

San Jose State University

From the Selected Works of Alan M. Leventhal

Fall August 15, 2017

Final Report CA-SCL-950 VTA.pdf

Alan M. Leventhal

**Report on the Burial and Archaeological Data Recovery Program, Analysis and AMS
Dating of Ancestral Muwekma Ohlone Human Remains Recovered from the
Cashrishmini 'Awweš 'Írek 'Innutka (Yellow Salt [Alum] Rock Road) Site, CA-SCL-950)
VTA/BRT Project Located at the Intersection of Alum Rock Avenue and Jackson Street,
City of San Jose, Santa Clara County, California**



Report Prepared for:

**Santa Clara Valley Transportation Authority
3331 North First Street
San Jose, CA 95134**

Prepared by:

**Alan Leventhal, Diane DiGiuseppe, David Grant, Rosemary Cambra, Monica V. Arellano,
Sheila Guzman-Schmidt, Gloria E. Gomez and Arnold Sanchez
Muwekma Ohlone Tribe of the San Francisco Bay Area
Ohlone Families Consulting Services**

With Contributions by:

Dr. Eric Bartelink, Department of Anthropology, California State University, Chico
Dr. Jelmer Eerkins, Department of Anthropology, University of California, Davis
Angela Evoy, Department of Anthropology, University of California, Davis
Dr. Ripan S. Malhi Department of Anthropology and Carl R. Woese Institute for
Genomic Biology, University of Illinois Urbana-Champaign.

August 2017

Table of Contents

Chapter	Page No.
Table of Contents	i
List of Figures.....	ii
List of Tables	viii
List of Maps	viii
Acknowledgements	ix
Dedication of Report.....	x
Chapter 1: Introduction and Project Overview	1-1
Alan Leventhal, Diane DiGiuseppe, Rosemary Cambra, Norma Sanchez and Arnold Sanchez	
Chapter 2: Burial Description and Skeletal Biology	2-1
Diane DiGiuseppe and David Grant	
Chapter 3: Stable Isotope Analysis and Paleodiet of an Ohlone Human Burial <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i>	3-1
Dr. Jelmer Eerkens, Angela Evoy and Dr. Eric J. Bartelink	
Chapter 4: Paleogenomic Analysis of Ancestral Muwekma Ohlone Native American Burials from Sites CA-SMA-267, CA-SCL-128, CA-ALA-667, CA-SCL-609, and CA-SCL-950.....	4-1
Dr. Ripan Malhi, Alan Leventhal and Rosemary Cambra	
Chapter 5: AMS Dating and Chronological Placement of the <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i> (Yellow Salt Rock Road Woman) Burial	5-1
Alan Leventhal and Rosemary Cambra	
Chapter 6: An Ethnohistory of Santa Clara Valley and Adjacent Regions; Historic Ties of the Muwekma Ohlone Tribe of the San Francisco Bay Area and Tribal Stewardship over the <i>Cashrishmini 'Awweš 'Írek 'Innutka</i> (Yellow Salt [Alum] Rock Road) Site	6-1
Rosemary Cambra, Alan Leventhal, Monica V. Arellano, Sheila Guzman Schmidt, Gloria E. Arellano Gomez and Arnold Sanchez	
Appendix A: MLD Recommendations.....	A-1
Appendix B: Skeletal Inventory Forms	B-1
Appendix C: AMS Dating Results.....	C-1
Appendix D: Congressman George Miller's Bill (2000).....	D-1
References Cited.....	R-1

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures

Figure No.	Page No.
Figure TOC-1: Facial Reconstruction of an Ohlone Male Burial from the Third Mission Santa Clara Indian Neophyte Cemetery	x
Figure TOC-2: Muwekma Tribal Leadership at the Dedication Ceremony for the Roberto Antonio Balermينو Neighborhood Park	xi
Figure TOC-3: Information about the Muwekma Ohlone History and Heritage and Roberto Antonio Balermينو	xi
Figure TOC-4: Historic Plaque about the Historic Roberto-Sunol Adobe	xv
Figure TOC-5: Back of the Roberto-Sunol Adobe Located at 770 Lincoln Avenue	xvi
Figure TOC-6: Muwekma Elder Maria de los Angeles Colos	xx
Figure TOC-7: Muwekma Elder Irene Ruano.....	xxiii
Figure TOC-8: Ohlone Dancer	xxvii
Figure TOC-9: Ohlone Dancers at Mission San Jose in 1806.....	xxviii
Figure 1-1: Fire Hydrant Trench	1-8
Figure 1-2: Small Backhoe Removing Overburden Above the Burial.....	1-8
Figure 1-3: VTA Survey Crew Taking GPS Measurements.....	1-9
Figure 1-4: Exposure of the Burial (long bones).....	1-9
Figure 1-5: Bottom of the Grave Locus after Removal of the Burial	1-10
Figure 2-1: Tray with Bone Identifications and Location Noted	2-3
Figure 2-2: Anatomical View of the <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i> Burial	2-7
Figure 2-3: Lumbar Vertebra with Micro- and Macroporosity.....	2-10
Figure 2-4: Eburnation on Cervical Facet Fragments	2-11
Figure 2-5: Arachnoid Foveae Clustered along Sagittal Suture.....	2-12
Figure 2-6: Maxilla Front View	2-13

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures (continued)

Figure No.	Page No.
Figure 2-7: Heavily Eroded Premolar and Molar Position on the Maxilla	2-14
Figure 2-8: Maxillary Teeth Present	2-15
Figure 2-9: Mandibular Dental Arcade	2-15
Figure 2-10: Right Mandibular Fossa, Condylar Head, and Articulation	2-16
Figure 2-11: Right First Mandibular Molar with Third Root Present.....	2-17
Figure 2-12: Malformed Mandibular Incisors	2-17
Figure 2-13: Trenching Activities around Burial 1	2-19
Figure 2-14: Evidence of Taphonomic Impact to Burial 1.....	2-19
Figure 2-15: Krotovina Burrow in Burial Unit.....	2-19
Figure 3-1: Sampling Strategy	3-3
Figure 3-2: URM2 and URM3 from SCL-950 Prior to Sampling.....	3-4
Figure 3-3: $\delta^{13}\text{C}$ vs. $\delta^{15}\text{N}$ for M2 Sections.....	3-5
Figure 3-4: $\delta^{13}\text{C}$ vs. $\delta^{15}\text{N}$ for M3 Sections.....	3-6
Figure 3-5: Reconstructed Stable Carbon and Nitrogen Isotope Values for Dietary Resources in Central California	3-7
Figure 3-6: Stable Carbon and Nitrogen Isotope Data for the Burial from CA-SCL-950 Compared to Sites in Central California.....	3-8
Figure 4-1: Haplogroup Distribution in Western North America	4-2
Figure 4-2: Google Earth Location of the Five Sites in the Present aDNA Study	4-4
Figure 4-3: DNA Damage Plot for the Ancient Individual from Site CA-SMA-267 ...	4-6
Figure 4-4: DNA Damage Plot for Sample CA-SCL-128.....	4-7
Figure 4-5: MDS Plot Showing the Location of Sample from CA-SCL-128.....	4-7
Figure 4-6: DNA Damage Plot for Sample from CA-SCL-609 Burial 1.....	4-8

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures (continued)

Figure No.	Page No.
Figure 4-7: MDS Plot Showing the Location of Sample from CA-ALA- 667	4-9
Figure 4-8: MDS Plot Showing the Location of Sample from CA-ALA- 667	4-9
Figure 4-9: DNA Damage Plot for Sample from CA-SCL-950 (VTA/BRT)	4-10
Figure 4-10: Native American Peopling of the New World	4-12
Figure 4-11: Location of Bay Area Sites Sampled in Monroe's aDNA Study.....	4-14
Figure 4-12: mtDNA Haplogroup Distribution in North America	4-16
Figure 4-13: mtDNA Haplogroup Distribution in California.....	4-17
Figure 5-1: Temporal Dating Schemes Based on Bennyhoff and Hughes (1987) Dating Scheme B1; Groza (2002) and Hughes and Milliken (2007) Scheme D.....	5-5
Figure 5-2: Revised Dating Scheme D2.....	5-10
Figure 5-3: Feather Regalia Collected in Contra Costa County in 1841	5-17
Figure 5-4: Hesi [Big Head and Kuksu] dancers at Stony Ford Rancheria Choris	5-18
Figure 6-1: Indians at Mission Dolores in 1816 Drawn by Louis Choris	6-20
Figure 6-2: Governor Peter Hardeman Burnett (1849-1851)	6-43
Figure 6-3: Eighteen Unratified Treaties of California.....	6-44
Figure 6-4 Portraits of Carl Duerr and Louis Nusbaumer	6-55
Figure 6-5 Caricature of a "Nusbaumer Indian".....	6-56
Figure 6-6: Muwekma Indians at the Niles and Pleasanton Rancherias.....	6-59
Figure 6-7: 1900 Indian Population Census, Niles, Washington Township Alameda County	6-61
Figure 6-8: Indian Agent Kelsey's Map of Indian Rancherias – Verona Band.....	6-63
Figure 6-9: Sacramento Superintendent Lafayette A. Dorrington October 21, 1926 ...	6-66

