



THE FEDERATED INDIANS OF GRATON RANCHERIA
SUPPLEMENTAL RESPONSE TO THE SCOTTS VALLEY BAND'S REQUEST FOR A
RESTORED LANDS OPINION

September 4, 2024

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I. Introduction

The Federated Indians of Graton Rancheria (“FIGR”) has prepared this response to correct many of the historical misrepresentations put forth by the Scotts Valley Band of Pomo Indians (“SVB”) in its restored lands request pursuant to the Indian Gaming Regulatory Act and 25 C.F.R. Part 292.

FIGR is a federally recognized tribe comprised of Southern Pomo and Coast Miwok people and its ancestral territory includes Sonoma and Marin Counties.

SVB is an Eastern Pomo tribe from Lake County. Its aboriginal territory is located near the towns of Lakeport and Kelseyville on Clear Lake.

SVB seeks to take land into trust for gaming purposes in the town of Vallejo, which is approximately 90 miles south of SVB’s homeland. To qualify for the restored lands exception, SVB is required to show a “significant historical connection” to the Vallejo parcel. Because of the Vallejo parcel’s great distance from SVB’s aboriginal territory, one of the ways SVB attempts to show a significant historical connection is through the baptisms of Native children that occurred at Mission San Francisco Solano (“Mission Solano”), which is located in the town of Sonoma about 20 miles from Vallejo.

Specifically, SVB erroneously asserts that children baptized at Mission Solano in 1837 are SVB ancestors from an **Eastern Pomo** village in Lake County. The overwhelming weight of the evidence demonstrates that these children are not SVB ancestors but are actually from **Southern Pomo** communities in Sonoma County. It is noteworthy that SVB’s original restored lands request, submitted in 2016, did not mention any specific connection to Mission Solano. But two years later, in 2018, SVB supplemented its request and argued, for the first time, that the children baptized at Mission Solano represented a “substantial tribal presence”¹ near Vallejo.

SVB is focused on a group of thirty children that were all baptized at Mission Solano on September 24, 1837.² Within that group of thirty children, seventeen of them are listed as being from a village called “Potriqui-Yomi” (also spelled “Potriquillomi”).³ These seventeen children

¹ Albert L. Hurtado & Dorothea Theodoratus, *Addendum to the Supplemental Report: History of the Scotts Valley Band of Pomo Indians and the San Pablo Region*, dated December 2018 at 6 [hereinafter **2018 Hurtado & Theodoratus Addendum**].

² Baptismal records 1399-1429, Mission San Francisco Solano (SFS), *The Early California Population Project*. Edition 1.1. General Editor, Steven W. Hackel (University of California, Riverside and The Henry E. Huntington Library, San Marino, California, 2022.) [hereinafter **Early California Population Project**]. For data contained in the Mission records, SVB’s experts cite to the Early California Population Project database, which is maintained by the University of California, Riverside and the Huntington Library. All baptismal records in the Early California Population Project can be searched and viewed at the following link: <https://ecpp.ucr.edu/ecpp/app/user/view/search>

³ See Baptismal records 1399, 1403-07, 1410-11, and 1416-1424, Mission San Francisco Solano (SFS), Early California Population Project. SVB’s experts omit the two children whose home village is listed as “Potriquillomi” (baptismal records 1399 and 1411), but “Potriquillomi” and “Potriqui-Yomi” are clearly minor spelling variations of the same placename. Therefore, SVB’s expert reports refer to fifteen children from Potriqui-Yomi while this submission refers to seventeen children from Potriqui-Yomi / Potriquillomi.

from Potriqui-Yomi baptized together at Mission Solano will hereinafter be referred to as the “Baptismal Cohort.”

According to SVB, the Baptismal Cohort included three “known SVB ancestors”⁴—Chief Augustine, Francisco Posh, and a man named Treppa—all of whom SVB now claims were baptized at Mission Solano as young boys. In its supplemental submissions, SVB pieces together the following narrative: these three boys, and the rest of the Baptismal Cohort, were from Chief Augustine’s home village near Clear Lake, they were orphaned during a raid by Salvador Vallejo, and they were subsequently brought to Mission Solano to replace Indian laborers that perished during a major smallpox epidemic.

A review of the baptismal records and numerous historical studies reveals that **every aspect of SVB’s narrative is incorrect and unsupported**. SVB’s narrative is not based on rigorous historical analysis. It is the product of wild speculation that irresponsibly ignores evidence that plainly and fundamentally undermines SVB’s preferred narrative. As will be discussed in detail below in Section II, the baptismal records for the three boys simply do not match the biographical information of any SVB ancestors. Nor is there any information in the baptismal records indicating that the children are from Eastern Pomo or Clear Lake communities. And the theory that the Baptismal Cohort was orphaned by Salvador Vallejo and brought to Mission Solano after a smallpox epidemic is squarely contradicted by the historical record.

In contrast to SVB’s speculative and unfounded narrative, compelling evidence shows that the children in the Baptismal Cohort are from **Southern Pomo** communities in Sonoma County. As explained below in Section III, the Mission records, as well as numerous ethnographic, historical, and linguistic sources, all demonstrate that these children were from tribal communities that spoke the Southern Pomo language (not the Eastern Pomo language of SVB’s ancestors) and originated from the Healdsburg-Santa Rosa-Sebastopol region in Sonoma County (not the Clear Lake region in Lake County).

The children baptized at Mission Solano in September 1837 are from the same Southern Pomo communities with which FIGR’s ancestors, as well as the ancestors of other federally recognized tribes in Sonoma County, are culturally affiliated. It is wrong for SVB to claim that these children are SVB ancestors based on a skewed narrative that is directly contradicted by the historical record. The Department of the Interior should independently assess the full body of evidence relating to SVB’s claims about the Baptismal Cohort—just as it is responsible for doing for all of SVB’s historical claims—and reject SVB’s unfounded theories.

II. SVB’s Contention that SVB Ancestors Were Baptized at Mission Solano in 1837 Is Entirely Speculative and Directly Contradicted by the Historical Record

Much of SVB’s purported historical connection to Mission Solano rests on the dubious contention that Chief Augustine was baptized there in 1837. The primary basis for SVB’s contention is that one of the seventeen children in the Baptismal Cohort was given the name

⁴ Albert L. Hurtado, *Chief Augustine: Significant Ancestor of the Scotts Valley Band of Pomo Indians (SVBI)*, dated April 2018 at 3 [hereinafter **2018 Hurtado Augustine Rpt.**].

“*Agustin*” and was listed as 6 years old, which equates to a birth year of around 1831.⁵ The SVB ancestor known as “Chief Augustine”—not “*Agustin*”—is estimated to have been born around 1830 or 1832, depending on which census records are consulted.⁶

To avoid confusion, in this submission “*Agustin*” in italics will refer to the child identified in the baptismal record, and “Chief Augustine” will refer to the SVB ancestor and tribal leader.

Despite the fact that *Agustin*’s name and birth year do not exactly match those of Chief Augustine, SVB simply assumes, based on this scant, inconsistent information, that the child named *Agustin* must be the same person as the man later known as Chief Augustine.

Yet this assumption is unsupportable in the face of the glaring mismatch that can be seen when comparing the complete information contained in *Agustin*’s baptismal record with the biographical information known about Chief Augustine.

a. The Historical Record Shows that “Chief Augustine” is Not the Same Person as the Boy Named “Agustin” Baptized at Mission Solano in 1837

Most of *Agustin*’s baptismal record bears no resemblance to what the historical record tells us about Chief Augustine and his family. For example, the baptismal record lists *Agustin*’s native name as “**Calitta**,” whereas SVB’s experts repeatedly note that Chief Augustine’s native name was “**Shuk**” (or “**Cuk**”).⁷ Those names are not at all similar. Tellingly, SVB never acknowledges this critical discrepancy and offers no explanation as to why Chief Augustine’s native name bears no resemblance to the native name written in the baptismal record.

In addition, according to one of SVB’s experts, Dr. Theodoratus, Chief Augustine had two siblings at the time of his purported baptism in 1837: a brother named Lepusa (also referred to as Pete), age 11, and a sister, Mary, age 5.⁸ But the baptismal record for *Agustin* does not indicate that he has any siblings, even though a half-dozen other children baptized the same day do have their siblings noted.⁹

The stark differences between *Agustin*’s baptismal record and Chief Augustine’s biographical information also extend to the parents’ identities. The baptismal record lists *Agustin*’s father as “**Sajuin**.”¹⁰ But SVB’s own experts, citing to authoritative ethnographic

⁵ Baptismal record 1405, Mission San Francisco Solano (SFS), Early California Population Project.

⁶ See Dorothea J. Theodoratus, Patricia McCorkle Wels, and Diane Star Anderson-Hicks, *Appendix: Clear Lake Indian Census Data Early 1800s to 1911*, dated February 2018 at 30 [hereinafter **2018 Theodoratus Appendix**]. The 1870 census for Napa township lists an individual named “Augustine” who is 38 years old, indicating a birth year of approximately 1832. It is not confirmed whether this individual is the same person as Chief Augustine who lived in the Clear Lake/Lakeport area. The 1880 census for Lakeport lists an individual named “Augustine” who is 50 years old, indicating a birth year of about 1830.

⁷ See, e.g., 2018 Hurtado Augustine Rpt. at 1, 3; 2018 Theodoratus Appendix at 29; Dorothea J. Theodoratus, *Scotts Valley Report*, dated January 2016 at 11 [hereinafter **2016 Theodoratus Rpt.**].

⁸ 2016 Theodoratus Rpt. at 11. Other SVB reports are inconsistent as to whether Lepusa was born in 1826 or 1845.

⁹ Compare *Agustin*’s baptismal record (SFS 1405) with baptismal records 1399-1401, 1404, 1412, and 1424, Mission Solano (SFS), Early California Population Project.

¹⁰ Baptismal record number 1405, Mission Solano (SFS), Early California Population Project.

sources, concede that Chief Augustine’s father was named “**Bukalnis.**”¹¹ Similarly, the baptismal record lists *Agustin*’s mother as “**Poodoomen,**” while SVB’s experts note that Chief Augustine’s mother was named “**Butckulu.**”¹² Again, SVB does not directly address this discrepancy in any of its submissions, let alone provide a basis for concluding that these radically different sets of names actually refer to the same set of parents.

Moreover, the baptismal record lists the village of *Agustin*’s parents as “**Potriqui-Yomi,**” but SVB’s experts and academic sources identify Chief Augustine’s family village as “**Bohanapwene.**”¹³ Again, SVB points to no historical evidence equating Potriqui-Yomi with Bohanapwene (or any Clear Lake Pomo community for that matter).

Therefore, as illustrated in the table below, the information in *Agustin*’s baptismal record (shown in orange) is completely different from the corresponding information provided for Chief Augustine in the historical record (shown in blue).

