



Mákkín Mak Muwekma, 'Akkoy Mak-Warep, Manne Mak Hiswi!
We Are Muwekma Ohlone, Welcome To Our Ancestral Homeland!

**Welcome Foothill-De Anza-Community Colleges to our
Ancestral Muwekma Puichon Thámien-Dialect Speaking
Ohlone Territory of the Northern Santa Clara County**

Introduction and Brief History of the Muwekma Ohlone Tribe

The present-day **Muwekma Ohlone Tribe** is comprised of all of the known surviving American Indian lineages aboriginal to the San Francisco Bay region who trace our ancestry through the **Missions Santa Clara, San Jose**; and **San Francisco**, and who were also members of the historic, **Federally Recognized Verona Band of Alameda County**. The aboriginal homeland of the Muwekma Ohlone Tribe includes the following counties: San Francisco, San Mateo, most of Santa Clara, Alameda, Contra Costa, and portions of Napa, Santa Cruz, Solano and San Joaquin. This large contiguous geographical area, which historically crosscuts several major linguistic and tribal boundaries, fell under the sphere of influence of the aforementioned three missions between 1776 and 1836. The *missionization* policies deployed by the Catholic Church and militarily supported by the Hispanic Empire, brought many distantly related, and in some cases, already inter-married tribal groups together at the missions.

Comprehensive genealogical analysis of the Mission Baptism, Death, and Marriage Records from the three Bay Area Missions traces the surviving Muwekma lineages of the late 19th century through today back to our aboriginal villages. The present-day tribally enrolled Muwekma lineages are represented by the: Armija/Thompson, the Santos-Piños/Juarez/Colos/Armija, the Guzman/Nonessa, and the Marine-Guzman-Peralta, Marine-Alvarez/Galvan, Marine-Sanchez, Marine-Munoz, Munoz-Guzman, Marine-Arellano, and Marine-Elston/Thompson/Ruano descended families.

Foothill College in the Town of Los Altos Hills and **De Anza College** in the City of Cupertino are located within the intermarried ethnohistoric ***Puichon/San Jose Cupertino Thámien-Dialect-Speaking Ohlone*** territory of the ancestral unceded tribal lands of the Muwekma Ohlone people whom were missionized in **Missions Santa Clara, San Francisco** and **San Jose**. The Muwekma Ohlone are the legal successors of the sovereign, federally recognized, **Verona Band of Alameda County**. This land was and continues to be of great importance to our Tribe and other familial Indian descendants of the Verona Band.

Archaeological Evidence of Ancestral Muwekma Ohlone Settlements within the Greater San Francisco Bay Area

Archaeological evidence spanning the past 12,520 years before present has been recorded at the Scott's Valley site **CA-SCR-177** in the Santa Cruz mountains, and at the Metcalf Road Site, **CA-SCL-178** along Highway 101 in San Jose, dates to 10,000 years ago, and more recently site **CA-SCL-1070** located to the west of the San Jose Airport yielded dates on ancestral remains of 10,300 years. These dates along with their associated assemblages provides evidence of our ancestral Muwekma Ohlone presence within this greater San Francisco Bay region over the past ten millennium. These sites were occupied even before there was a San Francisco Bay – a time immemorial.

Our ancestral Muwekma *Thámien* societies gradually developed into complex, socially ranked chiefdoms, with sedentary villages, ceremonial cycles, organized religions, and a redistributive economy.

Having knowledge about the relationship between planting seeds and harvesting plants, the only known cultigen planted by our ancestral people was tobacco, which was used by those practitioners of healing, divining and ceremonial leaders, and as part of the *Kúksu* religion. Our ancestral Muwekma societies gradually developed into complex, socially ranked chiefdoms, with sedentary villages, ceremonial cycles, organized religions, and a redistributive economy. Having knowledge about the relationship between planting seeds and harvesting plants, the only known cultigen planted by our ancestral people was tobacco, which was used by those practitioners of healing, divining and ceremonial leaders, and as part of the *Kúksu* religion. The presence of tobacco is evidenced through residues left within the beautifully lathe-shaped steatite stone pipes, and in features recovered associated with the **3rd Mission Santa Clara de Thámien**; at the Tribe's ancestral monumental bay shore mortuary mound sites such as at **CA-ALA-329 Mánni Muwékma Kúksú Hóowok Yatiš Túnnešte-tka** (which means **Place Where the People of the Kúksú (Bighead) Pendants are Buried Site**) located in the East Bay at **Máyyan Šáatošikma (Coyote Hills)**; and more recently at **Sii Túupentak (the Water Roundhouse Site) CA-ALA-565** located adjacent to the Sunol Water Temple near the Town of Sunol; also at several of our ancestral heritage sites located in the West Bay along San Francisquito Creek on Stanford Campus including **CA-SCL-623 Mánni Miččiyma Muwékma Yatiš Túnnešte-tka (Place Where the Ancient People are Buried Site)**, as well as **San Bruno Mound Site CA-SMA-40**; **CA-SMA-263/CA-SCL-287 Yuki Kutsumi Šaatoš Inūx**" [Sand Hill Road Sites]; **CA-SCL-609 Horše 'Iššéete Ruwwatka** meaning **Place of the Good Health House Site (Ronald McDonald House on Stanford Campus)**; **CA-SMA-267 Loškowiš 'Awweš Táareštak [White Salt Man Site]**; as well as at a major ancestral Muwekma mortuary site **Thámien Rúmmeytak [Thámien (Guadalupe) River Site CA-SCL-128** located downtown San Jose paralleling the east side of the Guadalupe River. The Muwekma Tribal leadership decided to rename the Guadalupe River to honor the original name of the north-central Santa Clara Valley region called *Thámien* by the local Ohlone tribes.

As land managers, our ancestral Muwekma Ohlone societies altered the landscapes of the SF Bay Area through controlled burning, thus creating a parklike environment. Given this rich environment these societies hunted, fished, harvested marine resources as well and hundreds of plants. Although much knowledge has been lost since Spanish contact in 1769, we do know through the knowledge base from neighboring California Indian societies, which plants were harvested as food, medicine, and as raw material for the manufacture of various types of baskets, matting, nets, rope, thatching and etc.

The Founding of La Misión Santa Clara de Thámien in 1777

With the advent of the Hispanic Empire's expansion into Alta California, in 1769, the first mission established in the Santa Clara Valley, Mission Santa Clara de Thámien, was established at a site located along the Guadalupe River (**Thámien Rúmmeytak**) by Franciscan Padres Thomas de la Pena and Joseph Antonio Murguía, on January 12, 1777. There, at the Indian village of **Soco-is-u-ka (Place of the Laurel Trees)**, they erected a cross and shelter for worship to bring Christianity to our local *Thámien* Ohlone-speaking tribes. Although many authors have spelled Tamien without the letter "h," Santa Clara University archivist/historian Arthur D. Spearman, however in his earlier 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 (Spearmen 1963:15) [Cited in Hylkema 2007:iii].

Furthermore, renown anthropologist and ethnohistorian Randall Milliken noted the following observation by the Spanish priests whom had established the First Mission San Clara to the northwest of the infamous **Holiday Inn Site CA-SCL-128** (which the Tribe is currently working on and named **Thámien Rúmmeytak**):

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).

Milliken also noted in his published doctoral dissertation **A Time of Little Choice**, that the "Tamien tribe held the central Santa Clara Valley along the Guadalupe River from Agnews to the present area of downtown San Jose, and the flat lands westward from the Guadalupe to the present town of **Cupertino** on upper Stevens Creek" (1995:236). Some Muwekma enrolled lineages are directly descended from the intermarried **Alson Thámien Ohlone**-speaking tribe who were missioned into Missions Santa Clara and San Jose.

