

Factual Record of Current and Historical Uses by the Cher-Ae Heights Indian Community of the Trinidad Rancheria
Submission to the California Fish and Game Commission
August 29, 2011

INTRODUCTION

On June 29, 2011, the California Fish & Game Commission, on a 4-1 vote, moved to adopt Tribal Option 1, as presented by the June 9, 2011 joint report prepared by the California Department of Fish & Game and the Marine Life Protection Act Initiative staff.

The Commission adopted Tribal Option 1 as the preferred alternative within the North Coast Study Region, to allow tribal gathering to continue within proposed State Marine Conservation Areas (SMCAs) by federally recognized tribes who, within sixty (60) days, submitted a factual record with sufficient documentation confirming current or historical use within the proposed SMCAs.

In response to the Commission's request, the following factual record has been prepared and is being submitted on behalf of the Cher-Ae Heights Indian Community of the Trinidad Rancheria. Given the time constraints, if necessary, the Tribe respectfully requests the opportunity to supplement the record at a later date. Further, although this record is being submitted within the timeframe proposed by the Fish & Game Commission, other federally recognized tribes who are unaware of this process should be afforded the opportunity to provide their submission at a later date.

HISTORY, CULTURAL GEOGRAPHY AND HUMAN ECOLOGY OF THE YUOK OF THE TRINIDAD RANCHERIA

The Cher-Ae Heights Indian Community of the Trinidad Rancheria is a federally recognized tribe¹ with ancestral ties to the Yurok, Wiyot, Tolowa, Chetco, Karuk and Hupa peoples. While they share similar cultural and historical traditions, each tribe has a distinct heritage. The Rancheria is within the aboriginal territory of the Yurok peoples and is located in an area of great cultural significance to the Trinidad Rancheria and other local tribal entities. While the Rancheria's membership maintains ancestral and cultural ties to several culture groups in the North Coast Study Region, our membership is primarily Yurok and as such we will focus on Yurok cultural geography and history.

¹ Federal Register, Vol. 75, No. 190, p. 60810, Oct 1, 2010.

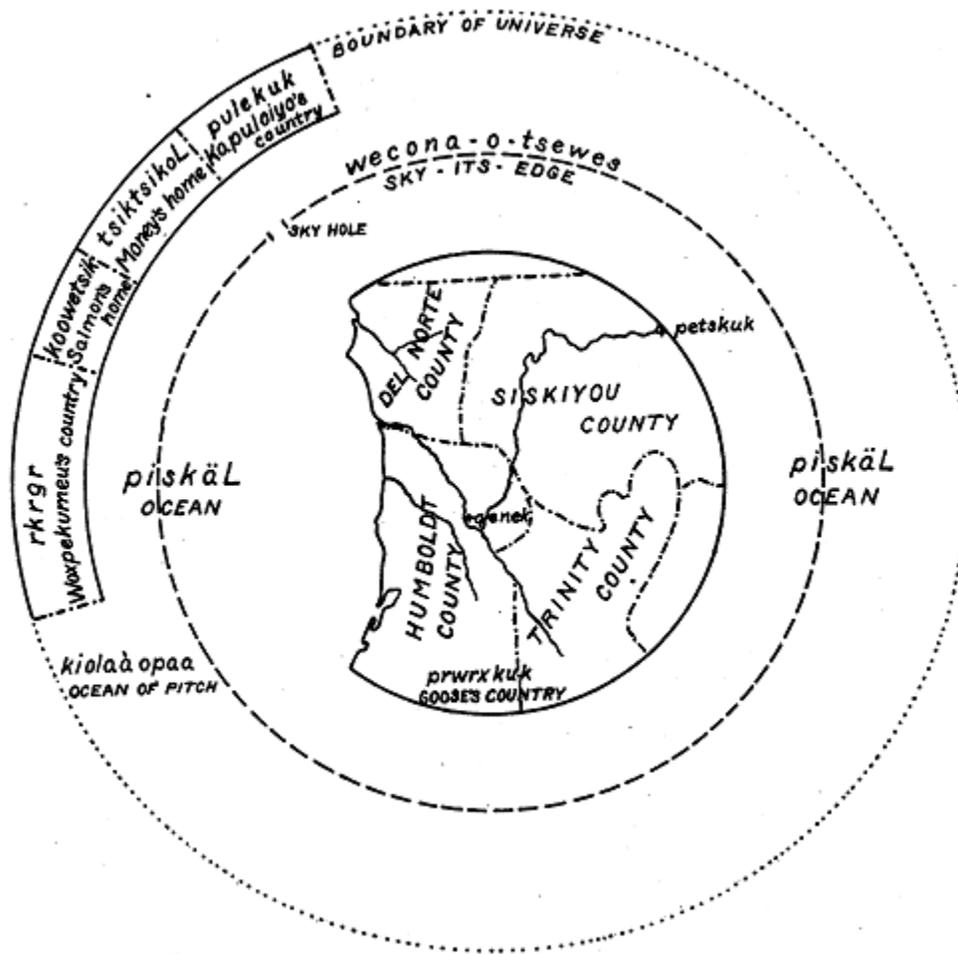


Fig. 1 Diagram showing the Yurok idea of the world. (Waterman; 1920)

A. Historic Documentation of the Tribe within the North Coast Study Region

Yurok ancestral territory encompasses approximately 320,000 acres of the North Coast extending north from the villages on the Little River (Me'tsko and S're-por) in Humboldt County to the mouth of Damnation Creek in Del Norte County, and inland along the Klamath River from the mouth of the river at Requa (Re'kwoi) to the confluence of Slate Creek and the Klamath River. Though our people have been confined to a small portion of this territory, whether as members of the Trinidad, Big Lagoon or Resighini Rancherias or of the Yurok Tribe, the people have continued to practice their traditional life ways.