GIVEN NAME	NATIVE NAME	FATHER’S NAME	MOTHER’S NAME	PARENTS’ VILLAGE	SIBLINGS
Agustin	Calitta	Sajuin	Poodoomen	Potriqui-Yomi	None
Augustine	Shuk or Cuk	Bukalnis	Butckulu	Bohanapwene	Lepusa (or Pete) and Mary

SVB’s conclusion that *Agustin* is an SVB ancestor is thus sheer speculation that relies on ignoring the vast majority of the information in the baptismal record. Given such a glaring mismatch between *Agustin*’s baptismal record and Chief Augustine’s biography, it is unreasonable to conclude that *Agustin* and Chief Augustine are the same person.

The mere fact that Chief Augustine has a similar name to a baptized child named “*Agustin*” cannot rebut the overwhelming amount of contrary evidence in the baptismal record itself. This is especially true given the prevalence of the name “Agustin” in California during the Mission era. Looking just at individuals who were baptized at the Spanish Missions in California, over 270 males were baptized with the name “Agustin,” including 73 individuals baptized with that name just at the Missions in the San Francisco Bay Area (i.e., Mission Santa Clara, Mission San Jose, Mission Dolores, Mission San Rafael, and Mission Solano).¹⁴ And certainly there were additional individuals, both Native and non-Native, who were named

¹¹ 2018 Hurtado Augustine Rpt. at 2-3; 2018 Theodoratus Appendix at 29; Baptismal record number 1405, Mission Solano (SFS), Early California Population Project.

¹² *Id.*

¹³ *Id.*

¹⁴ Similarly, the female equivalent of *Agustin*—*Agustina*—was also prevalent during this time, including 52 females given the name *Agustina* at just the five San Francisco Bay Area Missions. The total number of individuals named *Agustin*/*Augustin* and *Agustina*/*Augustina* was tallied by searching the Early California Population Project database as follows: At the main search page, select “Baptismal” as the Record Type, select “Ego’s Spanish Name” as the Criterion, and then type in the desired name in the Value field.

Agustin or Augustine (or who decided to use those names) during the 19th century but who were never formally baptized at one of the Missions.¹⁵

Moreover, Chief Augustine is unique in that his own account of living and working with settlers in mid-19th century California was printed in the 1881 publication, *History of Napa and Lake Counties, California*.¹⁶ Yet nowhere in this account does Chief Augustine mention being baptized or spending any time at any Mission. Nor does SVB point to any tribal oral histories connecting Chief Augustine to any of the California Missions.

In sum, the detailed historical record relating to Chief Augustine simply does not match the 1837 baptismal record of the child named *Agustin*. SVB's purported historical connection based on the assertion that Chief Augustine was baptized at Mission Solano is unsupported.

b. SVB's Contention that Francisco and Truppi are SVB Ancestors Is Based on Speculation that is Not Supported by the Historical Record

In addition to *Agustin*, SVB asserts that two other children baptized at Mission Solano in September 1837—*Francisco* and *Truppi*—are SVB ancestors. This assertion is not credible as it is entirely speculative and directly contradicted by the historical record.

i. *Francisco (SFS 1403)*

SVB asserts that the child baptized as *Francisco* is the same person as SVB ancestor Francisco Posh. The only evidence cited by SVB is a 1928 Indian enrollment application.¹⁷ In that application, a woman named Lizzie Posh Caben (who is presumably an SVB ancestor) lists her father as "Francisco Posh" from Lake County.¹⁸ SVB simply assumes that Francisco Posh must be the same *Francisco* baptized at Mission Solano in September 1837. But the enrollment application states that Francisco Posh was born in approximately 1842, whereas the baptismal

¹⁵ Because the Early California Population Project records only extend until 1850, anyone baptized at the former Spanish Missions in California with the name Agustin/Augustine after 1850 would not appear in those records. See Early California Population Project database homepage, available at <https://ecpp.ucr.edu/>. Furthermore, the Early California Population Project database does not include any records from St. Turibius Mission, which was founded in 1867 near Chief Augustin's homeland on Clear Lake and which is where several Indian families, including SVB ancestors, relocated. See *infra* notes 23-26.

¹⁶ See 2018 Hurtado Augustine Rpt. at 1-2; LYMAN PALMER, HISTORY OF NAPA AND LAKE COUNTIES, CALIFORNIA (San Francisco: Slocum, Bowen, & Co., 1881), at 32-40, 47-62.

¹⁷ See Albert L. Hurtado & Dorothea Theodoratus, *Supplemental Report: History of the Scotts Valley Band of Pomo Indians and the San Pablo Bay Region*, dated April 2018 at 7, n. 18 [hereinafter **2018 Hurtado & Theodoratus Supplemental Rpt.**].

¹⁸ *Id.* The 1928 Indian enrollment application form for Lizzie Posh Caben (App. No. 3510) can be found at AR0004836-41. For source material that is in the administrative record but may be difficult to locate, the Bates numbering (i.e., AR00...) for the relevant pages has been provided in the footnotes of this submission. It is FIGR's understanding that this Bates numbering corresponds to the administrative record associated with the District Court litigation, *Scotts Valley Band of Pomo Indians v. United States Department of the Interior, et al.* United States District Court for the District of Columbia, Civil Action No. 19-1544 (ABJ).

record states that *Francisco* was born around 1836¹⁹—a significant discrepancy that actually suggests they are **not** the same person.

Furthermore, the name “Francisco” was one of the most common names during the California Mission era, so the mere coincidence that both individuals have “Francisco” as their first name is almost meaningless. In fact, over **2,000** boys who were baptized at the California Missions had “Francisco” as part of their baptismal name, including over 450 baptisms just at the Missions in the San Francisco Bay area.²⁰ With birth dates that are many years apart, and with hundreds of children given the name “Francisco” at Bay Area Missions, there is no reasonable basis to assume that the *Francisco* baptized in September 1837 at Mission Solano must be—or is even likely to be—the same person as Francisco Posh.

SVB also emphasizes that the 1928 enrollment application refers to Francisco Posh as a “mission Indian.”²¹ As an initial matter, SVB has mischaracterized the document. The enrollment application does not say “mission Indian” but rather lists the tribal affiliation of Francisco Posh and Lizzie Posh Caben as “Mission Band.”²² There is no reference in the document to Mission Solano and no suggestion that the “Mission Band” tribal affiliation means Francisco Posh was baptized or raised at Mission Solano.

Instead, the historical evidence strongly suggests that Lizzie Posh Caben described herself and her father Francisco Posh as “Mission Band” Indians because they lived on the lands of **St. Turibius Mission**, a Catholic mission established in 1867 near **Clear Lake** in Lake County.²³ This is not speculation—SVB’s own expert, Dr. Theodoratus, concluded that both Lizzie Posh Caben and her father lived on St. Turibius Mission lands.²⁴

Unlike Mission Solano, SVB ancestors have a deep connection to St. Turibius Mission. Indeed, in SVB’s original 2016 request for an Indian Lands Opinion, *before* SVB put forth its current theory that Chief Augustine and other SVB ancestors were baptized at Mission Solano, SVB emphasized how St. Turibius Mission was an important historic residence and refuge for its tribal members. As SVB Chairman Gabriel Ray put it, SVB ancestors “managed to maintain their tribal identity throughout the second half of the 19th century, primarily under the protection of the St. Tiburius [*sic*] Mission on the western shore of Clear Lake in the heart of their

¹⁹ 2018 Theodoratus Appendix at 18; *see also* 1928 Indian enrollment application form for Lizzie Posh Caben (App. No. 3510) at AR0004839.

²⁰ Because the number of individuals named Francisco is so large, it is necessary to separately search the records of each Mission and Presidio as follows: At the main search page of the Early California Population Project, select “Baptismal” as the Record Type, select “Ego’s Spanish Name” as the Criterion, type “Francisco” in the Value field, and then choose “AND” in the Clause field. In the next row of search terms, select “Baptismal Mission” in the Criterion field and enter the desired Mission or Presidio code in the Value field. The codes for each of the Missions and Presidios can be found by clicking on “Tips: Search Techniques” on the main search page.

²¹ 2018 Hurtado & Theodoratus Supplemental Rpt. at 7; 2018 Theodoratus Appendix at 18.

²² 1928 Indian enrollment application form for Lizzie Posh Caben (App. No. 3510) at AR0004837.

²³ 2018 Hurtado & Theodoratus Supplemental Rpt. at 11.

²⁴ 2018 Theodoratus Appendix at 18 (noting that Lizzie Posh Caben was born at “Mission Ranch in Lake County which is most likely St. Turibius Mission in Kelsey Creek”) and 19 (“Francisco Posh appears on the 1905-06 Kelsey Census at “Kelsey Creek living on land owned by the Roman Catholic Church”).

combined traditional territory.”²⁵ Similarly, SVB expert Dr. Theodoratus explained in her 2016 report that St. Turibius Mission “provided much needed safety, housing, and education for a diverse group of Indian people” and was a place where several SVB families resided.²⁶

Therefore, there is compelling evidence that Francisco Posh resided on St. Turibius Mission lands in the late 1800s and early 1900s, but there is no direct evidence that he was part of the Baptismal Cohort that arrived at Mission Solano in 1837.

ii. *Truppi (SFS 1404)*

SVB’s speculations as to *Truppi*, a 1-year-old boy baptized at Mission Solano in September 1837, do not fare any better. It appears that SVB’s sole basis for concluding that *Truppi* is an SVB ancestor is that the boy’s name has some letters in common with an SVB ancestor named “Treppa.”²⁷ SVB points to no evidence that Treppa ever entered a Mission, was ever baptized, or ever lived near Mission Solano. Moreover, one of the few pieces of biographical information known about Treppa is that he was born in 1827—which is **nine years** earlier than *Truppi* was born—clearly indicating to an objective reader that they are most likely **not** the same person.²⁸ Incredibly, in the face of this glaring discrepancy, SVB simply asserts that *Truppi* “is thought to be Treppa” and then proceeds as if *Truppi* is undeniably an SVB ancestor.²⁹ Such an assertion is rank speculation, not a reasoned conclusion based on an analysis of the historical record.

c. There is No Basis for Concluding that the Baptismal Cohort Came to Mission Solano After Being Orphaned During a Raid in Clear Lake by Salvador Vallejo

SVB contends that *Agustin* and the rest of the Baptismal Cohort arrived at Mission Solano because they “were in all likelihood” orphaned during a military expedition led by Salvador Vallejo in Clear Lake country.³⁰ This speculation cannot be squared with the historical record. As SVB expressly concedes, this military expedition took place in **1836**—not in September 1837 when the children were baptized.³¹ SVB provides no explanation as to why

²⁵ Letter from Chairman Gabriel Ray to Acting Assistant Secretary-Indian Affairs Lawrence S. Roberts, RE: Scotts Valley Band of Pomo Indians Request for Indian Lands Opinion, (January 28, 2016) at 2 (AR0000002).

²⁶ 2016 Theodoratus Rpt. at 7.

²⁷ 2018 Hurtado Augustine Rpt. at 3 (“The native name of another child was given as ‘Truppi,’ from whom the SVBI Treppa family appears to be descended.”); 2018 Hurtado & Theodoratus Supplemental Rpt. at 7 (“Trupi [*sic*] is thought to be Treppa.”).

