

**An Ethnohistory of the San Mateo Peninsula, Santa Clara Valley and Adjacent Regions;
Historic Ties of the Muwekma Ohlone Tribe of the San Francisco Bay Area and Tribal
Oversight on the Burial Recovery Program Conducted at *Wirak Tayyi Trépam Táareš-tak*
(Man with the Bird Bone Tubes Site) CA-SMA-309 Located at 303 Baldwin Avenue Within
the Ethnohistoric Ssalson Ohlone Tribal Territory**

by

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and

Basin Research Associates, Inc.

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Muwekma Ohlone Tribe of the San Francisco Bay Area

2023

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We want to thank the City of San Mateo planning department and administrative staff for all their support. We also want to thank Mr. Christopher Canzonieri, Lead Biological Anthropologist and Project Archaeologist, and Dr. Colin Busby from Basin Research Associates, Inc.

We want to thank the Muwekma Ohlone Tribal leadership for supporting the various contributing research projects relating to their ancestral heritage cemetery sites and allowing SJSU faculty, staff and students to learn more about their ancestral past and publish information in collaboration with the tribal membership on their ancestral and historical heritage.

We also want to offer acknowledgement and thanks to the Elders of the Muwekma Ohlone Tribe, members of the Tribe’s Language Committee **Monica V. Arellano, Sheila Guzman Schmidt** and **Gloria E. Arellano Gomez** who named this site in the Tribe’s language, and also enrolled tribal members for their support on this as well as other projects addressing their ancestral heritage sites. We also want to acknowledge the tribal co-authors Monica V. Arellano, Sheila Guzman Schmidt, Gloria E. Arellano Gomez, Charlene Nijmeh, and Muwekma Archaeologist and Ethnohistorian Alan Leventhal who contributed to the ethnohistory chapter.

It is our hope that this Ethnohistory provides historical, cultural, and educational information about our Tribe’s history and heritage and dispels many of the myths about our people. It is in the spirit of the preservation and dissemination of the Tribe’s long history, struggle, and heritage that this report has been written.

Aho!

Reburial Honoring Ceremony

A **Reburial Honoring Ceremony** was held earlier this year for the *Wirak Tayyi Trépam Táareš* (**Bird Bone Tube Man**) burial near this ancestral heritage cemetery site. The Reburial Honoring Ceremony was held by the Muwekma Ohlone tribal leadership along with representatives from the City of San Mateo and Basin Research Associates.

Dedication of this Report

This report is dedicated to and in honor of the passing of

- 1) **Muwekma Tribal Elder WW II Veteran Henry “Hank” Anthony Alvarez**, and,
- 2) **The *Wirak Tayyi Trépam Táareš* (Bird Bone Tube Man) burial**

In almost all of the previous published Muwekma Tribal standalone tribal ethnohistories and archaeological reports, the Muwekma Tribal leadership has honored one of the Elders or tribal members who have passed away. A decision was made to honor Tribal Elder **Henry “Hank” Alvarez** who had passed away on August 6, 2022 at the age of 100 (**Figure TOC-1**).

**In Loving Memory of
Muwekma Tribal Elder Henry “Hank” Anthony Alvarez
(February 27, 1922 – August 6, 2022)**



Figure TOC-1: Muwekma Elder Henry “Hank” Anthony Alvarez

On August 6, 2022, Muwekma Tribal Elder, former Tribal Vice-Chairman, Tribal Councilman, and World War II U.S. Army combat Veteran, Henry “Hank” Anthony Alvarez passed away at the age of 100. He was last surviving member of the federally recognized Tribe identified by the Bureau of Indian Affairs as the Verona Band of Alameda County. Hank was born February 27, 1922 to his parents Dolores Marine and Jack Alvarez. He was the second eldest son of Dolores Marine Alvarez Piscopo Galvan (1890-1982) who was the daughter of Muwekma Indian Avelina Cornates Marine and Rafael Marine.

As a child Hank was baptized at Sacred Heart Church located at 325 Willow Street, near Palm Street in downtown San Jose. Hank grew up with his brothers and sisters in Santa Cruz, San Jose, Alvarado and Brentwood near the Sacramento Delta. While living in Brentwood, his mother Dolores Marine Alvarez Piscopo Galvan enrolled herself and her children in 1932 with the Bureau of Indian Affairs (see **Figure TOC-2** BIA Application # 10681 below). Dolores Marine was also a leader in the community who informed other members of the community about the BIA enrollment and insured that the children of her deceased sisters were also enrolled.

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10681**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Galvan, Dolores (Lola)	Wife	33	F	3-2-1895	
Galvan, Jennie	Daughter	21	F	1-7-1907	
Galvan, Jessie	Daughter	20	F	5-20-1908	
Galvan, John	Son	14	S	5-24-1914	
Galvan, Bessie	Daughter	13	D	12-13-1915	
Galvan, Benjamin	Son	9	S	9-6-1919	
Galvan, Henry	Son	6	S	2-27-1922	
Piscopo, Salvador D.	Son	5	S	10-1-1923	
Galvan, Philip	Son	2	S	1-18-1924	
Galvan, Benjamin	Son	1	S	6-23-1927	
Galvan, Dolores	Daughter	0		12-19-1931	

Henry
Alvarez

2. Residence on May 18, 1928

3. Post Office Box 438 Brentwood, Contra Costa Calif
Town or City, Box Number or Rural Route Number. County State

4. Place of birth of yourself and each of your minor children
Miles, Grunilda Co., Calif

Figure TOC-2: BIA Application of Dolores Marine Alvarez Piscopo Galvan and Children

A year after the outbreak of World War II Hank, who was then married, enlisted in the United States Army (Serial # 39 118 248) at the San Francisco Presidio on December 28, 1942. He served as a Pvt. First Class in the U.S. Army, in the **101st Airborne Division**. Hank was also trained as a **Combat Engineer** with the **326th Airborne Engineer Battalion (AEB)** at Camp Claiborne, Louisiana which was the headquarters for the Army's first airborne divisions which included the 82nd and 101st Airborne Divisions. The 326th Airborne Engineer Battalion moved to Fort Bragg, North Carolina along with the 101st Airborne Division.

Hank joined his four brothers Johnnie A. Alvarez (Army Air Corps Pacific Theater); Francis Salvador “Sal” Samuel Dominic Piscopo, Sergeant Technical [E-7] U.S. Army, 14th Mechanized Cavalry Group, 18th Cavalry Squadron, European Theater); Philip Galvan (U.S. Army, Fort Benning, Georgia); and Michael Benjamin Galvan, (Merchant Marines, U.S. Navy – (USS *Enterprise*), U.S. Army and Army Air Corps), during World War II.

After extensive training in the United States, the 326th AEB deployed to England on September 5, 1943, from Pier 90, North River, New York. The Ship 294 (HMS *Samaria*) landed at Liverpool, England, and the battalion moved by train to Basildon Park, near Reading, Berkshire. Under the command of Lt Colonel John Pappas, the Battalion's training focused on physical conditioning, firing of weapons, glider loading, glider flights, unit and division tactical exercises.

Hank's division landed at Utah Beach, Normandy, while serving with the 326th Airborne Engineer Battalion, 101st Airborne. He participated in the Battle of Carentan, a port city in France (June 10-14, 1944). In the ensuing battle, the 101st forced passage across the causeway into Carentan on June 10 and 11, 1944. A lack of ammunition forced the German forces to withdraw on June 12. The 17th SS Panzergrenadier Division counter-attacked the 101st Airborne on June 13. Initially successful, its attack was thrown back by Combat Command A (CCA) of the U.S. 2nd Armored Division.

While in Luxembourg, Hank was transferred to the **327th Infantry (Glider) Regiment** with the 101st Airborne. Afterwards, Hank was reassigned to the 106th Infantry Division, 423rd Infantry Regiment, Company B that fought in France and Belgium at Bastogne (Battle of the Bulge), Luxembourg, and Germany at the Ramagen Bridge crossing the Rhine River in Germany. Hank's regiment fought at Saint Laurent Sur Mer and Saint Nazaire, France, and near the Malmedy Massacre that occurred in Belgium by German troops in December 1944. Hank's unit later transferred to Patton's 3rd Army. Just prior to Germany's surrender, he was later assigned to tank patrols, drove wreckers, and tank transports. He drove jeep for Captain Marcus as a courier between Germany and France (Hank interview 2009). At the end of the war Hank was stationed in Mahndorf, near Bremen Germany.

For its outstanding accomplishments at Normandy and Bastogne, the 326th Airborne Engineer Battalion was twice awarded the **Presidential Unit Citations**: Streamer embroidered **NORMANDY**, and Streamer embroidered **Bastogne, French Croix de Guerre** with Palm, World War II, **Belgian Croix de Guerre** 1940 with Palm. For its contribution to the success of the European War, the Battalion was awarded the French Croix de Guerre (with Palm), the Netherlands Orange Lanyard, and the Belgian Fourragere. The 326th Airborne Engineer Battalion was deactivated in Germany on November 30, 1945.

Hank's units fought in the following campaigns with the 101st Airborne Division: **Normandy; Ardennes/Alsace; Rhineland** (GO 40 WD 45); **Northern France** (GO 33 WD 45); and **Central Europe**. He was issued the following medals and badges: Sharpshooter M1, WWII Victory Medal, and European African Middle East Campaign Medal, Distinguished (Presidential) Unit Citation, and Parachute/Glider patch. Both the 101st Airborne Division and the 106th Infantry Division earned Presidential Unit Citations. Hank was honorably discharged at Camp Beale, California on December 15, 1945. Hank returned home from Europe with the 82nd Medical Battalion, 12th Armored Division.

After the war, on April 26, 1950, Hank enrolled himself and his family with the Bureau of Indian Affairs (BIA) during the second enrollment period. During the early 1960s Hank served in a leadership position along with his brothers and sister to save the Tribe's Ohlone Indian Cemetery from destruction which is located near Mission San Jose.

During the mid-1960s, when the Ohlone families gathered and worked under the principal efforts and leadership of Hank's mother Dolores and his aunt Trina Marine Elston Thompson Ruano in order to protect the historic Ohlone Indian Cemetery in Fremont from destruction, his uncle Dario identified the places of where his family relations were buried in the cemetery.

Hank and his mother Dolores Marine [Figure TOC-3] and his two younger brothers Philip Galvan and Ben Michael Galvan and sister Dotty Galvan Lameira were instrumental in forming the Board of Directors for the Ohlone Indian cemetery between 1965 and 1971, when the American Indian Historical Society in San Francisco was able to transfer the deed to the property from the Oakland Diocese to the newly emergent Ohlone Indian Tribe, Inc. non-profit.



Figure TOC-3: Dolores Marine Alvarez Piscopo Galvan (1969)

Hank and his family, along with his siblings, and their families were identified in the **May 1965 Listing of Ohlone Contacts and Ohlone Members** [Figure TOC-4].

Circa. May, 1965 – “Listing of Ohlone Contacts and Ohlone Members”

Henry A. Alvarez	Hank Alvarez	Jose Rodriguez
Stella T. Alvarez		Concha Rodriguez
Thomas M. Alvarez		Henry Rodriguez
Carol Ann Alvarez		Susanne Rodriguez
		Caroline Rodriguez
Alfonso A. Juarez		Margaret (Sanchez) Martinez
Pauline Juarez		Ricardo Martinez
Peter D. Juarez		Robert Martinez
James A. Juarez		Natividad Martinez
Richard H. Juarez		
C. M. Juarez (Sullivan)		Dolores (Sanchez) Martinez
Rose Mary M. Juarez		Candelario Martinez
		Manuel Martinez
Ruben Arellano		Rose Mary (Cambra) Martinez
Ofelia F. Arellano		Mary Louise Martinez
Ruben F. Arellano		
(Cruz/Cline)		
Arthur Steven Arellano		
		Octavia W. Lopez
Sammy Arellano		Julia Lopez
		William James Lopez
Albert M. Arellano		Sylvia Lopez
Frank A. Arellano		Geraldine Lopez
Albert Tomas Arellano		Mrs. Emily Dewey (Marshall sister)
Edwina E. Arellano		Jackie Dewey
Gregory Arellano		
Rebecca M. Arellano		Lydia Arellano Jaurequi
Timothy Arellano		Pamela Jaurequi
Frances Marie Arellano		Kathleen Jaurequi
Oscar Jaurequi		
Arnold Sanchez		Joel Arellano
Edward Sanchez		Helen Arellano
		Judy Arellano
Enos M. Sanchez		Donna Arellano
Angie C. Sanchez		Evelyn Arellano
Arthur R. Sanchez		Joel Arellano, Jr.
Ishmael Arellano		Virginia Arellano
Juanita Arellano		
		Jenny Galvan
Michael Galvan		Dolores D. Galvan
Mary Archuleta		Dolores M. Galvan
Philip Galvan		

Figure TOC-4: Hank Alvarez and other Ohlone Contacts and Ohlone Members

During the late 1980s and early 1990s, Hank and his family enrolled in the Muwekma Ohlone Tribe. As the tribal council developed policies and political strategies to deal with legal issues, Hank had served as **Vice Chairman** of the Muwekma Ohlone Tribe as well as serving on the Tribal Council and the **Council of Elders**. He helped lead the effort by the tribe to regain its Federal Recognition from the U.S. Government, which began in 1906 when the Indian Service Bureau first federally recognized the tribe as the Verona Band of Alameda County.

Hank had served on the Muwekma Tribal Council since 1992 and was the oldest surviving member of the Verona Band of Alameda County, and oldest veteran in the Tribe. In the late 1990s Hank, along with other Muwekma Veterans and tribal families later marched in the Fourth of July Parade in Pleasanton. Hank was a key note speaker at this event and the local newspapers offered no coverage on Muwekma's participation or of Hank's keynote presentation.

In 1994, Hank was a co-author of the article titled **The Ohlone Back From Extinction**, published in *The Ohlone Past and Present* by Ballena Press. In 1999, Hank co-authored with fellow council members Monica V. Arellano, Carolyn M. Sullivan, Concha Rodriguez, Rosemary Cambra, and tribal ethnohistorian Alan Leventhal, a historic narrative for the National Park Service about the history and heritage of the Muwekma Ohlone Tribe titled **The Muwekma Ohlone Tribe of the San Francisco Bay and Alcatraz and Angel Islands** in commemoration of the 30th anniversary of the Native American takeover of Alcatraz Island. He also co-authored other position papers as well and lobbied Bay Area politicians to support the Tribe's reaffirmation.

Hank had fully supported the Tribe's efforts at regaining its federally acknowledged status. In August 2005 and October 2006, Hank joined a tribal leadership contingent along with his sister Dotty Galvan Lameira to Washington, DC to meet with the heads of the Bureau of Indian Affairs. Facing off with the Acting Assistant Secretary of Indian Affairs (AAS-IA), Mr. James Cason. Hank asked him that:

How is it that I was born into a federally recognized tribe, later went off to war in the 101st Airborne Division, came home only to find out that we are no longer federally recognized. My mother wrote to the BIA in 1936 to make inquiries, and the Bureau, decided that although we enrolled with the BIA, we were no longer on the list of federally recognized tribes. How can this legally happen?

Several years later, on June 8, 2009, Hank wrote to Congresswoman Zoe Lofgren informing her of the Tribe's frustration in dealing with AAS-IA James Cason and requesting a letter of support for the Tribe's reaffirmation. Hank wrote:

Mr. Cason assured me in front of our tribal delegation that he would "get to the bottom of this and get back to me with a clear explanation and determination." However, as in the past 200 years the government officials made many promises to Indian people, and here was just another case of these BIA bureaucrats making promises and immediately breaking their word. I never heard from Mr. Cason again, even though we wrote follow up letters to him and the BIA."

Honoring Hank Alvarez's California Indian Heritage

Hank Alvarez, following in the footsteps of his mother Dolores Marine and his grandmother Avelina Cornates Marine, as well as the lineages comprising the Muwekma Ohlone Tribe, continued to serve as a cultural and political bridge between two worlds – the post-transitional world of the neglected Federally Recognized Verona Band of Alameda County – the revitalized and organized Muwekma Ohlone Tribe to which he was indeed a Tribal Elder and Councilman.

A distinct character and a caring family member he fully knew and understood his Muwekma Indian identity.

Hank lived to see a potentially bright future for all of the Muwekma Ohlone families. He also recollected on the history that was made when the title of the Ohlone Indian Cemetery in Fremont where his Marine family relations, and his grandmother Avelina Cornates Marine, and her ancestors are buried, passed from the Catholic Church to the American Indian Historical Society and the back to his tribe.

Hank Alvarez and his family lived to see the Muwekma obtain a formal determination by the BIA of previous unambiguous Federal Recognition, via a successful lawsuit against the Department of the Interior, and a positive determination that 100% of the enrolled membership are directly descended from members of the previously recognized Verona Band, which was also determined to be a historic tribe. Hank and his family also lived to see U.S. District Judge, Ricardo Urbina state in his Federal court order that:

The Muwekma Tribe is a tribe of Ohlone Indians indigenous to the present-day San Francisco Bay area. In the early part of the Twentieth Century, the Department of the Interior (“DOI”) recognized the Muwekma tribe as an Indian tribe under the jurisdiction of the United States.

Hank represented the seventh generation of his paternal line of Ohlone Indians, whose lives were disrupted by the expanding Hispanic Empire and the American Conquest of California. All of Hank’s maternal side of Ohlone ancestors came into the Missions San Jose and San Francisco. On his mother’s side, Hank’s lineage is descended from his great-great grandmother Efrena Quennatole who was born in 1797 and was of the Karkin Ohlone/Napian Coast Miwok Tribe from the North Bay, and his great-great grandfather, Liberato Culpecse who was born in 1787 and baptized at Mission San Francisco in 1801, and who was from the Jalquin Ohlone/Saclan Tribes of the East Bay.

Hank was further descended from Liberato Culpecse’s parents Faustino Poylemja who was born around 1764 from the Saclan Bay Miwok Tribe (Walnut Creek/Concord/Lafayette area) and Obdulia Jobocme who was born around 1766 from the Jalquin Ohlone Tribe from the greater South Oakland/San Lorenzo/San Leandro/Hayward region.

Efrena and Liberato’s daughter was Maria Efrena Yakilamne. She was born in 1832 and was baptized at Mission San Jose, and buried in the Ohlone Cemetery. Maria Efrena had married Panfilo Yakilamne (Ilamne Plains Miwok) and their daughter was Avelina Cornates. Avelina was born in 1863 and was baptized in 1864 at Mission San Jose. Avelina died in 1904, and was buried at the Ohlone Indian Cemetery. Avelina had married Rafael Marine and their first child was Dario Marine who was born in 1888 on the Pleasanton Rancheria, and their second child was Hank’s mother, Dolores Marine who was born in 1890.

Following in the footsteps of his Muwekma ancestors, Hank carried himself with a keen knowledge of his California Indian heritage. Hank’s Muwekma Ohlone tribal ancestors and families have been waiting since 1906 for their rights to be fully recognized and honored by the United States Government. Born into a federally recognized tribe, the Verona Band of Alameda County, Hank had been waiting his entire 100 year life span for full Federal rights to be accorded

to his Muwekma Ohlone Tribe. In his own way, Hank had made his contribution towards the reaffirmation of the Muwekma Ohlone Tribe, and he leaves that legacy for the future generations of his Tribe (**Figure TOC-5**).

Henry Anthony Alvarez's Muwekma Ohlone Ancestry



Muwekma Bay Area California Indian Lineage:

Ohlone Indian (East Bay)

Northern Ohlone/Coast Miwok (Lower Napa Valley/Carquinez Straits)

Plains Miwok (Sacramento Delta)

Bay Miwok (Walnut Creek)



Figure TOC-5: Hank in the 326th Airborne Engineer Battalion, 101st Airborne Div.

Hank lived the past decade years with his grandson, shortly after the passing of his wife Stella Martinez. Go with peace and join your parents, aunts, uncles, relations and ancestors and know that you made this world a better place for your people.

The Muwekma Ohlone Tribal Council wants to honor Hank Anthony Alvarez (Muwekma Tribal enrollment # 005; BIA #'s 28025, 19566), and his family members, his three children Carol Alvarez, Thomas “Woody” Alvarez and Lisa Alvarez and their children and grandchildren.

Hank Alvarez’s Funeral Services was held on Saturday September 10, 2022 at (Mission San Jose) St. Joseph’s Catholic Church, 43148 Mission Blvd., in the City of Fremont, CA. He was buried at the Ohlone Indian Cemetery at 1401 Washington Boulevard, in Fremont.

**Hank Anthony Alvarez, *Muwekma Wa-kai-Ka-te-netc*,
Hank Anthony Alvarez, was a Muwekma Elder,**

***Hu-ya-tu-hus Uik-ani*
and a Bridge to the Past!**

To the family of Hank Alvarez
Sunuuniy makiš ’em-suyya tušwiikne,
makiš kaayi mak-hinnan makkam rokét ’ayye ’em-suyyakma.
Makkam kam mak sai-tak.

**We are sorry your family member has passed, our hearts
are very sad for you and your family.**

You all are in our prayers.

Aho!

Dedication of this Report is also to:

All of the Ohlone and California Indian People who Came Before Us

The authors would also like to dedicate this report to all of the Ohlone/Costanoan and California Indian men, women and children who had perished as a result of the impacts of the European and American colonization of Native American homelands, the majority of whom have remained faceless and nameless. No major monument yet stands to honor these aboriginal peoples who have resided in the San Francisco Bay Area, or the rest of California over these past 10,000 years.

We also want to dedicate this report to the memory of those Muwekma families who had survived into the 20th Century and became members of the **Federally Recognized Verona Band of Alameda County**. Without them we would not have life today and continue the struggle to obtain justice for our people. **Aho! [Figures TOC-6 - TOC-9]**



Figure TOC-6: Ohlone Dancers at Mission San Jose in 1806 (Langsdorff Expedition)



Figure TOC-7: Ohlone Dancer/Warrior Mission Dolores (Kotzebue Expedition 1816)
Note: This Dancer/Warrior is Enshrined on the Muwekma Ohlone Tribe's Flag



Figure TOC-8: Hank Alvarez Enshrined at Ohlone Park in Berkeley



**Figure TOC-9: Hank at the Oak Hill Memorial Park Cemetery in San Jose
Standing by the Graves of his Mother and Brother**

An Ethnohistory of the San Mateo Peninsula, Santa Clara Valley, East Bay, and Adjacent Regions; Historic Ties of the Muwekma Ohlone Tribe of the San Francisco Bay Area and Tribal Oversight on the Burial Recovery Program Conducted at *Wirak Tayyi Trépam Táareš-tak* (Man with the Bird Bone Tubes Site) CA-SMA-309 Located at 303 Baldwin Avenue, City of San Mateo, Within the Ethnohistoric Ssalson Ohlone Tribal Territory
by

Monica V. Arellano, Alan Leventhal, Sheila Guzman-Schmidt,
Gloria E. Arellano Gomez and Charlene Nijmeh

Introduction

This ethnohistory presents a synthesis of primary historical documents, Bay Area mission records, ethnohistorical research, and tribal oral traditions about the history and heritage of the Muwekma Ohlone Tribe of the San Francisco Bay Area, and their oversight on their ancestral heritage site which the Tribe has named *Wirak Tayyi Trépam Táareš-tak* (Man with the Bird Bone Tubes Site) CA-SMA-309.

As presented elsewhere in the final archaeological report on this site, the Muwekma Ohlone Tribe of the San Francisco Bay had oversight as the Most Likely Descendant (MLD) Tribe on the burial recovery/mitigation program conducted on the Tribe's ancestral heritage site *Wirak Tayyi Trépam Táareš-tak* CA-SMA-309 located at 303 Baldwin Avenue, in the City of San Mateo. The City of San Mateo provided funding to complete this mitigation program that included: 1. the monitoring of the remaining subsurface excavations; 2. the completion of the Burial and Archaeological Data Recovery Program.; and, 3. the analysis and writing of the Skeletal Inventory/Osteological Report on the ancestral burial remains recovered from the *Wirak Tayyi Trépam Táareš-tak* CA-SMA-309 site which was completed on October 20, 2021 by Mr. Christopher Conzonieri, Lead Biological Anthropologist and Project Archaeologist from Basin Research Associates, Inc.

Furthermore, as stated in the Tribe's **Most Likely Descendant (MLD)** recommendations dated April 19, 2021 for this project, the Tribe had elected to rename the site in the Muwekma San Francisco Bay Costanoan/Ohlone language, and is submitting this Ethnohistory report on Muwekma's ethnohistoric relationship with the greater San Francisco Bay Area tribes.

The Muwekma Ohlone Tribal leadership has over the past 43 years continuously exercised its stewardship over the Tribe's ancestral heritage village and cemetery sites, and the ancestral human remains discovered within its aboriginal ethnohistoric territory. The Tribe's leadership and members were involved as co-authors in this Ethnohistory report on this ancestral heritage cemetery site which the Tribe has renamed *Wirak Tayyi Trépam Táareš-tak* CA-SMA-309 -*tak* which translates as **Place of the Bird Bone Tube Man Site**.

Ethnographic, Ethnohistoric and Ethnogeographic Setting

In this present ethnographic study, we provide an ethnohistoric overview of the greater **San Francisco Peninsula, Santa Clara Valley, East Bay**, and surrounding geographic regions. This section also explores the complex historic interrelationships between the aboriginal Ohlone tribal groups from the greater San Francisco Bay region at the time of contact and the ensuing impacts resulting from the advent of the expanding late 18th century Hispanic Empire; the establishment of the Catholic Church missions and the effects of missionization; the mid-19th century American conquest of California; the Gold Rush and theft of California Indian lands; the effects of the

emergent State of California; and the Federal Recognition of California Indian tribes and specifically the **Verona Band of Alameda County** [the Bureau of Indian Affairs' (BIA) formal designation of the Muwekma Tribe from 1906-1927; see details below]. These topics are introduced and explored through discussions involving Contact-Period regional and ethnohistorical tribal ties to the present-day Muwekma Ohlone Tribe and by presenting aspects of the survival strategies and continual cultural and political identity of this historic tribe.

The *Wirak Tayyi Trépam Táareš-tak* [Place of the Bird Bone Tube Man Site] CA-SCL-309 was recorded as a “San Mateo Shellmound # 10,” 3 feet high, covering approximately 1.5 acres, and located along the west bank of San Mateo Creek (J. Hamilton 1936; B. Bocek 1990) in the tribal region that the Mission Santa Clara fathers designated as the northernmost portion of the **San Bernardino District**, a region to the west/northwest of the mission (Milliken 1995; Byrd et al. 2023) (**Map 1**).

The *Wirak Tayyi Trépam Táareš-tak* Site is located within the contact-period ethnogeographic territory of the **Ssalson San Francisco Bay Costanoan/Ohlone**-speaking tribal group on the western side of the San Francisco Bay. Randall Milliken described the **Ssalson** Ohlone Tribe, their northern neighbor, the **Yelamu**, and their southern neighbors the **Lamchin** and **Puichon** Ohlone Tribes in his 1995 published doctoral dissertation ethnographic study titled **A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810** as follows:

Ssalson. The Ssalson lived in at least three main villages along San Mateo Creek, near the west shore of the San Francisco Bay and in the San Andreas Valley (Brown 1973:9-12). The villages of Altagmu, Aleitac, and Uturbe were said to be along branches of the Arroyo of San Mateo in numerous baptismal entries (SFR-B 173m 175, 176, 177, 213). Tribe members were baptized at Mission San Francisco from 1780 through 1793 (Milliken 1995:255).

To the north of the Ssalson Ohlone were the Yelamu who held the area of the city of San Francisco and its surrounding creeks and shoreline. The Yelamu people who were first baptized at Mission San Francisco were from four “villages of Chutchui, Sitlintac, Amuctac, and Petlinuc. Milliken further noted that “Fathers Palóu and Cambón called the San Francisco people “Aguazios” in one report. “They [the Ssalsons] have married among those of this place, who are called Aguazios [which translates as “Northerners] (Milliken 1995:200).

To the south of the Ssalson Ohlone tribal territory were their **Lamchin** Ohlone tribal neighbors which Milliken offered the following information:

Lamchin (Costanoan language). A tribe that held the portion of the bay shore of the San Francisco Peninsula from present day Belmont south to present day Redwood City, and adjacent interior valleys to the west. Their most important village, Cachanigtac, alias Las Pulgas” was probably on Pulgas Creek in the present city of San Carlos. Other villages mentioned in the Mission San Francisco Libro de Bautismos were Usséte, Guloisnistac, Oromstac, and Ssupichom (Milliken 1995:246-247).

South of the Lamchin Ohlone tribal territory were their **Puichon** Ohlone tribal neighbors who spoke the **Thámien** San Francisco Bay Costanoan/Ohlone dialect, about whom Milliken wrote the following information:

Puichon (Costanoan language). A tribe on the west shore of the San Francisco bay between lower San Francisquito Creek and lower Stevens Creek, now the areas of Menlo park, palo Alto, and Mountain View. Puichons went to Mission San Francisco between 1781 and 1794. Their San Francisquito Creek village Ssipùtca was mentioned six times in the Libro de Bautismos at Mission San Francisco. Being equidistant between Mission San Francisco and Mission Santa Clara, they appeared at both missions. They went to Mission Santa Clara from 1781 to as late as 1805. There they were noted as being from the “San Bernardino” district. Some of them were said, more specifically, to be from “San Francisquito” (SCL-B 1463, SCL-D 1065) (Milliken 1995:252).

To the south/southeast of the Puichon Ohlone were the related **Thámien Ohlone-dialect** speaking tribal groups whose village settlements were situated in an area surrounding the newly established Mission Santa Clara (1777). These tribal groups, village communities and districts included: **San Jose Cupertino, San Francisco Solano, Our Patron San Francisco, Our Mother Santa Clara, San Juan Bautista and San Carlos or Matalan Tribal Group/Districts**, and the bilingual **Alson Thámien/Chochenyo Ohlone-speaking** tribal group.

The **Thámien** Ohlone-dialect speaking tribal groups/villages/districts were named after Catholic saints by the Mission Santa Clara priests (see C. King 1994, Milliken 1991, 1995, 2004; Hylkema 2007 [CA-SCL-690 Tamien Station]; Milliken et al. 2009). The **San Juan Bautista** Tribal District, not to be confused with the **Mission San Juan Bautista** established about 20 years later in 1797 (located further south within **Mutsun** Costanoan-speaking territory in San Benito County), was identified by the priests from Mission Santa Clara as being located to the south of Mission Santa Clara that included a portion of the Coyote Creek Corridor. To the east of the Puichon Ohlone, and directly across on the southeastern side of the bayshore, were the **Thámien-Ohlone Alson**, and north of them, the East Bay Chochenyo Ohlone-dialect speaking **Tuibun** Ohlone tribal group (**Map1**).

The **Thámien** Ohlone-dialect speaking tribal groups/villages/districts were named after Catholic saints by the Mission Santa Clara priests (see C. King 1994, Milliken 1991, 1995, 2004; Hylkema 2007 [CA-SCL-690 Tamien Station]; Milliken et al. 2009). The **San Juan Bautista** Tribal District, not to be confused with the **Mission San Juan Bautista** established about 20 years later in 1797 (located further south within **Mutsun** Costanoan-speaking territory in San Benito County), was identified by the priests from Mission Santa Clara as being located to the south of Mission Santa Clara that included a portion of the Coyote Creek Corridor. To the east of the Puichon Ohlone, and directly across on the eastern side of the bayshore, were the **Thámien-Dialect Speaking Alson Ohlone** Tribe, and north of them, the East Bay Chochenyo Ohlone-dialect speaking **Tuibun** Ohlone tribal group



Map 1: Distribution of San Francisco Bay Area Tribal Groups
(after Milliken 1995; Byrd et al. 2023)

The Renaming of Site CA-SMA-309 by the Muwekma Ohlone Tribe in Their Native Chochenyo/Thámien (San Francisco Bay) Ohlone Language

Towards the completion of field work of the archaeological and burial recovery program conducted at site **CA-SMA-309**, it became apparent that the most significant aspect of this site was the recovery of approximately single ancestral male burial. As the analysis of skeletal remains ensued, a decision was made by the Muwekma Ohlone Tribal leadership and the Tribe's Language Committee (Monica V. Arellano, Sheila Guzman-Schmidt and Gloria E. Arellano-Gomez) to honor this deceased ancestor by renaming site **CA-SMA-309** with a new name in the Tribe's aboriginal Ohlone San Francisco Bay Costanoan/Ohlone language.

As mentioned previously in this report, this practice follows Muwekma Tribal tradition by which the Tribal leadership has over these past decades renamed some of their ancestral villages, cemeteries, and historic places as part of a reclamation process of the Tribe's ancestral heritage sites. This naming/renaming tradition has formally occurred for a multitude of other Bay Area pre-contact ancestral Muwekma Ohlone cemeteries and historic sites which include:

1. Since 1982, the Muwekma Tribal leadership and Language Committee has worked with the East Bay Regional Park District administration and staff in naming parks, trails and places. In January of 2015, the Muwekma Language Committee proposed translating **Coyote Hills** into the Chochenyo language and presented the staff with *Máyyan Šáatošikma*. In 2018, EBRPD staff requested a translation for a sign at Coyote Hills EBRPD. The Muwekma Language Committee recommended '*Akkoyt Mak Muwékma Hiswi Warep Máyyan Šáatošikma* meaning **Welcome to Muwekma's Ancestral Homeland Coyote Hills**. However, the EBRPD staff suggested otherwise, and limited the signage to read '*Akkoyt Máyyan Šáatošikma* meaning **Welcome to Coyote Hills**.
2. **CA-ALA-329** is one of the four major constructed mortuary "Shellmounds" located in the *Máyyan Šáatošikma - Coyote Hills*. Originally named the Ryan Mound, CA-ALA-329 was excavated by Stanford and San Jose State Universities in the 1960s. The Muwekma tribal leadership renamed CA-ALA-329 *Mánni Muwékma Kúksú Hóowok Yatış Túnnešte-tka* which means **Place Where the People of the Kúksú (Bighead) Pendants are Buried Site** The mortuary population spanning 1800 years of funerary-related activities was analyzed by Leventhal (1993);
3. **CA-SCL-732** located along Coyote Creek in south San Jose and was renamed *Kaphan Umux (Three Wolves) Site* [recently corrected to *Kaphan Húunikma*] in 1995 (Cambra et al. 1996);
4. **CA-SCL-38** located in Milpitas located to the north of CA-SCL-950 consisting of a very large mortuary earth mound that was renamed the *Yukisma ("at the Oaks") Site* in 1996 (Bellifemine 1997);
5. **CA-SCL-867** which is located in the Willow Glen area of San Jose was renamed the *Ríipin Waréptak Site* which means **"(in the) Willows Area"** in 2006 (Leventhal, et. al 2007);
6. **CA-SCL-869** located in south San Jose was renamed *Katwáš Ketneyma Waréptak (The Four Matriarchs) Site* in 2009 (Leventhal et al. 2009);
7. In 2010 the **CA-SCL-287/CA-SMA-263** site complex was named *Yuki Kutsuimi Šaatoš Inūx* [Sand Hill Road] Sites located to the west of **CA-SCL-623** along San Francisquito Creek on Stanford University lands (Leventhal et. al 2010);
8. At the 3rd Mission Santa Clara Indian Neophyte Cemetery the discovery of at least thirteen individuals whom were buried on top of each other and who had died very close in time to each other (1781-1818), the Muwekma Tribal Language Committee decided upon the name *Clareño Muwékma Ya Túnnešte Nómmo [Where the Clareño Indians are Buried] Site* for **CA-SCL-30/H** (Leventhal et. al 2011; Arellano et al, 2021a);
9. At **CA-SCL-894** (redesignated as **CA-SCL-948** by the Northwest Information Center on August 17, 2016) entailed the recovery of a single ancestral male burial from the rear California Fox Theatre located on South Market Street in downtown San Jose was renamed *Tupiun Táareštak* meaning **Place of the Fox Man Site** (Leventhal et. al 2012a);
10. The Muwekma language committee renamed a site excavated by San Jose State University in 1964 as part of a final archaeological report on site **CA-SCL-895/Blauer Ranch** (McDaniel et al. 2012). The language committee decided to rename this site after the original Mexican land grant **Yerba Buena y Socayre** which translates into the Muwekma language as *Kiriř-smin 'ayye Sokóte Tápporikmatka [Place of Yerba Buena and Laurel Trees Site]*;

11. **CA-SCR-12** on the coast in the City of Santa Cruz was excavated by San Jose State University in 1986 and was renamed by the Tribe as “*Satos Rini Rumaytak*” (**At the Hill Above the River Site**) (Starek 2014);
12. The Tribe renamed **CA-SCL-125** which includes the **Santa Teresa Spring** at the Bernal-Gulnac-Joice Ranch County Park in south San Jose to ‘*Arma ’Ayttakiš Rúmmey-tak*’ (**Place of the Spirit Woman Spring**) (Mabie 2015);
13. The Tribe had renamed **CA-SCL-128 (the Holiday Inn Site)** located in downtown San Jose in the *Chochenyo/Thámien* language to *Thámien Rúmmeytak* meaning **Place of the Thámien [(Guadalupe) River Site (CA-SCL-128/Hyatt Place Hotel)]** (Leventhal et al 2015; DiGiuseppe et al. 2021;);
14. Beginning in 2014, monitoring the construction on the expansion of the **Ronald McDonald House** on Stanford University campus, uncovered, three discrete **Early Bay Period** ancestral Muwekma burials along with several isolated human remains, as well as non-burial features at site **CA-SCL-609**. The Tribe decided to honor the important service offered by the Ronald McDonald House to families by renaming the site *Horše ’Íššéete Ruwwatka* meaning **Place of the Good Health House Site** (Leventhal et al. 2016);
15. In September 2016, while working on a new Rapid Bus Transit platform along with water lines to a fire hydrant located on the eastside of San Jose, **Santa Clara Valley Transportation Authority** construction crews encountered an ancestral Muwekma burial at a site designated as **CA-SCL-950**. During the course of skeletal analysis, the Tribe’s language committee named the site *Cashrishmini ’Awweš ’Írek ’Innutka* meaning **Yellow Salt (Alum) Rock Road Site** in the Tribe’s language (Leventhal et al. 2017a).
16. **CA-SCL-851 (MST Site)** was a recovery project that involved ten primary ancestral Muwekma Ohlone burials which was conducted on behalf of Public Storage on Tully Road in San Jose in 2000. Public Storage failed to allow the Tribe to continue to monitor the rest of the construction project, as well as, did not provide funding for any analysis, final report, or reburial of those remains. The Muwekma leadership decided to rename this site ‘*Utthin Širkeewis Tcitca ’Irekmatka*’ meaning **Two Black Obsidian Rocks Site** (Leventhal et al. 2020).
17. In December 2017 several areas in a housing development located south of the Eastridge Mall in east San Jose yielded evidence of over 20 ancestral Muwekma Ohlone ancestral burials. As a result, during the course of the recovery of the ancestral remains, the Muwekma language committee named this site: *Yakmuy ’Ooyákma-tka* meaning **Place of the East Ridge Site (CA-SCL-215)** (Analysis and report in progress).
18. In the East Bay near the Tribe’s historic Sunol and Alisal Rancherias the tribe had renamed an ancestral cemetery site ‘*Ayttakiš ’Éete Hiramwiš Trépam-tak*’ [**Place of Woman Sleeping Under the Pipe Site**], **CA-ALA-677/H** (Leventhal et al. 2017b; Byrd et al. 2023);
19. The Tribal Language Committee had named a major **Late Period** ancestral Muwekma Ohlone on-going project located at the **Sunol Water Temple (CA-ALA-565)** to *Sii Túupentak* meaning **Place of the Water Round House Site** (Byrd et al 2020);
20. **CA-ALA-704** located between the Town of Sunol and the Sunol Water Temple (site CA-ALA-565/H), was concurrently named *Rummey Ta Kuččuwiš Tiprectak* meaning **Place of the Stream of the Lagoon Site** by the Muwekma Ohlone Tribal leadership and Language Committee in their *Chochenyo/Thámien* dialect [see brief discussion about the background of the origins of the place name *Thámien*, and the use of the Muwekma Ohlone

Chochenyo/Thámien dialects in translating names for these sites as part of the Tribe's language revitalization and ancestral heritage site reclamation below]. The ***Rummey Ta Kuččuwiš Tiprectak*** locality is an ancestral Muwekma Ohlone heritage site that was occupied from 2437 to 177 calibrated years before present, based on 60 radiocarbon dates. It is also the location of the mid-nineteenth-century Mexican Period Suñol Adobe (Byrd et al. 2020).

21. Back in 2010, the Muwekma Tribal leadership was named the MLD for the discovery of ancestral remains discovered on Santa Clara University campus on site **CA-SCL-755** at the location of the construction of the planned **Admissions and Enrollment Services Building**. As a result of this and previous discoveries within the large CA-SCL-755 locality, the Tribe's language committee decided to rename this site ***Sirkeewis Rípin Tiprectak, Place of the Black Willow Marsh Site*** (report in progress);
22. During the late 1950s through the 1960s, Stanford University and San Jose State University ran a series of summer excavations at **CA-ALA-329**, the Ryan Mound located at Coyote Hills, East Bay Region Park District. Over 550 burials were recovered along with several having the distinctive N Series "Banjo/Big Head" Kuksu pendants. As a result of the presence of so many of the abalone pendants, the Muwekma Language Committee renamed this ancestral heritage mortuary mound ***Mánni Muwékma Kúksú Hóowok Yatiš Túnnešte-tka*** which translates as **Place Where the People of the Kúksú (Bighead) Pendants are Buried Site** (Leventhal 1993).
23. In 2017, the Tribal leadership recovered an adult male ancestor at a site located in southwest San Jose along the upper reaches of the Guadalupe River. The individual was discovered laying on a bed of blue mussel shells, and as a result, the Tribe's Language committee, named the site ***Táareš Tunnešte 'Ullaaštak Chitcomini Šaro-tka*** meaning **Place of the Man Buried on a Bed of Blue Mussel Shells Site CA-SCL-967** (Leventhal et al. 2020).
24. In November 2020, at a construction site located to the west of the San Jose Airport, ancestral burials were encountered during mechanical excavation. The site, **CA-SCL1070** yielded AMS dates on the burials that range from 8934 to 10,400 cal B.P. and AMS dating test results on the non-burial features range from 9557 to 10,043 cal B.P. The Tribal leadership renamed this site ***Mánni Húyyú Muwékma Yatiš Túnnešte-tka*** meaning **Place Where the Ancient People Are Buried Site**.

For the present study, site **CA-SMA-309** was named ***Wirak Tayyi Trépam Táareš-tak*** which translates as **Place of the Bird Bone Tube Man Site** based upon the fact that this ancestral young man was recovered with the following grave associated cultural artifacts: 3 incomplete **bird bone tubes** and four fragments with two of the bone tubes exhibiting ground edges at one end; 1 small clam shell bead; and 1 small *Haliotis* (abalone) pendant.

Naming *Wirak Tayyi Trépam Táareš-tak* meaning Place of the Bird Bone Tube Man Site and the *Wirak Tayyi Trépam Táareš* - Bird Bone Tube Man Burial

Wirak Tayyi Trépam Táareš-tak
Place of the Bird Bone Tube Man Site

The recovered burial was named ***Wirak Tayyi Trépam Táareš* = Bird Bone Tube Man.**

Phonetic Pronunciation:

Wirak *Tayyi* *Trépam* *Táareš-tak*
Wee-rahk T(r)ah-ye Treh-pahm T(r)ah-reshtahk

Muwekma Ohlone Language Utilized For This Translation - Chochenyo and Thámien Translation Breakdown and Sources:

- ❖ **Bird** = **Wirak** (*JP Harrington 1920's/1930's – East Bay/Chochenyo Dialect*)
- ❖ **Bone** = **Tayyi** (*JP Harrington 1920's/1930's – East Bay/Chochenyo Dialect*)
- ❖ **Tube (Pipe)** = **Trépam** (*JW Powell 1877 Thámien/Tamyen - Santa Clara Dialect*)
- ❖ **Man** = **Táareš** (*JP Harrington 1920's/1930's – East Bay/Chochenyo Dialect*)
- ❖ **Site** = **Use** -tka after vowels; **-tak** after a consonant
(*JP Harrington 1920's/1930's – East Bay/Chochenyo Dialect*)

Note: The locative definition of the -tka and **-tak suffix endings** also includes ‘At, Place, **Place Of**, Location, Area, **Site**, By The, Into The...’

Muwekma Ohlone Tribe and Our San Francisco Bay Costanoan/Ohlone Language and Our Interrelated Ohlone Dialects

Brief Linguistic Background

Between 1904 and 1914 renowned Berkeley anthropologist Alfred L. Kroeber at the invitation of Phoebe Apperson Hearst visited the Muwekma rancherias at Pleasanton and Niles to interview the Elders of the Tribe for our Native vocabularies. In 1910, Kroeber published his study titled **The Chumash and Costanoan Languages**. Therein, he identified the sources for the Costanoan/Ohlone dialects where he noted that the **San Jose vocabulary** was collected by himself “the author.” The very first English word listed in the published vocabulary was “**Person**” which he had only three words for in the Costanoan language: Monterey – **Ama**; Soledad – **Mue**; and San Jose - **Muwe-kma** (Kroeber 1910:242-243; 1904-1914 Field Notebooks 24, 52, 57. A. L. Kroeber Papers (BANC Film 2049).

In 1910, biologist and ethnographer C. Hart Merriam traveled to the **Alisal Rancheria** writing that:

On November 5, 1910 I visited the rancheria between Pleasanton and Mrs. Phoebe Hearst's Place. ... There is also here Mrs. Angela Colos, a so-called “Costano,” whose mother came from San Lorenzo on the San Francisco Bay and whose father was a Ko-re-ak'-ka. Her language is the same as was native to Santa Clara” (Merriam 1967:368-369).

In 1914, Kroeber's anthropology colleague, Edward W. Gifford, interviewed **Maria de los Angeles Colos** and he too recorded at Pleasanton the word for people as “**Muwekma**,” which he classified as “**San Lorenzo Costanoan**” (Unpublished Ethnological Documents Collection of the Department and Museum of California Berkeley, Bancroft Film 2216, Item 194.2).

In January 1916, anthropological linguist John Alden Mason, visited Pleasanton and interviewed “an elderly woman from San Lorenzo and from her a vocabulary of a hundred odd words was secured” (Mason 1916:470). The woman who he interviewed was also **Maria de los Angeles Colos** whose direct descendants are enrolled in the Muwekma Ohlone Tribe. Mason recorded and published the word for “people” as “**muekma**” (Mason 1916:471).

Several years later, John Peabody Harrington from the Smithsonian Institution's Bureau of American Ethnology periodically visited the Pleasanton, Sunol, Niles and Livermore settlements and residences and he interviewed and mentioned at least eighteen members of the Muwekma tribal community between 1921 and 1930 in his field notes. Two of Harrington's principal consultants were **Maria de los Angeles Colos** who Harrington referred to as "**Angela**," and **Jose Guzman** who he referred to as "**Guz**" in his field notes. In his interviews with Angela she informed him in 1929 that the Costanoan dialects of **Mission Santa Clara** and **Mission San Jose** were basically identical by stating:

The Clareños were much intermarried with the Chocheños [Indians of Mission San Jose]. The dialects were similar (Harrington 1921-29:14).

Based upon the Missions Santa Clara and San Jose baptismal and marriage records one of Angela's husbands was a Mission Santa Clara Indian named Raymundo Bernal, and that she also had uncles by the surname of Santos, who were from the **Luecha Ohlone Tribe** of the Livermore Valley region and who were missionized into Mission Santa Clara. Furthermore, one of her daughters Francisca deployed the tribal name **Luecha** as her surname as she appears in the mission records.

Milliken, Shoup, and Ortiz writing about Harrington's interviews in their comprehensive 2009 San Francisco Bay Area ethnographic study for the National Park Service noted the following:

The word **Muwekma**, a term used by a modern descendent organization, appears in the notes with the meaning "person" and "people."

Ménem hishmetr múwékma, tu eres buena gente (Harrington 1921-29:247).
holshe wáka muwékma, bonito es esa gente (Harrington 1921-29:297).
'rí'te muwékma jakájin, hay mucha genta enfermos (Harrington 1921-29:362)
(Milliken et al. 2009:287).

Years later, in his 1969 publication titled **Native Americans of California and Nevada: A Handbook** by Dr. Jack Forbes, a renowned professor of Native American Studies and Anthropology at U.C. Davis, who was also of **Powhatan-Renapé** and **Lenape** Native American descent, employed the ethnonym "Ohlone" and "Ohlonean" in lieu of Costanoan in that publication. Forbes deployed native terms that he found preferable to non-native ones for native languages. In his publication, Forbes embraced Ohlonean after the Ohlone tribal identifier "that descendants of the Mission San Jose people called themselves" (Milliken et al. 2009:45). Therein, Forbes divided the Ohlonean languages into a grouping of related **Northern Ohlone Dialects** which he called the **Muwekma Division**, and a grouping of related **Southern Ohlone Dialects** which called the **Mutsun-Rumsen Division**. Forbes published his linguistic relationship and classification relative to the proposed Costanoan dialects which Milliken et al. revisited in their 2009 study:

Ohlonean (Costanoan) Branch

1. Muwekma Division [Northern Ohlone Dialects]

- a. Ohlone/Costanoan (San Francisco, Santa Cruz, Santa Clara, San Jose) dialects
- b. Huichun-Karkin (San Pablo) dialects

2. Mutsun-Rumsen Division [Southern Ohlone Dialects]

- a. Mutsun (Humontwash, San Juan Bautista) dialects
- b. Rumsen (Monterey) dialects
- c. Chalón (Soledad) dialects (Forbes 1969:184)

Forbes also contributed the following statement about the **1969 Indian Occupation of Alcatraz** in **Alcatraz is Not an Island** :

... Now in 1969, modern-day Native Americans are attempting to claim Alcatraz Island in order to both obtain facilities for educational programs, and to publicize the desperate circumstances under which Indian people live.

... There is little question but that the **Muwekma** Indian people of San Francisco and the Hukueko [Coast Miwok] of Marin County, were, in the old days frequent visitors to all the islands in the San Francisco Bay (Blue Cloud 1970:44).

In his 1995 published dissertation **A Time of Little Choice**, under the subheading **Mission San Francisco In Yelamu Lands**, Milliken discussed the cross-bay intermarriages and interrelationships between the **Yelamu Ohlone** of San Francisco and the intermarried **Huchiun/Jalquin** Ohlone and other East Bay tribal groups stating that:

The Yelamus were tied by marriages on the **east side of San Francisco Bay**; two of the three wives of Yelamu tribal captain Guimus [aka Xigmacse], for example, had been born on the east side of the San Francisco Bay (Milliken 1983:146). The Yelamu tribe probably played a key role in regional trade, moving obsidian and other goods, from the north and east across the Bay and down the Peninsula, while bringing coastal shells to the East Bay (Milliken 1995:62).

In their 2009 publication titled **Ohlone/Costanoan Indians of the San Francisco Peninsula and their Neighbors, Yesterday and Today**, published for the San Francisco National Park Service and the Golden Gate National Recreation Area, the principal authors Milliken, Shoup and Ortiz noted the following about the **San Francisco Bay Costanoan Language Area**:

San Francisco Bay Costanoan is a language represented by three dialects – Ramaytush, Chochenyo and Tamyen – that were considered to have been separate languages until recently. The precise pre-mission distribution of the dialects can only be guessed, because existing language samples were gathered after the native people moved to the missions. The Ramaytush dialect may have been reached down the Peninsula from the Golden Gate to Point Año Nuevo. The Chochenyo dialect was spoken along the southeast shore of San Pablo Bay, on the east shore of the San Francisco Bay, and in the interior Livermore Valley on the East Bay. The Tamyen dialect was spoken in the Santa Clara Valley and in the surrounding hills (Milliken et al 2009:6).

Those authors continue their linguistic discussion on page 33 of their 2009 publication noting that recent linguistic evidence supports the position that the three distinguished Bay Area Costanoan languages was determined to be a single language, presenting the following discussion:

A Single San Francisco Bay Costanoan Language

Recent publications and encyclopedic websites regarding California Indian ethnography follow the conclusions of Kroeber, Beeler, and Levy to the effect that three separate Costanoan languages—Ramaytush, Tamyen, and Chochenyo—were spoken in adjacent areas around San Francisco Bay at Spanish contact. Over the past few years, however, three linguists actively working on the problem—Catherine Callaghan, Victor Golla, and Juliette Blevins—have concluded that Ramaytush, Tamyen, and Chochenyo are **dialects of a single San Francisco Bay Costanoan language**. We consider acceptance of that conclusion to be a key tenet of the current report. As of 1997, Callaghan was beginning to move away from the commonly accepted stance of three separate languages. She wrote:

According to Maria de los Angeles Colos—Harrington’s Chocheño consultant— Ramaytush, Chocheño, and Tamyen were similar dialects. ...

In 2009, Callaghan concluded that the Ramaytush, Chochenyo, and Tamyen idioms were mutually intelligible and should therefore be considered three dialects of a single language on the basis of a new comparative study of the various San Francisco Bay Costanoan vocabularies. She described her method and results in an email to Milliken, as follows:

I decided to re-examine the Ramaytush and Tamyen vocabularies to determine their relationship to Chochenyo, and I have come to the conclusion that they are all dialects of the same language. ...(Milliken 2009:33).

These authors continue their discussion on Page 87 of that 2009 study by presenting the following information about the Ohlone tribal groups of the San Francisco Peninsula under the heading:

First Contact for the Native People of the Peninsula

Local Tribes of the San Francisco Peninsula

At the time of Spanish entry, eight independent local tribes held lands entirely within the present counties of San Francisco and San Mateo, the area essentially equivalent to the San Francisco Peninsula. Four of the eight groups were from the San Francisco Bay shore and four were from the Pacific Coast. The bay shore groups were the Yelamu of San Francisco, Urebure of San Bruno, **Ssalson of San Mateo**, and Lamchin of Redwood City. The coastal groups were the Aramai of San Pedro Valley, Chiguan of Half Moon Bay, Cotegen of Purisima Creek, and Oljon of San Gregorio. The lands of these eight tribes are mapped in classic ethnographies as belonging to speakers of the San Francisco (Kroeber 1925:Plate 1) or Ramaytush language (Levy 1978a:485) of the Costanoan language family. **Ramaytush is now considered to be a dialect of the San Francisco Bay Costanoan language.**

Another three local tribes held lands that were partially in San Mateo County and partially in more southerly counties, lands that might be considered the geographic boundary zone between the Peninsula and the Santa Cruz Mountains/Santa Clara Valley. One of those groups, the Puichun, lived along the bayshore at San Francisquito Creek, where the Peninsula gives way to the open Santa Clara Valley. Another of the three groups, the Olpen (alias Guemelento), lived in the mountains at the headwaters of San Francisquito Creek, southwest of the Puichuns. The third border group, from the point of view of the San Francisco Peninsula study area, was the Quiroste, of the coast in the Point Año Nuevo area. Kroeber (1925:Plate 1) mapped Puichun and Olpen lands within the San Francisco [Ramaytush ed.] language area and he mapped Quiroste lands within the Santa Cruz [Awaswas ed.] language area, while Levy (1978a:485) placed the lands of all three groups within the Ramaytush language area, which, as we pointed out above, **is now recognized as a dialect of San Francisco Bay Costanoan.**

It is also possible that the **Puichun, Olpen, and Quiroste** spoke the **Tamyen [Thámien]** dialect recorded at Mission Santa Clara. All three groups eventually sent members to both Mission Dolores and Mission Santa Clara. It is really impossible to determine where the Ramaytush dialect ended and the more southerly Tamyen [**Thámien**] dialect began, because the only Ramaytush sample ever recorded came from an Aramai man from the north, and the precise homelands of the individuals who supplied the information for surviving Tamyen vocabularies and texts have not been documented. It is likely that the Puichuns and Olpens spoke San Francisco Bay Costanoan dialects along a clinal path between Ramaytush and Tamyen, while the coastal Quirostes may have spoken a dialect of San Francisco Bay Costanoan influenced by the Awaswas language of the Santa Cruz region. (Milliken et al. 2009:87-89).