Ancestral Lands include all submerged lands, lagoons, and the beds, banks, and waters of all the tributaries within the territory just described, comprising approximately seven and a half percent (7.5%) of the California coastline, and off this coastline west to the horizon. Also included within the Ancestral Lands are shared interests with other tribes in usual and customary hunting, fishing, and gathering sites (Yurok Tribe 1993, 2010).

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Yurok ancestral lands are powerful cultural landscapes with ritual, spiritual, social, narrative, and economic associations. The 20th century ethnographer Thomas T. Waterman documented over 1,000 place-names within Yurok territory.

“My impression is that local geography seems to mean rather more to the Yurok than is ordinarily the case with Indian tribes. The Yurok have a very large number of local names...In certain areas the separate place names crowd so thickly that it is difficult to find space for them on a map. In their nomenclature certain principles are very clearly visible, which it is interesting to point out, particularly with reference to those features in which the Yurok practice differs from our own. The places having names exhibit in themselves a good deal of variety; for example, a place name in a given case may become attached to a flat of thirty acres, or to a village site, or to a boulder the size of a steamer trunk, or to a few elderberry bushes, or to a single tan-oak tree...”²

Yurok place names and narratives identify village sites, gathering, hunting, and fishing places, major and minor topographical features, microhabitats and ephemeral phenomena. In addition to naming and revering hundreds of marine and terrestrial species, the Yurok named and revered sloughs, flats along the river, crags, coves, sea stacks, flat rocks, rocks that were partially submerged, points where rocks are always falling; places where water drips from a cave, and points in the ocean you could swim to; creeks, riffles, areas where salmon spawn on gravel, places to set annual and seasonal weirs and nets for fish and lamprey; places where smelt gather, where smelt can and cannot be dried, where the fattest salmon can be found, where the bluff “gets low” or terminates at the shoreline, where seabirds gather in crags, where to launch a boat into the sea, places to catch eels, to collect oysters, clams, mussels, and small game and waterfowl (Waterman 1920).

“...He lived at Sumig, Thunder lived at Sumig. He was the one who said, ‘Where shall we make water to be? How will they live if we leave prairie there? Let us have it so...He said to Earthquake, ‘What do you think? Do you think it would be right to have it so? I want water to be there, so that people may live. (Otherwise) they will have nothing to subsist on.’ Then Earthquake thought, ‘That is what I believe,’ He said, ‘That is true. Far off I always see it, see water there, and there are salmon there...’ (Kroeber: 460-461)

-Ann of Espau

Within the Yurok territory, stretches of beach, river, or rock are designated as localities where sweat houses and fish camps were established, and where ecological and geographical features embody, and are infused by, ancient stories.

² Waterman 1920 p.195

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The Trinidad Head (Chue-rey-wa or Tsurewa), for instance, figures prominently in tribal histories regarding ceremonial practices.



As the story begins, we meet a young man from Tsurau (Chue-rey). He had a sister. He told her one morning, "I should like to see a pretty hill be" "What for?" she asked. "I always hear laughing when the wind blows from there. I almost hear someone laughing. That is why I want to make a good hill here. I want to sit it on it that I may look about. There may be people somewhere. Perhaps they will see me when they come by." (Kroeber 1976:18).

He then went down to the beach, gathered a pile of sand in his hands and made the pile round, and set it down again. So he made Tsurewa. After the young man had created Tsurewa, he sat upon it and said, "I wish you would be higher," and the sand grew higher. After some time, the young man said, "I wish you would be a little higher," and the sand grew a little more. He looked around and said, "That is all," (Kroeber 1976:19).

As the story continues the young man sits upon the top of Tsurewa and creates a spring and it is at the spring that he goes to get woodpecker crests for his regalia. The story concludes as the young man of Tsurai travels within Yurok Ancestral Territory and visits many villages to instruct other Yurok on how to properly conduct ceremonies (Kroeber 1976:19-28).



Fig. 2 Close up of a traditional ceremonial dress (muen-chehl) owned by Tribal Member C. Jean (Natt) Walker (Yurok, Tolowa, Tututni) featuring abalone and clam shell decoration.