²⁸ 2018 Hurtado & Theodoratus Supplemental Rpt. at 7; 2018 Theodoratus Appendix at 22; Baptismal record 1404, Mission San Francisco Solano (SFS), Early California Population Project.

²⁹ 2018 Hurtado & Theodoratus Supplemental Rpt. at 7.

³⁰ 2018 Hurtado & Theodoratus Addendum at 3 (“The children who were baptized in 1837 were in all likelihood orphaned as a result of the Salvador Vallejo raid into the Clear Lake country in 1836.”).

³¹ *See id.*; 2018 Hurtado & Theodoratus Supplemental Rpt. at 4 (“In 1836 Salvador Vallejo led a Mexican military force to Clear Lake to retaliate against Indians who were accused of stealing livestock from the Mexican settlements.”).

these orphaned children would not have been baptized until potentially a year or more after they presumably would have been brought to Mission Solano.³²

The Mission records also contradict the notion that the Baptismal Cohort is made up of orphans. In the Mission baptismal records, if a child's parent was not alive at the time of the baptism, the baptismal entry often noted as much by using the Spanish term "difunto" or "difunta," meaning "deceased." Yet the vast majority of the children in the Baptismal Cohort are not listed as having deceased parents.³³ Moreover, the ages of many children provided in the baptismal records are inconsistent with SVB's theory. One of the children in the Baptismal Cohort is listed as only 1-month old, meaning she was not yet born at the time of the 1836 raid—thus making it physically impossible that she was orphaned in 1836.³⁴ Similarly, five other children in the Baptismal Cohort are listed as being only 1-year-old, raising the distinct possibility that at least some of them also were not yet born at the time of the raid either.³⁵

The timing of Salvador Vallejo's military expedition in 1836 is significant for another reason. According to historians, the 1836 expedition was the first time that any non-Natives had set foot in the Clear Lake area. For example, historian Myrtle McKittrick describes the 1836 expedition as follows: "In 1836, Salvador Vallejo and Ramón Carillo led a small party into the Clear Lake county; they were, in fact, **the first white men** to explore that region."³⁶ Yet multiple children in the 1837 Baptismal Cohort have parents that were baptized at Mission San Rafael several years earlier in 1831.³⁷ It is implausible that the Clear Lake Indians had been interacting with the Missions since 1831 if no missionaries or soldiers had ever even set foot in the Clear Lake area until 1836. The straightforward explanation for the existence of these 1831 baptisms is that—consistent with the wealth of historical evidence discussed below in Section III—the children in the 1837 Baptismal Cohort are from Southern Pomo villages in Sonoma County which, unlike Eastern Pomo villages near Clear Lake, had already been within the sphere

³² Moreover, Salvador Vallejo provided written testimony regarding this raid in which he makes no mention of bringing any Clear Lake Indians back to Mission Solano. See 2018 Hurtado & Theodoratus Supplemental Rpt. at 4, fn. 8 (citing Salvador Vallejo, in U.S. v. Henry F. Teschmaker, et al., *California Land Claims*, vol. 26, 4-5 (AR0004807)).

³³ Only two of the seventeen children in the Baptismal Cohort have both of their parents listed as deceased, and one child is noted as having a deceased mother. See baptismal records 1410, 1411, & 1422, Mission San Francisco Solano (SFS), Early California Population Project. No other children in the Baptismal Cohort have a parent listed as "difunto" or "difunta."

³⁴ See Baptismal record 1423, Mission San Francisco Solano (SFS), Early California Population Project.

³⁵ See Baptismal records 1403-04, 1407, 1417, and 1420, Mission San Francisco Solano (SFS), Early California Population Project.

³⁶ Myrtle M. McKittrick, *Salvador Vallejo*. 29 CALIFORNIA HISTORICAL SOCIETY QUARTERLY 309, 312 (1950) (emphasis added); see also PALMER, *supra* note 16, at 48 ("In 1836, an expedition was organized to make a foray into Clear Lake country, then a land to the Spaniards **unknown** except for reports from the Indians.") (emphasis added).

³⁷ Baptismal record 1420, Mission San Francisco Solano (SFS), Early California Population Project (indicating both of the child's parents, Sabino (SRA 1753) and Sabina (SRA 1754), were baptized at Mission San Rafael on July 22, 1831); Baptismal record 1423, Mission San Francisco Solano (SFS), Early California Population Project (indicating both of the child's parents, Santiago (SRA 1645) and Santiaga (SRA 1646), were baptized at Mission San Rafael on February 5, 1831).

of influence of Mission San Rafael and Mission Solano for many years.³⁸

Lastly, as mentioned previously, Chief Augustine is relatively unique among California Natives of the 19th century in that he provided a first-hand account of his life published in Palmer's *History of Napa and Lake Counties, California*. Yet nowhere in Chief Augustine's account is there any statement that Salvador Vallejo raided his ancestral village, killed his parents, or brought him and 16 other children from his village to Mission Solano. This omission is telling because Chief Augustine's account makes clear that he indeed recalled important events relating to the arrival of the Vallejo family and subsequent American settlers. For example, Palmer notes that Chief Augustine recalled when Salvador Vallejo first began operating his ranch in Clear Lake and also recalled the names of the first majordomos of the ranch appointed by Salvador Vallejo.³⁹

Chief Augustine also was not coy about describing the depredations and brutality inflicted on him and his fellow tribal members by subsequent settlers like Kelsey and Stone.⁴⁰ In fact, Chief Augustine gave a detailed account of how his tribal community killed Kelsey and Stone in 1849 in retaliation for their brutal mistreatment of the local tribes.⁴¹ He also conveyed in great detail the subsequent bloodshed inflicted by American soldiers against the local tribes in response to the killing of Kelsey and Stone.⁴² If Chief Augustine was willing to detail the violence surrounding the arrival of American settlers in the 1840s, it stands to reason that he also would have been willing to detail the violence surrounding the arrival of the Vallejo family in the 1830s—an event that SVB purports fundamentally impacted the life of Chief Augustine, his family, and his village.

d. There is No Basis for Concluding that the Baptismal Cohort Was Brought to Mission Solano to Replace Laborers Who Perished from Smallpox

SVB also theorizes—incorrectly—that the Baptismal Cohort was brought to Mission Solano in September 1837 to replace Indian laborers who perished in a major smallpox epidemic that swept through the area earlier in 1837.

In furtherance of this theory, SVB's historical expert Dr. Hurtado opines—without citation to any historical documents—that “1837 was the year that smallpox devastated the Indian population of the San Pablo Bay Region, especially the Patwin who lived in southern Napa County and on Suscol Ranch.”⁴³ Dr. Hurtado then attempts to connect this epidemic to

³⁸ See, e.g., RANDALL MILLIKEN, A TIME OF LITTLE CHOICE: THE DISINTEGRATION OF TRIBAL CULTURE IN THE SAN FRANCISCO BAY AREA 1769-1810 (Malki-Ballena Press, 2009) at 236, 246 (describing multiple Southern Pomo communities, such as Bitokamtara/Gaulomi and Konhomtara/Livantolomi, entering Mission San Rafael beginning in the 1820s).

³⁹ *Id.* at 49.

⁴⁰ *Id.* at 59-61.

⁴¹ *Id.* at 60-61.

⁴² *Id.* at 61-62.

⁴³ 2018 Hurtado Augustine Rpt. at 4.

Agustin's Baptismal Cohort: "Indians from Clear Lake like Augustine provided an ample source of replacement labor."⁴⁴ But neither of these statements are factually correct.

The historical record indicates that **the smallpox epidemic had not even begun** by September 1837, the month that *Agustin* and the rest of the Baptismal Cohort were baptized at Mission Solano. Indeed, it is well-documented that smallpox did not take hold in the area surrounding Mission Solano until the **spring of 1838**. Numerous scholars affirm this timing. For example, one historian notes, "[t]oward the end of May, 1838, an epidemic of smallpox broke out among the Indians around Sonoma."⁴⁵ Another similarly reiterates: "In the spring of 1838, a devastating smallpox epidemic hit the Indians of central California."⁴⁶ And yet another affirms that "[e]arly in the summer of 1838 there began an epidemic of smallpox which raged for several years and greatly reduced the number of Indians [in the area around Sonoma]."⁴⁷ It is therefore not surprising that Dr. Hurtado fails to cite any authority for the proposition that the smallpox epidemic ravaged the Mission Solano area before September 1837.

It is well-understood that the epidemic originated among the Russian trading posts in Alaska and the Pacific Northwest.⁴⁸ The virus eventually reached Fort Ross, the Russian outpost on the California coast, in late 1837 or early 1838, and then spread in the subsequent months to Mission Solano and the town of Sonoma, which are located about 60 miles southeast of Fort Ross.⁴⁹

At the time of the epidemic, Mariano Vallejo was stationed in Sonoma as the commanding general of the Mexican Army and administrator of the former mission lands surrounding Mission Solano.⁵⁰ In his autobiography, Mariano Vallejo confirmed that one of his soldiers, named Ignacio Miramontes, was the individual who spread smallpox from Fort Ross to Sonoma in 1838: "Miramontes was the unfortunate soldier who **in 1838** brought smallpox from

⁴⁴ *Id.*; see also Hurtado & Theodoratus 2018 Supplemental Rpt. at 11 ("The year that Augustine and the other Pomo were baptized in Sonoma was an important moment in California history. A smallpox epidemic that swept through the SPBR region was especially hard on the native Patwin, Miwok, and Wappo....The dramatic die off of SPBR Indians may have spurred raiding of SVBI ancestral communities at Clear Lake. Thus, the baptism of Augustine may have been a direct result of the smallpox epidemic.").

⁴⁵ George Tays, *Mariano Guadalupe Vallejo and Sonoma: A Biography and a History*. 16 CALIFORNIA HISTORICAL SOCIETY QUARTERLY 348, 360 (1937).

⁴⁶ BETTY GOERKE, CHIEF MARIN: LEADER, REBEL, AND LEGEND (Berkeley: Heyday Books, 2007) at 151.

⁴⁷ Marion Lydia Lothrop, *The Indian Campaigns of General M.G. Vallejo, Defender of the Northern California Frontier*, 9 QUARTERLY OF THE SOCIETY OF CALIFORNIA PIONEERS 161, 192 (1932).

⁴⁸ *Id.* ("The contagion was thought to have come from the Columbia River district by way of the Russian forts, whence it was brought by Ignacio Miramonte, Vallejo's regular agent at the Russian posts."); James R. Gibson, *Smallpox on the Northwest Coast, 1836-1838*, 56 BC STUDIES 61, 65-71 (Winter 1982/83) (discussing the spread of smallpox from Russian trading outposts in Alaska down to Fort Ross).

⁴⁹ *Id.*; see also S.F. Cook, *Smallpox in Spanish and Mexican California 1770-1845*, 7 BULLETIN OF THE HISTORY OF MEDICINE 153, 183-84 (1939) ("The next serious visitation from smallpox [in California] occurred in 1838-1839, the 'Miramontes Epidemic,' of which we have several accounts....Late in 1837 General Mariano S. Vallejo sent to Fort Ross a corporal of cavalry named Ignacio Miramontes to bring back a cargo of cloth and leather goods for the troops stationed at Sonoma. When Miramontes and his men returned they also brought with them the smallpox.").