These authors also noted the following based upon Harrington's interviews with **Maria de los Angeles Colos** and linguist Richard Levy creating the "**Ramaytush**" language classification in 1978 which was based upon **Angela Colos' Chochenyo word "rámai"** for the San Francisco Bay:

It must be remembered that Coast Miwok and Patwin, as well as the Ramaytush dialect of San Francisco Bay Costanoan, may have been spoken in San Francisco at the time of Angela Colos' youth, whereas the Tamyen dialect of San Francisco Bay Costanoan and Yokuts were the languages of the historic people at Mission Santa Clara.

One note provides the term that led **Richard Levy** (1978a) to call the San Francisco dialect **Ramaytush**:

They call the lado de San Francisco rámai', All the side (lado) where the San Francisco is ([illeg.]) – San Mateo, etc., = rámai. Call the people **rámaítush** (Harrington 1921-29:368).

Continuing their discussion of the interrelationships between the Yelamu and Huchiun Ohlones of the East Bay, Milliken et al. presented the following discussion:

First European Vessel on San Francisco Bay, 1775

The first documented entry into San Francisco Bay was made by the 58 foot long two-masted brig **San Carlos** on August 6, 1775. The ship maintained a number of anchorages off of the Marin Peninsula and Angel Island during its 48 day stay, while ship's boats were sent out to chart San Francisco Bay and San Pablo bays. The remarkable notes maintained by the captain and chaplain of the San Carlos are rich with information about interaction with the [**Coast Miwok**] **Huimens** of the southern Marin Peninsula and the [Chochenyo Ohlone-speaking] **Huchiuns** of the Point Richmond vicinity in the East Bay (Galvin 1971, excerpted by Milliken 1995:40-51). None of the San Carlos diarists' notes concern the native San Francisco Peninsula people. But valuable ethnographic material pertaining to the Huchiuns, San Francisco Bay Costanoan speakers **who were intermarried with the Yelamus**, is presented below. ... (Milliken et al. 2009::92-93)

... On the following morning, August 25, the same group of Huchiun men came back on board the San Carlos. Santa María wrote that the ship's crew spent some time learning their Costanoan words and writing them down. Santa María also wrote down the names of the men, "Their chieftain was called Sumu; the second chieftain, Jausos; the others, Supitacse (1); Tilacse (2); Mutuc (3); Logeacse (4); Guecpostole (5); Xacacse (6)" (Santa María [1775] in Galvin 1971:67). Twenty years later, four of those men would move from their East Bay villages to Mission Dolores ... (Milliken et al. 2009::94).

Intermarriage Patterns

Earlier in their study, Milliken et al. provided the following information on the marriage and death of **Yelamu** Captain Guimas [Xigmacse] and one of his three wives who was **Huchiun**:

.... An example of a citation that will occur in this report is SFR-B 365, the Mission San Francisco (Dolores) baptismal entry in 1784 for Romualdo Guimas, the headman of the Yelamu people of the northern San Francisco Peninsula. Another example is SFR-D 3516, the Mission Dolores death register entry in the year 1814 for Romualdo Guimas' wife, Viridiana Huitanac, a **Huchiun** from the east side of San Francisco Bay (Milliken et al. 2009:12).

Continuing their historic overview about Capitan Guimas and his family:

The year 1778 began with the baptism of seven young people, among them three children of Yelamu headman Guimas (SFR-B 44, 46, 49). Altogether, 40 tribal people were baptized in 1778, of whom 38 were from the local Yelamu villages (Milliken et al. 2009:98).

The present authors of this Muwekma ethnohistoric study deploying the online **Huntington Library's Early California Population Project** database and search engine of the mission baptism records, found the following information about Guimas's son Christoval **Lalexse** who was baptized by Father Francisco Palou on January 31, 1778 (SFR-B 44). Lalexse (Lalecse) was 20 years old and was born at a place named Zitlintaj (Sitlintac). His father was identified as **Xigmacse (aka Guimas)** (SFR-B 365) and his mother was Totpete (Tolpete) Maria de la Mercedes (SFR-B 434). Lalexse died two years later on September 21, 1780 (SFR-D 27). Totpete was one of Guimas' three wives and she was baptized on October 16, 1785 by Pedro Bonito Cambon. She died three days later on October 19, 1785 (SFR-D 156). ...

Xigmacse's Huchiun wife Viridiana Huitanac (SFR-B 366) was the mother of Lorenzo (SFR-B 46) whose Indian name was Huyupa and he was baptized by Francisco Palou on January 31, 1778. Given the fact that Yelamu captain Xigmacse had married two East Bay women prior to Spanish contact supports the argument that the Yelamu "Ramaytush" dialect and the Huichiun/Jalquin "Chochenyo" dialect were mutually intelligible and therefore represents a single San Francisco Bay Costanoan/Ohlone language.

In their 2009 report, Milliken, Shoup, and Ortiz continued their discussion on inter-tribal marriages stating that:

Only Bay Miwoks and Coast Miwoks, of all the Miwokan language speakers, intermarried with San Francisco Bay Costanoans prior to the Mission Period. ... The original Saclans were one of the two westernmost Bay Miwok local tribes. They were intermarried with their San Francisco Bay Costanoan neighbors of the Oakland-Richmond region, the Huchiuns, with whom they moved to Mission Dolores in the winter of 1794-95. Southwest of the Saclan homeland, in the San Leandro Creek area, was a group of seemingly bi-lingual Bay Miwok-San Francisco Bay Costanoan people who went to Mission Dolores under the name Jalquin and to Mission San Jose under the name Irgin (Milliken 1995:244-246). They and other Bay Miwoks of the current Contra Costa County area were intermarried with San Francisco Bay Costanoans of the Livermore Valley prior to the Mission Period.

Two specific Coast Miwok local tribes were inter-married with San Francisco Bay Costanoans, the Huimens and Abastos of the southern Marin Peninsula. They were inter-married with their San Francisco Bay Costanoan-speaking neighbors across a narrow stretch of the northern San Francisco Bay estuary to the east, the Huchiuns of the Oakland-Richmond region ... (Milliken et al. 2009:40),

Milliken et al. continued by presenting additional information about intertribal marriage patterns and spheres of direct social interaction stating under the sub-heading **Social Interaction Spheres** that:

Members of local tribes in west-central California participated in intensive spheres of direct social interaction with their immediate neighbors, and spheres of maximum social interaction with more distant groups up to 26 miles away. The spheres of direct social interaction are reflected in patterns of exogamy (group out-marriage to neighbors). Mission registers provide evidence for the patterns of exogamous marriage for many local tribes in Costanoan language family territory.

Mission baptismal and marriage records explicitly document many couples who renewed their marriages at the mission and originally came from two different local tribes. The intermarriage data suggest that small groups of 40-50 people, such as Urebure and Pruristac on the San Francisco Peninsula, were as much as 80% exogamous, that is to say, that in eight out of ten marriages, one of the spouses derived from a surrounding group. In groups with larger populations of 200-300 people, such as the **Ssalsons** and Lamchins of the Peninsula, about half the couples had spouses from neighboring groups, making them 50% exogamous (Milliken 1983:122-124). The exogamy pattern for the largest Peninsula group, the Puichons of the Los Altos/Palo Alto area (who may have had 420 members), is masked because half of them moved to Mission Santa Clara, where the people from lands east, south, and west of Los Altos/Palo Alto were not identified by their local tribe affiliation in the mission records. The Puichon exogamous marriages that can be documented are with Oljons, Olpens, Lamchins, and **Ssalsons**, with enough examples to suggest that even they were at least 20% exogamous to neighboring groups.

Once the San Francisco Peninsula people reached out to a pool of 500 people for marriages, there seems to have been little incentive to reach out farther. However occasional longer-distance marriage links are documented in the mission registers. For instance, a marriage between a coastal Oljon man (SFR-B 588) and a bayshore **Ssalson** woman (SFR-B 1202) is documented in their child's baptism record (SFR-B 808); the heartlands of those two groups was about 18 miles apart. The longest distance of documented San Francisco Peninsula marriages involved spouses from places 26 miles apart. A woman from the Yelamu village of Chuchui and a man from the Cotegens on the Pacific Coast, 26 miles to the south, were already married when they were baptized in 1786 (SFR-B 534, 535). Another Yelamu woman, this time said to be from Sitlintac, had been living with her husband Caronon among the Chupcans [from the East Bay] in the Concord region, 26 miles to the east in the Diablo Valley, prior to the baptism of their child at Mission Dolores in 1779 (SFR-B 119, 401) (Milliken et al. 2009:66-67).

The records show that Yelamu couples at Mission Dolores and Rumsen couples at Mission Carmel often had offspring born at two or three different villages of the group (Milliken 1983). Additionally, one Mission Dolores baptismal entry describes the seasonal movement of a **Ssalson** family from the San Mateo vicinity:

I baptized...a girl of about six months age... Her father...and mother...are native of the village of Olestura, who, like all the aforesaid [baptized on this day], live without partiality, now along the tributaries of the **San Mateo River**, again at the aforesaid village, as well as at Sycca, and they come as far as Guriguri [Urebure] and San Bruno (SFR-B 178 in 1778) (Milliken et al. 2009: 65).

The Yelamu Tribal Group of San Francisco

As briefly described above, based on various ethnohistoric studies as well as the Muwekma Ohlone Tribe's research, the Yelamu tribal group of Ohlone Indians controlled the region comprising the City and County of San Francisco. According to the comprehensive mission record and ethnogeographic studies conducted by anthropologist Randall Milliken, it appears that the first four people from Yelamu were baptized by Father Cambon, and the others of the tribe were baptized by Fathers Palou and Santa Maria between 1777 - 1779.

Mission San Francisco records indicate that the first converts from the "**rancheria de Yelamu**" into the Mission also had relations with the neighboring rancherias (villages) of Sitlintac (located about 2.6 miles northeast of Mission San Francisco), Chutchui, Amuctac, Tubsinte, and Petlenuc all located within the present boundaries of San Francisco. Sitlintac and Chutchui were located in the valley of Mission Creek. Amuctac and Tubsinte were established in the Visitation Valley area to the south. The village of Petlenuc may have been near the location of the Presidio. The Ohlone people from the Yelamu territory, as well as other tribal groups to the south, and across the East Bay, were missionized into Mission San Francisco between 1777 to 1787. According to Fathers Palou and Cambon, the **Ssalsones** (the Ohlone tribal group located on the San Mateo Peninsula to the south), were intermarried with the Yelamu and called the Yelamu **Aguazios**, which means "Northerners".

Based upon the genealogical information derived from the Mission San Francisco records, the Yelamu Ohlone people of San Francisco were intermarried with other Ohlone tribal groups to the south and across the East Bay, prior to contact with the Spaniards. For example, Fathers Palou, Cambon, and Noriega over a period of time as mentioned above, baptized the family of Yelamu Captain named Xigmase (a.k.a. Guimas) who was identified by Palou as the "Captain of the village of this place of the Mission."

Milliken, in his 1991 doctoral dissertation wrote the following under the subheading **San Francisco Vicinity Conversions, 1780-1784** that addresses the process and effects of missionization at Mission San Francisco, and the state of warfare and reconciliation between the Ssalson and Yelamu tribal groups:

At Mission San Francisco competition between tribes was an element in conversions during the early 1780s, just as it had been at Mission Santa Clara. However, the San Francisco area dynamic involved villages spread over greater distances and the movement of multi-generational family groups to the mission. A wave of adult baptisms in 1782, 1783, and 1784 brought most of the Yelamu tribe and all the people of the small independent Urebure and Pruristac groups into the Mission San Francisco community.

Most of the under-twenty population of the local Yelamu villages had gone through the baptismal ritual at Mission San Francisco prior to 1780. Five old Yelamu married couples had also converted, but many of the key elders had not. Young **Ssalsons**, their recent past enemies from the south, began to appear to be baptized in 1780. **Ssalsons** represented seventeen of the forty-one converts that year.

Again in 1781, children came to Mission San Francisco from the south. Some from as far away as the Puichon villages on San Francisquito Creek, halfway between San Francisco Mission and Santa Clara Mission. But as of the end of 1781 no adult married couples had been converted at Mission San Francisco from any group south of Yelamu.

The state of warfare between the Yelamu and Ssalson that had led to village burnings in August of 1776, was brought to an end through traditional tribal means. Two marriages took place at Mission San Francisco between young people from the two tribes at the end of 1781. Maria Francisca of Chutchui, who was a the Yelamu girl baptized back in 1777 and the sister of the very first convert at the mission, married Mariano, son of Guascan, a Ssalson widow. The wedding took place on December 19, 1781 (SFR-M 27). A week later, Mariano's sister, Maria de los Remedios of the Ssalson married Jacome de la Marca, son of the captain of the Yelamu village of Petlenuc (SFR-M 28).

... Many young adults from the **Ssalson** villages, from Urebure, and from Pruristac joined Mission San Francisco during the next year, 1782, as did a few older couples from Urebure and Pruristac.

At the end of 1782 the San Francisco missionaries mentioned that they allowed non-Christian parents to keep their baptized children with them in their villages, a policy also documented at Mission Santa Clara.

... A flurry of married couples from areas south of Yelamu joined Mission San Francisco in 1783. They included the intermarried head families of the nearest groups south of Yelamu, the independent villages of Urebure and Pruristac. Xoyoxse [Xoyocse], captain of Urebure, and his son were baptized with their young wives in March (SFR-M 58, 59). Both of their wives were daughters of Pruristac captain Mossués. Captain Mossués and another important Pruristac man, Liquique, were baptized with their wives in June (SFR-M 62, 63. By the end of 1783 Pruristac and Urebure adults were beginning to pull equal with Yelamu adults among the established families in the Mission San Francisco community (Milliken 1991:142-145).

The Thámien Tribal Groups/Villages/Districts Surrounding Mission Santa Clara

The tribal groups/districts surrounding the location of the first **Mission Santa Clara de Thámien (Our Mother Santa Clara)** which were so named by the Mission Santa Clara priests (see C. King 1994, Milliken 1991, 1995, 2004; Hylkema 1995, 2007 [CA-SCL-690 Tamien Station]).

Milliken in his published 1995 dissertational study observed that "Fathers Murguiá and Peña of Mission Santa Clara noted in the title page of their **Libro de Bautismos** (Book of Baptisms), and again in a letter of 1777, that the mission was built in an area known as "Tamien" (Milliken 1995:256).

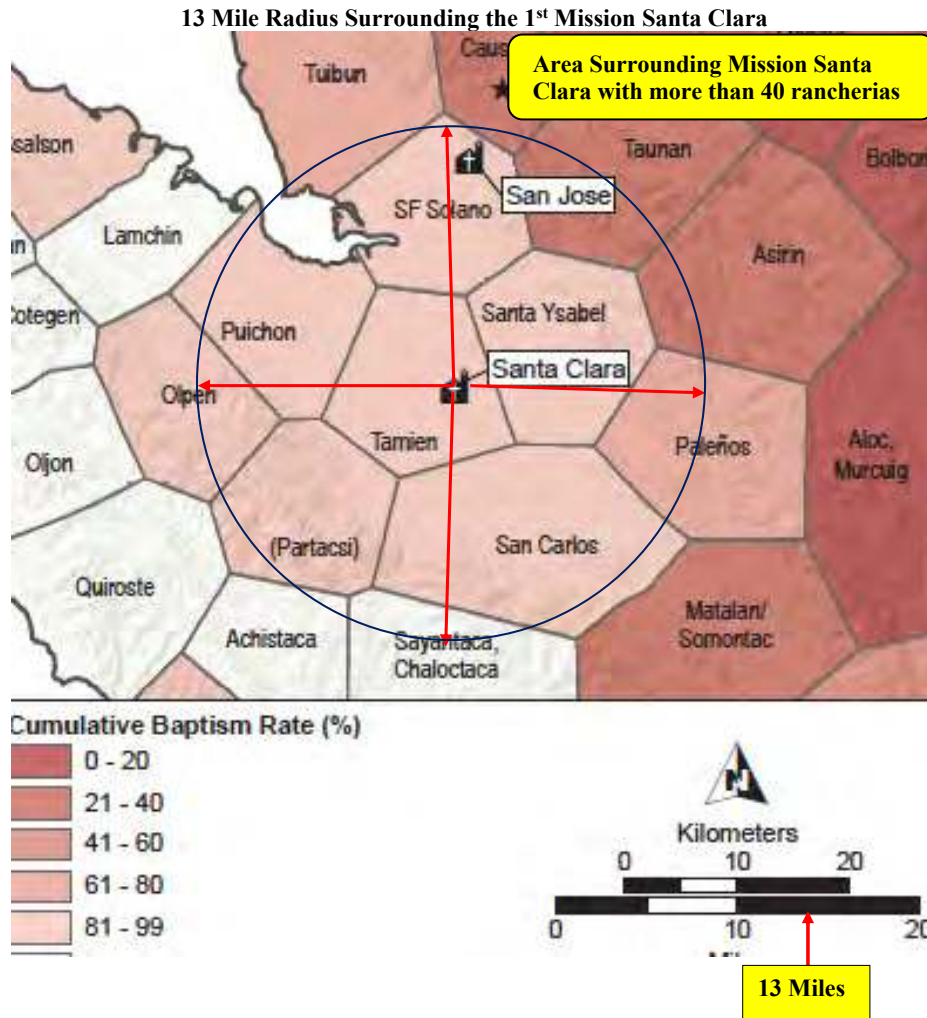
Although Winter, Milliken (and others) have spelled Tamien without the letter “h,” Mission Santa Clara archivist and historian Arthur Spearman, however in his 1963 publication titled **The Five Franciscan Churches of Mission Santa Clara**, provided the following historic excerpt from a letter from Father Peña to Father Serra:

Letter to Padre Presidente Junipero Serra
From Padre Tomas de la Peña
Mission Santa Clara de Thámien

December 31, 1777

The site of the Mission, which in the language of the natives is called **Thámien**, is a plain stretching more than three leagues in every direction, pleasant to behold, with much land for irrigation of crops, and extensive areas for raising cattle. There is abundance of Ash, Alders. White Poplar, and Red, Willow, Laurel, black and live Oaks. At the distance of four leagues to the west is much redwood, so-called, from which we have already obtained some boards. A large population of Gentiles surrounds the site, such that we judge there are **more than forty rancherias within a radius of five leagues**, of a people that we may call Tares, since this is the name they give to the men (Spearman 1963:15). [Cited from Hylkema 2007: iii].

***Note:** a Spanish League was approximately 2.6 miles. This means that there were “more than 40 Ohlone villages within a 13 mile radius of the first mission (**Map 2**).



Map 2: Thámien Tribal Groups within a 13 Mile Radius of Mission Santa Clara
(after Milliken 2010, Byrd et al. 2020)

The following tribal groups/districts/villages were located within the 13 mile radius of the location of the 1st Mission Santa Clara as indicated by Father Peña in 1777. Information derived from Milliken 1995 and other sources):

From North, East, Central, South and West directions:

[North]

- 1. San Francisco Solano/Alson/Santa Agueda/Estero/Alameda**
(Newark, Milpitas, Alviso, Coyote Creek, Mission Santa Clara and San Jose).
- 2. Tuibun/Santa Agueda/Estero/Alameda**
(Alameda Creek, Coyote Hills, Missions San Jose and Santa Clara).
- 3. Causen/Patlan/Pelnen/Caburan Tuibun** (Sunol Valley, Pleasanton, Dublin, Mission San Jose).
- 4. Taunan/Santa Agueda/Santa Ysabel/Este**
(Arroyo del Valle, Alameda Creek, Livermore Valley, Missions Santa Clara and San Jose).

[East]

5. Asirin/Taunan/Santa Agueda/San Antonio (Alameda Creek, Arroyo del Valle, Colorado Creek, Missions San Jose and Santa Clara).
6. Santa Ysabel (Coyote Creek, Penitencia Creek, Calaveras Creek, Mission Santa Clara)
7. Paleños/San Antonio (East side Santa Clara Valley, Mission Santa Clara).

[Central]

8. Thámien (10+ Villages: 1) Our Mother Santa Clara, 2) Our Patron San Francisco, 3) San Jose Cupertino, 4) San Antonio, 5) Santa Ysabel, 6) San Juan Bautista, 7) San Carlos/Matalan, 8) San Bernardino, 9) Santa Agueda/Alson, 10) Pala, 11) Ritocsi, Central Santa Clara Valley, Guadalupe River, Mission Santa Clara).

[South]

9. San Carlos/Matalan (Santa Clara Valley corridor, Morgan Hill, Chesbro Reservoir, Laguna Seca, Coyote Lake east of San Martin, Mission Santa Clara)
10. Sayantaca/Chalotaca (Zayanta Creek, Scotts Valley, Sant Cruz Mountains, Mission Santa Cruz)

[West]

11. Achistaca/Acsaggis (Saratoga Gap/Upper San Lorenzo River Santa Cruz Mountains)
12. Partacsi/Paltrastach/Pornen/Lamaytu/Muyson/Solchequis "San Bernardino" (Saratoga Gap/Stevens Creek/Saratoga Creek (Mission Santa Clara and Santa Cruz)
13. Olpen/Guemelentos (Santa Cruz Mountains/La Honda Creek/San Gregorio watershed/Corte de la Madera Creek of the San Francisquito Creek watershed in the "San Bernardino" District. (Mission Santa Clara and San Francisco).
14. Puichon/Ssipùtca "San Bernardino" (San Francisquito Creek, area split between Missions Santa Clara and San Francisco)

Conversion of the Santa Clara Valley and East Bay Tribes

The area of the lower Guadalupe River was noted by Father Junipero Serra in 1777 as being called **Thámien**. The second church of Mission Santa Clara was established in 1779 at a place called by the Indians **Socoistaca** or **Tshaitaka**, which may have referred to the grove of laurel trees that once stood there. The area of the third church (the Murguía Mission) was called **Gerguensun** (also spelled **Werwersen**), which refers to "Valley of the Oaks" (Spearman 1963:18).

[Note: **Werwersen** is actually in reference to rabbits = *weeren*].

In the *Informe* for 1777, Father Serra states that:

A large population of gentiles surround the site, such that we judge there are more than forty rancherias within a radius of five leagues, of a people that we may call **Tares**, since that is the name they give to the men [Spearman 1963:15].

Milliken also noted the following for Mission Santa Clara:

A few adult married couples were converted in the years 1780 and 1781, including most of the adults from the first mission site called Santa Clara and San Francisco (these were districts). During the 1780s a trickle of adults were baptized at the mission from the surrounding larger villages on the Santa Clara Valley floor, but the majority of baptisms during the 1770s and 1780s were of young children and newborn infants. Unlike the converts at most California missions, most of these children and their parents continued to live in their native villages [Milliken in Huelsbeck n.d.].

However, all of the first 25 converts at Mission Santa Clara were infants and children from the villages from the central area surrounding the mission including: **Our Patron San Francisco** along the Guadalupe River, **San Juan Bautista** to the south of the mission, **San Jose Cupertino** to the west, **Santa Ysabel** to the east, and **San Francisco Solano (Alson)** to the north of the mission. The notation on their baptismal records states “enfermos...en caso de necesidad” – “sick in case of need,” and “lo trajeron enfermo” – “they brought him sick.” By the time of the founding of Mission Santa Clara major diseases were already affecting the local population with many dying shortly after baptism.

If the conversions were mostly of children, then who built the mission and by what incentive? Evidently, by 1781 native contact with the mission was motivated by mutual economic gain. Milliken’s 1991 dissertation focuses on this relationship and he found that the presidio at Monterey regularly employed gentiles to perform a range of tasks and that in 1779 several families of non-Christianized Indians had moved to Mission Santa Clara to gain access to material goods provided by the Spaniards- without the obligations facing the Christianized neophytes. As mentioned above, the Pueblo of San Jose and the Monterey Presidio made use of Santa Clara Valley Indian labor with the Indians gaining blankets, beads and other items new to their world.

Shell beads found within and near the neophyte cemetery of the Murguía Mission (3rd Mission Santa Clara 1781-1818) were analyzed and discussed in Hylkema 1995, Leventhal et al. 2011, Panich 2014, 2018, and 2020). Hylkema stating in his 1995 report that:

The villagers closest to the mission and pueblo profited by the newly developed economic system which, in turn, attracted other more distant villagers. This precluded the need for forced conscription until after 1795 when most of the local groups were assimilated into the mission.

Nonetheless, the military did enforce Spanish law.

By 1800 the Indians in the hills east of Santa Clara Valley and the East Bay began to feel the pressure of the changed economic system.

Their western neighbors, from whom they had heretofore received shells and other materials from the coast, were consolidated under Franciscan direction at Mission Santa Clara. The hill people also needed these neighbors as allies to retain parity in conflict situations with people further east. Marriage had been the basis of trade and warfare alliance, and marriage with missionized people could be had only by joining the mission community [Milliken in Huelsbeck, n.d].

Furthermore, Milliken (1991) also noted the following observation by the Spanish priests whom had established the First Mission San Clara to the northwest of **CA-SCL-128 [Thámien Rúmmeytak [Thámien (Guadalupe) River Site]** located downtown San Jose:

Mission Santa Clara in Thámien Lands

... The Santa Clara Mission settlement lay at the northeastern edge of the **Thámien** tribal district, very near to lands of three other tribes. Three large villages of over 120 inhabitants each lay within four-mile radius of the Santa Clara Mission site. The native names of those villages are not known. The missionaries at Mission Santa Clara gave each of them a Spanish designation; San Francisco Solano village of the Alson tribe a mile or two downstream at the mouth of the Guadalupe River, Santa Ysabel village of a different, unnamed tribe east of San Francisco Solano on the lower Coyote River, and San Joseph Cupertino village of the Thámien tribe in the oak grove about three miles to the southwest of the mission site.

Still nearer to the site were two tiny hamlets, **Our Mother Santa Clara** within a few hundred yards of the first mission site, and **Our Patron San Francisco** perhaps another mile upstream on the Guadalupe River” (Milliken 1991:116-117).

Elsewhere, Milliken states that “**Our Mother Santa Clara**, which was probably west of the Guadalupe River within a few yards of one of the Mission Santa Clara sites” and was part of the core villages that comprised the Tamien tribal district (Milliken in Hylkema 2007:52). He also suggests that “the villages of **San Jose Cupertino, Our Mother Santa Clara, and Our Patron San Francisco** formed a single tribelet that controlled most of the Guadalupe River system, and therefore, the core of the Santa Clara Valley” (ibid).

Milliken noted in his **Ethnohistory of the Ohlone People** section (published in Hylkema ed. 2007: **Santa Clara Valley Prehistory: Archaeological Investigations at CA-SCL-690, The Tamien Station Site**; Chapter 4) about the reconstructed location of the identified interrelated **Thámien Ohlone** tribal groups:

Santa Ysabel, probably established on the lower Coyote Creek or Penitencia Creek,
...

... **Our Patron San Francisco**, probably placed on the Guadalupe River near **Our Mother Santa Clara** and Santa Ysabel east of the present-day town of San Jose.

... **San Juan Bautista**, probably located on the Guadalupe River in the Willow Glen area south of present-day downtown San Jose

Previous Ethnohistoric Studies

Very little ethnohistoric and mission record studies had been conducted specifically focusing on the **Ssalson** Ohlone and their tribal region, with the exception of what Milliken et al. 2009 had presented in their study. However, pertinent to the history and heritage of the Muwekma Ohlone Tribe, studies conducted with regards to the missionization of Native people at Missions San Francisco, Santa Clara, and San Jose have contributed to a deeper understanding and reconstruction of Ohlone lifeways in the San Francisco Bay Area.

Meaningful **Contact Period** (post-1769) ethnohistoric studies focusing on the demographic and geopolitical distribution of the different Ohlone/Costanoan tribal groups that came under the influence of Mission Santa Clara in 1777 were conducted by Chester King in the 1970s (1974, 1977, 1978a, 1978b, and 1994) and continued by Milliken (1983, 1991, 1995, 2004 and 2007 [in Hylkema 2004, 2007]); Cambra et al. 1996; Leventhal et al. 2011, 2020); Panich 2020; Arellano et al. 2023; and others.

These studies helped lay the foundation for reconstructing the geopolitical and linguistic boundaries of those tribal groups and districts that were brought into each Bay Area mission, as well as providing information about the transformation and the cultural and political adaptation and responses of those surviving Ohlone/Costanoan tribal groups who adjusted to the disruption caused by the expanding Hispanic colonial empire, the impacts of missionization and ensuing spread of diseases and malnutrition.

The Santa Clara Valley and adjacent areas supported fairly large populations of Native peoples for upwards to over a period spanning the past 10,000 years. During the Early to Late Periods (past 4000 years) this is evidenced by the prevalence of large pre-contact cemeteries within the San Francisco Bay region [see reports on Emeryville (CA-ALA-309); Ellis Landing (CA-CCO-295); Santa Rita Village (CA-ALA-413) [Wiberg 1984]; Patterson Mound (CA-ALA-328) [Davis and Treganza 1959]; Ryan Mound (CA-ALA-329) [Leventhal 1993]; CA-SCL-732, Three Wolves Site (Cambra et. al 1996); CA-SCL-38 (Bellifemine 1997); CA-SCL-690 Tamien Station (Hylkema 2007); CA-SCL-674 Rubino Site (Grady et al. 1999); University Village (CA-SMA-77) [Gerow 1968], CA-SCL-6W Lick Mill Boulevard (Cartier); CA-SCL-128 (Winter 1978a, 1978b; Leventhal et al. 2015); CA-ALA-565/H CA-ALA-704 (Byrd et al. 2019, 2020b); and others].

The preliminary data derived from comparatively similar mortuary patterning and associated grave assemblages identified from Late Period cemetery sites factored in conjunction with the similarities of tribal personal name-endings derived from the mission records such as “-tole” and variations of “-mayen” for females, and “-cse” (as in the cases of the **Yelamu Captain Xigmacse**, the **Huchiun** headmen who visited the ship **San Carlos** in 1775 **Supitacse**, **Tilacse**, **Logeacse**, and **Xacacse**, Muwekma direct ancestor **Liberator Culpecse**, or a variant thereof e.g., “*csi*”) for males that are found amongst the different linguistic groups within the same macro-geographical area as the **Big Head/Kuksu** pendants, supports the contention that the South and East Bay regions had very strong cultural ties, via trade, intermarriage, ceremonial interaction and shared religious belief systems as well as other cultural influences with the Central Valley interior, including the Sacramento and San Joaquin Delta (Stockton) regions (Lillard, Heizer and Fenenga 1939; Heizer and Fenenga 1939; Gifford 1947; Bennyhoff 1977; (CA-ALA-329) Leventhal 1993; Milliken 1995; Jones and Klar 2007; also see CA-SCL-128, Holiday Inn Site, Winter 1978; (CA-SCL-38) Bellifemine 1997; (CA-SCL-128) Leventhal et al. 2015; DiGiuseppe et al. 2021; (CA-ALA-565/H) Byrd et al., 2020; Hedges 2019).

Those Kuksu practicing tribal groups ranged from the Hokan-speaking Salinans to the south (southern Monterey County); to the San Francisco Bay Penutian-speaking Ohlone and interior Bay Miwok and North Valley Yokuts tribal groups (Contra Costa and San Joaquin Counties), to the Penutian-speaking Coast Miwok and Patwin (Marin, Napa, Yolo, and Colusa Counties); to the Penutian-speaking Plains Miwoks and Konkow-Nisenan (Maidu-speaking groups) in the

Sacramento and Central Valley foothills of the Sierra Nevada; to the Hokan-speaking Pomoan tribal groups (Sonoma, Lake and Mendocino Counties), Yukian-speaking Yukian tribal groups (northern Mendocino) and the Athabascan-speaking Cahto tribe located to the north of Fort Bragg. (Loeb 1932, 1933; Du Bois 1939; Gifford 1947; Bennyhoff 1977; Winter 1978a; Bean and Vane 1978; Leventhal 1993; Hylkema 2007).

The evidence of a **far-flung ceremonial and economic interaction sphere** further suggests that the Thámien Ohlone-dialect speaking tribal groups, including the **Our Mother Santa Clara** tribal/village/district catchment region and their further neighbors (i.e., **San Antonio** tribal district), were significantly involved within this larger religious and ceremonial interaction network that was partially influenced through mechanisms of trade, economic, military and marriage alliances with those tribal groups located to the east and north (Delta region) of the South Bay region – a region that at the time of Spanish contact had already cross-cut several major linguistic boundaries (including San Francisco Bay Ohlone, North Valley Yokut, Patwin, Coast Miwok, Bay Miwok and Plains Miwok) whom were also missionized into the three Bay Area missions as well.

Limited detailed ethnohistoric (Contact Period) information about the aboriginal lifeways of the different San Francisco Bay Ohlonean-speaking tribal groups who resided within this mega-sphere of socio-cultural-economic interaction, tends to be restricted to the various accounts written by early Spanish explorers, missionaries, soldiers, and visiting European travelers. Other historical records written after the cataclysmic impact caused by missionization, colonialism and the ensuing American conquest continuing through the 20th century includes research conducted by more formally trained ethnographers, ethnohistorians, and linguists as well as by other chroniclers to the greater Bay Area.

Early Spanish Expeditions in the San Francisco Bay Region: The San Francisco Peninsula

Milliken, Shoup and Ortiz, presented information on the ethnohistoric distribution of San Francisco Bay Area tribes in their 2009 study stating:

At the time of Spanish entry, eight independent local tribes held lands entirely within the present counties of San Francisco and San Mateo, the area essentially equivalent to the San Francisco Peninsula. Four of the eight groups were from the San Francisco Bay shore and four were from the Pacific Coast. The bay shore groups were the Yelamu of San Francisco, Urebure of San Bruno, **Ssalson** of San Mateo, and Lamchin of Redwood City. The coastal groups were the Aramai of San Pedro Valley, Chiguan of Half Moon Bay, Cotegen of Purisima Creek, and Oljon of San Gregorio. The lands of these eight tribes are mapped in classic ethnographies as belonging to speakers of the San Francisco (Kroeber 1925:Plate 1) or Ramaytush language (Levy 1978a:485) of the Costanoan language family. Ramaytush is now considered to be a dialect of the San Francisco Bay Costanoan language.

...

The Portolá Expedition 1769

The first documented contact between Spanish explorers and people of the greater San Francisco Bay Area took place when the expedition of Gaspar de Portola arrived from the south at the Quiroste village of Mitenne, near Point Año Nuevo,

on October 23, 1769. Portola, governor of Spanish Lower California, had just established a Presidio at San Diego in July of 1769. His party, including 49 Spanish citizens and 15 Baja California Indians, was probing up the coast in search of Monterey Bay, where he intended to establish a second presidio. The party first encountered Ohlone/Costanoans just south of Salinas on September 29, 1769; ... (Milliken et al. 2009:88-89).

According to ethnohistoric research conducted by Milliken and others, an expedition led by Gaspar de Portola and Father Juan Crespi had traveled north along the California coast north of Monterey and on October 23, 1769 had encountered the **Quiroste** Ohlone village of **Mitenne** near *Punta de Año Nuevo* (New Year's Point). The **Quiroste** were located on the Pacific coast between Bean Hollow Creek and *Año Nuevo* and approximately 25 miles to the southwest of the Puichon. Milliken citing Crespi [1769] noted that:

The friendly Quiroste showered the Spaniards with foods and gifts. They brought two or three bags of the (wild) tobacco they use, and our people took all they wanted of it. One (old) heathen man came up smoking upon a very large (and well carven) Indian pipe made of hard stone. The Indians almost all carry tall red-colored staffs, some with many feathers; they presented four of these to Sergeant Don Francisco Ortega (Milliken 2007:87)

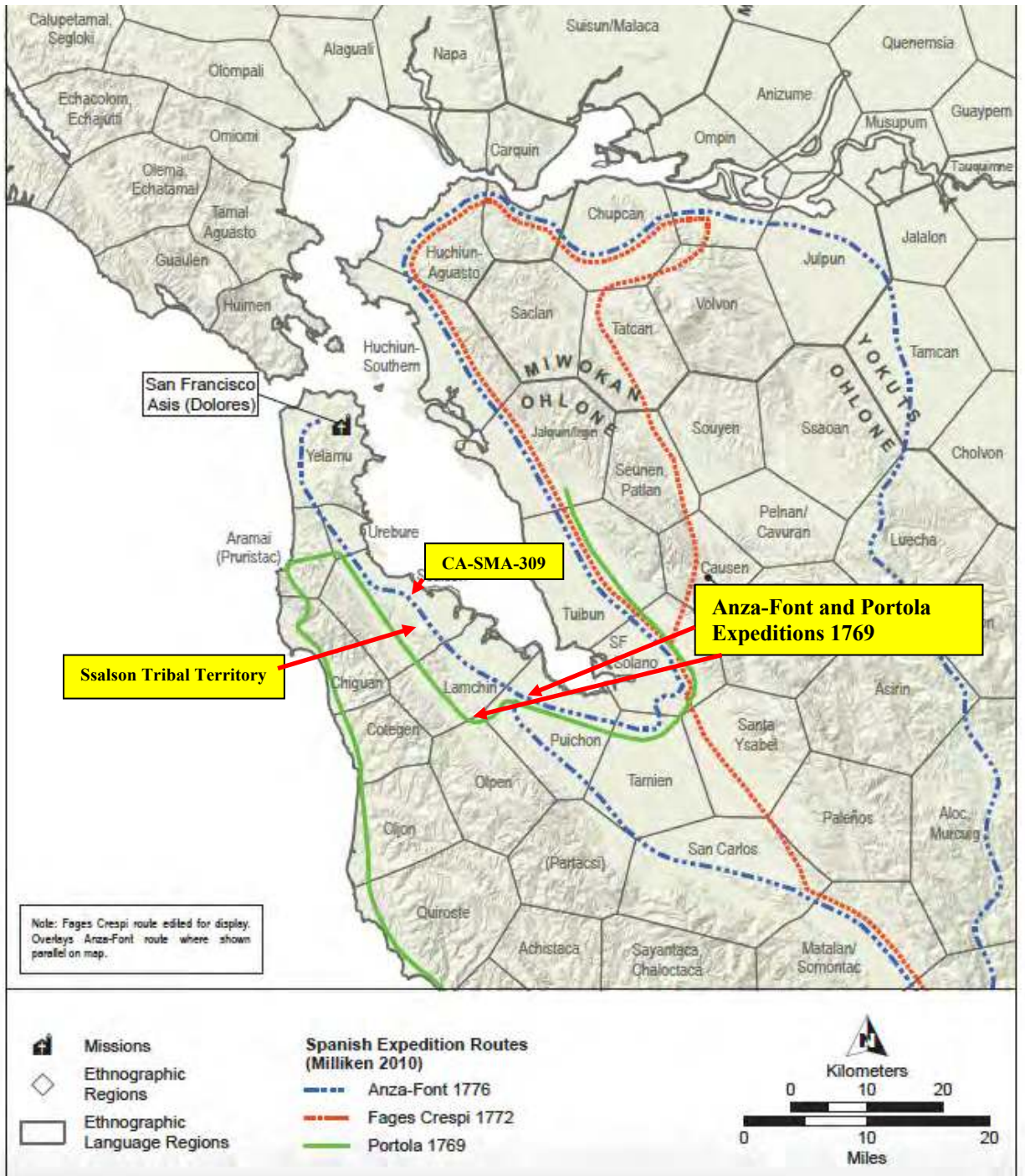
Sometime around mid-November the Portola expedition traveling south along the east side of the San Francisco peninsula eventually entered the territories of the **Ssalsons**, Lamchins and Puichons (**Map 3**). The Lamchin Ohlone-speaking tribal group was the immediate northern neighbor of the Puichon and their territory spanned from Belmont to Redwood City. As mentioned above, the **Ssalson** tribal group was located north of the Lamchin. Milliken indicated that the expedition "camped in the Palo Alto area" (2007:88).

In 1770 Captain Commander Pedro Fages, was perhaps, the first Spanish exploration to travel through the northern part of the **San Juan Bautista** and **San Carlos/Matalan** tribal districts (Thámien Ohlone-speaking territory) within the greater Santa Clara Valley. The **San Juan Bautista** and **San Carlos** (aka **Matalan**) Thámien Ohlone-speaking groups occupied the areas of south San Jose to perhaps Morgan Hill. Milliken commented on and noted in his 1991 doctoral study on the San Francisco Bay tribal groups such as the "**Matalans** and **Thámiens**" (whom were also intermarried with the neighboring **San Antonio** rancherias) at the time of contact (1770-1810) in the following historical account derived from Captain Fages' diary:

The **Matalans** and **Thámiens** of Santa Clara Valley watched a small Spanish party pass north through their lands in November of 1770. The party, under Pedro Fages, continued north along the east shore of San Francisco Bay (until) (sic) it reached a plain opposite the Golden Gate (presently North Oakland). ... Fages wrote of only one encounter:

‘Up close to the lake we saw many friendly good-humored heathens, to whom we made a present of some strings of beads, and they responded with feathers and geese stuffed with grass, which they avail themselves of to take countless numbers of these birds [Fages 1770 in Bolton 1911].’

The goose hunters were **Tuibuns** or **Alsons** at a lake on the Fremont Plain just south of Alameda Creek (Milliken 1991:78).



Captain Commander Fages apparently at a later date again passed through the Thamien-Ohlone-dialect speaking region in 1772 and explored the interior of the East Bay (see Crespi in Bolton 1926:336; Hylkema 1995). However, it was not until 1774 that the first intensive exploration of the Santa Clara Valley region occurred, which was led by Captain Fernando Rivera y Moncada who was accompanied by Fray (Father) Francisco Palóu. Writing of this expedition, Milliken made note of one of Rivera y Moncada's accounts:

The next Spanish expedition into the Bay Area, in the late fall of 1774, came for the purpose of scouting locations for a possible mission and military base on the San Francisco Peninsula. ... Near the town of Coyote (south San Jose), in **Matalan** territory, a group of local people were startled, but not terrorized.

‘We passed a patch of willows and cottonwoods, and now found running water in the creek. Here all at once there were heathens standing with their weapons in hand [though] they made no show of them. In people such as these, who have no knowledge of others and live like wild beasts at bay, it is a second nature to snatch them up’ (Rivera y Moncada [1774] quoted in Milliken 1991:80-81).

Milliken commenting on the Fernando Rivera y Moncada expedition going through the Puichon Ohlone territory noted that:

The new Spanish party intended to document the nature of San Francisco Bay and scout a location for a Spanish presidio and mission near its mouth. Passing through the Santa Clara Valley, the party arrived among the **Puichons** on San Francisquito Creek on November 28, 1774, where it was warmly received. Here, Father Palou commented about similarities between the local language and that of the natives at Mission Carmel (Milliken 2007:89)

Three years later, Mission Santa Clara was established on January 12, 1777. Collectively, with the establishment of Mission Dolores in 1776, Mission Santa Clara in 1777, and later Mission San Jose in 1797, located east of the Fremont Plain, the various Ohlone tribal groups within the San Francisco Bay region began to experience the cataclysmic disintegration from this newly imposed colonial system of indenture and peonage. Milliken in doctoral dissertation offered the following explanation of the circumstances under which the Ohlone tribal people agreed to enter into these missions:

Through the ritual of baptism some young people from the **Yelamu** tribe began to exchange their independence for a subservient role of "neophytes" at Mission San Francisco in the spring of 1777. During the summer and fall local **Alson** and **Thamien** teenagers joined the Mission Santa Clara community. Francisco Palou wrote that the first converts came to the missions out of interest in cloth, trinkets, and Spanish foods.

‘They can be conquered first only by their interest in being fed and clothed, and afterwards they gradually acquire knowledge of what is spiritually good and evil. If the missionaries had nothing to give them, they could not be won over’ [Palou 1786].

Most scholars have agreed with Palou's assessment that a material impulse brought the first Indian converts to be baptized. Sherburne Cook [1943:73] wrote that "ceremony, music, processions" and "inducements of clothing, shelter, and food" attracted large numbers of converts over the first twenty years. Malcolm Margolin [1989:28] pointed out "the dazzle of Spanish goods" (Milliken 1991:109-110).

Panich in his 2020 study titled Narratives of Persistence: Indigenous Negotiations of Colonialism in Alta and Baja California contributes to this discussion that:

The Spanish clearly abhorred Indigenous beliefs, but they typically approached their initial face-to-face interactions with native people very differently. These were facilitated by gift exchanges that served as potent social lubricants among people of widely divergent worldviews. Like Native Californians throughout the region, Ohlone people often presented the Spanish with gifts of food and gladly received foreign objects in return – particularly glass beads and cloth that the Spanish purposefully brought along for just these kinds of occasions. There is little doubt the Spanish viewed these exchanges through an ethnocentric lens (Panich 2020:58).

While these limited interpretive perspectives offer an explanation from the contemporary “dominant society” perspective, which suggests at its foundation that “lesser complex indigenous cultures” were unilaterally influenced by the “more complex European colonizing cultures,” perhaps as an alternative perspective we need to consider and explore possible other explanations, especially when viewing these dynamics through the social rules and mechanisms of late 18th century California Indian world view rather than through the colonial lens. Such alternative explanations should consider those pre-existing and established Native protocols and socio-cultural-political rules of social conduct, interaction and integration accorded to strangers, visitors, and distinguished guests as practiced by central California tribal groups.

For example, in cases when elites and notable families from neighboring tribal groups made arrangements to visit, and/or those who were invited to ceremonies, funerals, and/or economic exchange functions (e.g., Mourning Anniversaries, ceremonial dances, weddings, trade feasts, and etc.), there were specific rules that these groups would follow as social protocols. These same social principals and rules that were enacted between tribal groups and elite families would have no doubt been in effect at the time when the Spanish expeditions made their presence known.

After the period of contact had been established between the Indian tribal communities and the newly settled Spanish colonizers, no doubt, those established elites and their families desired to have their children associated (to some degree) with these newly established powerful and (relatively) wealthy Spanish entities and power brokers.

Some of these aboriginal social rules and protocols probably included:

1. Marriage arrangements of eligible teenagers for purposes of establishing and/or strengthening inter-tribal and/or intra-tribal alliances especially between and amongst powerful elite families;

2. The attempt by these powerful elites and/or families of specialists to establish formal ties with these newly emergent Spanish power brokers through “apprenticeships” -- by having their children enter into the missions through the ritual of baptism-- and by doing so, creating and thus perpetuating, an extant belief system that this “apprenticed relationship” would continue to maintain their own power brokerage with the extant and transformed communities and provide them additional prestige within this new order.

By acting in conformance with these older socio-political-economic rules for establishing and maintaining military alliances, trade networks, and marriage alignments with neighboring tribal groups, villages and the with newly established Spanish colonial settlements, these elites were probably under the belief that by exercising this formal process, partially through the ceremony of baptizing themselves and/or their children, it was done as a continuation of their aboriginal power brokerage (see Bean 1978). For example, there was a reciprocal ceremonial practice of purifying with water (ritual washing) persons of the opposite moiety (deer vs. bear or land vs. water) amongst central California tribal groups especially during and after the handling of the dead and their personal property. Therefore, the use of water in baptism had some pre-existing analogous practice and meaning in aboriginal purification ceremonies (Gifford 1955).

Initially, the "official policy" of the Spanish Empire was to develop the missions into self-supporting agricultural centers whereby Indians would be "civilized" and become peon laborers for the civilian pueblos and presidios. Ultimately it was expected that the Indians would themselves become citizens of the crown and help further colonize the region for Spain (see Rawls 1986, Hurtado 1988 and Monroy 1990).

Nonetheless, the colonial experience resulted in the decimation of the California Indian tribes who were exposed to European diseases, unsanitary living conditions, and malnutrition while residing at and around the missions (Cook 1976; Milliken 1995). Although the Native population was severely depleted after the first 40 years, by the time of the secularization of the missions during the mid-1830s, the surviving missionized Ohlone/Costanoan Indians continued to live and work in several Post-Contact Indian communities within the Santa Clara Valley as well as on the various rancherias and Californio ranchos surrounding each of the other greater Bay Area missions.

Distribution of Ohlone Tribal Groups of San Francisco Peninsula, Santa Clara Valley, and Adjacent West and East Bay

At the time of European contact in 1769, the Spanish explorers called the Indians living along the Monterey coast "Costeños," referring to people of the coast. After the missions were established, the Indians and the Spanish priests referred to the Mission Santa Clara Indian people as "Clareños" (Harrington 1921-1934) During the mid-19th century, scholars anglicized the term Costeños into "Costanoan"¹ to encompass all those tribal groups whose aboriginal territories spanned from

¹ More recently, various authors have suggested that the present-day descendants prefer to be called "Ohlone"; however, there are three surviving historic BIA-documented tribal groups with ancestral ties to 1) Missions San Jose, Dolores, Santa Clara, 2) Missions San Juan Bautista and possibly Santa Cruz, and 3) Missions San Carlos (Carmel) and Soledad, who have formally organized (in accordance with the 1934 Indian Reorganization Act). These three historic tribal communities whose ancestors spoke their respective Costanoan/Ohlone languages as late as the 1930s, have since revitalized and organized themselves as tribal governments and communities. All three are presently listed with the BIA's, Office of Federal Acknowledgment (OFA) as: Muwekma Ohlone Tribe of the San Francisco Bay

greater Monterey Bay, Soledad, Santa Cruz, Santa Clara, San Francisco, East Bay and the Carquinez Straits, and who spoke cline of distinctive, but related languages (Heizer 1974; Levy 1978; Milliken et al 2009).

Very little information about the aboriginal Thámien/Chochenyo-Ohlone-dialect speaking tribal groups who once occupied the lower Guadalupe River, Coyote Creek and Alameda Creek drainages was recorded by Contact Period Spanish missionaries who first established Mission Santa Clara in 1777. Apparently some of these missionaries did not record the names of the many Thámien tribal rancherias and villages, as was practiced at the other neighboring Costanoan linguistic area missions (e.g., Missions San Jose, Dolores, San Juan Bautista and others). Instead, the mission Fathers had simply assigned names of Saints to the various villages and "districts" surrounding Mission Santa Clara, rather than documenting the specific tribal villages from where the newly recruited and baptized Indians came from (see C. King 1994).

Milliken (1983, 1991, 1995, and 2007) and C. King (1978, 1994) have to date, conducted the most comprehensive geopolitical reconstructive ethnohistoric studies using the available Santa Clara Mission records (also see Winter 1978a and 1978b). Their studies clearly demonstrate that both the Thámien-Ohlone-dialect-speaking tribal groups of Santa Clara Valley (**Santa Agueda/Alson**) and the neighboring East Bay Chochenyo-Ohlone-dialect speaking tribal groups (**Tuibun**) of the Fremont Plain were brought under the sphere of influence of Mission Santa Clara and many of these Indians were baptized, married and had died at this mission. Chester King in his 1994 study entitled **Central Ohlone Ethnohistory** noted:

The area between San Jose and San Juan Bautista [mission] and extending from Santa Cruz to the San Joaquin Valley has proven to be difficult map by village or tribe. At Santa Clara Mission only the closest villages were given separate names. The more distant were grouped by region.

The closest villages to the mission were given the names “**our mother Santa Clara**” (north San Jose), “**our father San Francisco**” (downtown San Jose), **San Juan Bautista** (San Jose south of Hillsdale), **San Jose Cupertino** (Cupertino), **Santa Ysabel** (east San Jose), and **San Francisco Solano** (Milpitas-Alviso).

The next four groups recognized in the Santa Clara Mission registers are very large and include people from villages located in particular directions from the mission. The four groups were **Santa Agueda** (villages north of Milpitas), **San Bernardino** (villages west of Cupertino), **San Carlos** (villages south of San Jose), and **San Antonio [Paleños]** (villages east of San Jose), northeast of San Antonio were the **Luechas** and southeast of San Antonio were **Tayssen**. (King 1977; Milliken 1991) [Cited by King 1994:203].

Region, Amah-Mutsun Ohlone Tribal Band of San Benito County, and Ohlone/Costanoan-Esselen Nation of the greater Monterey Bay Area respectively. The tribal name *Muwekma* is actually the aboriginal term referring to "la Gente" meaning "the People" in the San Francisco Bay Costanoan languages (Thámien and Chochenyo dialects) spoken in the South and East Bay (Kroeber 1910; Harrington 1921-1934; Milliken et al. 2009).

Milliken, in his 1995 published doctoral study **A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810**, provides a more detailed location for the neighboring Matalan or San Carlos group:

The Matalan tribe held the Santa Clara Valley corridor from the present town of Coyote south to the present town of Morgan Hill. (1995:248)

In the 2007 **Tamien Station (CA-SCL-690)** site report, Milliken also provides reconstructed information regarding the geographical distribution and inter-relationships between the Tamien Ohlone-speaking tribal groups within the region surrounding Mission Santa Clara:

... Four of the seven towns near Mission Santa Clara supplied enough converts to suggest that they originally contained more than 100 inhabitants:

San Bernardino, probably located on lower Stevens Creek, at what is now Mountain View (44 adult married converts 1778-1800).

San Francisco Solano, probably situated on the lower Guadalupe River at or near present Alviso (44 adult married converts 1778-1800).

Santa Ysabel, probably established on the lower Coyote River or Penitencia Creek, now in north San Jose (40 adult married converts 1794-1802).

San Jose Cupertino, probably found on Calabazas Creek or upper Stevens Creek, now part of Cupertino (50 adult married converts between 1780 - 1797).

The other three smaller villages were:

Our Mother Santa Clara, which was probably west of the Guadalupe River within a few yards of one of the Mission Santa Clara sites

Our Patron San Francisco, probably placed on the Guadalupe River near Our Mother Santa Clara and Santa Ysabel, east of present-day downtown Santa Clara

San Juan Bautista, probably located on the Guadalupe River in the Willow Glen area south of present-day downtown San Jose (Milliken 2004:58-59; 2007:51-52).

In the same study, Milliken also noted that:

The **Santa Agueda [Alson]** district was the source of 90 percent of the Native people who went to Mission San Jose. Thus the Santa Agueda district actually must have been located on the Fremont Plain (2004:61; 2007:54) [**Maps 3 and 4**].

In an earlier study, Milliken (1983) determined that:

The East Bay people at Santa Clara Mission were listed under the district name "**Santa Agueda**". ... The earliest were the "**Estero**," "**Alameda**," "**Palos Colorados**," and "**Este**." Many "Alameda" and "Estero" adults at Mission San Jose had children that had been baptized at Santa Clara under the "Santa Agueda" designation. ... Most of the Santa Clara converts who later married at Mission San Jose were also "Santa Agueda"..., although some were from "San Bernadino"...

... The Mission San Jose priests provided more detailed genealogical information for each person than did those at Mission San Francisco. ... The cross references indicate that people from the "Estero" and the "Alameda" districts came from the **Yrgin** and **Tuibun** tribelets (Milliken 1983:99).