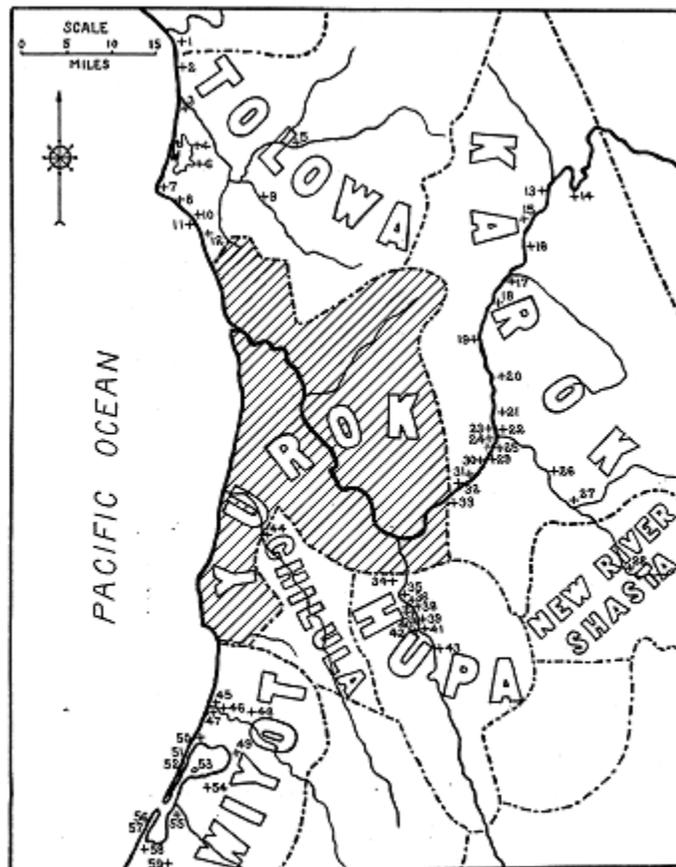
B. Traditional Practices and Uses of Marine Resources within the North Coast Region

Traditional tribal practices and use of marine resources are consistent with the goals of the Marine Life Protection Act. Yurok harvesting, hunting, and fishing practices are sustainable and contribute to the health and resilience of the ecosystem, while simultaneously helping to maintain the health and resilience of the Yurok culture and way of life.

Yurok people have existed as an intrinsic part of the marine environment since time immemorial. Our people are known as great fisherman, eelers, basket weavers, canoe makers, storytellers, singers, dancers, healers and strong medicine people. Over the course of this 10,000 plus year experience intimately linked adaptive management practices have been developed to mirror the natural life cycles of this unique marine environment now recognized by Western society as the North Coast of California.

These traditional management practices, reflected in prayer and incorporated in everyday life activity, gave protection to resources with an “elaborate system of rights assuming the force of law” (Kroeber(c):3).

Historically, Yurok hunting, fishing, and gathering areas were very firmly monitored and controlled. As Waterman noted, “The Yurok talk a great deal about ‘beach rights.’ Certainly the territories belonging to different towns were carefully discriminated and the limits very accurately known. The people who could by right share in a given piece of good fortune, such as a stranded whale, were the individuals who owned rights in that particular stretch of beach” (1920: 220-21)



Map 2. Northwest California, showing distribution of Yurok place-names outside Yurok territory.

Towns and places represented on the map.

1. Hup'	12. Hup'oluk	21. Hup'	30. Hup'	40. Hup'oluk-oluk'
2. Hup'	13. Hup'oluk	22. Hup'	31. Hup'	41. Hup'
3. Hup'	14. Hup'oluk	23. Hup'	32. Hup'	42. Hup'
4. Hup'	15. Hup'oluk	24. Hup'	33. Hup'	43. Hup'
5. Hup'	16. Hup'oluk	25. Hup'	34. Hup'	44. Hup'
6. Hup'	17. Hup'oluk	26. Hup'	35. Hup'	45. Hup'
7. Hup'	18. Hup'oluk	27. Hup'	36. Hup'	46. Hup'
8. Hup'	19. Hup'oluk	28. Hup'	37. Hup'	47. Hup'
9. Hup'	20. Hup'oluk	29. Hup'	38. Hup'	48. Hup'
			39. Hup'	49. Hup'
			40. Hup'	50. Hup'
			41. Hup'	51. Hup'
			42. Hup'	52. Hup'
			43. Hup'	53. Hup'
			44. Hup'	54. Hup'
			45. Hup'	55. Hup'
			46. Hup'	56. Hup'
			47. Hup'	57. Hup'
			48. Hup'	58. Hup'
			49. Hup'	59. Hup'

Fig 3. Map showing distribution of Yurok place names outside Yurok Territory (Waterman; 1920)

C. Overlapping Territory and the Interrelatedness of North Coast Tribes

This application for a non-exclusive right to harvest may overlap with other eligible Tribes. The boundaries provided delineating ancestral and/or aboriginal lands and waters

by each California Tribe shall be understood as defined in the document of the respective Tribe. However, it must also be recognized that there was always and continues to be traditional subsistence, ceremonial, and customary uses that may be inter-tribal and intra-tribal within a specific geography beyond and/or within those defined boundaries. This may be based on ownership, gathering, hunting, and/or harvesting rights obtained through permission, heredity, marriage, trade, gambling, dowry, need for resource, etc... Furthermore, there are areas shared for ceremonial, trade, and other customary purposes. Within the North Coast Study Region, there are a wealth of connections intertwined between California Tribes, Tribal communities, and individual Indians that are both familial and evident in shared cultural traits. For fishing, some of the similarities in technique and stewardship may be seen in the detailed report prepared by Kroeber and Barrett (1960) specific to northwestern California.

