethnography of Fort Ross, California*, Vol. 1, Introduction, Contributions of the University of California Archaeological Research Facility, No. 49, Berkeley, 1991; Randall Milliken, *A Time of Little Choice, The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810*, Ballena Press Anthropological Papers, No. 43, Menlo Park, CA, 1995; Henry Raup Wagner, *Spanish Voyages to the Northwest Coast of America in the Sixteenth Century*, California Historical Society Special Publications 4, San Francisco, 1929; Henry Raup Wagner, "The Last Spanish Exploration of the Northwest Coast and the Attempt to Colonize Bodega Bay," *California Historical Society Quarterly*, Vol. 10, No. 4, pp. 313-345, 1931.
- <sup>7</sup> Speech by Dr. Robert C. Thomas (San Francisco descendant of Camilo Ynita), September 19, 1973. Reel-to-reel tape, on file, Marin County Historical Society, San Rafael (Also on file, Olompali State Historic Park); Pamela McGuire Carlson and E. Breck Parkman, "An Exceptional Adaptation: Camilo Ynita," In *California History*, (California Historical Society) Vol. LXVI, No. 4, December 1986, pp. 238-247.
- <sup>8</sup> Brenda Beckwith, "An Evaluation of the Cultural Significance of Plants Used by the Coast Miwok of Marin and Southern Sonoma Counties with Emphasis on Olompali State Historic Park," Master of Science Thesis in Biological Sciences, California State University, Sacramento, 1995.



- <sup>9</sup> Stephen Alan Dietz, "Echa-tamal: A Study of Coast Miwok Acculturation," Master of Arts Thesis in Anthropology, San Francisco State University, 1976.
- <sup>10</sup> Kathleen Smith, "More Than Food Alone: The Bitter and the Sweet," *News From Native California*, Vol. 5, No. 1, Nov./Jan. 1990/91, pp. 10-11; Mike Pardee, "Bodega Bay Crab Fishermen," *The Santa Rosa Press Democrat*, Sunday, March 4, 1951; Field Data [see footnote 11].
- <sup>11</sup> Field Data. Field work was conducted during 1996-1997 through interviews with the Graton membership by Beverly Ortiz. Observation of community activities and document research was also a part of this study. Interviews and observations are referred to in this document as "Field Data." These data are on file in the office of the Federated Indians of Graton Rancheria. Genealogical data have been compiled by Sylvia Thalman who also conducted family history interviews with Graton members, herein referred to as Field Data.
- <sup>12</sup> Journals [California] of C. Hart Merriam, Manuscript Division, Library of Congress, Washington, D.C., 1898-1938. Note: Merriam's California residence was at Lagunitas (Marin County) in the heart of Coast Miwok country.
- <sup>13</sup> Isabel Kelly, *Interviews with Tom Smith and Maria Copa; Isabel Kelly's Ethnographic Notes on the Coast Miwok Indians of Marin and Southern Sonoma Counties, California*, edited by Mary E. T. Collier and Sylvia Barker Thalman, San Rafael, CA, Miwok Archeological Preserve of Marin, 1996 [orig. 1991].
- <sup>14</sup> Samuel A. Barrett, *The Ethno-Geography of the Pomo and Neighboring Indians, California*, University Publications in American Archaeology and Ethnology, No. 6, pp. 1-245, 1908, Berkeley. Barrett published extensively on the Pomo and any of his works can be consulted for details on Pomo culture.
- <sup>15</sup> In the conclusions and recommendation section the authors state "... it is difficult to define a homeless California Indian for the reason that many who own allotments and homesteads are for all practical purposes just as homeless as those who are landless. Many of these homesteads and allotments are located on steep mountain sides and their location and the nature of the land renders them valueless as homes" (p. 67). "Lipps - Michaels Survey of Landless Nonreservation Indians of California, 1919-1920," for Honorable Cato Sells, Commissioner of Indian Affairs, Washington, D.C. by O. H. Lipps, Superintendent, and L. F. Michaels, Special Supervisor, July 15, 1920. National Archives, San Bruno, RG 75, BIA, Central California Agency.
- <sup>16</sup> Correspondence, Cato Sells, Commissioner, BIA, to John J. Terrell, Superintendent, Indian School, Corning, CA, May 22, 1920, National Archives, San Bruno, RG 75, BIA, Central CA Agency, Sacramento Area Office, 060 Graton (Sebastopol), Tribal Group Files 1915-1972, Land Allotments, 1920.
- <sup>17</sup> Correspondence, John J. Terrell, Indian Agent, to Commissioner of Indian Affairs, Washington, D.C., June 5, 1920, National Archives, San Bruno, RG 75, Central CA Agency, 060 Graton (Sebastopol), Tribal Group Files 1915-1972, Land Allotments, 1920; Correspondence, John J. Terrell to Commissioner of Indian Affairs, June 14, 1920, *ibid.* (Marshall Indians).
- <sup>18</sup> Census, June 30, 1923, Census of the Sebastopol Indians of the Round Valley Agency, California by W. W. McConihe, Supt., National Archives, San Bruno, RG 75, Round Valley Agency Tribal Census, 060 Graton (Sebastopol), Tribal Group Files 1915-1972, Box 145, Folder 1923.
- <sup>19</sup> Correspondence, Joseph M. Pete to Superintendent of Indian Affairs, Washington, D.C., March 14, 1921, National Archives, San Bruno, RG 75, BIA, Sacramento Area Office, Tribal Group Files 1915-1972, Box 19, File 060 Graton (Sebastopol) 1920-1961, Folder 2 of 2; C. F. Hauke, Chief Clerk, to Joseph M. Pete, March 30, 1921, *ibid.*; Joseph M. Pete to Walter W. McConihe, Superintendent of Round Valley