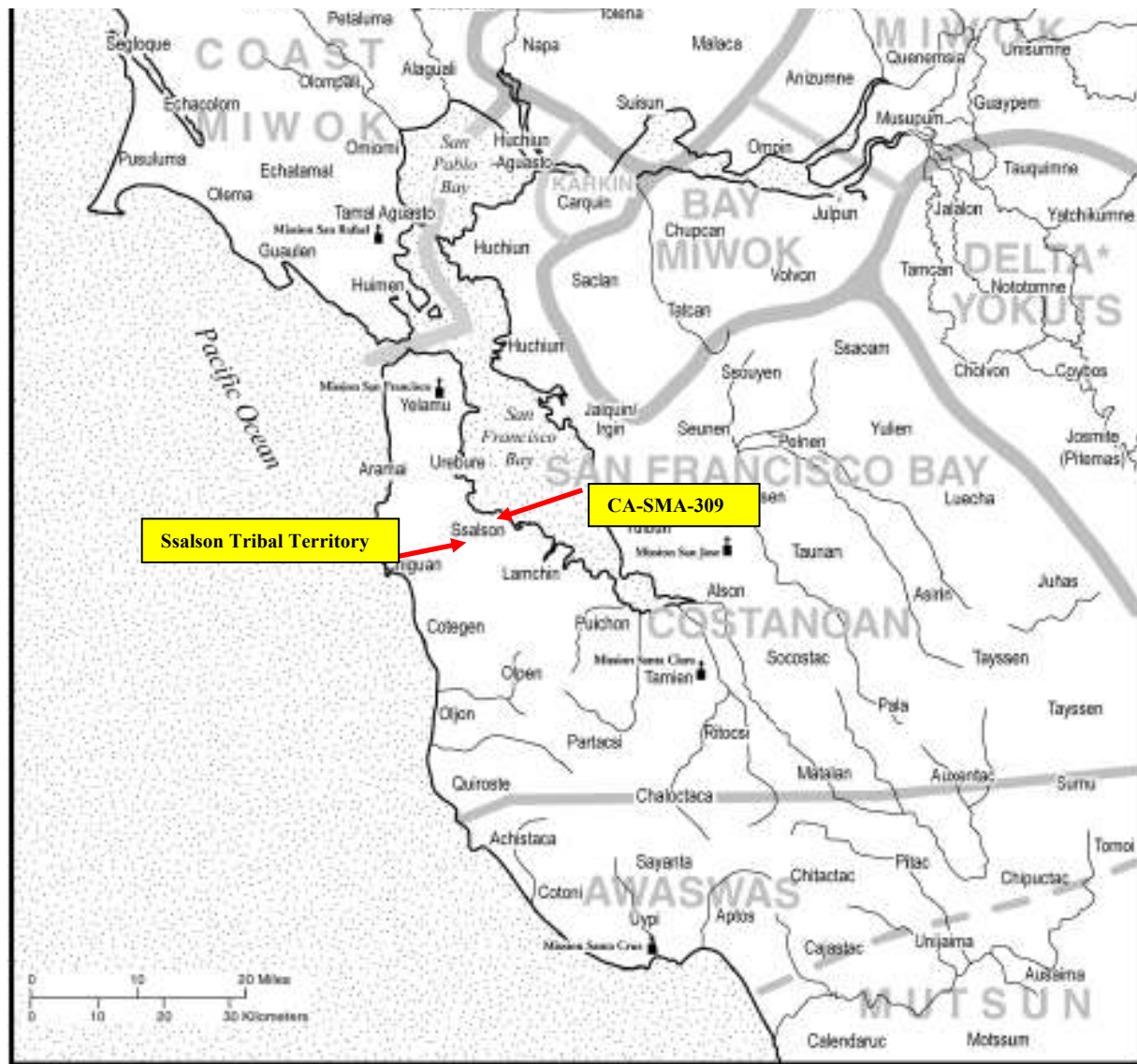
In his 1991 dissertation, Milliken, presented information about the "Santa Clara Valley Conversions, 1780-1784" stating that:

At the start of 1780 the core group of adult Christians at Mission Santa Clara were from the **Alson** village of **San Francisco Solano**, rather than the nearer tiny **Thamien** villages of **Our Mother Santa Clara** and **Our Patron San Francisco**. (1991:139)

Within the Santa Clara Valley and adjacent regions, during the first twenty years since the establishment of Mission Santa Clara, Milliken suggested that "(c)onversion of adult married couples in April (1795) had been concentrated among people from the southern East Bay, **Alson**, **Tuibun**, and perhaps **Jalquin/Yrgin**" tribal groups (1991:224).

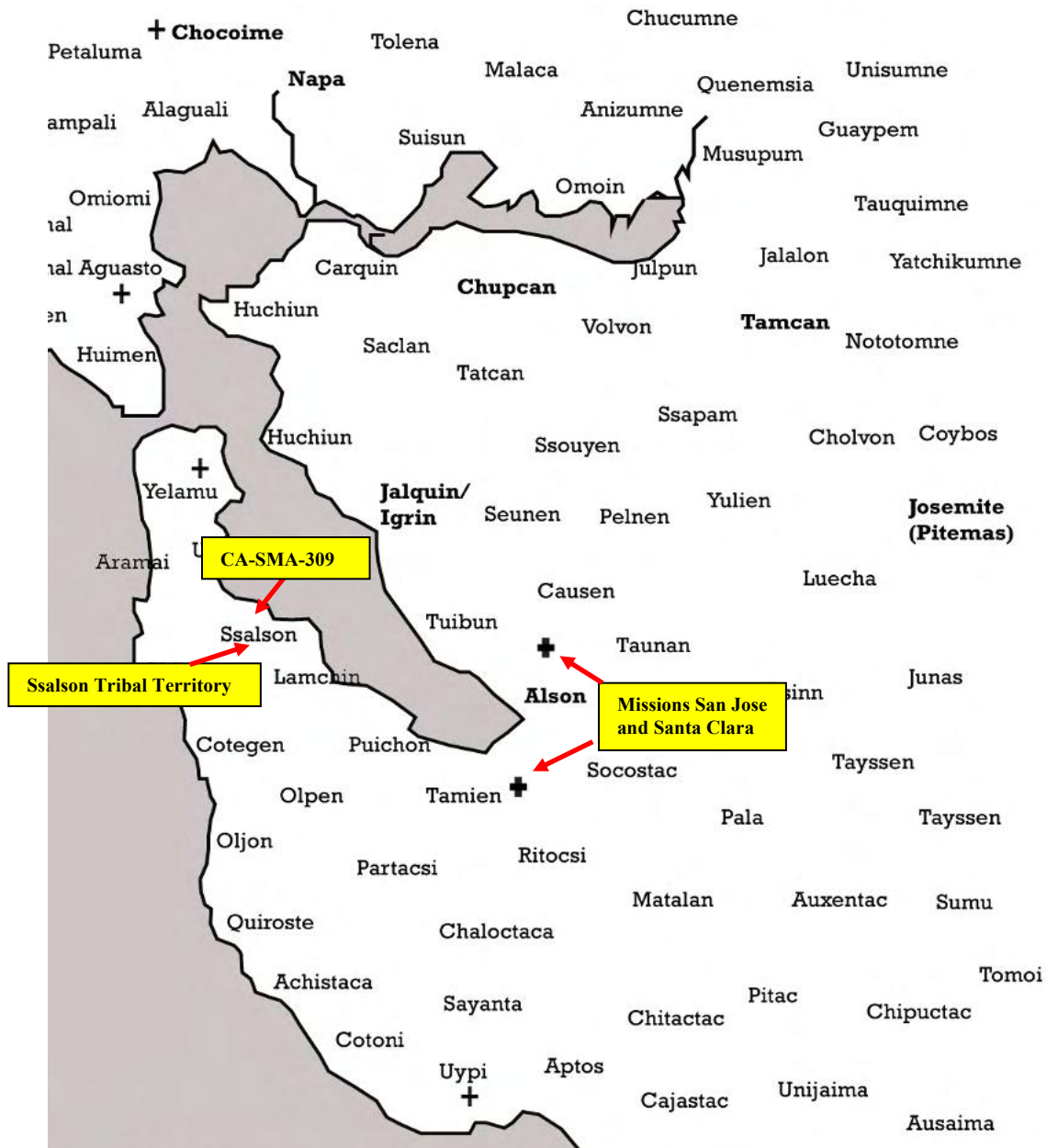
Milliken's research also demonstrated that after the Mission San Jose was established in 1797, that "(i)n January of 1801 twenty-one couples became Christians, ... (t)hey were **Alsons** and **Tuibuns** from the local villages of the Fremont Plain" (1991.:265). These South Bay Thámien and East Bay Chochenyo-Ohlone-dialect-speaking tribal couples were relations to the families from those same tribal groups who were baptized years earlier at Mission Santa Clara.

Furthermore, it is interesting to note that Milliken also pointed out that "(i)n January and February (1802) twenty-one **Jalquin/Yrgin** families moved to Mission San Francisco" and, "they were intermarried with **Seunens** and **Tatcans**" (1991:266); [see **Maps 3** and **4**, and **Figure 1 Ohlone Indians at Mission Dolores** drawn by **Louis Choris** below].



Map 4: Distribution of Ohlone Tribal Groups and Tribal Districts in the San Francisco Bay Costanoan Region

[From Milliken et al. 2009]



Map 5: Distribution of Ohlone Tribal Groups Surrounding the S.F. Bay Region
[From Milliken 1991]

It is important to note here that many of the lineages enrolled in the Muwekma Ohlone Tribe trace their direct ancestry to the Thámien Ohlone-dialect-speaking **Alson**, and the Chochenyo Ohlone-dialect-speaking **Seunen** and **Jalquin** tribal groups whom were missionized in to Missions San Francisco, Santa Clara, and San Jose.

Milliken noted that the **Alson** was “a tribe that held the low marshlands at the very southern end of the San Francisco Bay, probably both north and south of the mouth of the Coyote River [Creek] now the cities of Newark, Milpitas and Alviso” (1995:235). He also mentions that the **Seunen** were:

A tribe that held a fairly small territory at the northwest side of the Livermore Valley in the hills east of San Francisco Bay. ... Most of the **Seunens** went to Mission San Jose between 1801 and 1804, although four of them went to Mission San Francisco in 1801 and 1802 as part of a large **Jalquin** group” (1995:254).



Figure 1: Indians at Mission Dolores in 1816 (Drawn by Louis Choris)

Milliken stated that the **Jalquins** and **Yrgins** were most probably a single tribal group. He suggested that the Yrgins represented the southernmost community from this tribal group who were missionized into Mission San Jose, while the northern Jalquins came under the influence of Mission Dolores in San Francisco. The Spanish priests at Mission San Francisco heard **Jalquin** differently from the priests at Mission San Jose who heard the same tribal name as Yrgin.

The complex process that brought together West Bay, East Bay and South Bay/Santa Clara Valley Ohlone tribal groups into the mission system, though cataclysmic, these newly emergent mission-based communities had nonetheless maintained vestiges of their languages and culture that survived into the early 20th century. The impact of the Hispano-European colonization and missionization resulted in the first major rupture in the lives of California Indians and especially those along the coastal-interior mission strip.

As mentioned earlier that two of the East Bay Chochenyo Ohlone-dialect-speaking linguistic consultants, **Maria de los Angeles Colos** who was born in 1839, and **Jose Guzman** who was born about 1853, had provided Smithsonian's Bureau of American Ethnology linguist John Peabody Harrington with the observation that "the **Clareños** [Indians of Mission Santa Clara] were very much intermarried with the **Chocheños** [Indians of Mission San Jose], the dialects were similar," and also at this time Harrington recorded the Chochenyo linguistic term – "**mu'e'kma, la gente**" [meaning the people] (Harrington 1929 field notes [1921-1934]).

Milliken (1991) based upon his comprehensive study of the mission records, conducted ethnogeographic reconstructions of tribal, village and district locations surrounding Mission Santa Clara for inclusion in his doctoral dissertation and had noted that:

The Santa Clara Mission settlement lay at the northeastern edge of the **Thamien** tribal district, very near to the lands of three other tribes. ...

The missionaries at Mission Santa Clara gave each of them a Spanish designation; **San Francisco Solano** village of the **Alson** tribe a mile or two downstream at the mouth of the Guadalupe River, Santa Ysabel village of a different, unnamed tribe east of San Francisco Solano on the lower Coyote River, and San Joseph Cupertino village of the **Thamien** tribe in the oak grove about three miles to the southwest of the mission site (1991:117).

Chester King's Almaden Valley Ethnohistoric Study

In 1978 Chester King contributed an important ethnohistoric study focusing on one of the first major Thámien Ohlone tribal groups to be brought into Mission Santa Clara. This study entitled ***Almaden Valley Ethnohistory*** was published in **The Archaeological Mitigation of 04-SCL-132, Alamitos Creek** by Archaeological Resource Management (1978). The following subsection presents excerpted information from King's study that principally focuses on the San Carlos Thámien Ohlone-dialect speaking tribal group from the greater Almaden Valley, south to Morgan Hill, and adjacent areas that were brought into Mission Santa Clara beginning in 1781:

Relations Between the Spanish and Indians from 1782 to 1802

Militarism and Baptism:

In January of 1783, Pedro Fages, Governor of Alta California, led a military expedition against *rancherias* in the vicinity of Mission Santa Clara. Father Palou of the mission reported:

He came back again to chastise some heathen in the neighborhood of Santa Clara who had killed some mares belonging to the settlers of the Pueblo de San Jose. The heathen took up arms, and our soldiers killed two of them without having one of ours even wounded, and being frightened by this they voluntarily gave up some of their children for baptism (Bolton, 1926: 224).

The increase in baptisms in the San Carlos tribe [**Matalans** in the Santa Clara Valley] in 1783 ... may have been an effect of this expedition. On May 15, 1783, Fages sent a letter saying, among other things, that "the Indians of the *Sierra de San Jose* (Almaden hills) and those around Monterey are very peaceful as a result of the threat made to them, and many have been baptized at Santa Clara Mission" (California Archives 23: 99).

... Brutality on the part of the missionaries was both a symptom and a cause for resistance by the Ohlone. When Father Peña of Mission Santa Clara was tried in 1786 for beating four

Indians to death, he cited the behavior of Spanish soldiers against the Indians in his own defense. It was probably the Fages expedition of 1783 to which Peña referred:

... it has already been two years since the same Captain Dn Nicholas Soler has told and published to the whole province that the Governor (Pedro Fages) had killed with lashes and had commanded the **two Sargeants at the Monterey Presidio and the San Francisco Presidio to kill more than twenty heathen Indians**. On occasions soldiers use their weapons against the heathen without having encountered resistance. At times the heathen have been left abused by the cruel punishment of being hung in the trees by a foot, by scarifying their buttocks with swords, the soldiers hang them and then beat them with staffs alternating until they have all had a turn (AGN Prov. Internas, Vol. 1, No. 6: 46).

Military Policy in the Pueblo:

A series of dispatches written by Pedro Fages from Monterey and Ygnacio Vallejo, *Commandante* of the Pueblo de San Jose, indicate the 1785 to 1788 policy of the military. This policy was to keep all unbaptized Indians out of the settlement of San Jose, to not trade with the unbaptized Indians, to not allow the Indians to ride horseback, and to maintain an alert guard at the Pueblo because of potential attacks by the surrounding Indians, and **to punish any neophyte who came to the Pueblo without passes** (California Archives 44: 5-8).

... The first year in which non-Christian Indians recruited from the San Jose area worked for the Monterey Presidio was 1790. Indians who lived in the Almaden Valley were probably among those providing services at Monterey, though it seems that the San Carlos tribe was not extensively involved in the labor program. After 1795, it appears that the San Antonio tribe [from the hills to the east of San Jose] provided the Presidio with most of the day laborers and harvesters of hemp.

Men were given a blanket or other payment and provisions of grain in return for working for the Presidio. In correspondence concerning Indian day laborers, *Capitancillos* are mentioned. It is possible that the name *Los Capitancillos*, associated with the Land Grant in the Almaden Valley, was derived from "sub-chiefs" discussed in Fages' May 31, 1790 letter to Macario Castro:

... neither hatchets nor other types of tools or arms are to be given to the Indians or their *Capitancillos* who struck the Indian woman. They should be admonished that if they repeat their act, they will be punished (California Archives 44: 37).

... Abandonment of the Almaden Valley:

The mission registers seem to indicate that most of the members of the **San Carlos [Matalan]** tribe left the Almaden Valley and were baptized sometime around 1795. Abandonment of the valley and joining the Church was probably a result of military expeditions in 1794, which were in reprisal to the Ohlone's slaughtering of Spanish stock

animals. In late 1794 to early 1795, following the military action, an increase in the baptisms of adults occurred. Later baptisms listed for the San Carlos tribe are of people who were probably coming from the Coyote Valley and other areas more distant from the mission than the Almaden Valley. The pattern of baptisms from more distant areas seems to indicate that most of the Ohlone had been removed from the Almaden Valley by 1795 (cited from King 1978:39-46 in Archaeological Resource Management 1978).

Distribution of Costanoan/Ohlone Dialects

Ohlone/Costanoan-related languages were spoken over a considerable geographic area, stretching from the San Francisco Peninsula, Angel Island and the Carquinez Strait to the north (e.g., the bilingual Karkin/Carquin) to a less well defined southern boundary near or inland around Soledad and just south of Monterey Bay on the coast bordering Esselen and Esselen-Costanoan (e.g., the bilingual Sargentaruc) speaking tribal groups.

The interpretive linguistic literature, which includes Kroeber (1910, 1925), Beeler (1961), Levy (1976; 1978), and Milliken (1991) diverges concerning the extent to which the variation between what language was spoken from place to place should be differentiated as either **dialects** of one idiom or as completely separate languages. Levy (1976; 1978) categorized eight distinct Ohlone idioms/dialects: *Ramaytush* (San Francisco Peninsula), *Awawas* (Santa Cruz area), *Rumsen* (Monterey Bay and Carmel Valley), *Mutsun* (San Juan Bautista), *Chalon* (Soledad), *Thámien* (Santa Clara Valley), *Chochenyo* (East Bay), and *Karkin* (southern and northern shores of Carquinez Strait and possibly up to lower the Napa Valley).

Perhaps the most-weighty first-hand study in this regard was initiated by Father Felipe Arroyo de la Cuesta, who was perhaps the first literary person to describe the regional variation and interrelatedness of Costanoan/Ohlone languages. In his May 1, 1814 reply to the Interrogatory of 1812 regarding the languages spoken around Mission San Juan Bautista, Father Arroyo de la Cuesta stated the following about the Costanoan/Ohlone languages:

Though they appear to speak distinct languages this is only accidentally true; that is, some of the words are different only because of the manner of pronunciation, in some cases rough, in others agreeable, sweet, and strong. **Hence it is that the Indians living in a circumference of thirty or forty leagues* understand one another** (Arroyo de la Cuesta [1814] in Geiger and Meighan 1976: 20-21).

[***Note:** a league equals about 2⅔ miles or 4.3 kilometers, therefore 30 leagues = approximately 75 miles and]40 leagues = approximately 100 miles]

Aided by the linguistic interviews and records written by Father Arroyo de la Cuesta, Milliken (1991) concluded that people who lived in neighboring villages and regions likely would have spoken mutually comprehensible dialects, but that those who lived at the farthest extremes of the Costanoan/ Ohlone area probably would not have been able to understand one another. If, in fact, language variation occurred as smooth clines in this way, then the southern Santa Clara Valley was one of the regions of transition from one dialect to another. The Mission San Juan Bautista Mutsun-speaking dialect, bordered on the south of the centrally located Santa Clara Valley dialect

Thamien-Ohlone speaking language area, likely making the Coyote Creek corridor south of present-day Morgan Hill a place where dialectic differences merged or overlapped [see Forbes 1969:184 for the **Muwekma (northern)** and **Mutsun-Rumsen (southern)** divisions of Ohlonean languages above; Levy 1976; 1978].

Ortiz (1994a) in her study entitled **Chocheño and Rumsen Narratives: A Comparison** points to this difference by employing Costanoan personal names generated by Milliken from the mission records centering around the terms **Kaknú** (Prairie Falcon) from the Santa Clara Valley area, East Bay, and the San Francisco Bay Area, and **Ka-kun** (Chicken Hawk) which was used in Costanoan speaking tribal groups to the south of Santa Clara Valley in San Benito County and south (**Mutsun/Rumsen** –dialect-speaking areas within the greater Monterey Bay region).

The existence of the **Mutsun** and **Thámien** linguistic boundary was also noted by 19th century historian Frederic Hall in his 1871 publication **The History of San Jose and Surroundings:**

... The tribe of Indians which roamed over this great valley, from San Francisco to near San Juan Bautista Mission, (known a century ago as the valley of San Bernardino,) were the Olhones (sic) or (Costanes.)

Their language slightly resembled that spoken by the Mutsuns, at the Mission of San Juan Bautista, although it was by no means the same. (1871:40)

Although Levy strongly implied that language areas were coterminous with areas of ethnic identity, e.g., that those people who spoke the Chochenyo dialect self-identified as the Chochenyo people, there is no evidence to support such a view. To the contrary, regional cultural identities in native California clearly overlapped language boundaries. Moreover, based upon pre-contact inter-marriages, especially among elites, natives (especially women due to village exogamy and patrilocal residential patterns) were more than likely multi-lingual speakers (see Blackburn 1976; Milliken 1983:70; 1991), which again in the case of the Coyote Creek corridor seems particularly likely amongst the Thámien-dialect-speaking **San Carlos/Matalan** tribal group due to their strategic location bordering north of the Mutsun-dialect-speaking tribal groups [**Note:** As mentioned above, for an updated re-classification of the circum-San Francisco Bay Ohlone languages as a single language identified as **San Francisco Bay Costanoan** as determined by linguist **Catherine Callaghan** see, above, Milliken et al. 2009].

Evidence of Social Stratification and Hereditary Leadership in the S.F. Bay Area

Clearly, the basic political unit for native Californians, including those of the Thámien Ohlone-speaking tribal groups, was the sedentary residential village (representing one of many within the larger geo-political tribal territory). Pre-contact and contact-period central California tribal geopolitical boundaries, social structures, subsistence-settlement patterns and ceremonial and economic institutions were very complex and social interactions and ritual obligations between lineages went beyond the residential village community (Goldschmidt 1951; Blackburn 1976; Bean 1978; Bean and Vane 1978; T. King 1970, 1974; Wiberg 1984; Luby 1991; Leventhal 1993; Bellifemine 1997; Panich 2020; Byrd 2020a; and others).

Because of the seasonality of subsistence-related activities covering a wide range of the micro-ecosystems (e.g. fresh water creeks and streams, inland lagoons and marshes, bay shore wetlands, coastal, and estuarine resources, hardwood and mixed chaparral forests, grasslands, etc.) that were

all possibly located within a single tribal territory, Native families and small multi-family groups may have moved about during the course of a year from one harvesting locality to another all within a half day's trek from sedentary villages or resource-base camps.

These temporary resource-based sites and camps, possibly composed of several temporary house-shelters, contrasted with the larger, permanent (or semi-permanent) strategically situated principal ceremonial village. Thus each tribal group actually occupied a territory dotted with seasonal resource-related occupational and specialized task sites, lesser villages, as well as, semi-sedentary and sedentary villages. The Coyote Creek corridor, with its mostly year-round water supply and mixture of seasonally variable riparian, fresh water marshes, foothill, upland and valley habitats, fits this description well. Father Palóu, in 1774, described his encounter with this riparian habitat:

[We] came to a large bed of a river [Coyote Creek], well grown with cottonwoods, alders, and willows, but without water. We followed this bed along its bank, which was very high and steep, and we made out across the river on a hill to the north of a village of heathen.

We followed the bed of the river and came to a thick wood of several kinds of trees and blackberry bramble which it was necessary to cross, and in it we found some little houses of the heathen, who at the noise we made, left their things and concealed themselves in the thick woods. We crossed, near a village, a good brook of running water, which we soon saw no more, and we judged that it sank into the sand (in Bolton 1926: 260).

Encompassing the territorial areas of each tribal group and its macro-resource harvest (catchment) zone were larger regions composed of several villages and their outliers (ceremonial shrines, cemeteries and specialized task sites). The Spanish explorers called these territorial units *rancherías*. Anthropologists have described these larger regions variably. Kroeber (1939, 1962) used the term "tribelet" to denominate rather small multi-village regions that he asserted composed the largest political units in native California.

C. King's (1977) description of pre-contact conditions in the southern Santa Clara Valley offers an early assessment of the political geography of what he calls the **Matalan** tribelet, who inhabited the Coyote Creek corridor, Almaden Valley and environs just south of the Santa Teresa Hills area to just south of Morgan Hill. Perhaps unsurprisingly, King conflated language boundaries with the political borders of Kroeberian defined tribelets. There is also some confusion between the extent to which villages and multi-village regions composed units of kinship, such as clans, moieties, lineages, or residence groups, which are not equivalent.

Milliken (1991) recognized that villages were residential units composed of several non-related kin groups in the Ohlone/Costanoan areas generally, and the Santa Clara Valley specifically, as well as those tribal groups of the San Francisco Peninsula such as the Ssalson and Puichon (Milliken 2004; 2007). He also described the larger multi-village regions as political groups that defended large territories. Bean (1976) has shown that intermarriage between village elites constructed regional elites, also described by King (1977) specifically for the **Thámien**-Ohlone speaking **Matalan** tribal territory. Through trade fairs and feasts, marriages and funerals, and other important ceremonial events were part of widespread ritual complexes such as the **Kuksú** religion, such elites were able to intermarry across considerable distances, effectively integrating even larger zones of complex interaction.

As far as these elites and the social hierarchy are concerned, many early explorers made clear that institutions of authoritarian leadership existed among native Californians in the San Francisco Bay area. While Father Arroyo de la Cuesta erroneously wrote "they neither had nor recognized any captain or superior," (Arroyo de la Cuesta [1814] 1976:115), he nonetheless described charismatic individuals who were instrumental in organizing both warfare and peacemaking with neighboring groups.

Milliken (2004) quoting Father Narciso Duran from Mission San Jose:

They recognize neither distinction nor superiority at all. Only in war do they obey the most valiant or the luckiest, and in acts of superstition they obey the sorcerers and witch-doctors. Outside of these they do not recognize any subordination, either civil or political (Duran quoted in McCarthy 1958: 274).

C. King, by contrast, quoting Father Amoros' description of the natives near Mission San Carlos (Carmel/Monterey Bay) noted:

The prominent Indians are the **captains or kings**. There is one for each tribe. They command obedience and respect during their lifetime. This office is hereditary, or, in default of an heir by direct descent, it goes to the closest relative. This chief alone among the pagans could retain or desert a number of unmarried women; but if he had children by one of them, she was held in higher esteem and he lived permanently with her (King 1977 quoting Heizer 1974: 41).

Bean (1976) concurs that chiefs (often referred to as *capitanes* (captains) by the Spaniards) utilized their kin-ties with neighboring elites to facilitate trade relations that acted as insurance against periods of relative resource deprivations, as well as possessing the power to collect and redistribute food surpluses in their own territories.

The power of chiefs and the elite families that controlled chiefly positions were symbolized by the possession of treasure goods which passed down through families over considerable lengths of time. King's ethnohistory of the Matalan (the **San Carlos** Thámien Ohlone-dialect-speaking tribal group) describes leadership and social stratification that accords with Bean's framework.

Milliken's view (1983, 1991), while tending more toward a strictly charismatic rather than stratified view of chiefs, also makes clear the importance of leadership among the pre-contact Ohlone/Costanoan peoples. He (Milliken 1983: 55-56) cites **Father Vicente de Santa Maria** who was chaplain on the Spanish ship **San Carlos** in 1775, who wrote:

We noticed an unusual thing about the young men: none of them ventured to speak and only their elders replied to us. They were so obedient that, notwithstanding we pressed them to do so, they dared not stir unless one of the old men told them to; ... [Santa Maria in Galvin 1971 [1775]: 31].

Leventhal (1993a:155-157) in his archaeo-mortuary study entitled **A Reinterpretation of Some Bay Area Shellmound Sites: A View from the Mortuary Complex at CA-ALA-329, the Ryan Mound** also considered the first-hand ethnohistoric observations made by Father Santa Maria in 1775 concerning Native political authority and military capability recorded among the **Carquin** (Karkin) Ohlone tribal group residing on both sides of the Carquinez Straits, in the southern vicinity of the Town of Martinez. Father Santa Maria noted:

On the 15th of August the longboat set out on a reconnaissance of the northern arm [of the bay] with provisions for eight days. On returning from this expedition, which went to have a look at the rivers, José Cañizares said that in the entranceway by which the arm connects with them [Carquinez Strait] there showed themselves fifty-seven Indians of fine stature who as soon as they saw the longboat began making signs for it to come to the shore, offering with friendly gestures assurances of good will and safety.

There was in authority over all these Indians one **whose kingly presence marked his eminence above the rest**. Our men made a landing, and when they had done so the Indian chief addressed a long speech to them

... After the feast, and while they were having a pleasant time with the Indians, our men saw a large number of heathen approaching, all armed with bows and arrows.

... This fear obliged the sailing master to make known by signs to the Indian chieftain the misgivings they had in the presence of so many armed tribesmen. The *themí** (chief) (sic), understanding what was meant, at once directed the Indians to loosen their bows and put up all their arrows, and they were prompt to obey. The number of Indians who had gathered together was itself alarming enough.

There were more than four hundred of them, and all, or most of them, were of good height and well-built [Santa Maria in Galvin 1971:51-53].

[*Note: The term *themí* might be in the root of the place-name **Thámien** in reference to *Capitans* or Chiefs as in the case of the 1842 land grant to Justo Larios' **Rancho Cañada de los Capitancillos** meaning **Valley of the Little Captains** or **Sub-Chiefs** located near New Almaden in South San Jose.]

Captain Commander Fages (governor of Alta California) in 1775 also contributed first-hand descriptive accounts about aspects of aboriginal contact-period political authority, social structure, and redistributive economy among the Costanoan-Esselen groups in the Monterey Bay region:

Besides their chiefs of villages, they have in every district another one who commands four or five villages together, the village chiefs being his subordinates.

Each of them collects every day in his village the tributes which the Indians pay him in seeds, fruits, game, and fish. ...

The subordinate captain is under obligation to give his commander notice of every item of news or occurrence, and to send him all offenders under proper restraint, that he may reprimand them and hold them responsible for their crimes. ... Everything that is collected as the daily contribution of the villages is turned over to the commanding captain of the district, who goes forth every week or two to visit his territory. The villages receive him ceremoniously, make gifts to him of the best and most valuable things they have, and they assign certain ones to be his followers and accompany him to the place where he resides (Priestley 1937:73-74).

Material Culture and Subsistence

The Spanish explorers encountered in central coastal California modes of living which were alien to their sensibilities. While the soils were clearly fertile, the native peoples did not cultivate (with the exception of Native tobacco). The numbers and diversity of wildlife astounded such early writers as Pedro Fages and Fray Juan Crespi, yet through their eyes such faunal abundance connoted untrammelled wilderness; everywhere they traveled they encountered villages and substantial populations of Native peoples. It is only recently that anthropologists have been able to pierce the incomprehension that the Spaniards and other European evinced about native Californian peoples before the latter's ways of life were destroyed by the activities of the former.

The material culture -- in other words the technologies for producing goods and products [technomic, sociotechnic and ideotechnic products (after Binford 1962, 1971)] -- that native Californians created are clearly derived from their adaptation to the landscapes they inhabited and the resources they utilized. Native Californians were sedentary-to-semi-sedentary gathering, hunting and fishing peoples living in an extraordinarily rich biotic habitat who, by their subsistence activities, tended to increase rather than deplete the resources upon which they depended. Lewis (1973), Bean and Lawton (1976) and Blackburn (1976) were among the first to demonstrate that natives' use of controlled burns augmented the growth of wild grains eaten both by humans and herds of herbivores who congregated around areas humans altered in this way. These practices have been referred to as "quasi-agriculture" and "incipient game management." Fire management also helped to create concentrations of oak trees in specific areas from which harvests of acorns played an important seasonal role in native diets (Lewis 1973; Bean and Lawton 1976; Weigel 1993; Anderson 2006; Lightfoot and Parrish 2009).

Tools manufactured by natives were thus utilized to process the foods obtained from native resource management. Hunters, mostly male (women did engage in rabbit and possibly antelope drives and fishing; (see E. Wallace 1978), flaked ultra-sharp chert and obsidian arrow points, dart points, knives, chopping tools, scrapers, etc., found at the sites of their hunting camps, hunting blinds, and village sites. Such tools could also be used by women to process and cook meat, fish, and shellfish. Both sexes likely contributed to the weaving of string, cordage, rope, fishing nets and the construction of basketry traps for fish and small animals. But women clearly excelled in fiber manufactures: California is renowned as the locus of the finest and most diverse basketry in the world, and the macro-Ohlone/Costanoan region was no exception in this regard. Women utilized porous baskets to leach acorn meal in order to remove toxic tannic acid, and water-tight baskets to cook a variety of meals from different plants, animals and fish. Baskets were used in fishing, for hauling abalone and other mussels from the waterside, and for winnowing wild grain. Very large woven baskets on stilts acted as granaries and very small baskets were used to store jewelry and other commodities (Elsasser 1978b; Shanks and Shanks 2006).

Both genders may have worked *Haliotis* (abalone), *Olivella* shells, and colorful feathers were integrated into elaborate necklaces, ear, nose and hair ornaments, and beads woven into dance skirts, headdresses and other ceremonial regalia (Bates 1982). While men and children commonly virtually wore no clothing during the warmer summer months, women used plant fibers and deer skin to fashion skirts and aprons. Ritual regalia and the finery of the social elite were also manufactured from the pelts of rabbits, deer, elk, antelope, bear and wild cat or, in coastal and bay areas, from sea otter and sea lion fur.

Residential shelters were basically round grass or tule and bulrush thatched structures built on willow pole frames, while the larger, excavated semi-subterranean ceremonial buildings utilized for assembly or dance houses and sweat lodges, probably used boughs of hardwood or redwood trees (especially on the West Bay) as center posts for structural support. The sweat lodges and dance houses (*túupentak* in the Chochenyo dialect, but more commonly referred to in the literature by the Mexican term “temescal”) may also have been earth covered as elsewhere in California.

Ritual Practices and Ceremonial Sites

Of all aspects of pre-contact native Californian culture, religion and ritual evoked the most hostility from Spanish colonial invaders whose observations accordingly are difficult to assess for accuracy. It is clear that performances which in Western discourse are referred to as dancing were central aspects of religious ritual and reenactment of Creation Time, not only in the sense of worship, but also as activities which could themselves positively affect the balance of forces in the world and universe (Bean and Vane 1978).

From the reports and diaries of Fages, Font, Paloú, Crespi, Arroyo de la Cuesta, and others it is also apparent that each region's rituals may have varied in details of procedure, regalia, and song. However, given the view that these rituals were perhaps practiced within a larger framework or ceremonial interaction sphere among neighboring tribal groups, Milliken's caution (2004) that one ought not to draw excessively direct conclusions about the nature of ritual in the Santa Clara Valley from what is known about dance ceremonies conducted by West and East Bay Ohlones or the peoples of the Monterey region that may be useful, but not necessarily conclusive. Notwithstanding that proviso, San Francisco Bay Area Ohlone tribal groups likely danced world renewal ceremonies and paid a great deal of attention to funerary and mourning rituals as can be ascertained by Late Period mortuary sites [e.g., **CA-SCL-30/H – (3rd Santa Clara Mission Indian Neophyte Cemetery - *Clareño Muwékma Ya Túnneste Nómmo* “Where the Clareño Indians are Buried Site;” CA-SCL-128 - *Thámien Rúmmeytak* “Place of the Thámien (Guadalupe) River Site;” CA-SCL-38 - *Yukisma* Mound “at the Oaks” Site; CA-SCL-690 - Tamien Station Site; CA-ALA-329 - *Mánni Muwékma Kúksú Hóowok Yatiš Túnneste-tka* “Place Where the People of the *Kúksú* (Bighead) Pendants are Buried Site;” and more recently CA-ALA-565/H - *Sii Túupentak* “Place of the Water Round House Site” located in Sunol; (see Byrd et al. 2020a).**

Dance enabled participants to open and travel through doors between the conscious world and an ongoing supernatural world where the beings who had initiated the creation of the world and of human beings continued to enact mythic dramas. Dancers' regalia were imbued with the power of these rituals, and certain natural locations, such as springs, rock formations, trees, etc. marked nodal points and served as shrines where ritual performance became particularly effective (see Bean 1975; Bean and Vane 1978, Bates 1982, Davis 1992).

Humans could also hallow sacred places through the burial of their ancestors in locations that even the Spanish identified as cemeteries (Leventhal 1993; Font in Bolton 1933 below). This is of note specifically in the case of the analysis conducted at the ***Clareño Muwékma Ya Túnneste Nómmo Site (CA-SCL-30/H – 3rd Mission Santa Clara)*** which contained at least several thousand burials that bridged traditional Ohlonean world view and the transformed/emergent Hispano-Catholic Clareño world view of cemeteries as “sacred places” (Leventhal et al. 2011; Panich 2015, 2018, 2020).

Father Pedro Font traveling through different parts of the Santa Clara Valley made several observations about the nature of Contact Period Ohlone cemeteries. Near modern-day Gilroy, Font noted:

On passing near the village I mentioned on the road we saw on the edge of it something like a cemetery. It was made of several small poles, although it was not like the cemeteries which we saw on the Channel [between Santa Barbara and the Channel Islands]. On the poles were hung some things like snails and some tule skirts which the women wear. Some arrows were stuck in the ground, and there were some feathers which perhaps were treasures of the persons buried there (in Bolton 1933: 322).

Even closer to the 3rd Mission Santa Clara Indian Neophyte cemetery *Muwékma Ya Túnnēšte Nómmo Site (CA-SCL-30/H)*, Father Font described the following scene within the nearby Coyote Creek corridor located approximately 7 miles southeast of the mission. From his description, it can be understood that the use of feathers and other regalia hung from poles and related structures may not have been exclusive to cemeteries but were established as a kind of shrine:

At this place we found still standing the poles of the little bower erected in the journey which in September of last year was made by the ship captain Don Bruno de Hezeta and Father Paloú We found that the Indians had made a fence of little poles around them, and in the middle had set up a thick post about three spans long, decorated with many feathers tied in something like a net, as if dressed, and with an arrow stuck through them.

On one pole many arrows were tied and from another were hung three or four balls of grass like tamales, filled with pinole made of their seeds and of acorns, or of others of their foods which we did not recognize. In the middle of a long stake there was hung a tuft of several goose feathers, but we were unable to understand what mystery this decoration concealed (Font 1930 [1776]:321-322).

While the priests of the San Francisco Bay Area missions attempted to contain, if not eradicate native Ohlone belief systems and rituals through the regimen of structured Catholic doctrine and discipline, they never attempted to try to gain an understanding of the Ohlone religion, cosmology and symbolism as it manifested especially in dance feathered regalia, body paint and tattoos. Although native religious expression was frowned upon, and in all likelihood, became crypto especially at the missions, nonetheless Ohlone dancers were allowed to perform “secular“ non-apostate dances for distinguished European visitors.

These above ethnohistoric observations potentially provide some of the parameters of the ceremonial activity and ritual performance that were carried on at the *Wirak Tayyi Trépam Táareš-tak (CA-SMA-309)* site locality (within the ancestral Ssalson-Ohlone speaking tribal territory) when this ancestral Ohlone young man, *Wirak Tayyi Trépam Táareš (Bird Bone Tube Man)*, died and was buried at this ancestral Muwekma Ohlone heritage cemetery site.

The Transformation of Costanoan/Ohlone Societies Resulting from the Impact of the Spanish Empire's Expansion into Alta California (1769-1836)

Based upon the research of many Californian anthropological scholars (e.g., Kroeber 1932, 1939, Goldschmidt 1951; Gifford 1955; T, King 1970, 1974; Fredrickson 1973; Bennyhoff 1977; Chartkoff and Chartkoff 1984; Moratto 1984; Bean and King, eds. 1974; Bean and Blackburn, eds. 1976; and others), prior to the time of contact with the expanding Spanish empire, central California Indian societies had already developed complex social, political, economic and ceremonial institutions that interconnected neighboring tribal groups and regions. This is evidenced by the wide distribution of artifact assemblages, traits and burial patterns found in central California mortuary mounds (sometimes referred to as Shellmounds in the San Francisco Bay Area) especially during **Phases I and II of the Late Period (Dating Scheme B1: Bennyhoff and Hughes 1987)** or during the Augustine Pattern post-**AD 1020** (Groza 2011; Byrd et al. 2017 the **Dating Scheme D2 Late Phase 1 (L1) AD 1265 –AD 1520** and **Late Phase 2 (L2) AD 1520 – AD 1770** (Groza et al. 2011; Byrd et al. 2019), and also demonstrated by the even wider distribution of the **Kuksú** religion which as stated above geographically ranged from the Salinan tribal groups to the south in Monterey County to the Cahto and Yuki to the north in Mendocino County; (see Mason 1918; Loeb 1932, 1933; Bennyhoff 1977; Bean and Vane 1978; Winter 1978a; Leventhal 1993; Bellifemine 1997; Hedges 2019; Byrd et al. 2020a).

These inter-regional linkages were principally integrated through mechanisms of trade, kinship (especially through marriage alliances of elites), the performance of shared rituals and ceremonial obligations (e.g., Kuksu ceremonies, trade feasts, funerals and mourning anniversaries [see Blackburn 1976]).

Among village elites, for example, the political world clearly did not stop at the boundaries of their own territory. Elites from villages throughout the territory of Ohlone/Costanoan-speaking peoples (and neighboring linguistic groups) married their children into other elite families from important neighboring villages, villages in which Ohlone/Costanoan-related languages may or may not have been spoken by neighboring tribal groups (see Milliken 1993; Milliken et al. 2009).

Intermarriage gave rise to extended kinship networks of multi-lingual elite families and communities, whose wealth and status represented the accumulation of economic surpluses from territories much larger than the village community itself (Bean 1978; Milliken 1990, 1991; Brown 1994). Through elite intermarriage, larger regions were integrated which overlapped and crossed linguistic boundaries (Bean and Lawton 1976; Bean 1992; Byrd et al. 2020).

Elite intermarriage patterns also facilitated and underscored other regional integrating forces such as trade and ritual obligation (see Blackburn 1976). People from different villages, often distantly related, struck up personal trading relationships, called “special friendships,” which often lasted whole lifetimes (Bean 1976). Through networks of “special friends” different foods, tools, and treasure goods were traded from village to village over long distances.

Networks of ritual and ceremonial obligation called together large numbers of diverse peoples for particular occasions, such as the funerals of significant inter-village elite personages (Blackburn 1976). On such occasions, trade fairs also occurred where elites likely arranged the future

marriages of their children. Taken all together, the trading of subsistence and treasure goods, the exchanges of marriage partners, and the cycles of ritual and ceremony tied together constellations of kin-based village communities into integrated political, economic and cultural fields led by a small, inter-village elite strata (see Fages 1775; Bean 1992). These elite-ruled realms might be described as quasi-chiefdoms or ranked chiefdoms (Service 1962, 1975; Fried 1967; for an archaeological perspective on evidence of social ranking within the San Francisco Bay see T. King 1970, 1974; Wiberg 1984; Luby 1991; Leventhal 1993; Bellifemine 1997; Milliken et al. 2007, Byrd et al. 2020a, 2020b, 2023; and others).

The paradox of a bountiful environment, large populations, and lack of recognizable cultivation confounded the Spaniards, the first Europeans determined to control what is now the state of California. Elsewhere in Latin America, particularly in the Andes and Meso-America (see Salomon 1981, Rappaport 1990, Smith 1990, many others), indigenous structures of governance and processes for manufacturing commodities were more familiar to European eyes. Therefore, at least for a time following the initial conquest of indigenous civilizations, the Spaniards harnessed indigenous political and economic organization for their own purposes. Because the Spaniards could not cognitively apprehend a civilization whose productive base, economic surplus, and sources of wealth were fundamentally alien, their domination of Californian natives hinged upon completely re-molding their cultures and societies into forms that were comprehensible to European sensibilities.

The Franciscan missions, the method the Spanish Empire used to lay claim to California, may be seen as the process of implanting European political and economic systems. This process required that Native American religions and cultural practices be restricted and eventually forbidden, and later, the destruction of the economic and environmental foundations of native life (Cook 1976b; Castillo 1978).

The missionized Native peoples of the Bay Area and elsewhere in coastal California became a labor force for an emergent agricultural and pastoral economy which obliged natives to leave aside most indigenous ritual and ceremonial practices, as well as the manufacture of many aspects of aboriginal material culture. As agricultural laborers, missionized Indians were largely separated from the seasonal rhythms of their own food production practices, while the growth of mission farms and rangeland for cattle initiated an environmental transformation of the Bay Area and the entire coast that destroyed much of the resource base of the indigenous economy.

Demographic collapse of the Ohlone/Costanoan populations held captive at Mission Dolores at the tip of the San Francisco peninsula, Missions Santa Clara and San Jose in the South and East Bay respectively; Mission San Juan Bautista farther to the south (San Benito County), and the Esselens at Mission San Carlos on the Monterey peninsula occurred because of the horrendous effects of European-introduced diseases, exacerbated by the unhealthy diet and over-crowded living conditions at the missions. Birth rates plummeted from a psychological phenomenon now recognized as post-traumatic stress (Cook 1976a; Rawls 1986; Hurtado 1988; Jackson 1992).

As the populations of Ohlone/Costanoans both inside and surrounding the missions contracted diseases, survivors tended to congregate around the missions, seeking solutions to their seemingly unsolvable problems from the missionaries and colonists who were causing those same problems.

Under the circumstance of socio-cultural “holocaust” which took approximately forty years (1769-1810) to unfold, many Bay Area Ohlones may have identified with their oppressors, who seemed to have overthrown and taken control of all of the old systems of spiritual and earthly power, although others may have fled and sought protection with the interior tribes to the east (see Milliken 1991, 1995, and 2008 for a different interpretation that partly exonerates the missions).

In response to the diminution of their labor-force, the Franciscan fathers and civil authorities directed Spanish soldiers to bring in new converts from outlying tribal areas. The neighboring Coast Miwok, Bay and Plains Miwok, Yokut, Patwin, and Esselen speaking peoples from villages located east, north and south of the Bay Area missions became the new cohort of neophytes as laborers, and they intermarried with the surviving “*viejos Cristianos*” Ohlone-speaking peoples (Harrington 1921-1939; Milliken 1978, 1982, 1983, 1990, 1991, 1995, 2007, 2008; Milliken et al. 2009; and others).

Such intermarriage patterns were, as emphasized above, already established between neighboring North Valley Yokuts, Coast Miwok, Bay Miwok and Plains Miwok, Patwin and Ohlone/Costanoan-speaking elites during the late pre-contact and contact periods. Milliken (1991) discussing common female name suffixes amongst the **Huchiun-Aguastos** Ohlone/Costanoan-speaking tribal group of the southeast shore of the San Pablo Bay region noted:

The Huchiun-Aguastos spoke a Costanoan dialect most similar to their Huchiun neighbors, and also very similar to the Carquins, if female personal names suffix clusters are good reflections of language. “Maen/main” [mayen] was the most common female name suffix at thirty-one percent, higher than any other Bay Area group.

... Huchiun-Aguastos, Huchiun, and Carquin personal names contains numerous root and suffix syllable clusters common to Coast Miwok, and Bay Miwok names, such as “eyum,” “joboc,” “ottaca,” “saquen,” and “tole”, suggesting extensive culture sharing in the San Pablo Bay area across language boundaries. (1991:427)

At the missions, intermarriage apparently continued to subtly reinforce sociopolitical hierarchies and older surviving elite families. Even under the triple assault of religious conversion, ecological and economic transformation, and demographic collapse, indigenous political leadership and resistance did not disappear.

The missions struggled against frequent desertions by neophytes, and armed rebellions occurred at Missions Dolores, San Jose and Santa Clara (Milliken 1983, 1991). Led by **Pomponio** and **Charquin** at Mission San Francisco (early 1820s), by the famous **Estanislao** at Mission San Jose (1828-1829), and by **Cipriano** and **Yozcolo** at Mission Santa Clara (late 1830s), indigenous guerrilla armies combined the forces of both runaway neophytes and natives from villages the Spanish had not yet dominated (Holterman 1970; Brown 1975; Rawls 1986; Milliken 2008). Yet the Spaniards mostly succeeded in destroying the ecological basis for the indigenous economy, and in transforming the Bay Area peoples and their close neighbors into an exploited, impoverished soon-to-be landless working class.

It was as indebted peons that the direct ancestors of the Muwekma, the Ohlone people of the San Francisco Bay Area and elsewhere in Hispanic California confronted the next two stages of European domination, with the secularization of the missions and the ensuing conquest of California by the United States.

West Bay Ohlone Tribal Groups and the Last of the Puichon Descended Indians - The Evencio Family of San Mateo County

As discussed elsewhere in this report, Randall Milliken, Lawrence Shoup and Bev Ortiz (2009) had conducted a comprehensive ethnohistoric study for the Golden Gate National Park on the Indians of the San Francisco Bay Area, wrote the following historic account on the **Evencio** family. Descended from the **Lamchin/Puichon Ohlone**-speaking tribal groups of the West Bay around San Francisquito Creek area, and the **Saclan** Bay Miwok speaking tribal group of the East Bay, Pedro Evencio and his children were the last of the **Doloreño** Indians who had aboriginal descent from the West Bay. Milliken wrote:

A four year old boy named Yaculo, who was to found the only San Mateo county Indian extended family documented into the twentieth century, was baptized at Mission Dolores on October 31, 1790. He was brought to the mission by his father Gesmon ("The Sun" [also spelled Exmon]) and his mother Ssapiem, San Francisco Bay Costanoan speakers from either the **Lamchin** or **Puichon** local tribe, and he was christened Evencio. Four years later, Evencio's future parents-in-law were baptized. They were Sacalinchí and his wife Uimusmaen, who led the first group of adult **Saclan Bay Miwoks** [from the East Bay] through the baptismal ceremony at the mission in December of 1794; after fleeing in 1795 they returned with a son who was christened Juan Diego in 1798. Their mission-born daughter Geronima, Evencio's future wife, was baptized in June of 1800. Geronima and Evencio were married in about 1826 and had at least eight children between that year and 1844. Their oldest son, **Pedro Evencio**, was the man whose testimony in federal court in 1869 about the eviction of the Indians from Rancho San Mateo

... Pedro Evencio's paternal grandparents, Rosendo Exmon and Osana Ssapiem, were baptized at Mission Dolores in 1793 (SFR-B 1231, 1248), three years later than their son Evencio Yaculo. Evencio Yaculo grew up in the Mission Dolores community and married Salaverba, a Huchiun San Francisco Bay Costanoan, in 1804 (SFR-M 953, SFR-B 2747). Evencio and Salaverba had five children before she died in 1820 Evencio Yaculo then married Geronima sometime during the mid-1820s, although no record of the wedding has been found. The seven children of Evencio and Geronima who appear in the Mission Dolores baptismal record were baptized between 1828 and 1844. Since none of them was named Pedro, we presume that he was born in 1826 and that Evencio Yaculo and Geronima were also married that year.

Evencio Yaculo and Geronima raised their children during the Rancho Era at the mission outstation of Rancho San Mateo. Pedro Evencio stated in 1869 court testimony that his father had been the leader of the San Mateo Indian community when Pedro was young. ...

Pedro Evencio married Pastora at Mission Dolores in December of 1846. She was a Churuptoy **Patwin** from the present Woodland, Yolo county area by way of Mission San Francisco Solano (SFS-B 1166). The marriage entry lists Pedro as 20 years old and the bride as 18 (SFR-M 2162). Pedro Evencio and Pastora had four children who were baptized at Mission Dolores between 1852 and 1862. Those children were typical mixed-ancestry Doloreños, having as they did a Puichon San Francisco Bay Costanoan/Saclan Bay Miwok father and a Churuptoy Patwin mother.

The Evencio family did not appear as individuals in the 1860 census. In the 1870 census of San Mateo County, however, the "Abensio" family was listed as follows:

- _ Abensio, Padro, 45, male, Farm laborer
- _ " Pastora, 38, female, Keeping home
- _ " Maria, 17, female
- _ " Casusa, 8, male
- _ " (no name listed) 4, female
- _ Diago, John, 68, male (U.S. Census Bureau 1870a)

Later evidence indicates that the Evencio family also had a son Joseph, about 10 years old in 1870, whom the census taker apparently missed. . . .

... John Diego, the 68-year-old man living with Pedro Evencio and Pastora in 1870, has an interesting story of his own. In the 1869 Rancho San Mateo court case Pedro Evencio had stated that "John Diego" was his uncle and that the two of them were the only original San Mateo County Indians still alive (Land Case 178 ND). Mission register evidence shows that Juan Diego was the brother of Pedro Evencio's mother Geronima; he was the child that Sacalinchi and Uimusmaen had brought for baptism when they returned to Mission Dolores in 1798 after the Saclan flight of 1795 (Milliken 2008).

Pedro Evencio and his family were also listed on the **1880 Census for San Mateo County**, Township 1. He was identified as **Pedro Abencio**, age 58, (b. ca. 1822), Indian, Farm Laborer; Mary, wife, age 58, Indian; Mary, daughter, age 25, Indian; Refuga, daughter, age 16, Indian; Paul Jose (Joseph), son, age 22, Indian is crossed out [he was residing elsewhere]; Thomas, son, age 5, Indian. All were born in California. The family was living next to a farmer named Louis Doff and family who were from France.

Living nearby in the **Milbrae Township** in San Mateo County was Pedro's son, **Jose Abencio**. He was listed as Jose Abencio, age 22, [b. ca. 1858], Indian, and working as a stableman for Peter Leyton, who was a hotel proprietor originally from Holland.

In 1894, Mary Sheldon Barnes a faculty member at Stanford University interviewed Pedro Evencio and she published a portion of that interview in the **The Sequoia** magazine. Barnes wrote:

There lives in San Mateo, an old Indian, Pedro Evancio by name, the last of all the... Indians born and bred at the Mission Dolores. Don Pablo Vasquez of Spanish town put us on his track one day when we were asking if there were still any living descendants of the old inhabitants of the valley. "His father was my father's man," he said. "When my father was vaquero of the Mission Dolores, just before the Americans came in."

When we went to see Pedro, we found him in a little white-washed house, neat within and without, the garden full of pinks and stocks, and all sweet, bright flowers, with a dog haunting about it. His wife, a dark Spanish woman, showed us into a neat living room; in one corner of it stood the bed; various ornaments adorned the walls, and on the table stood a great bunch of flowers.

"Could we see Mr. Pedro Evancio?" "Si, si," and there appeared in the kitchen-door Pedro Evancio; a well-built, well-proportioned man, dignified though shy, with a dark beard, an observant eye, dressed in workman's clothes.

We advanced with ardor; but he met our advance with a grave and questioning reserve... Spanish was his native tongue, and our first interview consisted mostly of surprise, friendliness, and a little embarrassment. But in a later interview through his son, an intelligent young workman, we were able to carry on a second-hand conversation, and to obtain photographs of Pedro Evancio. He could not say to what tribe he belonged,—he knew himself only as a Mission Indian; but the old Indian trails, especially that trail by which the Mission Indians used to drag redwood to the Mission Dolores, were all fresh in his mind, and his son Joseph could make us a clear map of the whole Santa Clara Valley with all its old trails.

Pedro's general appearance, and especially his rather full beard, made us doubt the purity of his Indian descent. But in Palou's diary of 1774, full descriptions of our Santa Clara valley Indians are given; "well-formed and tall many of the bearded like a Spaniard..." (Barnes 1894:277) **[Figures 2 and 3]**.