It is also understood that there are certainly areas of geographic overlap identified among California Tribes. This is a result of relationships described above, as well as the individual history unique to each Tribe post-contact. The assertion, negotiation, claims, by each California Tribe of their respective ancestral and/or aboriginal lands and waters is a matter for California Tribes to resolve among ourselves. This is not a matter for the State of California to broach in any manner; nor is it necessary to address or resolve in order to move forward on legislative, administrative, and/or regulatory solutions between California Tribes and the State in the MLPA process. Rather, this is and will continue to be a matter for resolution between California Tribes, Tribal communities, and individual Indians on into the future.

D. Historic Overview and Documentation of the Contact with Non-Indians

California's incorporation to the Union in 1850 brought about a new wave of laws that attempted to break and control California Indian populations. The 1850 California's Act for the Government and Protection of Indians facilitated the removal of California Indians from their traditional lands, separating generations of children and adults from their families, languages, and cultures (Johnston-Dodds:1).

Between first land contact with Euro-Americans in 1849 and the California gold rush a hundred years later, the tribal population of Chue-rey Village (one of the largest pre-contact Yurok villages in the region) was decimated—by 1916, only a single Chue-rey resident remained.

Thus, in recovering from near annihilation a century ago, the continuation and preservation of the native culture, languages, and traditional life ways have been a very high priority among members of the Trinidad Rancheria. Critical to the social and spiritual recovery of these tribal members is the ability to access traditional food staples from the ancestral coastline. Subsistence fishing and seaweed gathering continue to be essential to both physical and cultural survival.

E. Trinidad Rancheria's Current Reservation and Population

The Trinidad Rancheria was established in 1906 by an act of the U.S. Congress that authorized the purchase of small tracts of land for "homeless Indians". In 1908, 60 acres of land were purchased on Trinidad Bay to accommodate the Tribe. The Tribe's Federal Recognition was granted by the Department of the Interior in 1917, and between 1950 and 1961 the Trinidad Rancheria approved home assignments on the reservation and enacted their original Articles of Association. In 2008 the Tribe passed a new constitution that replaced the original Articles of Association and has increased their Enrolled Membership to 199.

The Trinidad Rancheria is now comprised of three separate parcels that total 82 acres. The largest parcel is located on the west side of Highway 101 along the Pacific Coast and is made up of 46.5 acres. This parcel accommodates Tribal Member Housing, Tribal Offices, a Tribal Library, and the Cher-Ae Heights Casino.

In 1962, when the current layout of Highway 101 was constructed, it bisected the Rancheria on the north eastern corner which left small nine-acre parcel on the eastern side of Highway 101. This parcel was subsequently disposed of by the Bureau of Indian Affairs because an adjacent land owner refused to give the Rancheria the right-of-way. Through economic development and self sufficiency, the Tribe was able to purchase additional land. Approximately 8 acres were purchased in Westhaven, directly across Highway 101 in the late 1980s and a third 27.5-acre parcel, located in the unincorporated community of McKinleyville, was purchased in the 1990s and now houses 12 residential properties.

In addition to Rancheria property, the Tribe also owns the Trinidad Pier & Harbor and Seascope Restaurant in the City of Trinidad. This property includes the main entrance and access point to the Trinidad Head, which hosts walking trails, and cultural and historical points of interest.

F. Trinidad Rancheria Tribal Government

The membership of the Cher-Ae Heights Indian Community of the Trinidad Rancheria (Trinidad Rancheria) is currently comprised of 199 enrolled individuals. The membership consists of persons listed on the Trinidad Rancheria Base Roll and their direct lineal descendants. Enrolled members are categorized by four groups: Base Roll, Voting Members, Non-Voting members, and Minors. The governing body of the Tribe (Community Council) consists of all duly enrolled, base roll and voting members (eighteen years of age or over and who satisfy a number of annual requirements to maintain voting privileges).

The Trinidad Rancheria Community Council meets monthly and establishes the dates, time and location on an annual basis. Community Council Meetings are facilitated by the

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Tribal Council and provide a regular forum in which the community is able to come together and conduct business on behalf of the Tribe.

From the Community Council, a Tribal Council is elected. It is the duty of the Tribal Council to govern all the people, resources, land, and water reserved to the Tribe in accordance with the Trinidad Rancheria Constitution, such laws as adopted by the Tribal Council, such limitations as may lawfully be imposed by the Tribal Council, and such limitations as may be lawfully imposed by the statutes or the Constitution of the United States.

The Tribal Council consists of a Chairperson, Vice-Chairperson, Secretary/Treasurer and two (2) additional members to serve as Tribal Council Members. Any Community Council member (eighteen years of age or over) is eligible to serve on the Tribal Council if duly elected. The Tribal Council meets twice a month - regular times, dates and location are established by the Chairperson.

The Tribal Council Officer's duties include a wide range of responsibility including attending all meetings, serving as liaisons to advisory committees, and most importantly, upholding the Tribal Constitution. Specific responsibilities, duties, expectations, and guidelines are thoroughly outlined in the Trinidad Rancheria's Tribal Constitution.

The Chairperson is entitled to vote in all meetings and exercises the following powers as the chief executive officer of the tribe: preside over and vote in all meetings of the Tribal Council and Community Council; establish such boards, committees, or subcommittees as the business of the Tribal Council may require, and to serve as an ex-officio member of all such committees and boards; and serve as a contracting officer or agent for the Tribe including authority to retain legal counsel.