Agency, June 11, 1922, *ibid.*; Walter W. McConihe to Joseph M. Pete, June 13, 1922, *ibid.*; Joe Pete to Walter W. McConihe, July 11, 1922, *ibid.*

- <sup>20</sup> Correspondence, O. H. Lipps, Superintendent, Sacramento Indian Agency, to Steve and Mary Williams, Dec. 5, 1931, *ibid.*; Enrollment Applications Aug. 20, 21, 1952, National Archives, San Bruno, RG 75, BIA, Sacramento Area Office, Tribal Group Files, Box 19, 060 Graton (Sebastopol), Tribal Lands 1954-1966, Folder 63.
- <sup>21</sup> Enrollment Applications, August 20, 21, 1952, *ibid.*; Correspondence, Harold J. Broadhead, Realty Assistant, to Leonard M. Hill, Henry Harris, Jr., and Rita Singer, March 22, 1954, National Archives, San Bruno, RG 75, BIA, Sacramento Area Office, Tribal Group Files, Box 19, 060 Graton (Sebastopol), Folder 60.
- <sup>22</sup> Enrollment Applications, August 20, 21, 1952, *op. cit.*
- <sup>23</sup> Data are derived from the 1928 Applications which resulted in the (1933) Census Roll of the Indians of California Under the Act of May 18, 1928; the California Combined Roll Approved June 30, 1948 (completed in 1955); and the California Judgment Fund Enrollment of September 21, 1968 (completed in 1972).
- <sup>24</sup> Field data and records search on this topic was conducted by Sylvia Thalman.
- <sup>25</sup> Isabel Kelly, *op. cit.*, pp. 224-313. Field Data, *op. cit.*
- <sup>26</sup> Randall Milliken, *op. cit.*, p. 24.
- <sup>27</sup> Randall Milliken, *op. cit.*, pp. 269-274; Colley, *op. cit.*
- <sup>28</sup> Field Data, *op. cit.*
- <sup>29</sup> California State Native American Heritage Commission, Sacramento, May 1996.
- <sup>30</sup> Correspondence, June 17, 1996, Most Likely Descendant (Coast Miwok member) recommendations to owner/developer of San Rafael site outlining cultural concerns regarding construction work atop sensitive burial ground, FCM/Graton files, Petaluma, CA; Field Data, *op. cit.*
- <sup>31</sup> Collaboration by Federated Coast Miwok (Graton) with BARARA produced proposal to owners of Ring Mountain regarding preservation efforts of Petroglyph Site 1994; Correspondence, May 7, 1996, FCM letter to Marin County Open Space District, on tribal concerns regarding preservation plan proposed by BARARA, FCM/Graton Files, Petaluma; Field Data, *op. cit.*
- <sup>32</sup> Statement of Public Testimony by Tim Campbell to the Hamilton Advisory Commission Public Hearing, July 13, 1995. Additional statement by Gibb Olivarez, FCM Chairman, Hamilton Multi-Agency Board Public Hearing on August 15, 1995. On file, FCM/Graton Tribal files, Petaluma.
- <sup>33</sup> Federated Coast Miwok, 1997 Coast Miwok Cultural Calendar, coordinated by Lorelle W. B. Ross, Federated Coast Miwok, Novato, 1996.
- <sup>34</sup> Brenda Beckwith, "An Evaluation of the Cultural Significance of Plants Used by the Coast Miwok of Marin and Southern Sonoma Counties with Emphasis on Olompoli State Historic Park," Master of Science Thesis in Biological Sciences, California State University, Sacramento, 1995.
- <sup>35</sup> Field Data, *op. cit.*



<sup>36</sup> Field Data, *op. cit.*

<sup>37</sup> See especially, *News from Native California, an Inside View of the California Indian World*, published quarterly by Heyday Books, Berkeley, CA. This journal has published numerous articles on Graton peoples, some of which are written by the membership (cf. Footnote 44).