Figure 2: Pedro Evancio (Photo taken by Barnes in 1894)

Pedro Evencio died on either January 19 or 20, 1896 and he was buried at St. John's Cemetery in San Mateo.

Pedro's eldest son, Joseph Evencio was identified on the 1900 Census living in the City of San Mateo. He was identified as Joe Evencio, age 40, born March 1860, Black, laborer, and single. Jose was listed as a "roomer" residing in the house of C.C. Moore, an engineer from New York and his family.

Milliken's research on the Evencio family brought to light the death of one of Pedro's other sons named Joseph Evencio in 1907:

Joseph Evencio, son of Pedro Evencio, was himself killed by an electric railroad car near Millbrae in early November, 1907. The newspaper report called him "Indian Joe," said that he was full blooded, and stated that he had earned his living doing odd jobs. This was the article that noted that his father had also been killed by a railroad train about ten years earlier (San Mateo Leader, November 6, 1907:4)

... The burial of Joseph Evencio, who was 47 or 49 years old when he died in 1907, is not the end of the Evencio family story. In 1963 historian Frank M. Stanger stated in his book **South From San Francisco** that one "Indian Joe" was living in a "crude shelter" at Coyote Point during the late 1930s, adding that "... his real name, it seems, was Joseph (Jose) Evencio" (Stanger 1963:32). Alan K. Brown (1973b: 16) reproduced a photograph of him, supposedly taken in the early 1920s at Coyote Point. The man seemed to be about 40 years old in the photograph. Perhaps he was a son or nephew of the Joseph Evencio who died in 1907. With the disappearance of the younger Joe Evencio, "the San Mateo County Indians have vanished from among us as completely as any people could," wrote Brown (1973b:23).



Figure 3: Joseph Evencio "Indian Joe" at Coyote Point circa 1920

Unfortunately, with the passing of the Evencio family, there are no other known living descendants from either the Puichon Ohlone or other West Bay Ohlonean tribal groups that survived into the late 20th century. There are however enrolled members of the Muwekma Ohlone Tribe, who are descendants of Doloreños, Ohlone Indians who were brought into Mission Dolores, during the early part of the 19th century from the East Bay. Mission records attest that there was intermarriage between elites from the **Yelamu** Ohlone of San Francisco and the **Huchiun/Jalquin** East Bay Ohlones during the early Contact Period (Milliken 1991:111; 1995:62). Also on January 9, 1798, there was a marriage between a Huchiun/Saclan woman (SFR B #1670) whose husband was killed by the Saclan in 1795 and her second husband who was a **Ssalson** (SFR B # 470) (Milliken 1995:140), further supports that West Bay and East Bay dialects were mutually intelligible and constitutes a single San Francisco Bay Costanoan/Ohlone language.

Milliken presented additional information in his 1995 doctoral study discussing the “Mission San Francisco men killed by the Suisuns in January of 1804, baptismal numbers of their widows, and information regarding the widows’ subsequent husbands,” demonstrating some cross-bay intermarriages between tribal groups at the mission (Milliken 1995: Table 3:182). Employing the baptismal numbers published by Milliken, specific names of these individuals were obtained by the present authors via the on-line **Early California Population Project Database** at the Huntington Library.

These ancestral Ohlone include an East Bay **Saclan** woman Anacaria Elucmaiem (SFR-B #1568) who married a West Bay **Lamchin** man Miguel de los Santos Ytcos (SFR-B #1198); another **Saclan** woman Teodorica Teginme (SFR-B #1714) who also married a **Lamchin** man Eduardo Saclí (SFR-B #874); a **Jalquin** woman Maria Francisca Eimute (SFR-B #2331) who married a **Lamchin** man Liborio Lachi (SFR-B #892); another **Jalquin** woman Nicasia Masquite (SFR-B #2435) who married a **Ssalson** man Albaro Ojoni (SFR-B #498); and lastly, a **Saclan** woman Camila Yuquipame (SFR-B #2264) who married a **Puichon** man Juan Regis Asùlis (SFR-B #610).

A question arises about language and communication between these newly married individuals. Clearly the use and fluency of the colonial Spanish language was, no doubt, limited versus Native speech, due to several factors: 1. Spanish, no doubt, took a long time to learn and understand, if at all, this alien tongue; 2. Catechism instruction was conducted in Latin, therefore, represented yet another language; 3. The argument that San Francisco Bay Costanoan was a single language with dialectic variations, appears to be supported by these and other cross-bay intermarriages.

Regarding the Cordero family who until recently (after 2016) created the entity called **Association of Ramaytush Ohlone** (whereas Muwekma is a continuously documented historic tribe of the Bay Area). It is our understanding that sometime around 2009, Mr. Cordero and his family discovered their genealogical connection to an ancestor who appears to be from the Aramai, however, prior that discovery, the family for multiple generations had nothing to do with Indian affairs at all. Furthermore, the Cordero family had the opportunity to present information about their history when various Ohlone groups, entities, families and individuals were interviewed by Randall Milliken and his colleagues for inclusion in the publication titled **Ohlone/Costanoan Indians of the San Francisco Peninsula and their Neighbors, Yesterday and Today** published by the National Park Service, Golden Gate National Recreation Area in June, 2009. The families comprising the recently created Association of Ramaytush Ohlone did not participate because at this period of time, they never existed as any entity.

Milliken et al, wrote in 2009 the following information about the Cordero family:

Until recently, it was believed that the last known descendent of a native Peninsula group died in the 1920s. We have now learned that Jonathon Cordero, sociology professor at California Lutheran University, traces his family's roots back to Francisca Xavier, a San Francisco Bay Costanoan from the Aramai village of Timigtac, on the Pacific Coast just south of San Francisco (Milliken et al. 2009:239)..

Only one descendent family of San Francisco Peninsula Ohlone/ Costanoans can now be identified. The family descends from Francisca Xaviera of the Aramai local tribe (of modern Pacifica) and her husband Jose Ramos (from Tulanzingo, Mexico), who married at Mission Dolores in 1783. Their children and grandchildren considered themselves to gente de razón [not Indians], and were so considered within the hierarchal world of early Hispanic California. Their modern descendants, who carry the surnames **Cordero**, Robles, and Soto, among others, **have not participated as Indians in the modern cultural or political arenas** (Milliken et al. 2009:239).

1834-1846 Secularization of the Missions and its Aftermath

In the last decades of Mission San Jose's existence, between 1800 and the 1830s under Franciscan administration, the population of Ohlone peoples from the East, South and West Bay had endured such steep demographic declines that, as mentioned above, the mission's fathers were obliged to seek further afield for native people for conversion and to provide the labor to maintain the mission's farmlands, ranches and extensive herds.

As discussed above, many Indians from the Coast Miwok, Bay and Plains Miwok, to the north and east of the missions, and from the North Valley Yokut and Patwin tribal groups as well, were converted at Missions San Francisco, Santa Clara, Santa Cruz, and San Jose (Cook 1957, 1960; McCarthy 1958; Bennyhoff 1977; Milliken 1982, 1991, 1995, 2008; Milliken, Leventhal and Cambra 1987). Also as noted previously, marriage exchanges between these tribal peoples followed extremely old and established kinship traditions in central California; intermarriage and strong relations of kinship continued within the setting of the mission, albeit under circumstances Indian peoples found alien, harsh and objectionable.

Notwithstanding the enormously destructive changes missionization wreaked upon indigenous culture and society, the missions themselves were vulnerable to the winds of political change. Situated at the very northern edge of the Spanish empire, central California's history was really a part of a larger Latin American history until the late 1840s.

The Spanish crown had decided to secularize the missions as early as 1813, but the struggle for Mexican independence intervened. Between 1834 and 1836, the Mexican Republic enacted legislation that terminated the missions and proposed to divide mission properties among the missionized indigenous peoples. Yet this division of land and resources did not fully occur in the San Francisco Bay region. Instead, the local families of Spanish-Mexican descent, known as **Californios**, proceeded to make formal claims upon most of the property owned by missions Santa Clara and San Jose. Large cattle ranchos were created and the *Californios* established themselves as neo-feudal lords (Phillips 1981; Milliken 2008; Milliken, Leventhal and Cambra 1987).

Milliken et al., conducting research with the Muwekma Tribe for the **Interpretive Recommendations and Background Report for the East Bay Regional Park District**, noted:

Under Spanish law, Mission lands were to be held in trust for the Indians until the government felt that they had become enough like Europeans to be considered "people of reason". The Mexican government came under strong pressure during the 1820's to ignore the Indian land rights and open up mission lands to settlement by the families of ex-soldiers and by new settlers from Mexico. The government of Mexico finally gave in to these pressures with a series of secularization acts between 1834 and 1836. On paper these acts protected the Indian land rights. Administrators were to divide mission properties among the Indians, with the left over lands to be allocated to Mexican immigrants through petition.

A veritable landrush began among local Mexican families from San Jose when Jose Jesus Vallejo became administrator of Mission San Jose in 1836. Within a two-year period, an instant feudal aristocracy was formed, complete with a population of Indian serfs. Families such as the Vallejos, Pachecos, Alvisos, Castros, and Bernals gained control of the mission lands and herds. These new land owners continued to live in San Jose, while former Mission San Jose Indians did all the labor on various ranchos (Milliken, Leventhal and Cambra 1987:11).

Thus, the ancestors of the Muwekma Ohlone experienced a second abrupt and catastrophic shift in their lives when the Mexican government secularized the Franciscan Missions. Although, as stated above, Mexican law decreed that half of all the mission held lands were to be issued to the newly patriated neophytes, no such lands were formally granted with the exception of four individual land grants to several Clareño Ohlone Indian families. Most Indians left the missions to become manual laborers, domestics and vaqueros on neighboring Californio-owned ranchos as in the case of the parents of Muwekma ancestor **Maria de los Angeles Colos** and her parents who worked for the Bernal, Pico and Sunol families in Santa Teresa Rancho and Rancho El Valle de San Jose that included Pleasanton and Sunol.

Mexican Land Grants Issued to Secularized Clareño Indians

Rancho Ulistac

Around the area of **Mission Santa Clara**, however, several (**Clareño – Mission Santa Clara Indians**) Ohlone families were fortunate to be granted land grants by the Mexican government. In 1845, Governor Pio Pico granted the **Rancho Ulistac** land grant near Alviso in Santa Clara to **Marcello, Pio, and Cristóbal**. **Marcello** was baptized on June 15, 1789 at age 4 (SCL-B #1360) and a year later, his older sister Cira Maria, age 6, was baptized on July 15, 1790 (SCL-B #1724). His father was identified in the Santa Clara Baptismal records as Alexandro **Séunes** who was baptized on July 21, 1804 at the age of 44 (SCL-B #4577) and his mother's name was Maria del Pilar **Pacanagua**/Pacsim who was baptized on July 21, 1804 (SCL-B #4580); it was noted that she was from the **San Bernardino Rancheria District** located to the west/southwest from the mission. Alexandro Séunes and Maria del Pilar Pacanagua were also married on July 21, 1804 after they were baptized at the mission (SCL-M #1096).

As mentioned above, the Rancho Ulistac land grant was also issued to two other Mission Santa Clara Indian men named **Pio Guatus** (SCL-B # 4805; baptized June 21, 1805 at age 12 and he died November 21, 1846); and **Cristobal** (SCL-B # 6157; baptized November 7, 1813 at age 3 days) who were from the **Tayssen Thámien** Ohlone-speaking tribal group. Cristóbal's father was **Audito Lataig** (SCL-B # 4737), and his mother was **Audita Petsilate** (SCL-B # 4838) both were identified as being from "**Rancheria de los Tayssenes.**" At present we do not know what the relationship was between Marcello, Pio and Cristóbal who must have had a close relationship in order to obtain their land grant.

The Tayssen tribal group's territory was located in the uplands of Hamilton Range to the east of the large territory centered around Hall's Valley of the **Paleño** Tribal group which was named by the missionaries after their powerful Capitan/Chief Pala.

Rancho **Ulistac** measured half a league (2270 acres) and included the bay shore of the present-day cities of Santa Clara and Alviso. Milliken et al. noted the following about the Tayssen tribal group:

Tayssen (Costanoan Language). The people identified by the Santa Clara missionaries as Tayssens comprised a very large group (274 people) that seems to have inhabited a large area of the central and eastern Coast Ranges east and southeast of the Santa Clara Valley. The Tayssens were baptized at Mission Santa Clara between 1803 and 1811, most of them in 1805 and 1806. A small number of Sumus [possibly a Capitan/Chief's name], baptized at Mission Santa Cruz in 1806 and 1807, cross-tie to the Tayssens at Mission Santa Clara . . . (Milliken 1995:257).

After a large number of San Carlos district (southern) people went to Santa Clara in 1802 (83 adults), a two year cooling off period ensued. Then, between 1805 and 1810, the last of the Costanoan speakers from the hill country went to Mission Santa Clara, including the Juñas of the San Antonio Valley (67 adults), the Luechas of Corral Hollow (72 adults) and the **Tayssenes** of a large area far to the southeast in the upper Coyote River and Orestimba Creek watersheds (194 adults). Mission Santa Clara reached its peak as a purely Costanoan mission in 1808, with a population of 1,410 people (Milliken et al. 2009:141)

Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls).

Earlier, on February 15, 1844, another Clareño Ohlone Indian named **Lope Yñigo**, was issued title to 1695.9 acres (2.64 square miles) around present-day Moffett Field near Mountain View by Governor Micheltorena (Brown 1994). This land grant was called **Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls)**. The root of the name Posolmi comes from the word "*posol*" meaning "painted" or "colored," and "*mi*" as a suffix indicating something beneficial to a person. Apparently, Yñigo was recognized as a chief or *capitan* of the "San Bernardino" Ohlone-speaking people who originally occupied this region. He was baptized at Mission Santa Clara in 1789 (SCL-B # 1501).

The Posolmi land grant was also referred to as **Yñigo's grant**, **Yñigo Reservation** (Thompson and West 1876 Historical Atlas Map of Santa Clara County) and **Pozitas de las Animas**, or **Little Wells of the Souls**. In the recent publication titled Historic Bay Area Visionaries there is a photograph of Mission San Jose, with a caption stating "Mission San Jose, where Inigo studied music, is sixteen miles from Mission Santa Clara where Inigo spent half of his life" (Chapman 2018).

Although reduced to approximately 400 acres, Yñigo's claim came under review in the U.S. Land Commission of 1852 (Walkinshaw vs. the U.S. Government, Posolmi, 125, Land Case 410) and he retained this small portion of his land until his death on March 2, 1864. Yñigo was buried somewhere on his land which is now occupied by Moffett Field and Lockheed Corporation. After Yñigo's death, it appears that his descendants may have afterwards moved to the Alviso Rancho [(see U.S. Land Commission Index to land Grants 1852, U.S. General Land Office, Posolmi, 125, Land case 410); Bancroft 1886; Harrington 1921-1934; Arbuckle 1968; see: Thompson and West 1876 Map identifies Yñigo Reservation (Moffett Field); Yñigo Rancho by Pat Joyce; Obituary of Yñigo in San Jose Patriot].

Recently, MidPen Housing Corp. requested of Muwekma to help in naming a newly constructed affordable housing development called Posolmi Place in the City of Sunnyvale (**Figure 4**).

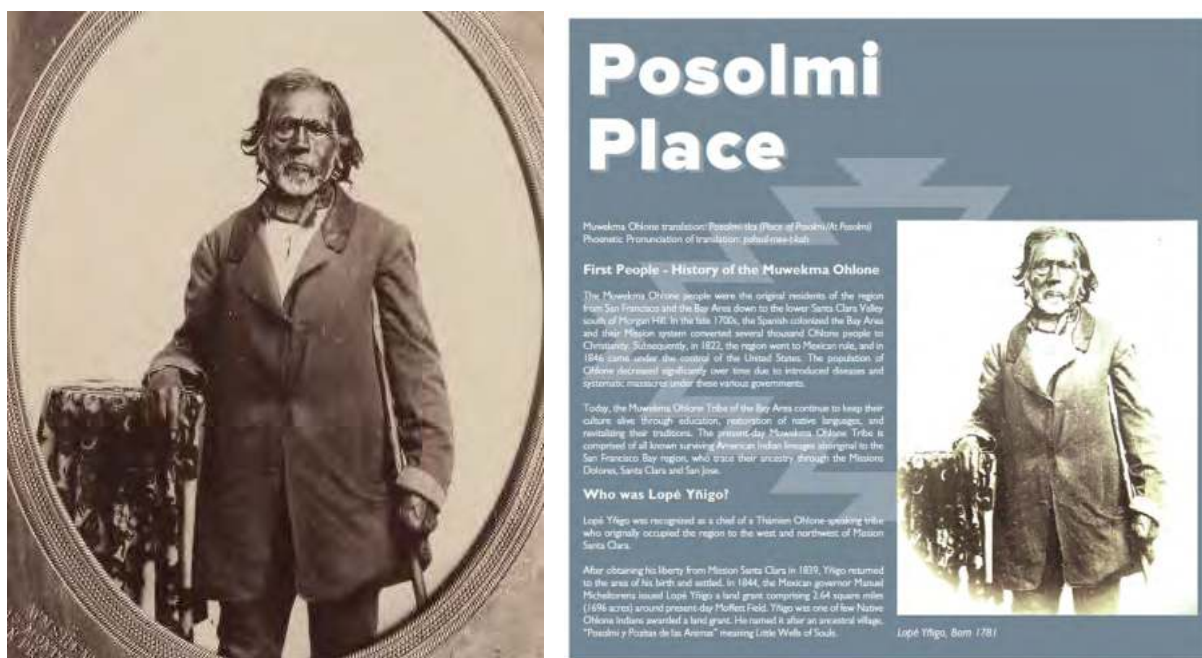


Figure 4: Clareño Ohlone Indian Lopé Yñigo

Rancho de los Coches

Also in 1844, Governor Manuel Micheltorena formally granted **Rancho de los Coches (the Pigs)**, totaling 2219.4 acres, to a Mission Santa Clara (Clareño Ohlone) Indian named **Roberto Antonio Balermينو**². Since 1836 Roberto had occupied this land west/southwest of the confluence point where the Guadalupe River and Los Gatos Creek meet in downtown San Jose.

It is interesting to note that Rancho San Juan Bautista borders on the southeastern side of Rancho de los Coches and the **Clareño Muwékma Ya Túnnēšte Nómmo Site (CA-SCL-30/H)**, includes the **Third Mission Santa Clara Indian Neophyte Cemetery**) are located approximately three miles to the northwest of Roberto's adobe/homestead.

² Note: on March 7, 2015, the Muwekma Ohlone Tribal leadership participated in a ribbon cutting ceremony for the newly named **Roberto Antonio Balermينو Park** on Almaden Road in San Jose. The Tribal Leadership wanted to honor Roberto by naming the park after him.

Roberto was baptized **Roberto Antonio** on September 26, 1785 at the age of 3 years old (SCL-B # 0791). He was identified as being from the **San Juan Bautista (district)** Tamien Ohlone-speaking tribal group. Roberto's father was Juan Jose, who was baptized on December 4, 1802 at the age of 40 years (SCL-B. #4384). Juan Jose was also identified as being from the San Juan Bautista (district) Ohlone tribal group. Juan Jose's Indian name was **Guascaí** and he died on February 7, 1825 (MSC death register #5808). Roberto's mother's name was identified as **Sulum** but there was no additional baptism information.

Rancho de los Coches was adjacent to the aboriginal territory of Roberto's tribal homeland that included the district that the Spanish Priest called **San Juan Bautista** (again not to be confused with Mission San Juan Bautista located south near Hollister). At the age of nineteen (around 1801) Roberto had married his first wife Maria Estefana (this date is based upon the birth of one of their children).

Roberto's marriage to Maria Estefana connected him to the **San Francisco Solano** district located to the north of Mission Santa Clara (Milpitas/Alviso), and also connected him to the **Santa Ysabel** district to the east hills above San Jose (Brown 1994; C. King 1994).

Maria Estefana was baptized on August 8, 1785 (5 days old) and she was identified as coming from the **Santa Ysabel (district)** Costanoan/Ohlone-speaking tribal group (SCL-B. #0773). Maria Estefana's mother was **Micaelina Antonia** who was baptized at Mission Santa Clara on June 18, 1780 at the age of 18 years. She was identified as belonging to the **San Francisco Solano (district)** Costanoan/Ohlone tribal group (SCL-B #0181).

Maria Estefana's father was named **Francisco Gil** by the Spanish priests and was baptized on April 21, 1782 at the age of 20 years (SCL-B #0347). His Indian name was Gilan. Francisco Gil was identified as coming from the **Santa Ysabel (district)** Costanoan/Ohlone tribal group. Roberto had died on October 26, 1847 (MSC death register #8053).

[**Note:** between the summer of 2009 to its grand opening on March 7, 2015, the Muwekma Tribal leadership and Language Committee, brought the history and heritage of **Roberto Antonio Balermينو** and his family back to visibility by naming a public park located at 1527 Almaden Expressway in his honor as a major Clareño Muwekma Ohlone Indian historic figure.]

Rancho La Purisima Concepcion

On the West Bay, a land grant was issued to another Clareño Ohlone Indian man named **Jose Gorgonio** and his family. **Jose Gorgonio** and his son, **Jose Ramon**, were granted **Rancho La Purisima Concepcion** by Governor Juan B. Alvarado on June 30, 1840. This rancho comprised 4,440 acres or 1 square league around the present day Palo Alto/Los Altos Hills area (Brown 1994). **Jose Gorgonio** was probably baptized as **Gorgonio** (SCL-B #1721; baptized July 15, 1790 at age 1½ years). His father's Indian name was **Lulquecse** (possibly a *Capitan*) and his mother's name was **Seguem**. Lulquecse was identified as **Chrisostomo Lulquesi** (SCL-B #2672; baptized November 27, 1794 at age 42 and had died November 5, 1801). He was listed as being from the **San Bernardino** district located to the west/northwest of Mission Santa Clara. Although Gorgonio was identified as being from the San Bernardino tribal district, the location of his land grant possibly places his homeland within the Puichon tribal territory..

Other Indian Settlements

During the post-secularization period (after 1836), there were at least six Indian rancheria settlements established areas surrounding **Pueblo de San Jose**. One major rancheria was located on the **Santa Teresa Rancho** (Bernal's property) south of the Pueblo San Jose near the Santa Teresa Hills. Another was located in the valley east of San Jose called **Pala Rancho**, while a third was established along the Guadalupe River above Agnew on the **Rinca de los Esteros Rancho** (City of Santa Clara).

In the present-day City of Cupertino was the **Quito Rancho**. In **Pueblo de San Jose**, there was a settlement of "free Indians" on the east side of Market Street, and the sixth community was located further west along the banks of the Guadalupe River near Santa Clara Street (King 1978; Winter 1978a).

No formal land grants were issued to emancipated Indians from either **Mission San Francisco** or **Mission San Jose**.

Establishment of the East Bay Rancherias and Muwekma Tribal Descendancy: Setting the Stage for the Historic Verona Band of Alameda County and the Muwekma Ohlone Tribe

After secularization of the missions, many of the Mission Santa Clara (Clareño) Ohlones, including the **Luecha**, **Santos** and other families, found refuge with their familial cousins residing in the East Bay on rancho lands owned by Californios, especially near the present-day towns of **Pleasanton**, **San Leandro/San Lorenzo**, **Livermore**, **Sunol**, **Niles** and **Alviso** (Harrington 1921-1934).

During the years 1841-1842 some of the surviving Bay Area Mission Indians left the missions and found work on many of these neighboring ranchos as domestics, field laborers, farm hands and vaqueros (cowboys). During this period of time there appears to have been a free and independent Indian community working (and possibly owning) land between the San Leandro and San Lorenzo Creeks located within the aboriginal **Jalquin/Yrgin Ohlone**-speaking tribal territory near the present-day City of Hayward (see Nicholas Gray Survey Map of 1855; also see Harrington 1921-1934 interviews with Susanna Nichols, Jose Guzman and Maria de los Angeles Colos).

Based upon Mission San Jose record studies, the Muwekma Ohlone Tribe has documented that **Efrena Quennatole** [who was the great-grandmother of Dario, Dolores, Isabelle, Ramona, Mercedes, Victoria, Lucas and Trina Marine, grandmother of **Avelina Cornates Marine** and **Francisca Nonessi Guzman**, and the mother of **Liberato Nonessi**] was recalled by Verona Band/Muwekma Ohlone consultants **Jose Guzman** and **Maria de los Angeles Colos** during one of their interviews with Harrington (see below). Mission records suggest that Efrena Quennatole and her third husband **Ybon Uacu-uga**, were living at "**de Rancho de San Lorenzo**" at the time of the birth and baptism of their son Ybon in 1838 (Mission San Jose baptism dated March 31, 1838). Years later, Ybon (Jr.) went through life by the name of Miguel Santos Pastor and he had married Celsa Santos³. The following is Ybon's Mission San Jose 1838 baptismal record:

³ On the **1880 Census**, **Miguel Santos** (age 40); Maria (Celsa), wife, age 35; Hosa S. (Jose Santiago), son, age 15; Maria (Antonia), daughter, age 7; Vincent (Jose Antonio), son, age 5; and Pappoose, son, age 5/12, (born January 1880), were residing in Brooklyn

1838 Mar 31,	Ybon , "de Rancho de San Lorenzo"
Born:	Mar 16, 1838 (15 days old)
Father:	Ybon
Mother:	Efrena

Based upon his research, Milliken also discovered that during this period of time:

One group of Indians established an independent community somewhere along the road north from Mission San Jose toward Alameda Creek during the 1840's. The head of the community was Buenaventura, one of the few survivors of the original villages from the local "Estero" area, or bayshore.

Buenaventura had been baptized as a two-year old at Mission San Jose in 1798 (JOB 161). Father Miguel Muro granted a license to Buenaventura, six other adult males and their families on 2 November 1844. His wife Desideria was of a family that had moved to the mission from the Jalalon area, now eastern Contra Costa county. Buenaventura died in 1847. Desideria sold the group's license to an American in 1849. The U.S. Land Commission of the 1850's did not recognize the license as a valid land title .[Land Case 290 n.d.:11] (Milliken, Leventhal and Cambra 1987).

The "Estero" area along the bayshore included the probable *Chocheño/Thamien* Ohlone-speaking (bilingual) **Alson** tribal group located along the lower Guadalupe River and the Chocheño Ohlone-speaking **Tuibun** tribal group of the Fremont Plain. As discussed above both of these groups were first missionized at Mission Santa Clara (Milliken 1983, 1991, 2007, 2008).

1846 - 1870s American Invasion and Post-Conquest Period

Many of the missionized Indians, who had previously labored in the mission's fields and cared for the livestock, were hired on as vaqueros by the new Californio estate-owners, who continued the tradition of controlling indigenous peoples on and near the old mission lands. Yet, many of the formerly missionized Indians who worked on these ranchos opted in some cases to move to the most remote areas of the back-country within their old homelands. At least a thousand former mission Indians lived in the vicinity of Mission San Jose in the early 1840s, and it is likely that more Indians came to the area from the Mission Santa Clara region (History of Washington Township 1904). During this historic period, the part of the East Bay extending north of Mission San Jose up to San Leandro became a region of refuge (especially after the American invasion and conquest of California), to which the missionized Indian peoples of the East and South Bay migrated and in which communities of mission survivors coalesced.

During this period, invasion of the tribal territories throughout California accelerated dramatically and created the third major rupture to the lives of California Indians. Losses of land due to the Bear Flag Revolt of 1846-47 (American Conquest under **John C. Fremont** [Figure 45, Gold Rush of 1848-49, and indifferent enforcement of the Treaty of Guadalupe Hidalgo of 1848 cut off any traditional means of subsistence, and forced the ancestors of the Muwekma Ohlones residing on the East Bay rancherias and surrounding ranchos into even greater dependence on the non-Indian economy.

Township, north of the San Leandro Creek near the old San Lorenzo Rancheria, possibly near the old town of Fitchburg (now Oakland).



Figure 5: John C. Fremont

[Note: Sent by his Father-in-Law Senator Thomas Hart Benton to Seize California in 1846]

The transition of power during the Gold Rush years and California Statehood witnessed great changes in policies towards Native Americans in California. One of the major figures to emerge during this period was **Peter Hardeman Burnett** (November 15, 1807 – May 17, 1895) (**Figure 6**) was an American politician who briefly served as the territorial civilian governor of California in December 1849. Burnett was the first elected state Governor of California, who served from December 20, 1849 to January 9, 1851. He was also the first California governor to resign from office.



Figure 6: Governor Peter Burnett

On September 9, 1850, California became the 31st state in the Union and with tensions rising between the newly established American settlers as they claimed more and more Indian lands and committed depredations against tribal groups. Four months later, on January 7, 1851, in Governor Peter Burnett's first address to the California State legislature, he opined that **"a war of extermination will continue to be waged between the races until the Indian race becomes extinct ..."** (California State Senate Journal, 1851; Hurtado 1988:135).

Peter Burnett's legacy is largely mixed. While regarded as one of the “fathers” of modern California, Burnett's openly racist attitudes towards Black people, Chinese, and Native Americans has left a tarnished legacy for himself and California's treatment toward minority groups. Furthermore, while Burnett was serving in the Oregon Territorial Legislature (1848) his attitude toward minorities especially African Americans helped facilitate the exclusion of Black people from that state until 1926. Also, his open hostility to foreign laborers influenced a number of federal and state California legislators to push legislation, such as the Chinese Exclusion Act of 1882. As mentioned above Burnett was also an advocate of exterminating California Indian tribes, a policy that continued with successive state administrations over the ensuing decades. The State at one point offered a bounty ranging from 25 cents to 5 dollars for Indian scalps.

After California statehood, in 1850, the United States Congress appropriated \$100,000 and President Millard Fillmore appointed three commissioners to enter into treaty agreements with the Indians of California for the purpose of ceding and quit claiming all lands identified within the 18 treaties which were negotiated between 1851 and 1852. In return for quit claiming their acknowledged aboriginal title to all of California, the tribes of California were to receive, as a set-aside, reservation lands totaling approximately 8.5 million acres along with food, supplies and services. Although reaching Washington, D.C. in 1852, these 18 treaties were never ratified by the United States Senate (Heizer 1972; Hoopes 1975, Heizer 1978, Stewart 1978). Under the terms of these treaties, the ancestors of the Muwekma Ohlone Tribe were to be the intended beneficiaries of two of the treaties: E. Treaty of Dent's and Ventine's Crossing, May 28, 1851; and M. Treaty of Camp Fremont, March 19, 1851 **[Figure 7]**.

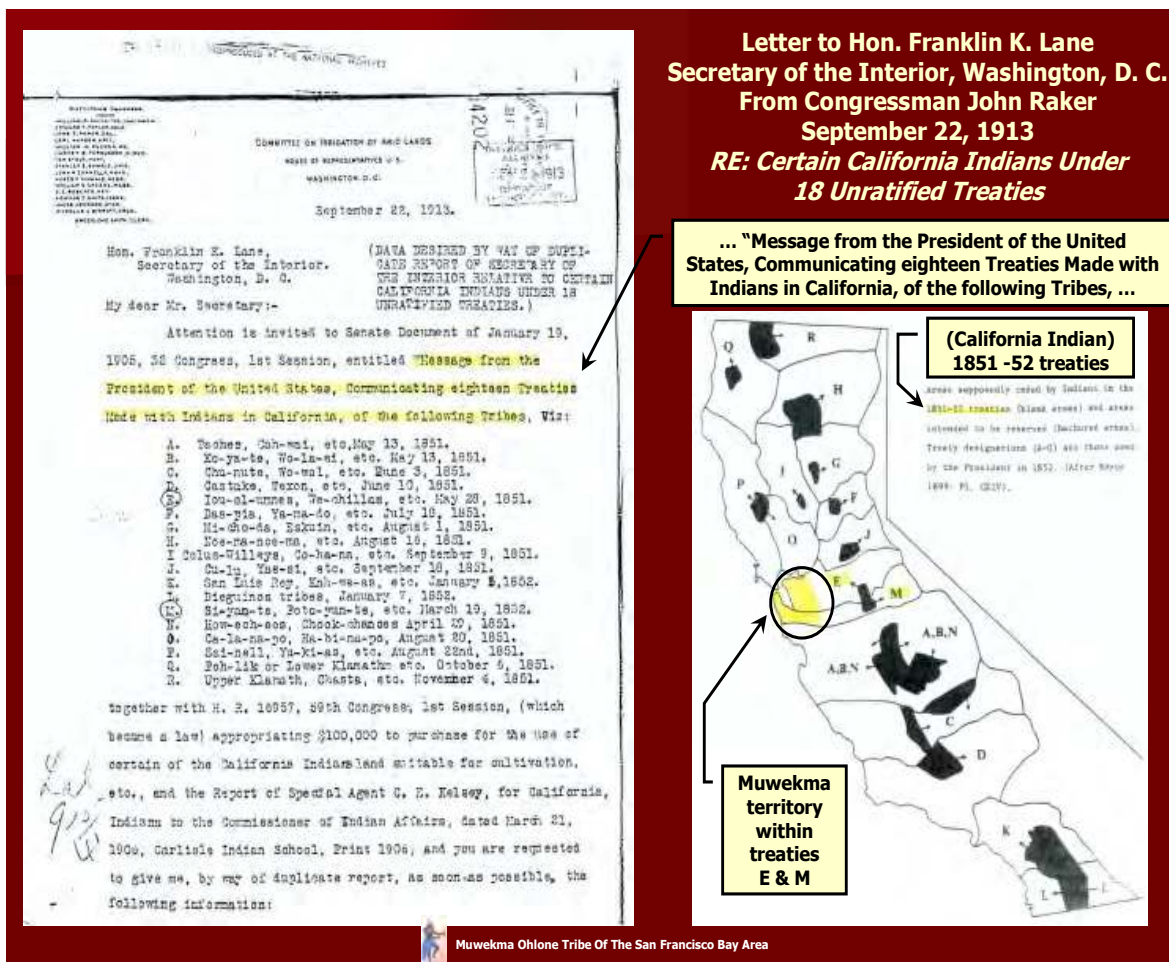


Figure 7: Eighteen Unratified Treaties of California

In a Daily Alta California article about The Indian Commissioners published on January 24, 1851 the author noted that:

We happen to know something about the commission, something of its members, something of its intentions. Of the commissioners, we can tell the Legislature and Gov. McDougall, what they already probably know that is has ample powers to treat, and form treaties, with the Indians, that they have a *carte blanc* [sic] for that purpose, that they are prepared with proper goods for presents, and can draw upon U.S. officers here for such funds as are necessary. In reference to the members of that commission we may say that we have full confidence in their ability and integrity to consummate their mission in a manner honorable to their government, advantageous to our citizens, and for the best future for the Indians.

As to their intentions and movements. Their intentions are peaceable treaties and extinguishment of Indian titles, if it can be peacefully effected. For this relinquishment of course they are empowered to secure the native occupants for the soil a remunerative consideration in the way of installments or some other equally satisfactory and protective, which shall amply pay the Indians for the rights which they yield, and secure to them the means of subsistence (published in Exterminate Them! by Trafzer and Hyer 1999.)

Trafzer and Hyer also noted that:

... [T]he federal government dispatched three commissioners – Redick McKee, George Barbour, and O. M. Wozencraft – to negotiate agreements with the indigenous inhabitants of California. They negotiated 18 treaties with California's tribes, which the United States Senate rejected. At one time, California's tribes controlled all of the land, water, minerals, and other resources of the region, but under the treaties of the 1850s, they would have lost most of their estate. However, they would have retained for themselves approximately one-seventh of the state as Indian reservations. Even this was too much for whites in California, and the California delegation worked feverishly to scuttle the treaties, so that the native people had little formal relationship with the federal government, so that the state could assert its powers over the Indians. As a result, California allowed whites to steal Indian land, enslave Indian children, rape native women, and murder indiscriminately Indian men, women, and children (1999: 135-136).

As stated above, the newly elected senators from California, argued that the Indians should get nothing, and as a result the 18 unratified treaties were submerged under a seal of secrecy. No one was to know that the United States Government recognized the aboriginal title of all of California, belonged to the Indians facing genocide.

Under the terms of these treaties, the ancestors of the Muwekma Ohlone Tribe were also to be the intended beneficiaries of two of the treaties: **E. Treaty of Dent's and Ventine's Crossing**, May 28, 1851 and **M. Treaty of Camp Fremont**, March 19, 1851.

During this transformative American Conquest period between the late 1840s and 1860s, the small steps that the Indian rancherias of the San Francisco Bay, the ancestors of the contemporary Muwekma Ohlone, had taken to revitalize their communities and culture suffered a series of severe blows. The military invasion of California by the United States in 1846 and the subsequent Gold Rush (1849), followed by statehood in 1850, ushered in a new period of genocide against indigenous Californians.

A war of involuntary servitude and extermination was launched against indigenous peoples by the first legislators of the state (Hoopes 1975; Rawls 1986). Laws barred Indians from voting, from giving testimony in court, or from bringing lawsuits (Rawls 1986; Hurtado 1988). At the same time, American laws in most cases refused to recognize the validity of the land titles for the Californios' ranchos (1853 land cases). Coupled with a crippling drought afflicting central California during the 1860s, most of the Californios could not afford to maintain their land bases and were driven off their South and East Bay estates (Wood 1883). New American owners most likely expelled the Indian vaqueros and their families from the land (Milliken 2008; Milliken, Leventhal and Cambra 1987).

Between the decades spanning 1840 and the early 1860s, for reasons that are still not completely clear, many if not most of the remaining Indian people from Mission San Jose, perhaps many from Mission Santa Clara and elsewhere, gathered at several refuges which included the **Alisal (the Alders) Rancheria**, located just southwest of the city of Pleasanton on **Rancho El Valle de San Jose** which was granted to Antonio Maria Pico, Antonio Suñol and Augustin and Juan Bernal on

April 10, 1839. The Alisal Rancheria appears to have been established in the vicinity of a large pre-contact ancestral Muwekma Ohlone village, now underneath or near the Castlewood Country Club where N-series “Big Head” shaped Kuksú abalone pendants were collected (Gifford 1940, 1947; Leventhal 1993:230-232)

One historic account about the establishment of some of the East Bay rancherias has recently come to light via the oral recollections of Mary Ann Harlan Smith which was recorded by her daughter Emma Smith. Mary Ann Harlan was the daughter of George Harlan who was a wagon master on the ill-fated Donner Party expedition and who led his group successfully into California in 1846/47. Mary Ann Harlan had married Henry C. Smith in 1847 and was living at Mission San Jose at the time of the removal of the Indians to Alisal located between Sunol and Pleasanton. Emma Smith recorded the following account from her mother:

My husband was appointed the first Alcalde or justice of the peace by Gov. Riley, Military Governor of California. He could speak Spanish very fluently and the Spaniards came to him with their difficulties. My husband and his brother remained in partnership for a couple of years, then his brother sold his interest to E. L. Beard and moved to Martinez. Beard and my husband continued in business for a short time. My husband purchased tract of land two and a half miles from the Mission, and also 800 acres on the Arroyo De Alameda, where he afterwards laid out and named the town of Alvarado. My second daughter, Emma was born in Mission San Jose. . . .

I grew very tired of living there, so we built a house on the rancho, near the Mission and moved there. We engaged in farming and stock raising. In the summer of 1850, my father who was living in Mission San Jose died from typhoid fever at the age of forty-eight.

. . . . **The Mission Indians had a rancheria on our rancho and we often watched them performing their religious ceremonies.** They had a large room dug in the ground and covered with brush and earth, with one door to enter. This place was called a sweet house. The Indians decorated themselves with feathers and all sorts of ridiculous costumes. A fire was built in the center of the room and the Indians danced around it. When one made a trip in those days from Oakland to San Jose, one would see millions of cattle and quite a lot of wheat which was raised by the Indians.

Cholera broke out among the Indians, and a number of them died. Their crying and howling and moaning were almost unbearable. My brother Joel, was obliged to take his family and go away where they could not hear the dreadful noise. When I found out that he was going, I had our men take me and my family along. I was very much afraid of the disease. My husband was away at the time. **When he returned and found us gone, he immediately had all the Indians moved to the Alisal, located where Pleasanton now is.** (Emma Smith, 1923). [Emphasis added]

The Alisal Rancheria appears to have been established in the vicinity of a large pre-contact ancestral Muwekma Ohlone village, now underneath or near the **Hearst Mansion/Castlewood Country Club** where **Kuksú** pendants were found (Gifford 1947). The Bernal's, who, unlike many of their Californio neighbors, were able to hold onto their rancho lands, continued to maintain their economy with the help of Indian labor. The Bernal's also had a long history of sponsoring Indian children as godparents and apparently had children with some of the ancestors of the Muwekma Ohlone.

Furthermore, Muwekma Elder **Maria de los Angeles Colos** (Angela), one of J. P. Harrington's principal Chocheño speaking and cultural consultants, stated that she was born on the Bernal rancho located at the Santa Teresa Hills (near the Tribe's ancestral heritage site '**Arma 'Ayttakiš Rúmmey-tak (Place of the Spirit Woman Spring) CA-SCL-125**) in south San Jose located approximately nine miles southeast from the Third Mission Santa Clara (Harrington 1921-1934; Ortiz 1994a).

From the Santa Clara and San Jose Mission records research conducted by the Muwekma Ohlone Tribe, it was discovered that Maria de los Angeles' parents were Zenon and Joaquina Pico whom were married at Mission Santa Clara in 1838.

Examples of interrelationships with the Bernal and Sunol families are found in the mission records, censuses and historic documents. In the Alisal Rancheria community there was a **Clareño Ohlone** man named Raymundo Bernal, who was also identified in San Jose Mission records as Raymond Sunol. **Mission Santa Clara** baptismal records identifies a child by the name of **Jose Raymundo (Bernal)** who was baptized on April 10, 1842 (MSC Baptism # 10219). He was identified as the son of Domingo Bernal and Maria Tacia Sunol who were both listed as "neofitos" (baptized Indians). His godparents were **Antonio Bernal** and Eusebia Valencia.

Raymundo Bernal (Sunol) was married to a Mission San Jose woman named Angela Cornelia (Angela Colos) and they had a child named Joaquino Guadalupe Sunol who was baptized at Mission San Jose on May 15, 1872.

1872 May 15, #1046, Page 211, **Joaquino Guadalupe Sunol** (Indiei) [Indians]

Born: Jul 7, 1872 (probably 1871)
Father: Raimundi Sunol (Bernal)
Mother: Angela Cornelia (Colos)

A year later, on May 30, 1873, Maria de los Angeles and Raymundo Bernal (Sunol) joined with other Indian couples of the Muwekma community to renew their marriage vows at Mission San Jose. Interestingly, this was done during the height of the 1870 Ghost Dance religious movement.

1873 May 30, #212, Page 62, Jose cum Refugia - This entry holds three marriages.
Die 30, May 1873, coram Maria Selio et Raimundo consentium renovavares J.o Jose cum Rafaela; 2. **Reimendums Bernal (Sunol) et Maria de los Angeles** 3. Maria con Selso.

In 1875, Raymundo Sunol (Bernal) and Maria had their third son, Eduardo Sunol who was baptized at Mission San Jose on December 19, 1875:

1875 Dec 19, #1378, Page 262, **Eduardo Sunol**

Born: Oct 13, 1875

Father: Raymundo Sunol

Mother: Maria (de los Angeles)

Godparents: Philip & Maria Catharina Gonzales*

[*Note: Philip and Maria Catherina Gonzales were Indians from the Alisal community]

On the 1880 Census for **Murray Township**, Alameda County (District 26), **Angela Colos** was identified as **Sincion, Anchaline**, (Asuncion, Angeline) Indian, age 30. She was listed as a **widow** and living with her daughters, **Francisca (Luecha)**, Indian, age 14 (born ca. 1866), Juana, Indian, age 11 (born ca. 1869), Louisa (Aloisia?), Indian, age 6, Rita (Aloisia?), Indian, age 2. Angela Colos and her family were living eight houses away from **Antonio Bernal, Jr.**

Also on the 1880 Census for **Murray Township**, Alameda County (District 26), was **Ramon Sinol** (Sunol), estimated age 22 (born ca. 1858), he was listed as a farm hand in the household of John Kottenger. He was also living not too far from Angela Colos and her daughters. Ramon was most likely Angela and Raymundo's son Joseph who was born in 1862. Raymundo Sunol (Bernal) and his half-sister, **Francesca Luecha** appeared as godparents for another Indian couple in 1882.

Raymundo Bernal was remembered by Muwekma Ohlone Elder **Dario Marine** when he was interviewed in 1965 by members of his sister's family during the time when the Tribe was involved in saving the **Ohlone Indian Cemetery** from destruction located in Fremont. Dario was born in 1888, and in that 1965 interview he identified the Ohlones who were members of the Muwekma/Verona Band/Mission San Jose Indian community. Dario remembered Raymundo and Guadalupe Bernal [Sunol] stating:

Raymundo Vernal [Bernal/Sunol] was Great grandfather people, so were Lupe Vernal [Guadalupe Bernal] and Jose Vinoco [Binoco] an uncle" (Avelina Family History, Dario Marine Interview 1965).

The Bernals, who, unlike many of their *Californio* neighbors, were able to hold onto their rancho lands, continued to maintain their economy with the help of Indian labor. The Bernals also had a long history of sponsoring Indian children as godparents and apparently had children with some of the ancestors of the Muwekma Ohlone. In 1894, Antonio Bernal (died 1924) and Muwekma ancestor, **Magdalena Armija Marshall Thompson** (b. 1878 – d. 1931) had a daughter named Rosa Bernal who was identified as an Indian and baptized at Mission San Jose on January 26, 1895:

1895 Jan 26, **Rosa Bernal** (Indian)

Born: Nov 20, 1894

Father: Antonio Bernal

Mother: Magdalena Armina (Armija)

Godparents: Manetta Cosmo* & Petra Igo (Phoebe Inigo)

[*Note: Rosa's Godfather was either Daniel Cosmos or Manuel Santos]

The Alisal Rancheria was one of the most prominent and important communities of Ohlone Indians from the 1860s onward into the early twentieth century, and constituted one of the first known post-American conquest Indian revitalization center within the Bay Area. The people of Alisal and surrounding rancherias revived many dance ceremonies during the early 1870s, which strongly implies that other traditional arts and kinds of cultural knowledge, about ceremonial regalia, songs, sacred language, and crafts also experienced a resurgence. But more than revival took place at Alisal and the other rancherias.

The available evidence depicts a constant ebb and flow of people, of surviving Indians from all over the Bay Area (including Clareño Ohlones from the Mission Santa Clara area) and central California moving into and out of Alisal, Niles, Sunol, San Lorenzo and Livermore rancherias (Gifford 1926, 1927; Gayton 1936; Kelly 1978; Harrington 1921–1934). Thus, many surviving fragments of knowledge and ritual were brought together in this one place, from the many Ohlone peoples, each with their own varying customs and ways of thinking, as well as from the intermarried and neighboring Miwoks, Yokuts, and other more distant tribal peoples brought under the sphere of influence of the missions. Inevitably, a blending of older forms took place, a fusion of traditions and religious beliefs that together generated a new cultural vitality (Gifford 1926, 1927; DuBois 1939).

Perhaps, as a consequence of these factors and familial interrelationships between the Bernal and Sunols and the ancestors of the Muwekma Ohlone, the Bernal family was willing to allot a portion of their rancho lands to the Muwekma Indian community which became the Alisal Rancheria.

In other areas throughout the East Bay, small groups of formerly missionized Indians also settled at lesser known rancherias in nearby Livermore (**Arroyo del Mocho**), Niles (**El Molino**), San Lorenzo (**The Springs**) and Sunol (Harrington 1921-1934). All of these rancherias maintained close ties with their Plains Miwok, Bay Miwok, and Coast Miwok and North Valley Yokut neighbors and Ohlone blood-relations as well (Kroeber 1904; Gifford 1926, 1927; Kelly 1932).

1870 Religious Revitalization Movement: The Ghost Dance at the Pleasanton Rancheria

During the 1870s, a religious messianic-oriented revitalization movement referred to as “**the Ghost Dance**” spread throughout central California. This first Ghost Dance originated in Nevada beginning around 1869, involved a Paiute prophet named Wodziwob who taught that by dancing certain dream inspired dances, Indian people could end the domination of their land and destruction of their lives by the whites, and usher in a new golden age for all Indian peoples (Du Bois 1939).

At Alisal, the ancestors of the contemporary Muwekma Ohlone combined elements and doctrine from the imported Ghost Dance with the ancient **Kuksú** Religion, regalia and compliment of dances, the World Renewal Ceremonies as well as other rites practiced throughout central and northern California (Gifford 1926; Loeb 1932, 1933; DuBois 1939; Bean and Vane 1978). So potent was the syncretic combination derived by the people of Alisal (and the surrounding rancherias) that non-Christian Native American missionaries were sent out from there to preach the new religious doctrine to other indigenous peoples to the east, south, and north of the Pleasanton (Alisal) Rancheria (Gifford 1926, 1927, 1955; Kelly 1932, 1991; Gayton 1936; Field et al. 1992).

Berkeley Anthropologist Edward W. Gifford visited the Livermore and Pleasanton region in 1914 and the Alisal Rancheria in particular. Still later, as a result of field work conducted in the interior amongst neighboring central California tribes, Gifford reported in his **Miwok Cults** (1926) and **Southern Maidu Religious Ceremonies** (1927) that his principal cultural consultants recollected that the songs, dances and regalia were brought to them by three non-Christian missionaries from the Pleasanton region. These three teachers were **Sigelizu**, who taught the following dances to the Central Miwok: *Tula*, *Oletcu*, *Kuksuyu*, *Lole*, *Sunwedi*, *Sukina*, *Kilaki*, *Mamasu*, and *Heweyi*. Another man named **Yoktco**, from Pleasanton, introduced similar dances to Southern Maidu, while a third, named **Tciplitcu** taught these dances to Miwoks and North Valley Yokuts at Knight's Ferry.

Interestingly, all three teachers had non-Hispanic or non-Anglo names, thus perhaps representing through a revitalized religious doctrine a rejection of the colonial (alien) order. Knight's Ferry is on the Stanislaus River, in **Lakisamne** North Valley Yokut tribal territory (see information relating to Estanislao), showing continuous ties to the area throughout the 1870s.

The Lakisamne tribal region is also where Muwekma Elder Jose Guzman's maternal grandmother, Nimfadora, originally came from in the early 19th century (Milliken, Leventhal and Cambra 1987; Milliken 1991; see MSJ baptismal record # 4276, September 26, 1820).

Ethnographic information from the Coast Miwok region on the Marin Peninsula recorded by Isabel Kelly 1931-1932 (1932, 1978, and 1991) provided other accounts about how important the Pleasanton/San Jose Mission [**Verona Band**] region was to the Coast Miwok and demonstrates the ebb and flow of contact between Marin and Pleasanton areas during this period of time. Tom Smith and Maria Copa were two of Kelly's principal Coast Miwok linguistic and cultural consultants. Kelly inquired from them "Did they dance Kuksui at San Jose?" Maria Copa's response was:

I should say so. My grandmother said that the people here had to buy Kuksui Dance from the San Jose people. All of those songs are in the San Jose language (Kelly 1991:354).

There were also specific references to Mrs. Martha Guzman (herself a Coast Miwok and Costanoan descendant) from Marin regarding the *kawai-yoyolomko* (horse eaters) [Costanoans]:

This is what the people around Redwood City were called. Mrs. Guzman's father belonged to those people. I saw Mrs. Guzman last night. Her father came from Santa Clara, although once before she said Redwood City (Kelly 1991:355).

Jose Guzman (born around 1853) was one of the last knowledgeable singers from the Muwekma community until his death in 1934 (Harrington recorded 27 songs at Niles in 1930). He recollected songs that he and his father were introduced to while visiting other Indian communities to the south at Missions San Juan Bautista and San Antonio (and possibly San Carlos/Carmel) during the time the 1870 Ghost Dance was in its full height.

Although not mentioned by name, Cora Du Bois attempted to interview Jose Guzman in 1934 as part of her 1870 Ghost Dance Study:

In the central portion of California which lies to the north and south of the Sacramento delta there occurred during the 1870's an interchange of dances and ceremonies.

Gifford described a portion of these movements when he presented data concerning the Pleasanton revival. One man from Pleasanton, called Yoktco, took the Kuksui and other dances to the Nisenan of Ione; while Sigelizu, also of Pleasanton, imported a series of dances to the Central Miwok of Knights Ferry. Gifford is inclined to attribute the Pleasanton "revival" and the spread of dances from there to the 1870 Ghost Dance. ...

Unfortunately, the last survivor of the Pleasanton period is unable to throw light on the tentative suggestions of Gifford and Gayton. Repeated attempts to elicit information were useless because his physical disabilities and senility. (1939:114)

U. C. Berkeley ethnographer Edward W. Gifford during the early twentieth century interviewed various Maidu and Miwok elders who remembered aspects of the 1870 Ghost Dance religious revitalization when they were young. These interior Miwok elders recollected that "there appeared... teachers of dances who came from the west" (Gifford 1926:400). As mentioned above, based upon Gifford's interviews with both Miwok and Maidu elders they identified the names of three such missionaries: **Yoktco**, who preached among the Southern Maidu; **Sigelizu**, himself a Plains Miwok, who came to the Central Sierra Miwok; and **Tciplitcu**, a Costanoan/Ohlone man who taught the dances to the Plains Miwok were known to have come from the Pleasanton area (ibid).

Also as mentioned above, all of these men's names are in their respective indigenous language, whereas after missionization, Costanoan/Ohlones, Miwoks, Yokuts, and their descendants were given either Hispanic or Anglo Christian names when baptized. A more generalized revival of indigenous names may have also taken place at Alisal as well as on the other rancherias in order to "reject" the older imposed colonial system. Although the Ghost Dance did not achieve its full objectives, its fluorescence at Alisal and at the other rancherias demonstrates the depth and conviction of indigenous identity and culture in the East Bay during the late nineteenth and early twentieth centuries.

Stuart in his 1966 book noted that the 1870 census included 110 Indians in Murray Township, which includes that portion of Alameda County east of the East Bay hills. Many of these Indians lived at the Pleasanton Rancheria, but there were also small settlements of one or two families at Las Positas, Sunol, the San Ramon Rancho, and at the Agustin Bernal property just north of the rancheria (Stuart 1966:11).

Furthermore, cultural ties to the interior tribes continued to be maintained during the 1940s and later years, especially by Dario Marine and his son Lawrence Domingo Marine who had married Pansy Potts (daughter of Marie Potts) who was from one of the Maidu tribal groups. Dances that were exported from Pleasanton continued to be danced by members of the Miwok, Nisenan and Maidu tribal communities into the present-day (DuBois 1939; Gifford 1926, 1927). The children of Lawrence Domingo Marine (Lawrence Mason Marine, Jr. and Marvin Lee Marine) were taught

tribal dances and continued the tradition of dancing with these interior tribal communities to present-day and some of these dances have been recently reintroduced back to the Costanoan/Ohlone area (News from Native California, Vol. 7 No. 3, 1993). More recently Marvin Lee Marine (Maidu/Muwekma) has reintroduced traditional dances back to the Costanoan/Ohlone region, with the Amah-Mutsun tribal band now learning some of the dances from him. Muwekma tribal member, Joseph Torres who is the great-grandson of Muwekma Elder Dolores Sanchez who was born on the Sunol Rancheria in 1911, is training with the Valley Miwok dance groups and has helped reintroduce the traditional dances and regalia that were exported from the Muwekma rancherias in the 1870s back to Muwekma tribal members.