The Vice-Chairperson shall, in the absence or incapacity of the Chairperson, perform all duties and assume all the responsibilities vested in the Chairperson. The Vice-Chairperson shall, upon request of the Council, assist in carrying out the duties of the Chairperson. The Vice-Chairperson shall perform any other duties of the Chairperson and any other duties as the Council may direct. The Vice-Chairperson is entitled to vote in all meetings.

The Secretary/Treasurer shall be entitled to vote in all meetings and have the following powers and duties: Ensure that the minutes of the meetings are kept on the Community Council and the Tribal Council; certify all official enactments or petitions of the Community Council and the Tribal Council; monitor financials and report them to the Community Council; and approve all vouchers for payment in accordance with a written procedure approved and adopted by the Tribal Council by resolution.

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The additional two Council Members assist the Chairperson and other Officers in carrying out the functions of the Tribal Council and shall be entitled to vote in all meetings.

The jurisdiction of the Trinidad Rancheria, with its Community Council and Tribal Council, shall extend to the fullest extent permitted by applicable law to the following: all lands, water and other resources within the exterior boundaries of the Trinidad Rancheria established by the Secretary of the Department of the Interior in 1917; other lands, water and resources as may be hereafter acquired by the tribe, whether within or without said boundary lines, under any grant, transfer, purchase, adjudication, treaty, Executive Order, Act of Congress or other acquisition; all members of the Trinidad Rancheria and other non-member Indians within any territory under the jurisdiction of the tribe; and all tribal members, wherever located.

THE TRIBE'S CURRENT TRADITIONAL PRACTICES

Since time immemorial, despite the successive waves of immigration, colonization, genocide, ethnic cleansing, subjugation, and illegal expropriation of tribal lands and material culture, the members of the Trinidad Rancheria have always lived within their aboriginal homelands and sustained a continuous relationship with the ocean, coastline, and marine resources.

The Rancheria's members maintain active tangible and intangible relationships with sites, i.e. tangible (sites used for harvesting, hunting, or habitat maintenance, social or ritual gatherings, shelter, or trade - including reciprocal site-sharing relationships with other tribes), or intangible relationships (sites referred to in stories, songs, sayings, or the traditional knowledge base of the tribe).

Trinidad Rancheria tribal members depend upon the rich diversity of marine and coastal plant resources found within Rancheria lands, as well as throughout ancestral territory, as part of their daily lives. The Rancheria's lands support many types of culturally significant plants such as red alder (*Alnus rubra*), Douglas fir (*Pseudotsuga mezesii*), Blue blossom or soap plant (*Ceanothus thyrsiflorus*), bracken fern (*Pteridium aquilinum*), sword fern (*Polystichum munitum*) and Sitka Spruce (*Picea sitchensis*), and various other roots and herbs. Tribal members regularly gather these plant materials for medicinal and cultural uses.

Important marine resources include salmon, clams and abalone (as both food sources and for the shells, which are used in ceremonial regalia), mussels, seaweed, eels, crab, surf fish, candle fish and sea salt. Rancheria Tribal Elders relate memories of subsistence gathering and prayer activities all along the coast line from the Luffenholtz Beach area to the Trinidad Harbor and beyond. Subsistence fishing for crab, salmon, surf fish (smelt), mussels and clams occurred regularly from the rocky beaches within the Rancheria's

borders. Families would set up fish camps during the dry months and would harvest and dry these important resources. Non-plant or animal materials with cultural significance found on Rancheria lands in the coastal zone include steatite and chert (Verwayen, 2007) which are used to make items such as bowls and arrow points respectively

During the MLPAI process Initiative staff compiled a list of species harvested by California Tribes and Tribal Communities in the North Coast Region (California MLPAI 2010). This list, as most ethnographic information compiled externally by anthropologists, is incomplete. For purposes of building a factual record of categories of species traditionally taken by Yurok and other local tribal peoples are as follows:

- Fin Fish
- Pinnipeds
- Marine Plants
- Invertebrates
- Marine Mammals
- Marine Birds
- Shells

Currently take of Pinnipeds, marine mammals and others are restricted pursuant the Endangered Species Act and other applicable law.

