



The ACORN

Newsletter of the Miwok Archeological Preserve of Marin, a 501c(3)

4TH ANNUAL MARIN POWWOW TO BE HELD SUNDAY, MARCH 22 AT COLLEGE OF MARIN



Courtesy of ProBonoPhoto.org/Bill Clark

Traditional Powwow (above) and California Indian Style (below) Dancers share their gifts at the Marin Powwow. (Story Pgs. 8-9)



Courtesy of ProBonoPhoto.org/Bill Clark



OLOMPALI REMEMBERED

By Dr. John Pryor

Last Spring I retired from Fresno State after teaching archeology for 35 years. This represents the closing of one door and the opening of another full of possibilities. It also has been a time for me to look back over my 50-year career in archeology.

My adventures in archeology started with a mock-dig at Redwood High School. All the crew chiefs, including myself, got to go to a real dig and there we met Charlie Slaymaker. We said, "Wouldn't it be great if we actually had a high school class in archeology?" Amazingly, that is just what happened.

Continued on Pg. 3

M.A.P.O.M. History

By John Littleton

I began my ninth-grade autobiography with the cryptic words: "I was born at an early age." Needless to say, I had no sense of the oxymoronic nature of the sentence.

Well, you could say that the Miwok Archaeological Preserve of Marin was, indeed, birthed at an early age, given the deep roots of Miwok history, culture and life way. Even the name "Marin" was taken from an early tribal leader so-named "Chief Marin."

The first Europeans to establish footing on the land were met with a headman ("chief" is the wrong term) who greeted them as he beached his tule boat. As the story

Continued on Pg. 10

LETTER FROM THE EDITOR

by Sky Road Webb

Oppun Towish! We want to thank your for picking up this copy of The Acorn, and hope you will enjoy it.

We are proud to announce the restart of the MAPOM SKILLS Classes, with two wonderful offerings of Cordage Making with Dino LaBiste and Flintknapping with Ken Peek.

The Marin Powwow to be held Sunday, March 22. This is free public event, welcome to everyone.

The sad news: much beloved Malcom Margolin, founder of Heyday Books, and author of the now Classic The Ohlone Way and The Way We Lived, has taken the journey to the Happy Hunting Ground. He will be missed.

Our MAPOM organization which was formed in 1970 is a membership-type of non-profit. Much of our revenue has come through annual membership dues. Please become a new member or renew your membership. Those dollars help so much. Plus, members get to be a part of something really cool.

And if you feel so inclined, please consider donating generously directly to MAPOM, so we can continue to provide this periodical and other publications, provide educational opportunities, build traditional structures and exhibits. and support the preservation of Coast Miwok cultural heritage.

Walli Towish! Muk'am Ka 'I-ni-'iko, "Wishing the Great Good to All of You, My Relatives."



*Clappie says,
"The Fire brings
us together."*



Photo by Rimiko Berreman

Malcolm Margolin, founder of Heyday Books, and author of *The Ohlone Way: Indian Life in the San Francisco-Monterey Bay Area (1978)* and *The Way We Lived: California Indian Reminiscences, Stories, and Songs (1981)*, has made his final journey. Malcolm was a powerful educator and supporter for the California Indian Nations. He was 84 years young.



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 Theresa Harlan (*Article*)
 Greg Iron (*Art: Clappie*)

Olompali Remembered

Continued from Pg. 1

I first worked at the Dominican Site in 1971 followed by the Miller Creek Site in 1972. But it was my work at Olompali (MRN 193) between 1973 and 1976 that really gave me my grounding in archeology.

As a teenager I created lots of memories of my time there but few photos. It was not until recently that I stumbled on an amazing treasure trove of online pictures (www.d-burgess.com). They really took me back to that time of my life. The pictures do a great job of capturing the spirit of the times and the archeology we did at Olompali.

In looking through these pictures, one of the things that struck me the most was how little the archeology that I do today has changed from the archeology that Charlie Slaymaker taught me 50 years ago.

This is an archeology that focuses on features (e.g. house floors, cooking pits, and hearths) rather than artifacts (e.g. arrow heads, flakes, and bowl mortars). Features tell the story of a site far better than an individual artifact. To find



Dr. John Pryor at Olompali, 1975.

if it was not for his work at Olompali it is unlikely that it would have become a state park, instead it would be part of the sprawling developments that now encroach upon the state park. This value of preservation has also remained with me.