A number of published and unpublished documents also record the lifeways and linguistic complexity of the Alisal Indian community or as it also came to be known after the construction by Western Pacific of the Verona Railroad Station nearby, the “**Verona Band of Alameda County.**” In 1879/1880, French linguist Alphonse Pinart recorded a detailed North Valley Yokuts vocabulary from Maria Trinidad Gonzales at Alisal (Kroeber 1908; Merriam 1955). Other languages were also spoken, particularly the Plains Miwok **Ki’k** (meaning “water”) language, as well as the *Chocheño* and *Thamien* Ohlone dialects as well as other Costanoan idioms (Curtin 1884, Kroeber 1910; Gifford 1914; Mason 1916; Harrington 1921-1934; Milliken, Leventhal and Cambra 1987).

Late 19th Century: East Bay Rancherias

Muwekma Community Identified as the “Nusbaumer Indians” by the News Media

During the 1880s the Muwekma Ohlone tribe and members of the community occasionally appeared in the various Bay Area newspapers. Other than referring to them just as Indians, they were at times referred to as the **Nusbaumer Indians** because the **Alisal Rancheria** was located on the land purchased by **Carl Duerr** and **Louis Nusbaumer** that was part of the old Bernal-Sunol-Pico **Rancho El Valle de San José (Map 6)**. Furthermore, in one newspaper the San Francisco Call published on December 29, 1889 caricatures some of the notable people of the Pleasanton area including one of the “Nusbaumer Indians” (**Figure 8**)

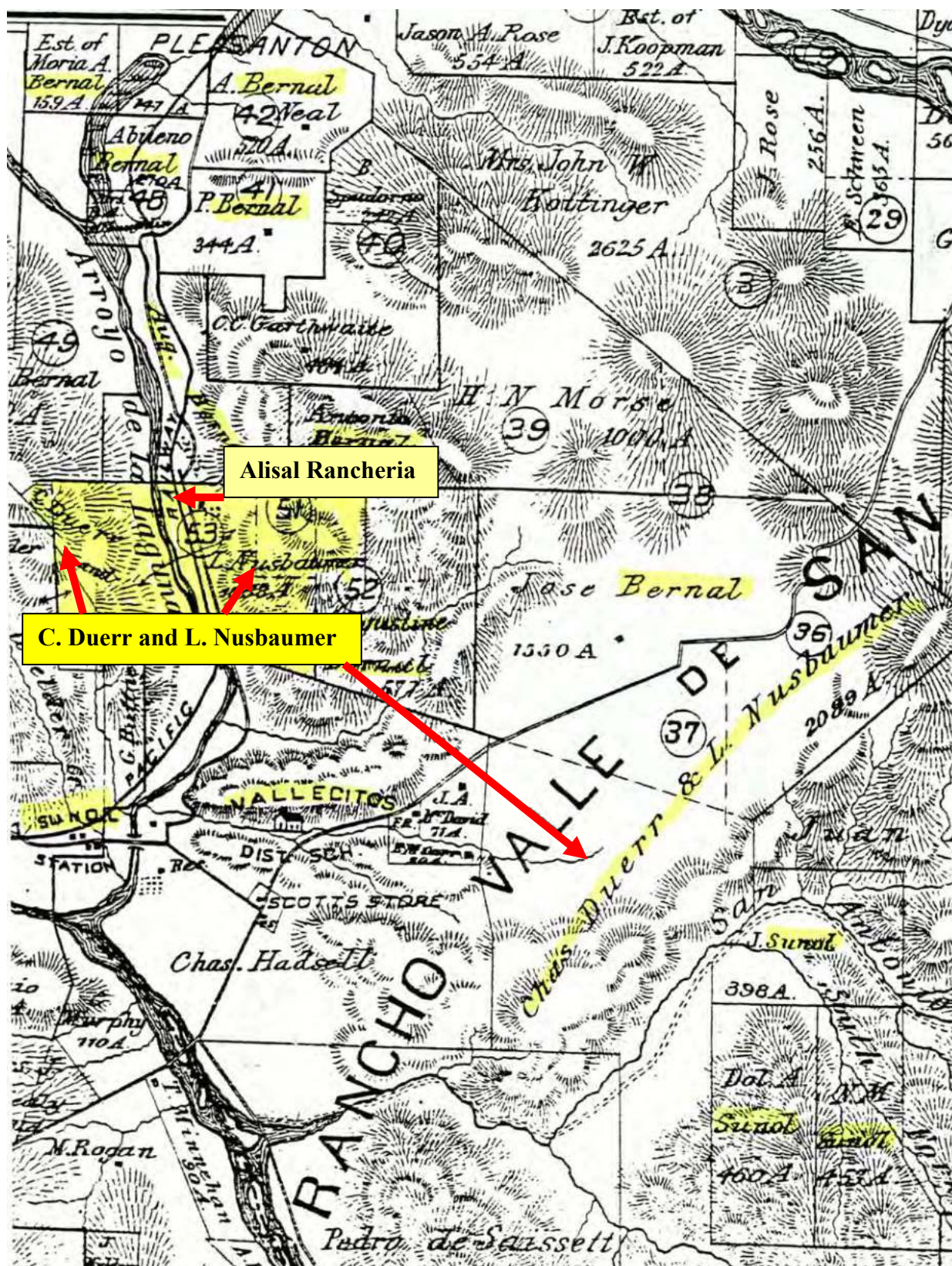
Brief Background on the Nusbaumer Family (1856-1878)

Louis Nusbaumer and his wife Elizabeth (Roth) Nusbaumer lived in San Francisco until the fall of 1856, when they moved on an eighty-acre farm on Dry Creek, Washington Township, Alameda County, which was purchased by Carl (Charles) Duerr for Nusbaumer and himself. In October, 1857 Duerr and Nusbaumer (**Figure 8**) had rented the estate of John W. Kottinger, which was situated in Murray Township, embracing the larger part of the present town of Pleasanton. Their business consisted of merchandising and sheep-raising. At the expiration of their lease in 1862, they bought a joint interest in the old Bernal-Sunol-Pico **Rancho El Valle de San José** consisting of some three thousand acres, where they made their permanent home.



Figure 8: Portraits of Carl Duerr and Louis Nusbaumer

Years later on the 10th day of July, 1878, Louis Nusbaumer's youngest son Emil became the Deputy District Attorney of Alameda County. He was born in San Francisco, February 13, 1856. He first attended school six miles from home, in Dublin, afterwards in Pleasanton, when a school was first established there about 1865, and later in Vallecitos (Sunol) from 1868 to 1872 (**Map 6**). In 1873 he became a clerk in Sunol, in a general store [Scott's Store] which had also the post-office and express office. After two years being employed, he entered the University of California, of the class of 1879, but prior to that, in 1877 entered the law school at the University of Michigan, at Ann Arbor, graduated from there in 1879, and was admitted to practice in the courts of that State. Returning to his home in Alameda County, he worked in the office of District Attorney E. M. Gibson. Emil later became a Judge of the Superior Court, where he remained until his election as Justice of the Peace for Oakland Township in 1882. From January 1, 1883, to December 31, 1888, he served as Justice, and in 1889 was appointed Deputy by George W. Reed, District Attorney. Emil married Miss Elsie H. King in May 3, 1883, they had two children—Emil, Jr. born December 3, 1884, and Louis, born March 1, 1890.



Map 6: 1878 Map of the Duerr and Nusbaumer Properties and Alisal Rancheria
(1878 Thompson and West)

In the early 1880s, U.S. Senator George Hearst and Phoebe Apperson Hearst purchased a large parcel of land from either Duerr and Nusbaumer or the Bernal's that included the Alisal Rancheria, and they allowed the approximately 125 Indians to maintain their community for a time being and some worked for the Hearsts and Appersons. There they built their mansion named Hacienda del Pozo de Verona and later the Western Pacific Railroad built the Verona Train Station adjacent to the Hacienda. A slow decline in the Verona Band community during the late nineteenth century, however, is apparent in light of later events. Pressures of assimilation, an increasingly large number of white Americans settling in surrounding towns and farmlands and taking over the old *Californio* ranchos, the precarious economics of seasonal ranch work, and some out-migration, as well as death due to infectious diseases all contributed to the waning of the indigenous revival at Alisal (Olsen et al., 1985; Milliken 1994 in Davis et al. 1994).

According to several historic documents, the last Kuksú dances were held at Alisal in 1897 (Womens' Research Committee of Washington Township 1904; Marine Family History 1965; Galvan 1968). Writing in 1904, the authors of the History of Washington Township wrote about such ceremonial events:

The dance in September was a very serious, ceremonial dance, lasting several days. Their dresses, worn for the dance, were very elaborate and well made, of feathers. Upon one day, the Coyote dance, a rude sort of play, was given, one of the favorite characters being Cooksuy [Kuksu]—a clown.

There must have been some meaning of a memorable character to this dance, because when asked why they danced, they always replied: "**Because our fathers are dead**" (1904:52).

Earlier that year, on January 6, 1897, the last recognized *Capitan* of the Alisal Rancheria, **José Antonio**, died. Noted in Book of Funerals at Mission San Jose 1859-1908 (p. 147):

Josephus Antonius, Indian DOD: 6 Jan 1897, Age: about 70 [60]. Buried: Indian Cemetery, Mission San Jose, D.A. Rapora, Astt. Mission San Jose

In 1904, the **Northern Association for California Indians**, a philanthropic group of concerned citizens who advocated on behalf of the dying and landless Indians submitted a "**Memorial of the Northern California Indian Association, Praying that Lands be Allotted to the Landless Indians of the Northern Part of the State of California**" to President Theodore Roosevelt. The Memorial was signed by Mrs. T. C. Edwards, President, and **Charles E. Kelsey**, Secretary for the Association. Attached to the **Memorial** was a "Schedule" identifying the landless Indian bands/communities and their estimated population which were scattered throughout northern California (meaning north of Los Angeles County).

In Alameda County, the Schedule identified the Indians living at **Pleasanton** (Verona Band) as having a population of 70, at **Niles** [Figure 9], there was a community with a population of 8, and in Contra Costa County in the towns of Danville and Byron having a population of 5 and 20 people, respectively [Figure 9].

All four communities were identified as “Costanoan.” (Sen. Doc. No. 131, 58th Cong., 2d Sess., 1904, 1-16 (reprinted in Robert Heizer's Federal Concern about Conditions of California Indians 1853 to 1913: Eight Documents 1979) [see **Figure 10**].

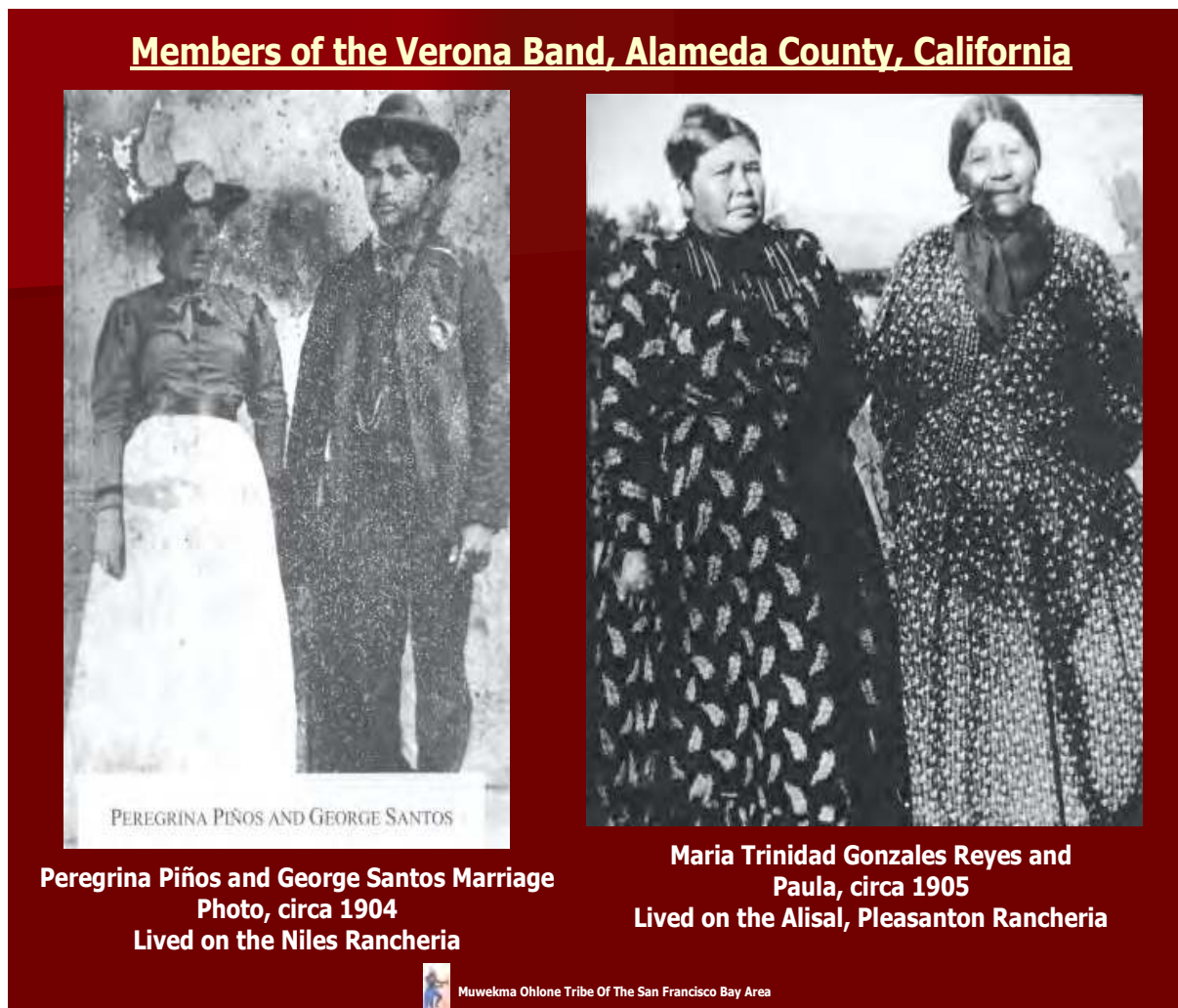


Figure 9: Muwekma Indians at the Niles and Pleasanton Rancherias

In the History of Washington Township published in 1904, the authors provided the following commentary about the Mission San Jose/Verona Band/Muwekma Indians residing at the nearby rancherias:

The only remaining Indian villages today in this part of the state are in this township. They are in the native tongue, El Molino, the mill near Niles, and Alisal near Pleasanton, with perhaps half a hundred persons in each village. In the former, the last full-blooded Indian chief died some three years ago. In Alisal, the wife of the chief still lives, and six others of full blood. ... Alisal is on Mrs. Phoebe Hearst's property, and that lady has always a kindly hand ready to help them when necessary.

...

All of the information appearing in these papers concerning the old Indian history and customs has been gleaned from these seven full-blooded Indians, one being the widow [Jacoba] of the last chief, whose name was **Jose Antonio**. (History of Washington Township, 1904:53).

From the interviews conducted between 1925-1930 with Muwekma Elders Jose Guzman and Maria de los Angeles Colos, Bureau of American Ethnology linguist John Peabody Harrington, was able to learn that **Capitan Jose Antonio's** Indian name was **Hu'ská** (Harrington Field Notes 1921-1934). Jose Antonio was a great-great-grand relation to some of the current generation of the Muwekma Elders and ex-council members such as Lawrence Marine, Jr. and his younger brother (Dance Leader) Marvin Lee Marine are directly descended from him and Jose Guzman. Jose Guzman had married Jose Antonio's daughter Augusta Losoyo.

After his death in 1897, Jose Antonio's wife Jacoba, who was the *mayen* (meaning the wife of a captain or a female chief) of the tribe, directed that the ceremonial round house/sweat-lodge (or **túupentak** in the Chochenyo dialect) be torn down, in keeping with tradition (Galvan 1968). A new **túupentak** was not constructed, as it would have been in previous times, because the community did not formally select a new captain. Apparently, the political power was inherited by Jacoba through marriage as well as her descendency from her parents **Capitan** Taurino and Joaquina.

According to Muwekma oral tradition, it was Raphael Marine, husband of Avelina Cornates Marine who was tasked to take down the old ceremonial **Túupentak** roundhouse. Interestingly, just two years prior to his death, **Capitan** Jose Antonio and his wife Jacoba served as godparent to Raphael and Avelina Marine's fourth daughter, **Mercedes Marine** (co-authors Monica V. Arellano and Gloria Gomez's great-grandmother) who after the death of her mother Avelina in 1904, was raised on the Alisal rancheria by Jacoba. (1910 Federal Indian Population Census, "**Indian Town**," Pleasanton Township, Alameda County).

Also raised by Jacoba was **Catherine Guzman Peralta** one of Jose Guzman's granddaughters. who was identified on the **1900 Federal Indian Census** (Washington Township); **Kelsey's 1905-1906 Special Indian Census**; (Heizer 1971); and the **1910 Federal Indian Population Census** (Pleasanton Township) as an Indian resident of the Alisal Rancheria in Alameda County. . She had first married Avelina Cornate's son Dario Marine, and later Dario's brother Lucas Marine. Catherine Peralta and Dario Marine were Lawrence Mason Marine and Dance Leader Marvin Lee Marine's grandparents.

Just before the turn of the 20th century (1897) there were still at least eleven casitas (houses) and the **Túupentak** (temescal/round house) still standing on or near the Alisal Rancheria. During this critical period of time, the Guzman, Armija, Santos, Pinos, Marine, Nichols, Inigo (Alaniz), and other interrelated Muwekma (**Verona Band**) families remained in Pleasanton or near the original Alisal Rancheria until fire destroyed the remaining houses due to work along the Western Pacific Railroad tracks sometime around 1916.

On the 1910 Indian Census for Pleasanton Township **Mercedes Marine**, age 15, was listed along with her son **Albert Marine** (coauthors Monica V. Arellano and Gloria E. Arellano Gomez's grandfather and great grandmother,) and her Mercedes brother **Dario Marine** living at "**Indian**

Town.“ Also listed as residing on the Alisal Rancheria were the following Muwekma Ohlone Indians: First household: **Angela Colos**, age 71, widowed and **Joseph Garcia**, grandson, age 20, single. Next house: Ocavio (Jacoba) Antonio (*mayen*), age 60, widowed, **Catherine Peralta**, age 19, single, Beatrice Peralta (Marine), age 1 and 4 months, and Frank Guzman, age 12 (who served in the U.S. Marine Corps in France during WWI).

The house of **Catherine Peralta** (granddaughter of Jose Guzman) and **Dario Marine** (eldest son of Avelina Cornates Marine) which was originally owned by Jacoba and Jose Antonio had burned down as a result of that railroad fire in 1916. Prior to the fire, Catherine and Dario had raised their first four children, Beatrice (born 1909), Josephine (b. 1911), Evelyn (b. 1914) and Filbert Marine (b. 1915) on the rancheria.

By the time their fifth child, Lawrence Domingo Marine was born in 1919, they had moved to 544 Alvarado-Centerville Road in Centerville now part of the City of Fremont (see 1900 and 1910 Indian Censuses and 1920 Census, Washington Township; Harrington field notes; Olsen, Leventhal and Cambra 1985; 1928-1933 California Enrollment Applications # 10298 and 10675; 1910, 1920 and 1930 Federal Censuses).

Washington Township (Niles Rancheria) Indian Population Census - June 4, 1900
Alameda County, California

Sheet A

TWELFTH CENSUS OF THE UNITED STATES									
SCHEDULE No. 1.—POPULATION									
INDIAN POPULATION									
Enumerated by me on the <u>Fourth</u> day of <u>June</u> , 1900.									
NAME	AGE	SEX	RELATION	PERSONAL DESCRIPTION	NATIVITY	DATE OF BIRTH	PLACE OF BIRTH	PLACE OF BIRTH	PLACE OF BIRTH
1. Santa Rosa	71	F	Widow	Indian	Calif.	1829	Calif.	Calif.	Calif.
2. Joseph Garcia	20	M	Grandson	Indian	Calif.	1880	Calif.	Calif.	Calif.
3. Ocavio (Jacoba) Antonio	60	M	Widow	Indian	Calif.	1840	Calif.	Calif.	Calif.
4. Catherine Peralta	19	F	Single	Indian	Calif.	1881	Calif.	Calif.	Calif.
5. Beatrice Peralta	1	F	4 months	Indian	Calif.	1899	Calif.	Calif.	Calif.
6. Frank Guzman	12	M	Single	Indian	Calif.	1888	Calif.	Calif.	Calif.

SCHEDULE No. 1.—POPULATION
SPECIAL INQUIRIES RELATIVE TO INDIAN POPULATION

JOSE GUZMAN AND FAMILY

Sheet B

TWELFTH CENSUS OF THE UNITED STATES									
SCHEDULE No. 1.—POPULATION									
INDIAN POPULATION									
Enumerated by me on the <u>Fourth</u> day of <u>June</u> , 1900.									
NAME	AGE	SEX	RELATION	PERSONAL DESCRIPTION	NATIVITY	DATE OF BIRTH	PLACE OF BIRTH	PLACE OF BIRTH	PLACE OF BIRTH
7. Catherine Peralta	19	F	Single	Indian	Calif.	1881	Calif.	Calif.	Calif.
8. Beatrice Peralta	1	F	4 months	Indian	Calif.	1899	Calif.	Calif.	Calif.
9. Josephine Peralta	11	F	Single	Indian	Calif.	1889	Calif.	Calif.	Calif.
10. Evelyn Peralta	14	F	Single	Indian	Calif.	1886	Calif.	Calif.	Calif.
11. Filbert Marine	15	M	Single	Indian	Calif.	1885	Calif.	Calif.	Calif.

SCHEDULE No. 1.—POPULATION
SPECIAL INQUIRIES RELATIVE TO INDIAN POPULATION

CATHERINE PERALTA

Figure 10: 1900 Federal Indian Population Census, Niles, Washington Township, Alameda County

After the Alisal Rancheria was abandoned, the various surviving Muwekma families continued to work locally in the East Bay, residing on ranches, vineyards, hopyards and renting homes in Niles (e.g., Shinn property), Newark, Centerville, Fremont, Milpitas, Pleasanton, Sunol, Livermore, Alameda and elsewhere. The Muwekmas continued to live peaceably near the Alisal Rancheria as long as they could and had continued to visit and use the locality as best they could. Avelina Marine's children [Dario, Dolores, Elizabeth (Belle), Ramona, Mercedes, Victoria, Lucas and Trina Marine] along with the Nichols, Guzman, Binoco, Pinos, Santos, Inigo, Juarez, Armija and other Muwekma families, had to readapt and relocate to other nearby residences in order to work and maintain their families. Some of the men worked for Southern Pacific Railroad, Spring Valley Water Company, Leslie Salt, and on the local orchards, ranches, and farms.

During the 20th century Muwekma families continued to marry and baptize their children at Mission San Jose, St. Augustine's Church in Pleasanton, Corpus Christi in Niles, and St. Edwards in Newark. Photographic and other records showing life around the Alisal Rancheria and neighboring areas from the early 1900s, WW I, the depression, and WW II survive.

Kelsey Special Indian Census 1905-1906, Congressional Homeless California Indian Act of 1906, and the Federal Recognition of the Muwekma/Verona Band of Alameda County

In 1905, as a result of the discovery of the **18 unratified California Indian Treaties** (which were negotiated between 1851-1852) from the U. S. **Senate Secret Archives**. Mr. **Charles E. Kelsey**, a lawyer who resided on S. 12th Street in San Jose, was serving at that time as the Secretary for the philanthropic **Northern Association for California Indians (Figure 11)**. In 1905 he was appointed **Special Indian Agent to California** by the Commissioner of Indian Affairs (**Indian Service Bureau/Bureau of Indian Affairs**) in Washington, D.C. Agent Kelsey was charged by the BIA to conduct a Special Indian Census and identify all of the landless and homeless California tribes and bands residing from north of Los Angeles to the Oregon border who were to come under the jurisdiction of the BIA and the ensuing Congressional Homeless Indian Acts.

Based upon the partial results of Kelsey's Special Indian Census which was initiated by the discovery of the 18 unratified California Indian treaties in 1905 from the Senate archives, Congress passed multiple Appropriation Acts beginning in 1906 on through 1937, for the purpose of purchasing "home sites" for the many surviving, but landless, California Indian tribes and bands.

One of the bands officially identified by Special Indian Agent Kelsey was identified as the **Verona Band of Alameda County** residing between Pleasanton, Sunol and Niles (as well as living in other adjacent towns, areas and ranches surrounding Mission San Jose). The direct ancestors of the present-day Muwekma Tribe who comprised the Verona Band became **Federally Acknowledged** by the U.S. Government through the **Appropriation Acts of Congress** beginning in 1906.



Figure 11: Special Indian Agent Charles E. Kelsey

As mentioned above, the Western Pacific Railroad constructed a rail line to serve the Hearst estate in 1910 and named the station Verona (after the Hearst mansion Hacienda del Pozo de Verona). Between the years 1906 and 1927, the Verona Band fell under the direct jurisdiction of the Indian Service Bureau in Washington, D.C., and by 1914, the Tribe's jurisdiction was transferred to the Reno Agency, and later again, transferred over to the Sacramento Agency (sometime after 1923). During this time, federal government Indian Service Bureau agents attempted to purchase land for many of the federally recognized, but still landless, California Indian tribes and bands.

While Kelsey was working out details of his Special Indian Agent assignment in Washington D.C., after he completed his Special Indian Census (1905-1906), Acting Indian Commissioner Charles F. Larrabee forwarded the following letter to President Theodore Roosevelt:

May 23, 1908 Letter from Acting Commissioner C. F. Larrabee to President Theodore Roosevelt

"Doctor [Stanford's President David Starr] Jordan commends, and justly, the services of Special Agent C. E. Kelsey, who during the past few years has been engaged in an attempt to secure them fixity of tenure in their homes, security of legal rights and additional lands on which the homeless Indians can be placed from an appropriation granted by Congress under the act of June 21, 1906 (34 Stat. L 325, 335).

Among the resolutions passed by the conference was one pledging the members of the conference ... to assist in the upholding and continuance of this work until every landless Indian in California shall be secured land upon which he can maintain a home; ...

...

When California was ceded to the United States by the treaty of Guadalupe Hidalgo, the Indian occupants of that state had certain rights to the lands which they occupied and under the law then existing could not be legally ejected therefrom.

...

Also treaties which had been concluded with the various bands or tribes were overlooked or ignored and failed of ratification, the Indians claimants never being paid for their land.

It is believed that Congress realizes this fully and if the money which has already been appropriated is insufficient **to give every landless Indian a place he may call his own**, that later it will grant additional appropriation for their benefit.

It is the intention of the Office to persist in the work that is now going on until every Indian has been cared for, and while it is impossible now to undo all that is past and restore the original owners of the soil to their possessions, the Congress will be asked from time to time, if necessary, to do what seem reasonable and enable the homeless Indians to have a fair start in life even at this late day (Letter dated May 23, 1908; pages 1-4).

Between the years 1906 and 1927, the Verona Band fell under the direct jurisdiction of the Indian Service Bureau in Washington, D.C., and by 1914, the Tribe's jurisdiction was transferred to the **Reno Agency**, and later again, transferred over to the **Sacramento Agency** (sometime after 1923). During this time, Federal Government Indian Service Bureau agents attempted to purchase land for many of the Federally Recognized, landless, California Indian tribes and bands.

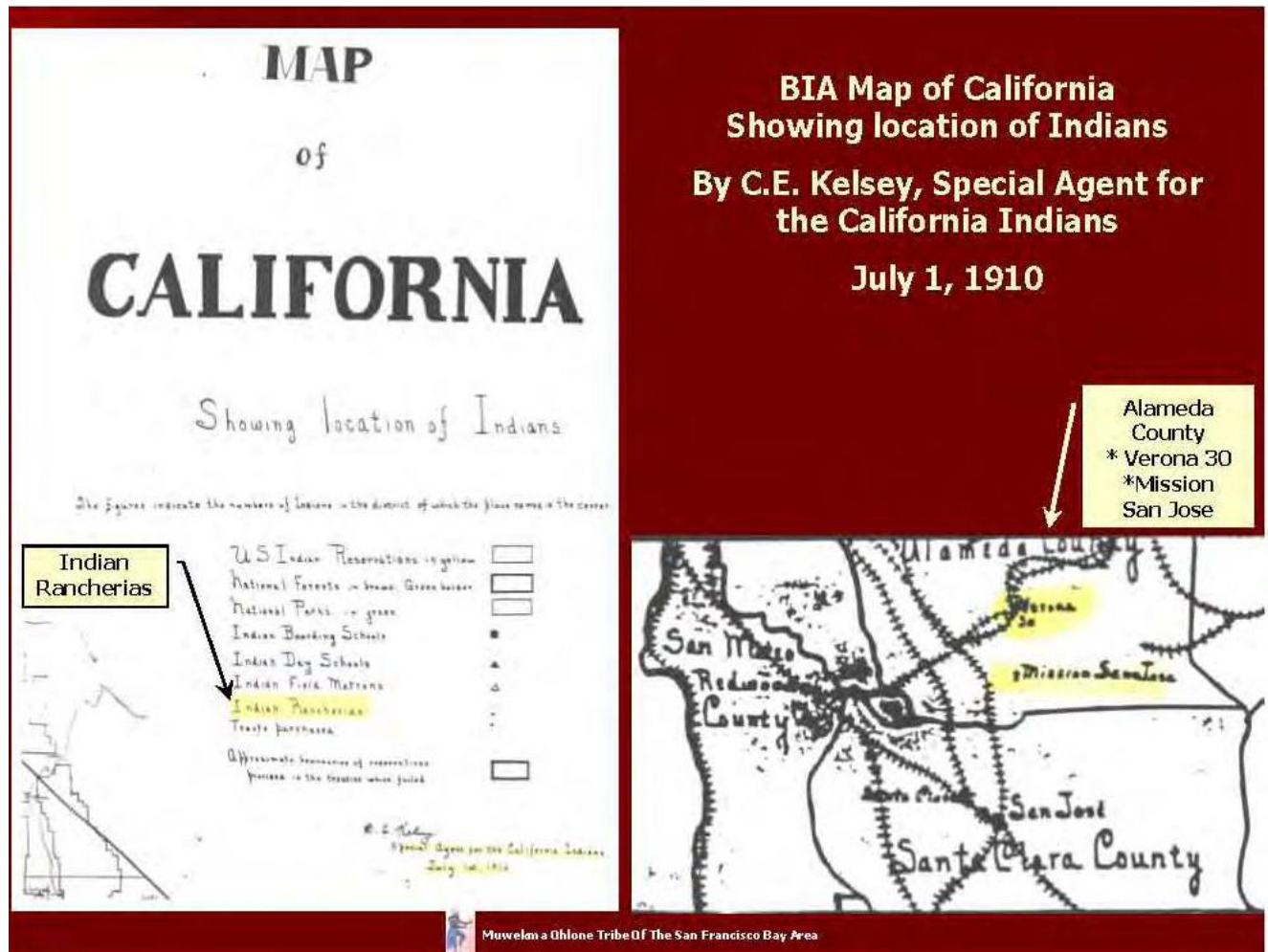
To this effort, both the Indian Service Bureau agents and the Indian bands were faced with two major obstacles:

1. Many Californian landowners did not want Indians living next to or near them, so they would not sell suitable parcels of land.
2. Others who were willing to sell parcels to the government wanted greatly inflated prices, usually at prices much higher than what was either allocated to purchase lands, or above the actual value of the land.

After the Congressional Appropriation Acts of 1906, 1908, and ensuing years (until 1937) many Indians in California obtained trust lands as members of tribes which had not abandoned their respective tribal areas, and these homesites became known as Indian "**rancherias**." [see the Indian Homestead Act of March 3, 1875 (18 Stat. L. 420), 25 U. S. C. 334, 336, Feb. 8, 1887, Ch. 119, Sec. 4, and other statutes, (34 Stat. 325, June 24, 1906 and 35 Stat. 70, April 30, 1908), and using an added set aside of \$10,000 under the Joint Resolution of March 4, 1915 (CR 6122, March 4, 1915)].

The evidence of previous **Federal Recognition** of virtually all the present-day unacknowledged tribal groups in California and especially in this case, the **Verona Band of Alameda County**, is found in the Federal records at the National Archives (Record Group 75. California Consolidated

Files, Cal. Special, file # 12026113-032, filed with 114202-13-032; Map, accompanying Letter of October 4, 1913, Special Indian Agent for California C. E. Kelsey to Commissioner in response to request for information from 2nd Dist. Congressman John Raker, 9/22/1913. See file # 114202) (Map 7 – Special Indian Agent Kelsey’s 1910 Map of Indian Rancherias – Verona Band).



Map 7: Indian Agent Kelsey’s 1910 Map of Indian Rancherias – Verona Band

On October 4, 1913, Special Indian Agent Charles Kelsey wrote a letter to Cato Sells Commissioner of Indian Affairs informing him of the following information relative to the 18 unratified treaties:

1. None of the treaties mentioned in the Senate document were ever ratified. ... It is clear the treaties were never ratified and so never became technically operative. The Government took everything ceded in the treaties and more, i.e., for example the reservations, and paid nothing.
- ...
4. Absolutely no steps or measures have been taken or had to extinguish the rights of the tribes to the lands described in the treaties unratified, in any way, shape, or form.

12. ... The Indian Office did not even have record of the 18 treaties until we dug them out of the secret archives of the Senate.
... About two thousand Indians have still no land. ... It may be necessary to buy land for about 1100 of them. All of these 2,000 Indian still landless are descendants of Indians represented in the 16 [northern California] treaties.

By the end of 1913, being exhausted and personally in debt to the amount over \$18,000, Special Indian Agent C. E. Kelsey tendered his formal resignation. It was not until a year later that a new agent, **Charles H. Asbury** from the Reno Agency, was selected to replace Kelsey.

Writing to the Commissioner of Indian Affairs on Dec. 7, 1914, from the Reno, Nevada Indian Agency, **Charles H. Asbury**, already named Special Indian Agent for California, reported progress in his investigation of the character, location and need of landless California Indians. It is noteworthy that he called on his predecessor C. E. Kelsey for help in locating **30 individuals at Verona**, and then proceeded to suggest that they receive assistance in a land purchase in his report to the Commissioner. However, a thorough investigation of the Indians of California not provided with land would have required a great deal of time and expense.

Being understaffed and located in Reno, Special Agent Asbury was not able to accomplish anything on behalf of the landless California Indian bands and he was reassigned to the Indian Agency in the Southwest sometime in 1915. **John Terrell** was then selected as a replacement as Special Indian Agent for most of northern and central California by May 1915 and he continued to conduct on-site inspections and make censuses of many the bands that were under his jurisdiction.

However, during Terrell's tenure between 1915 and 1919, his efforts were oriented towards "needy" tribes and bands that were located in northern California counties (e.g., Mendocino and north) as well as the Sacramento Valley and the Sierra. Those tribes that were located within the northern "**mission area**" including the Muwekma (Verona Band of Alameda County), Amah Mutsun (San Juan Bautista Band), Esselen Nation (Monterey Band of Monterey County), the Salinan Indian tribal communities (Pleyto, Milpitas and Jolon) centering around Missions San Miguel and San Antonio, as well as the Coast Miwok located at the towns of Bodega Bay, Marshall, and Fishman were all but ignored and neglected.

A Call to War: Muwekma Men Enlist in all Three Branches of the U.S. Armed Forces Before and During World War I [1914 – 1920]

Even before California Indians legally became citizens in 1924, prior to and during America's entrance into World War I on April 6, 1917, at least seven Muwekma men joined 17,000 other Native Americans and served in the United States Armed Forces in the Army, Navy, and Marine Corps. The following Muwekma men enlisted through the San Francisco Presidio and Mare Island and four of them are buried at the **Golden Gate National Cemetery** and one in the **Riverside National Cemetery**.

Antonio (Toney) Guzman, U.S. Army, Private, **166th Field Artillery Brigade, Battery F, 347th Field Artillery, 91st Division**. Toney Guzman was born on March 27, 1890 either in Centerville or on the Niles Rancheria. He was the son of Muwekma Indians Francisca Nonessa and Jose

Guzman. Toney enlisted in the U.S. Army and he fought in the **Meuse-Argonne** (September 26 to October 8, 1918), **Ypres-Lys**, and **Lorraine** campaigns in France. Toney served in the Army from April 29, 1918 and was honorably discharged at the **San Francisco Presidio** on April 26, 1919 (**Figure 12**).

The **91st Division** was known as the "**Wild West Division**." The Division's shoulder patch was a green fir tree referring to its origin at Camp Lewis in the Pacific Northwest. The Division was deployed to France in August, 1918 and fought with great distinction. In the **Ypres-Lys** campaign, the Division served in the **Flanders Army Group**, under the command of the **King of Belgium**. The Division was headquartered adjacent to Flanders Field. Five members of the Division earned the **Congressional Medal of Honor**. The **347th Field Artillery Regiment** was assigned 4.7" inch guns, and the 91st Division received the following medals and campaign honors: **Victory Medal** **Clasps: Ypres-Lys, St. Mihiel, Meuse-Argonne, and Defensive Sector**.

Twelve days before the end of World War I, the division, as part of the VII Corps of the French Sixth Army, helped drive the Germans east across the Escaut River. The division was awarded separate campaign streamers for its active role in the Lorraine, Meuse-Argonne and Ypres-Lys campaigns.

In October 1931, Toney Guzman and his brothers enrolled with the **Bureau of Indian Affairs** under their mother's **BIA Application #10293**. On his WW II Registration Card dated April 27, 1942, Toney was identified as "**Indian**". Toney passed away on **October 8, 1948** and was buried on October 12, 1948 at the **Golden Gate National Cemetery** (Section J, Grave 254).



Figure 12: Toney Guzman (1934)

Alfred (Fred) Guzman, U.S. Army, Private, **Company "C," 110th Infantry, 28th Division** under Brigadier General T. W. Darrah. Alfred Guzman was born on the Pleasanton Rancheria on June 27, 1896 to Francisca and Jose Guzman. Prior to the declaration of War, Fred Guzman had served in the **National Guard** at **Fort Mason in San Francisco** in 1917. Afterwards he enlisted in the U.S. Army, and served in the **28th Division, 55th Brigade Infantry, 110th Infantry, Company "C"** and fought in the major battles at **Ourcq-Vesle** (July 28, 1918), **Second Battle of the Marne** (July 15-August 5, 1918), **Meuse-Argonne Offensive** (September 26 to October 8, 1918), and **Havrincourt** (October 8 – November 11, 1918) in France.

The 28th Division fought in the following **campaigns**: Champagne-Marne, Aisne-Marne, Oise-Aisne, Meuse-Argonne, Champagne (1918), and Lorraine (1918). **The cost in lives of these six campaigns was 4,183 casualties including 760 dead. The six fleurs-de-lis on the regimental insignia commemorates their World War I service.** The **28th Infantry Division** was a unit of the United States Army formed in 1917 at the outbreak of World War I. It was nicknamed the "Keystone Division", as it was formed from units of the Pennsylvania Army National Guard; Pennsylvania is known as the "**Keystone State**". It was also nicknamed the "Bloody Bucket" division by German forces in WWII, after its red insignia. Fred Guzman served from **July 28, 1917** and was honorably discharged at **San Francisco Presidio** on May 31, 1919. On his WW II Registration Card dated April 25, 1942, Fred was identified as **Indian**. Fred Guzman died on **November 3, 1961**, was buried at **Golden Gate National Cemetery** (Section Y, Grave 1059).

Joseph Aleas, U.S. Army, Sergeant, Company D, 21st MG BN, 7th Division. Joseph Aleas was born on the Alisal (Pleasanton) Rancheria on May 11, 1893 and was the son of Margaret Armija. He enlisted in the US Army on **June 30, 1916**. According to Armija-Thompson family recollections, he was a good horseman and wanted to fight against Pancho Villa, who had led approximately 1,500 Mexican raiders in a cross-border attack against Columbus, New Mexico, in response to the U.S. government's official recognition of the Carranza regime. Villa's troops attacked a detachment of the 13th U.S. Cavalry, seized 100 horses and mules, burned the town, killed 10 soldiers and eight of its residents, and made off with ammunition and weapons. President Woodrow Wilson responded by sending 6,000 troops under General John J. Pershing to Mexico to pursue Pancho Villa and his troops. This military mobilization was called the Punitive or Pancho Villa Expedition.

Later, Joseph Aleas served in France with the **21st Machine Gun Battalion, 7th Infantry Division** (its Hourglass insignia dates back to 1918). Organized originally to serve in the American Expeditionary Forces (AEF) during World War I, the U.S. Army's 7th Infantry Division was created at Camp Wheeler, Georgia on December 6, 1917 and the 7th fought in **Alsace-Lorraine**, France during the war. The division also served as an occupation force during the post-war period.

On October 10-11, 1918 the 7th was shelled for the first time and later it encountered gas attacks in the **Saint-Mihiel** woods. Defensive occupation of this sector continued from October 10th to November 9th during which the infantry regiments of the 7th Division probed up toward **Prény** near the Moselle River, captured Hills 323 and 310, and drove the Germans out of the **Bois-du Trou-de-la-Haie** salient. After 33 days in the line of fire, the 7th Division had suffered 1,988 casualties, of which three were prisoners of war. Thirty Distinguished Service Crosses were awarded members of the 7th Division.

Joseph Aleas was honorably discharged at **Camp Funston**, Riley, Kansas on July 9, 1920 and was awarded the **World War I Victory Medal** and the **Bronze Victory Button**. Joseph Aleas enrolled with the **Bureau of Indian Affairs** in October 1931 (**BIA Application # 10299**). On May 24, 1955 Joseph enrolled during the second enrollment period with the **Bureau of Indian Affairs**. Joseph Francis Aleas passed away **July 13, 1964** and was buried at the **Golden Gate National Cemetery** Plot Z, grave 2597 (**Figure 13**).

Henry Abraham Lincoln Nichols, U.S. Navy, Fireman 1st Class, **Battleships *USS Arizona* and *USS Oklahoma***. Henry Nichols was born in Niles on February 12, 1895 to Charles Nichols and Muwekma Ohlone Susanna Flores Nichols. Henry enlisted on May 23, 1917 and first served on the *USS Albatross*. By December 31, 1917 he was transferred to the Battleship *USS Arizona*, and later on March 26, 1918 he was transferred again to the Battleship *USS Oklahoma*. During World War I Henry Nichols served in the North Atlantic and was on escort duty in December 1918 when the *Oklahoma* was serving as escort during President Woodrow Wilson's arrival in France at the end of the war (November 11, 1918). The *Oklahoma* returned to Brest, France on June 15, 1919 to escort President Wilson back home who was transported on the *USS George Washington* during his second visit to France.

Henry Nichols was honorably discharged at Mare Island on August 14, 1919 and was issued the **World War I Victory Medal**. On Henry Nichols' WW II Draft Registration Card dated April 27, 1942 he is identified as **Indian**. Henry Nichols died on January 5, 1956 and buried at the **Golden Gate National Cemetery** (Section L-5, Grave 7455).



Figure 13: Grave Stones of Joseph Aleas, Fred Guzman, Toney Guzman, Henry Nichols

Franklin P. Guzman (Service # 87843) Sergeant, U.S. Second Marine Corps Division, Fourth Marine Infantry Brigade, Sixth Machine Gun Battalion, 81st "D" Company. Franklin was born on the Alisal Rancheria on January 15, 1898 and was the son of Pleasanton Indians Teresa Davis and Ben Guzman (who later died in 1907). He was also the nephew of Toney and Fred Guzman. Franklin was listed on the **1910 Federal Indian Population Census** at "Indian Town", Pleasanton Township. He enlisted on October 20, 1916 while working near Sacramento, reported for duty on October 25, 1916 and was assigned to **Company "B" Marine Barracks, Navy Yard, Mare Island**. On May 28, 1917 Franklin was promoted to the rank of Corporal. By March 31, 1918, he earned an **Expert Rifleman Badge** and a **Marksman Badge** and by April he was assigned to the **111th Company, 8th Regiment**. In May, Franklin was transferred to the **150th Company 1st Machine Gun Replacement Battalion** at Quantico, Virginia, and he was promoted to Sergeant on May 22, 1918.

The 1st Machine Gun Replacement Battalion sailed on May 26, 1918 on the *USS Henderson* and disembarked in France on June 8, 1918. The 1st Machine Gun Battalion was later renamed the 6th Machine Gun Battalion in France. From September 12 to 16, 1918 the brigade was engaged in the **St. Mihiel offensive** in the vicinity of **Remenauville, Thiaucourt, Xammes, and Jaulny**.

On September 16, 1918, Franklin was wounded in the left thigh and from September through December he was placed in various Field and Base Hospitals in France, and finally transferred back to the States on December 16, 1918. Franklin remained in recovery at the US Navy Hospital at Norfolk, Virginia until he was honorably discharged from service as a Sergeant on June 27, 1919.

Franklin's Battalion participated in the **Chateau-Thierry** sector (capture of Hill 142, Bouresches, Belleau Wood) from June to July, 1918; **Aisne-Marne** (Soissons) offensive from July 18th – 19th, 1918; **Marbache** sector, near Pont-a-Mousson on the Moselle River from August 9th – 16th, 1918; **St. Mihiel** from September 12th – 16th, 1918; and later the **Meuse-Argonne** offensive (October 1st – 10th, 1918, and November 1st - 10th, 1918). Franklin passed away on May 30, 1979 and was buried in the **Riverside National Cemetery** (Section 8, Grave 2826) (**Figure 14**).



Figure 14: Veteran Headstone for Franklin Guzman

John Michael Nichols was a Muwekma Ohlone Indian from the San Francisco Bay Area. He was born on September 29, 1893 in Niles, California and was baptized at Mission San Jose. John was the older brother of Henry Nichols who had served in the Navy on the battleships *Arizona* and *Oklahoma* during WWI (May 1917 – August 1919).

John enlisted in the US Army on **October 27, 1914** and was stationed at **Fort McDowell on Angel Island**. He fought in France serving with the **59th Coast Artillery Corps (CAC)**. In 1913, the defenses of individual harbors were renamed coast defenses, as in “the **Coast Defenses of San Francisco**.” Coast artillery districts were retained, but the term now had a different meaning. Three continental coast artillery districts were created within the geographic departments. The Pacific Coast Artillery District (ranging from San Diego to Puget Sound) was established in the Western Department. Beginning in December 1917 and continuing into 1918, Regular Army and National Guard companies were combined, creating the **54th through the 71st Artillery Regiments, CAC**.

The 59th was engaged in the **St. Mihiel** offensive and the **Meuse-Argonne** offensive and earned a Service Clasp (WWI Victory Medal for: **St. Mihiel Offensive, France** (September 2nd – 16th 1918), and **Meuse-Argonne Offensive, France** (September 26th - November 11th 1918). John was discharged at **Fort Winfield Scott** at the **SF Presidio** on June 4, 1920. John's artillery unit was later attached to **Battery C, 67th Field Artillery, 42nd Infantry Division**, at the time when he returned back to the United States with his unit..

John M. Nichols was listed as an **Indian** on the 1930 Federal Census along with his son Alfred while living in Santa Cruz County, California. On John Nichols's WWII Draft Registration Card dated April 27, 1942 he was identified as residing at the Veteran's Home in Napa (Yountville), California, where he had resided from 1941 to 1953. John Nichols died in April 1968 while living in Stockton, California and was buried in the veterans section of the Highland View Memorial Gardens, near the Town of Farmington, San Joaquin County (**Figures 15 and 16**).

The regiments in France were largely demobilized as soon as possible after returning to the states, typically by March 1919. However, 12 regiments that had served in France were retained in active service at the end of the war for training purposes. This number was shortly reduced to 10: 42nd, 43rd, 52nd, and 53rd Artillery, CAC (Ry) formed the 30th Brigade, posted at Camp Eustis, VA. The 31st Brigade, consisting of the 55th, 57th, and **59th Artillery, CAC (TD)**, was initially posted at **Fort Winfield Scott, CA**, before moving to Camp Lewis, WA, in the later months of 1919



Figure 15: Veteran Headstone for John Nichols and a World War I Victory Clasp

John “Jack” Paul Guzman was a younger brother of Toney and Fred Guzman who was born on the Alisal (Pleasanton) Rancheria on February 6, 1902 to Francisca Nonessa and Jose Guzman. He was baptized on April 20, 1902 at St. Augustine's Church in Pleasanton. Jack also appears on his mother's 1930 BIA Application (#10293) along with his two brothers Toney Guzman and Paul Hernandez. Jack Guzman (Service # 521 608) enlisted in the US Army on February 6, 1918, and was identified as a “Cavalry Unassigned Recruit” on the USS Sheridan Troop Transport's manifest embarking from Fort Mason, San Francisco on March 5, 1918 to Honolulu, Territory of Hawaii, that included a “list showing names of enlisted men of Army, Navy and Marine Corps on board.”

John was later listed as a Private, “D” Troop, 4th Cavalry Regiment on the USS Sherman Troop Transport manifest sailing from Honolulu to San Francisco on December 15, 1918. Previously, the 4th Cavalry served on the Mexican border in Texas from 1911 to 1913. Afterwards, during the ensuing six years, the regiment served at Schofield Barracks in the Territory of Hawaii, and did not participate any campaigns during World War I. In 1919, the 4th Cavalry Regiment returned to the Mexican border and patrolled the area near Brownsville, Texas.

Jack Guzman was honorably discharged from the Army on June 2, 1919 (based upon the on-line US Veterans Administration Master Index List 1917-1940). He may have re-enlisted in the US Navy (Service # 375 10 53) on August 8, 1922, however the Administration Master Index List is not clear about this date.



Figure 16: Henry Nichols (left) Franklin Guzman (center), John Nichols (right) [ca. 1918]

Muwekma Tribe Honors the Native American Code Talkers Who Served During WWI

Excerpted from two websites on the implementation and use of Native American code talkers on the front lines during World War I. Even though the Muwekma men who enlisted did not serve as code talkers, nonetheless, the tribal leadership thought it important to honor those Native men by including information of their service to the U.S. Those website authors provide the following information on line:

In France during World War I, the 142nd Infantry Regiment, 36th Division, had a company of Indians who spoke 26 languages and dialects. Two Indian officers were selected to supervise a communications system staffed by 18 Choctaw. The team transmitted messages relating to troop movements and their own tactical plans in their native tongue. Soldiers from other tribes, including the Cheyenne, Comanche, Cherokee, Osage, and Yankton Sioux also were enlisted to communicate as code talkers. Previous to their arrival in France, the Germans had

broken every American code used, resulting in the deaths of many Soldiers. However, the Germans never broke the Indians' "code," and these Soldiers became affectionately known as "code talkers" (**Figure 17**). (https://www.army.mil/americanindians/code_talkers.html)

When the United States entered [World War I](#) in April 1917, it had not yet granted citizenship to all Native Americans, and government-run boarding schools were still largely attempting to stamp out their languages and cultures. Nonetheless, several thousand Native Americans enlisted in the armed forces to fight the Central Powers. Nearly 1,000 of them representing some 26 tribes joined the 36th Division alone, which consisted of men from Texas and Oklahoma.

(<https://www.history.com/news/world-war-is-native-american-code-talkers>)



Figure 17: Native American Code Talkers During WWI

After serving overseas during World War I, the over 17,000 Native American servicemen were offered a path to citizenship if they wanted to apply. On November 6, 1919, the United States Congress granted citizenship to the honorably discharged Indian veterans of World War I who were not yet citizens.

BE IT ENACTED . . . that every American Indian who served in the Military or Naval Establishments of the United States during the war against the Imperial German Government, and who has received or who shall hereafter receive an honorable discharge, if not now a citizen and if he so desires, shall, on proof of such discharge and after proper identification before a court of competent jurisdiction, and without other examination except as prescribed by said court, be granted full citizenship with all the privileges pertaining thereto, without in any manner impairing or otherwise affecting the property rights, individuals or tribal, of any such Indian or his interest in tribal or other Indian property.

The 1919 American Indian Citizenship Act did not grant automatic citizenship to American Indian veterans who received an honorable discharge. The Act merely authorized those American Indian veterans who wanted to become American citizens to apply for and be granted citizenship. Few Indians actually followed through on the process, but it was another step towards citizenship.

It was during President Calvin Coolidge's Administration that the United States Congress finally granted citizenship to Native American servicemen and their respective tribes on June 2, 1924,

(**Figure 18**). However, the Native American tribes of Arizona and New Mexico would have to wait another 24 years before full citizenship and voting rights were granted in 1948 after their service in the Armed Forces during World War II.



Figure 18: President Calvin Coolidge with Four Osage Indian Leaders

Thomas Grillot in his recently published book titled **First Americans: U.S. Patriotism in Indian Country after World War I** wrote that:

The years between 1918 and the end of the 1940s were crucial ones in recent Indian history. Beginning in the 1920s, reservation groups were allowed to claim reparation for broken treaties from the American government in the U.S. Court of Claims. A few years later, they were encouraged to write constitutions for their tribal governments. The New Deal saw the first major attempt to reverse the most undesirable effects of the assimilation policy the federal government had followed since the last decades of the nineteenth century. World War II occasioned the massive reenlistment of yet another generation of Indian soldiers. Finally, at the end of the 1940s, the major assault on the existence of reservations as separate territories known as “termination” began.

The Muwekma/Verona Band under the Jurisdiction of the Indian Service Bureau: Reno and Sacramento Agencies 1923 – 1927 and the Removal of 135 Landless Tribal Bands

After Terrell left the Indian Service, the jurisdiction fell to **James Jenkins**, Superintendent of the Reno Agency. Writing his Annual Report to the Commissioner of Indian Affairs in 1923, Superintendent Jenkins commented:

The jurisdiction of Reno Agency comprises the following named reservations and colonies, villages, camps, etc., in addition to all scattered bands of Indians in Nevada and California not under the jurisdiction of any other superintendency; also Indians whose allotments, homesteads, etc., are carried at the land offices located at Stockton, Sacramento, Visalia, San Francisco, Los Angeles, and Independence and Marysville, California, and Carson City and Elko, Nevada. ...

... Other Indians in California under this jurisdiction but not occupying government lands are found in the localities named below:

<u>County</u>	<u>Communities</u>	<u>Estimated</u>
Alameda	Verona	30
(Jenkins:1923 Annual Report: 3-5)		

Sometime around 1923, the jurisdiction of the landless Indians of northern central California had shifted to the Sacramento Agency under the aegis **Colonel Lafayette A. Dorrington**, who was said to be a prison warden in the Philippines during the American occupation. Dorrington, who was probably a political appointee to the Sacramento Superintendency and was probably rewarded for his military service as a prison warden in the Philippines during the post-Spanish American War period of occupation.

It is interesting to note that Dorrington's on-line Military Burial record provides the following information: He was identified as a **1st Lieutenant Company H, 2nd Nebraska Infantry – 4/29/98 to 10/24/98; 2nd Lt., Company L, 2nd U.S. Infantry; 10/27/98 to 6/22/99 which served in Cuba. His last rank was 1st Lieutenant, Company A, 34th U.S. Volunteer Infantry.**

Dorrington's last appointment was 7/5/99 and he was discharged on 6/30/1901. Dorrington died on October 8, 1934 and was buried at Arlington nation Cemetery on January 13, 1937. His grave is located in Section 3, Grave No. 3947 (document from Ancestry.Com).

In January 1927, Sacramento Superintendent **Col. Lafayette A. Dorrington** (1918-1930) received a detailed office directive from **Assistant Commissioner E. B. Merritt** for him to list by county all of the tribes and bands under his jurisdiction that had yet to obtain a land base for their "home sites." This directive was issued so that Congress could plan its allocation budget for fiscal year 1929. Dorrington, who was not an advocate for California Indians, was chronically derelict in his duties and he decided not to respond to this directive. He also decided not to respond to many of the other requests issued by the Washington, D. C. Office. By May 1927, under threat of investigation, Dorrington yet again received another strongly worded directive from the Assistant Commissioner E. B. Merritt (**Figure 19**).