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures (continued)

Figure No.	Page No.
Figure 6-10: Graves of Joseph Aleas, Fred Guzman and Toney J. Guzman	6-71
Figure 6-11: Henry A. L. Nichols and his Brother John Nichols	6-72
Figure 6-12: President Calvin Coolidge with Four Osage Indian Leaders	6-73
Figure 6-13: Lucas Marine BIA Application # 10298.....	6-75
Figure 6-14: Lucas Marine BIA Application Identifying His Tribe “Ohlones”	6-76
Figure 6-15: Francisca Guzman and Family BIA Application # 10293.....	6-77
Figure 6-16: Phoebe Alaniz BIA Application # 10301.....	6-78
Figure 6-17: Magdalena Thompson BIA Application # 10296.....	6-79
Figure 6-18: Flora Emma Thompson Martel and Daughter BIA Application # 10294	6-80
Figure 6-19: Maggie Pinos Juarez and Family BIA Application # 10676	6-81
Figure 6-20: Chona Bautista Armija Andrade BIA Application # 10297	6-82
Figure 6-21: Dolores Marine Galvan and Children, BIA Application # 10681	6-83
Figure 6-22: Dario Marine and Children, BIA Application # 10677	6-84
Figure 6-23: Dolores Sanchez and Siblings, BIA Application # 10680	6-85
Figure 6-24: Albert Arellano and Sister, BIA Application # 10679	6-86
Figure 6-25: Mary Munoz, Sister Flora and Son, BIA Application # 10678.....	6-87
Figure 6-26: Trina Marine, BIA Application # 10682.....	6-88
Figure 6-27: Joseph Aleas, BIA Application # 10299	6-89
Figure 6-28: Cecilia Armija Marine BIA Application # 10637.....	6-90
Figure 6-29: Catherine Peralta Marine BIA Application # 10675	6-91
Figure 6-30: Jose Binoco BIA Application # 8419	6-92
Figure 6-31: Belle Nichols BIA Application # 10300	6-93

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures (continued)

Figure No.	Page No.
Figure 6-32: Belle Nichols BIA Application # 10300 “Olanian Tribe”	6-94
Figure 6-33: J. P. Harrington, Muwekma Elders Jose Guzman and Angela Colos	6-96
Figure 6-34: Muwekma Men Who Served During World War II	6-109
Figure 6-35: Muwekma Men Who Served During World War II	6-110
Figure 6-36: Lillian Massiat, Ramona and Michael Galvan at Ohlone Cemetery	6-112
Figure 6-37: Muwekma Elders Maggie Juarez and Erolinda Santos Juarez Corral	6-113
Figure 6-38: Distribution Check for Beatrice Marine for \$668.51 (1972)	6-115
Figure 6-39: Letter of Support from BIA Acting Area Director Michael R. Smith.....	6-119
Figure 6-40: Title Page of Congressman Miller’s Recognition Bill (2000)	6-120
Figure 6-41: Page 3 of Congressman Miller’s Recognition Bill (2000)	6-121
Figure 6-42: Page 15 of Congressman Miller’s Recognition Bill (2000)	6-122
Figure 6-43: Letter of Support from California Lt. Governor Cruz Bustamante.....	6-123
Figure 6-44: Memorandum of Opinion U.S. District Court (2000).....	6-125
Figure 6-45: U.S. District Court Opinion (2006).....	6-127
Figure 6-46: History Walk Historical Marker Downtown San Jose, California	6-133
Figure 6-47: Historic Marker: The Site of Tamien an Ohlone Indian Village.....	6-133
Figure 6-48: Honoring Plaque: Park Avenue Bridge Downtown San Jose.....	6-134
Figure 6-49: Eagle with Two Humming Birds	6-135
Figure 6-50: Coyote (One of the First People).....	6-136
Figure 6-51: Hummingbird (One of the three First People)	6-136
Figure 6-52: One of the Four Corner Plaques Honoring the Muwekma Tribe.....	6-137
Figure 6-53: Commemoration History of San Jose and the Muwekma Tribe.....	6-138

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Figures (continued)

Figure No.	Page No.
Figure 6-54: Tamien CalTrain Station Plaque.....	6-139
Figure 6-55: CalTrain Tamien Station Plaque Honoring Muwekma Ohlone.....	6-139
Figure 6-56: Muwekma Ohlone Tribe Christmas Party and Gathering at Stanford (1999).....	6-140
Figure 6-57: Muwekma Ohlone Tribe Campout at Camp Muwekma 2000	6-140
Figure 6-58: Muwekma Ohlone Tribe Campout and Big Feast 2001	6-141
Figure 6-59: Muwekma Ohlone Tribe Campout and Big Feast 2002	6-141
Figure 6-60: Muwekma Ohlone Tribe Campout 2003	6-142
Figure 6-61: Muwekma Ohlone Tribe Chocheño Language Workshop 2004	6-142
Figure 6-62: Muwekma Christmas Choir in front of Mission San Jose 2005	6-143
Figure 6-63: Muwekma Christmas Gathering at Stanford University 2005.....	6-143
Figure 6-64: Muwekma Tribal Gathering 2008.....	6-144
Figure 6-66: Rosemary Cambra at the Muwekma-Tah-Ruk 20 th Anniversary Stanford 2009.....	6-144
Figure 6-66: Revised Linguistic Map of San Francisco Bay Area, Santa Clara Valley	6-145
Figure 6-67: Muwekma Big Feast and Annual Meeting 2010	6-145
Figure 6-68: San Jose City Council Honoring the Muwekma Tribe (2014).....	6-146
Figure 6-69: Muwekma Tribal Council Honored with Proclamation San Jose 2014....	6-146
Figure 6-70: Muwekma Tribal Leadership at the Dedication Ceremony for the Roberto Antonio Balermino Neighborhood Park 2014).....	6-147
Figure 6-71: VTA Bus Rapid Tranportion Concept in the Muwekma Lands of <i>Thamien</i> <i>at Cashrishmini 'Awweš 'Írek 'Innutka</i> (Yellow Salt [Alum] Rock Road) Site.....	6-147

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

List of Tables

Table No.	Page No.
Table 3-1: Tooth Serial Sample and Stable Isotope Values from the CA-SCL-950 Burial	3-4
Table 3-2: Stable Carbon and Nitrogen Isotope Summary for the the <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i> Burial	3-6
Table 4-1: Results of Paleogenomic Analysis for 5 Ancestral Muwekma Individuals	4-5
Table 5-1: Result of AMS Dating on the <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i> Burial (CA-SCL-950) Place within Dating Scheme D2.....	5-2
Table 5-2: Result of AMS Dating on the <i>Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš</i> Burial (CA-SCL-950) Place within Dating Scheme B1	5-2
Table 5-3: Comparative Radiocarbon Dates from other Late Period Phase B1 Cemetery Sites Located in Santa Clara County.....	5-3

List of Maps

Map No.	Page No.
Map TOC-1: Approximate Locations of Major Rancherias Identified by Mission Santa Clara Priests Sites.....	xiii
Map 1-1: Project Location and Selected Bay Area Sites.....	1-3
Map 1-2: Project Location (South Bay View)	1-4
Map 1-3: Project Location CA-SCL-950	1-5
Map 1-4: Location of Burial Relative to the VTA/RBT Station (CA-SCL-950)	1-6
Map 5-1: Project Location and Selected Late Period Phase 1B Cemetery Sites	5-4
Map 6-1: Distribution of Ohlone Tribal Groups and Tribal Districts in the Santa Clara Valley (C. King 1994)	6-17
Map 6-2: Distribution of the Ohlone Tribal Groups Surrounding the <i>Thámien</i> Region (Milliken 1994).....	6-18
Map 6-3: Distribution of Tribal Groups in the San Francisco Bay Area.....	6-19
Map 6-4: Location of the Duerr and Nusbaumer Property and Alisal Rancheria..... (Thompson and West 1878)	6-57

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Acknowledgements

We want to thank Santa Clara Valley Transportation Authority who funded the Burial and Archaeological Data Recovery Program for the recovery and analysis of the Muwekma Ohlone Tribe's ancestor *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (**Yellow Salt Rock Road Woman**) in 2016.

We also want to thank the San Jose State University Department of Anthropology faculty for all their support, not only for this project, but for the many other projects that the Muwekma Ohlone Tribe and the contributing authors and SJSU anthropology students and alumni have participated on. The Muwekma Tribal leadership further wishes to express its heartfelt thanks to the Department of Anthropology for agreeing to curate their ancestral remains and associated cultural regalia from the Tribe's heritage sites.

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

Finally the authors would like to especially thank the SJSU Dean's Office, College of Social Sciences for their support on these tribal-related science and heritage projects; to Dr. Eric Bartelink for his contribution of the paleo-dietary studies through stable isotope analysis; Dr. Les Field, Department of Anthropology, University of New Mexico for his continuous scholarly efforts on a multitude of Muwekma projects. We also want to offer acknowledgement and thanks to the enrolled members and Elders of the Muwekma Ohlone Tribe for their support on this as well as other projects addressing their ancestral heritage sites.