Prior to the American conquest of California (1846-1850), there were several Muwekma Ohlone rancherias established on *Californio* rancho lands in the East Bay which were the only safe havens where our ancestors could live and eke out a living. At least six Muwekma Indian rancheria communities emerged and maintained themselves during the 19th and early 20th centuries in the East Bay. These rancherias were located at **San Leandro/San Lorenzo** ("The Springs Rancheria"), **Alisal Rancheria** near **Pleasanton**, **Sunol**, **Del Mocho Rancheria** in **Livermore**, **El Molino Rancheria** ("The Mill") in **Niles**, and later a settlement in **Newark** in Alameda County where some of our enrolled families still live.

Secularization and the Mexican Land Grants Issued to Emancipated Mission Santa Clara (*Clareño*) Indians (1840 – 1845)

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** (SCL-B #1360; baptized June 15, 1789 at age 4).

The 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 died November 21, 1846) and **Cristobal** (SCL-B # 6157; baptized November 7, 1813 at age 3 days) who were from the **Tayssen** Ohlone-speaking tribal group. Rancho **Ulistac** measured half a league (2270 acres) and included the bay shore of the present-day cities of Santa Clara and Alviso.

Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls) – Yñigo's Reservation

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 in **Mountain View**, and NASA AMES, by Governor Micheltorena (Brown 1994). This land grant was called **Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls)**. 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 one publication it was noted that Lopé Yñigo had studied music at Mission San Jose, located "sixteen miles from Mission Santa Clara, where Lopé Yñigo spent half his life" (Chapman 2018).

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.



Clareño Ohlone Indian Lopé Yñigo

Posolmi Place

Muwekma Ohlone translation: Posolmi-tika (Place of Posolmi/At Posolmi)
Phonetic Pronunciation of translation: joo-sol mee-ee-kah

First People - History of the Muwekma Ohlone

The Muwekma Ohlone people were the original residents of the region from San Francisco and the Bay Area down to the lower Santa Clara Valley south of Morgan Hill. In the late 1700s, the Spanish colonized the Bay Area and their Mission system converted several thousand Ohlone people to Christianity. Subsequently, in 1822, the region went to Mexican rule, and in 1846 came under the control of the United States. The population of Ohlone decreased significantly over time due to introduced diseases and systematic massacres under these various governments.

Today, the Muwekma Ohlone Tribe of the Bay Area continue to keep their culture alive through education, restoration of native languages, and revitalizing their traditions. The present-day Muwekma Ohlone Tribe is comprised of all known surviving American Indian lineages aboriginal to the San Francisco Bay region, who trace their ancestry through the Missions Dolores, Santa Clara and San Jose.

Who was Lopé Yñigo?

Lopé Yñigo was recognized as a chief of a Thámién Ohlone-speaking tribe who originally occupied the region to the west and northwest of Mission Santa Clara.

After obtaining his liberty from Mission Santa Clara in 1839, Yñigo returned to the area of his birth and settled. In 1844, the Mexican governor Manuel Micheltorena issued Lopé Yñigo a land grant comprising 2.64 square miles (1696 acres) around present-day Moffett Field. Yñigo was one of few Native Ohlone Indians awarded a land grant. He named it after an ancestral village, "Posolmi y Pozitas de las Animas" meaning Little Wells of Souls.

Lopé Yñigo, Born 1781

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**¹. 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 Túnnešte Nómmo Site (CA-SCL-30/H)**, includes the **Third Mission Santa Clara Indian Neophyte Cemetery** is located approximately three miles to the northwest of Roberto's adobe/homestead.

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) Thámien** Ohlone-speaking tribal group. 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** (not to be confused with Mission San Juan Bautista located south near Hollister. Recently the **Roberto Antonio Balermينو Park** located at 1527 Almaden Expressway, San Jose was named by the Muwekma Ohlone Tribal leadership and Language Committee in honor of this ancestral Clareño Muwekma Ohlone Indian.

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 on July 15, 1790 at age 1. years). His father's Indian name was **Lulquecse** 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 of Mission Santa Clara which includes **Puichon** territory. Gorgonio was also identified as being from the San Bernardino tribal district.

During the post-secularization period (after 1834-1836), there were at least six Muwekma Ohlone 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 where Muwekma Elder **Maria de los Angeles Colos** was born in 1839. Another was located in the valley east of San Jose called the **Pala Rancho**, while a third was established along the Guadalupe River above Agnews 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 1978).

¹ **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.

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

Researchers Randall Milliken, Lawrence Shoup and Bev Ortiz (2009) had conducted a comprehensive ethnohistoric study for the Golden Gate National Park Service on the **Indians of the San Francisco Bay Area** based upon the recommendation from former Muwekma Chairwoman in back at the **Summary of Meeting between the Muwekma Indian Tribe and the National Park Service (Golden Gate National Recreation Area)** on May 5, 1998 (see attached documents) those authors wrote an ethnohistoric account about 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 Mission San Francisco **Doloreño** Indians who had documented aboriginal descent from these West Bay tribes. 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 Sacalinci 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. ...

... 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.

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)

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.



Pedro Evencio (Photo taken by Barnes in 1894)

Furthermore, 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)

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).

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 identifying as Indians. There are however enrolled members of the Muwekma Ohlone Tribe, who are descendants of *Doloreños*, Ohlone Indians who were brought into Mission Dolores (San Francisco) 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 **Jalquin** East Bay Ohlones during the early Contact Period (Milliken 1991:111; 1995:62) Also Muwekma's descendancy from the Saclan tribal group, demonstrates the intermarriage ties with the Puichon Ohlone.

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 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.

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).

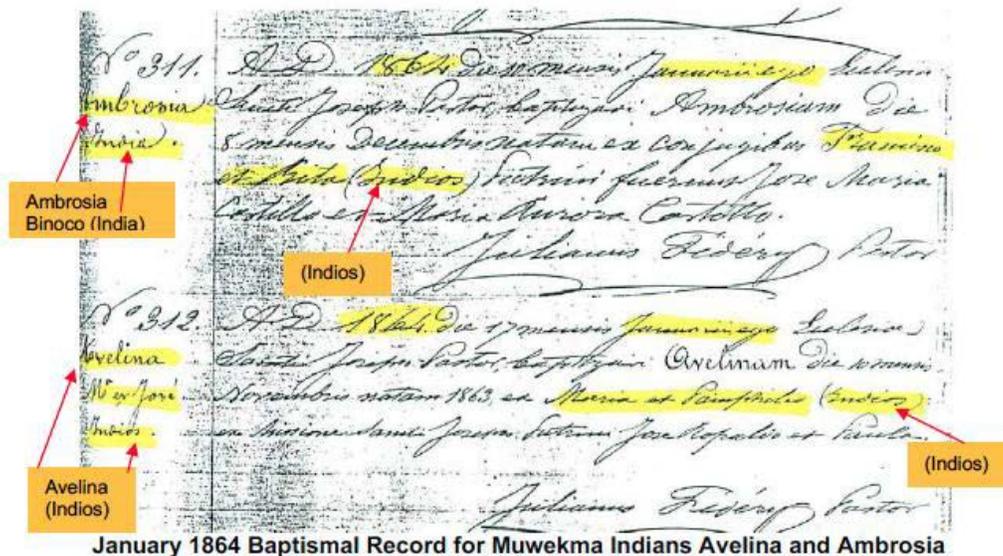
Establishment of the East Bay Rancherias: The Only Places Where Muwekma Ohlone People Could Live and Sustain Themselves as Landless Indians

Prior to and after the American conquest of California (1846-1850), there were several Muwekma Ohlone rancherias established on *Californio* rancho lands in the East Bay as refuges due to the hostility of Americans towards Indians. At least six Muwekma Indian rancheria communities emerged and maintained themselves during the 19th and early 20th centuries in the East Bay. These rancherias were located at **San Leandro/San Lorenzo** ("The Springs Rancheria"), **Alisal Rancheria** near Pleasanton, **Sunol**, **Del Mocho Rancheria** in Livermore, **El Molino Rancheria** ("The Mill") in Niles, and later settlements in Newark in Alameda County and San Jose where some of our enrolled families still live.