To this second directive, Dorrington reluctantly responded on June 23, 1927 by generating a report, which in effect, illegally, unilaterally, and administratively "**terminated**" the existence and needs of approximately 135 tribes and bands throughout northern California from their **Federally Acknowledged** status. He did this by completely dismissing the needs of these identified homeless and landless tribal groups. The very first casualty on Dorrington's "**hit list**" was the **Verona Band of Alameda County**. Without any benefit of any on-site visitation or needs assessment, which he was charged to conduct by the Assistant Commissioner, Dorrington opined:

There is one band in Alameda County commonly known as the Verona Band, ... located near the town of Verona; these Indians were formerly those that resided in close proximity of the Mission San Jose. **It does not appear** at the present time that there is need for the purchase of land for the establishment of their homes. (Report dated June 23, 1927)

The fact that Dorrington makes mention that the Verona Band resided “near the town of Verona” clearly indicates that he never visited the Muwekma Tribal community. There is no town of Verona in Alameda County. Thus, with the stroke of a pen and without benefit of any due process, on-site needs assessment, or direct communication with the tribe, the Muwekma/Verona Band along with the other 134 tribes and bands of California, were removed from the list of landless tribes in need of land, thusly all of these tribe were illegally removed from the list of federally recognized tribes. They are sometimes referred to as the previously federally recognized Dorrington Tribes.

Although not formally “terminated” by any policy decision or act of Congress these tribes were essentially knocked off the “radar screen” of the Bureau of Indian Affairs and as landless tribes were considered **ineligible** to organize as tribes under the 1934 Indian Reorganization Act.

During the 20th Century, no other state within the United States had experienced the massive **illegal “termination”** of so many Federally Recognized tribal groups whose rights were extinguished by crass neglect.

This massive dismissal and removal of recognized landless tribes was deliberate and due as a result of the callous actions and dereliction of duty by an incompetent **Bureau of Indian Affairs** agent. Three years later, Dorrington, still being prodded by BIA officials in Washington, D.C. about the needs of the landless and homeless Indians in California under his jurisdiction, offered insight to his actions and his personal beliefs in a letter he wrote to **Commissioner Rhoads**. In that letter dated April 23, 1930, Dorrington wrote:

...Kindly be respectfully advised that the matter of land purchase for homeless Indians has really been given constant and diligent attention throughout the current fiscal year to date and an earnest effort has been made to fully meet the needs of the Indians to the fullest extent without unnecessary or unjustified expenditure of funds, believing that to be the spirit of the law and your wishes in the premises. ...

It has been my opinion, and therefore my belief, for several years that the best interests of the Indians will be served through an arrangement whereby those concerned may be settled on the already acquired land **instead of procuring additional which cannot be turned to beneficial use and occupancy by the Indians** in mind because of their inability financially to establish themselves thereon.

...In its final analysis, Mr. Commissioner, kindly understand and know that **additional land for homeless Indians of California is not required and therefore further demands on the appropriation for the fiscal year 1930 are not**

warranted or justified (Dorrington Letter to Commissioner Rhoads April 20, 1930). [Emphasis added]



Figure 19: Sacramento Superintendent Lafayette A. Dorrington October 21, 1926

By July 1931, **Dorrington** had either quit the Indian Service or was transferred or was fired and he was replaced by **Oscar H. Lipps** as Superintendent of the Sacramento Agency. **Lipps**, responding to an inquiry written by Assistant Commissioner J. Henry Scattergood offered specific concerns about the **conditions of the homeless California Indians** for whom land was purchased:

Receipt is acknowledged of your letter, dated June 30, 1931, relating to the matter of purchasing land for homeless Indians of California. ...I am addressing this letter to you personally and calling the subject matter thereof to your special attention for the reason that there **appears to be a grave lack of understanding in the Office regarding this whole matter of providing homes for homeless California Indians.**

I think it is all the more important that this matter be brought to your personal attention at this time in view of your recent visit to California with the Senate Committee and your familiarity with the sentiment and feeling in this State with respect to the past administration of the affairs of the California Indians.

The conditions on some of these rancherias are simply deplorable. No one can view many of them and observe the conditions under which the Indians are trying to exist without the feeling that someone is guilty of **gross neglect** or **inefficiency** and that a **cruel injustice** has been meted out to a helpless people under the name of beneficent kindness... And yet there are those who say that I will never do to let the

local authorities have charge of the affairs of the Indians lest the Indians be neglected and abuse.

...I have not yet seen a single instance where the federal government has done anything like so much for the improvement of the homes and living conditions of the Indians under this jurisdiction as has been done by Sonoma County for the Indians residing on the Stewart's Point Rancheria.

Now it seems to me that the thing for us to do is to look at the facts in the face and admit that in the past the Government has been woefully negligent and inefficient, and then start out with the determination, as far as possible, to rectify our past mistakes.

It is difficult to locate the blame, but somewhere along the line there appears to have been **gross negligence** or **crass indifference**. If Congress has been honestly and fully advised of conditions and has refused or failed to give relief asked for, then the Indian Bureau is not responsible for the neglect of the Indians. **On the other hand, if Congress believed and intended by appropriating funds for the purchase of lands for homeless Indians and improvements thereon that good and suitable lands would be purchased and houses constructed and improvements made, then we have neglected to do our duty** [Emphasis added].

Although left completely landless, and in some instances completely homeless, between 1929 and 1932 **all of the surviving Verona Band/Muwekma lineages enrolled with the BIA under the 1928 California Indian Jurisdictional Act** which were approved by the Secretary of Interior in the pending claims settlement. Concurrently, during the last decades of the 19th century and first three of the 20th century (between 1884 and 1934), renowned anthropologists and linguists such as Jeremiah Curtin, Alfred Kroeber, E. W. Gifford, James Alden Mason, C. Hart Merriam, and John Peabody Harrington interviewed the last fluent speakers of the "Costanoan" and other Indian languages spoken at the East Bay rancherias. It was during this time period that **Verona Band Elders** still employed the linguistic term "**Muwekma**" which means "**la Gente or the People**" in Chocheño and Tamien Ohlone language spoken in the East and South San Francisco Bay region.

Muwekma Enrollment with the Bureau of Indian Affairs (1928-1932): The California Indian Jurisdictional Act of 1928

As a result of the passage of the Indian Citizenship Act of 1924, also known as the Snyder Act, California Indians and Allied Indian Associations started to advocate looking into claims against the federal government for lands illegally taken under the 18 unratified treaties of California. Under the 1924 Act indigenous people did not have to apply for citizenship, nor did they have to give up their tribal citizenship to become a U.S. citizen. Most tribes had communal property and in order to have a right to the land, Indians must belong to the tribe.

In 1928, the United States Congress passed the **California Indian Jurisdictional Act**, which created a census of all eligible Indians who could prove that their ancestors resided in California

at the time when the 18 unratified treaties were negotiated between 1851-1852. Between the years 1928 and 1932 a little over 17,000 California Indians filled out applications and almost all were approved by the Indian Service Bureau.

During this time period almost all of the Muwekma Indian head of households enrolled as “**Ohlones**” and/or as “**Mission San Jose Tribe**” under this act and their applications were approved by the Secretary of Interior, the BIA and Federal (**Figures 18 to 37: Muwekma Ohlone BIA 1928-1932 Applications**).

Enrolling were members of the Marine-Peralta, Marine-Alvarez-Piscopo-Galvan, Marine-Sanchez, Marine-Arellano-Garcia, Marine-Munos, Marine-Armija, Armija-Thompson, Armija-Aleas, Armija-Nichols, Guzman, Binoco, Bautista-Armija, Inigo-Gonzalez-Alaniz, Santos-Pinos-Colos-Saunders-Pena-Corral, and Pinos-Juarez families. All of these Muwekma families were living in the Pleasanton, Sunol, Niles, Newark, Livermore as well as other areas within the East Bay and Santa Clara County.

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10298

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Marine, Lucas	Head	38	M	10-18-1900	1/2
" Ernest	Son	2	M	1-26-1926	3/4

Note: * See application of Katie Marine, wife, Centerville, Alameda County, California. App. No. 10675

2. Residence on May 18, 1928 Centerville, Alameda County, California.

3. Post Office Box 6, Centerville Alameda California.
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Near Sunol, Alameda County, California. My child was born
in Alameda County, California.

Name Marine, Lucas
Application Number 10298

Action taken

Approved, FAB

Figure 20: Lucas Marine BIA Application # 10298

5. Where have you and your children resided since birth?
In Alameda and Mendocino Counties, California.

6. Are you married? Yes.

7. If a married woman, give your name before you were married.

8. Name and exact date of birth (Month, Day, and Year) of your wife (or husband).
Katie Marine, nee Peralta-- Age about 35 years.

9. Is he (or she) of Indian blood? If so, state the name of the Tribe or Band, and degree of Indian blood.
Yes 4/4 Ohlones, (Tribal name unknown)
Alameda County, California.

10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong?
1/2
Ohlones (?) Tribal name
Unknown, Alameda County, California.
 Degree of Indian Blood Name of Tribe or Band

11. To what Treaty or Treaties were you or your ancestors a party, and where did you (or they) reside on June 1, 1852? Where and when were said Treaties negotiated?
I do not know.

12. Give the names of your California Indian ancestors living on June 1, 1852, through whom you claim, who were parties to any Treaty or Treaties with the United States. If you claim through more than one ancestor living on that date, set forth each claim separately. State your descent from said ancestor or ancestors setting forth your relationship to them.

<u>Names</u>	<u>Tribe or Band</u>	<u>Relationship by Blood</u>
<u>Evalina Marine</u>	<u>Ohlones, Tribal name unknown,</u> <u>Alameda County, California.</u>	<u>Mother.</u>

(See Nos 15 and 26)

Ohlones

Figure 21: Lucas Marine BIA Application Identifying his Tribe as "Ohlones"

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10293

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Guzman, Francisca	Head	65	F	10-11-1863	4/4
" , Tony J.	(Separated) Son	37	M	10-11-1891	4/4
" , Jack	Son	25	M	2-6-1903	4/4
Hernandez, Paul	Son	21	M	1-14-1907	1/2

2. Residence on May 18, 1928 Niles, Alameda County, California.
Box 101,

3. Post Office Niles Alameda California.
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Alameda County, California.

Application Number 10293
Name Guzman, Francisca

Action taken

Approved. FAB

Figure 22: Francisca Guzman and Children BIA Application # 10293
[Councilwoman Sheila Guzman Schmidt's Great-Grandmother]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10301

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Alaniz, Phoebe	Head	51	F	8-1-1877	4/4
Garcia, Thomas	Adopted Son	11	M	1-1-1917	4/4
Gonzales, Trinidad	* Mother	72	F	11-28-1856	4/4
* (Died October 28, 1928)					

Note:- The husband of the applicant was a Mexican.

2. Residence on May 18, 1928 Livermore, Alameda County, California.
General Delivery,

3. Post Office Livermore, Alameda California
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Between Sanol and Pleasanton, Alameda County, California.

Adopted son born near Sacramento, California.

Application Number 10301
Name Alaniz, Phoebe

Action taken

Approved, FAB

Figure 23: Phoebe Alaniz, Mother and Adopted Son BIA Application # 10301
[Mercedes Marine's son Thomas Garcia]

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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10296

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Thompson, Magdalena	Head	51	F	5-27-1877	4/4
Thompson, Amalia (Emily)	Dau	18	F	10-31-1910	1/2
" , Ernest	Son	16	M	4-21-1912	1/2
" , Eduardo (Edward)	Son	14	M	7-21-1914	1/2
" , Lorenzo (Lawrence)	Son	10	M	9-9-1918	1/2

Note: * The husband of the applicant is not of Indian blood.

2. Residence on May 18, 1928 Alameda County, California.
P.O. Box 3,
3. Post Office Newark Alameda California.
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Alameda County, California.

Name Thompson, Magdalena
Application Number 10296
Action taken
Approved. FAB

Figure 24: Magdalena Thompson and Children BIA Application # 10296
[Former Tribal Councilman Karl Thompson's Grandmother]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10294

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

<u>English Names</u>	<u>Relationship in Family</u>	<u>Ages in 1928</u>	<u>Sex</u>	<u>Dates of Birth Month Day Year</u>	<u>Degree of Indian Blood</u>
Martel, Flora Emma Thompson	Head	19	F	3-7-1909	1/2
Martel, Laura May	Dau	2 Mos	F	3-2-1928	1/4

Note:- The husband of the applicant is a white man.

2. Residence on May 18, 1928 Newark, Alameda County, California.
General Delivery,

3. Post Office Newark Alameda California.
Town or City, Box Number or County State
Rural Route Number.

Note:- Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Newark, Alameda County, California.

Name Martel, Flora Emma Thompson
Application Number 10294
Action taken
Approved. FAB

Figure 25: Flora Emma Thompson Martel and Daughter BIA Application # 10294

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10676**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Juarez, Maggie (Marguerite)	Head	43	F	6-17-1885	4/4
Santos, Daniel	Grand Nephew	11	M	1-3-1917	4/4
X { Corral, Erolinda	Head	33	F	1895	4/4
" Arthur	Son	3	M	1925	4/4
" Robert	Son	1	M	1927	4/4
XX { Tompkins, Eulario	Single	66	M	1862	4/4

2. Residence on May 18, 1928

Newark, California

3. Post Office

San Benito

Newark, Alameda Co., Calif.

Town or City, Box Number or Rural Route Number.

County

State

4. Place of birth of yourself and each of your minor children

Does not live in trust lands

Newark, Alameda Co., Calif.

X Uncle & Maggie Juarez

XX Uncle & " "

-1-

Figure 26: Maggie Pinos Juarez and Family BIA Application #10676
[Councilwoman Carol Sullivan's Grandmother and Great-Aunt]

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10297

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Indian Names	Ages	Sex	Dates of birth Month Day Year	Deg.
Andrade, Chona	Head	50	F	11-27-1878	4/4

Note:- The husband of the applicant is a white man (Portuguese).

2. Residence on May 18, 1928 San Quentin, Marin County, California.

3. Post Office San Quentin, # 30036 Marin California.
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Niles, Alameda County, California.

Figure 27: Chona Bautista Armija Andrade BIA Application # 10297

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10681**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Galvan, Dolores (Kola)	Daughter	33	F	3-2-1895	
Galvan, Jennie	Daughter	21	F	1-7-1907	
Galvan, Jessie	Daughter	20	F	5-20-1908	
Galvan, John	Son	14	S	5-24-1914	
Galvan, Bessie	Daughter	13	D	12-13-1915	
Galvan, Randolph	Son	9	S	9-6-1919	
Galvan, Henry	Son	6	S	2-27-1922	
Piscopo, Salvador D.	Son	5	S	10-1-1923	
Galvan, Philip	Son	2	S	1-18-1926	
Galvan, Benjamin	Son	1	S	6-23-1927	
Galvan, Dolores	Daughter	0		12-19-1931	

2. Residence on May 18, 1928

3. Post Office

Town or City, Box Number or Rural Route Number. County State

4. Place of birth of yourself and each of your minor children

Figure 28: Dolores Marine Alvarez Piscopo Galvan and Children, BIA Application #10681
[Former Councilmembers Hank Alvarez and Dolores Galvan Lamiera's Mother]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10677**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Marine, Dario J.	Head	40	M	12-18-1888	1/2
"	Beatrice Daw	19	F	1-15-1909	3/4
"	Josephine Daw	17	F	11-5-1911	3/4
"	Emeline Daw	15	F	1-15-1913	3/4
"	Tilbert Son	13	M	12-31-1915	3/4
"	Domingo Son	9	M	5-4-1919	3/4

Note: See application of Lucia Arriaga Marine, wife, App. No. 10637.

2. Residence on May 18, 1928 *Excelsior, San Joaquin Co., Cal.*

3. Post Office *Excelsior, Pop. 142, Stanislaus Co., Cal.*
Town or City, Box Number or Rural Route Number. County State

4. Place of birth of yourself and each of your minor children *See note above*

Stanislaus County, California

Figure 29: Dario Marine and Children, BIA Application #10677
[Former Councilmember Lawrence Mason Marine's Grandfather]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10680**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Sanchez, Dolores	Sister	14	F	- 1914	
Sanchez, Augusta	Sister	13	F	- 1915	
"	Brother	11	M	- 1917	
"	Sister	9	F	- 1919	
"	Brother	16	M	- 1912	

2. Residence on May 18, 1928

3. Post Office

Town or City, Box Number or
Rural Route Number.

County

State

4. Place of birth of yourself and each of your minor children

Figure 30: Dolores Sanchez and Siblings, BIA Application #10680

[Muwekma Chairwoman Charlene Nijmeh's Grandmother Born on the Sunol Rancheria]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10679**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Arrellano, Albert	Single	20	M	- 1908	-
"	Edwina	19	F	- 1909	-

2. Residence on May 18, 1928 Musco, near Fresno, Calif

3. Post Office Musco Fresno California
Town or City, Box Number, or County State
Rural Route Number.

4. Place of birth of yourself and each of your minor children
Alameda County, California

Figure 31: Albert Arrellano and Sister, BIA Application #10879

[Vice Chairwoman Monica V. Arellano's Grandfather Born on the Alisal Rancheria]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10678**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Redondo, Mary Muñoz	Head	20	F	7 - 1908	
" , Joseph	Son	1	M	6 - 1927	
Munoz, Flora	Sister	10	F	- 1918	

2. Residence on May 18, 1928

Alameda Co. Calif.

3. Post Office

Mountain View

Contra Costa Calif.

Town or City, Box Number or Rural Route Number.

County

State

4. Place of birth of yourself and each of your minor children

Alameda Co. Calif.

Figure 32: Mary Munoz and Sister Flora and Son, BIA Application #10678
[Muwekma Councilmembers Joann Brose and Richard Massiatt's Grandmother]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10682**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,
Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
<i>Marina Trina</i> <i>(Trina)</i>	<i>Single</i>	<i>27</i>	<i>F</i>	<i>2-27-1901</i>	<i>1/2</i>

2. Residence on May 18, 1928 *San Leandro, Calif.*

3. Post Office *Box 438 Fruitwood Contra Costa Calif.*
Town or City, Box Number or County State
Rural Route Number.

4. Place of birth of yourself and each of your minor children *note does not live on trust lands*
Blauvelt, California

Name *Marina Trina*
Application Number **10682**
Action taken
Approved.

Figure 33: Trina Marine, BIA Application # 10682
[Councilmember Frank Ruano's Mother Born on the Alisal Rancheria]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10299

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

<u>English Names</u>	<u>Relationship in Family</u>	<u>Ages in 1928</u>	<u>Sex</u>	<u>Dates of Birth Month Day Year</u>	<u>Degree of Indian Blood</u>
Aleas, Joseph Francis	Single	35	M	5-11-1893	1/2

2. Residence on May 18, 1928 Newark, Alameda County, California.

3. Post Office Box 3, Newark Alameda California.
Town or City, Box Number or County State
Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children Pleasanton, Alameda County, California.

Name Aleas, Joseph Francis
Application Number 10299
Action taken Approved, TAB

Figure 34: Joseph Aleas, BIA Application #10299
[World War I Veteran, U.S. Army]

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10637

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Marine, Cecelia Armija	Wife	F	11-27-1900	1/2	

*Note: See application of Dario J. Marine,
husband, #10677*

2. Residence on May 18, 1928 Escalon, California.

Route 1, Box 142-A
Oakdale

3. Post Office Stanislaus California.

Town or City, Box Number or County State

Rural Route Number.

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children

Niles, Alameda County, California.

Figure 35: Cecilia Armija Marine BIA Application #10637

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10675**

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Marine Catherine	Wife	35	F	11-22-1893	4
(Catherine)					

Husband, Lucas Marina, Age No
10298

2. Residence on May 18, 1928 *Conterville California*
 3. Post Office *One of 12046*
 Town or City, Box Number or *Conterville* County *Alameda* State *Calif*
 Rural Route Number.

4. Place of birth of yourself and each of your minor children
Alameda County
California

Figure 36: Catherine Peralta Marine BIA Application #10675
[Granddaughter of Linguistic Consultant Jose Guzman]

Name *Marine, Catherine*
 Application Number **10675**
 Action taken
 Approved.

tion Number 8419
Blanco, Jose

Action taken

Approved, March 20, 1931.

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

<u>English Names</u>	<u>Relationship in Family</u>	<u>Ages in 1928</u>	<u>Sex</u>	<u>Dates of Birth Month Day Year</u>	<u>Degree of Indian Blood</u>
Bianoco, Jose	Single	86	M	10-8-1842	4/4
	(Widower)				

3. Post Office	San Leandro	Alameda	California.
	Town or City, Box Number or Rural Route Number.	County	State

4. Place of birth of yourself and each of your minor children
Mission San Jose, Alameda County, California.

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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10300

Application for enrollment
with the Indians of the State of California under
the Act of May 18, 1928 (45 Stat. L. 602)

The Secretary of the Interior,

Washington, D. C.

Sir:

I hereby make application for the enrollment of myself (and minor children living on May 18, 1928) as Indians of the State of California in accordance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602). The evidence of identity is herewith subjoined.

1. State the full names, ages, sex, and dates of birth of yourself and your minor children living on May 18, 1928.

<u>English Names</u>	<u>Relationship in Family</u>	<u>Ages in 1928</u>	<u>Sex</u>	<u>Dates of Birth Month Day Year</u>	<u>Degree of Indian Blood</u>
Nichols, Belle	Wife	38	F	2-19-1890	1/2

Note: * See application of Joseph Nichols, husband, Niles,

Alameda County, California. App. No. _____

2. Residence on May 18, 1928 Niles, Alameda County, California.

3. Post Office Niles, Gen. Del. Alameda California.

Town or City, Box Number or County State
Rural Route Number.

Note Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children _____

Niles, Alameda County, California.

Name Nichols, Belle
Application Number 10300
Action taken

Approved. RAB

Figure 38: Belle Nichols BIA Application #10300
[Married to Muwekma Ohlone Joseph Nichols]

5. Where have you and your children resided since birth?
Alameda County, California.

6. Are you married? Yes.

7. If a married woman, give your name before you were married.
Belle Stokes

8. Name and exact date of birth (Month, Day, and Year) of your wife (or husband).
Joseph (Joe) Nichols, ---- Age 48 years.

9. Is he (or she) of Indian blood? If so, state the name of the Tribe or Band, and degree of Indian blood.
Yes 1/2 Olanian Tribe, Alameda County,
California.

10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong?
1/2 Olanian Tribe, Alameda County,
California.
Degree of Indian Blood Name of Tribe or Band

11. To what Treaty or Treaties were you or your ancestors a party, and where did you (or they) reside on June 1, 1852? Where and when were said Treaties negotiated?
I do not know.

12. Give the names of your California Indian ancestors living on June 1, 1852, through whom you claim, who were parties to any Treaty or Treaties with the United States. If you claim through more than one ancestor living on that date, set forth each claim separately. State your descent from said ancestor or ancestors setting forth your relationship to them.

<u>Names</u>	<u>Tribe or Band</u>	<u>Relationship by Blood</u>
<u>Margarita Armijo</u>	<u>Olanian Tribe, Alameda County,</u> <u>California.</u>	<u>Mother.</u>

(See Nos 15 and 26)

Ohlone

Figure 39: Belle Nichols BIA Application #10300 "Olanian Tribe" (Page 2)

Muwekma Children Attend Indian Boarding Schools

During the Great Depression years (1930s through the beginning of World War II), the Muwekmas continued to adjust to the economic hardships facing the families. Although at times moving around as farm hands, fruit pickers and laborers, the family heads still maintained important social kinship networks, religious, economic and political ties with each other.

Just prior to the outbreak of World War II, the youngest son of Dario Marine (BIA Application # 10677) and Catherine Peralta Marine (BIA Application # 10675), **Lawrence Domingo Marine** was sent to the Bureau of Indian Affairs' Indian boarding school at **Sherman Institute**, Riverside County in southern California from 1931-1940 and there he met his future wife, Pansy Lizzette Potts (daughter of Marie Potts Mason, Maidu Tribe). Lawrence and Pansy's first three children Lawrence Mason Marine, Marvin Lee Marine and Suzie Marine were born and raised in Quincy, California (Maidu territory) and later they lived in Sacramento. Both Lawrence and Marvin Lee became traditional California Indian dancers with the help of their grandmother Marie Potts and Nisenan/Miwuk tribal elder, Bill Franklin (see Bibby article in News for Native California Vol. 7, No. 3, Summer 1993:21-36).

Two of the children of Jack Guzman and Flora (Marine) Munoz, John Guzman, Jr. and his sister Rena Guzman were sent to the BIA boarding school at **Chemawa**, in Salem, Oregon from 1944 - 1947. At this time, leadership was still in the hands of Muwekma adults and elders: Phoebe Alaniz (Petra Inigo) [died 1947], Margarita Pinos Juarez, Francisca Nonessi Guzman (died 1942), Dolores Marine Galvan, Dario Marine, Lucas Marine, and Trina Marine.

John Peabody Harrington's Ethnographic and Linguistic Field Work: Interviews with the Muwekma Tribal Community

During the late 1920s and early 1930s, anthropological linguist John Peabody Harrington from the Bureau of American Ethnology conducted interviews with members of the Muwekma tribal community (e.g., Susanna Nichols, Jose Guzman, Francisca Nonessi, Maria de los Angeles Colos, Catherine Peralta and others) who were still residing in the Niles, Centerville, Newark, Pleasanton and Livermore areas.

Harrington's principal linguistic and cultural consultants are direct biological ancestors of the Muwekma Ohlone families many of whom are presently living in the Oakland/Livermore/Hayward/Castro Valley/Fremont/Newark/Niles/San Jose/Tracy areas. Also during this period of time sound recordings made by Harrington of twenty-seven songs sung by Jose Guzman in 1930 and later in 1934 photos were taken by C. Hart Merriam of Jose Guzman and his family members which attest to the Tribe's presence within their historic homeland (See **Figure 40: John P. Harrington, Muwekma Elders Jose Guzman and Maria de los Angeles "Angela" Colos**).

J. P. Harrington's field notes (dated October 12, 1929, and October 1934) provides information about the culture, history and languages spoken by the **Verona Band**/Mission San Jose Indians. Jose Guzman and Angela Colos shared the following information with him:

- The San Jose Indians were of many tribes gathered at the mission. They are called Chocheños.
- I asked inf. how to say Abajeños, but inf. never heard the term. But inf. knows how to say arribenos.... when I asked if these were the Indians of Oakland, Inf. said no, that they were from [Martinez].
- Inf. does know one tribe, Halkin. It is the name of a tribe up San Rafael way. Liberato here was a Halkin, or was said to be one. [inf.] told him he was a Halkin, and Liberato got mad, denied it.... He [Jose Guzman] made a map, showing the location of "Hacienda Station" for Mrs. Hearst's place.
- From Sunol, ... he drew a line, indicating the former location of "Barona" [Verona] Station north of the San Jose Mission. Then, he noted under Roundhouse/Dancehouse:
- Was a big temescal just up the road from here. Until recently could see the place. Door inside and a big hole & also a smaller hole in the roof. Tu'pentak, temescal. Used to have fiestas here.

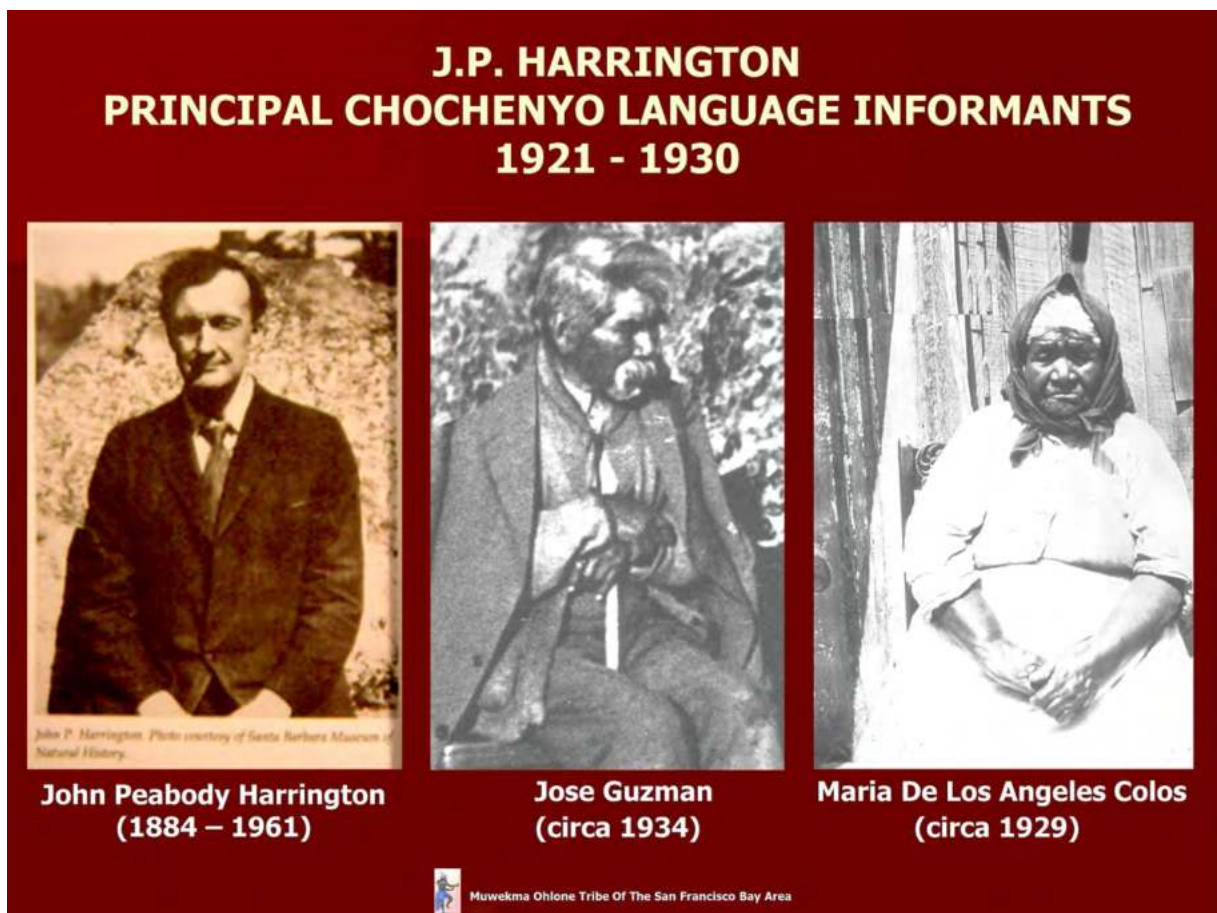


Figure 40: J. P. Harrington, Muwekma Elders Jose Guzman and Angela Colos

The Outbreak of World War II: Muwekma Men Again Answer the Call to War

During **World War II**, almost all of the Muwekma men served in the United States Armed Forces both in the Pacific and European theaters and stateside. Five brothers enlist in the Armed Forces.



- **Hank A. Alvarez, Pfc. U.S. Army, 101st Airborne Division landed Utah Beach Normandy.** Hank was born on February 27, 1922 in San Jose. He spent his childhood in Santa Cruz, Alvarado and Brentwood. While living in Brentwood, on March 18, 1932, his mother Dolores Marine enrolled herself and her children with the **Bureau of Indian Affairs** (BIA Application # 10681; see **Figure 26** above).

Hank enlisted at the San Francisco Presidio and served from December 28, 1942 to December 15, 1945 in the 101st Airborne Division. He returned home from Europe with the 82nd Medical Battalion, 12th Armored Division. While serving in the **101st Airborne Division** he landed at Utah Beach in Normandy, he was later reassigned to the **106th Infantry Division, 423rd Infantry Regiment, Company B** and continued to fight in France, Belgium, Luxembourg and Germany. His regiment saw action at Saint Laurent sur Mer and Saint Nazaire, France, and near Malmedy, Belgium. Later, Hank was reassigned to the **326th Engineer Battalion** during the **Battle of the Bulge** at **Bastogne** and at the **Ramagen Bridge** crossing the Rhine River in Germany. After landing in Europe Hank's units fought in the following campaigns with the 101st Airborne Division: **Ardenne, Rhineland (GO 40 WD 45), and Northern France (GO 33 WD 45).** Hank was issued the following medals and badges: **Sharpshooter M1, WWII Victory Medal, and European African Middle East Campaign Medal.** The 101st Airborne Division and the 106th Infantry Division earned **Presidential Unit Citations.** Hank was honorably discharged at Camp Beale, California on December 15, 1945.



Hank enrolled himself and his family with the **BIA** on April 26, 1950 during the second enrollment period. During the early 1960s Hank served in a leadership position along with his brothers and sister to save the Tribe's **Ohlone Indian Cemetery** from destruction. Hank has served on the Muwekma Tribal Council since 1992 and is presently the oldest surviving member of the Verona Band of Alameda County and oldest veteran in the Tribe.



- **John (Johnnie) Abraham Alvarez** was the older brother of Hank Alvarez. John Alvarez was born on May 24, 1914 in San Jose and spent most of his life living in Santa Cruz. He was enrolled with his siblings with the **BIA** in March 1932. John enlisted in **U.S. Army** on October 22, 1941 just prior to America's Declaration of War against Japan, Germany and Italy and he served as a Pfc. in the **U.S. Army Air Corps** in the **Pacific Theater**. A letter was sent to Dolores Marine Alvarez Piscopo Galvan that her son John while serving overseas was **missing in action**, however, although the details are now clouded he was either liberated or saved and he continued to serve. John was honorably discharged on November 20, 1945 and received the **American Defense Service Medal, American Campaign Medal, WWII Victory Medal, and Honorable Service Lapel Button WWII**. John Alvarez died on March 6, 2002.



- **Francis Salvador "Sal" Samuel Dominic Piscopo, Sergeant Technical [E-7] U.S. Army, European Theater**. Salvador was born in San Jose on October 1, 1923 and was a younger brother of Hank and John Alvarez. He went by the name of Samuel Dominic by the time he enlisted in the US Army. Sal was enrolled on March 18, 1932 with the **Bureau of Indian Affairs** with his siblings under his mother Dolores Marine's **BIA Application # 10681**. Sal spent his younger years in Brentwood and San Jose.

Sal enlisted in the **U.S. Army** on January 25, 1943. He attained the rank of **Sergeant Technical (E-7)** and served in the **14th Mechanized Cavalry Group, 18th Cavalry Squadron**. On 28 August 1944, the 14th Cavalry Group sailed for Europe, where it landed on **Omaha Beach** on 30 September and pressed east. On 18 October 1944, the unit was split into the **18th Squadron**, attached to the **2nd Infantry Division**, and the 32nd Squadron, attached to the 83rd Infantry Division. The unit regained its autonomy on 12 December 1944 and began guarding the Losheim Gap in Belgium. On 16 December, the 14th Cavalry Group received the full brunt of the German winter counteroffensive in the **Battle of the Bulge**. After two days of savage fighting, the unit reassembled at Vielsam, Belgium and was attached to the **7th Armored Division**.

On 23 December, the unit secured the southern flank of the perimeter, which allowed friendly troops to withdraw to safety. On 25 December, the unit was reequipped, attached to the **XVIII Airborne Corps** and moved back into the Bulge to push back the German Army. After the bloody and brutal fight in the Ardennes, the regiment was assigned to the **3rd US Army**.



2nd Infantry Division



7th Armored Division



XVIII Airborne Corps



3rd Army

In December 1944, the **18th Cavalry Squadron** was “chopped” to the **106th Infantry Division** still in sector. The tasks for these squadrons were the traditional cavalry missions of screening to the front and reconnaissance. On 12 December, the 32nd Squadron was returned to Group control and passed lines to the rear for refitting. The 18th Squadron also returned to Group control but continued its screening mission in the Ardennes region of Belgium.

At 0630 on 16 December 1944, Von Rundstedt launched the final German bid for victory - the now famous ‘Ardennes Offensive’ or better known as the ‘Battle of the Bulge’. After a terrific artillery and rocket barrage designed to destroy communications and disrupt our organization, the German attack was launched. The full weight of this drive was felt early that morning when more than half of the **18th Cavalry Squadron became surrounded, and were captured** or killed by 10:00 hours.

Patton’s Third Army Division had begun the Lorraine Campaign by August 1944 and reached the Moselle River near Metz, France. By December 1944, Salvador’s tank division turned north to relieve the surrounded and besieged **101st Airborne Division at Bastogne** in the Ardennes during the **Battle of the Bulge**. By February 1945 the Third Army moved into the Saar Basin in Germany and later crossed the Rhine River at Oppenheim on March 22, 1945.

On Salvador Piscopo’s uniform at the time when his photograph was taken he had four **service bars** representing **two years of overseas service** and also one **three-year reenlistment service stripe**. Sal was wounded when his tank was hit by German anti-tank fire. He carried shrapnel in his chest all of his life. He also was captured by the Germans and was issued a medal with five **Bronze Service Stars, European-African-Middle Eastern Campaign, Good Conduct Medal** and **World War II Victory Medal** and participated in the **Rhineland** (15 Sep 44 to 21 Mar 45), **Ardennes-Alsace** (16 Dec 44 to 25 Jan 45), and **Central Europe** (22 Mar to 11 May 45) **Campaigns**. He was hospitalized after being liberated and after he was discharged. His brother Hank Alvarez said that Sal’s nickname was “**Fade Away**” meaning that “no one can find him, one day he’s around and then he would be gone for weeks and then show up again”. Sal was discharged at Camp Beale in 1945. Salvador died on September 21, 1968 and is buried in the Disabled Veterans section of **Oak Hill Cemetery** in San Jose, California.



- **Philip Galvan** Pvt. US Army, Fort Benning, Georgia. Philip was born in September 1926 in Alvarado, Alameda County and was the younger brother of Sal Piscopo. He was enrolled along with his siblings with the **Bureau of Indian Affairs** on his mother Dolores Marine's BIA Application # 10681. Philip enlisted in the **U.S. Army** on April 13, 1944 and was sent to the Monterey Presidio and afterwards he was stationed at Fort Benning, Georgia. Fort Benning was the home of the 2nd Armored Division called "Hell on Wheels". Ft. Benning The core units of the 2nd Armored Division were the 41st Armored Infantry Regiment, the 66th Armored Regiment, the 67th Armored Regiment, the 17th Armored Engineer Battalion, the 82nd Armored Reconnaissance Battalion, and the 142nd Armored Signal Company. The 2nd Armored had three artillery battalions (the 14th, 78th, and 92nd). The Division also had support units, including the 2nd Ordnance Maintenance Battalion, a Supply Battalion, the 48th Armored Medical Battalion, and a Military Police Platoon. Some of the units were attached to the 41st Infantry Division in Europe Philip was honorably discharge at Camp Beale in 1946. During the 1960s Philip and his siblings were responsible for protecting the Tribe's Ohlone Indian Cemetery from destruction. Later, Philip joined the editorial board of the American Indian Historical Society's Indian Historian publication journal. Philip also served as the Secretary for the Ohlone Indian Tribe from 1965 to 1971. Philip Galvan was the caretaker of the Tribe's Ohlone Indian Cemetery, located near Mission San Jose. On June 13, 1982, Phil and his brother Ben Galvan laid the cornerstone for the widely acclaimed reconstruction of the 1809 Mission San Jose adobe Church. Philip Passed away on March 25, 2013 at the age of 87 years.



- **"Ben" Michael Benjamin Galvan**, Merchant Marines, **U.S. Navy – (USS Enterprise)**, **U.S. Army and Army Air Corps**. Ben was born on June 23, 1927 in Alvarado and was the last "formal" member of the Federally Recognized Verona Band of Alameda County. In March 1932, he was enrolled with the Bureau of Indian Affairs under his mother Dolores Marine Alvarez Piscopo Galvan's BIA Application # 10681. After serving in the Merchant Marines because he was under aged, he served in the Navy on board the *USS Enterprise*.

The *USS Enterprise* participated in nearly every major engagement of the war against Japan, including the Battle of Midway, the Battle of the Eastern Solomons, the Battle of the Santa Cruz Islands, various other air-sea actions during the Battle of Guadalcanal, the Battle of the Philippine Sea, and the Battle of Leyte Gulf, as well as participating in the "Doolittle Raid" on Tokyo. *USS Enterprise* has the distinction of earning **20 battle stars** and a **Presidential Unit Citation**, the most for any U.S. warship in World War II. Ben Galvan was awarded six Battle Stars and a Purple Heart.

After being injured during combat on the *USS Enterprise*, Ben requested to be transferred to the U.S. Army/Air Corps. At the end of his service, he reenlisted in the service on January 15, 1946 at Camp Beale, Marysville, California. On December 4, 1951 Ben enrolled himself and his family during the second BIA enrollment period.

During the early 1960s he was involved in saving the Ohlone Indian Cemetery from destruction and in 1965 Ben became the first chairman of the Ohlone Tribe. Ben served as the chairman of the Ohlone Tribe for thirteen years from 1965 to 1978. Ben Galvan passed away on April 13, 1987.



- **Thomas Joseph Garcia, Pfc. U.S. Army, Co. F. 358th Engineers GS Regiment.** Joseph Garcia was born on December 12, 1912 on the Alisal Rancheria near Pleasanton. Both his mother Mercedes Marine and his father Joseph Armijo Garcia were Muwekma Ohlone Indians. After the death of his mother in 1914, Joseph was adopted by his godmother Phoebe Inigo Alaniz who was also a member of the Verona Band Indian Community. He enrolled with the **Bureau of Indian Affairs** with his step-mother **Phoebe Alaniz** on October 7, 1930 (Application # 10301) and spent most of his life in Livermore.

Thomas Garcia enlisted on July 30, 1942 at the **San Francisco Presidio** and he served until November 27, 1945. On January 10, 1943 the **358th Engineers Regiment** was activated at Camp Claiborne, Louisiana and they departed the U.S. for Europe on July 1, 1943. The Regiment landed in France on August 24, 1944 and crossed into Belgium November 27, 1944 and participated in the **Normandy, Northern France, Rhineland, and Central Europe Campaigns**. He was honorably discharged on November 27, 1945. On April 22, 1953, he enrolled during the second **BIA** enrollment period. Thomas Garcia passed away on February 9, 1956 and was buried **Golden Gate National Cemetery** (Section Q, Grave 59).



- **Ben Lewis (Angel) Guzman, Pfc. U.S. Army (Serial # 39112587).** Bennie Guzman was born on October 2, 1920 in Pleasanton, California. His father was Fred Guzman who had served in the 28th Infantry Division during WW I. Ben enlisted on November 5, 1942 at **San Francisco Presidio**. He first went to Camp Niles, and then onto Camp White, Oregon, and was assigned to **Company B, 362nd Infantry Regiment, 91st Infantry Division**, and he served in **North Africa, Sicily, and Italy** campaigns during the war. The 361st, 362nd and 363rd Infantry Regiments were organic elements of the 91st Infantry Division.

The 91st Division was activated in 1942 and landed in Italy in June 1944. During the rest of the war it participated in the **Anzio, Rome-Arno, North Apennines (the Gothic and Caesar Lines)** and **Po Valley** campaigns. After the end of the war the Division was on occupation duty near Trieste until August 1945 when it returned to the U.S. Like his uncle Toney Guzman who also served in the 91st Infantry Division during WW I, Ben Guzman's enlistment record identifies him as an "**American Indian, Citizen.**" Ben attained the rank of Private and was discharged on January 9, 1946 at Camp Beale, California. He was issued the **World War II Victory Medal, WW II Lapel Button, Asiatic-Pacific Campaign Medal, Bronze Star, and Combat Infantry Badge.** Ben Guzman died on March 11, 1995 and he is buried in the **San Joaquin National Cemetery** in Gustin, Ca. (Plot C-3 0 517).



- **Frank Harry Guzman, Pfc. U.S. Army.** Frank was the younger brother of Bennie Guzman and he was born on April 2, 1926 in Pleasanton. Muwekma Ohlone Indians Dario Marine and Cecelia Armija were his godparents. Frank and his brother Bennie were photographed with their uncle Toney Guzman by anthropologist C. Hart Merriam in September 1934.

Frank's enlistment record identifies him as an "**American Indian, citizen**" and that he enlisted at the **San Francisco Presidio**. Frank served from July 21, 1944 to June 1946 as a Light Machine Gunner in the unattached **345th Infantry Regiment, 87th Infantry Division** that was during the war assigned to the **3rd Corps, 8th Corps, 12th Corps of General Patton's 3rd Army** (25 Nov 1944), **15th Corps of the 7th Army, 8th Corps of the 1st Army** and the **8th Corps of the 9th Army** during the European Theater of Operations (October 1944 - May 1945). Frank was also briefly assigned to the **82nd Airborne Division** and received his Parachute Badge.

On December 15, 1944, the **345th Infantry** Regiment was in the vicinity of Rimling, France and by December 17th the regiment took the town of Medelsheim, Germany. By December 26th the Germans had broken through the American defenses along the German-Belgian border between Malmedy, Belgium and Echternach, Luxembourg and create a fifty-five mile salient through the Ardennes Forest. The 345th was sent to the Cathedral city of Rheims to prevent a German breakthrough there and by December 28th the regiment was reassigned to General Patton's Third Army. On 29 December 29th the 345th Infantry Regiment was again on the road bound for an assembly area in the Luchie Woods 19 kilometers southwest of Moiricy, Belgium.

The **Battle of the Bulge** which lasted from December 16, 1944 to January 28, 1945 was the largest land battle of World War II in which the United States participated. More than a million men fought in this battle including some 600,000 Germans, 500,000 Americans, and 55,000 British. At the conclusion of the battle the casualties were as follows: 81,000 U.S. with 19,000 killed, 1,400 British with 200 killed, and 100,000 Germans killed, wounded or captured.

Frank was engaged in the **Rhineland** and **Central Europe** campaigns. He received the **Army Presidential Unit Citation Ribbon, Combat Infantry Badge, European Africa and Middle Eastern Campaign Medal (Three Bronze Stars for Campaigns), Good Conduct Medal, American Campaign Medal, World War II Victory Medal, Army of Occupation Medal (Berlin), Parachute Badge, Marksman Badge** for Machine Gun and Rifle. Frank was honorably discharged at Camp Beale, California on June 27, 1946. Frank Guzman was a member of the V.F.W. Post No. 1537 of Tracy, California; he died on March 17, 1982.



- **Ernest Marine, Pfc. U.S. Army, 58th Field Artillery Battalion, 76th Division.** Ernest Marine was the son of Muwekma Ohlone Indians Lucas Marine and Catherine Peralta. He was born on January 26, 1926 in Centerville. He was enrolled with his father with the Bureau of Indian Affairs on January 11, 1930 (**BIA Application # 10299**) and his mother had filled out a separate BIA enrollment (**Application # 10675**). His father Lucas Marine had identified his mother (Avelina Cornates Marine) and Ernest's mother (Catherine Peralta Marine) as "**Ohlones**" on his BIA Application.

Ernest Marine enlisted on April 13, 1944 at the Monterey Presidio and he served in Europe in the **58th Field Artillery Battalion** and Tank Battalion in the **76th Division** and fought in the **Rhineland** (September 15, 1944 – March 21, 1945), **Ardennes-Alsace (Battle of the Bulge, Bastogne, Belgium,** December 16, 1944 – January 25, 1945) and **Central Europe Campaigns** (March 22, 1945 – May 11, 1945). Ernest enrolled with his father Lucas Marine during the second **BIA** enrollment period on December 23, 1950. Ernest Marine was honorably discharged at Camp Beale on June 15, 1946. After the war he spent most of his life living with his aunt Trina Thompson Ruano in Newark and he passed away on October 20, 1977 in Sacramento.



- **Filbert S. Marine, Technician Fifth Grade (T/5 or TEC 5, U.S. Army, Pacific Theater (serial # 39-089-777).** Filbert was the last child born on the Alisal Rancheria on December 31, 1915. Both of his parents Dario Marine and Catherine Peralta were **Muwekma Ohlone Indians**. His godparents were also Muwekma Ohlone Indians Franklin P. Guzman who served in the Marine Corps during WWI and Francisca Guzman. Filbert and his siblings were enrolled with the Bureau of Indian Affairs on their father's **BIA Application # 10677** on March 11, 1932.

Filbert enlisted in the Army on February 18, 1942 at the Presidio of Monterey. His enlistment record identifies him as "**American Indian, citizen.**" He fought in the Pacific Theater and was assigned to the **226th Field Artillery Battalion, Battery "B."**

His unit was assigned to **XXIV Corps** during the Battle of Leyte in the Philippines. The Marines that took part in the Leyte landings were elements of the VAC Artillery, which had been attached to the XXIV Corps earlier in 1944, while still at Hawaii. The **V Amphibious Corps (VAC)** was a formation of the United States Marine Corps and was composed of the 3rd, 4th and 5th Marine Divisions during World War II. They were the amphibious landing force for the United States Fifth Fleet and were notably involved in the battles for **Tarawa** and **Saipan** in 1944 and the **Battle of Iwo Jima in 1945**.

The Marine complement consisted of the 5th 155mm Howitzer Battalion; the 11th 155mm Gun Battalion, and Headquarters Battery. Army field artillery battalions in the XXIV Corps were the 198th Field Artillery Battalion (155mm Howitzer), the **226th Field Artillery Battalion (155mm Gun)**, and the 287th Field Artillery Battalion (Observation).

The Marine artillery elements assigned to the XXIV Corps, as well as the **226th Field Artillery Battalion** had been formed from former seacoast artillery units; though familiar with heavy artillery, the men had received only rudimentary field artillery training. Prior to the departure of these units from Hawaii, the Marine artillery had undergone intensive field artillery training. Embarkation of personnel from Hawaii was accomplished between 6 and 14 September 1944.

The island of Leyte, lying in the Visayas Group of the Central Philippines, is 115 miles in length and varies in width from 15 to 40 miles. The main mountain range runs the entire length of the island from north to south, leaving a wide coastal plain along the east coast. The Sixth Army troops for Operation KING II, code name for the invasion of Leyte, were composed of the X and **XXIV Corps** and the 6th Ranger Battalion. The X Corps included the 1st Cavalry Division and the 24th Infantry Division; the XXIV Corps consisted of the 7th and 96th Infantry Divisions. After the Leyte (20 Oct 1944) Philippine Campaign ended, the **226th Field Artillery Battalion** continued on and participated in the **Okinawa Campaign** (14 June 1945). Filbert's unit may have gone from Camp Forrest, Tennessee to Fort Oglethorpe Georgia to Fort Sill, Oklahoma to Camp Stoneman, California to Maui to Oahu to Molokai to Eniwetok to Manus to Leyte to Samar and ended up on (Ryukyus) Okinawa in 1945.

Filbert was issued the **Asiatic-Pacific Campaign Medal, Good Conduct Medal, Philippines Liberation Medal, World War II Victory Medal, and Philippine Liberation Medal** and was honorably discharged on November 24, 1945 at the rank of Tec. 5. He died in Sacramento on March 31, 1953 and was buried in the military section (Veteran's Plot) of the City of Sacramento Cemetery.



--**Lawrence Domingo Marine, Staff Sergeant, U.S. Marine Corps** (Serial # 299599). Lawrence was the younger brother of Filbert Marine and he was born on May 4, 1919 in Centerville. He was one of the last Muwekma Ohlone Indians to be baptized at Mission San Jose. He was enrolled with the Bureau of Indian Affairs on his father's BIA **Application # 10677** on March 11, 1932.

Lawrence was sent to **Indian Boarding School at Sherman Institute**, Riverside, California in 1931 and graduated from there in 1939. He also met his future wife Pansy Potts from the Maidu Tribe while attending Sherman Institute.

After leaving Sherman Institute, Domingo returned to the Bay Area and enlisted in the U.S. Marine Corps in January 1940 in San Francisco. He was later assigned to the 2nd Marine Brigade and on August 2, 1942, Lawrence was promoted to a Line Sergeant. He later served in the “**Headquarters and Service Battery, First Battalion, Tenth Marines, Eighth Marines, Reinforced, In the Field**” by authority of Headquarters, Defense Force, Samoan Group secret letter of August 12, 1942 and October 31, 1942.

Lawrence was later assigned to anti-aircraft batteries and was engaged in the following major battles, engagements, and ports from January 2, 1942 – November 8, 1945: **Hawaiian Islands Area, American Samoan Islands, Wellington, New Zealand, Guadalcanal, B.S.I (British Solomon Islands, New Georgia), Eniwetok, Marshall Islands, Ulithi, Caroline Islands, Okinawa, and Ryukyu** (southern Japanese Islands). The **Battle of Eniwetok** was a battle of the Pacific campaign of World War II, fought February 17, 1944 - February 23, 1944 on Eniwetok Atoll in the Marshall Islands.

The invasion of Eniwetok followed the American success in the battle of Kwajalein to the southeast. Capture of Eniwetok would provide an airfield and harbor to support attacks on the Mariana Islands to the northwest. **Battle of Okinawa** was the largest amphibious invasion of the Pacific campaign and the last major campaign of the Pacific War. More ships were used, more troops put ashore, more supplies transported, more bombs dropped, more naval guns fired against shore targets than any other operation in the Pacific. The fleet had lost 763 aircraft. Casualties totaled more than 38,000 Americans wounded and 12,000 [including nearly 5,000 Navy dead and almost 8,000 Marine and Army dead killed or missing], more than 107,000 Japanese and Okinawan conscripts killed, and perhaps 100,000 Okinawan civilians who perished in the battle.

Lawrence Domingo Marine was honorable discharged at **Treasure Island** on November 20, 1946 after having an extended two-year reenlistment. He received the **Presidential Unit Citation, Good Conduct Medal, and Good Conduct Medal Bar No. (1), Honorable Discharge Button, Honorable Service Button**. Lawrence Marine enrolled during the second BIA enrollment period on October 12, 1950. He passed away on May 21, 1988 and was buried in Woodland, California.



- **Henry Vernon Marshall, Sergeant, U.S. Marine Corps** was born in Newark on June 27, 1925. He was the son of Muwekma Ohlone Indian Henry Marshall, Sr. who was the son of Magdalena Armija Marshall Thompson. Henry Marshall, Jr. was a member of the Verona band of Alameda County. His grandmother, Magdalena enrolled her children with the Bureau of Indian Affairs on October 7, 1930 (BIA Application # 10296). Henry Marshall, Jr. enlisted on May 19, 1942 in the United States Marine Corps and was assigned to the **1st Marine Division** (Guadalcanal). He fought in the Pacific Theater of

Operations and was issued the **Navy Presidential Unit Citation** with one **Bronze Star, American Campaign Medal, Asiatic Pacific Campaign Medal, Rifle Sharpshooter Badge**, and a three-tiered **Weapons(?)** qualifying badge. He was honorably discharged on May 19, 1946. His father later enrolled the family during the third BIA enrollment period on May 7, 1969 as part of the California Indian Claims Judgment. Henry passed away on September 24, 1986.



- **Arthur M. Pena, Sergeant, U.S. Army, Company A, 155th Engineers Combat Battalion, Pacific Theater.** Arthur was born in Crockett, California on September 24, 1924. His mother was Erolinda Santos (Juarez/Saunders) Pena Corral who was a member of the **Muwekma Ohlone Verona Band Indian Community**. Arthur was enrolled along with his mother and siblings with the **Bureau of Indian Affairs** on his great-aunt Maggie Pinos Juarez's **BIA Application # 10676** on March 18, 1932. Prior to WWII, Arthur was working for Southern Pacific Railroad.