I am truly grateful for the gift of Olompali that Charlie gave me!

This is not to say that my archeology has not changed at all. The archeology we did was rooted in the times that it was done. We dug burials and while we studied the Isabel Kelly manuscript on Coast Miwok ethnography, we did not bother to actually talk with Coast Miwok.

Today, I avoid burials at all-cost and my archeology is enriched by listening to and working with Native Americans. I have become a Tribal Archeologist.

My writing this article for the Acorn has also been like coming home as, yes, I was a loyal member of MAPOM back when I worked at Olompali. Just recently I happily rejoined MAPOM and look forward to being an active member.

Back then MAPOM was rooted in the concept of bringing archeology to the public and preserving the rich cultural heritage of Marin. These goals are as important today as they ever have been.



Photo by S.R. Webb

Cooking rock at Olompali State Park.

features you need to excavate in blocks rather than small shovel test pits.

Charlie also revolutionized archeology by not just dry screening dirt, but wet screening by washing the dirt with a garden hose. This resulted in the recovery of many more artifacts than just by dry screening alone.

Careful record keeping was also a basic part of Olompali archeology. All of this would be very familiar to any of my students that took my field school at the Grandad site.

The work at Olompali was also an early example of involving the public in archeology. The bulk of the work was done by well trained avocational archeologists that volunteered their time.

This helped showcase to the public the importance of archeology and what it could teach us about the past. It also helped plant the seed of a love of archeology in a young teenager that would spend the rest of his life doing archeology. This spirit of public archeology is also something that has never left me.

Charlie Slaymaker's archeology was also rooted in the preservation of sites, rather than today's focus on mitigation so housing developments can move forward. In fact,



Photo by S.R. Webb

Milling Stone at Olompali

Alliance for Felix Cove Celebrates 4 Years

By Theresa Harlan

The Alliance for Felix Cove began through family connection. Felix Cove is the ancestral home of the Felix Family as led by Bertha Felix Campigli, mother to Elizabeth Campigli Harlan and grandmother to Theresa Harlan, founder of the Alliance for Felix Cove. The Alliance advocates for the repatriation of Felix Cove to recenter land stewardship to the Indigenous feminine mind, heart and spirit.

Bertha Felix Campigli and her sister Perfecta Felix were the matriarchs of their extended families, raising their families on neighboring coves of Felix Cove and Marshall Beach. Both women experienced racism and marginalization while working for the ranches.

Our logo features Grandma Bertha Felix standing in the foreground with her home and ancestral waters behind her. A strawberry ('alum) plant symbolizes her knowledge of traditional ecological knowledge.

The Alliance is working to provide opportunities for California Indigenous and BIPOC (Black, Indigenous, People of Color) community members to renew connections and relationships with the living beings, including land and water.

This year the Alliance for Felix Cove marked its fourth-year anniversary as an Indigenous women-led grassroots organization advocating for the protection, restoration and repatriation of the Felix Family ancestral home on the west shores of Tamal Liwa (Tomales Bay).

The Alliance began with informally renaming Laird's Landing as Felix Cove. For four years the Alliance has addressed the injustice of stolen land by ensuring the lives of the Tomales Bay Indian (Támal-ko) Felix Family is known and remembered as the last Indigenous family to live over 600 generations in their ancestral homeland now known as Point Reyes National Seashore.

The Alliance's vision is for Felix Cove to be known as an Indigenous site of resiliency—embodying history, culture, ecological science, community and justice. It is a trans-

formational place of healing, beauty, and creativity where all can deepen their relationship to Mother Earth and honor Tamal-ko / Coast Miwok ancestors.

We are working toward our vision through cultural programs of build-



Voices of Tamal Liwa

Elissa Simons, (left) Olamentko Band of the Coast Miwok and Teresa Harlan (right) of the Alliance for Felix Cove presented the “Voices of Tamal Liwa: Family Stories,” a video production shown at the Dance Palace, Point Reyes Station.

ing tule canoes, Indigenous food ways, Native women song and visual arts through natural pigments.

We build relationships with our relatives Coast Miwok Tribal Council of Marin, California Indian Museum and Cultural Center, Dominican University of California, Jack Mason Museum and the Story Center with our digital storytelling project, “Voices of Tamal Liwa”.