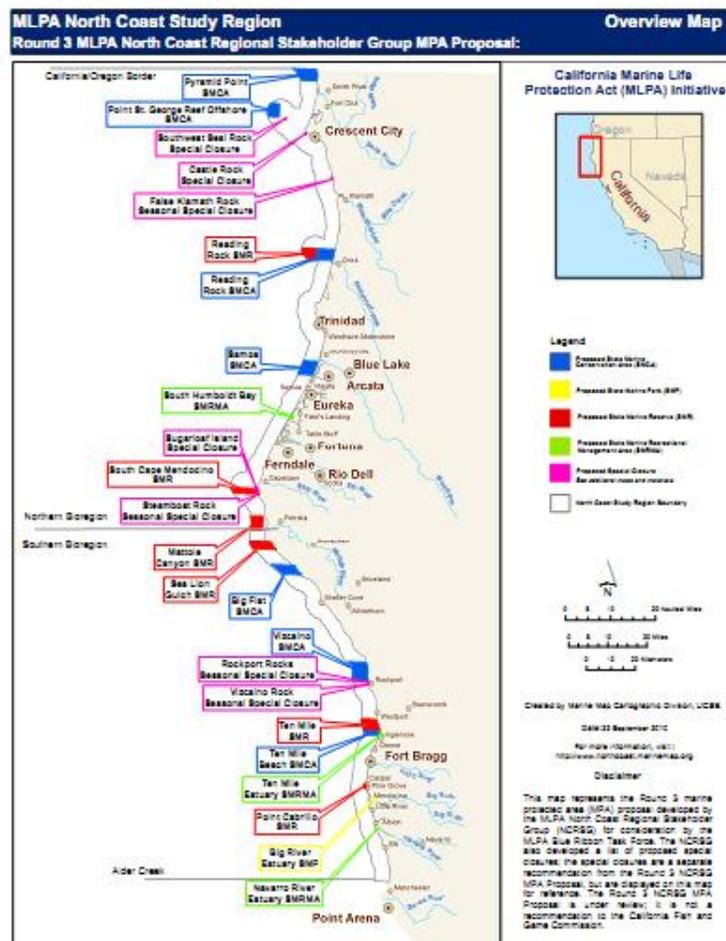


Fig. 4- Proposed Marine Protected Areas (MPAs) within Yurok Ancestral Territory and Traditional Fishing Grounds

The entirety of Yurok Ancestral territory lies within the area described as the North Coast Study Region by the Marine Life Protection Act Initiative (MLPAI). This includes, but is in no way limited to the Marine Protected Areas and Special Closures as follows:

Pyramid Point SMCA

Point St. George SMCA

Southwest Seal Rock Special Closure

Castle Rock Special Closure

False Klamath Cove Special Closure

Reading Rock SMCA/SMR

Reading Rock

Reading Rock, as it is known to the non-Yurok world, is a place of immense important to Ner-er-ner, Coastal Yuroks. Archaeological evidence suggests that Yuroks have historically hunted sea lion with harpoons at Reading Rock. (Milburn *et al*: 1979)

Er'Hler-ger' (False Klamath Rock), 'O Men 'We-Roy

Er'Hler-ger', or False Klamath Rock, is a significant location for Yurok people, most specifically the village of 'Omen, or what is known today as False Klamath Cove near the mouth of Wilson Creek. Yurok history in relation to False Klamath Rock dates back to the time of its creation:

The youngest of five brothers became transformed into a supernatural being and took up his abode in this rock ['R Hlrgr']. He has a pipe, of mysterious powers, which he keeps in a pipe-case of weasel skin. This latter 'becomes alive' and runs about the country, and occasionally enters houses where people are eating ... It may be recognized as the supernatural animal by a white stripe across its nose, and a short tail. The owner of the pipe said long ago when he went into the rock that if people looked at the rock and cried, they would get many woodpecker heads (chii's) (Yurok Language Project: YG230).

Southwest Seal Rock (Special Closure)

Sea lion hunting,

[Gould—*Seagoing Canoes of the Northwest...Yurok and Tolowa*]

Point St. George – Ko-pey • n • Crescent City, site of Crescent City

Kee lahchue' so Ko-pey. They are making a voyage to Crescent City. (Yurok Language Project)

Pyramid Point Hee-neg • pn • a Tolowa town on Smith River, Smith River

Pyramid Point, known to the Tolowa as *Tr'uu'luu'k'wvt*, is known to Yuroks as *Hee-neg*. Yurok's used this area, under traditional inter-tribal use agreements, to gather many traditional food staples.

Health implications of Limiting Access to Traditional Foods



Fig. 5: Acorns in shell (woo-mehl)

Native Americans are at the greatest risk for diabetes than any other population in the United States. According to the American Diabetes Association, American Indians and Alaskan Natives are 2.2 times more likely to have Type II Diabetes than non-Hispanic whites.³ Diabetes diagnosis brings costly complications which include blindness, amputations of lower extremities, kidney failure, cardiovascular disease, decreased quality of life and premature death.⁴

³ "Native American Complications". American Diabetes Association. <http://www.diabetes.org/living-with-diabetes/complications/native-americans.html>

⁴ Harris MI. Summary. In: Harris MI, Cowie CC, Stern MP, et al., eds. Diabetes in America, 2nd ed. Washington, DC: U.S. Department of Health and Human Services, Public Health Service, National Institutes of Health, 1995 (DHHS publication no. NIH 95-1468).

Current dietary choices of Native American people are the result of systematic loss of culture, historical trauma stemming from systematic genocide, forced removal, and assimilation policies of the United States government which forced Native Americans to become dependent upon government rations and food programs. Other contributing factors to the extreme rates of diabetes in Native communities are the high rates of poverty, low education levels, lack of resources, facilities and equipment and lack of access to nutritious foods.

Direct access to a traditional food source is essential to the health, safety and survival of Native American communities. Utilizing traditional knowledge and lifestyles can influence positive change in Native American communities. Regular engagement in traditional gathering provides necessary physical activity and access to nourishing foods like seaweed, mussels, barnacles and surf fish (Ferreira).