Arthur Pena registered with the draft board on December 21, 1942 and enlisted in the army on April 13, 1943 at the **San Francisco Presidio** and served in the unattached **155th Engineering Combat Battalion** in the Pacific Theater. He served in the **Southern Philippines** and **Western Pacific Campaigns** (**Leyte** October 17, 1944 – July 1, 1945 and **Western Pacific** June 15, 1944 – September 2, 1945) and his battalion was sent to **Guadalcanal** (August 12 – August 24, 1944). From Guadalcanal, the battalion went on to **Palau, Ulithi, New Caledonia** (February 20, 1945), **Southern Philippines** (May 16, 1945), and **Japan** (September 8, 1944 – September 25, 1945).

Arthur Pena was honorably discharged at Camp Beale, Marysville, California on February 2, 1946 and he was issued the **Philippines Liberation Ribbon, Asiatic Pacific Campaign Medal, American Campaign Medal, Good Conduct Medal** and **World War II Victory Medal**. He reenlisted on August 7, 1946 and served in Germany in Company C 793rd Military Police Battalion and he also went through the European Command Intelligence School. He was honorably discharged on March 25, 1955 and then reenlisted again on March 26, 1955. After serving another two years, Arthur was discharged at Fort Leonard Wood, Missouri on December 9, 1957. Arthur was also issued the **UN Service Medal, National Defense Service Medal, and Army of Occupation Germany Medal**. On December 27, 1957, he enrolled his family with the Bureau of Indian Affairs during the second enrollment period.



- **Robert P. Corral, U.S. Army, Pfc. Infantry, Head Quarters Regiment, Ft. Benning, GA.** Robert was born in Crockett, California on June 1, 1926 and was the younger brother of Arthur Pena. His mother was Erolinda Santos (Juarez/Saunders) Pena Corral who was a member of the **Muwekma Ohlone Verona Band Indian Community**. Robert was enrolled along with his mother and siblings with the **Bureau of Indian Affairs** on his great-aunt Maggie Pinos Juarez's **BIA Application # 10676** on March 18, 1932.

Robert enlisted at the **San Francisco Presidio** on December 18, 1944 and was honorably discharged on November 13, 1946. At Fort Benning, Georgia Robert completed six parachute jumps and was awarded a **Parachutist Badge, World War II Victory Medal, Good Conduct Medal, and American Campaign Medal**. On May 16, 1955 Robert enrolled himself and his family during the second BIA enrollment period. During the third BIA enrollment period on April 30, 1969, Robert enrolled his family as “**Ohlone Indians**” with the BIA as part of the California Indian Claims Judgment (Application # 21123). During the 1990s Robert P. Corral served as a **Muwekma Ohlone Tribal Elder** and he passed away on June 28, 1996 in Stockton.



- **Enos Marine Sanchez, Pfc. U.S. Army, 89th Division, 1st Battalion, Co. M, 354th Infantry Regiment, (39 390 899)**. Enos Sanchez was born on February 1, 1910 near the Alisal Rancheria in Sunol and his birth certificate identified him as “**California Indian**”. Enos and his younger siblings were enrolled with the **Bureau of Indian Affairs** on March 18, 1932 (**BIA Application # 10680**). He along with his mother was Ramona Marine Sanchez were members of the Federally Recognized **Verona Band of Alameda County**.

Enos enlisted on June 29, 1942 in Sacramento and was shipped to Camp Carson, Colorado Springs and later that year served in Greenland and Iceland. The 89th Division was called the “**Rolling W**” standing for MW (Middle West). After landing at LeHarve, France, the 89th received orders to move into Mersch, Luxembourg (March 8, 1945). The 89th was assigned to the **XII Corps of General Patton’s Third Army**. Crossing into Germany the 89th met the German 2nd Panzer Division and seven Volksgrenadier Divisions and by March 26, 1945, the 89th crossed the Rhine River. Enos’ Military Occupational Specialty (MOS) was a Heavy Machine Gunner (605). On April 4, 1945, the 4th Armored and the 89th Infantry Divisions were involved in the liberation of the **Ohrdruf Death Camp**, which was part of the Buchenwald concentration camp network. It was the first Nazi concentration camp liberated by the U.S. Army.

Enos’ unit fought in the **Rhineland and Central Europe (GO WO WD 45) Campaigns** and he was awarded the **Combat Infantry Badge (31), Good Conduct Medal, American Campaign Medal, European, African, Middle Eastern Campaign Medal, World War II Victory Medal (TWX WD 23 Oct 45), and Marksman M1 Rifle Sep 42 (55)**. Enos was honorable discharged on November 15, 1945 and separated from Camp Beale, California. In 1965 Enos was identified along with his family and fellow Tribal members by the American Indian Historical Society on a list of “**Ohlone Contacts and Ohlone Members**”. He died on July 19, 1995 at the age of 85 and was buried at the **Calvary Cemetery** in San Jose California.



- **Robert R. Sanchez, U.S. Army, Technician Fourth Grade, 7th Co. 508th Parachute Infantry, 82nd Airborne Division.** Robert Sanchez was the younger brother of Enos Sanchez and he was born in Sunol near the Alisal Rancheria on March 26, 1917. Robert and his siblings were enrolled with the **Bureau of Indian Affairs** on March 18, 1932 (**BIA Application # 10680**).

Robert enlisted in October 1942 and he volunteered to join the 82nd Airborne Division, 508th Parachute Infantry Regiment. On June 5-6, 1944, the paratroopers of the 82nd's three parachute infantry regiments and reinforced glider infantry regiment boarded hundreds of transport planes and gliders and, began the largest airborne assault in history. They were among the first soldiers to fight in Normandy, France.

The Division air-assaulted behind **Utah Beach, Normandy, France**, between Saint Mere Eglise and Carentan on June 6, 1944, being reinforced by the **325th Glider Regiment** the next day. The 82nd Airborne Division was reinforced by both the attached 507th PIR and the **508th PIR**.

The **508th Parachute Infantry Regiment** (a.k.a. the Red Devils) whose battle cry was "Diablo!" was originally an organic part of the **2nd (Battalion) Airborne Infantry Brigade** that was attached to the **82nd Airborne Division** through most of its time in combat. Campaigns include **Normandy** (D-Day June 6, 1944), **Rhineland**, **Ardennes-Alsace** (France), and **Central Europe** (Nijmegen-Arnhem Holland, and Belgium).

By July 1945, the 82nd Airborne was moved to Berlin to occupy the American Sector. The 508th which had fought alongside the 82nd since Normandy was sent to occupy Frankfurt, Germany. For his service in the 508th PIR, **Robert Sanchez** was issued the **Distinguished (Presidential) Unit Citation, Combat Infantry Badge, Parachute Badge, European Africa and Middle Eastern Campaign Medal, World War II Victory Medal, Army of Occupation Medal (Berlin), Belgian Citation (Lanyard) and French Citation (Lanyard)**.

The **82nd Airborne Division** and the 508th Parachute Infantry Regiment were issued the Distinguished (Presidential) Unit Citations **for actions during the Normandy Campaign**. "The 508th Parachute Infantry is cited for outstanding performance of duty in action against the enemy between 6 and 9 of June 1944, during the invasion of France. ... The courage and devotion to duty shown by members of the 508th Parachute Infantry are worthy of emulation and reflect the highest traditions of the Army of the United States. The **Netherlands Citation** was issued by the Dutch Government to the 82nd Airborne and its attached divisions (508th PIR) on October 8, 1945 for airborne operations and combat actions in the central part of the Netherlands (**Nijmegen**) during the period from September 17, 1944 to October 4, 1944. The 82nd Airborne Division became the first non-Dutch military unit to be awarded the **Militaire Willems Orde**, Degree of Knight Fourth Class to wear the Orange Lanyard of the Royal Netherlands Army.

The **Belgian Citation** (Lanyard) was issued by the Belgian Government to the 82nd Airborne Division with the 508th Parachute Infantry attached “has distinguished itself particularly in the Battle of the Ardennes” from December 17, 1944 – December 31, 1944. The **French Citation** (Lanyard) was issued to the 508th Parachute Infantry by the Government of France. “The President of the Provisional Government of the French Republic Cites to the Order of the Army: 508th Parachute Infantry Regiment: A magnificent unit, reputed for the heroism and spirit of sacrifice of its combatants and which made proof of the greatest military qualities during the battle of Normandy” (June 6, 1944 – June 20, 1944). This citation includes the award of the ***Croix de Guerre with Palm***.

O. B. Hill from the 508th P.I.R. Association, 82nd Airborne Division wrote: “2,056 men of the 508th Parachute Infantry Regiment (attached to the 82nd Airborne) jumped into Normandy on D-Day, and on July 15, 1,918 returned. The rest had been killed, captured or wounded”.

Robert was honorably discharged on February 2, 1948 and spent most his life in the greater Bay Area. Robert Sanchez was one of the early prime movers and active Elders in the Muwekma Ohlone Tribe. He passed away on April 26, 1999.



- **Daniel G. Santos (Juarez), Technical Sergeant, U.S. Army, 41st Division** – 1941-1945. Daniel Santos (Saunders/Juarez) was born in Sunol near the Alisal Rancheria on January 21, 1917. Both his parents Joseph Saunders and Erolinda Santos were members of the **Verona Band of Alameda County**. Daniel was enrolled with the **Bureau of Indian Affairs** along with his mother and siblings under his great-aunts' **BIA Application (# 10676)** on March 18, 1932.

Daniel Juarez (Santos) received a draft notice dated **March 14, 1941**, from Local Board No. 36 located in Manteca, California. It was addressed to Mr. Dan George Juarez, Route, Box 29A, Tracy, California. The letter stated:

We received a call for 70 men to be inducted from this area on March 27th 1941. ... it is probable that you will be included in the group, and we are therefore taking this opportunity of notifying you, before (?) official order is issued, so that you may make your plans accordingly.

Daniel enlisted on March 27, 1941 at Sacramento before the war was declared. The **Jungleer or Sunset Division** was Federalized on September 16, 1940. By December 7, 1941, the 41st Division was ready. It continued the series of "firsts" by being the first United States Division to deploy to the South Pacific. It became the first American Division sent overseas after Pearl Harbor, the first American Division trained in Jungle Warfare. It spent 45 months overseas (longer than any other Division), and earned the title of "**Jungleers**".

The 41st Division left for Australia in March of 1942. Elements of the division landed January 23, 1943 in **Dobodura, New Guinea**. On the **Island of Biak** (May 27, 1944) the American Forces fought the first tank battle of the war against the Japanese destroying seven without loss. The division also fought in the Philippines (January 9, 1945) and fought on **Palawan** and **Sulu Archipelago** (March 10, 1945) and arrived in **Japan** on October 6, 1945. They participated in 3 campaigns (**New Guinea, Luzon, and Southern Philippines**) and suffered 4,260 casualties.

Former Secretary of Defense Caspar W. Weinberger also served in the 41st Division as an officer. The 41st Division earned three **Distinguished (Presidential) Unit Citations**. Daniel Santos was honorably discharged in 1945.

Daniel enrolled with the Bureau of Indian Affairs during the second BIA enrollment period on May 23, 1955. He also worked at Leslie Salt Company in Newark and spent his life working on and racing cars. Daniel passed away on April 28, 1980.



- **Lawrence Thompson, Sr., Tec Fifth Grade, U.S. Army, 640th Tank Destroyer Battalion**. Lorenzo Thompson, Sr. was born in Newark September 9, 1918. His mother Magdalena Armija Thompson was a member of the **Verona Band of Alameda County**. Lawrence and his siblings enrolled with their mother with the Bureau of Indian Affairs on October 7, 1930.

The **640th Tank Destroyer Battalion** was formed at Camp San Luis Obispo on December 19, 1941 as an element of the **40th Infantry Division**, and served in the Pacific Theater of Operation. The 640th was activated on March 3, 1941 from National Guard Divisions from California and Utah and was sent overseas on August 23, 1942.

The 640th Campaigns included: **Bismarck Archipelago, Southern Philippines**, and Luzon and were issued 3 **Distinguished Unit Citations**; Awards: MH-1; DSC-12; DSM-1; SS-245; LM-21; SM-30; BSM-1,036; AM-57.

Lawrence Thompson enlisted at the age of 23 on September 10, 1941 at the **San Francisco Presidio**. At that time, he was living at 2370 Pine St. in San Francisco. His MOS was Cannons S45 and he fought in the following campaigns: **Aleutian Islands [Attu and Kiska Island with the 7th Infantry Division]**, **Luzon and Southern Philippines** and **Eastern Mandates [Marshall Islands, Kwajalein, Eniwetok]**. Initially deployed to Hawaii in September 1942, the **640th Tank Destroyer Battalion** participated in combat landings at **Guadalcanal** (February 5, 1944), **Cape Gloucester, New Britain** (May 3, 1944), **Lingayen Gulf, Luzon, Commonwealth of the Philippines** (January 9, 1945), and **Los Negros Islands** (March 29, 1945). The **640th Tank Destroyer Campaign Honors** include: **Bismarck Archipelago [islands of New Guinea]** (December 15, 1943 – November 27, 1944), and **Luzon and Southern Philippines [GO 33 WD 45]** (December 15, 1944 – July 4, 1945). “**Seek, Strike, and Destroy**” was the motto of the Tank Destroyers.

Lawrence Thompson was honorably discharged on October 2, 1945 at Camp Beale, Marysville, California and was issued the **American Defense Service Medal**, **Asiatic Pacific Campaign Medal** and **Philippine Liberation Ribbon with Bronze Star**.

After the war Lawrence Thompson, Sr. and his son Lawrence Thompson, Jr. enrolled with the Bureau of Indian Affairs during the third BIA enrollment period on June 24, 1969. Later during the early 1990s Lawrence, Sr. served on the Muwekma Tribal Council. He passed away in November 1999. (Figures 41 and 42)



- **George James (Guzman) Hernandez** was born in Niles on November 13, 1923 to Candeliana (Carolyn/Carrie) Guzman Hernandez (born March 12, 1905) who was the daughter of Muwekma Elder **Francisca Guzman Nonessa** (BIA #10293) and Manuel Hernandez. Manuel Hernandez was working for Elbert Apperson during the early 1900s while living on Glenn Avenue in Sunol (1920 Federal Census). George enlisted on September 12, 1945 at Camp Beale, Marysville, California and had the rank of Private in the United States Army, he was discharged from the service on July 2, 1946. On his June 30, 1942 Draft Registration card he identified Paul Guzman (Hernandez) as his uncle and that he worked on the W. Walton Ranch in Centerville (now the City of Fremont) which was the same employer of his uncle Toney Guzman. He was the nephew of Toney and Fred Guzman, and first cousin to Frank Harry and Bennie Guzman.

George died in the Town of Middleton, Lake County on June 26, 1995 and was buried in the **Golden Gate National Cemetery**, Section K, Site 631.

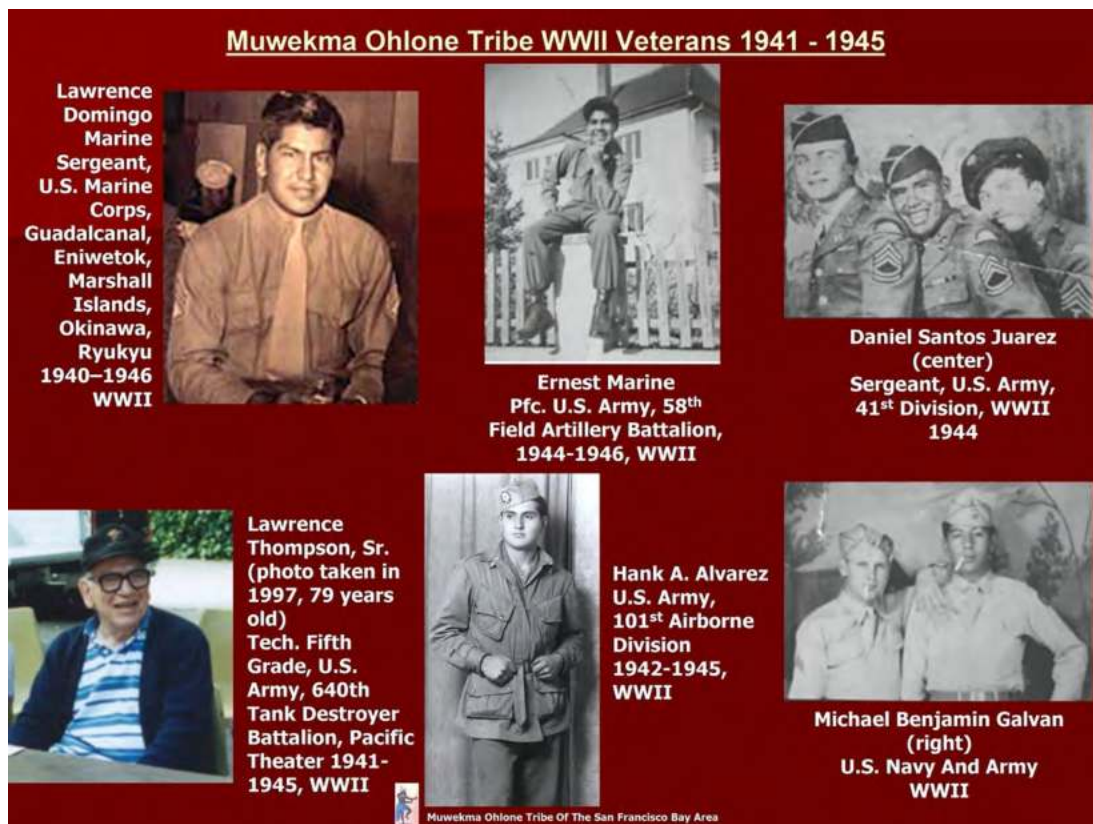


Figure 41: Some of the Muwékma Men Who Served During World War II



Figure 42: Some of the Muwékma Men Who Served During World War II

From Post-World War II to the 1960s

At the end of the war, the returning Muwekma men had to readjust to the peacetime economy and search for employment throughout the central California region. Work was difficult to find at times, but families helped each other and maintained tribal relations through religious and social mechanisms (e.g., compadrazo/godparenting and witnessing) that have long been established within the Muwekma families.

After World War II, in May 1947, **Ernest Thompson, Jr.** the son of Magdalena Armija Thompson, became a member of the **Bay Area California Indian Council** which represented the contractual interests for over one thousand California Indians residing in the Bay Area as a result of the 1928, 1944, and 1946 Indian Claims Acts and ensuing legal decisions by the Justice Department (**Figure 43**).

After 1950, those surviving Muwekma and other California Indians were issued checks for the sum of **\$150.00** per person as compensation for the value (with interest going back to 1852) for the 8.5 million acres of land and promised services that they never received. Deducted from the final lump sum was the cost of every military operation, Indian services, and bullets spent so that the settlement would not be a burden to the American taxpayer.

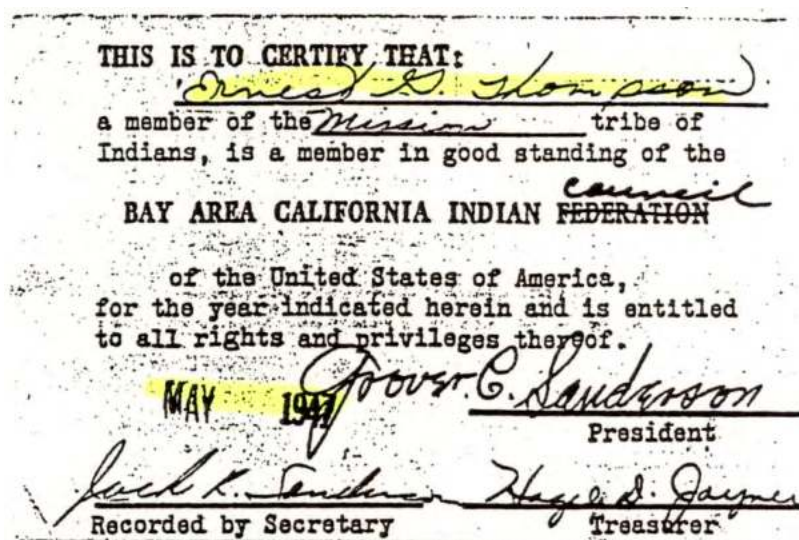


Figure 43: Ernest Thompson Membership in Bay Area California Indian Council

Community and tribal related activities fell under the leadership of Muwekma Elder, **Margarita (Maggie) Pinos Juarez**, and **Dolores Marine Galvan** and her brothers **Dario Marine** and **Lucas Marine** and her younger sister, **Trina Marine Thompson Ruano** (Ernest Thompson, Sr., had married Trina after the death of his first wife, Magdalena Armija Thompson). These tribal activities and revitalization were also spurred by communications with the BIA Sacramento Agency, which notified the Muwekma lineages of the expanded enrollment opportunities under the California Indian Jurisdictional Act for children born after May 28, 1928. Families contacted and helped each other go to Sacramento to enroll their children, nieces and nephews. After the California Indian Roll was approved on November 23, 1951, the Sacramento Area Office published a list of enrollees that identified **forty** Muwekmas as "**Tribe Mission San Jose**" (BIA list 1951).

Also, during this period of time (from 1930s and 1950s), some of the families moved about seeking new employment opportunities and residential stability. The residence of Lucas Marine and Catherine Peralta (before her passing in 1934) on the **Shinn Ranch** in Niles became an important gathering place for the families and relations (see Harrington notes 1921-1934 regarding events between Liberato and Pedro Confessor prior to the turn of the century). Other important households were the residences of Dolores Marine Galvan in Brentwood and San Jose, Dario Marine in Centerville and later Woodland, and Margarita Pinos Juarez and Trina Marine Thompson Ruano in Newark where the families would gather for various occasions.

Continuous Connections to the Tribe's Sacred Sites: The Protection of the Ohlone Indian Cemetery, Located in Fremont, Mission San Jose, California

The **Ohlone Indian Cemetery** located on Washington Boulevard, one mile west of Mission San Jose in Fremont, was used for burial by members of the Guzman, Santos, Pinos, Marine, Armija (Thompson) and Nichols families until 1926, while the original Ohlone burial ground was located under the northern wing of the mission church. Martin Guzman (died October 4, 1925), Victorian Marine Munoz (died November 27, 1922) and her son Jose Salvador Munoz (died 1921) were some of the last Muwekma Ohlone Indians to be buried there. On Jose Salvador Munoz's death certificate it identifies his place of burial as "**Ohlone Cem**"[etery].

During the 1960's Muwekma families under the leadership of **Dolores Marine Galvan**, participated in securing the legal title to the Historic Ohlone Cemetery located on Washington Boulevard in the City of Fremont. In 1971, a board of directors for the Ohlone Indian Tribe, Inc. was established by Dolores Marine Galvan and her children Philip Galvan, Benjamin Michael Galvan and Dolores Galvan Lameira in order to secure title to the tribe's ancestral cemetery.

During this period of time when the **American Indian Historical Society** obtained legal title of the Ohlone Cemetery on behalf of the Muwekma Ohlone community, invitations went out to various families, including the children of Magdalena Armija and Ernest Thompson and the other Marine-related families, to help clean up the run-down cemetery (**Figure 44 – Muwekma Children at the Ohlone Cemetery**). As mentioned above, the Guzman, Marine, Armija-Thompson and Nichols families had loved ones (e.g., Avelina Cornates Marine (died 1904), Elizabeth (Belle) Marine Nichols (d. 1911), Ramona Marine Sanchez (d. 1921), Victoria Marine Munoz (d. 1922), Dario's son Gilbert Marine, Rosa Nichols and Mary Nichols, Salvador Munoz (d. 1922), Charles Thompson and Martin Guzman (d. 1925) and others were buried there during the first three decades of this century (Marine Family History 1965; Leventhal, Escobar, Alvarez, Lameira, Sanchez, Sanchez, Sanchez and Thompson 1995).



Figure 44: Lillian Massiatt, Ramona and Michael Galvan at Ohlone Cemetery (1966)

Benjamin Michael Galvan was born on June 23, 1927 and was the last formal member of the historic Verona Band of Alameda County to be born into the Federally Recognized tribe. Ben was born the same day that BIA Superintendent Lafayette A. Dorrington decided in his report that the landless Verona Band tribe did not need any land. Ben served as the **first chairman** of the Ohlone Indian Tribe between 1965 and 1978.

Since World War II, Dolores Marine's children have married and raised families and presently Henry Alvarez and Dolores "Dotty" Galvan Lameira are Muwekma Tribal Elders and have served as elected council members. Dotty Lameira's son Arnold Sanchez had served as an elected tribal councilman. The family of Benjamin and Jenny Galvan are also enrolled in the Tribe and their son, Albert Galvan, had also served as a tribal council member. The same is the case for the children and grandchildren of Victoria Marine (**1928 BIA Application # 10678**) and Ramona Marine's children (**1928 BIA Application # 10680**). Magdalena Armija had married Ernest Thompson, Sr. and their sons Edward Thompson and Lawrence Thompson, Sr. were elders, and Lawrence was a former elected tribal councilman of the tribe (**1928 BIA Application # 10296**).

The children of Ernest Thompson, Jr. are also enrolled tribal members. As discussed earlier, Francisca Nonessi (**1928 BIA Application 10293**) was married to Jose Guzman, their son Jack Guzman (Sr.) had married Flora Freda Munoz (Victoria Marine's daughter), and their son John Guzman, Jr. (now deceased) and daughter, Rena Guzman Cerda, and their respective children are Muwekma tribal members.

In the late 1890s, George Santos (grandson of Hipolito Santos and Refugia Simon who were one of the founding families of the Niles rancheria) had married Peregrina Pinos (who was the daughter of Benedicta Guerrero and Manuel Pinos). Their eldest daughter, Erolinda Pinos Corral, enrolled with the BIA with her children along with her Aunt, Maggie Pinos Juarez, in 1932 (**1928 BIA Application 10676**). The children and grandchildren Alfonso Juarez, who was the eldest son of Erolinda Santos Juarez Pena Corral are enrolled members of the Muwekma Ohlone Tribe. Presently Carol Juarez Sullivan is a Muwekma tribal councilwoman (**Figure 45**).



Figure 45: Muwekma Elders Maggie Juarez and Erolinda Santos Juarez Corral

Muwekma Families Enroll with the Bureau of Indian Affairs during the Second Enrollment Period (1950-1957)

Under the Act of 1948, almost all of the Muwekma Ohlone “heads of household” enrolled with their families once again with during the **second BIA Enrollment** between 1950 and 1957. These Muwekma include:

Dolores Marine Galvan, October 6, 1950; **Domingo Lawrence Marine**, October 12, 1950, **Dario Marine**, November 1, 1950, **Flora Munoz Carranza**, December 12, 1950, **Lucas Marine**, December 23, 1950, **Henry Alvarez**, April 7 & 26, 1951, **Trina Marine Thompson Ruano**, May 21, 1951 **Maggie Pinos Juarez**, July 19, 1951, **Benjamin Galvan**, December 4, 1951, **Belle Stokes Olivares Nichols** February 25, 1952, **Ernest Thompson**, April 16, 1952, **Thomas Garcia**, April 22, 1953, **Flora Emma Martel Thompson**, February 4, 1954, **Erolinda Santos Juarez Pena Corral**, May 16, 1955, **Robert Corral**, May 16, 1955, **Edward Thompson**, May 21, 1955, **Daniel Santos**, May 23, 1955, **Joseph Francis Aleas**, May 24, 1955, **Albert Arellano**, June 18, 1955, **Dolores “Dottie” Galvan Lameira**, October 3, 1955, and **Arthur Pena Corral**, December 27, 1957.

Third Bureau of Indian Affairs Enrollment Period (1969-1971)

Following the Act of 1964, between 1969 and 1971, the following Muwekma “heads of households” and their families once again enroll during the third BIA Enrollment period with most of the applicants identifying themselves as “Ohlone” on Question # 6: “**Name the California Tribe, Band or Group of Indians with which your ancestors were affiliated on June 1, 1852**”:

Mary Munoz Mora Ramos Archuleta, January 10, 1969, “**Ohlone, Mission.**”
Mary Marine Galvan, January 27, 1969, “**Ohlone.**”
Ernest George Thompson, February 20, 1969, “**Ohlone Tribe, Mission San Jose.**”
Patricia Ferne Thompson Brooks, March 27, 1969, “Mission Indians.”
Madeline Cynthia Thompson Perez, March 27, 1969, “Mission Indians.”
Karl Thompson, March 27, 1969, “Mission Indians.”
Robert P. Corral, April 30, 1969, “**Ohlone Indian.**”
Henry Marshall, May 7, 1969, “**Ohlones.**”
Glenn Thompson, June 11, 1969, “Mission Indian.”
Lorenzo Thompson, June 24, 1969, “Costanoan.”
Lawrence Thompson, Jr., June 24, 1969, “Costanoan.”
Rosemary Juarez Ferreira, July 15, 1969, “**Ohlone Indians.**”
Peter D. Juarez, July 23, 1969, “**Ohlone Indians.**”
Dolores Sanchez Martinez, August 11, 1969, “**Ohlone.**”
Margaret Martinez, August 21, 1969, “**Ohlone Mission Indian.**”
Joan Guzman, August 26, 1969, “**Ohlone Indian.**”
Belle Nichols, September 4, 1969, “Mission.”
John Paul Guzman, September 12, 1969, “**Ohlone Mission Indian.**”
Beatrice Marine, January 5, 1971, “Costanoan.”

Neither the Amah Mutsun tribal community of the greater Mission San Juan Bautista/Gilroy area or the Esselen Nation tribal community of the greater Mission San Carlos (Carmel)/Monterey Bay region ever used the ethnonym tribal identifier “Ohlone” for any of their BIA enrollments (1928 – 1971). It was not until after Malcolm Margolin’s interpretive book **The Ohlone Way** was published in 1978 that non-Indians were informing them that they were Ohlone. Therefore, the broader use of ‘Ohlone’ was later applied by various scholars and archaeological firms to all Costanoan communities after 1978. Only the Muwekma Ohlone Tribe of the San Francisco Bay Area has a history of identifying themselves as Ohlone prior to and after 1978.

The efforts of California Indians to sue the federal government under the Jurisdictional Act of 1928 resulted in the creation of the Federal Indian Claims Commission in 1946. This federal body allowed Indian groups to press for compensation to tribes over the theft of their lands in the 19th century. After 20 years of tortuous maneuvering all separate California Indian claims were consolidated into a single case.

A compromise settlement of **\$29,100,000** was offered for **64,425,000 acres of land**. After deduction of (BIA) attorney's fees (**\$12,609,000**) plus interest the payment amounted to **47 cents per acre!**

Payments of **\$668.51** per eligible person was issued by 1972 (**Figure 46**). What is of great significance here is the fact that the entire claims activities were conducted outside of normal court proceedings protected by the constitution. Thus Indians are the only class of citizens in the United States who are denied constitutional protection of their lands.

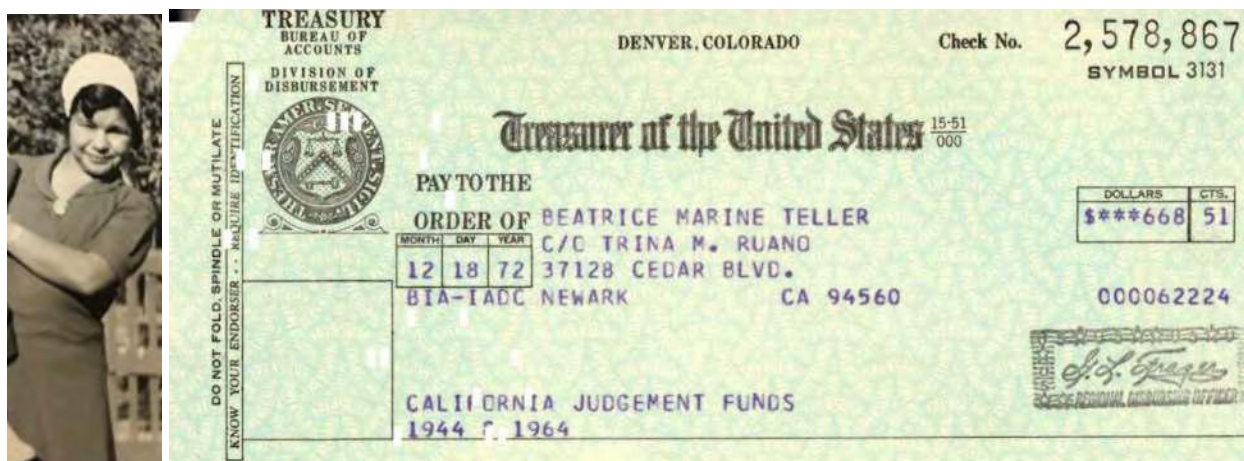


Figure 46: Distribution Check for Muwekma Elder Beatrice Marine for \$668.51 (1972)

Muwekma Service in the United States Armed Forces During the 1950s, Viet Nam War, Desert Storm, Iraq to Present-Day

During the 1950s, 1960s and 1970s Muwekma men served in Korea, Viet-Nam and elsewhere.



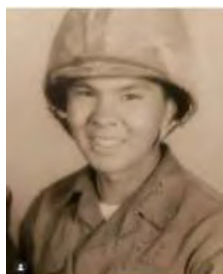
Candelario T. Martinez of the **Marine-Sanchez lineage** was the eldest son of Muwekma Verona Band member Dolores Sanchez. Candelario had served in the **United States Marine Corps** during the Korean War.



Ruben Cota Arellano, Sr. of the **Marine-Arellano lineage** was the son of Muwekma Verona Band member Albert Arellano. He was a **Corporal** in the **U.S. Army, Medical Corps, SP4 E4 HQ Battery 1st TGT ACQ Battalion, 25th Artillery, APO 2, July 5, 1960 – July 4, 1966, Korea.** Ruben passed away on March 24, 2006.



Don Gordan Guzman of the **Guzman-Lasoyo** lineage was born on February 5, 1931, and was the son of Verona Band member **Franklin P. Guzman** who had previously served on the Mexican border in the California Livermore National Guard in 1916, and afterwards in the U.S. Marine Corps during WWI in France. Don was also the grandson of Muwekma Indians **Ben Guzman** and Teresa (Nettie) Davis, and the great-grandson of Muwekma Indians **Jose Guzman** and Agustia Lasoyo who was the daughter of **Captain Jose Antonio**. Don enlisted in the U.S. Army on January 10, 1952 at the age of 20. In the early 1960s Don was stationed in Germany. Six years later, he attained the rank of Major in 1966-1967, and based upon a November 23, 1968 news article from a West Virginia newspaper (where Don was stationed) about his third tour of duty in Vietnam, Don had served in Vietnam in the **5th Special Forces Group (Airborne)** during the war.



Lawrence Mason Marine of the **Guzman-Peralta-Marine-Potts** lineage. He was the son of Muwekma Verona Band member WWII veteran Lawrence D. Marine and Maidu tribal member Pansy Potts. Lawrence served in the United States Marine Corps from 1959-1965, and was a **Staff Sergeant** serving in Viet-Nam, **3rd Marine Division, 3rd Tank Battalion**, and in **3rd Force Reconnaissance, Charlie Company (Viet-Nam)** from 1960-1961. Muwekma Elder Lawrence Mason Marine and his family are enrolled members of the Muwekma Tribe. Lawrence also served on the Muwekma Tribal Council. Lawrence passed away in December 22, 2020.



Marvin Lee Marine (younger brother of Lawrence Mason Marine) of the **Guzman-Peralta-Marine-Potts** lineage. Marvin Lee is the son of Muwekma Verona Band member WWII veteran Lawrence D. Marine and Maidu tribal member Pansy Potts. He served as a PFC (E3) in the Vietnam War in the U.S. Army's **173rd Airborne Brigade "Sky Soldiers"** from October 25, 1967 to October 24, 1969. He reenlisted in the Army and was honorably discharged on October 24, 1973. His last assignment was with **5th Battalion, 78th Field Artillery Regiment** assigned to **194th Armored Brigade**. Marvin Lee Marine was issued the **National Defense Service Medal, Vietnam Service Medal, Vietnam Campaign Medal, and Marksman (Rifle) Badge**.



Karl Thompson, of the **Armija-Thompson lineage**. He is the son of Verona Band member George Ernest Thompson. Karl attained the rank of SP5, U.S. Army, **43rd Engineer Bn. 931st Eng. Gp. Armed Forces Expeditionary Medal (Korea)**, May 8, 1968 – May 7, 1971. Karl also served on the Muwekma Tribal Council.



Frank Y. Ruano, Sr., of the **Marine-Elston/Thompson/Ruano lineage**. He is the son of Verona Band member Trina Marine Elston Thompson Ruano. Frank attained the rank of E4, U.S. Army, **56th Artillery**, 1965 – July 25, 1971, **Vietnam**.

Thomas Joseph Marshall of the **Armija-Marshall-Thompson lineage**. He was the son of Verona Band member Henry N. Marshall, Sr. He was born in Niles, on June 21, 1953 and passed away on February 14, 1996. Thomas served in the **U.S. Army, Vietnam Era**. (No Photo or service record available).



Tom M. Alvarez, Sr., of the **Marine-Alvarez/Galvan lineage**. He is the son of Verona Band member and WWII veteran Hank Alvarez. **U.S. Army, Medical Corps, 1965 – 1967, Vietnam**, recipient of **Soldier's Medal**.



Robert C. Martinez, Sr., of the **Marine-Sanchez lineage**. He is the son of Verona Band member Margaret Sanchez Martinez. Robert attained the rank of Sergeant, served in the **Air Cavalry, 14th Armored Cavalry Regiment U.S. Army, European, 7th Army Command**, May 22, 1968 – May 14, 1970.



Ricardo "Rick" Martinez, of the **Marine-Sanchez lineage**. He was the son of Verona Band member Margaret Sanchez Martinez. Rick attained the rank of **SP 5 (T) Sergeant, Company D, 69th Engineer Battalion, USARPAC Vietnam; National Defense Service Medal, Vietnam Service Medal, Vietnam Campaign Medal and Good Conduct Medal**; January 26, 1967 – January 12, 1969, Reenlisted in the Army and Honorably discharged January 24, 1973. Rick Martinez died on **February 8, 2020** and was buried with Military Honors. Rick also had served on the Muwekma Elders Council.



Wayne Gibson, Vietnam, of the **Armija-Marshall-Thompson lineage**. Wayne is the grandson of Verona Band member Henry N. Marshall. He served in the **US Army 1969-1971, 4th Infantry Division**. In August 1966, led by the 2nd Brigade, the 4th Infantry Division's ("Ivy Division"—a play on the Roman numeral IV) headquarters closed in on the central highlands of Vietnam. On September 25, 1966, the division began a combat assignment against the North Vietnamese that would not end until December 7, 1970. By the time the 4th Infantry Division completed their assignment in Vietnam and returned to Fort Carson, Colorado, at the end of 1970, some 2,497 soldiers had been killed, and 15,229 had been wounded. Eleven 4th Infantry Division soldiers earned the Medal of Honor during that period.



Richard A. Juarez, of the **Santos-Piños/Juarez/Colos/Armija lineage**. He is the grandson of Verona Band member Erolinda Santos Saunders Juarez Pena Corral. SP 4 – **E-4, U.S. Army, 589th Transportation Co., Co. B 4H BN 2D BCT BDE, 1st Army**, Fort Eustis, Virginia., served from January 25, 1971 – October 30, 1973.



JayP Massiet, of the **Marine-Munoz lineage**, JayP is the grandson of Verona Band member Mary Munoz Mora Ramos Medina Archuleta. JayP attained the rank of E5/Staff Sergeant, Military Police, **U.S. Air Force Van Nuys Air National Guard**, June 1975 – January 1988



John A. Massiatt, of the **Marine-Munoz lineage**. John is the grandson of Verona Band member Mary Munoz Mora Ramos Medina Archuleta. John was an Airman, **U.S. Air Force**, served from January 1, 1968 - October 1, 1969.



Michael F. Galvan, Jr., of the **Marine-Alvarez/Galvan and Marine-Munoz lineages**. Michael is the grandson of Verona Band member Dolores Marine Alvarez Galvan and grandson Mary Munoz Mora Ramos Medina Archuleta. Michael attained the rank of **Sergeant, U.S. Air Force, 95th Recon Squadron**, 1977 – 1997, and served in the **Desert Storm Campaign**.



Tracie Massiet Lents, of the **Marine-Munoz lineage**. She is the granddaughter of Verona Band member Mary Munoz Mora Ramos Medina Archuleta. Tracie served in the **U.S. Air Force**, 1979 – 1983.

Paul Guzman of the **Marine-Munoz-Guzman lineage** (Service Records n/a)



John J. Cambra, Jr., of the **Marine-Sanchez lineage**. He is the grandson of Verona Band member Dolores Sanchez. John was a Pfc. **U.S. Army Company C, 4th Battalion 30th Infantry Regiment**, and **Company B, 2nd Battalion 159th Infantry**, 1991 – 1994



David J. Splan, of the **Santos-Piños/Juarez/Colos/Armija lineage**. David is the grandson of Verona Band member Alfonso Juarez. David attained the rank of **Lance Corporal, U.S. Marine Corps**, 1993 – 2001.



JayP Massiet, Jr. of the **Marine-Munoz lineage**. He is great-grandson of Verona Band member Mary Munoz Mora Ramos Medina Archuleta. JayP, Jr. served in the **U.S. Army, Second Tour in Iraq**; **Purple Heart recipient**.



Cory Gumersindo Massiet, of the **Marine-Munoz lineage**. Cory is the great-grandson of Verona Band member Mary Munoz Mora Ramos Medina Archuleta. Cory attained the rank of **1st Class, Airman, U.S. Air Force**, 1994 – 1997. Separated from Edwards Air Force Base, Ca. Awards: Air Force Training Ribbon, National Defense Service Medal, Humanitarian Service Medal.



Jesse Calles, of the **Marine-Elston/Thompson/Ruano lineage**, Jesse is the great-grandson of Verona Band member Trina Marine Elston Thompson Ruano. **US Army, November 2004-December 2009, Specialist Grade 4, Field Artillery Automated Tactical Data Systems Specialist** who served the U.S. Army in **Baghdad, Iraq (Operation Iraqi Freedom)** since December 2005 in the **Headquarters and Headquarters Battery Fires Brigade, 4th Infantry Division (Mechanized)**, Awarded the **Army Commendation Medal (2006)**.



Angela Galvan, of the **Marine-Alvarez/Galvan and Marine-Munoz lineages**. She is great-granddaughter of Verona Band member Mary Munoz Mora Ramos Medina Archuleta, and granddaughter of Verona Band member WWII veteran Ben Michael Galvan, and daughter of Desert Storm Veteran Michael Galvan. Angela had served in Iraq in the **U.S. Marine Corps, Corporal/E-4, 1st Marine Logistics Group, 7th Engineer Support Battalion, Support Company Motor Transportation Platoon, May 27, 2003** – She had served in Iraq (twice deployed). **Campaigns and Citations: OIF 2 Fallujah Campaign** in Feb 2004 - Sept 2004 and **OIF 3-6** Sept 2005 - Mar 2006, **Combat Action Ribbon** for operations on Michigan ASR (Alternative Supply Route) and an impact **Navy Marine Corps Achievement Medal** for operations in Haditha (December 2005); also involved during **OIF February 3-6, 2004**.



Aaron Lenci, of the **Marine-Elston/Thompson/Ruano lineage**. He is great-grandson of Verona Band member Trina Marine Elston Thompson Ruano. Aaron enlisted in the **US Navy, rank Ensign**, stationed at Pensacola Naval Air Station (Currently Serving).



David Marroquin, Jr., of the **Marine-Alvarez/Galvan** and **Marine-Munoz lineages**. He is great-grandson of Verona Band member Mary Munoz Mora Ramos Medina Archuleta, and grandson of Verona Band member WWII veteran Ben Michael Galvan. David enlisted in the **California Air National Guard, Airman 1st Class** (Currently Serving).



Isaiah J. Quiroz of the **Marine-Sanchez lineage**, enlisted in the **United States Marine Corps** in October 2021 at the age of 18. His current rank is **Lance Corporal** and he will be stationed at Camp Pendleton, San Diego. Following in the footsteps of his tribal ancestors and relations in the Marine Corps spanning from WWI, WWII, Korea, Vietnam, and Iraq, through Present-Day. Isaiah's great-great grandmother Dolores Marine Sanchez (BIA # 10680) was born on the Sunol Rancheria in the East Bay in 1911, and was a member of the historic Federally Recognized Verona Band of Alameda County that was never terminated by any Act of Congress. His great grandmother Julie Lopez, grandmother Sylvia Lopez Quiroz, and father Joshua Quiroz are enrolled members of the Muwekma Ohlone Tribe.

Muwekma Tribal Stewardship over the Tribe's Ancestral Heritage and Cultural Sites

Since 1980 to the present, the Muwekma families have worked independently to establish the "Most Likely Descendant" (MLD) status of members of the Muwekma Tribe in their area with the Native American Heritage Commission of the State of California. Also in 1984 the Muwekma developed their own Cultural Resource Management firm, Ohlone Families Consulting Services (OFCS), which has been recognized since 1986 by the Department of the Interior as a Native American business under the Buy Indian Act.

Since the establishment of OFCS many of the Muwekmas, as well as Amah-Mutsun and Esselen Nation tribal members, and Pomo, Sioux, Yokuts, Miwok, Wiyot and other tribal people have gone through archaeological training and obtained employment as field crew on various archaeological projects. OFCS has sought alternatives for indigenous people who are concerned about their ancestral past. Under these circumstances, the aboriginal tribal people have taken greater responsibility for their ancestral heritage by becoming fully engaged in the environmental and ensuing scientific processes that affect their ancestral sites as in the cases of the burial recovery

projects previously conducted at the *Clareño Muwékma Ya Túnnešte Nómmo* [Where the Clareño Indians are Buried] Site (CA-SCL-30/H) in 2010 (Leventhal et al 2011); on Stanford Campus at *Yuki Kutsuimi Šaatoš Inūx*” (Sand Hill Road Sites CA-SMA-263/CA-SCL-287); *Horše ’Iššéete Ruwwatka* (Place of the Good Health House Site - Ronald McDonald House CA-SCL-609); and in East Palo Alto at *Loškowiš ’Awweš Táareštak* (Place of the White Salt Man Site CA-SMA-267); and on the present project at the *Wirak Tayyi Trépam Táareš-tak* (Place of the Bird Bone Tube Man Site) CA-SMA-309. Over the past 40 years, all ancestral heritage projects have been under the Muwekma Tribal leadership’s oversight when designated by the California State Native American Heritage Commission as the Most Likely Descendant Tribe.

Muwekma Ohlone Tribe and its Reaffirmation as a Federally Recognized Tribe

In 1989 the Muwekma Ohlone Tribe began the arduous process of petitioning the U.S. Government regarding its status clarification as a Federally Recognized tribe under 25 C.F.R. Part 83. Over the years, interfacing with the BIA’s Office of Federal Acknowledgment has been a very difficult and acrimonious process. However, in face of the “extinction” sentence issued by Alfred L. Kroeber in his 1925 California Handbook, and adversity by the BIA, the Muwekma Ohlone Tribe has nonetheless made great strides forward. In 1996, the Tribe shattered the myth that it was never Federally Recognized.

On **May 24, 1996**, the United States Department of the Interior, Deborah Maddox, Director of the Office of Tribal Services for the Bureau of Indian Affairs, formally concluded in a letter sent to the Muwekma Ohlone Tribe that:

Based on the documentation provided, and the BIA’s background study on Federal acknowledgment in California between 1887 and 1933, we have concluded ... that the Pleasanton or Verona Band of Alameda County was previously acknowledged between 1914 and 1927. The band was among the groups, identified as bands, under the jurisdiction of the Indian agency at Sacramento, California.

The agency dealt with the Verona Band as a group and identified it As a distinct social and political entity (letter in response to the Muwekma Petition, Branch of Acknowledgment and Research, Bureau of Indian Affairs, Washington, D.C.).

In 1998 working with the Congressional created Advisory Council on California Indian Policy (ACCIP) which was legislated in 1992 (HR 2144) the Muwekma Tribe sought formal alternatives to the arduous Federal Recognition process under 25. CFR Part 83. After obtaining a formal positive determination of previous unambiguous federal recognition (under 25 CFR Part 83.8), the Muwekma leadership in concert with the leadership of another northern California Indian tribe, Tsungwe Council requested support from the BIA in Sacramento. Responding to the tribe’s request, Acting Area Director, Michael Smith, wrote:

The Bureau of Indian Affairs, Sacramento area Office, is ready to assist the Tsungwe Council and the Muwekma Ohlone Tribe in seeking administrative Federal recognition on the basis your tribes were never terminated (Letter Michael R, Smith dated January 23, 1998) [Figure 47].



BUREAU OF INDIAN AFFAIRS
Sacramento Area Office
2800 Cottage Way
Sacramento, California 95825

Ms. Dena Magdaleno
Post Office Box 56
Burnt Ranch, CA 95527

JAN 23 1998

Dear Ms. Magdaleno:

This is to acknowledge receipt of your letter dated December 16, 1997 and received in this office on December 22, 1997. Please accept our apologies for the delay in responding.

At your request, I am writing a letter of support for the Tsnungwe Council and the Muwekma Ohlone Tribe in their bid for Federal recognition. First let me state that the Bureau of Indian Affairs, Sacramento Area Office, is painfully conscious of the fact that California Indian tribes and their individual members have suffered numerous atrocities and inequities from the dominant culture through the hands of the United States Government and the State of California. To this day, those tribes who are fortunate to have Federal recognition status continue to suffer inequities in their share of Federal funds compared to funds received by similar tribes in other states. To that end, this office fully supports efforts by Indian groups such as the Tsnungwe Council and the Muwekma Ohlone Tribe in their bids for Federal recognition status.

Along with your request regarding the Tsnungwe Council, you provided a letter signed by the Acting Director, Office of Tribal Services, which acknowledged that you had established evidence that your ancestors were considered as parties to the 1864 Treaty. We concur with the Central Office of this finding and will support your bid for Federal recognition. I believe the Assistant Secretary - Indian Affairs has the administrative authority to reaffirm Federal status to your tribe.

Although the Central Office has noted that the 1851 Treaty did not provide conclusive evidence that the treaty did not establish clear evidence of Federal recognition of your ancestors, I am fully supportive of your efforts to establish "unambiguous" Federal recognition of your ancestral group as a tribal entity.

The Bureau of Indian Affairs, Sacramento Area Office, is ready to assist the Tsnungwe Council and the Muwekma Ohlone Tribe in seeking administrative Federal recognition on the basis your tribes were never terminated.

Sincerely,

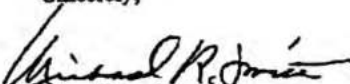

Acting Area Director

Figure 47: Letter of Support from BIA Acting Area Director Michael R. Smith

On April 13, 2000 as a result of the submittal of reports to Congress the findings from the Advisory Council on California Indian Policy Act (HR 2144), California Congressman George Miller (D- Pleasant Hill) and his staff drafted a Recognition Bill titled **California Indian Act of 2000** the purpose of which was:

To restore Federal recognition to certain California Indian tribes, address the special land need of the California Indians, establish equitable treatment of California Indians in the programs and services of the Bureau of Indians Affairs, develop adequate California tribal justice systems, and for other purposes. Be it enacted by the Senate and House of Representatives of the United State of American in Congress Assembled ...

Included in that proposed legislation was the legislative reaffirmation/restoration of six previously federally recognized tribes whose legal status was never terminated by any Act of Congress. These six tribes include: 1) **Dunlap Band of Mono Indians**; 2) **Lower Lake Koi**; 3) **Tsungwe Council**; 4) **Muwekma Ohlone Tribe**; 5) **Tolowa Nation**; and 6) **Southern Sierra Miwok (from Yosemite)** [Figures 48-50].

H.L.C.
[DRAFT]

April 13, 2000
106th CONGRESS
2nd Session
H. R. ____

IN THE HOUSE OF REPRESENTATIVES

Mr. George Miller of California introduced the following bill; which was
referred to the Committee on _____

A BILL

To restore Federal recognition to certain California Indian tribes, address the
special land needs of the California Indians, establish equitable treatment of
California Indians in the programs and services of the Bureau of Indian Affairs,
develop adequate California tribal justice systems, and for other purposes.
Be it enacted by the Senate and House of Representatives of the United States of
America in Congress assembled,

SECTION 1. SHORT TITLE; TABLE OF CONTENTS.

- (a) Short Title.--This Act may be cited as the "California Indian Act of 2000".
(b) Table of Contents.--The table of contents for this Act is as follows:

- Sec. 1. Short title; table of contents.
Sec. 2. Findings and purpose.
Sec. 3. Policy.
Sec. 4. Definitions.

TITLE I--RESTORATION OF TERMINATED CALIFORNIA INDIAN TRIBES

- Sec. 101. Definitions.
Sec. 102. Restoration of Federal recognition, rights, and privileges of the
Tribes.
Sec. 103. Economic development.
Sec. 104. Transfer of land to be held in trust.
Sec. 105. Membership rolls.
Sec. 106. Interim government.
Sec. 107. Tribal constitution.

Figure 48: Title Page of Congressman Miller's Recognition Bill (2000)

SEC. 2. FINDINGS AND PURPOSE.

(a) Findings.--Congress finds that--

- (1) the Advisory Council on California Indian Policy, pursuant to the Advisory Council on California Indian Policy Act of 1992 (Public Law 10209416; 25 U.S.C. 651 note), submitted its proposals and recommendations regarding remedial measures to address the special status of California's terminated and unacknowledged Indian tribes and the needs of California Indians relating to economic self-sufficiency, health, and education;
- (2) in the Advisory Council on California Indian Policy Extension Act of 1998 (Public Law 10509294), the Congress directed the Council to work with the Congress, the Secretaries of the Interior and Health and Human Services, and the California Indian tribes to implement the Council's proposals and recommendations contained in its report to Congress, including presenting draft legislation to Congress for implementation of the recommendations requiring legislative changes.
- (3) California Indian tribes cannot effectively exercise sovereignty or self-determination without a land base large enough to develop economically and provide for the basic needs of tribal members, including adequate housing, employment, and social welfare services;
- (4) as a result of their uniquely tragic history, California Indian tribes do not have a land base that is adequate to meet their immediate and essential needs for housing, economic development, and cultural and natural resource protection and preservation;
- (5) although a large number of California Indian tribes negotiated 18 treaties with the United States in the early 1850's that would have set aside approximately 8,500,000 acres as their tribal homelands, the United States Senate failed to ratify these treaties;
- (6) the Senate's failure to ratify the California Indian treaties, in conjunction with Congress' passage of the 1851 Land Claims Act which required those claiming interests in California lands to file their claim within 2 years or forever forfeit such claim, denied California Indians any legally cognizable claim to their ancestral lands;
- (7) most California Indians were rendered homeless by these Federal actions, a situation that remained unremedied for many years until the United States

Figure 49: Page 3 of Congressman Miller's Recognition Bill (2000)

and early 1860's by military and volunteer patrols that resulted either in their death, removal to the Hoopa Valley Reservation or hiding in the hills. However, a few years later the Tsnungwe returned to their aboriginal lands where they have remained ever since.