It is our hope that this report provides scientific, 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** could not be conducted on site for *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (**Yellow Salt Rock Road Woman**) due to the fact that no area was deemed suitable for reburial within this ancestral heritage site. Plans for a Reburial Honoring Ceremony will be held by the Muwekma Ohlone tribal leadership sometime in the near future.

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Dedication of this Report

This report is dedicated to and in honor of the following Muwekma ancestors and recently deceased Elder:

- 1) *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman);
- 2) Roberto Antonio Balermino and;
- 3) Muwekma Elder Irene Ruano (see below).

Dedication of this Report to Roberto Antonio Balermino ca. 1782 - October 26, 1847

**Roberto Antonio Balermino, a Mission Santa Clara (Clareño) Ohlone Indian,
his Lineal Linkages to the *Thámien* Ohlone-Speaking
San Juan Bautista, Santa Ysabel and San Francisco Solano tribal Districts/Territories
and original grantee of the Los Coches Mexican Land Grant in 1844**



**Figure TOC 1: Facial Reconstruction of an Ohlone Male Burial from the
Third Mission Santa Clara Indian Neophyte Cemetery**

Note: There are no known images of Roberto Antonio Balermino, therefore, it was decided to honor his likeness with the image of one of the facially reconstructed Ohlone men from the Third Mission Santa Clara Indian Neophyte Cemetery [*Clareño Muwékma Ya Túnnešte Nómmo* [Where the Clareño Indians are Buried] Site (CA-SCL-30/H)] (Leventhal et al. 2011)

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

ROBERTO ANTONIO BALERMINO PARK 1501 Almaden Road, San Jose, Ca.



Figure TOC-2: Muwekma Tribal Leadership at the Dedication Ceremony for the Roberto Antonio Balermino Neighborhood Park

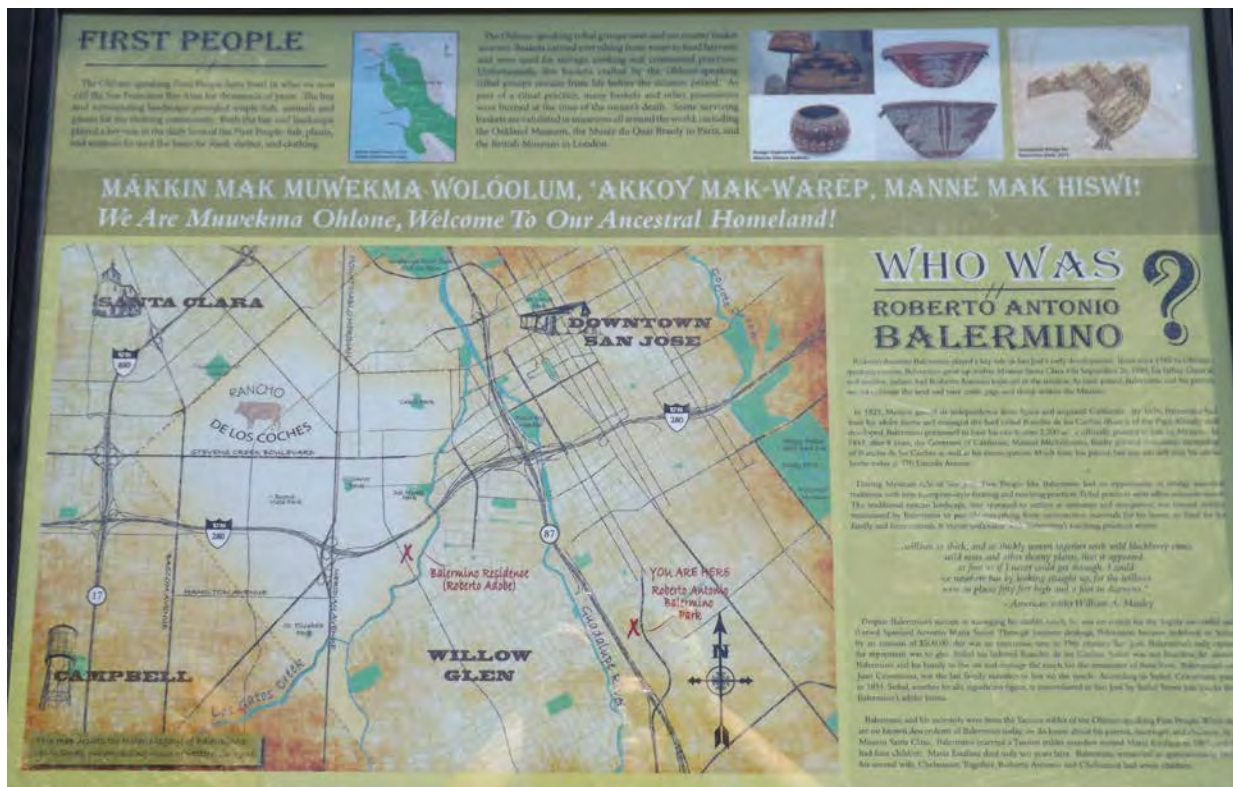


Figure TOC-3: Information about the Muwekma Ohlone History and Heritage and Roberto Antonio Balermino

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

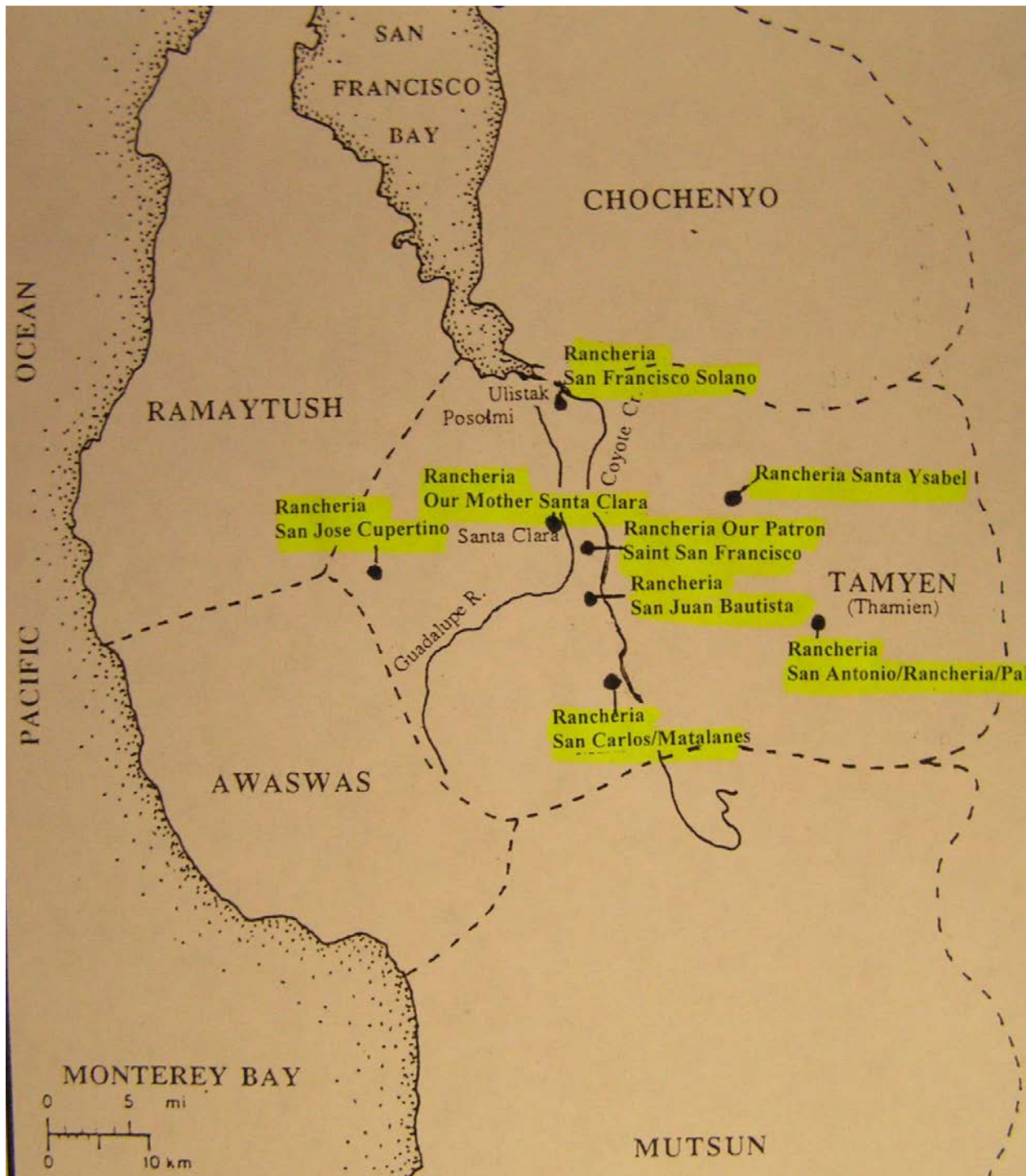
In 2009, the City of San Jose and the Almaden Road Neighborhood Association contacted the Muwekma Ohlone Tribal Leadership to name a small park that was being constructed at 1501 Almaden Road thereby honoring the Muwekma Ohlone Tribe. The neighborhood association considered many names for the park and recommended "Ohlone Park" as homage to the native inhabitants of this area. After some preliminary research it appeared that this park fell within the ethnohistoric village/district/tribal territory of the *Thámien* Ohlone-speaking **San Juan Bautista** tribal group. The San Juan Bautista tribal territory was one of the first of the *Thámien* Ohlone-speaking tribal groups to be missionized into Mission Santa Clara. Furthermore, this research also confirmed that Roberto Antonio Balermينو's family was from the **San Juan Bautista** tribal group district as well.