San Leandro/San Lorenzo: The Springs Rancheria

The direct ancestors of enrolled Muwekma lineages resided on and cultivated the lands of the San Leandro/San Lorenzo Rancheria. Two brothers, **Silvestre Avendano** and **Ancieto** in 1853 applied for an land claim on behalf of the Muwekma Ohlone Indians residing there under the U.S. Land Claims Commission, but were **denied title** to those lands and fresh water drainages.

In the 1860s Mission San Jose was still baptizing Indian children from the neighboring Muwekma rancherias. In 1864, two female Indian babies Avelina Cornates and Ambrosia Binoco were baptized a week apart. Ambrosia later married Jose Guzman, and Avelina married Rafael Marine, both were founders of the Marine-related families. Avelina was the great-great grandmother of Chairwoman Charlene Nijmeh and Vice- Chairwoman Monica, V. Arellano.



During the 1880s, U.S. Senator George Hearst and his wife, **Phoebe Apperson Hearst** purchased part of the old (1839) Bernal/Sunol/Pico **Rancho Valle de San José y Corralitos** which includes the present-day towns of Pleasanton and Sunol, and also it included the **Alisal Rancheria** with approximately 125 Muwekma Indians residing there on the land. There the Hearst's built their mansion **Hacienda del Pozo de Verona** mansion, from which the Muwekma Tribe was named by Special Indian Agent Charles E. Kelsey the **Verona Band** after the railroad station built by Western Pacific Railroad near the Hearst property. It was Phoebe Hearst who funded the fledgling anthropology department at Berkeley, and she invited several anthropologists/linguists such as Alfred L. Kroeber, C. Hart Merriam, and E. W. Gifford to come down to interview our Elders in order to record our Indian languages spoken at our Tribe's Alisal and Niles Rancherias. Also, during this period of time, our families continued to be baptized at Mission San Jose through the 1920s.

Federal Recognition of the Verona Band

In 1905, as a result of the discovery of the 18 unratified California Indian Treaties (negotiated between 1851-1852), Mr. Charles E. Kelsey of San Jose, (originally affiliated with the Northern Association for California Indians) was appointed Special Indian Agent to California by the Commissioner of Indian Affairs in Washington, D.C. In 1905, Agent Kelsey was charged by the Bureau to conduct a Special Indian Census, and identify all of the landless and homeless tribes and bands residing from Los Angeles County throughout Northern California to the Oregon border and all of these documented tribes were placed under federal jurisdiction by Agent Kelsey.

Based upon the results of Kelsey's Special Indian Census, in conjunction with the discovery of the 18 unratified treaties, Congress passed multiple Appropriation Acts beginning in 1906 and through 1937, for the purpose of purchasing "home sites" for the many intact, but landless, California Indian tribes and bands. One of the bands specifically identified by Agent Kelsey was the **Verona Band of Alameda County** residing near Pleasanton, Sunol and Niles (surrounding Mission San Jose).

Our direct ancestors of the present-day Muwekma Tribe who comprised the Verona Band became **Federally Acknowledged** by the U.S. Government through the Congressional Appropriation Acts of 1906 and later years, as well as other federal actions. Between the years 1906 and 1927, the Verona Band fell under the direct jurisdiction of **the Indian Service Bureau** in Washington, D.C., and later, the Reno and Sacramento Agencies.

Our families also appear on the **1900 Federal Indian Census** for Niles, Washington Township and for Pleasanton, Murray Township; Agent Kelsey's Special Indian Census of 1905-1906; 1910 Federal Indian Census of "Indian Town," Pleasanton Township (note: Albert Marine Arellano was born on the Alisal rancheria); Kelsey's two official maps of 1910 and 1913 of California Tribes and Rancherias under the jurisdiction of the Federal Indian Service Bureau; and in various correspondences and Agency reports from 1914-1927, and later years.

Concurrently, between 1884 and 1934, renowned anthropologists and linguists such as Jeremiah Curtin (1884), A .L. Kroeber (1904 -1914), C. Hart Merriam (1902-1910), E. W. Gifford, (1914) and John P. Harrington from the Bureau of American Ethnology (1921-1934) interviewed the last fluent speakers of the "Costanoan/Ohlone" languages and recorded other Indian languages spoken at the East Bay rancherias. It was during this time period that Verona Band Elders still shared their linguistic term "**Muwekma**" which means "**la Gente**" or "**the People**" in *Chochenyo* and *Thámien*, the Ohlone (now referred to as San Francisco Bay Costanoan) language spoken in the San Francisco Bay regions.

Even before California Indians legally became U.S. citizens in 1924, during World War I, seven Muwekma men enlisted through the San Francisco Presidio, and Mare Island. Fred Guzman was stationed at Fort Mason with the National Guard in 1917, and later served in France in **Company "C," 110th Infantry Regiment, 55th Brigade Infantry, 28th Infantry Division**; His older brother, Toney Guzman, served in France in **Battery F, 166th Field Artillery Brigade, 347th Field Artillery, 91st Division**; **Joseph Francis Aleas, Sergeant, Company D, 21st Machine Gun Battalion, 7th Infantry Division** also served in France; Henry Nichols served in the US Navy on the **USS Arizona** and **USS Oklahoma**; his older brother **John Michael Nichols** was stationed at Fort Winfield Scott and later served in France with **Battery C, 67th Field Artillery Brigade, 42nd Infantry Division** and four of them are buried in the Golden Gate National Cemetery. **John P. Guzman** served with the **"D" Troop, 4th Cavalry Regiment**; and his nephew, **Franklin P. Guzman** served in the U.S. Marine Corps in France with the **2nd Marine Corps Division, 4th Marine Infantry Brigade, 6th Machine Gun Battalion, "D" Company, 81st Company** is buried in the National Cemetery at Riverside, California (for more information see): <https://www.worldwar1centennial.org/index.php/articles-posts/4775-writing-the-wwi-story-of-california-s-muwekma-ohlone-indian-servicemen.html>, and at academia.com: https://www.academia.edu/72714956/Muwekma_Ohlone_Tribe_of_the_San_Francisco_Bay_Military_Service_History

Seven Muwekma Men Who Served During WW I



Fred Guzman Pvt.
Co. C, 110 Inf., (France)
28th Inf. Div. (1917-1919)

Toney Guzman, Pvt.
347th Field Art. (France)
91st Inf. Div. (1918-1919)

Henry A. L. Nichols, F1
US Navy, USS Oklahoma,
USS Arizona (1917-1919)

Joseph F. Aleas, Sgt.
Co. D., 21st MG Bn. (France)
7th Inf. Div. (1916-1920)

John "Jack" Nichols
59th Coast Artillery Corps
Tank Division (France)
US Army (1914-1920)

Franklin Guzman, Sgt.
Fourth Brigade, Marines,
2nd Division (France)
USMC (1916-1919)



Some of the Seven Muwekma Men who Served Overseas During World War I

Although our Tribe was 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 whose applications were approved by the Secretary of Interior relative to the pending California claims settlement. Muwekma later enrolled during the 1948-55 and 1968-71 BIA enrollment periods (see some of the Muwekma families 1928-32 BIA Applications below).

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Name Marine, Lucas
 Application Number 10298
 Action taken
 Approved, FAB

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 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.

Muwekma Ohlone BIA Application Lucas Marine # 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
 Degree of Indian Blood Unknown, Alameda County, California.
 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

Lucas Marine BIA Application Identifying His Tribe "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.

<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>
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.

Muwekma Ohlone Francisca Guzman and Family BIA Application # 10293
[Council Woman Sheila Guzman Schmidt's Great Grandmother]

Application Number 10293
Name Guzman, Francisca

Action taken

Approved. FAB

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↓ ↓

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.

<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>
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 Sunol and Pleasanton, Alameda County, California.

Adopted son born near Sacramento, California.

Application Number 10301
Name Alaniz, Phoebe

Action taken

Approved, TAB

Muwekma Ohlone Phoebe Alaniz and Family BIA Application # 10301

31ck

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, Amelia (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.