⁵⁰ See, e.g., 2018 Hurtado Augustine Rpt. at 5; Tays *supra* note 45, at 349; PALMER, *supra* note 16, at 48.

Ross to Sonoma.”⁵¹ Corroborating Mariano Vallejo’s own recollection of the 1838 outbreak, he sent letters to government officials in southern California in **May and June of 1838** that a smallpox epidemic had broken out and that the population should be vaccinated to prevent further spread.⁵²

Therefore, SVB’s assertion that smallpox spread throughout the Sonoma area *before* the September 1837 Baptismal Cohort arrived at Mission Solano is clearly false. Tragically, these children arrived at the Mission just as the horrible epidemic was about to begin.

Lastly, in addition to SVB’s erroneous claims about the timing of the epidemic, SVB is incorrect in claiming that the children in the Baptismal Cohort were a ready source of replacement labor for the Mission lands and surrounding ranchos. Even by the skewed standards of Mission-era California, almost all of these children were too young to serve as a new labor force. The majority of the Baptismal Cohort were under the age of 5.⁵³ All but two were less than 9 years old. Looking at the larger group of 30 children baptized on the same day as the Baptismal Cohort, the majority are under the age of 4.⁵⁴ And no adults were baptized with the children. Thus, the claim that the Baptismal Cohort was brought to Mission Solano in September 1837 to replace Indian laborers who succumbed to smallpox is flatly contradicted by the historical record.

III. The Overwhelming Weight of the Evidence Demonstrates that the Children in the 1837 Baptismal Cohort Are from Southern Pomo Communities in Sonoma County

Unlike SVB’s speculative and unsupported theories attempting to link the Baptismal Cohort to SVB ancestors, compelling evidence demonstrates that these children came from **Southern** Pomo communities located in present day Sonoma County—not **Eastern** Pomo communities in Lake County.

Specifically, as discussed in detail below, the overwhelming weight of the evidence shows the following:

- (1) the children in the Baptismal Cohort have distinctively Southern Pomo names;
- (2) the children’s listed ethnicity (“Chujuluya” / “Cainameros”) specifically refers to Southern Pomo tribal communities; and
- (3) the children’s village of origin (“Potriqui-Yomi”) refers to a Southern Pomo village near the present-day town of Healdsburg in Sonoma County.

⁵¹ MARIANO GUADALUPE VALLEJO, RECUERDOS: HISTORICAL AND PERSONAL REMEMBRANCES RELATING TO ALTA CALIFORNIA, 1769-1849, VOL. 2 (Rose Marie Beebe & Robert M. Senkewicz eds., 2023) at 1022 (emphasis added).

⁵² Tays, *supra* note 45, at 360; Cook, *supra* note 49, at 186.

⁵³ Of the seventeen children in the Baptismal Cohort, there are sixteen children for whom an age is provided. Nine of those children are under the age of 5. See Baptismal records 1403-04, 1407, 1416-18, 1420-21, and 1423, Mission San Francisco Solano (SFS), Early California Population Project.

⁵⁴ Of the thirty children baptized at Mission Solano on September 24, 1837, the age is provided for 29 of them. Of those children, nineteen are under the age of 4. See Baptismal records 1402-04, 1407-09, 1413-15, 1417-18, 1420-21, 1423, and 1425-29, Mission San Francisco Solano (SFS), Early California Population Project.

As a result, SVB’s speculation that the Baptismal Cohort consists of Eastern Pomo children from Chief Augustine’s Clear Lake village should be rejected.

a. The Children in the 1837 Baptismal Cohort Have Native Names Indicative of the Southern Pomo Language

An analysis of the names of the female children in the 1837 baptismal cohort, and the names of their mothers, shows a hallmark feature of the Southern Pomo language. This is crucial information because the Southern Pomo language was not spoken in the Clear Lake homeland of SVB. Instead, Southern Pomo was the language spoken by tribal communities in present-day Sonoma County.⁵⁵

By way of background, the indigenous communities of California are particularly noteworthy for the prevalence of small, tight-knit, and politically autonomous communities. For example, the Department of Interior has noted: “Before the arrival of Euro-American settlers, the indigenous peoples living in the area now known as California consisted of approximately 600 polities, which scholars have deemed ‘village communities’ or ‘tribelets.’”⁵⁶ A byproduct of this granular socio-cultural differentiation was a remarkable degree of linguistic diversity.

Even within a single language group, such as the Pomo language group, many separate dialects and languages developed.⁵⁷ Over the centuries, the Pomo language group developed such a high degree of differentiation that scholars now conclude that it consists of seven distinct, mutually unintelligible languages.⁵⁸ As the esteemed linguist Victor Golla explained, “Pomo includes seven distinct and sharply bounded languages,”⁵⁹ which are the following:

- Southern Pomo
- Kashaya/Western Pomo
- Central Pomo
- Northern Pomo
- Northeastern Pomo
- Eastern Pomo
- Southeastern Pomo

⁵⁵ See, e.g., NIGC Restored Lands Opinion for Graton Rancheria at 7 (Feb. 10, 2009) (“Sebastopol was once the site of a large, permanently inhabited Southern Pomo village....The Southern Pomo also had villages near Windsor, Healdsburg, and Guerneville.”).

⁵⁶ Letter from Kevin Washburn, Assistant Secretary – Indian Affairs, Dep’t of Interior, to Chairman Dennis Martinez, Mechoopda Indian Tribe of Chico Rancheria, at 8 (Jan. 24, 2014).

⁵⁷ See Sally McLendon & Robert L. Oswalt, *Pomo: Introduction*, in HANDBOOK OF NORTH AMERICAN INDIANS Vol. 8 (William C. Sturtevant, ed., and Robert F. Heizer, ed., 1978) at 274 (“From the second half of the nineteenth century on, speakers of seven distinct and mutually unintelligible languages in northern California have been referred to in the anthropological literature as a single group, primarily under the rubric Pomo.”).

⁵⁸ *Id.*; see also *Southern Pomo*, CALIFORNIA LANGUAGE ARCHIVE, UNIVERSITY OF CALIFORNIA, BERKELEY, <https://cla.berkeley.edu/languages/southern-pomo.html> (last visited Aug. 13, 2024) (noting that “Southern Pomo (also called ‘Gallinomero’) is one of seven languages comprising the Pomoan language family”).

⁵⁹ VICTOR GOLLA, CALIFORNIA INDIAN LANGUAGES (Berkeley: University of California Press, 2011) at 105.

The distribution of these seven Pomo languages is shown in the map below, reproduced from Golla's seminal work, *California Indian Languages*.⁶⁰ The bold lines (both solid and dashed) show the territorial boundaries between the seven Pomo languages, while the lighter dashed lines demarcate the various known tribelets within each of the seven language areas.

⁶⁰ *Id.* at 105, Map 17 (blue and orange highlight added for clarity).



MAP 17. Pomo languages and their major dialects.

As can be seen in the map above, SVB’s homeland near Clear Lake is within the *Eastern* Pomo language area (highlighted in blue). The distinct language known as *Southern* Pomo covered an area from the top of Sonoma County extending south through the lower Russian River Valley (highlighted in orange), including the towns of Healdsburg, Santa Rosa, and Sebastopol.

Of critical importance here is one particular feature of the Southern Pomo language: the vast majority of Southern Pomo female names ended in the suffix “-men.” Randall Milliken, a preeminent ethnohistorian of early California, and a scholar who is cited extensively by SVB’s own experts, explained: “The personal names of the vast majority of Southern Pomo women ended in the suffix ‘-men.’ The ‘-men’ suffix does not occur on female names from any other west-central California language community.”⁶¹ This naming practice is so consistent that Milliken used the “-men” suffix as a tool for distinguishing Southern Pomo individuals from members of other tribal communities in the California Mission records.⁶²

Therefore, the consistent presence of the “-men” suffix in the names of the female children in the Baptismal Cohort would demonstrate that they were from Southern Pomo communities. **This is exactly what we see.** As discussed, *Agustin* was one of seventeen children from Potriqui-Yomi baptized together on September 24, 1837, at Mission Solano. As shown in the table immediately below, ten of those seventeen children were female, and nine of those ten female children have native names ending in “-men”:

Baptismal #	Child’s Spanish Name	Child’s Native Name
SFS 1411	Refugio	Atrajamen
SFS 1416	Encarnacion	Besenahuin
SFS 1417	Purificacion	Cugnicamen
SFS 1418	Rosalia	Cugnamen
SFS 1419	Hilaria	Atrayidomen
SFS 1420	Paulina	...ugnuromen
SFS 1421	Priscila	Equeotomen
SFS 1422	Fabiana	Achiyumen
SFS 1423	Ponciana	Elaolpimen
SFS 1424	Caridad	Tumumen

This pattern also holds true for the Native names of the children’s mothers. Of the baptismal records for these seventeen children from Potriqui-Yomi, fourteen of them provide the mother’s Native name. All fourteen of those maternal names, including *Agustin*’s mother, also end in “-men”:

Baptismal #	Child’s Spanish Name	Mother’s Native Name
SFS 1399	Jesus	Alahamen
SFS 1403	Francisco	Quilac-Talomen

⁶¹ RANDALL MILLIKEN, ETHNOHISTORY AND ETHNOGEOGRAPHY OF THE COAST MIWOK AND THEIR NEIGHBORS, 1783-1840 (technical paper presented to the National Park Service, Golden Gate NRA, 2009) at 59.

⁶² *Id.*; see also Neil A. Walker, A Grammer of Southern Pomo: An Indigenous Language of California (March 2013) (Ph.D. dissertation, University of California, Santa Barbara) at 182-185 (discussing the use of “-men” as a feminine suffix in the Southern Pomo language) (Available at: http://wieldoc.org/wp_temp/wp-content/uploads/2014/06/N_A_Walker_Diss_2013_1-13.pdf).