Based upon mission record research conducted by Chester King in 1974 and Winter 1978, they place at least six major tribal/district/village communities under the Guadalupe division or *Thámien* Ohlone-speaking tribal groups that once surrounded the newly established Mission Santa Clara (January 12, 1777). The first Mission Santa Clara was located on the banks of the Guadalupe River on or near where the San Jose Airport now stands.

The closest six tribal/district/village communities included: 1) **Rancheria of Our Mother Santa Clara** which was located closest to the first Mission Santa Clara (north San Jose); 2) **Rancheria of Our Patron San Francisco** which based upon King's estimation was located either at the confluence of Los Gatos Creek and Guadalupe River or at the Holiday Inn Site (CA-SCL-128) in downtown San Jose; 3) **Rancheria of San Juan Bautista** located to the south of Rancheria of Our Patron Saint San Francisco somewhere ranging from Willow Glen to the Hillsdale Hills north of Capital Expressway and east of Monterey Road. This location was known as the Roblar (Valley Oak Grove) of San Juan Bautista; 4) **Rancheria San Jose Cupertino** located to the west in the Cupertino area between Calabazas Creek to upper Stevens Creek; 5) **Rancheria Santa Ysabel** located to the east of downtown from Coyote Creek and Penitencia Creek to the east hills above Alum Rock Park to Calaveras Creek; and 6) **Rancheria San Francisco Solano** located in the Milpitas-Alviso area just north of San Jose and bordering on the *Chocheño* Ohlone-speaking Alson tribal group.

Based upon analyses conducted by King (1974, 1978, and 1994) and Milliken (1995, 2007) it appears that these tribal/district/village communities were politically and economically linked through intermarriage and this linkage has been traced to include other tribal communities located further away from this central locality.

The intermarriage patterns noted for the **Rancheria of Our Mother Santa Clara** (1st Mission Santa Clara/San Jose Airport area) indicates marriage ties to **Rancheria San Jose Cupertino** to the southwest, **Rancheria San Francisco Solano** to the north, **Rancheria San Antonio/Rancheria Pala** located to the east/southeast of **Rancheria Santa Ysabel** in the Mount Hamilton and Hall's Valley area, **Rancheria San Carlos/Matalanes** located to the south of **San Juan Bautista** tribal group, and **Rancheria Our Patron Saint San Francisco** located downtown San Jose (**Map TOC-1**).



Map TOC-1: Approximate Locations of Major Rancherias Identified by Mission Santa Clara Priests

Based upon this research **Rancheria Our Patron Saint San Francisco** (downtown San Jose) had intermarriage ties to **Rancheria San Carlos/Matalanes**; **Rancheria San Juan Bautista**, **San Jose Cupertino**; **Rancheria Our Mother Santa Clara**; **Rancheria San Antonio**; **Rancheria San Francisco Solano**; the and **Rancheria Santa Ysabel**.

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Rancheria San Juan Bautista (Hillsdale Avenue area) had intermarriage ties to **Rancheria Our Patron Saint San Francisco**; **Rancheria San Antonio**; **Rancheria San Jose Cupertino**; and **Rancheria San Carlos/Matalanes**. Between 1777 and 1803 a total of 98 people from **Rancheria San Juan Bautista** were baptized and recorded at Mission San Clara.

The intermarriage ties between these *Thámien* Ohlone-speaking tribal groups demonstrates a socio-economic and perhaps military alliance interaction sphere that perhaps defines a larger geo-political tribal unit that includes the following eight rancherias comprising the Guadalupe division of the *Thámien* Ohlone-speaking region [see Chapter 5 for more information]:

1. **San Juan Bautista**
2. **Our Patron Saint San Francisco**
3. **San Jose Cupertino**
4. **Our Mother Santa Clara**
5. **San Francisco Solano**
6. **Santa Ysabel**
7. **San Carlos/Matalanes**
8. **Rancheria San Antonio/Rancheria Pala**

Family Reconstruction and Historical Information about Clareño Ohlone Indian Roberto Antonio Balermينو and the Rancho de Los Coches

Introduction

In 1844, just two years prior to the American conquest of California, Governor Manuel Micheltorena formally granted **Rancho de los Coches** (the Pigs), to a Mission Santa Clara Clareño (Costanoan/Ohlone) Indian named Roberto Antonio. Roberto, whose historic surname was Balermينو (of unknown origin), had occupied this land west/southwest of the confluence point (the meeting of Guadalupe River and Los Gatos Creek) in downtown San Jose since 1836.

Rancho de los Coches land grant is most probably located within the aboriginal territory of Roberto's direct ancestors that included the district that the Spanish Priests identified as **Rancheria San Juan Bautista** (not to be confused with the Mission San Juan Bautista located many miles south near Hollister).

Roberto's marriage to his first wife Maria Estefan, around 1801, connected him to the **Rancheria San Francisco Solano** district located to the north that includes the present-day towns of Alviso and Milpitas.

By 1836 at the time of Secularization of the Franciscan Missions, a period of time when Indian neophytes (baptized/converted Indians) were to receive at least half of Mission owned lands, Roberto and his family had been living on a fairly large land base that was formally issued to him as the Rancho de los Coches Mexican land grant in 1844. By 1839 Roberto had built his adobe house which is still standing at 770 Lincoln Avenue near Willow Glen.

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Roberto's adobe was built approximately 4 miles south/southeast from the location of the first Mission Santa Clara (by the San Jose International Airport). This residence was also located approximately 1¼ miles to the southwest of confluence point, approximately 1¼ miles from the **Tamien Station Site (CA-SCL-690)** and approximately 1½ miles from the proposed Park that had yet to be named.

By 1847, Roberto, apparently in debt to Californio Don **Antonio Sunol**, he sold the parcel to Sunol. Sunol permitted Roberto and his family to continue to live on the land until he and his family passed away. Roberto died on October 26, 1847, his second wife Manuela died on February 17, 1849, and their daughter Maria Regina and son Juan Crisostomo, were both reported to have died sometime around 1851.

Several years later, in 1857, the United States Land Commission recognized Sunol's claim and title to the land grant and formally patented the 2219.341 acre Rancho to him. After taken full possession of the land, Sunol sub-divided the rancho into three parcels. Sunol kept one parcel for himself, gave a parcel to his daughter and her husband (Paula and Pedro Sainsevain), and sold the other to Captain Henry Morris Naglee. Since, the mid-19th century the parcels have been continuously sub-divided, and the name Roberto, had since disappeared from most local history books.

The historic plaque below provides the only public information on Roberto Antonio



Figure TOC-4: Historic Plaque about the Historic Roberto-Sunol Adobe



Figure TOC-5: Back of the Roberto-Sunol Adobe Located at 770 Lincoln Avenue

Genealogical Background Information on Roberto Antonio Balermino a Clareño *Thámien* Ohlone Indian

Although it is not clear how Roberto obtained the surname Balermino, what was useful in reconstructing Roberto Antonio's genealogy and family history was the approximate dates of Roberto, his unnamed wife, and his son, Juan Balermino's, deaths from various historical sources. By employing Randall Milliken's 1995 publication of the Mission Santa Clara Baptismal database published in **Indians Listed in Mission Santa Clara Baptismal Register 1777 to 1849** and the on-line Huntington Library Mission Records Database, we were successful at the task of tracking down Roberto Antonio's baptismal information and identifying his immediate ancestors as well as members of his first and second families (wives and children).

The following information about Roberto Antonio and his family were derived from Milliken's Mission Santa Clara database and independently verified by the online Huntington Library Mission Records Database:

Roberto was baptized **Roberto Antonio** on September 26, 1785 at the age of 3½ years old [Mission Santa Clara (MSC) Bapt. # 0791]. He was therefore born ca. 1782 and was identified by the mission priests as being from the **San Juan Bautista (Rancheria/District) *Thámien*** Ohlone-speaking tribal group. Roberto was listed in the Mission Death Register as dying on October 26, 1847 (MSC Death Register #8053).

Note: Milliken had tentatively defined the **San Juan Bautista** district as including the "upper drainage of the Guadalupe River and central portion of Coyote Creek in the Santa Clara Valley, from downtown San Jose south to New Almaden, was held by an unnamed [*Thámien* Ohlone-speaking] tribe. The district/village (rancheria) designated "San Juan Bautista" in the Mission Santa Clara vital records was probably the northernmost village of the tribe (1995:252)."