**Muwekma Ohlone Magdalena Thompson and Family BIA Application # 10296
[Directly Descended from the Alson and Seunen Ohlone Tribes]**

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

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
<i>Sanchez, Dolores</i>	<i>Sister</i>	<i>14</i>	<i>F</i>	<i>- 1914</i>	
<i>Sanchez, Augusta</i>	<i>Sister</i>	<i>13</i>	<i>F</i>	<i>- 1915</i>	
<i>"</i>	<i>Manzan</i>	<i>Bro 11</i>	<i>M</i>	<i>- 1917</i>	
<i>"</i>	<i>Maggie</i>	<i>Sister 9</i>	<i>F</i>	<i>- 1919</i>	
<i>"</i>	<i>Juanito</i>	<i>Bro 16</i>	<i>M</i>	<i>- 1912</i>	

2. Residence on May 18, 1928 *Camacha Co. Calif*

3. Post Office *Wilpitas*

Town or City, Box Number or Rural Route Number

County

State

4. Place of birth of yourself and each of your minor children *Do not live on trust lands*

Camacha County, Calif

Muwekma Ohlone Dolores Sanchez and Siblings, BIA Application 10680
(Chairwoman Charlene Nijmeh's Grandmother who was 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			Degree of Indian Blood
				Month	Day	Year	
<i>Arrellano, Albert</i>	<i>Single</i>	<i>20</i>	<i>M</i>	-	<i>1908</i>	-	-
<i>"</i>	<i>Edwina</i>	<i>19</i>	<i>F</i>	-	<i>1909</i>	-	-

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

3. Post Office *Musco*

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

County *Fresno*

State *California*

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

Alameda County, California

Muwekma Ohlone Albert Arellano and Sister, BIA Application 10879

(Vice Chairwoman Monica Arellano's Grandfather who was born on the Alisal Rancheria)

Name *Arrellano, Albert*
Application Number **10879**

Action taken

Approved.

During the 1930s and 1940s some of the Muwekma children were considered too dark to go to Bay Area schools, so they were shipped off to **Sherman Institute** in Riverside County and to **Chemawa Indian Boarding School**, in Salem, Oregon. Still landless, and completely ignored by the BIA, but functioning as an unorganized tribal band, our Tribe maintained our distinctive social ties, traditions and culture.

Later, during World War II almost all of the Muwekma men served overseas in the all of branches of the Armed Forces in the Pacific, European, and North African Theaters (including the **101st Airborne (D-Day)**, **82nd Airborne Divisions**, **508th Parachute Infantry Regiment, (D-Day)**, 3rd Army Patton's Tank Division, 14th Mechanized Cavalry Group, 18th Cavalry Squadron, 1st Marine Division, 155th Engineers Combat Battalion, 41st Infantry Div., 226th Field Artillery Battalion, 58th Field Artillery Battalion, 76th Div., 345th Infantry Regiment, 87th Infantry Div., U.S. Navy – (USS Enterprise), 89th Infantry Division, 1st Battalion, 354th Infantry Regiment, 640th Tank Destroyer Battalion, and other divisions.

Muwekma Ohlone Tribe WWII Veterans 1941 - 1945

Lawrence Domingo Marine
Sergeant, U.S. Marine Corps, Guadalcanal, Eniwetok, Marshall Islands, Okinawa, Ryukyu 1940–1946 WWII





Ernest Marine
Pfc. U.S. Army, 58th Field Artillery Battalion, 1944-1946, WWII



Daniel Santos Juarez (center)
Sergeant, U.S. Army, 41st Division, WWII 1944



Lawrence Thompson, Sr. (photo taken in 1997, 79 years old)
Tech. Fifth Grade, U.S. Army, 640th Tank Destroyer Battalion, Pacific Theater 1941-1945, WWII



Hank A. Alvarez
U.S. Army, 101st Airborne Division 1942-1945, WWII

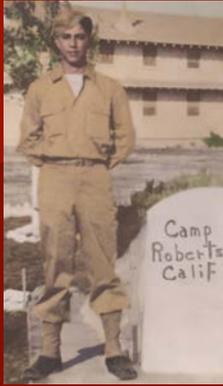


Michael Benjamin Galvan (right)
U.S. Navy And Army WWII

Muwekma Ohlone Tribe Of The San Francisco Bay Area

Some of Muwekma Men Who Served During World War II

Muwekma Ohlone Tribe WWII Veterans 1941 - 1945



Frank H. Guzman
Pfc, U.S. Army 345th Infantry, European Campaign, 1944-1946, WWII



Salvador Piscopo
Sergeant, US Army, Patton's Tank Div. 14th Cavalry, 18th Mech, Sq. 1942-1946, WWII



Thomas Garcia, (photo taken 1946)
U.S. Army, Co F, 358th Combat Engineers Buried in the Golden Gate National Cemetery



Ben Guzman, U.S. Army, Pacific, WWII (photo taken 1945)

Robert R. Sanchez
U.S. Army Technician Fourth Grade, 508th Prcht. Infantry, 82nd Airborne Division 1943-1948, WWII



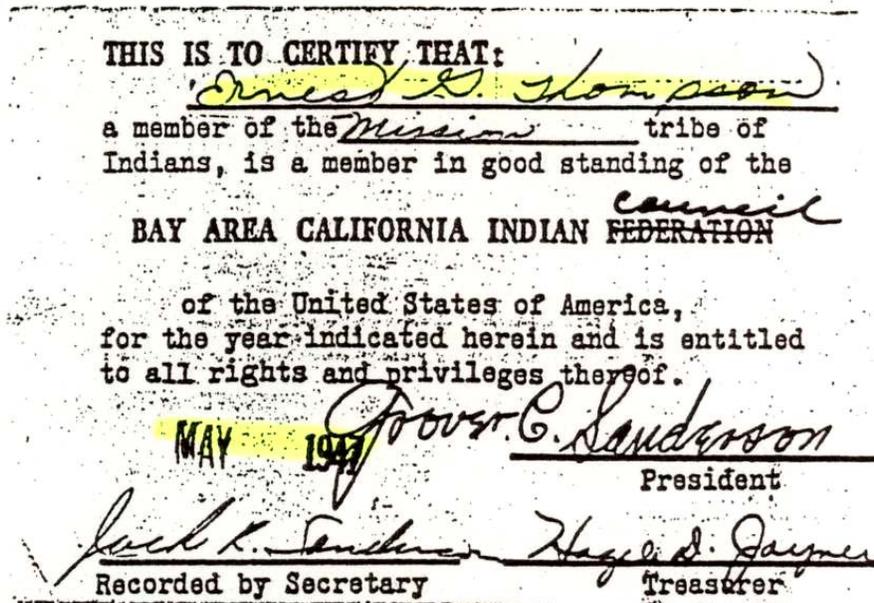
Enos Sanchez, 89th Infantry Div., 1st Bat, Co. M, 354th Infantry Regiment Heavy Machine Gunner, U.S. Army, Patton's Army Tank Command, Rhineland, Central Europe, North Africa,



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Some of Muwekma Men Who Served During World War II

Muwekma men and women continued to serve in Korea, Vietnam, Desert Storm, recently, three tribal members had served in the US Marine Corps and Army in Iraq, and others are still serving today. After the war, In the mid-1940s Muwekma families joined the **Bay Area California Indian Council**.



Muwekma Ernest Thompson Membership in Bay Area California Indian Council (1947)

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. Our Muwekma Elders who enrolled 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; 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.

The surviving heads-of-households were issued Judgement Claims checks for the sum of **\$150.00** for their families, with interest back to 1852, for the **value of 8.5 million acres of land** that was to be set aside for California Indians under the terms of the 18 unratified treaties of 1851-52. The California tribes never received any of these set-aside lands.