SFS 1404	Dom.o	Accantracomen
SFS 1405	Agustin	Poodoomen
SFS 1406	Juan de Dios	Quilac-mamen
SFS 1410	Hipolino	Milallumen
SFS 1416	Encarnacion	Jilomen
SFS 1417	Purificacion	Matrumen
SFS 1418	Rosalia	Taseamen
SFS 1419	Hilaria	Babacomen
SFS 1420	Paulina	Cugnucamen
SFS 1421	Priscila	Coodoomen
SFS 1423	Ponciana	Cugnumamen
SFS 1424	Caridad	Acantacomen

In contrast, there is no clear pattern of Eastern Pomo names ending in “-men.” Indeed, ethnographic studies shows that it is quite rare to encounter an Eastern Pomo female name with the “-men” suffix. Evidence of this fact can be found in a study conducted by the anthropologist E.W. Gifford—a study which is relied on heavily by SVB’s experts to estimate the population of Eastern Pomo communities in the 19th century.⁶³ Gifford’s study lists the names of several hundred inhabitants of the Eastern Pomo villages in existence around Clear Lake in the mid-1800s, including Chief Augustine’s home village of Bohanapwena. Of the inhabitants of the Eastern Pomo villages listed by Gifford, 86 are females whose Native names are included.⁶⁴ As can be seen in the table below, just **one** of those 86 female names ends in “-men,” vividly illustrating that the “-men” suffix occurs only rarely in Eastern Pomo communities:

Native Names of Female Residents of Eastern Pomo villages (with census numbers provided by Gifford)			
3. Halada	110. Letali	204. Saiyai	284. Cimatolbi
8. Kasebi	111. Cimada	206. Udjewic	289. Gadie
12. Datsilo	116. Alcibaman	209. Auauda	292. Heisiyum
16. Dacabi	117. Kaldjama	211. Mapul	293. Hetali
19. Hawac	130. Halahomin	213. Daboo	294. Hetilak
24. Laltodok	131. Caipadak	215. Daharac	295. Ic
29. Biluibibuk	136. Baken	218. Dacubak	297. Kacis
41. Pitcuncun	144. Mudet	225. Dauwila	299. Libubida
49. Hebigorl	148. Xadanau	230. Pitax	301. Pitcuncun
51. Kaltarum	154. Batxo	234. Alkapo	304. Xabeda
55. Utsdak	162. Dabaten	245. Halkitem	311. Butckulu
57. Halpitaui	165. Dacaga	246. Tokmin	317. Daboo

⁶³ See 2018 Hurtado and Theodoratus Addendum at 6 (citing Edward Winslow Gifford, *Clear Lake Pomo Society*. 18 UNIVERSITY OF CALIFORNIA PUBLICATIONS IN AMERICAN ARCHAEOLOGY AND ETHNOLOGY 287 (1926)) (SVB misstates the title of the study as “Eastern Pomo Society” rather than “Clear Lake Pomo Society”).

⁶⁴ Gifford, *supra* note 63, at 291-95, 310-14.

58. Kapoi	169. Yugalme	249. Nitcmin	319. Kalaxhemi
60. Bipot	171. Haduk	253. Xaltlomda	323. Katsau
64. Biluibibuk	175. Eria	254. Tuno	327. Nate
74. Xalnuwum	176. Halkapum	257. Hekani	328. Picekawat
76. Cuidum	183. Hatesoi	259. Yonak	330. Teulak
78. Tcidam	186. Wisin	261. Haldapamen	331. Wetcwetc
82. Wikamda	189. Xeda	268. Halkahum	341. Dutuk
86. Wilkuhum	193. Heimin	270. Hetilak	347. Atcukwi
88. Pidapilatada	195. Dagunula	271. Kalsigada	
98. Micene	201. Gatiya	273. Modok	

The Southern Pomo convention of ending female names in “-men”—and the absence of that convention in Eastern Pomo communities—provide clear-cut evidence that the seventeen children in the Baptismal Cohort came from a Southern Pomo village. This linguistic evidence directly refutes SVB’s speculation that *Agustin* and the other children in the 1837 baptismal cohort are SVB ancestors from Clear Lake.

b. The Chujuluya/Cainameros Ethnicity of the Baptismal Cohort Refers to Southern Pomo Communities in Sonoma County, Not Eastern Pomo Tribes in Lake County

The ethnicity listed for all seventeen children from Potriqui-Yomi, including *Agustin*, provides yet further evidence that these children are from Southern Pomo communities.

Specifically, the term “**Chujuluya (vulgo Cainameros)**” is used to describe the children’s ethnicity in their baptismal records. The historical record is replete with instances in which the terms “Chujuluya” and “Cainameros” (or its close variants) refer specifically to the Southern Pomo communities in the lower Russian River Valley of Sonoma County. This area roughly extends from the present-day towns of Healdsburg to Santa Rosa and Sebastopol.

For example, the renowned anthropologist C. Hart Merriam referred to both “Chujuluya” and “Cainomares” when writing about the tribal affiliations of communities in the Healdsburg-Santa Rosa-Sebastopol area. Merriam writes: “Evidence as to the tribe is even more specific for its name is given as **Cainomares** (various spellings), and we are told that it belonged to the **Nacion Chujuluya**, which [Mariano] Vallejo says is the same as the Cainomares, a tribe occupying the Santa Rosa Plain from Healdsburg to Sebastopol and Santa Rosa.”⁶⁵ Thus, according to Merriam, “Chujuluya” and “Cainameros” are largely synonymous with each other, and refer to the Southern Pomo communities in the Healdsburg-Santa Rosa-Sebastopol region of Sonoma County—not Eastern Pomo communities near Clear Lake.

Merriam remarked that “Cainomares” had various spellings and the historical record indeed provides a very large number of spelling variations. Samuel Barrett, an early 20th century ethnographer who specialized in studying Pomo culture, noted the variety of ways in which the

⁶⁵ C. Hart Merriam, *Ethnographic Notes on California Indian Tribes*, in REPORTS OF THE UNIVERSITY OF CALIFORNIA ARCHAEOLOGICAL SURVEY, No. 68, Part 1 (1966) at 74 (emphasis added).

term has been spelled, including: Gallinomero, Cainameros, Canimares, Kyanamara, Calle-Nameres, Kainomero, Kanimares, and Kainameres.⁶⁶ Barrett also observed that the variant spelled as “**Gallinomero**” became more common over time.⁶⁷

Although the spelling of “Cainameros” and “Gallinomero” often vary, its meaning does not. As one linguistics scholar recently explained, Cainameros/Gallinomero and their many variants refer to **Southern Pomo** speakers:

Southern Pomo speakers have also been referred to as the Gallinomero, a term of uncertain origin with numerous attested variants, including Cainameros, Cainameros, Calajomanes, Calle-nameres, Calle-Nameras, Canaumanos, Canimares, Gallinomeros, Gallonimero, Gallynomeros, Kainameres, Kanimares, Kanimarres, Kianameres, and Kyanamara....⁶⁸

These terms are consistently and repeatedly used by scholars from the 19th century through today to refer to Southern Pomo-speaking communities, **particularly those in the Healdsburg-Santa Rosa-Sebastopol area**. For example, the 19th century historian Stephen Powers noted that “[t]he Gallinomero proper occupy Dry Creek and Russan River below Healdsburg[.]”⁶⁹ Similarly, Barrett explained that “the name ‘kainomero’ was given by the Spaniards of San Rafael mission to the Indians of Healdsburg and Santa Rosa upon the occasion of their being brought into the mission in the early part of the last [19th] century.”⁷⁰ The anthropologist Omer Stewart similarly noted that the Southern Pomo village in Healdsburg was part of what the Spanish called the “Kainomero tribes” whose territory encompassed Healdsburg, Dry Creek, Santa Rosa, and Sebastopol.⁷¹ Today, the California Language Archive, a project of the University of California, Berkeley, treats “Southern Pomo” and “Gallinomero” as synonymous.⁷²

These are but a few of the numerous examples of how scholars and historians understand the terms “Chujuluya” and “Cainameros/Gallinomeros” (and their many variants). It cannot be genuinely disputed that these terms refer to Southern Pomo tribal communities, particularly those in the Healdsburg-Santa Rosa-Sebastopol region. Tellingly, absent from all of these academic sources is any suggestion that “Chujuluya” or “Cainameros” has ever been used as a name for the Eastern Pomo or Clear Lake tribal communities.

⁶⁶ S.A. Barrett, *The Ethno-Geography of the Pomo and Neighboring Indians*, in 6 AMERICAN ARCHAEOLOGY AND ETHNOLOGY 1 (*University of California Publications*, 1908) at 213-14 n. 247.

⁶⁷ *Id.* at 214 n. 247.

⁶⁸ Walker, *supra* note 62, at 4, n. 1.

⁶⁹ STEPHEN POWERS, TRIBES OF CALIFORNIA (reprinted by University of California Press, 1976) at 174.

⁷⁰ Barrett, *supra* note 66, at 213 n. 247.

⁷¹ Omer C. Stewart, *Notes on Pomo Ethnogeography*, in 40 AMERICAN ARCHAEOLOGY AND ETHNOLOGY 29 (*University of California Publications*, 1943) at 53-55.

⁷² *Southern Pomo*, *supra* note 58 (“Southern Pomo (also called ‘Gallinomero’) is one of seven languages comprising the Pomoan language family”); see also ALFRED KROEBER, HANDBOOK OF THE INDIANS OF CALIFORNIA (The Smithsonian Institution, Bureau of American Ethnology, 1925) at 226 (distinguishing between seven distinct Pomo languages and noting that Southern Pomo communities “have come to be known by a term of somewhat uncertain origin, Gallinomero or Kainomero”) (Available at: https://digitalcommons.csusb.edu/hornbeck_ind_1/8/).

SVB entirely ignores this huge body of academic literature and makes no reference whatsoever to the many connections these terms have to the Southern Pomo. Instead, without citing to any source, SVB's expert Dr. Hurtado merely posits that "[t]he meaning of Chujuluya is unknown, but vulgo Cainamero translates roughly as Pomo crowd or mob."⁷³ That unsupported assertion is not credible as it is directly contradicted by the wealth of historical evidence discussed above.

c. The Great Weight of the Evidence Indicates that Potriqui-Yomi is a Southern Pomo village in Sonoma County, not an Eastern Pomo Village in Lake County

The baptismal records list "**Potriqui-Yomi**" (or "Potriquillomi") as the place of origin for *Agustin* and the other children in the Baptismal Cohort. This village name provides yet further evidence that the Baptismal Cohort is from a Southern Pomo community. As discussed in detail below, compelling evidence indicates that "Potriqui-Yomi" is an alternative name for "Potiyomi" (or is otherwise a community closely related to Potiyomi), which is a clearly identifiable Southern Pomo village near the present-day town of Healdsburg in Sonoma County.

One of SVB's experts, Dr. Hurtado, asserts that "[t]he term Potriqui-Yomi is not found in the historical or anthropological literature."⁷⁴ That assertion is incorrect. Randall Milliken, the renowned ethnohistorian, refers to Potriqui-Yomi in a major ethnographic report prepared for the National Park Service in 2009. Critically, in that report, Milliken concludes that Potriqui-Yomi and Potiyomi both refer to *the same Southern Pomo community located near Healdsburg*. Specifically, Milliken writes:

The **Potiyomi** group appeared at Mission San Rafael between 1824 and 1839 (97 people, including one person baptized in 1840), and at Mission San Francisco Solano (21 people listed as '**Potriqui-yomi**') in 1837....They were the last large group of Pomo to go to the missions. I identify them as the people of the **Healdsburg** vicinity....⁷⁵

Below is Milliken's map showing the location of various Coast Miwok and Southern Pomo communities, with Potiyomi circled in blue.⁷⁶

⁷³ 2018 Hurtado Augustine Rpt. at 3, n. 7.

⁷⁴ *Id.* at 4.

⁷⁵ MILLIKEN, *supra* note 61, at 99.

⁷⁶ *Id.* at 2 (Fig. 1).