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Roberto's father was named by the mission priests **Juan Jose**, and he was baptized on December 4, 1802 at the age of 40 years (MSC Bapt. # 4384). He also was identified as being from the **Rancheria San Juan Bautista** (district) tribal group. His Indian name was **Guascaí** and he died twenty-two years later on February 7, 1825 (MSC Death Register #5808). Juan Jose (Guascaí) in his own right might have been one of the **headmen** or **Capitans** of the San Juan Bautista Rancheria, based upon the fact that he was married to at least four different women: Sulum, Tuson, Ginsequis, and a fourth unnamed wife. Roberto's mother's name was identified as Sulum (however it appears that she was never baptized and was listed as a "gentile").

Roberto's Marriage to Maria Estefana and Background Information on her Family

As a young man age the age of approximately 19 years old, Roberto had married his first wife Maria Estefana sometime around or before 1801 (this date is based upon the birth of one of their children). Maria Estefana was baptized on August 8, 1785 (5 days old) and she was identified as coming from the **Rancheria Santa Ysabel (tribal district) Thámien** Ohlone speaking tribal group (MSC Bapt. # 0773). In her baptismal register, Maria's father was identified under MSC Bapt. # 0347 and her mother under MSC Bapt. # 0181. Both of her parents were also identified in Milliken's published database. Approximately ten years later, Maria apparently died at the young age of 26, on April 29, 1811 (MSC Death Register #4215).

Based upon the on-line Huntington Library Mission Records Database 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 (MSC Bapt. # 0347). His Indian name was **Gilan**. Francisco was identified as coming from the **Rancheria Santa Ysabel (district) Thámien** tribal group. Gilan's father was identified as **Teuzq** (abbreviated?) and his mother was named **Solue** (abbreviated?) both of whom were probably not baptized. Francisco Gil died after four years at the mission on November 15, 1786 (MSC Death Register # 0370).

Note: Milliken suggests that the **Rancheria Santa Ysabel** (district/tribal group:

“held both the eastern Santa Clara Valley and part of the upper Calaveras Creek drainage in the hills to the east between the Taunans on the north and the Paleños on the south. The central part of their area was Penitencia Creek where Alum Rock Park is today. ... The Mission Santa Clara district name Santa Ysabel initially referred to a single large village on that section of **Coyote Creek**, a village alternately known to the Spaniards as “the village of Coyote.” Two specific village names were mentioned in the Mission Santa Clara registers, Ottasimin (MSC-B 1608) and Socotach (MSC-B 3290). The Santa Ysabel people were absorbed into the Mission Santa Clara over a very long period of time, from 1777 to 1808” (Milliken 1995:253).

Maria Estefana's mother was named **Micaelina Antonia** who was baptized on June 18, 1780 at the age of 18 years. She was identified as coming from the **Rancheria San Francisco Solano** district/tribal group (MSC Bapt. # 0181). Micaelina Antonia's father was identified under MSC Bapt. # 2867 and her mother's name was identified as Passe (abbreviated?). Micaelina died on March 28, 1788 (MSC Death Register # 0463).

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

The Huntington Library Database produced information that Micaelina's father was named **Gaudencio**, whose Indian name was **Chigesi**. Gaudencio was baptized on December 22, 1794 and he also came from the **Rancheria San Francisco Solano** district/tribal group (MSC Bapt. #2867). Gaudencio died four years later on June 8, 1798 (MSC Death Register #2115).

Note: The **Rancheria San Francisco Solano** (district/tribal group) was part of the larger network of **Thámien (Santa Clara Valley)** tribal groups. Milliken suggests 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. Fathers Murguía and Peña of Mission Santa Clara noted in the title page of their *Libro de Bautismos*, and again in a letter of 1777, that the mission was built in an area known as **Tamien [Thámien]**. ... Three of the twelve villages and village/regions designated with Spanish names in the Santa Clara Mission vital registers probably made up the Tamien tribe: **Our Mother Santa Clara, Our Patron San Francisco, and San Jose Cupertino**. Those towns were empty by the end of 1795.” (Milliken 1995b:256).

The Children of Roberto Antonio and Maria Estefana

Roberto Antonio and Maria Estefana had at least four children together before Maria passed away. They had their first (?) child, a son named Roberto (Jr.), on March 4, 1802. Roberto (Jr.) was baptized on March 12, 1802 and his parents were identified by their baptismal numbers: father MSC Bapt. #0791 and mother MSC Bapt. # 0773. Roberto (Jr.) died almost two months later on May 1, 1802 (MSC Death Register # 2748).

Roberto and Maria Estefana had their next child, a daughter named Margarita, on April 27, 1805 (MSC Bapt. # 4726). Margarita was baptized on May 1, 1805 and was listed as being 4 days old. Her parents were again identified by their baptismal numbers. Margarita lived to be about 28 years old and died on February 27, 1833 (MSC Death Register # 6828).

Roberto and Maria Estefana had their next child, a son named Gorgonio. He was baptized on September 2, 1808 (MSC Bapt. # 5498). Gorgonio died two months later on November 2, 1808 (MSC Death Register # 3876).

Roberto and Maria had their last (?) child, a son named Saturino in 1810. He was baptized on December 14, 1810 at the age of three days (MSC Bapt. # 5746). Saturino died three months later on March 9, 1811 (MSC Death Register # 4103). As mentioned above Maria Estefana died shortly afterwards on April 29, 1811, one month after her son.

Roberto's Second Marriage to Manuela and Information on Their Children

Approximately four years after the death of Maria Estefana, Roberto married a Clareño Ohlone Indian woman named Manuela. Manuela was baptized on November 30, 1804 at the age of 7 years [(born ca. 1797)] (MSC Bapt. # 4656). Her Indian name was **Chebuunot** and she was identified as coming from the **Rancheria San Antonio** – Sojue(?) district/tribal group. Forty-four years later, Manuela died on February 17, 1849 (MSC Death Register # 8207).

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Roberto and Manuela were married sometime around or before 1815 and had at least seven children together. Their first (?) child, a daughter named Rosa, on December 11, 1815. Rosa was baptized on December 13, 1815 at the age of 2 days (MSC Bapt. # 6351) and she died on September 22, 1843 at the age of 27 years old (MSC Death Register # 7752).

Roberto and Manuela had their next child, a daughter, named Basilisa on August 16, 1818. She was baptized on August 18, 1818 at two days old (MSC Bapt. # 6716). Basilisa died four years later on October 22, 1822 (MSC Death Register # 5548).

Roberto and Manuela's next child was a daughter named Maria Regina. She was born on May 14, 1821 and was baptized on May 16, 1821 at the age of two days old (MSC Bapt. # 7048). Maria Regina is probably the unidentified sister of Juan Balermينو discussed in Delgado's 1977 publication **Witness to Empire: The Life of Antonio Maria Sunol**. No date of death was recorded for her in the Mission Records therefore she might have lived beyond 1849.

Roberto and Manuela had their next child, a daughter, named Gabriela on June 1, 1829. Gabriela was baptized on June 2, 1829 at the age of one day (MSC Bapt. # 8292). Gabriela died a year later on July 16, 1830 (MSC Death Register # 6590).

Roberto and Manuela's next child was a son named **Juan Crisostomo**. He was born on January 12, 1832 and was baptized on January 13, 1832 at the age of one day. James Delgado in his publication on **Antonio Sunol** places his death in 1851, which is supported by the fact that no death date was recorded by 1849.

Roberto and Manuela had their next child, a son, named Miguel who was baptized on November 11, 1834 (MSC Bapt. # 8697). Miguel died six days later on November 17, 1834 (MSC Death Register # 6976).

Roberto and Manuela had their last(?) child, a daughter, named Maria Cleofas on April 3, 1836. She was baptized on April 4, 1836 at the age of one day (MSC Bapt. # 8865). Maria Cleofas died nine months later on March 11, 1837 (MSC Death Register # 7172).

By the time they had their last child Roberto had begun to build the adobe residence on the land that was to become his Rancho de los Coches land grant in 1844. At present there is not known if any of descendants of Roberto Antonio survived and left children. Therefore, it is most appropriate to honor **Roberto Antonio Balermينو** as one of the historic aboriginal figures in Santa Clara Valley and San Jose History by naming this park after him within his aboriginal homeland and birthplace of his Ohlone ancestors who have resided within this region for more than ten thousand years.

Nonetheless, other Clareño Ohlone Indians did survive and married into the Chocheño Ohlone-speaking Indian communities of the East Bay and are presently enrolled in the Muwekma Ohlone Tribe of the San Francisco Bay Area.



Figure TOC-6: Muwekma Elder Maria de los Angeles Colos (ca. 1925)

Maria de los Angeles (Angela) Colos was one of the principal linguistic consultants for many anthropologists. She was interviewed by Alfred L. Kroeber (1904 and 1909), C. Hart Merriam (1905-1910), Charles E. Kelsey (1906), E. W. Gifford (1914), James A. Mason (1916) and John P. Harrington (1921-1929). Maria died prior to 1930 (around 1929), before she was able to enroll with the BIA.