Muwekma Elders Maggie Juarez and Erolinda Santos Juarez Pena Corral

Although still landless, community and tribal related activities fell under the leadership of Muwekma Elder, Margarita (Maggie) Pinos Juarez, and Dolores Marine Alvarez Galvan, and her brothers Dario Marine and Lucas Marine, and her younger sister, Trina Marine Elston Thompson Ruano (Ernest Thompson, Sr., had married Trina after the death of his first wife, Muwekma Elder Magdalena Armija Thompson). Tribal activities and interactions were further spurred by communications with the BIA Sacramento Agency, which notified the Muwekma lineages of the expanded enrollment opportunities under the 1928 California Indian Jurisdictional Act for children born after May 28, 1928. Families contacted and helped each other to 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 Muwekma under "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), as well as Francisca Guzman and her son Alfred Guzman and his family resided on the Shinn Ranch in Niles, and became an important gathering place for the families and relations. Other important households were the residences of Dolores Marine Alvarez 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. The Sanchez families moved to Sal Se Puedes by Our Lady of Guadalupe Church near Cesar Chavez's residence in East San Jose, and some worked in the local orchards and canneries.

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, is the location where over 4000 Indians were buried, and was used for continuous 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), Victoria 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 early 1960s, a relationship was forged between Muwekma Ohlone families and the American Indian Historical Society located in San Francisco. The focus of this relationship especially centered on preventing the potential destruction of the Ohlone Indian Cemetery located in Fremont. This cemetery contains over 4,000 converted-Catholic Mission San Jose Indian Neophytes, including the immediate relations of our families who were buried there as late as 1925.

During this period of time when the American Indian Historical Society, as a non-profit, 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, Ernest Thompson and the other Marine-related families, to help clean up the run-down 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 (d. ~ 1917), 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).



Muwekma Children Lillian Massiatt, Ramona and Michal Galvan at the Ohlone Cemetery (1966)

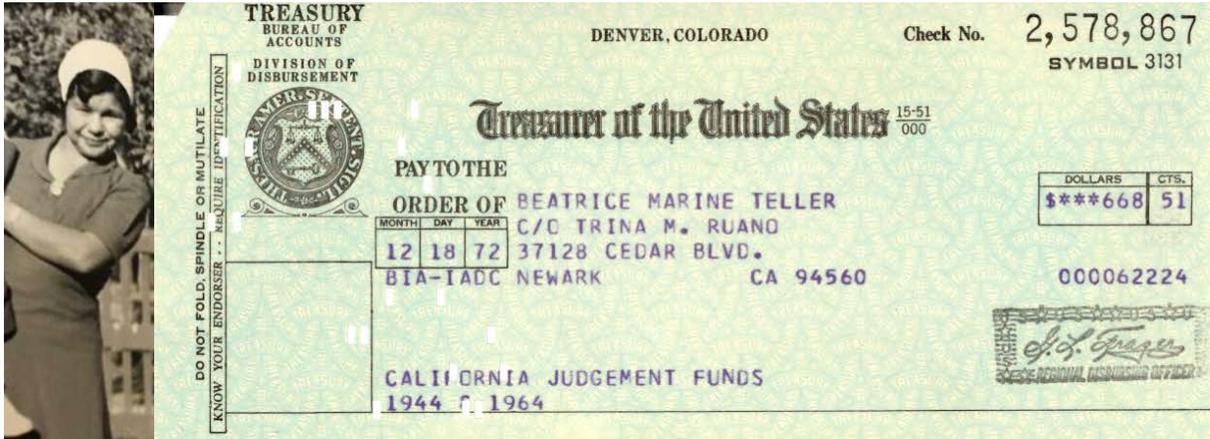
The Third Bureau of Indian Affairs Enrollment Period (1969-1971)

The Muwekma families later joined other California Indian families during the third BIA enrollment, and in 1971-72 a settlement for the value of 64,425,000 acres of land (the rest of the California), checks for the sum of **\$668.51** were issued as just compensation for the theft of California tribal lands. Tribes were told that they could not have land, instead they had to take the money or lose it.

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 of 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 Dolores 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."



Muwekma Elder Beatrice Marine and her 1972 Judgement Fund Check

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, but fictitious book, The Ohlone Way was published in 1978 that non-Indians were informing these two historic Costanoan-speaking Indian communities that they were Ohlone Indians. Therefore, the broader use of 'Ohlone' was later applied by various scholars and archaeological firms to all Costanoan communities after 1978. Only our enrolled Muwekma families has a history of identifying ourselves as Ohlone prior to, and after, 1978 (Escobar, Field and Leventhal 1999).

During the early 1980's, many of our Muwekma families came together to continue to conduct research on their tribe's history and genealogy, and we also considered applying for Federal Recognition. Between 1982 and 1984, the Muwekma Tribal Council was formally organized. By 1989, the Tribal Council passed a resolution to petition the U.S. Government for Federal Acknowledgment. Additional research and documentation continued to be submitted, and on May 24, 1996 the BIA's Branch of Acknowledgment and Research (BAR) made a positive determination of "previous unambiguous Federal Recognition" (under 25 CFR 83.8) stating that:

Based upon the documentation provided, and the BIA's background study on Federal acknowledgment in California between 1887 and 1933, we have concluded on a preliminary basis that the **Pleasanton or Verona Band of Alameda County** was previous 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.

The BIA placed the Tribe on **Ready Status for Active Consideration** in 1998. As a result, the Muwekma Tribal Council decided that a wait of **24 plus years** was not acceptable to the Tribe, and therefore, sought alternative remedies. After failing to obtain a date from the Office of Federal Acknowledgment as to when the Tribe’s petition would be reviewed, the Council had no choice except to consider legal action.

On December 8, 1999, the Muwekma Tribal Council and its legal consultants filed a law suit in U.S. District Court against the Interior Department/BIA – over the issue that the Muwekma Tribe as a previous Federally Recognized Tribe should not have to wait over 24 years to complete their reaffirmation process. On June 30, 2000, Federal District Judge Ricardo M. Urbina, ruled in favor of the Muwekma Tribe and ordered the Interior Department to formulate a process to expedite the Muwekma petition. On July 28, 2000, based upon the BIA’s findings, Justice Urbina wrote in his Introduction of his Memorandum Opinion Granting the Plaintiff’s Motion to Amend the Court’s 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.”** (Civil Case No. 99-3261 RMU D.D.C.)

That was when the BIA Office of Federal Recognition declared war against our Tribe.



Official Seal of the Muwekma Ohlone Tribe

Below are Some Photos of Events and Resolution Honoring our Tribe



INTERNATIONAL INDIAN TREATY COUNCIL

INFORMATION OFFICE
710 CLAYTON STREET #1 SAN FRANCISCO, CA 94117
TELEPHONE: (415) 566-0251
FAX: (415) 566-0442
EMAIL PEACE NET: IITC



April 6, 1992

To all concerned local, state and federal officials,

The International Indian Treaty Council, a Non-governmental Organization (NGO) advocating for the rights of Indigenous Peoples at the United Nations, supports the inherent land rights of all Indigenous Peoples. This "right to territory" is recognized under international law.

The IITC recognizes that the Muwekma Ohlone People of the San Francisco Bay Area have survived a bitter history which has disenfranchised them from their ancestral lands and denied them recognition as a distinct and independent People. This history includes enslavement in Mission communities in the early 1800's, forced removals and stealing of traditional lands, cultural destruction, and ongoing desecration of burial grounds and sacred sites.

As a critical aspect of their struggle to implement their basic right to self-determination, the Muwekma Ohlone People are currently seeking federal tribal recognition, along with more than 30 other California Indian Nations who have been relegated to the tragic and genocidal status of "landless Indians".

The Muwekma Ohlone have also initiated the process of regaining a portion of their traditional land base. Currently their priority is the return of the area in San Francisco known as the Presidio, soon to become unused federal land when the military pulls out. Under federal law, this land must be returned to the original "owners", the Muwekma Ohlone. This act of simple and straightforward justice, carried out at the earliest possible date, will be a significant step in reversing the policy of genocide through which many California Indian Peoples have been pushed to the brink of extinction, and California Indian Nations have become homeless in their own homelands.