The limitation and prohibition of traditional tribal uses of marine resources by the State of California will further contribute to the declining health of Native American populations by denying access to a reliable healthy traditional food source

Traditional Cultural Properties

A Traditional Cultural Property is any place-a site, structure, a district made up of multiple sites or structures, a landscape....to which a living community ascribes cultural significance that is rooted in the group's traditions and history. TCP's are most often found eligible under criterion "A", for association with significant patterns of events in the traditional history and culture of the group that ascribes value to them.

CONCLUSION

Trinidad Rancheria's membership descends from Yurok, Tolowa, and Wiyot people who have occupied the North Coast since time immemorial. Rancheria members maintain spiritual, cultural, and customary relationships with a wide variety of marine resources. Tribal harvesting, hunting, and fishing practices are sustainable and contribute to ecological and cultural health and resilience. The historical record demonstrates that each of these distinct cultural groups have taken finfish, invertebrates, mammals, and marine plants since time immemorial and should be included as traditional uses protected under the regulations.

The extensive and irreplaceable cultural heritage of our people and other tribes within the North Coast region has been well documented throughout history. Traditional tribal practices are consistent with the goals of the MLPA, and are permitted uses. A prohibition on fishing and gathering in the proposed MPAs would significantly interfere with the Tribe's religious, spiritual, customary, subsistence, and cultural practices.

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Disruption of these activities would have detrimental effects to the health and spiritual well being of our membership. The tribe is applying for continued use of all species currently covered within DFG regulations.

The Cher-Ae Heights Indian Community of the Trinidad Rancheria is a sovereign nation, in perpetuity. No tribal rights have been ceded. The tribe will continue to assert its rights to continue to fish and gather within our ancestral homelands. This factual record is being submitted as an act of good faith by the Trinidad Rancheria, who wish to establish a collaborative relationship with the State of California to work toward our mutual goals with respect to the protection and preservation of marine resources.



Fig. 6: Tribal Member Kayla Maulson (Yurok; Ner-er-ner; Ojibwe) in traditional dress

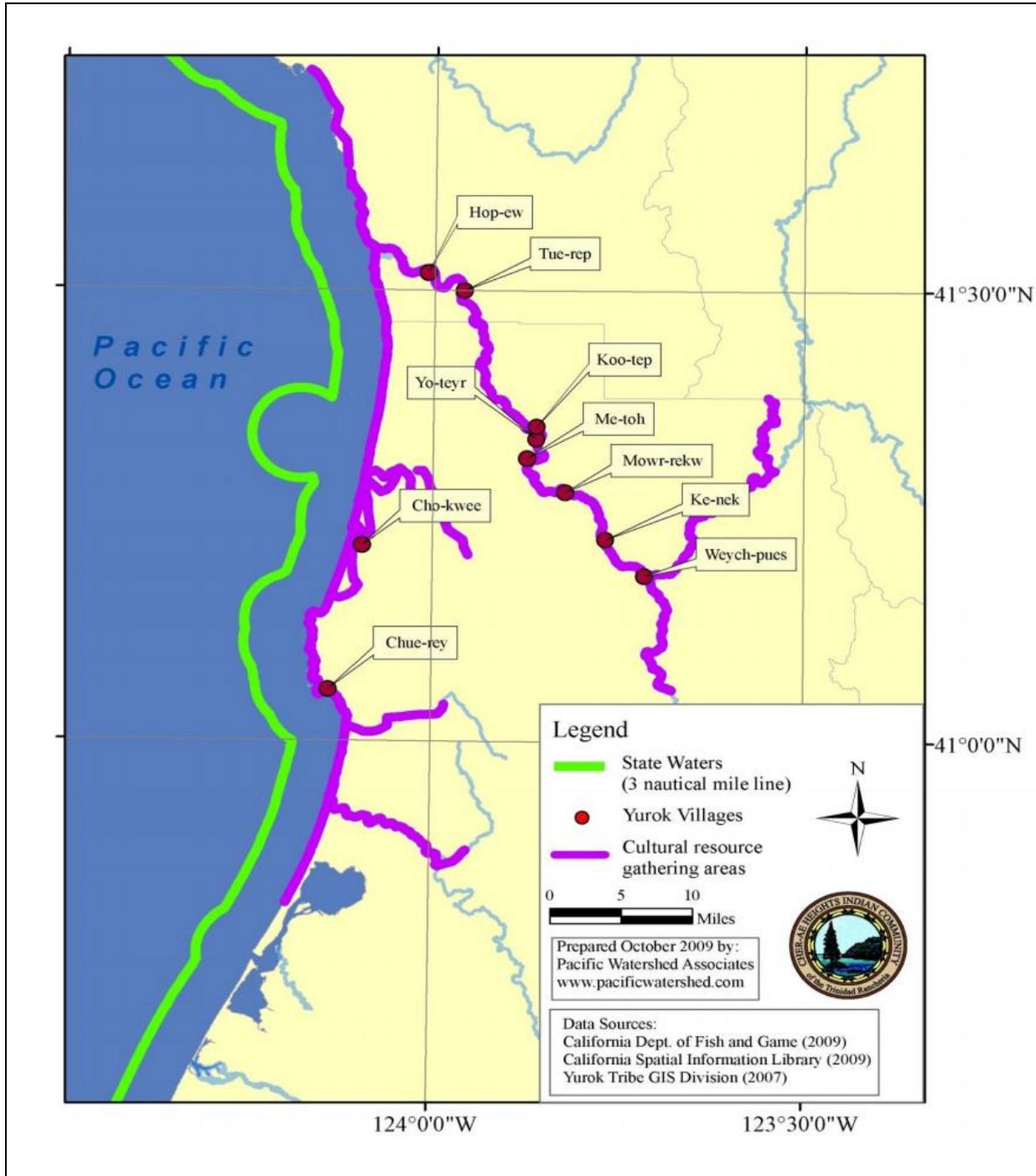
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Appendix A – Map of Cultural Resource Gathering Areas



APPENDIX B - Villages

Preliminary list of Villages Trinidad Rancheria Original Assignees descend from, compiled by Rachel Sundberg (lineal descendant of Trinidad Rancheria Original Assignee, Joy Sundberg). Complete list pending further historical research.