<sup>38</sup> Field Data, *op. cit.*

<sup>39</sup> Field Data, *op. cit.*

<sup>40</sup> Field Data, *op. cit.*

<sup>41</sup> Field Data, *op. cit.*

<sup>42</sup> Field Data, *op. cit.*

<sup>43</sup> Catherine Callaghan, *Bodega Miwok Dictionary*, University of California Publications in Linguistics No. 60, University of California Press, Berkeley, 1970; Sylvia B. Thalman, *The Coast Miwok Indians of the Point Reyes Area*. Point Reyes National Seashore Association, Point Reyes, CA, 1993; Marc Okrand's work is not yet published.

<sup>44</sup> Field Data, *op. cit.*

<sup>45</sup> Brenda Beckwith, *op. cit.*

<sup>46</sup> David W. Peri, "Sonoma Indians," in *Wild Oats in Eden, Sonoma County in the 19<sup>th</sup> Century*, Hooper Printing and Lithograph Company, Santa Rosa, CA, 1962; "The Founding of Ya-Ka-Ama," *News From Native California*, Vol. 1, No. 1, March/April 1987, pp. 7-8; "Ya-Ka-Ama: 'Our Land,' The First Fourteen Years, 1971-85," *News . . .* Vol. 1, No. 2, May/June 1987, pp. 8-9; "Plant of the Season: Willows," *ibid.*, p. 13; "The Game of Staves," *News . . .* Vol. 1, No. 3, July/Aug. 1987, pp. 5-7; with Susan H. Alvarez, "Acorns: The Staff of Life," *News . . .* Vol. 1, No. 4, Sept./Oct. 1987, pp. 10-14; "Recipes, Cooking with Acorns," *ibid.*, p. 22-23; "Plant of the Season: Oaks," *News . . .* Vol. 1, No. 5, Nov./Dec. 1987, pp. 6-9; "Venison: Indian Beef," *News . . .* Vol. 1, No. 6, Jan./Feb. 1988, pp. 4-5; "Venison: Indian Beef" Part II, *News . . .* Vol. 2, No. 1, March/April 1988, pp. 14-15; "The Artistry of Milton Lucas," *News . . .*, Vol. 2, No. 2, May/June 1988, pp. 12-15; "Plant of the Season: The California Wild Grape," *News . . .*, Vol. 2, No. 4, Sept./Oct. 1988, pp. 8-9; "The Game of Staves," *News . . .*, Vol. 8, No. 1, Spring/Summer 1994, pp. 39-41 [reprint].

Greg Sarris, Book Review, *Interviews with Tom Smith and Maria Copa: Isabel Kelly's Ethnographic Notes on the Coast Miwok Indians of Marin and Southern Sonoma Counties (op. cit.)*, *News . . .*, Vol. 10, No. 3, Spring 1997, pp. 21-22; *Keeping Slug Woman Alive, A Holistic Approach to American Indian Texts*, University of California Press, Berkeley, 1993; *Mabel McKay, Weaving the Dream*, University of California Press, Berkeley, 1994; *Grand Ave* (novel), Hyperion Press, 1994; Film, *Grand Avenue*, written by Sarris, co-executive produced with Robert Redford, HBO miniseries of same name, June 30, 1996; and by Celeste Fremon about Greg Sarris and the Coast Miwok, "The Invisible People," *Los Angeles Times Magazine*, June 16, 1996, pp. 14-17, 26-27.

See also the published works of Kathleen Smith, who holds membership in a local Pomo rancheria, but who also acknowledges her Coast Miwok ancestry in her publications: "You'll Never Go Hungry: Food Traditions of One Dry Creek Pomo/Bodega Miwok Family," *News . . .*, Vol. 4, No. 2, Winter 1990, pp. 4-5; "Abalone: A Precious Gift," *News . . .*, Vol. 4, No. 3, Spring 1990, pp. 14-15; "More Than Food Alone: Springs from Childhood," *News . . .*, Vol. 4, No. 4, Aug./Sept./Oct. 1990, pp. 14-15; "More Than Food Alone: The Bitter and the Sweet," *News . . .*, Vol. 5, No. 1, Nov./Jan. 1990/91, pp. 10-11; "More Than Food Alone: Crab Louis and the Jitterbug," *News . . .*, Vol. 5, No. 2, Feb./April 1991, pp. 14-16; "The

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Measure of a Man," News . . . , Vol. 7, No. 2, Spring 1993, pp. 42-43; editor, We Are Still Here: A Coast Miwok Exhibit, Bolinas: Federated Coast Miwok and Bolinas Museum, 1993; and by Jennine Gendar, "The Wonder of it All: Art by Kathleen Smith," News . . . , Vol. 10, No. 3, Spring 1997, pp. 4-5.

<sup>47</sup> Field Data, *op. cit.*

<sup>48</sup> Field Data, *op. cit.*

<sup>49</sup> Field Data, *op. cit.*

<sup>50</sup> David W. Peri, "The Founding of Ya-Ka-Ama," News From Native California, Vol. 1, No. 1, March/April 1987, p. 7.

<sup>51</sup> Field Data, *op. cit.*