The IITC strongly encourages all city, state and federal officials who have a part in the decision-making regarding the future of the Presidio to take immediate action towards its return to the Muwekma Ohlone.

The IITC also supports federal recognition for the Muwekma Ohlone Tribe as a critical step in their ability to engage in government-to-government relations, and to exercise self-determination as a Sovereign People.

The IITC will continue to support the efforts of the Muwekma Ohlone People to reclaim their traditional lands, including the Presidio in San Francisco. 1992 is the year

for healing the wounds that have been inflicted upon
Indigenous Peoples, but this healing will not begin until
justice is done.

Respectfully,

William A. Means
William A. Means,
IITC Executive Director

cc: Muwekma Ohlone Tribal Council
President George Bush
Manuel Lujan, Secretary of the Interior
Senator Daniel Inouye, Chairman, Senate Select Committee
On Indian Affairs
Congressman George Miller and Tad Johnson, House
Committee on Interior and Insular Affairs
Mayor Jordan, City of San Francisco
Supervisor Willy Kennedy, San Francisco Board of
Supervisors
United Nations Office of Human Rights
file



Human Rights Commission

Resolution

MUWEKMA OHLONE TRIBE

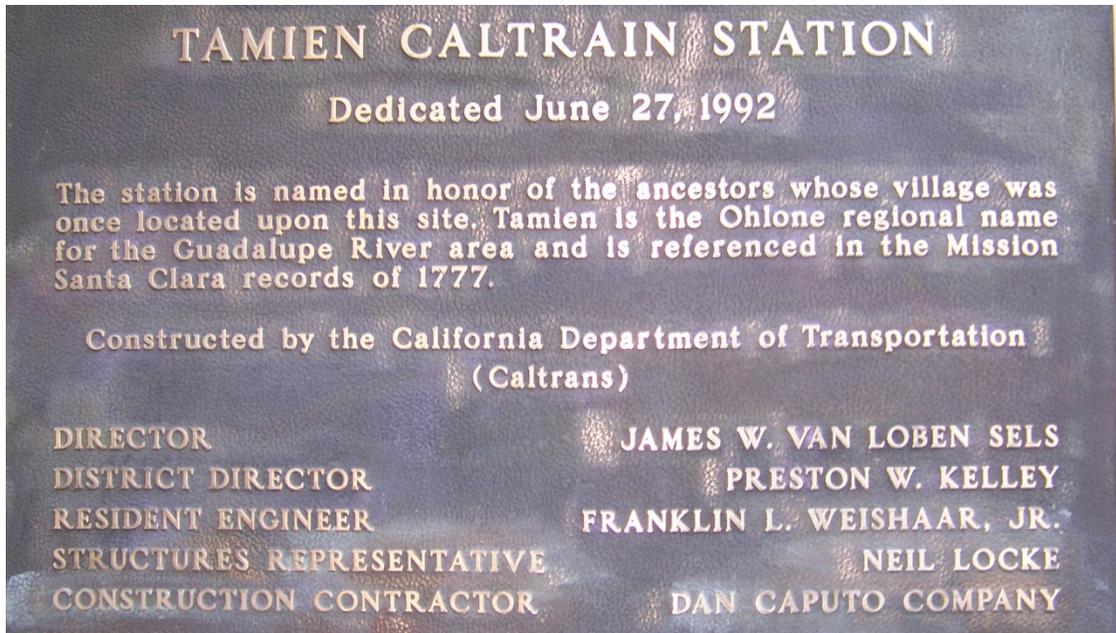
- WHEREAS,** the Muwekma Ohlone Tribe is the aboriginal Native American Tribe of San Francisco; and
- WHEREAS,** the Muwekma Ohlone people, who were taken away from their aboriginal land and were once thought extinct, have retained their cultural and social identity for the past five hundred years; and
- WHEREAS,** the Muwekma Ohlone people have suffered several hundred years of dislocation, dispossession of the lands, and relocation to harsh environments; and
- WHEREAS,** the Human Rights Commission strongly supports all Native American aboriginal groups, especially in this Year of the Quincentennial Celebration, in their attempts at self-determination, and to be self-sufficient, officially recognized, acknowledged, and justly treated by the Federal government; and
- WHEREAS,** the Human Rights Commission is mandated to identify and publicize all conditions of human injustice, discrimination, prejudice, and inequality;
- THEREFORE, BE IT RESOLVED,** that the Human Rights Commission does hereby commend and support the Muwekma Ohlone Tribe and other California tribes and bands in their efforts to obtain recognition and assistance at the Federal level and by the U.S. Congress.



Maureen J. Galvin
Chair

September 10, 1992
Date

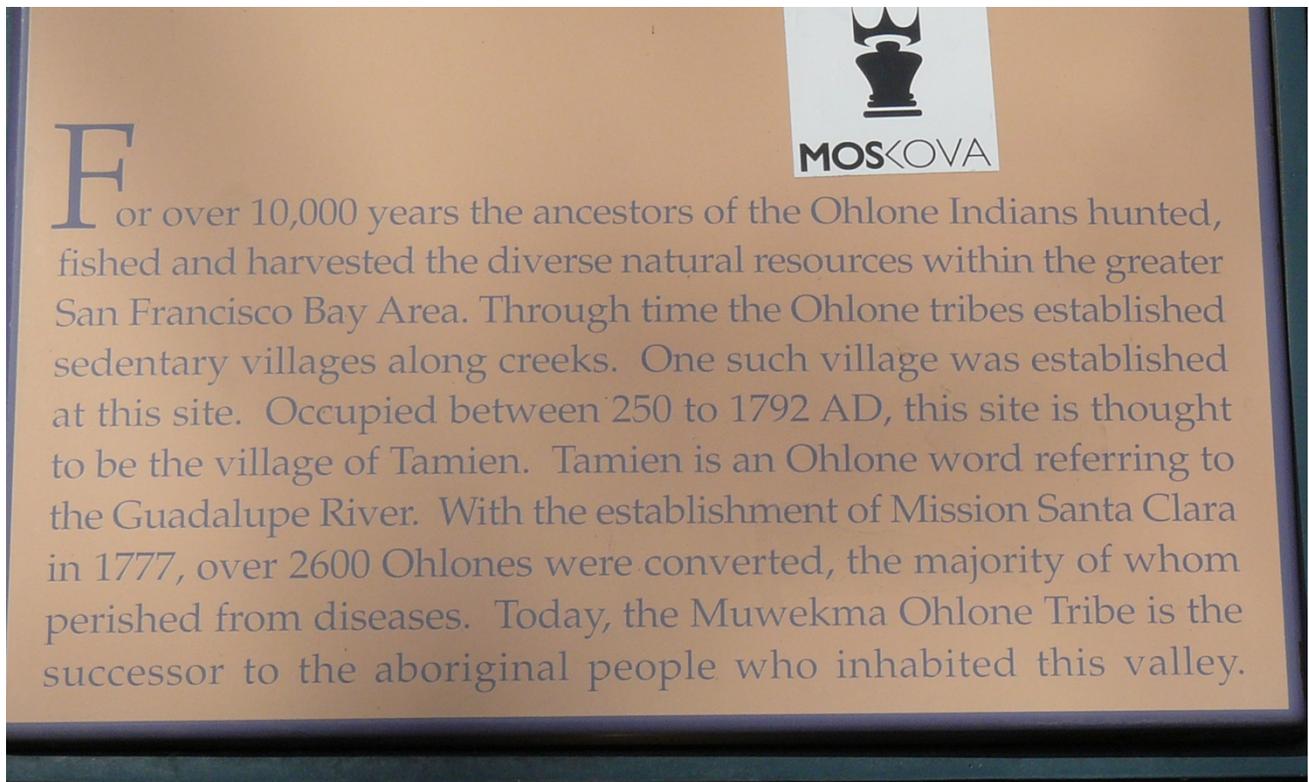
S. F. Human Rights Commission Resolution for the Muwekma Tribe (1992)