With our “Re-Indigenizing Tamal Liwa” kayak program we bring BIPOC relatives to build relationship with ancestral waters and learn to navigate in the way of the ancestors. Our tule canoe program creates community with volunteers, including members of MAPOM through building relationships with tule, recognizing it as a relative in relationship with all the beings in its habitat. We are seeing the formation of our vision, organically in the way of our ancestors by building relationships within community, land and water.



MAPOM Skills Classes – Spring 2026

Cordage Making with **Dino LaBiste**

The Art of Creating Cordage

Sunday, April 12, 2026 10:00 am - 3:00 pm;
Lunch Break: 12:00 pm - 12:30 pm
Instructor: Dino Labiste \$100/ participant
Fee: \$100 / participant
Maximum number of participants: 10



The class teaches the traditional, hands-on skill of transforming natural plant fibers into functional string or rope using diverse techniques, like the efficient method of leg rolling.

Participants learn to sustainably gather, process materials and create durable, hand-made cordage for use in making tools and utilitarian items.

We'll prepare different plants and examine a variety of roots, stems, leaves and bark as well as the fibers of milkweed, stinging nettle, dogbane and yucca.

The ability to twist, twine or braid fibers into cordage allowed indigenous cultures to tie their world together.



Flintknapping with **Ken Peek**



Introduction to Flintknapping How Stone Tools Are Made

Saturday, May 9th, 2026 10am - 3pm
Instructor: Ken Peek
Fee: \$100/ participant
Maximum number of participants: 6

Arrow, spear and drill points and knife blades of obsidian (volcanic glass) and chert have been made in California for thousands of years.

In this introductory class you will learn about styles of points and blades, and how they were made and used.

You will also see numerous examples of stone tools and the different kinds of stone used to produce the points.

Your own flintknapping kit will be provided and used to make obsidian points.

**Both Classes to be held at the
Museum of the American Indian
2200 So. Novato Blvd., Novato, CA 94947**

*To enroll in MAPOM's Skills Classes,
Visit our webpage at
www.mapom.org/classes*

The Art of Tule

By Rimiko Berreman

Tule Reeds

Ecological and Cultural Roles

Tule (*Schoenoplectus acutus* and *S. californicus*), often called bulrush, is a native wetland plant found in ponds, lakes, and marshes throughout California and beyond.

Marshes are among the most productive wildlife habitats in the state.

Tule provides food and shelter for birds, mammals, reptiles, fish, and insects. It plays a vital ecological role by filtering water, stabilizing soil, and supporting rich wetland biodiversity.

Tule's dense root and rhizome systems help prevent erosion and purify waterways by trapping sediment and absorbing nutrients.

Through seasonal cycles of growth and decay, tule also contribute organic matter that sustains wetland ecosystems and supports carbon sequestration.

For thousands of years, Indigenous peoples such as the Miwok, Ohlone, Pomo, and others have used tule as a renewable material for everyday life.

Tule was - and remains - essential for building lightweight boats, houses, mats, baskets, duck decoy, clothing, and ceremonial objects.



Early painting of Coast Miwok peoples by French artist Louis Choris, c. 1822, utilizing a traditional Tule Boat to transport family and goods cross the Bay.



Photo by Rimiko Berreman

“Koli Kotcha” or Tule House, created for the Museum of the American Indian in Novato. Charles Kennard, fabulous basketweaver, spearheaded this project.



Photo by Rimiko Berreman

Tule Boat created with Charles Kennard, resting ashore on Hearts Desire Beach, Point Reyes National Seashore.

Tule boats, for example, are buoyant, flexible, and perfectly suited for calm inland waters. Tule's pithy center makes boats constructed of it virtually unsinkable, even in the choppy waters of the bay.

Making tule boats connects people to the rhythms of the land and water. Today, people continue this relationship, combining traditional knowledge with ecological restoration.

Harvesting tule responsibly - by cutting only mature stems after birds' nesting season and leaving roots intact - encourages regrowth and keeps wetlands healthy.

Tule stands as a symbol of reciprocity between humans and the environment: a plant that sustains both culture and ecology, reminding us that craft and conservation can grow together.



Sleeping and sitting mats (above), tule "quick baskets" (below), and tule decoy duck (bottom) created by Rimiko Berreman, MAPOM member.



Photo by Amy Simons

Tule Harvesting

This past summer, board members of MAPOM and Huukuiko Inc. gathered to harvest tule. Tule must be cut green, dried over several weeks, and stored for future boats, baskets, ducks and mats.