In the 1920s when linguist John Peabody Harrington from the Smithsonian Institution's Bureau of American Ethnology interviewed two of the Muwekma Elders Maria de los Angeles Colos and Jose Guzman at the Pleasanton, they informed him that "the Clareños were much intermarried with the Chocheños ... the dialects were similar (Harrington October 29, 1929). By her own accounting, Angela stated that she was born on the ranch of **Don Agustin Bernal in Santa Teresa**, south San Jose.

"Inf's (informant's) name is Maria de los Angeles Colos. Her husband here I find is commonly known to the Americans as "Joe" [Guzman]. She was born at the rancho of Don Agustin Bernal – at Santa Teresa. ... Inf's mother was taken by the Picos [***Antonio Maria Pico**] of San Jose and Santa Clara and they brought her up at San Jose. Her name was **Joaquina Pico** (page 111 JPH hand written notes).

Mission Santa Clara records indicate that Maria de los Angeles' parents, **Zenon** and **Joaquina** [Pico], were married at the Mission on October 16, 1838.

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

1838 October 16, #2711, Zenon & Joaquina

"En 16 de Octbre de 1838 en la Yglecia de esta Mision...case y vele a los siguientes...A un Neofito (orginario de la Mision de S[an] Raf[ae]l y recidente en el Rancho de los Vernaes) [Bernals] llamado Zenon con una Neofita de S[an] Jose llamada Joaquina."

Maria de los Angeles was born between 1839 and 1840 and she was baptized with the name **Maria Asuncion de Los Angeles** at Mission San Jose on February 2, 1840 (SJM Bapt # 7774).

1840 Feb 2, #7774, **Maria Asuncion de los Angeles [Mission San Jose]**

Born: nina nacida en el Rancho de S. Ramon
Father: Zenon
Mother: Joaquina
Godparents: Anacleto

In 1862, Maria de los Angeles had a child with a man named Jose, a son named Joseph who was baptized at Mission San Jose. Maria's husband was in all likelihood Jose Raymundo Bernal, a Clareño Ohlone Indian who was baptized at Mission Santa Clara (see below).

Around 1862 a Muwekma Indian named **Ramon Sunol** was born. On the **1880 Census** for **Murray Township**, Alameda County (District 26), a certain **Ramon Sinol** (Sunol), estimated age 22 (therefore born ca. 1858) was listed as a farm hand in the household of John Kottinger (Augustine Bernal's brother-in law). Ramon (Raymond) seems to have been Angela Colos and Raymundo's son, **Joseph** who was born in 1862.

1862 Oct 26, #225, Page 46, **Josephus** (Indios)

Born: Sep 26, 1862
Father: Jose (Raymundo Bernal?)
Mother: Maria de los Angeles
Godparents: Petura? (Vincent?) & Refugia

In the Alisal rancheria community was a Clareño Ohlone man named Raymond Bernal, who was also identified in other San Jose Mission records as Raymond Sunol. Mission Santa Clara baptismal records identified a child by the name of Jose **Raymundo** (Bernal) who was baptized on April 10, 1842 (MSC Baptism # 10219). On the Mission Santa Clara baptism record he was identified as the son of (Jose?) **Domingo Bernal** and **Maria Tacia Sunol** who were both listed as "neofitos". His godparents were **Antonio Bernal** and Eusebia Valencia. Raymundo Bernal was married to a Mission San Jose woman named Angela Cornelia (most likely Angela Colos). Maria would have been age 22 or 23 in 1862.

Raymundo Bernal (Sunol) and Maria de los Angeles Colos had their second son, named Joaquino, in 1871.

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]
Godparents: Franciscus Garcia & Jesus M. Refugio

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Joaquino was listed on the **1900 Indian Population Census** as **Jauloope Sunol** (age 27). He was living next to Muwekma Indians George Santos and his family in Niles.

In 1873, Maria de los Angeles and Raymundo Bernal (Sunol) joined with other Indian couples of the **Verona Band** to renew their marriage vows at Mission San Jose. As mentioned elsewhere, 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 and Maria had their third son, Eduardo:

1875 Dec 19, #1378, Page 262, **Eduardo Sunol**
Born: Oct 13, 1875
Father: Raymundo Sunol
Mother: Maria [de los Angeles]
Godparents: **Philippo & Maria Catharina Gonzales**

A half year later, in 1876, Maria de los Angeles was widowed from Jose Raymundo Sunol (Bernal) and she married Joseph Thomas Matthia Volvono. Maria was identified as being around 35 years old (making her birthdate 1841).

1876 June 8, #281, Page 76, **Volvono et Colos** (Indigeni)

"A.D. 1876, die 8 Junii, Rev. J. Valentini mat jinxit **Joseph Thomas Matthaeum** natam annos circiter 40, ex Francisco Volvono* et Maria Rufina, et **Maria los Angeles Colos**, viduam Joannis, natam annos circita 35, ex **Zenone** et **Maria Joaquina** coram **Petro Antonio** et **Johanna Maria**.

Based upon 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, and Rita (Aloisia?), Indian, age 2. Angela Colos and her daughters were living eight houses away from the household of Augustine Bernal's brother Antonio Bernal, Jr. living south of Pleasanton (see 1878 Thompson and West Map in **Chapter 5**).

IN LOVING MEMORY OF
MUWEKMA TRIBAL ELDER IRENE RUANO
(May 28, 1942 – January 2, 2017)



Figure TOC-7: Muwekma Elder Irene Ruano

On January 2, 2017, Muwekma Tribal Elder, Irene Ruano, passed away at the age of 74. Born in Newark on May 28, 1942, Irene was the youngest daughter of Muwekma Elder Trina Marine and Joe Ruano. During the 1940's Joe and Trina had four children together: Yrineo L. Ruano (passed away), Irene Ruano, Frank Ruano, and Lupe Ruano (passed away).

Irene's mother Trina Marine Ruano was the youngest daughter of Avelina Cornates and Rafael Marine. Trina was born on the Pleasanton Alisal Rancheria ca. 1902. When Trina's mother died in October 1904, she was sent to the Mission San Jose Orphanage as a half orphan. Trina later married Donald Elston and after his passing has married Ernest Thompson, Sr. while living in Newark. After Ernest Thompson, Sr. passed away in 1937, Trina's oldest brother Dario Marine introduced her to Joe Ruano, who had been working for the Southern Pacific Railroad.

As mentioned above, Irene was born on May 28, 1942 and she was baptized at the Holy Spirit Church in Centerville (now part of Fremont). Muwekma Elder Alphonso, himself was the great-grandson of Maria de los Angeles Colos along with his wife Pauline Narvarro, served as godparents at Irene's baptism:

1942	Irene Ruano (Holy Spirit Centerville)
Born:	May 28, 1942
Father:	Yrineo Joe Ruano
Mother:	Trina Marine
Godparents:	Alphonso Juarez and Pauline Navarro

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Years later, during the early 1960s, when the Ohlone families gathered and worked together under the principal efforts and leadership of her older sister, Dolores Marine Alvarez Piscopo Galvan and her family and Trina Marine Elston Thompson Ruano in order to protect the Ohlone Indian Cemetery in Fremont from destruction.

By 1984, the Muwekma Ohlone Tribal leadership formed a formal tribal government in order to articulate with Federal, State, and local agencies about legal and cultural issues confronting the disenfranchised Muwekma Ohlone Tribal community. A few years later, Irene's older sister Faye Thompson Frei joined the Muwekma Tribal Council and Irene, her siblings and extended family members enrolled in the tribe. As the tribal council developed policies and political strategies to deal with legal issues, Irene and her extended family had been were introduced to the effort by the tribe to obtain Federal Recognition from the U.S. Government.

By the time the tribe sent in its letter to petition the Federal Government for Acknowledgement in 1989, the Ruano family got involved with both archaeological issues and the tribe's efforts to attain Federal Recognition. Irene participated as a Tribal Elder at tribal council meetings; tribal sponsored events, educational workshops, and interviews. During the Tribe's response to the BIA's negative proposed finding, the Thompson/Ruano family members provided critical oral histories that helped reverse some of the negative findings and disprove some of the negative assumptions that the BIA had previously determined about the continuous existence of the Muwekma Ohlone Tribe.

Irene Ruano, following in the footsteps of her mother Trina Marine continued to serve as a cultural bridge between two worlds – the post-transitional world of the neglected Federally Recognized Verona Band of Alameda County – and the revitalized and organized Muwekma Ohlone Tribe to which she was indeed a Tribal Elder. Soft spoken, loving, and caring family member she fully knew and understood her Ohlone Indian identity.

Irene lived to see a potentially bright future for all of the Muwekma Ohlone families. She also saw history being made when the title of the Ohlone Indian Cemetery in Fremont where her grandmother Avelina Cornates and her ancestors are buried pass from the Catholic Church to the American Indian Historical Society. Irene lived to see the Muwekma obtain a formal determination by the BIA of previous unambiguous Federal recognition, a successful lawsuit against the Department of the Interior, and a positive determination that 100% of the enrolled membership is directly descended from members of the previously recognized Verona Band, which was also determined to be a historic tribe. Irene also lived to see U.S. District Judge, Ricardo Urbina state:

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.