Figure 1. Coast Miwok and Pomo Communities within the Zone of Franciscan Mission Disruption, their Probable Locations and Possible Boundaries.

Milliken further states that Potiyomi is one of the tribal communities he was able to map with “great confidence.”⁷⁷ Note that Potiyomi is located in the Healdsburg region,⁷⁸ which, as discussed above in Section III.b, multiple scholars have concluded is within the territory associated with the Chujuluya and Cainameros/Gallinmeros ethnicities of Southern Pomo people.

Milliken does not set forth in detail his rationale for concluding that Potriqui-Yomi is synonymous with the Healdsburg-area community of Potiyomi. However, it is not difficult to ascertain that his conclusion is well-supported.

Importantly, *the Mission records themselves refer to Potriqui-Yomi and Potiyomi interchangeably*. There are multiple individuals who are described in one set of Mission records as being from Potiyomi, and then in a later Mission entry listed as being from Potriqui-Yomi, strongly indicating that the terms are synonymous or otherwise refer to the same village or tribal community. Two examples are provided immediately below:

Ponciana (SFS 1423) - One of the children in the 1837 Baptismal Cohort is a 1-year-old girl named Ponciana, and her baptismal record identifies her parents as Santiago and Santiago from **Potriqui-Yomi**.⁷⁹ Those same parents—Santiago and Santiago—were baptized at Mission San Rafael several years earlier in 1831, and their baptismal records state that they are from **Potiyomi**.⁸⁰ Therefore, these Mission records show that Potriqui-Yomi and Potiyomi were both used to refer to the same village/tribal community. These records also prove that Ponciana, one of the members of the Baptismal Cohort, comes from a Southern Pomo family near Healdsburg, not an Eastern Pomo family near Clear Lake.

Petronila (SFS 1437) - On October 10, 1837, just a couple weeks after the Baptismal Cohort was baptized at Mission Solano, another smaller group of children from Potriqui-Yomi was baptized at Mission Solano. One of those children is an 8-year-old girl named Petronila who is listed as being from **Potriqui-Yomi**.⁸¹ Her baptismal record identifies her mother (also named Petronila) as a woman who had been baptized several years earlier in 1831 at Mission San Rafael. The mother’s baptismal record states that she is from **Potiyomi**, providing further evidence that both Potriqui-Yomi and Potiyomi were used to refer to the same village/tribal community.⁸²

These examples provide a clear basis for Milliken’s conclusion that Potriqui-Yomi and Potiyomi are labels for the same (or at least closely related) communities in the Healdsburg

⁷⁷ *Id.* at 97.

⁷⁸ For each Southern Pomo community mapped in Milliken’s Figure 1, reproduced herein, he provides three names or descriptors: (1) the name of the community as it often appears in the Mission records, (2) the name that the Pomo themselves used for that community/place, and (3) the present-day name of the region where the community was located. Thus, “Potiyomi” is the name usually appearing in the Mission records, “Kataictemi” is the Southern Pomo name for that community/place, and Healdsburg is the present-day town.

⁷⁹ Baptismal record 1423, Mission San Francisco Solano (SFS), Early California Population Project.

⁸⁰ Baptismal records 1645 and 01646, Mission San Rafael (SRA), Early California Population Project.

⁸¹ Baptismal record 1437, Mission San Francisco Solano (SFS), Early California Population Project.

⁸² Baptismal records 1784, Mission San Rafael (SRA), Early California Population Project.

region. And they conclusively show that Potriqui-Yomi is tied to Southern Pomo communities, not Eastern Pomo communities.

The conclusion that Potriqui-Yomi and Potiyomi both refer to a Southern Pomo community in the Healdsburg area is further bolstered by a significant body of historical and ethnographic evidence relating to the Baptismal Cohort. As was shown above in Section III.a., nearly all of the female children in the Baptismal Cohort, and all of their mothers, have native names that are distinctively Southern Pomo (i.e., ending in “-men”). If Potriqui-Yomi was indeed a Southern Pomo community rather than an Eastern Pomo community, one would expect the naming conventions of the Southern Pomo language to be present in the names of the Baptismal Cohort, and that is exactly what we see.

Similarly, all of the children in the Baptismal Cohort have an ethnicity listed as Chujuluya/Cainameros, which, as demonstrated in Section III.b., are terms used to refer to the Southern Pomo communities located in the Healdsburg-Santa Rosa-Sebastopol region—precisely where Potiyomi is located.⁸³ In short, given that the children and their families have distinctively Southern Pomo names, and were assigned an ethnicity associated with Southern Pomo communities in the Healdsburg-Santa Rosa-Sebastopol region, it is apparent that the children come from Southern Pomo communities in that region.

Finally, the baptismal records provide strong evidence that the Baptismal Cohort was part of a larger group of children from multiple Southern Pomo communities near Potiyomi that were brought to Mission Solano together. As mentioned, the Baptismal Cohort from Potriqui-Yomi was part of a larger group of 30 children all baptized at Mission Solano on September 24, 1837. Three of those children baptized on the same day as the Baptismal Cohort are noted as being from “**Jahui-Yomi.**”⁸⁴ The Mission records indicate that Jahui-Yomi is an alternative spelling of a Southern Pomo community named “**Jauyomi.**”⁸⁵ Importantly, **Jauyomi** is one of

⁸³ Evidence exists in the baptismal records connecting Potiyomi to the Chujuluya and Cainameros ethnicity. For example, a married couple, Marcos (SRA 1667) and Maria Asuncion (SRA 1581), were listed in their Mission San Rafael baptismal records as originating from Potiyomi. See baptismal records 1581 & 1667, Mission San Rafael (SRA), Early California Population Project. Their child, Juliana (SRA 1899), was baptized at Mission San Rafael along with seven other children on February 18, 1839. See baptismal records 1897-1904, Mission San Rafael (SRA), Early California Population Project. Significantly, two of those seven children baptized that day are listed as being from “Nacion Chujuyas”—likely a variant of Nacion Chujuluya. See baptismal records 1897 & 1898, Mission San Rafael (SRA), Early California Population Project. And both of those children are females with names ending in the “-men” suffix, and their mothers’ names also end in “-men,” indicating a Southern Pomo origin. *Id.* Additionally, two boys baptized that same day are described in their baptismal records as “Caynemero”—likely a variant of Cainameros. See baptismal records 1902 & 1904, Mission San Rafael (SRA), Early California Population Project. These baptismal records further reinforce the conclusion that children listed as Chujuluya or Cainameros (and their variants) are often associated with Southern Pomo communities near Potiyomi.

⁸⁴ Baptismal records 1402, 1413-14, Mission San Francisco Solano (SFS), Early California Population Project.

⁸⁵ For example, once child in the Baptismal Cohort is a girl named Carmen (SFS 1414), and her baptismal record identifies her father as a man named Antonio (SRA 1428) from “Jahui-Yomi” who was baptized at Mission San Rafael in 1826. Antonio’s baptismal record identifies him as being from “Jauyomi,” demonstrating that “Jahui Yomi” and Jauyomi” are synonymous. See Baptismal record 1428, Mission San Rafael (SRA), Early California Population Project. Another child in the Baptismal Cohort, named Joaquin (SFS 1402), is identified as having a father named Baltasar from “Jahui Yomi.” Baltasar (SRA 627) himself was baptized several years earlier in 1821 at Mission San Rafael, along with his parents—Gaspar (SRA 625) and Gaspara (SRA626)—both of whom are from

the villages mapped by Milliken next to Potiyomi and within Southern Pomo territory between Healdsburg and Santa Rosa.⁸⁶

Two additional children who were baptized on the same day as the Baptismal Cohort are listed as being from “**Livancacaayomi**” or “**Lihuancacaa-Yomi**.”⁸⁷ These places are clearly alternative spellings of “**Livancacayomi**,” a Southern Pomo community similarly mapped by Milliken near Potiyomi in the Santa Rosa-Sebastopol area.⁸⁸ Thus, these two children baptized on the same day as *Agustin* and the rest of the Baptismal Cohort were also from Southern Pomo territory—not Eastern Pomo territory—in close proximity to Potiyomi.

As noted above, shortly after the Baptismal Cohort arrived at Mission Solano, a smaller group of children from Potriqui-Yomi were baptized at Mission Solano on October 10, 1837. The baptismal records of this smaller group, which numbered ten children in total, further strengthens the evidentiary ties between Potriqui-Yomi and Southern Pomo territory.⁸⁹ Specifically, along with four children from Potriqui-Yomi, one of the children baptized that day was from the aforementioned **Livancacayomi** community located in the Santa Rosa-Sebastopol area.⁹⁰ Another child in this baptismal group, named Lorenzo (SFS 1441),⁹¹ came from a community called **Livantuli-Yomi**, clearly a variant of **Livantolomi**, which is a Southern Pomo community that Milliken locates “with great confidence” near Sebastopol, adjacent to Livancacayomi and Jauyomi.⁹²

As can be plainly seen on Milliken’s map below,⁹³ the larger group of 30 children baptized along with *Agustin* on September 24, 1837, as well as the smaller baptismal group from October 10, 1837, were largely from neighboring Southern Pomo communities—**Potiyomi/Potriqui-Yomi, Jauyomi, Livancacayomi, and Livantolomi**—located in the Healdsburg-Santa Rosa-Sebastopol area.

“Jauyomi,” thus further confirming that “Jahui Yomi” and “Jauyomi” are alternative spellings of the same village. See baptismal records 0625-27, Mission San Rafael (SRA), Early California Population Project.

⁸⁶ MILLIKEN, *supra* note 61, at 2 (Fig. 1), 98.

⁸⁷ Baptismal records 1400 and 1415, Mission San Francisco Solano (SFS), Early California Population Project.

⁸⁸ MILLIKEN, *supra* note 61, at 2 (Fig. 1), 99; see also Merriam, *supra* note 65, at 74-75 (treating “Livancacayomi” and “Lihuancaca-yomi” as alternative spellings of the same community located in the Santa Rosa-Sebastopol area and belonging to the Chujuluya/Cainomares tribe).

⁸⁹ Baptismal records 1435-44, Mission San Francisco Solano (SFS), Early California Population Project.

⁹⁰ See baptismal records 1437-39, 1442-43, Mission Solano (SFS), Early California Population Project.

⁹¹ See baptismal record 1441, Mission Solano (SFS), Early California Population Project.

⁹² MILLIKEN, *supra* note 61, at 2 (Fig. 1), 97-98; see also Merriam, *supra* note 65, at 74-75 (equating Livantolomi with similar variants like Livanluli-yomi, Livan-toloyomi, and Livantuyolomi). Moreover, the baptismal records identify the ethnicity of all these children as “Chujuluya,” the same ethnicity as the Baptismal Cohort, again confirming the connection between Chujuluya and Southern Pomo communities. See baptismal records 1437-38, 1441-43, Mission Solano (SFS), Early California Population Project.

⁹³ MILLIKEN, *supra* note 61, at 2 (Fig. 1) (blue circles added for emphasis).



Figure 1. Coast Miwok and Pomo Communities within the Zone of Franciscan Mission Disruption, their Probable Locations and Possible Boundaries.