CalTrain Tamien Station Plaque (1992)



Tamien CalTrain Station Plaque Honoring Muwekma Ohlone (1992)



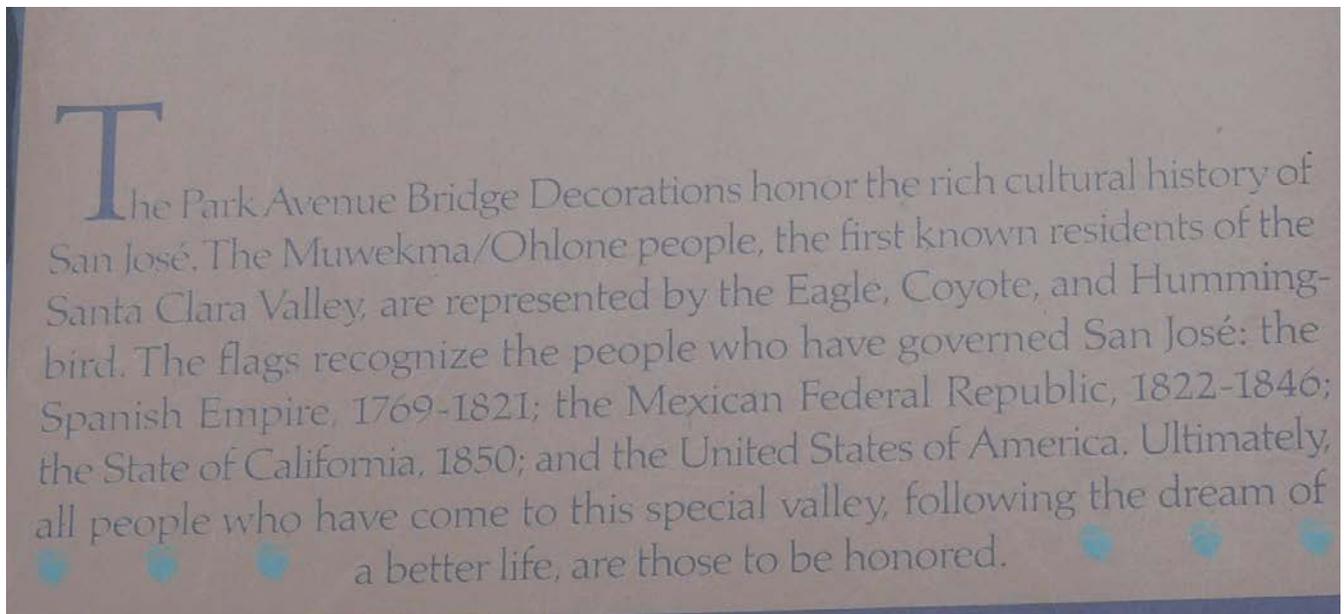
Tamien: a Muwekma Ohlone Indian Village Downtown San Jose (*Thámien Rúmmeytak*)

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.



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)

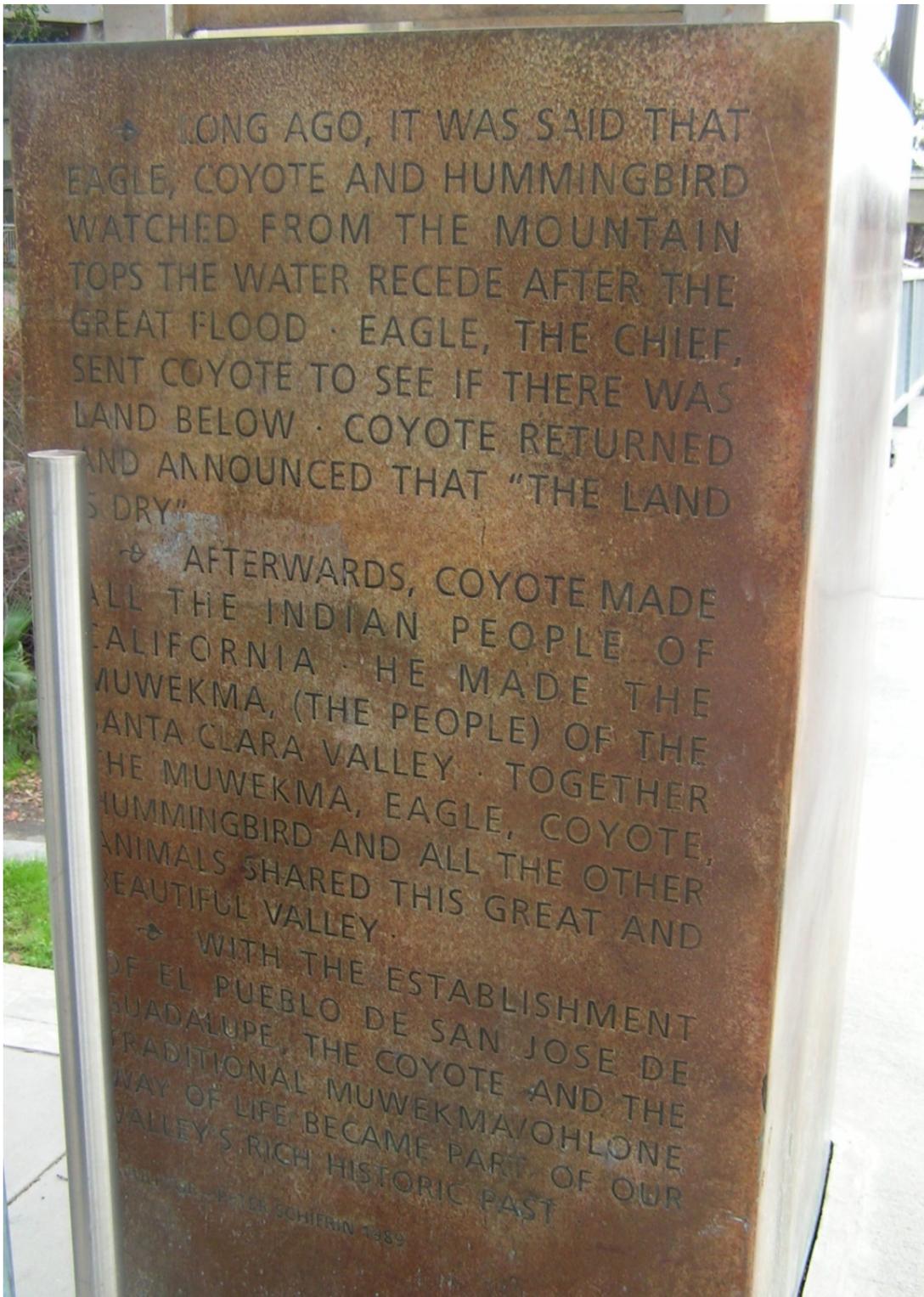
The Muwekma Ohlone people, Native Americans who once lived along the Guadalupe River, are honored with animal sculptures important to their tradition, on the Park Avenue Bridge. These include the Coyote, the Hummingbird, and the Eagle. The four flags that fly from atop the bridge represent the past and 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 (<http://www.grpg.org/public-art>).



Eagle with Two Humming Birds above



**Coyote (One of the First People) Hummingbird
(One of the three First People in Creation Narrative)**



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 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

1994 Commemoration of the History of San Jose and the Muwekma Ohlone Tribe



United States Department of the Interior



BUREAU OF INDIAN AFFAIRS
Sacramento Area Office
2800 Cottage Way
Sacramento, California 95825

IN REPLY REFER TO:

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.