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

Irene Ruano represented the fifth generation of a matrilineal line of Ohlone Indian women whose lives were disrupted by the expanding Hispanic Empire and the American Conquest of California. All of Irene's maternal Ohlone ancestors came into the Mission San Jose.

Irene's lineage is descended from her great-great-grandmother Efrena Quennatole who was born in 1797 and was of the Karkin Ohlone/Napian Tribe of the North Bay and her great-great-grandfather, Liberato Culpecse who was born in 1787 and baptized at Mission Dolores and who was from the Jalquin/Saclan Tribes of the East Bay. She was further descended from Liberato's parents Faustino Poylemja who was born around 1764 from the Saclan Tribe (Walnut Creek/Concord/Lafayette area) and Obdulia Jobocme who was born around 1766 from the Jalquin Tribe from the greater 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 at the Ohlone Cemetery. Maria Efrena married Panfilo Yakilamne (Ilamne Tribe) and their daughter was Avelina Cornates. Avelina was born in 1863 and was baptized in 1864 at Mission San Jose and she died in 1904 and was buried at the Ohlone Cemetery. Avelina had married Rafael Maine and their youngest daughter was Trina Marine who was born February 27, 1901 on the Pleasanton Rancheria (based upon her approved 1932 BIA Application under the 1928 California Indian Jurisdictional Act). As mentioned above, Trina had first married Donald Elston, Sr., then Ernest Thompson, and then Joe Ruano and they had four children together: Yrineo L. Ruano who was born in 1940, Irene born 1942, Frank born 1943, and Lupe who was born in 1944.

Following in the footsteps of her mother Trina Marine, grandmother Avelina Cornates Marine, great-grandmother Maria Efrena Yakilamne, great-great grandmother Efrena Quennatole and her female Ohlone ancestors, Irene carried herself with a quiet dignity and in a loving and concerned manner.

She is survived by her older sisters Ruth and Faye and her brothers Frank and Jose, nieces and nephews and their families, and by her relations of the Marine lineage and tribal members of the other lineages enrolled in the Muwekma Ohlone Tribe.

Irene's Ohlone tribal ancestors and families have been waiting since 1906 for their **rights** to be recognized and honored by the United States Government. Irene had been waiting her entire 74-year life span for full Federal rights to be accorded to her tribe. In her own quiet way, Irene had made her contribution towards the reaffirmation of the Muwekma Ohlone Tribe and she leaves that legacy for the future generations of the Tribe.

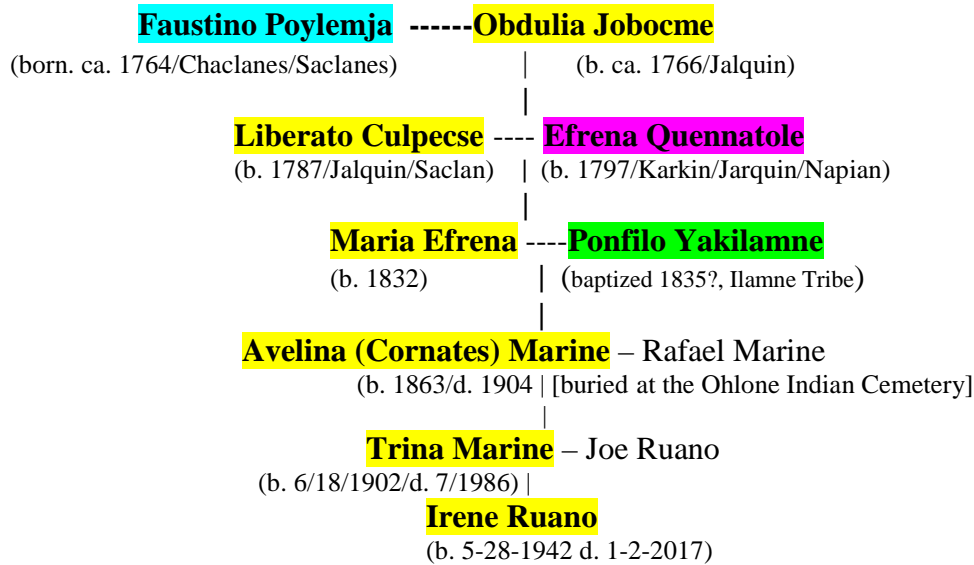
Irene passed away within her Tribe's ancestral territory. Irene was a loving member of her tribe, her community, and to all of the families, friends, and relations who knew her, she will be very much missed. Go with peace and join your sisters, brother, cousins, aunts, uncles, relations, and ancestors and know that you made this world a better place for your tribe.

**Irene, Muwekma Wa-kai-Ka-te-netc,
Irene, was a Muwekma Elder,**

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

Aho!

**Irene Ruano's Bay Area Aboriginal Family Tree
Mission San Jose and Mission Dolores Records**



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-8: Ohlone Dancer (artist unknown)

Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* Site, CA-SCL-950

The authors would also like to dedicate this report to all of the Ohlone/Costanoan men, women and children who had perished as a result of the impacts of the European and American colonial systems the majority of whom have remained faceless and nameless. No monument yet stands to honor these aboriginal peoples who have resided in area of California over the past 10,000 years.

We also want to dedicate this report to the memory of those Muwekma 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!**



Figure TOC-9: Ohlone Dancers at Mission San Jose in 1806 (Langsdorff Expedition)

Chapter 1

Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of *Cashrishmini 'Awweš 'Írek 'Innutka* Site (CA-SCL-950)

by

Alan Leventhal, Diane DiGiuseppe, Rosemary Cambra, Norma Sanchez, and Arnold Sanchez

Introduction: Project Overview of the *Cashrishmini 'Awweš 'Írek 'Innutka* Site

This report presents the results of the burial and archaeological data recovery program conducted within a portion of site **CA-SCL-950** [*Cashrishmini 'Awweš 'Írek 'Innutka* Site], a Late Period Ancestral Muwekma Ohlone Cemetery located just east of the intersection of Alum Rock Avenue and Jackson Street, City of San Jose, Santa Clara County, California. The recovered burial was inadvertently discovered on September 7, 2016, by a Santa Clara Valley Transportation Authority (VTA) construction crew excavating a fire hydrant water line that was oriented from north to south under the planned platform area and roadbed for the new eastbound Bus Rapid Transit route.

Basin Research Associates Inc. (BASIN) was hired by VTA to monitor potentially sensitive areas along the route and they discovered the human remains during backhoe excavations. After BASIN personnel recovered a portion of the burial and made a determination that the remains were of Native American origin, they proceeded to notify VTA personnel and the Medical Examiner's office to inform them of the discovery. Afterwards BASIN gathered some of the dislocated elements and placed the remains in a labeled paper bag, and in turn, secured them within the trench/grave area. The grave locus was then protected by the VTA construction crew. VTA staff blocked off the site with orange fencing to the east and west at approximately 50 feet in both directions. To the west of the grave locus was the main backdirt pile which contained additional displaced elements.

The Native American Heritage Commission (NAHC) was contacted by both the County Coroner's office and VTA about the discovery. On September 13, 2016, Ms. Debbie Pilas-Treadway, from the NAHC, contacted Rosemary Cambra, Chairwoman of the Muwekma Ohlone Tribe, and informed her that the NAHC had identified her as the "Most Likely Descendant" (MLD) from the Most Likely Descendant Tribal Group for this project.

Responding to the NAHC's request, Chairwoman Cambra accepted the responsibility as the Most Likely Descendant for this project. Chairwoman Cambra then requested Muwekma Tribal Administrator Norma Sanchez and Tribal Archaeologist Alan Leventhal to go to the site to meet with Mr. Manolo Gonzalez-Estay, Public Communications Specialist II, in order to assess the context of and impacts to the discovered human remains. Following that meeting on September 15, 2016, Chairwoman Cambra issued her formal written recommendations as the MLD for this project (**Appendix A**).

After receiving Chairwoman Cambra's recommendations, VTA entered into a contractual agreement with the Muwekma Ohlone Tribe's cultural resources management (CRM) firm, Ohlone Families Consulting Services, for purposes of conducting a **Burial and Archaeological Data Recovery Program** as part of its formal written recommendations.

Ohlone Families Consulting Services (OFCS) submitted a scope of services to conduct a two-phased Burial and Archaeological Data Recovery program over a three-day period providing no other burials were encountered. This Burial and Archaeological Data Recovery program began on September 21 through September 23, 2016, and the field crew included Diane DiGiuseppe and David Grant (archaeologists/osteologists from **D&D Osteological Services, LLC**) who for many years have worked for the Tribe, and Muwekma Tribal member Arnold Sanchez who served as the Native American monitor, as well as archaeological excavator on his ancestral remains. Tribal Administrator Norma Sanchez and Alan Leventhal made periodical visits to the site and reported back to Chairwoman Cambra and the Tribal Council.