This pattern of children from neighboring Southern Pomo villages all being baptized together is consistent with well-established Mission recruitment efforts in which missionaries and military figures would target specific regions or clusters of Native villages.⁹⁴ The fact that children from Potriqui-Yomi were baptized together with so many children from Southern Pomo villages further demonstrates that Potriqui-Yomi is a Southern Pomo village—not an Eastern Pomo village.

Therefore, the great weight of the historical and ethnographic evidence points to the conclusion that *Agustin* and his Baptismal Cohort were from a Southern Pomo village in the Healdsburg region and came to Mission Solano with children from neighboring Southern Pomo communities in the Healdsburg-Santa Rosa-Sebastopol area.

After all, it is entirely logical and rather unexceptional that children who are from families with distinctively Southern Pomo names, and who were assigned an ethnicity referring to Southern Pomo communities, would come from Southern Pomo villages.

IV. Conclusion

To summarize, no aspect of the narrative put forth by SVB regarding the Baptismal Cohort withstands scrutiny. SVB's theory that the Baptismal Cohort includes SVB ancestors is built on speculation and assumptions that simply cannot be reconciled with a more comprehensive review of the historical record. Indeed, there is no concrete evidence in any of SVB's submissions linking the Baptismal Cohort to any Eastern Pomo or Clear Lake communities. Likewise, SVB's narrative that the children in the Baptismal Cohort were orphaned by Salvador Vallejo and brought to Mission Solano to replace laborer who died during the smallpox epidemic is flatly contradicted by clear documentary evidence.

In contrast, the historical, linguistic, and ethnographic evidence overwhelming demonstrates that the children in the Baptismal Cohort are Southern Pomo children from the Healdsburg region of Sonoma County. These children have distinctively Southern Pomo names and have family members that are directly traceable to specific Southern Pomo villages. Moreover, the baptismal records identify the Baptismal Cohort as belonging to an ethnicity known as Chujuluya or Cainameros, terms that numerous scholars have used to refer to Southern Pomo-speaking communities extending from Healdsburg down to Santa Rosa and Sebastopol. And the village these children come from—Potriqui-Yomi—plainly belongs to a group of neighboring Southern Pomo villages (Potiyomi, Jauyomi, Livancacayomi, and Livantolomi) in this very same Healdsburg-Santa Rosa-Sebastopol region, all of which had children baptized together at Mission Solano.

SVB is improperly attempting to prove a “significant historical connection” by misidentifying the Baptismal Cohort as SVB ancestors when they are clearly Southern Pomo children connected to the same tribal communities from which FIGR's ancestors and those of

⁹⁴ See, e.g., SHERBURNE F. COOK, *THE CONFLICT BETWEEN THE CALIFORNIA INDIAN AND WHITE CIVILIZATION* (Berkeley: University of California Press, 1976) at 76-83; GOERKE, *supra* note 46, at 76-78; MILLIKEN, *supra* note 38, at 78-80.

other Sonoma County tribes descend. We respectfully request that the Department of Interior closely examine SVB's flawed narrative and reject its misrepresentation of the historical record.

Appendix A

Appendix A includes a reproduction of the key information contained in the Mission baptismal records (as provided in the Early California Population Project database) cited in this submission. In the following pages, these baptismal records are divided into three groups:

Table 1: All children baptized at Mission Solano (SFS) on September 24, 1837.

Table 2: All children baptized at Mission Solano (SFS) on October 10, 1837.

Table 3: Individuals baptized at Mission San Rafael (SRA) referenced in this submission.

Table 1: All Children Baptized at Mission Solano (SFS) on September 24, 1837

Baptismal No.	1399	1400	1401	1402	1403
Spanish Name	Jesus	José	Juan Bautista	Joaquin	Francisco
Native Name	Auaan	Cugnoron	Bolau	Bessenhagui	Quic-lacnon
Age	7 yrs	8 yrs	4 yrs	2 yrs	1 yr
Sex	Male	Male	Male	Male	Male
Origin	Potriquillomi	Livancacaayomi	Casi=Lamma, Yomi		
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name			Noverto	Baltasar	
Father's Native Name	Quilacqueen		Coppoon	Elete	Nuppennon
Father's Origin/Ethnicity				Jahui Yomi	Potriqui=Yomi
Father's Baptismal No.				SRA 0627	
Mother's Spanish Name				Bernardina	
Mother's Native Name	Alachamen		Chumalemen	Cugnutamen	Quilac=Talomen
Mother's Origin/Ethnicity					Potriqui=Yomi
Mother's Baptismal No.					
Siblings	José (SFS 1400)	Jesus (SFS 1399)	Guadalupe (SFS 1412)		

Baptismal No.	1404	1405	1406	1407	1408
Spanish Name	Dom.o	Agustin	Juan de Dios	Hipolino	Alejandro
Native Name	Truppi	Calitta	Alacalé	Nomin	
Age	1 yr	6 yrs	7 yrs	1 yr	3 days
Sex	Male	Male	Male	Male	Male
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name					Juan Diego
Father's Native Name	Potrocoy	Sajuin	Bessénnon	Putzullu	
Father's Origin/Ethnicity	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Tolena
Father's Baptismal No.					SJS 4131
Mother's Spanish Name					Amanda
Mother's Native Name	Accantracómen	Poodoomen	Quilác=mamen	Milallumen	
Mother's Origin/Ethnicity	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Pectoy
Mother's Baptismal No.					SFS 00181
Siblings	Caridad (SFS 1424)				

Baptismal No.	1409	1410	1411	1412	1413
Spanish Name	Anastasio	Pedro Alcantara	Refugio	Guadalupe	Magdalena
Native Name		Hihuila	Atrajamen	Tuccumen	Cocsintanemen
Age	6 days		15 yrs	13 yrs	3 yrs
Sex	Male	Male	Female	Female	Female
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name	Hermenegildo	(difuntos)		Noverto	Orencio
Father's Native Name	Huechuecse		Cabesse	Coppoon	Cutran
Father's Origin/Ethnicity	Choguyen	Potriqui=Yomi	Potriquillomi		Jahui=Yomi
Father's Baptismal No.	SFD 4246				SRA 01721
Mother's Spanish Name	Maria	(difuntos)	(difunta)	(difunta)	Orencia
Mother's Native Name	Tzalagelapi				Netracomen
Mother's Origin/Ethnicity	Caimus	Potriqui=Yomi	Potriquillomi		Jahui=Yomi
Mother's Baptismal No.	SFD 6121				SRA 1722
Siblings				Juan Bautista Balau	

Baptismal No.	1414	1415	1416	1417	1418
Spanish Name	Carmen	Maria Luz	Encarnacion	Purificacion	Rosalia
Native Name	Payumen	Cugnurancen	Besenahuin	Cugnicamen	Cugnamen
Age	2 yrs	1 yr	4 yrs	1 yr	3 yrs
Sex	Female	Female	Female	Female	Female
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name	Antonio	(difunto)			
Father's Native Name	Acampchei		Caduibalaan	Cabetra	Donocan
Father's Origin/Ethnicity	Jahui=Yomi	Lihuancacaa=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi
Father's Baptismal No.	SRA 1428				
Mother's Spanish Name	Antonia				
Mother's Native Name	Troclemen	Cololeay	Jilomen	Matrumen	Taseamen
Mother's Origin/Ethnicity	Jahui=Yomi	Lihuancacaa=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi
Mother's Baptismal No.	SRA 1429				
Siblings					

Baptismal No.	1419	1420	1421	1422	1423
Spanish Name	Hilaria	Paulina	Priscila	Fabiana	Ponciana
Native Name	Atrayidomen	[...]ugnuomen	Equeotomen	Achiyumen	Elaolpimen
Age	7 yrs	1 yr	2 yrs	6 yrs	1 month
Sex	Female	Female	Female	Female	Female
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name		Sabino		(difuntos)	Santiago
Father's Native Name	Potrocachoy	Tzatro	Tzajuin		Ypuy
Father's Origin/Ethnicity	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi
Father's Baptismal No.		SRA 1753			SRA 1645
Mother's Spanish Name		Paulina [Sabina]		(difuntos)	Santiago
Mother's Native Name	Babacomen	Cugnucamen	Coodoomen		Cugnumamen
Mother's Origin/Ethnicity	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi	Potriqui=Yomi
Mother's Baptismal No.		SRA 1754			SRA 1646
Siblings					

Baptismal No.	1424	1425	1426	1427	1428
Spanish Name	Caridad	Victoria	Feliciana	Emiliana	Alvina
Native Name	Tumumen	Eyumayen	Chaulamain	Chohuil	Ullumsél
Age	6 yrs	15 days	1 month	2 months	4 months
Sex	Female	Female	Female	Female	Female
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)	Chujuluya (vulgo Cainameros)
Father's Spanish Name					
Father's Native Name	Pootoeoy			Yoyi	Lacai
Father's Origin/Ethnicity	Potriqui=Yomi			Ansac=toy / Suysun	Churup=toy / Suysun
Father's Baptismal No.					
Mother's Spanish Name		Leonides			
Mother's Native Name	Acantaeomen	Benmayen		Carachumen	Ehol[...]jili
Mother's Origin/Ethnicity	Potriqui=Yomi	Hachitoy / Suysún		Ansac=toy / Suysun	Churup=toy / Suysun
Mother's Baptismal No.					
Siblings	Dom.o (SFS 1404)				

Baptismal No.	1429				
Spanish Name	Juliana				
Native Name					
Age	6 months				
Sex	Female				
Origin					
Ethnicity	Chujuluya (vulgo Cainameros)				
Father's Spanish Name	Fileto				
Father's Native Name	Cappé				
Father's Origin/Ethnicity	Huilucos				
Father's Baptismal No.	SFS 0266				
Mother's Spanish Name	Filéta				
Mother's Native Name	Nahuaypi				
Mother's Origin/Ethnicity	Huilucos				
Mother's Baptismal No.	SFS 0267				
Siblings					

Table 2: All children baptized at Mission Solano (SFS) on October 10, 1837.