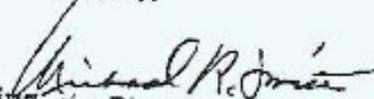
At your request, I am writing a letter of support for the Tsnungwe Council and the Muwekma Ohlone Tribe in their bid for Federal recognition. First let me state that the Bureau of Indian Affairs, Sacramento Area Office, is painfully conscious of the fact that California Indian tribes and their individual 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

Letter from BIA Area Director Michael Smith Re: Muwekma and Tsnungwe (1998)



CRUZ M. BUSTAMANTE
Lieutenant Governor
State of California

August 29, 2002

The Honorable Neal McCaleb
Assistant Secretary-Indian Affairs
United States Department of the Interior
1849 C Street, N.W.
Washington, D.C. 20240

Dear Secretary McCaleb:

I write to urge you to support Petition #111 by the Muwekma Ohlone Tribe for reaffirmation of Federal Acknowledgement.

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.

The tribe's members descend from an historical Indian tribe and they are not members of any other Federally-recognized tribe.

After compiling data and completing extensive research, the Muwekmas have presented a compelling case for the tribe's Federal Acknowledgement. I respectfully urge you and the Bureau of Indian Affairs to carefully review their Petition.

Sincerely,

A handwritten signature in cursive script that reads "Cruz M. Bustamante".

CRUZ M. BUSTAMANTE
Lieutenant Governor

cc: The Honorable Aurene Martin, Deputy Assistant Secretary-Indian Affairs

CMB/BMG/022502



**MUWEKMA OHLONE TRIBE ANNUAL CHRISTMAS PARTY & HOLIDAY GATHERING
Stanford University, December 10, 2005**



Muwekma Tribal Christmas Gathering at Stanford University (2005)



Some of the Muwekma Tribal Council Members at the Gathering of Ohlone Peoples



Some of the Muwekma Tribal Members at People's Park in Berkeley in Front of the Muwekma Mural



Muwekma Leadership Singing a Welcoming Song at the Inaugural California Indian Flag Raising Event in the City of Milpitas (Nov. 1, 2018)



Opening Ceremony with Muwekma Representatives and Keynote Address Speaker Dolores Huerta at the American Anthropological Association Meeting, San Jose (November 14, 2018)

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 Múwékma 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 ¶

Muwekma Tribal Exhibit in Honor of Indigenous Peoples Day (October 14, 2019)



Congress of the United States
House of Representatives
Washington, DC 20515

This Citation Is Presented To
**Muwekma Ohlone Tribe of the
San Francisco Bay Area**

IN RECOGNITION OF
*The history and heritage of the Muwekma Ohlone Tribe
of the San Francisco Bay Area. Having traced tribal
lineage and recognized over 500 members in the Bay
Area, its culture was restored. We celebrate the richness
that this tribe has brought to our community.*



Ro Khanna

Ro Khanna
Member of Congress
17th District of California

*On This Day,
The Second of November
Two Thousand and Nineteen*

Recognition Citation by U. S. Congressman Ro Khanna (November 2019)

Senate

CERTIFICATE OF RECOGNITION

*Senator Jim Beall of the
California State Legislature is proud to
recognize*

Muwekma Ohlone

*For your community contributions; congratulations on your Local
Tribe Recognition at the Native American Heritage Month
Celebration*

November 19th, 2019

Jim Beall

SENATOR JIM BEALL
15TH SENATE DISTRICT

Certificate of Recognition by California Senator Jim Beall (November 2019)



Plaque Honoring the 100th Anniversary of San Jose City College and Muwekma Ohlone Tribe Land Acknowledgement (September 13, 2021)



Muwekma Mural Dedication Guadalupe River Walk, San Jose (August 31, 2021)

Concluding Statement about Social Justice from the Muwekma Tribal Leadership

Since the 1960s our enrolled families have been involved in the protection of our ancestral Ohlone Indian Cemetery, as well as the hundreds of our ancestral heritage sites.

Since the 1980s our tribal leadership and members have been involved in numerous environmental, educational and cultural events at public and private schools, universities and colleges (Stanford, Berkeley, Santa Clara, San Jose State, CSU East Bay, UC Santa Cruz, S.F. State University, and others), religious organizations, museums. (Oakland, Los Gatos, Los Altos, Campbell, Santa Clara De Saisset, Coyote Hills East Bay Regional Park District, SFPUC, and others) throughout the San Francisco Bay Area as well as elsewhere in California. Our Tribal language committee has been pursuing renaming our ancestral heritage sites and other places of importance to our Tribe such as at ***Máyyan Šáatošikma (Coyote Hills)***; at our ancestral mortuary site ***Thámien Rúmmeytak [Thámien (Guadalupe) River Site CA-SCL-128]*** located downtown San Jose; and at the ***Ynigo Mound Site (CA-SCL-12)*** located on **Moffett Field**.

Our Tribe has been involved in various **Earth Day** Celebrations since the Mid-1980, especially with the Environmental Science Department at San Jose State University. Our Tribal members have been involved in the 500 Mile American Indian Spiritual Run since 1980 and has hosted and supported the Native American spirit runners from Alaska to Panama (Eagle and Condor spirit runners); Muwekma has continued co-sponsored since 2006 the American Indian Heritage Celebration with the Indian Health Center of Santa Clara County. Tribal members have participated in Coast and Creek clean-up events over these many years. The tribal leadership and members are working with Native Plant Societies and Gardens throughout the Bay Area as part of our collective education and revitalization on native species of plants and their traditional uses.

Healing Our Spiritual Wounds and Looking Toward the Future

As a result of continuous **gross negligence** and **crass indifference** by the Department of Interior, the Muwekma Tribe is in the final throes of seeking resolution of its Federally Acknowledged status via the newly proposed revised Acknowledgement Regulations in order to correct the “administrative errors” perpetrated by the BIA in 1927 and in 2002. The Muwekma Tribe has waited since 1906 – one hundred and sixteen years – for some semblance of justice. Our people have suffered long enough under this the inequities perpetrated on us as the documented aboriginal and historic tribe of the San Francisco Bay Area.

As a landless tribe, our people are refugees within our aboriginal homeland. We will not stop fighting for our rights or for the rights of the other legitimate historic tribes in California and elsewhere in the United States that have been adversely impacted by the dominant society! We have suffered enough indignity by being totally disenfranchised within our ancestral homeland. The Muwekma families have united and now hold hands with our past as we look towards the future with our children and our grandchildren.

Regardless of the Federal Government’s recalcitrance to restore our Tribe’s status as a Federally Recognized Tribe, we will nonetheless persevere as the Aboriginal Tribe of the San Francisco Bay Region. We have lived here in our ancestral homelands within the greater San Francisco Bay for over 10,000 years and we have no intention of leaving, giving up or abdicating our Indian Heritage and Sovereign Rights!

Our Tribe ultimately anticipates a positive outcome as a result of our efforts to regain our Federally Acknowledged status either through reaffirmation or reconsideration of the evidence that was submitted in our petition but ignored by the Office of Federal Acknowledgment. We are hopeful that our Tribe will be restored to the list of Federally Recognized Tribes within the next few years and when that joyful moment happens, we intend to celebrate our freedom from the odious yoke of erasure and exclusion that has been perpetrated upon our people since the invasion of California by European colonial powers and American expansionist policies.

We are honored to share with you information about our 12,000-year history and heritage of our Tribe from within our ancestral homeland of the greater San Francisco Bay Area, and welcome the administration, faculty, staff and students from the **Foothill-De Anza Colleges** and the administration, good citizens, schools, and community of the **Town of Los Altos Hills**, and the **City of Cupertino**, in developing a mutually beneficial partnership with the Muwekma Ohlone Tribe of the San Francisco Bay Area. We thank everyone for your support and thank you for honoring our Tribe's History, Heritage and Sovereign Rights. **AHo!**

Please come join with us in the everyday celebration of life and who lived and danced upon our **Holše Warep (hol-sheh wah-rehp) ~ Beautiful Land**, and embrace the acknowledgment that our ancestral homeland is indeed a wonderful place to live for all of us and our children!

***Makkin Mak Haššesin Hemme Ta Makiš Horše Mak-Muwekma,
Rooket Mak Yiššasin Huyyunciš Šiniinikma!***

We Will Make Things Right For Our People and Dance For Our Children! Aho!

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



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