(4) The Muwekma are the aboriginal inhabitants of the southern, eastern, and western regions of the San Francisco Bay Area, including all of what is now San Francisco, San Mateo, Alameda, and Contra Costa Counties, much of what is now Santa Clara County, and parts of Santa Cruz, San Joaquin, Napa, and Solano Counties. The Muwekma Indians are from the following aboriginal tribes: Passasimi/Yatikumne, Tamcan, Josemite, Lacquisemne, Julpun, Napian/Karkin, Jalquin/Yrgin, Alson/Tamien, Suenen, Chupcan, Choquoime, and Nototomne. Spanish missionaries forced the ancestors of the Muwekma Tribe into the Missions Dolores, San Jose, and Santa Clara in the late 18th and early 19th centuries. In the 1830's the Mexican Government secularized the missions and distributed their lands. Many Muwekma left the missions and resettled in other parts of the Bay Area, including on a number of rancherias in Alameda County, including the Alisal Rancheria near Pleasanton, the Del Mocho Rancheria in Livermore, the El Molino Rancheria in Niles, as well as on rancherias in Sunol and San Leandro/San Lorenzo until the early part of the 20th century. The Muwekma people continue to reside in their aboriginal territory in the San Francisco Bay Area.

(5) The Tolowa are the aboriginal inhabitants of the present day county of Del Norte, located in the northwestern corner of California. In this area, their villages were scattered along the coastline, at the Lakes Earl and Tolowa, and along the larger tributaries of the Smith and Winchuck Rivers. The Tolowa signed a treaty with the United States on August 17, 1857, and were removed to the Klamath Reservation that same year. They were subsequently moved to the Smith River Reserve until it was discontinued on May 3, 1862, and thereafter moved several more times, including to the Siletz Indian Reservation in Oregon and to the Round Valley, Hoopa, and Klamath Reservations in California. Documents of the Bureau of Indian Affairs from 1915 through 1916 show that 100 acres of land was to be purchased for the Lake Earl (Tolowa) Indians and the Lipps-Michaels Survey of Landless Nonreservation Indians of California, 1919091920, confirms such a purchase of 100 acres of undivided land near Crescent City, Del Norte County, for these Indians.

(6) The Southern Sierra Miwuk Nation is composed of several bands or groups of Indians of the Yosemite/Mariposa area. These bands or groups are mentioned in countless official letters and journals of the United States Commissioners who were charged by Congress to negotiate treaties with the California Indian tribes during the period 1851091852. The first treaty camp was Camp Fremont, just northwest of Mariposa, California. The second treaty camp was Camp Barbour, south of Mariposa in the Millerton Lake area. Some of the Southern Sierra Miwuk bands or groups that signed the treaties or were mentioned in the

Figure 50: Page 15 of Congressman Miller's Recognition Bill (2000)

Another letter of support came from Lieutenant Governor Cruz Bustamante who wrote to the BIA on August 29, 2002:

The Muwekma Ohlone Tribe meets all of the criteria for reaffirmation set by the court as well as the Bureau of Indian Affairs' acknowledgement criteria. The tribe is a previously recognized tribe. It has demonstrated that it has had a trust relationship with the United States from 1906 to the present and Congress has never terminated their relationship. (Letter dated August 29, 2002) [Figure 51]

Even though support from recognition had been formally expressed by Congresswoman Zoe Lofgren, State and County politicians, the Advisory Council on California Indian Policy (1998), and in proposed federal legislation sponsored by Congressman George Miller in 2000, the Bureau of Indian Affairs stated in their Final Determination that they would not look at or consider any evidence after 1985.

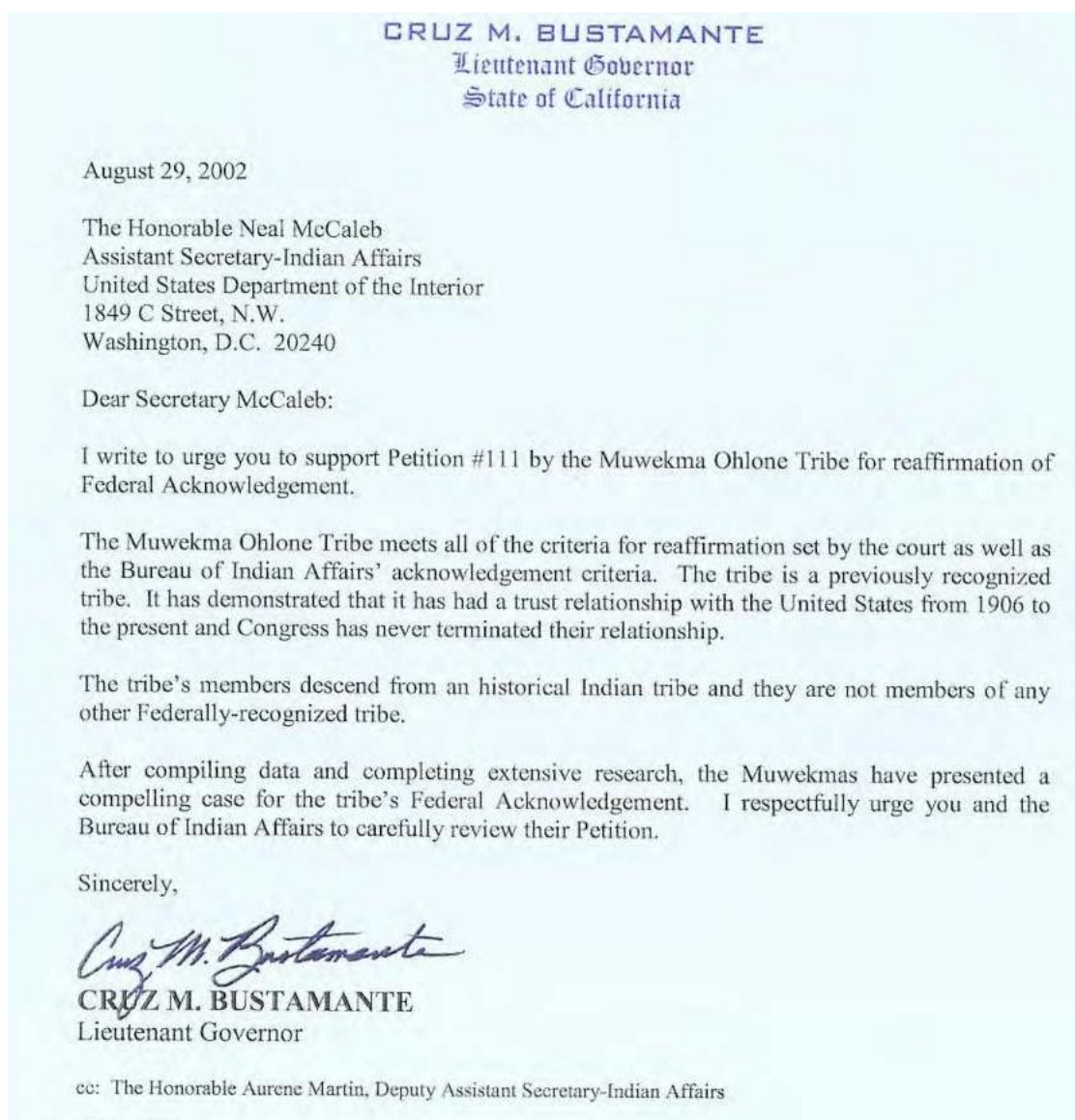


Figure 51: Letter of Support from California Lt. Governor Cruz Bustamante

In 2000 – U.S. District Court Justice Ricardo Urbina wrote in his **Introduction of his Memorandum Opinion Granting the Plaintiff’s Motion to Amend the Court’s Order** (July 28, 2000) and later in his **Memorandum Order Denying the Defendants’ to Alter or Amend the Court’s Orders** (June 11, 2002) that:

The Muwekma Tribe is a tribe of Ohlone Indians indigenous to the present-day San Francisco Bay area. In the early part of the Twentieth Century, the Department of the Interior (“DOI”) **recognized the Muwekma tribe as an Indian tribe under the jurisdiction of the United States.** (Civil Case No. 99-3261 RMU D.D.C.) [Figure 52].

UNITED STATES DISTRICT COURT FOR THE DISTRICT OF COLUMBIA	
MUWEKMA TRIBE,	
Plaintiff,	
v.	Civil Action No.: 99-3261 (RMU)
BRUCE BABBITT,, Secretary of the United States Department of the Interior, and	Document Nos.: 27, 28
KEVIN GOVER, Assistant Secretary for Indian Affairs, United States Department of the Interior,	
Defendants.	

MEMORANDUM OPINION

Granting the Plaintiff’s Motion to Amend the Court’s Order

I. INTRODUCTION

The Muwekma Tribe is a tribe of Ohlone Indians indigenous to the present-day San Francisco Bay area. In the early part of the Twentieth Century, the Department of the Interior (“DOI”) recognized the Muwekma Tribe as an Indian tribe under the jurisdiction of the United States. In more recent times, however, and despite its steadfast efforts, the Muwekma Tribe has been unable to obtain federal recognition, a status vital for the Tribe and its members. Without federal recognition, the Tribe cannot receive the benefits of health care, housing, economic development, and self-governance that the United States provides to federally recognized tribes. See Pl.’s Mot. for Summ. J. at 2; 25 C.F.R. §

Figure 52: Memorandum of Opinion, Justice Ricardo Urbina, U.S. District Court (2000)

On October 30, 2000, the BIA's Office of Federal Acknowledgment and Tribal Services Division responded to Justice Urbina's Court Order regarding the Muwekma Ohlone Tribal enrollment and their descendency from the Verona Band of Alameda County:

... . When combined with the members who have both types of ancestors), **100% of the membership is represented.** Thus, analysis shows that the petition's membership can trace (and, based on a sampling, can document) its various lineages back to individuals *or to one or more siblings of individuals* appearing on the 1900, "Kelsey", and 1910 census enumerations described above (Figure 9-50).

On June 30, 2005, Congressman Richard Pombo, then ranking Republican Chair of the House Resources Committee wrote to Secretary of Interior Gail Norton supporting a settlement of the Muwekma lawsuit against Interior:

Dear Secretary Norton:

As part of my Committee's oversight of the procedures for federal recognition of Indian Tribes, I have heard testimony in a hearing earlier this year of the protracted litigation concerning the recognition of the Muwekma Ohlone Tribe. The Tribe informs me that the Department of the Interior has determined that Muwekma is a previously recognized tribe, federally recognized until **1927**, also that no formal action by the Department and no Act of Congress removed it from recognition and that **99%** of the members of the current tribe are direct descendants of the members of the recognized tribe.

The Muwekma Tribe raises the issue that, in a very similar situation, the Department reaffirmed the federally-recognized status of the Lower Lake Koi Tribe and the Ione Band of Miwok in California by a letter signed by the then Assistant Secretary of the Interior restoring them to recognized status without making them go through formal recognition procedures.

I understand that in December of 2003 the Tribe explored with the Department a possible settlement, including a rehearing that might lead to reaffirmation of the Tribe, or, according to the Tribe, at the suggestion of a Department attorney, the organization of the half-blood members of the Tribe as a new Tribe under the Indian Reorganization Act. Therefore, I would suggest, if possible, that the Department meet with the Tribe to pursue settlement opportunities. (Letter Rep. Richard Pombo dated June 30, 2005).

After the Office of Federal Acknowledgement "declined" to extend, and therefore reaffirm the Tribe's Federally Acknowledged status on September 6, 2002, the Muwekma Tribe had to pursue its second lawsuit against the Department of the Interior.

Muwekma Tribe's Litigation Against the Department of Interior, Bureau of Indian Affairs

On September 21, 2006, U.S. District Court Justice, Reginald B. Walton in **Muwekma Ohlone Tribe v. Dirk Kempthorne, Secretary of the Interior, et al.**, Civil Action No. 03-1231 (RBW) issued a favorable Court Opinion on the side of the Muwekma Tribe stating:

The following facts are not in dispute. Muwekma is a group of American Indians indigenous to the San Francisco Bay area, the members of which are direct descendants of the historical Mission San Jose Tribe, also known as the Pleasanton or Verona Band of Alameda County (“the Verona Band”). ... From 1914 to 1927, the Verona Band was recognized by the federal government as an Indian tribe. ... Neither Congress nor any executive agency ever formally withdrew federal recognition of the Verona Band. ... Nevertheless, after 1927, the federal government no longer acknowledged the Verona Band, or any past or present-day incarnation of the plaintiff, as a federally recognized tribal entity entitled to a government-to-government relationship with the United States ... (alleging that “sometime after 1927 the Department began to simply ignore the Tribe for many purposes and substantially reduced the benefits and services provided to the Tribe”) ... (pages 2-3) [Figures 53].

Specifically, Muwekma contends, inter alia, that the Department violated the Equal Protection Clause and the APA by requiring it to undergo the Part 83 acknowledgment procedures while allowing similarly situated tribal petitioners to bypass these procedures altogether. Compl. ¶¶ 37-39; Points and Authorities in Support of Plaintiff’s Motion for Summary Judgment (“Pl.’s Mem.”) at 22-30. Currently before the Court are the parties’ cross-motions for summary judgment.⁴ For the reasons set forth below, the Court denies both parties’ motions without prejudice and directs the Department to supplement the administrative record.

I. Background

The following facts are not in dispute. Muwekma is a group of American Indians indigenous to the San Francisco Bay area, the members of which are direct descendants of the historical Mission San Jose Tribe, also known as the Pleasanton or Verona Band of Alameda County (“the Verona Band”). Pl.’s Mem. at 4; Defs.’ Mem. at 5; Answer at 6. From 1914 to 1927, the Verona Band was recognized by the federal government as an Indian tribe. Pl.’s Mem. at 4-5; Defs.’ Mem. at 5; Answer at 12-13. Neither Congress nor any executive agency ever formally withdrew federal recognition of the Verona Band. Pl.’s Mem. at 5; Answer at 14.

Figure 53: Justice Ricardo Urbina, U.S. District Court Opinion (2006)

U.S District Judge, Reginald B. Walton further wrote:

Muwekma brought this action on June 6, 2003, seeking reversal of the Final Determination, placement on the Department's list of federally recognized tribes, and other injunctive relief. ... On July 13, 2005, Muwekma moved for summary judgment, alleging, inter alia, that the Department violated the APA and the Equal Protection Clause when it required Muwekma to petition for acknowledgment of its tribal status pursuant to the "lengthy and thorough" regulatory procedures of Part 83, ..., despite administratively reaffirming the status of similarly situated tribes without requiring those tribes to undertake the Part 83 process and without sufficient explanation for the disparate treatment. ... Specifically, Muwekma contends that "[t]he Department returned Lower Lake and Ione to the list of recognized tribes outside of the [Part 83] procedures [while] requir[ing] Muwekma to complete the Part 83 process and then, applying a greater evidentiary burden, denied Muwekma recognition despite [its] significantly stronger case for recognition." ... (pages 10-11) ...

If the Department were compelled to require tribes seeking federal recognition to complete petitions under Part 83—that is, if it had no discretion to exempt certain tribes from the Part 83 procedures—then its argument that "federal acknowledgment regulations specifically take into account demonstrations of previous acknowledgment," ... Here, however, the Secretary of the Interior is **expressly** empowered to "waive or make exceptions to [the Department's regulations] in all cases where permitted by law," if the Secretary makes a finding that "**such waiver or exception is in the best interest of the Indians.**" 25 C.F.R. § 1.2; ... Thus, if the Department is "permitted by law" to waive or except the Part 83 tribal acknowledgment procedures when it is "in the best interest of the Indians," 25 C.F.R. § 1.2, and if it appears that it has waived the acknowledgment procedures in other, ostensibly similar instances, then it is incumbent upon the Department to explain to Muwekma "why it has exercised its discretion in a given manner" in this instance, *State Farm*, 463 U.S. at 48-49. ... **This it has not done.** (pages 18-20) ...

In addition, the Department's representation to Muwekma that it lacked the authority to confer federal recognition on the tribe outside of the Part 83 acknowledgment process, see Answer at 23 (admitting that "[n]otwithstanding the Department actions to the contrary with respect to the Ione Band and Lower Lake, [Department] staff repeatedly advised [Muwekma] that the Assistant Secretary [of Indian Affairs] lacked authority to administratively reaffirm tribal status"), appears from the Department's own admission to be **patently false**, ... (footnote 12, page 21) ...

Upon remand, the Department must provide a detailed explanation of the reasons for its refusal to waive the Part 83 procedures when evaluating Muwekma's request for federal tribal recognition, particularly in light of its willingness to "clarif[y] the status of [Ione] . . . [and] reaffirm [] the status of [Lower Lake] without requiring [them] to submit . . . petition[s] under . . . Part 83." ... At issue for the purpose of this remand is not whether the Department correctly evaluated Muwekma's completed petition

under the Part 83 criteria, but whether it had a sufficient basis to require Muwekma to proceed under the heightened evidentiary burden of the Part 83 procedures in the first place, given Muwekma's alleged similarity to Ione and Lower Lake. In addition, the Department **shall** express its position regarding whether it is permitted, under 25 C.F.R. § 1.2 or otherwise, to waive or make exceptions to the Part 83 acknowledgment procedures, and whether this waiver or exception imposes a lesser evidentiary burden on petitioning tribes than the completion of a Part 83 petition. (pages 31-32) ...

IV. Conclusion

When an agency provides a statement of reasons insufficient to permit a court to discern its rationale, or states no reasons at all, the usual remedy is a 'remand to the agency for additional investigation and explanation.'" ... Here, the Court is unable to discern the Department's rationale for requiring Muwekma to proceed through the Part 83 tribal acknowledgment procedures while allowing other tribes that appear to be similarly situated to bypass the procedures altogether, an issue which is dispositive of Muwekma's Equal Protection Act and APA claims. Accordingly, it will remand this matter to the Department for the limited purpose of supplementing the administrative record in a manner consistent with this Opinion. During this time, the case shall be administratively closed. The Court shall retain jurisdiction over this matter and shall require the Department to complete its evaluation and submit a supplement to the administrative record by November 27, 2006. In light of the Department's past delays, and given the narrow purpose for which this matter is being remanded, the Court will look extremely skeptically on motions for extensions of time. (page 32)

On September 30, 2008 the US District Court in Washington, D.C. handed the Muwekma Tribe another **victory**. Justice Reginald B. Walton opined:

These arguments, and the explanation from the Department giving rise to them, seemingly cannot be reconciled with the Court's September 21, 2006, memorandum opinion. In that opinion, the Court noted that the defendants opposed the plaintiff's initial motion for summary judgment on three grounds, two of which concerned whether the plaintiff was similarly situated to Ione and Lower Lake for purposes of the plaintiff's constitutional and APA arguments. Specifically, "the defendants argue[d] that the Department ha[d] not treated like cases differently because by their very nature, federal acknowledgment decisions require highly fact-specific determinations," and "claim[ed] that [the plaintiff] was not treated differently than similarly situated petitioners because groups demonstrating or alleging characteristics similar to [the plaintiff] are regularly required to proceed through the federal acknowledgment process.

We note that **the Court rejected both of these arguments**. It dismissed the defendants' "hand-waving reference to 'highly fact-specific determinations,'" which, in the Court's estimation, "[did] not free the defendants" of their obligation to justify the decision to treat the plaintiff differently from Ione and Lower Lake based on the administrative record for the plaintiff's petition.

Further, the Court found the argument “that groups such as [the plaintiff] have been regularly and repeatedly required to submit Part 83 petitions” **insufficient** “to refute [the plaintiff’s] claim that the Department has treated it differently from similarly situated tribal petitioners without sufficient justification.

The Court further noted in a footnote that the defendants “obliquely” provided a “basis for distinguishing [the plaintiff] and Lower Lake in their reply to [the plaintiff’s] opposition to their cross-motion for summary judgment,” but also found this argument wanting. Specifically, the Court explained that:

First, and most obviously, [the defendants’ argument] pertain[ed] only to a difference between [the plaintiff] and one of the tribes with whom it [was] claiming to be similarly situated. **The defendants [did] not assert any “highly fact-specific determination []”** that would explain why [the plaintiff] is not similarly situated to Ione in such a way as to require a reasoned explanation of the Department’s disparate actions. Second, the Department [did] not contend, here or in the administrative record, that it required [the plaintiff] and not Lower Lake to undergo the Part 83 procedure because the latter, unlike the former, had received land in trust and had participated in an election.

Having rejected all of the defendants’ arguments on the issue of similarity of circumstances, the Court proceeded to find that “**the Department . . . ha[d] never provided a clear and coherent explanation for its disparate treatment** of [the plaintiff] when compared with Ione and Lower Lake,” nor had it ever “articulated the standards that guided its decision to require [the plaintiff] to submit a petition and documentation under Part 83 while allowing other tribes to bypass the formal tribal recognition procedure altogether.” Because there was “virtually nothing” in the administrative record that would “allow the Court to determine whether [the Department’s] judgment . . . reflect[ed] reasoned decisionmaking,” the Court concluded that it was “necessary to remand [the] case to allow the Department to supplement the administrative record in this regard.

In other words, the Court determined in its prior memorandum opinion that the defendants’ arguments to the effect that the plaintiff was not similarly situated to Ione and Lower Lake were without merit, and remanded the case to the Department so that the Department could explain why it treated the plaintiff differently than other, similarly situated tribes. The necessary implication of both conclusions is that the Court found the plaintiff to be similarly situated to Ione and Lower Lake.

... Here, the Department’s explanation and the defendants’ arguments in defense of that explanation and in support of summary judgment in their favor would appear to run afoul of the law of the case established in this Court’s prior memorandum opinion. The Court concluded, implicitly if not explicitly, that the plaintiff is similarly situated to Ione and Lower Lake, and remanded the case to the Department for the sole purpose of ascertaining a reason as to why the plaintiff was treated differently. Yet, the defendants do not even acknowledge that their arguments are inconsistent with the law-of-the-case, let alone provide a “compelling reason to depart” from it.

The defendants' insouciance regarding the law-of-the-case is particularly troubling because they appear to rely at least in part on administrative records for Ione and Lower Lake that were not considered when the Department initially considered the plaintiff's petition for recognition. This tactic harkens back to the defendants' reply memorandum in support of their initial cross-motion for summary judgment, where they argued "that because the full body of administrative records regarding Ione and Lower Lake [was] not before the Court, [the plaintiff] [could not] establish a violation of the Equal Protection Clause or the APA simply by alleging that it ha[d] been treated differently than those tribes.

The Court rejected that argument, explaining that "[w]hat matter[ed] . . . [was] whether the Department sufficiently justified in the administrative record for [the plaintiff's] tribal petition its decision to treat [the plaintiff] differently from Ione and Lower Lake.

The Court remanded this case to the Department so it could explain why it treated similarly situated tribes differently, **not so that it could construct post-hoc arguments** as to whether the tribes were similarly situated in the first place. **It certainly did not remand the case so that the Department could re-open the record, weigh facts that it had never previously considered, and arrive at a conclusion** vis-à-vis the similarity of the plaintiff's situation to those of Ione and Lower Lake that it had never reached before. **The Court would therefore be well within its discretion to reject the defendants' arguments outright, grant the plaintiff summary judgment with respect to its equal protection claim, and bring this case to a close.** [Emphasis added]

Although the BIA and Justice Department failed to respond to Justice Walton's Court Order, the Court failed to remand the reaffirmation order back to the Department of Interior to have Muwekma restored and placed back onto the list of Federally Recognized Tribes.

Therefore, the Tribe had to seek further remedy by challenging Walton's **180 degree last minute reversal** of all he opined above by going through the U.S. Appeals Court in Washington, D.C.

Oral arguments were presented by the Justice Department and the Tribe's litigation team before a panel of three justices serving on the United States Court of Appeals for the District of Columbia Circuit on September 18, 2012 and unfortunately the Courts are principally there to protect lower court decisions as well as federal governmental agencies.

Nonetheless the Tribe continues its struggle to regain its federally Acknowledged status. If it is successful during the 2017 session of Congress, it will be at least 111 years after the Tribe first obtained its Federally Recognized status in 1906. The Tribe will therefore be eligible for funding, services and finally purchase a land base that will help the ensuing generations of Muwekma children to maintain their rich Indian identity and heritage, as well as establishing an equal standing with the other Acknowledged tribes throughout in the United States.

Concluding Remarks

The Muwekma Ohlone Tribe of the San Francisco Bay Area has moved both its legal history and efforts seeking reaffirmation as Federally Recognized tribe almost to full circle, thus completing its century-long-plus journey since the Tribe first became Federally Acknowledged through the Congressional Homeless Indian Acts beginning in 1906.

The *Wirak Tayyi Trépam Táareš-tak-tka* (Place of the Bird Bone Tube Man Site) CA-MA-309 as well as the many other ancestral heritage/archaeological projects that the Tribe has worked on have also served as important “bridges” to the Tribe’s long historic and pre-contact ancestral past. This archaeological work has been exceedingly important and meaningful to the Tribal membership by providing a forum -- in the form of the present study and its ethnohistorical ties to the Tribe’s larger San Francisco Bay Area territory -- thus allowing the Muwekma Tribe to continually have a voice in telling part of its story after being completely disenfranchised for so many decades by public agencies, policy makers, academic institutions and archaeologists.

This present ethnohistory study has provided ethnographic, ethnohistoric and legal background information about the ancestral Muwekma Ohlone Indians – the aboriginal and historic tribal people of the greater circum-San Francisco Bay region -- in both a historic and contemporary context. Furthermore, this chapter was structured using contemporary anthropological and historical frameworks with two major research goals in mind:

1. To present herein, ethnohistoric and historic information that addresses the biological and cultural continuation of the aboriginal Muwekma Ohlone Tribal people from the San Francisco Bay region and thus identifying and discussing those “vital” cultural linkages between the living people and their ancestors and ancestral heritage sites, and specifically in this case, to the ancestral Muwekma Ohlone *Wirak Tayyi Trépam Táareš* and others people who were buried at the *Wirak Tayyi Trépam Táareš-tak-tka* (Place of the Bird Bone Tube Man Site) and;
2. To bring forward an interpretive understanding about the life of the ancestral Muwekma Ohlone person(s) who were buried at *Wirak Tayyi Trépam Táareš-tak-tka* (Place of the Bird Bone Tube Man Site) CA-SMA-309; and perhaps at some future date bring closure to this project with a **Reburial-Honoring Ceremony** for these people by placing them back into the earth (*warep*), within or near the original cemetery location from which they were laid to rest by their people around 451 years ago (ca. AD 1572).

The continuation of the Muwekma Tribe’s cultural traditions and language has been an ongoing concern over these past decades. The following signage and photos (Figures 54 - 86) are from Tribal gatherings and events that celebrate our Native heritage, history, culture and traditions.

Although there are almost no protections against the destruction of Native American Ancestral Heritage cemetery and village sites, and as far as we know, **no ancestral Muwekma Ohlone site** is eligible for Historical Landmark status under the Landmark statutes in the City of San Jose and Santa Clara County, the Muwekma Tribe want to honor the good efforts and diligent work displayed by the City of San Mateo’s Planning Department, Prometheus Real Estate Group, and the archaeologists from Basin Research Associates, Inc. in facilitating the recovery of our ancestors who were buried at a place our Tribe has named :*Wirak Tayyi Trépam Táareš-tak-tka* (Place of the Bird Bone Tube Man Site) CA-SMA-309. **The Muwekma Tribal Council AHO!**

Some of the Public Honoring and Acknowledgement of the Muwékma Ohlone Tribe



Figure 54: History Walk Historical Marker Downtown San Jose, California

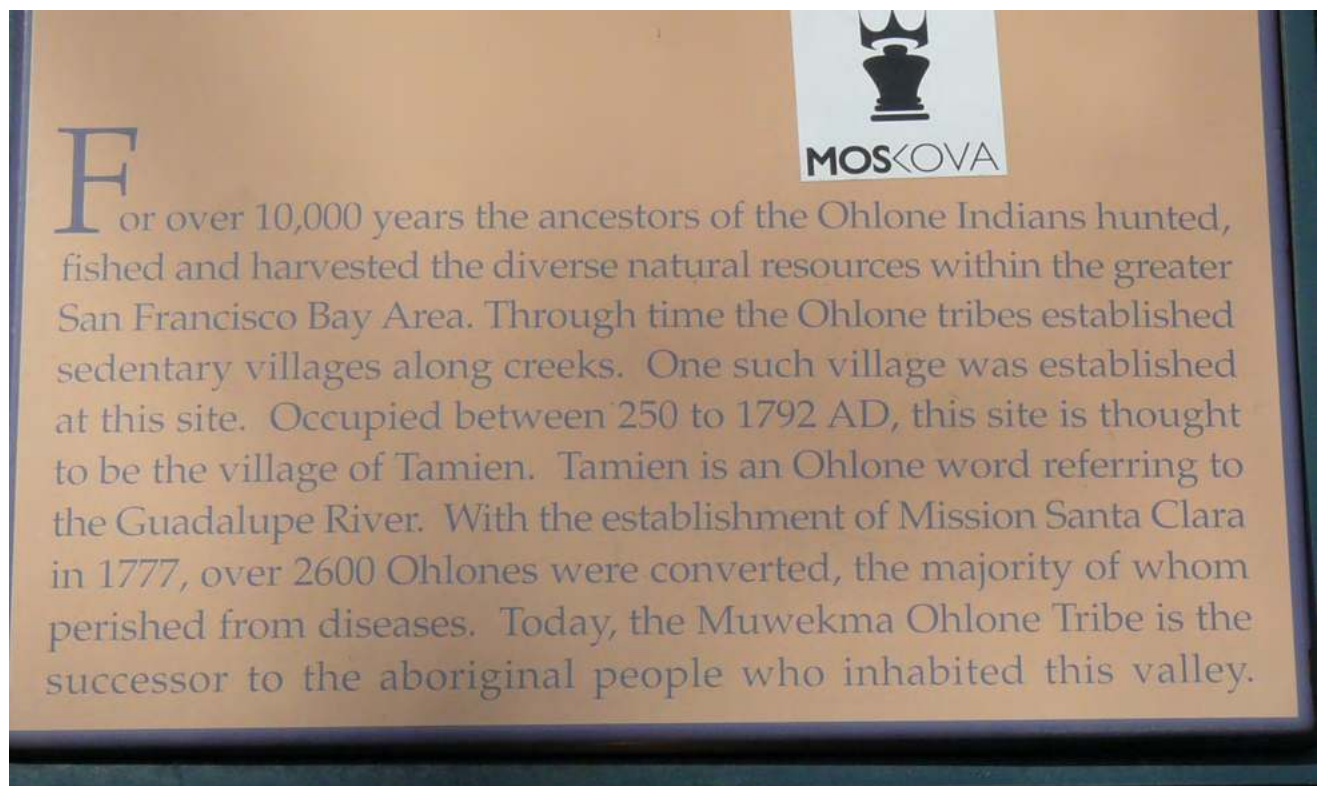


Figure 55: The Site of Tamien an Ohlone Indian Village (*Thámien Rúmmeytak* Site)

Transcription of the Historical Marker Village of Tamien Text

For over 10,000 years the ancestors of the Ohlone Indians hunted, fished and harvested the diverse natural resources within the greater San Francisco Bay Area. Through time the Ohlone tribes established sedentary villages along creeks. One such village was established at this site. Occupied between 250 and 1792 AD, this village is thought to be the village of Tamien [*Thámien*]. Tamien is an Ohlone word referring to the Guadalupe River. With the establishment of the Santa Clara Mission in 1777, over 2600 Ohlones were converted, the majority of whom perished to diseases. Today the Muwekma Ohlone Tribe is the successor to the aboriginal people who inhabited this valley.

Public Art over the Park Avenue Bridge: Eagle, Coyote and Hummingbird

On May 13, 1994 the City of San Jose unveiled the public art displaying Eagle, Coyote and Hummingbird and a version of the Ohlone Creation Narrative honoring the Muwekma Ohlone Tribe and later immigrants to San Jose, California with a plaque and sculptures (**Figures 56 -59**).

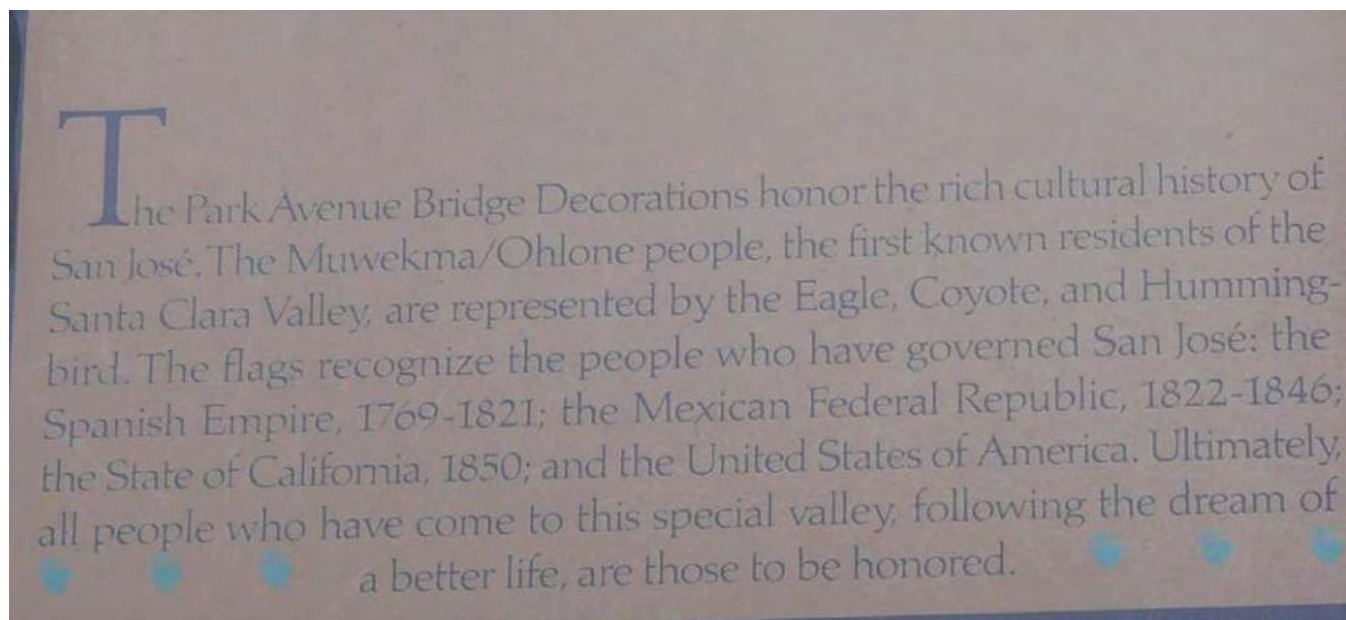


Figure 56: Honoring Plaque over the Park Avenue Bridge Downtown San Jose

Transcription of the Informational Plaque on the Park Avenue Bridge

The Park Avenue Bridge Decorations honor the rich cultural history of San Jose. The Muwekma Ohlone people the first know residents of the Santa Clara Valley, are represented by the Eagle, Coyote and Hummingbird. The flags recognize the people who have governed San Jose: the Spanish Empire, 1769-1821; the Mexican Federal Republic, 1822-1846; the State of California, 1850; and the United States of America. Ultimately all people who have come to this special valley following the dream of a better life, are those to be honored.

The Muwekma Ohlone Tribute (Presented by the Guadalupe River Park Conservancy)

“The Muwekma Ohlone people, Native Americans who once lived along the Guadalupe River, are honored with animal sculptures important to their tradition, on the Park Avenue Bridge. These include the Coyote, the Hummingbird, and the Eagle. The four flags that fly from atop the bridge represent the past and present governments of the area: Spain, Mexico, California and the United States. The Coyotes were created by artist Peter Schiffrin; the Eagle and Hummingbirds by Tom Andrews. The Coyote, Hummingbird and Eagle represent the Muwekma Ohlone creation story. Coyote was the father of the human race who was responsible for creating people and teaching them how to live properly. Hummingbird was wise and clever. Eagle was a leader.” See <https://grpg.org/public-art-landmarks/>



Figure 57: Eagle with Two Humming Birds Above



Figure 58: Coyote (One of the First People)



Figure 59: Hummingbird (One of the three First People in Creation Narrative)

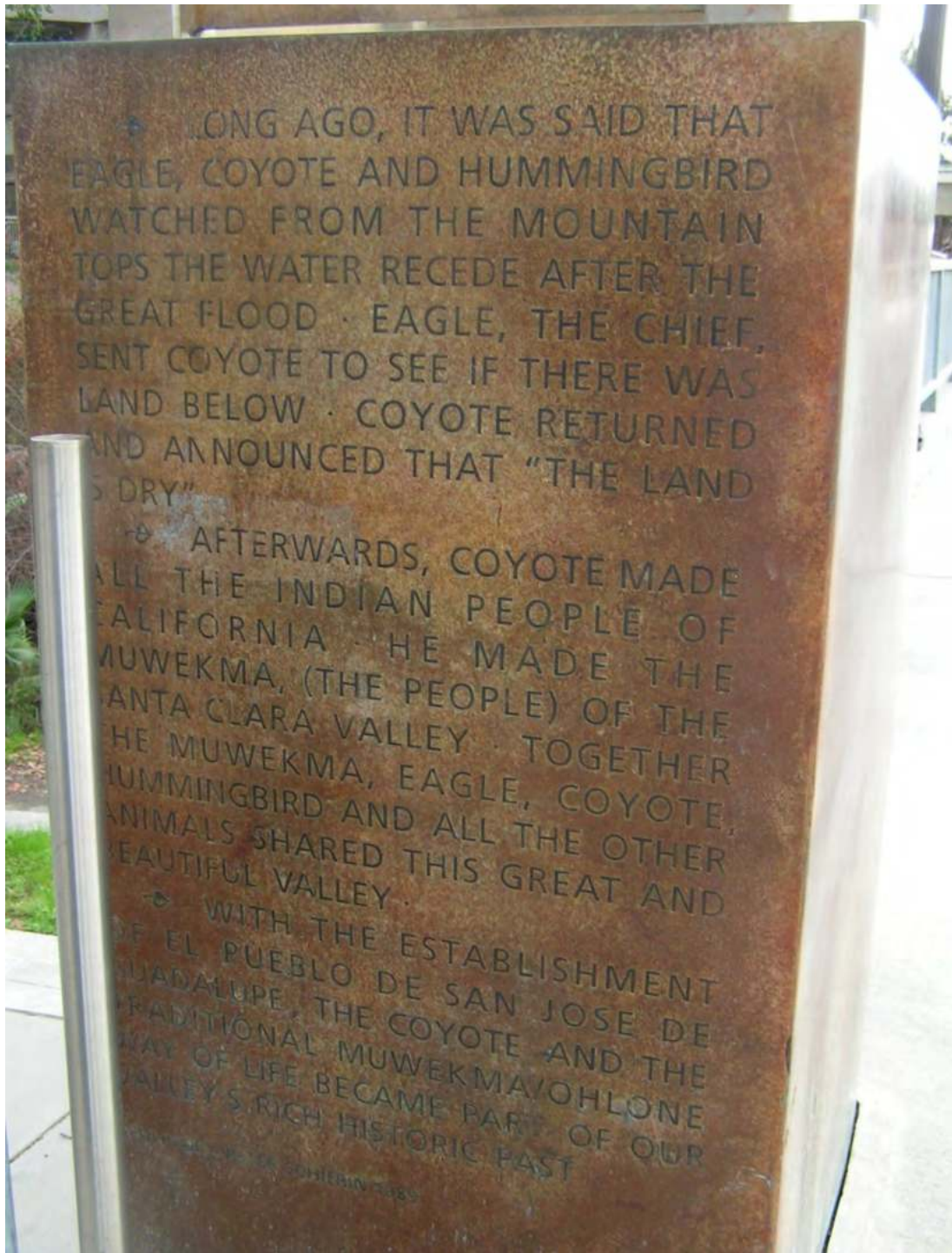


Figure 60: One of the Four Corner Plaques Honoring the Muwekma Ohlone Tribe

For a transcription of the text engraved on one of the cornerstones at the Park Avenue Bridge and information about this Commemoration honoring the **History of San Jose and Muwekma Ohlone Tribe** (see **Figure 61** below):



Eagle



Hummingbird



Coyote

Long ago, it was said that Eagle, Coyote, and Hummingbird watched from the mountain tops the water recede after the great flood. Eagle, The Chief, sent Coyote to see if there was land below. Coyote returned and announced that "the land is dry".

Afterwards, Coyote made all the Indian people of California. He made the Muwekma, (The People) of the Santa Clara Valley. Together the Muwekma, Eagle, Coyote, Hummingbird and all the other animals shared this great and beautiful valley.

With the establishment of the El Pueblo De San José De Guadalupe, the Coyote and the traditional Muwekma / Ohlone way of life became part of our valley's rich historic past.

Muwekma / Ohlone creation story

Commemoration of the history of San José

The Muwekma / Ohlone people

The Spanish Empire

The Mexican Federal Republic

The State of California

The United States of America

Sponsored by The Redevelopment Agency of the City of San Jose

May 13, 1994

Figure 61: Commemoration of the History of San Jose and the Muwekma Ohlone Tribe

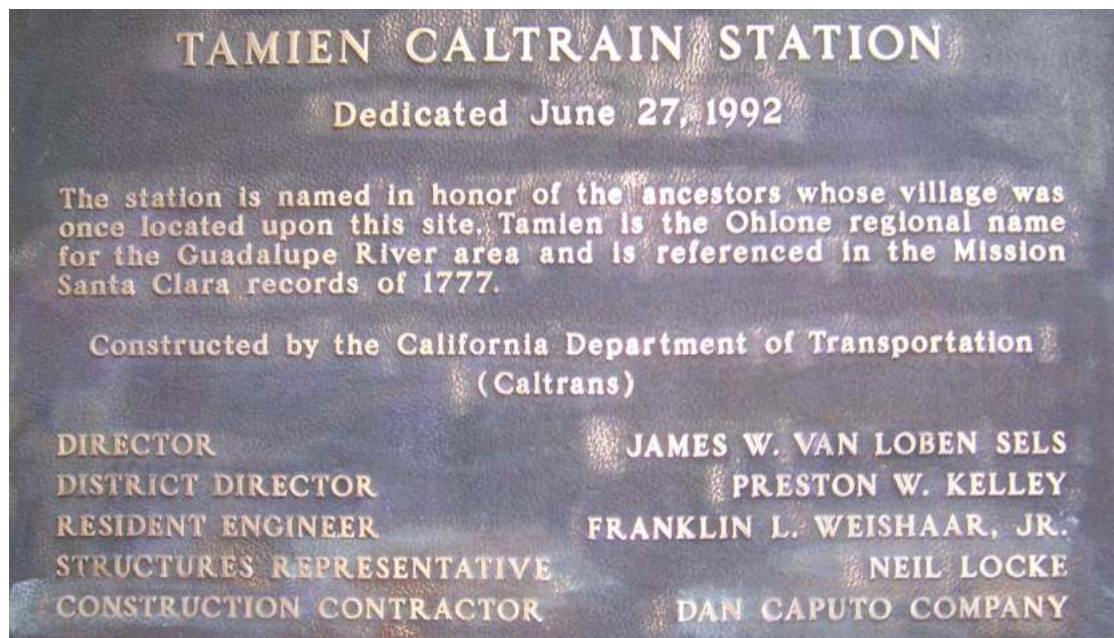


Figure 62: CalTrain Tamien Station Plaque



Figure 63: Tamien CalTrain Station Plaque Honoring Muwekma Ohlone

Muwekma Ohlone Tribe Cultural Campout Camp Muwekma 2001



**Cedar Group Campsites
Del Valle Regional Park, Livermore, CA
June 17-24, 2001**

Photo taken at the "BIG FEAST BBQ" – June 23, 2001



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 64: Muwekma Ohlone Tribe Campout and Big Feast 2001

Muwekma Ohlone Tribe Cultural Campout Camp Muwekma 2002 "Big Feast BBQ"



**Del Valle Regional Park, Livermore, CA
June 23, 2002**



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 65: Muwekma Ohlone Tribe Campout and Big Feast 2002

Muwekma Ohlone Tribal Membership

Chochenyo Language Workshop #2 - 'Utthin

March 20, 2004 – San Jose State University

Mak suyyakma... *Our family*



Nonwente Mak Čočenyo
Let's Speak Chochenyo
Workshop Series

Taahe Mak Čočenyo
"Let's Listen To Chochenyo"
Lesson



Mak
šiiiniikma,
mak
huššištak.
*Our
children,
our future.*

Mak 'aččokma... *Our friends*



 Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 66: Muwekma Ohlone Tribe Chochenyo Language Workshop 2004

MUWEKMA OHLONE TRIBE ANNUAL CHRISTMAS PARTY & HOLIDAY GATHERING

Stanford University, December 10, 2005



*Muwekma Ohlone Tribe Christmas Party
Horse Hismet Tuxi! ~ Merry Christmas!
Stanford University, December 10, 2005*



 Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 67: Muwekma Christmas Gathering at Stanford University 2005

**Muwerkma Ohlone Tribal Gathering and
"Big Feast BBQ" 2008**



Figure 68: Muwerkma Tribal Gathering 2008

Muwerkma-Tah-Ruk 20th Anniversary May 30, 2009



**Figure 69: Rosemary Cambra at the Muwerkma-Tah-Ruk 20th Anniversary
Stanford University 2009**



Figure 70: Muwekma Tribal Leadership at the Dedication Ceremony for the Roberto Antonio Balermينو Neighborhood Park



Figure 71: Muwekma Tribal Representatives at the Opening of the “Back from Extinction” and “Cement Prairie” Exhibits at the New Museum in Los Gatos (2016)



Figure 72: Muwekma Information Booth at Stanford Powwow (May 2018)

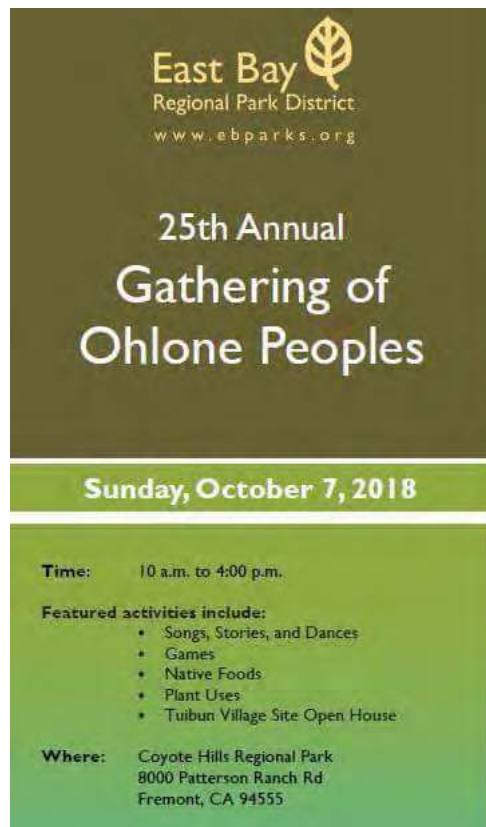


Figure 73: Muwekma at *Máyyan Šáatošikma* – Coyote Hills East Bay Regional Park Ohlone Gathering (October 2018)



Figure 74: October 8, 2018 Muwekma Ohlone Tribal Council opened the First Indigenous Peoples Day Celebration at Yerba Buena Gardens within the Tribe's Yelamu Territory in San Francisco



Figure 75: Muwekma Ohlone Tribe Chochenyo Singing Group at Special Welcoming Ceremony and Celebration for the Hikianalia (October 2018)



Figure 76: Muwekma Leadership Singing Welcoming Song at the Inaugural California Indian Flag Raising Event City of Milpitas (November 1, 2018)



Figure 77: Muwekma Town Hall Tribal Meeting Stanford University (November 2018)

CALIFORNIA LEGISLATURE

Assembly

CERTIFICATE OF RECOGNITION

PRESENTED TO

**MUWEKMA OHLONE TRIBE OF
THE SAN FRANCISCO BAY AREA**

IN RECOGNITION OF THE

***Inaugural California Indian
Heritage Flag Raising***

For creating a space for the City of Milpitas and its residents to honor the tribes and nations whose land we reside on. Your tireless efforts to demanding a more just and equitable world for all indigenous people is truly and inspiration to us all. On behalf of the 27th Assembly District, thank you for your commitment to celebrating the first people of this continent and congratulations on the success of your Inaugural California Indian Heritage Flag Raising.



Dated this 1st day of November, 2018

A handwritten signature in blue ink that reads "Ash Kalra".

HONORABLE ASH KALRA
Chair, Committee on Aging and Long Term Care
27th Assembly District- San Jose

Figure 78: Assemblyman Ash Kalra Honoring the Muwekma Tribe during the Inaugural California Indian Flag Raising Event City of Milpitas November 1, 2018



Figure 79: Opening Ceremony with Representatives of the Muwekma Ohlone Tribe and Keynote Address Dolores Huerta American Anthropological Association Meeting (November 14, 2018)

More recently the downtown San Jose community, school district and students attending the Burnett Middle School voted to rename that school after the **Muwekma Ohlone Tribe**. Elizabeth Barcelos writing for the online San Jose Spotlight wrote on September 24, 2019:

The school's outgoing namesake is California's first governor, Peter Burnett, whose racist policies included the Chinese Exclusion Act of 1882 and attempts to keep black Americans out of California. He also believed that Native Americans should be eliminated from the newly-created state, making the change to Ohlone an especially strong statement.

The Ohlone people were the original inhabitants of what is now San Jose. Ohlone College in Fremont is also named after them. According to the ballot, "By choosing this name, we will be teaching students about the Ohlone people while honoring their historical importance in the Santa Clara Valley."



Figure 80: Renaming Peter Burnett to Muwekma Ohlone Middle School, San Jose (June 2019)



Figure 81: Opening of Muwekma Park in Sunnyvale (July 27, 2022)

San Francisco Maritime National Historical Park and Museum



Indigenous Peoples' Day, October 14th

FOR IMMEDIATE RELEASE 10-12-2019

MAKING HISTORY -- MUWEKMA-OHLONE-TRIBE INFORMATION & CULTURAL EXHIBIT AT THE SAN FRANCISCO MARITIME NATIONAL HISTORIC PARK AND MUSEUM.

The Muwekma-Ohlone Tribe are presenting a one-day-only cultural exhibit and knowledge-giving event at the San Francisco Maritime National Historical Park and Museum.

The Muwekma Exhibit is in Honor of Indigenous Peoples' Day, October 14th, an important day of remembrance of our ancestors and an important day to rightly dispel the myth that Columbus discovered America.

From the Tribal Vice Chairwoman:

We celebrate the Survival, Resilience and Contributions of the Indigenous Peoples who have lived in this area for more 3,000 years. We honor the special contributions that native peoples all over the world continue to give to our thriving societies.

We invite you into our community to learn about our Muwekma-Ohlone Tribe & experience our Cultural Exhibit. Hope to see you this Monday at the San Francisco Maritime National Historic Park and Museum. <https://www.nps.gov/safr/index.htm> 499 Jefferson Street, at the corner of Hyde Street, San Francisco, CA 94109. Museum Hours: 9:30am to 5 pm. For more information on the Muwekma-Ohlone Tribe of the San Francisco Bay Area visit muwekma.org. Find us on Facebook: www.facebook.com/muwekma/ Mákkín Mak Muwékma Wolwóolum ~ We Are Muwekma-Ohlone! Aho!



Muwekma-Ohlone Tribal Members paddling in a canoe in the Aquatic Cove, just as their ancestors once traveled in the beautiful SF Bay waters

Figure 82: Muwekma Paddling a Tule Boat in San Francisco Bay October 14, 2019



Figure 83: Muwekma Ohlone Singers and Dancers at Las Positas College (2023)



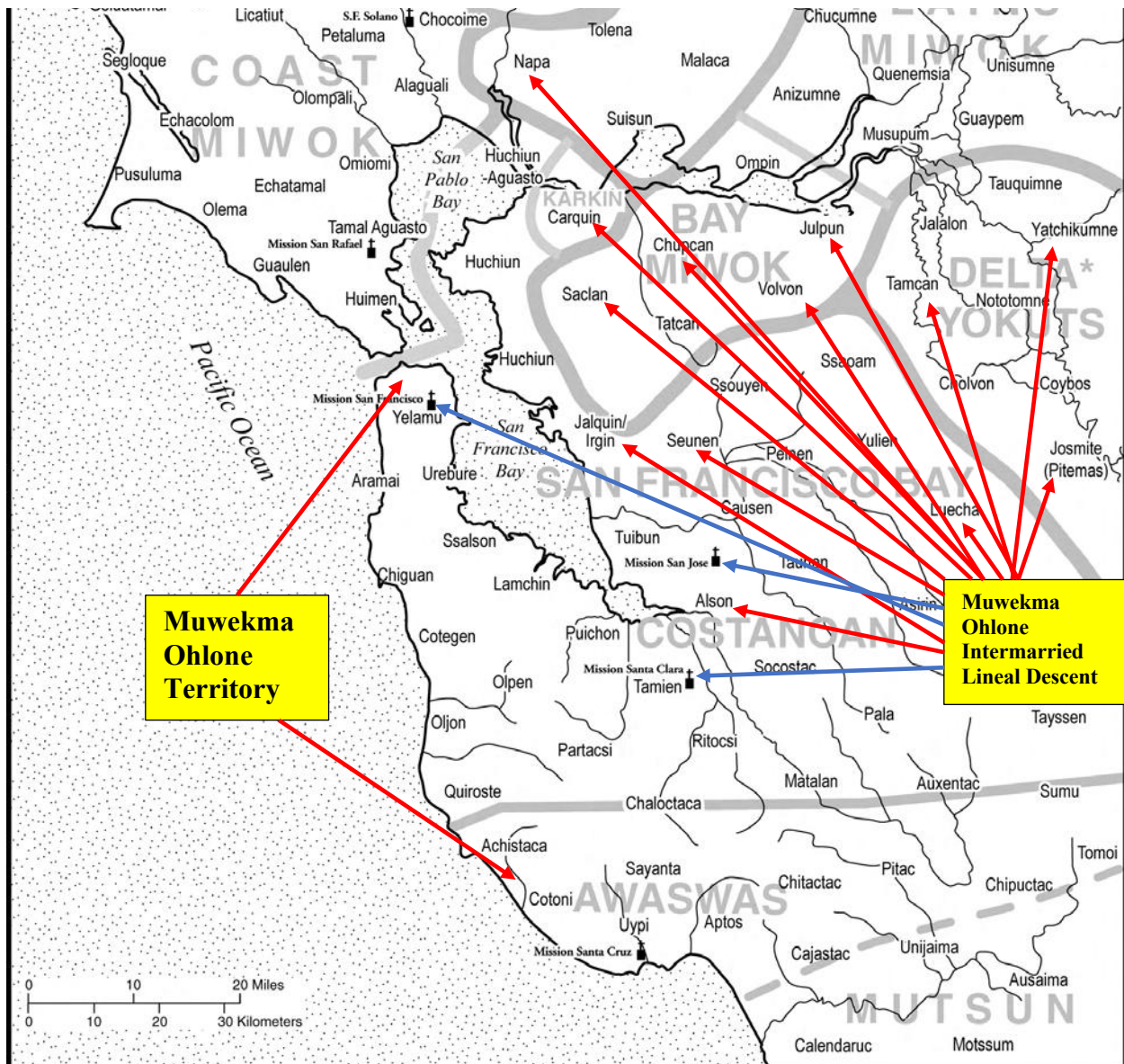
Figure 84: Muwekma Dancers at Stanford Powwow (2023)



Figure 85: Muwekma at Missing and Murdered Indian Women Event (2023)



Figure 86: Muwekma Head Dancer Joseph Torres (2023)



Map 8: Revised Linguistic Map of San Francisco Bay Area
San Francisco Bay Costanoan Language (Muwekma Territory)
 (After Callaghan and Milliken et al. 2009)

For more information, please visit the Muwekma Ohlone Tribal Website:
www.muwekma.org



Mural Honoring the Heritage of the Muwekma Ohlone Tribe Along the Guadalupe River



Muwekma Ohlone Tribal Flag

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