Baptismal No.	1435	1436	1437	1438	1439
Spanish Name	Rafael	Celedonia	Petronila	Francisca	Antonia
Native Name	Cugnutihuacao	Miromen	Vilunditimen	Equeacamen	Queasmamen
Age	7 months	2 yrs	8 yrs	6 yrs	2 yrs
Sex	Male	Female	Female	Female	Female
Origin		Chocoalomi	Potriqui=Yomi	Potriqui=Yomi	
Ethnicity	Chujuluya	Chujuluya	Chujuluya	Chujuluya	Chujuluya
Father's Spanish Name	Rafael	Celedonio	(difunto)	Francisco	
Father's Native Name	Yrai	Coisem		Cugnoron	
Father's Origin/Ethnicity	San Rafael				
Father's Baptismal No.	SRA 1205				
Mother's Spanish Name		Celedonia	Petronila		
Mother's Native Name	Duhuesamen	Ybudacamen	Sitimen	Troinupi	
Mother's Origin/Ethnicity					
Mother's Baptismal No.			SRA 1784		
Siblings				Antonia (SFS 1439)	Francisca (SFS 1438)

Baptismal No.	1440	1441	1442	1443	1444
Spanish Name	Jacinto	Lorenzo	Carola	Florentina	Tomas
Native Name	Sahuiyay	Ullunduson	Sololoeamen	Cuquutemen	Etualacsia
Age	3 months	7 months	1 month	5 yrs	1 month
Sex	Male	Male	Female	Female	Male
Origin	Sivantuli=Yomi	Livantuli=Yomi	Potriqui=Yomi	Livancacaa=Yomi	Mision
Ethnicity	Chujuluya	Chujuluya	Chujuluya	Chujuluya	Chujuluya
Father's Spanish Name	Lucio		Francisco Xavier		Tomas
Father's Native Name	Macabatro	Chacjao	Alamai	Cholosindamen	Tunun
Father's Origin/Ethnicity					Malacas
Father's Baptismal No.	SRA 1732				
Mother's Spanish Name	Jacinta	Maria de Jesus	Carola		Lugarda
Mother's Native Name	Cayumen		Cugnuyramen	Equeanamen	Tocum
Mother's Origin/Ethnicity					Hachi
Mother's Baptismal No.					SFS 1270
Siblings					

Table 3: Individuals baptized at Mission San Rafael referenced in this submission.

The entries below are listed in numeric order by baptismal number and only include the individuals baptized at Mission San Rafael (SRA) that are discussed in this submission.

Baptismal No.	0625	0626	0627	1428	1581
Baptismal Date	12/27/1821	12/27/1821	12/27/1821	11/18/1826	08/08/1828
Spanish Name	Gaspar	Gaspara	Baltazar	Antonio	Maria Asu[m]cion
Native Name	Catcat	Bohomea	Elele	Acamchai	
Age	40 yrs	40 yrs	18 yrs	35 yrs	19 yrs
Sex	Male	Female	Male	Male	Female
Origin	Jauyomi, rancheria	Jauyomi o Liuaetolomi, rancheria		Jauyomi	Potiyomi
Ethnicity					
Father's Spanish Name			Gaspar		
Father's Native Name					
Father's Origin/Ethnicity					
Father's Baptismal No.			SRA 0625		
Mother's Spanish Name			Gaspara		
Mother's Native Name					
Mother's Origin/Ethnicity					
Mother's Baptismal No.			SRA 0626		
Siblings			Juliana SRA 0370		

Baptismal No.	1645	1646	1667	1753	1754
Baptismal Date	02/05/1831	02/05/1831	04/09/1831	07/22/1831	07/22/1831
Spanish Name	Jose Santiago	Josefa Santiaga	Marcos	Sabino	Sabina
Native Name	Ypui o Mulau	Cunuxsmamen	Colin	Satzo	Cucnucamen
Age	38 yrs	30 yrs	30 yrs	29 yrs	25 yrs
Sex	Male	Female	Male	Male	Female
Origin	Potiyomi o Col - locachamai, rancheria de	Potiyomi o Col - locachamai, rancheria de	Potiyomi		
Ethnicity					
Father's Spanish Name		Cornelio			
Father's Native Name					
Father's Origin/Ethnicity					
Father's Baptismal No.		SRA 01647X			
Mother's Spanish Name					
Mother's Native Name					
Mother's Origin/Ethnicity					
Mother's Baptismal No.					
Siblings					

Baptismal No.	1784	1897	1898	1899	1900
Baptismal Date	08/24/1831	02/18/1839	02/18/1839	02/18/1839	02/18/1839
Spanish Name	Petronila	Eulalia	Damiana	Juliana	Modesto
Native Name	Sxitimem	Ocomen	Cugnutemen	Mutrakatamen	Yllocotan
Age	45 yrs	7 yrs	6 yrs	6 months	6 yrs
Sex	Female	Female	Female	Female	Male
Origin	Potiyomi	Chujuyas, nacion	Chujuyas, nacion		
Ethnicity					
Father's Spanish Name			Cacto	Marcos	
Father's Native Name		Lobo	Catreay	Cali	Catchá
Father's Origin/Ethnicity					
Father's Baptismal No.				SRA 1667	
Mother's Spanish Name			Cacta	Maria Asencion	
Mother's Native Name		Chinatomen	Equearomen	Amarunmen	Frillamen
Mother's Origin/Ethnicity					
Mother's Baptismal No.				SRA 1581	
Siblings					

Baptismal No.	1901	1902	1903	1904	
Baptismal Date	02/18/1839	02/18/1839	02/18/1839	02/18/1839	
Spanish Name	Melecio	Gaudencio	Romualdo	Prima	
Native Name	Yulu	Sanumen			
Age	5 yrs	6 yrs	8 days	8 days	
Sex	Male	Male	Male	Female	
Origin					
Ethnicity		Caynemero			
Father's Spanish Name		Francisco de Paula	Juan Marcos	Clemente	
Father's Native Name	Lunetan				
Father's Origin/Ethnicity			Juquiuiemes	Caynameros	
Father's Baptismal No.			SRA 00281		
Mother's Spanish Name		(difunta)	Epifania	Placida	
Mother's Native Name	Dognolumen				
Mother's Origin/Ethnicity			Juquiuiemes	Caynameros	
Mother's Baptismal No.			SRA 1035		
Siblings					

Appendix B

- Source Material Exhibits -

Appendix B consists of copies of the relevant portions of the source material cited in the footnotes of this submission. Appendix B does not include materials that appear to have been included with SVB's prior submissions.

EXHIBIT #	DESCRIPTION	PAGE #
Exhibit 1	<u>Barrett (1908)</u> S.A. Barrett, <i>The Ethno-Geography of the Pomo and Neighboring Indians</i> , in 6 AMERICAN ARCHAEOLOGY AND ETHNOLOGY 1 (<i>University of California Publications</i> , 1908).	APPX B -0004
Exhibit 2	<u>Cook (1939)</u> S.F. Cook, <i>Smallpox in Spanish and Mexican California 1770-1845</i> , 7 BULLETIN OF THE HISTORY OF MEDICINE 153, 183-84 (1939)	APPX B - 0028
Exhibit 3	<u>Cook (1976)</u> SHERBURNE F. COOK, THE CONFLICT BETWEEN THE CALIFORNIA INDIAN AND WHITE CIVILIZATION (Berkeley: University of California Press, 1976).	APPX B - 0068
Exhibit 4	<u>Gibson (1983)</u> James R. Gibson, <i>Smallpox on the Northwest Coast, 1836-1838</i> , 56 BC STUDIES 61, 65-71 (Winter 1982/83).	APPX B - 0077
Exhibit 5	<u>Gifford (1926)</u> Edward Winslow Gifford, <i>Clear Lake Pomo Society</i> . 18 UNIVERSITY OF CALIFORNIA PUBLICATIONS IN AMERICAN ARCHAEOLOGY AND ETHNOLOGY 287 (1926).	APPX B - 0099
Exhibit 6	<u>Goerke (2007)</u> BETTY GOERKE, CHIEF MARIN: LEADER, REBEL, AND LEGEND (Berkeley: Heyday Books, 2007)	APPX B - 0206
Exhibit 7	<u>Golla (2011)</u>	APPX B - 0212

	VICTOR GOLLA, CALIFORNIA INDIAN LANGUAGES (Berkeley: University of California Press, 2011)	
Exhibit 8	<u>Kroeber (1925)</u> ALFRED KROEBER, HANDBOOK OF THE INDIANS OF CALIFORNIA (The Smithsonian Institution, Bureau of American Ethnology, 1925).	APPX B - 0220
Exhibit 9	<u>Lathrop (1932)</u> Marion Lydia Lothrop, <i>The Indian Campaigns of General M.G. Vallejo, Defender of the Northern California Frontier</i> , 9 QUARTERLY OF THE SOCIETY OF CALIFORNIA PIONEERS 161, 192 (1932).	APPX B - 0223
Exhibit 10	<u>McKittrick (1950)</u> Myrtle M. McKittrick, <i>Salvador Vallejo</i> . 29 CALIFORNIA HISTORICAL SOCIETY QUARTERLY 309 (1950)	APPX B - 0275
Exhibit 11	<u>McLendon & Oswalt (1978)</u> Sally McLendon & Robert L. Oswalt, <i>Pomo: Introduction</i> , in HANDBOOK OF NORTH AMERICAN INDIANS Vol. 8 (William C. Sturtevant, ed., and Robert F. Heizer, ed., 1978)	APPX B - 0299
Exhibit 12	<u>Merriam (1966)</u> C. Hart Merriam, <i>Ethnographic Notes on California Indian Tribes</i> , in REPORTS OF THE UNIVERSITY OF CALIFORNIA ARCHAEOLOGICAL SURVEY, No. 68, Part 1 (1966)	APPX B - 0301
Exhibit 13	<u>Milliken (2009)</u> RANDALL MILLIKEN, A TIME OF LITTLE CHOICE: THE DISINTEGRATION OF TRIBAL CULTURE IN THE SAN FRANCISCO BAY AREA 1769-1810 (Malki-Ballena Press, 2009)	APPX B - 0310
Exhibit 14	<u>Milliken (2009)</u> RANDALL MILLIKEN, ETHNOHISTORY AND ETHNOGEOGRAPHY OF THE COAST MIWOK AND THEIR NEIGHBORS, 1783-1840 (technical paper presented to the National Park Service, Golden Gate NRA, 2009).	APPX B - 0316
Exhibit 15	<u>Palmer (1881)</u>	APPX B - 0430

	LYMAN PALMER, HISTORY OF NAPA AND LAKE COUNTIES, CALIFORNIA (San Francisco: Slocum, Bowen, & Co., 1881).	
Exhibit 16	<u>Powers (1976)</u> STEPHEN POWERS, TRIBES OF CALIFORNIA (reprinted by University of California Press, 1976).	APPX B - 0456
Exhibit 17	<u>Stewart (1943)</u> Omer C. Stewart, <i>Notes on Pomo Ethnogeography</i> , in 40 AMERICAN ARCHAEOLOGY AND ETHNOLOGY 29 (<i>University of California Publications</i> , 1943).	APPX B - 0458
Exhibit 18	<u>Tays (1937)</u> George Tays, <i>Mariano Guadalupe Vallejo and Sonoma: A Biography and a History</i> . 16 CALIFORNIA HISTORICAL SOCIETY QUARTERLY 348 (1937).	APPX B - 0498
Exhibit 19	<u>Vallejo (2023)</u> MARIANO GUADALUPE VALLEJO, RECUERDOS: HISTORICAL AND PERSONAL REMEMBRANCES RELATING TO ALTA CALIFORNIA, 1769-1849, VOL. 2 (Rose Marie Beebe & Robert M. Senkewicz eds., 2023)	APPX B - 0526
Exhibit 20	<u>Walker (2013)</u> Neil A. Walker, <i>A Grammer of Southern Pomo: An Indigenous Language of California</i> (March 2013) (Ph.D. dissertation, University of California, Santa Barbara).	APPX B - 0528