Photos by Rimiko Berreman

The 4th Annual Marin Powwow to be held Sunday, March 22 At College of Marin, Kentfield Campus



Courtesy of ProBonoPhoto.org/Morgan Salzarf

Tom Philips, Kiowa & Muscogee, MC's
the 2025 3rd Annual Powwow.



Courtesy of ProBonoPhoto.org/Steve Ziman

Dancers line up for Grand Entry.

San Rafael, Calif., January 8, 2026

The Marin American Indian Alliance will host the 4th Annual Marin Powwow Sunday, March 22, at the College of Marin Kentfield Campus gymnasium located on College Avenue.

The public is welcome to this free, family-friendly event that drew more than one thousand people last year. The powwow is a celebration of many Indigenous peoples' traditions.

The dance arena will be blessed by the local Coast Miwok Tribe at the beginning of the powwow. Gourd Society members, which are often Native American Veterans, will then dance and pray for the ceremony.

The Grand Entry will feature a parade of flags, the eagle staff, and all the day's dancers.

The powwow will feature traditional men and women's dancing styles with "Northern" and "Southern" Drums and Singers. Special dance presentations will be offered by Indigenous dance groups.

The 4th Annual Marin Powwow will feature many fabulous Native arts & craft vendors, frybread tacos, informational booths and more. The dance arena will be blessed at 10:15 am. Open Gourd Dancing begins at 11 am, with Grand Entry at noon.



Courtesy of ProBonoPhoto.org/Mishaa DeGraw
Young Deer Dancers adjust their feathers.



Courtesy of ProBonoPhoto.org/Mishaa DeGraw
Eddie Madrill, Pascua Yaqui, offers the Traditional Hoop Dance.



Courtesy of ProBonoPhoto.org/Bill Clark
Singers bring the medicine of the powwow drum.

Turtle Island Award

Harkin Lucero, Artist, to be Honored

Harkin Lucero, will be presented the Turtle Island Award at the 2026 Marin Powwow, in recognition of a lifetime of expressing Native values and genuine respect for our Earth through his art and generosity.



Courtesy of ProBonoPhoto.org/Steve Ziman
NorCal American Indian Veterans Assoc. present the Eagle Staff and Colors during Grand Entry.

Public Welcome to Join in Celebration of Indigenous Marin

Sunday - March 22, 2026

Free Admission

10 am - 6:30 pm
Traditional Miwok Blessing: 10:15 am
Open Gourd Dancing: 11 am
Grand Entry: Noon

Master of Ceremonies
Tom Phillips
Klowa & Muscogee

Arena Director
Thomas Philips,
Klowa and Muscogee

Host Northern Drum
All Nations

Host Southern Drum
Red Buffalo

Head Gourd Dancer
Michael Reifel
San Carlos Apache

Head Woman Dancer
Sara Moncada,
Yaqui

Head Man Dancer
Eddie Madrill,
Pascua Yaqui

Head Teen Girl
Cambria End of Cloud Wilson
Lakota (Cheyenne River), Southern Life

Head Teen Boy
Murphy Bear McCloud
Cherokee, Quapaw, Wintu

Color Guard
NorCal American Indian Veterans Assoc.

California Dance Groups
Su-Nu-Nu-Shinal (Huckleberry Heights)
Sonoma County Pomo Dancers

Danza Azteca
Ome-Tekpail

4TH ANNUAL MARIN POWWOW

*We-an-Tu-pe-Ka-ul * Spring Dance*

College of Marin
Kentfield Campus Gym
 700 College Ave
 Kentfield, CA 94904

Dance Contests
 Ribbon Skirt
 Team
 Tiny Tots
 Boot and Hat
 Spot

Gourd Dancing
Grand Entry
Inter-Tribal Dancing
Traditional California Dancing
Turtle Island Award Presentation
Native American Arts & Crafts
Native American Food Vendors
Azteca Dancing

For more Information:
www.marinamericanindianalliance.org
 or call: 415-342-2049

HOST
Marin American Indian Alliance

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Marin Powwow is a drug & alcohol free event.
 Please no Single-use Plastic Water Bottles on Campus.

ADA Accessible

M.A.P.O.M. History

Continued from Pg. 1

goes, Chief Marin received his appellation when he met the incoming foreigners who had watched him skillfully navigate his craft across the bay. They called him "Marinero." Needless to say, the indigenous folks had been paddling around these waters for thousands of years.