Bill Crutchfield		
Village	County	Tribal Territory
Yah-ter	Humboldt	Yurok
Tuley Creek	Humboldt	Yurok
Turup	Del Norte	Yurok
Koh-tep	Humboldt	Yurok
Chue-rey (Tsurai)	Humboldt	Yurok (Ner-er-ner)
Cho'-kwee (Stone Lagoon)	Humboldt	Yurok (Ner-er-ner)
Peen-pey (Big Lagoon)	Humboldt	Yurok (Ner-er-ner)

Eva Duncan		
Village	County	Tribal Territory
Table Bluff	Humboldt	Wiyot
Eel River Valley	Humboldt	Wiyot

Carol Ervin		
Village	County	Tribal Territory
Weych-pues (Weitchpec)	Humboldt	Yurok
Warseck	Humboldt	Yurok
Katamiin	Siskiyou	Karuk

Vera Green		
Village	County	Tribal Territory
Twehl-keyr	Humboldt	Yurok
Pecwan	Humboldt	Yurok
Yah-ter (Yocta)	Humboldt	Yurok

Henry Hancorne, Jr.		
Village	County	Tribal Territory
Natchko (Hancorne Ranch)	Humboldt	Yurok
Mettah	Humboldt	Yurok
Capell	Humboldt	Yurok
Moreck	Humboldt	Yurok
Hoppel	Del Norte	Yurok

Appendix B-Continued

Theodore "Teddy" James		
Village	County	Tribal Territory
Chue-rey (Tsurai)	Humboldt	Yurok (Ner-er-Ner)
Weych-pues (weitchpec)	Humboldt	Yurok
Mettah	Humboldt	Yurok
Moreck	Humboldt	Yurok

Mayme (John) Keparisis		
Village	County	Tribal Territory
Mettah	Humboldt	Yurok
Moreck	Humboldt	Yurok
Lake Earl	Del Norte	Tolowa

Fred Lamberson, Jr.		
Village	County	Tribal Territory
Weych-pues (Weitchpec)	Humboldt	Yurok
Eel River Valley	Humboldt	Wiyot
Mad River	Humboldt	Wiyot

Myra (Lamberson) Lowe		
Village	County	Tribal Territory
Weych-pues (Weitchpec)	Humboldt	Yurok
Eel River Valley	Humboldt	Wiyot
Mad River	Humboldt	Wiyot

Betty (John) Najmon		
Village	County	Tribal Territory
Mettah	Humboldt	Yurok
Moreck	Humboldt	Yurok
Lake Earl	Del Norte	Tolowa

Lillian J. Quinn		
Village	County	Tribal Territory
Hoppel	Del Norte	Yurok
Hoopa (probably Takmilding)	Humboldt	Hupa
Capell	Humboldt	Yurok
Koh-tep	Humboldt	Yurok

Appendix B-Continued

Juanita Samuels (Letson)		
Village	County	Tribal Territory
Requa	Del Norte	Yurok
Mettah	Humboldt	Yurok
Moreck	Humboldt	Yurok
Lake Earl	Del Norte	Tolowa

Marian Seidner (Crutchfield)		
Village	County	Tribal Territory
Table Bluff	Humboldt	Wiyot
Eel River	Humboldt	Wiyot

Rose Joy (Crutchfield) Sundberg		
Village	County	Tribal Territory
Yah-ter	Humboldt	Yurok
Tuley Creek	Humboldt	Yurok
Turup	Del Norte	Yurok
Koh-tep	Humboldt	Yurok
Chue-rey (Tsurai)	Humboldt	Yurok (Ner-er-ner)
Cho'-kwee (Stone Lagoon)	Humboldt	Yurok (Ner-er-ner)
Peen-pey (Big Lagoon)	Humboldt	Yurok (Ner-er-ner)

Harry J. Walker		
Village	County	Tribal Territory
Waukell Flat	Del Norte	Yurok
Requa	Del Norte	Yurok
Pecwan	Humboldt	Yurok
Weych-pues (Weitchpec)	Humboldt	Yurok

Cornelia Jean (Natt) Walker		
Village	County	Tribal Territory
Koh-tep	Humboldt	Yurok
Chue-rey (Tsurai)	Humboldt	Yurok (Ner-er-ner)
Winchuck River	Curry (OR)	Chetco
Yontocket	Del Norte	Tolowa

George Williams		
Village	County	Tribal Territory
Weych-pues (Weitchpec)	Humboldt	Yurok
Capell (possibly)	Humboldt	Yurok