In the mid-1970s a replica Roundhouse and village, appropriately named Kule Loklo (Bear Valley), came to fruition in the Point Reyes National Seashore. Many hands contributed their time and energy including tribal members, volunteers, anthropologists, students, and Park personnel. Some of these folks decided it was time for a formal support organization, which evolved into MAPOM - cruising along for some fifty years now!

We were digging the foundations for the new Roundhouse one day with my class of third graders and I asked the presiding ranger if any contemporary Miwoks were involved. In all good faith he responded, "Oh no. the Miwok are extinct." The culture and community had been repressed for decades. But these attitudes began changing in the 1970s.

People with Miwok heritage came out to support the work of building the new Roundhouse Lodge along with lots of mainstream people. Gradually the opportunity to participate in rituals and ceremonies unfolded. It was becoming cool to hang out with and appreciate Indian culture. With Kule Loklo opened, thousands of school kids as well as adults had the opportunity to learn about our Native life ways with hands on experiences.

When this new Roundhouse was complete, beloved Park Ranger Lanny Pinola (Bodega Miwok/Kashia Pomo) eventually took over as the site's interpreter for the general public. He opened the door for folks to participate in rituals and ceremonies with both Natives and mainstream folks. Lanny had dreamed about the creation of a sacred Roundhouse in the way many Native peoples come to see the future. MAPOM was born from these early beginnings and was dedicated to keeping the culture and spirit alive.

In the 1980s MAPOM began sponsoring presenta-



Photo by S.R. Webb

Kule Loklo, Point Reyes National Seashore.

Pg. 10 - Miwok Archeological Preserve of Marin



Photo by S.R. Webb

Marni Shapiro and Francis Jaekle work on a traditional-style redwood bark dwelling known as a "Kotcha," at Kule Loklo, the Coast Miwok demonstration village at Point Reyes National Seashore.

tions of California Indian skills at Kule Loklo. Flintknapping and a class about local indigenous peoples kicked things off and over time many more followed. The summer Big Time festival was created and co-sponsored by MAPOM. This popular event included Native demonstrations and traditional dancing in the shade of the giant bay tree.

To date, the MAPOM non-profit organization, which includes Native and non-native members, continues to sponsor Miwok related activities. These include participation in community events like the recent Trade Feast celebration held at the Museum of the American Indian in Novato as well as related book sales and an active role in indigenous affairs. Hey, it keeps us out of trouble and helps us move toward the well being of all.

Thanks to those who have contributed to the ongoing story of MAPOM.

Walli Towis
("Blessings")

MY EXPERIENCE WITH KULE LOKLO AND MAPOM

By Alicia Mary Retes

In 2012, I presented cultural demonstrations on behalf of the Museum of the American Indian at the Kule Loklo Big Time celebrations. My involvement with MAPOM deepened around 2015, when former president Betty Goerke invited me to share a Coast Miwok story around the fire. Miwok elder Joanne Campbell witnessed my performance. Afterward, I asked if she was comfortable with me telling the story. She nodded yes, saying, "It makes the elders happy."

In 2016, MAPOM, Point Reyes National Seashore, and the College of Marin developed the California Indian Studies Program to promote understanding of California Native Peoples' culture, history, and traditional skills. They invited Sky Road Webb and me to introduce Miwok cultural arts through hands-on instruction in traditional storytelling, tule crafts, and cultural wisdom.

In 2019, MAPOM invited me again to perform at Big Time. Joanne was in the audience. After my performance, she gave me a thumbs up. I asked what she particularly liked. She replied, "I like the dignified way you portrayed Wek Wek"—Falcon Man, the grandson of Grandfather Coyote, an esteemed Coast Miwok elder. I hold her dearly in my heart and cherish her approval and encouragement to continue.

*Clappie says,
"Write your Life
song. Practice
it. Sing your
song strong."*



Joanne Ross Campbell
Coast Miwok & Southern Pomo
(1931-2022)

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Your annual MAPOM membership renewal is due now.

MAPOM annual dues are:
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The Acorn

*MAIA Hosts 4th Annual Marin Powwow at College of Marin
M.A.P.O.M. History Lesson
Olompali Remembered
All About Tule!*

Thank you to these generous donors to MAPOM

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