Project Location

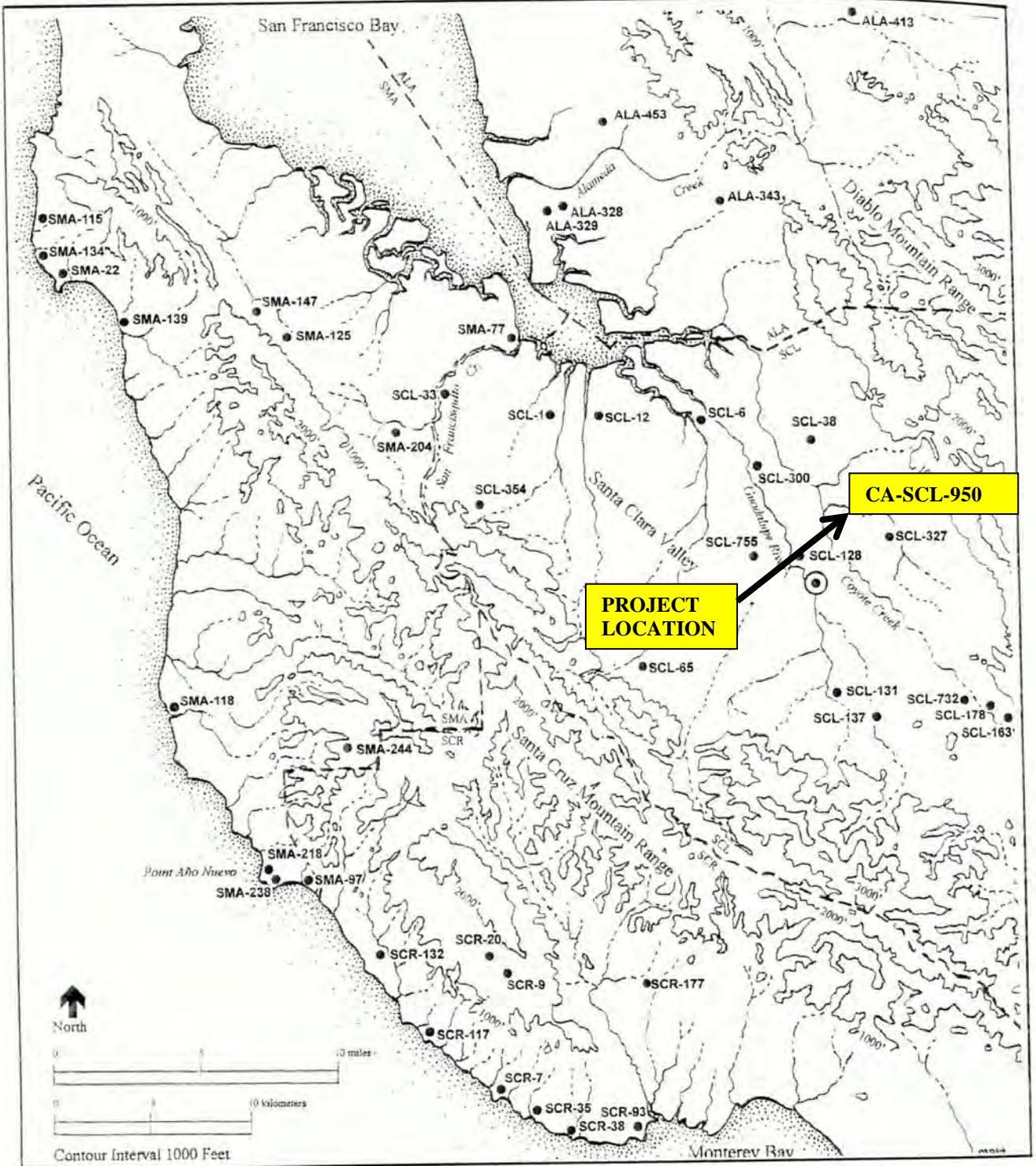
As mentioned above, site **CA-SCL-950** is located at just east of the intersection of Alum Rock Avenue and Jackson Street, City of San Jose, Santa Clara County, California, within the unsectioned lands within the NW ¼ of the San Jose East 7.5' Quadrangle (PR 1973), UTM Zone 10, T7S, R1E; 6171380.134 mE/ 41955902.278 mN (G.P.S.) as determined by VTA survey crew. The present drainage of Silver Creek is approximately 1/3 mile to the southwest of the site. The closest Precontact site, CA-SCL-923, is located approximately less than ½ mile to the northwest. The elevation of CA-SCL-950 is 100 feet above mean sea level [see **Maps 1-1 - 1-4**]

Overview of the Burial and Archaeological Data Recovery Program Conducted on CA-SCL-950 [*Cashrishmini 'Awweš 'Irek 'Innutka*] Site

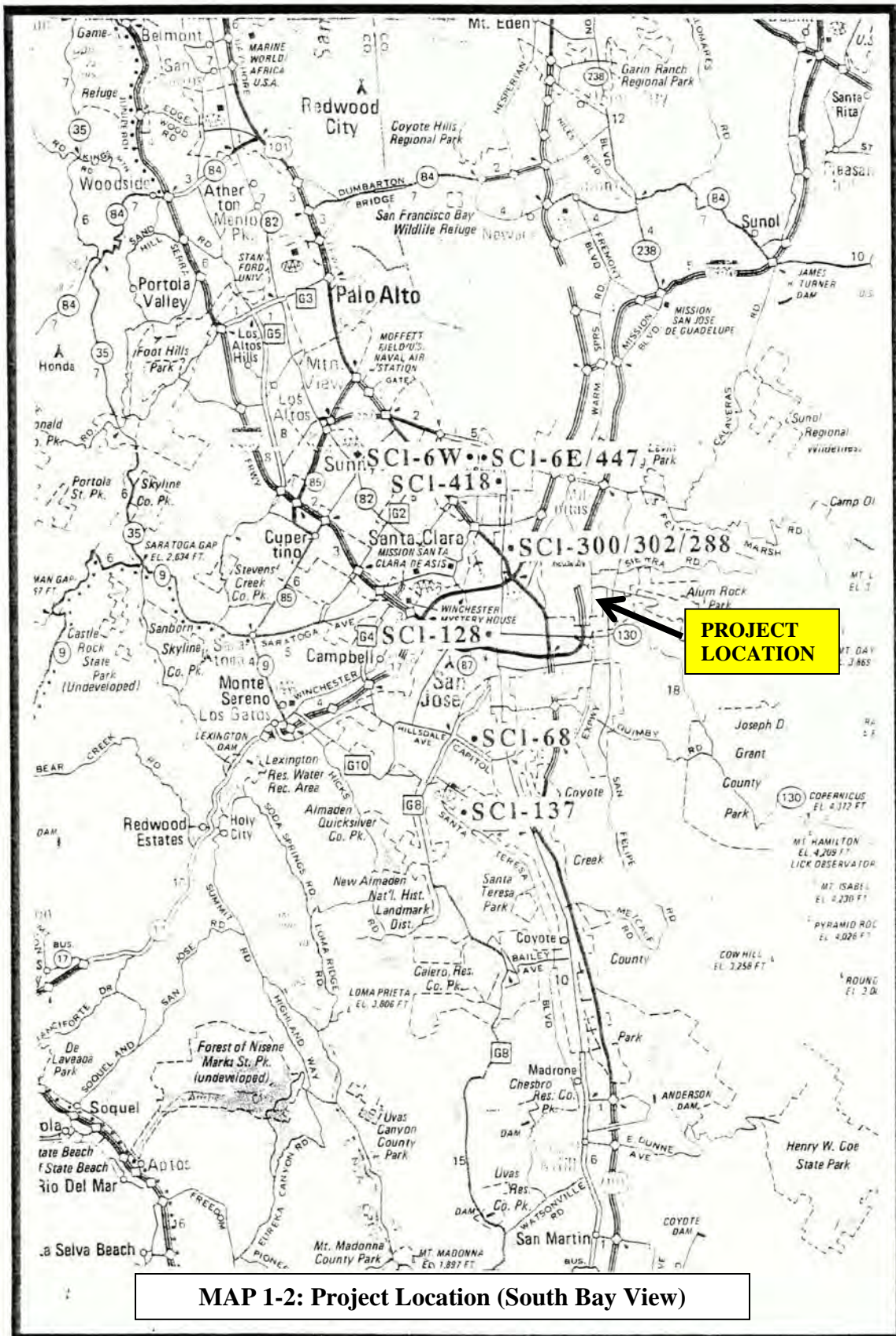
As mentioned above, the Burial and Archaeological Data Recovery program was conducted by OFCS on behalf of VTA. An initial two-phased recovery program was initiated for the exposure and removal of this Muwekma Ohlone ancestral burial from September 21 through September 23, 2016 which included:

- 1) Phase 1 - hand excavation, recovery, documentation, and photography of the remaining *in-situ* skeletal elements from within the excavation trench;
- 2) Phase 2 - conduct a screen recovery program of the backhoe excavated backdirt soils from the trench unit containing the rest of the burial;

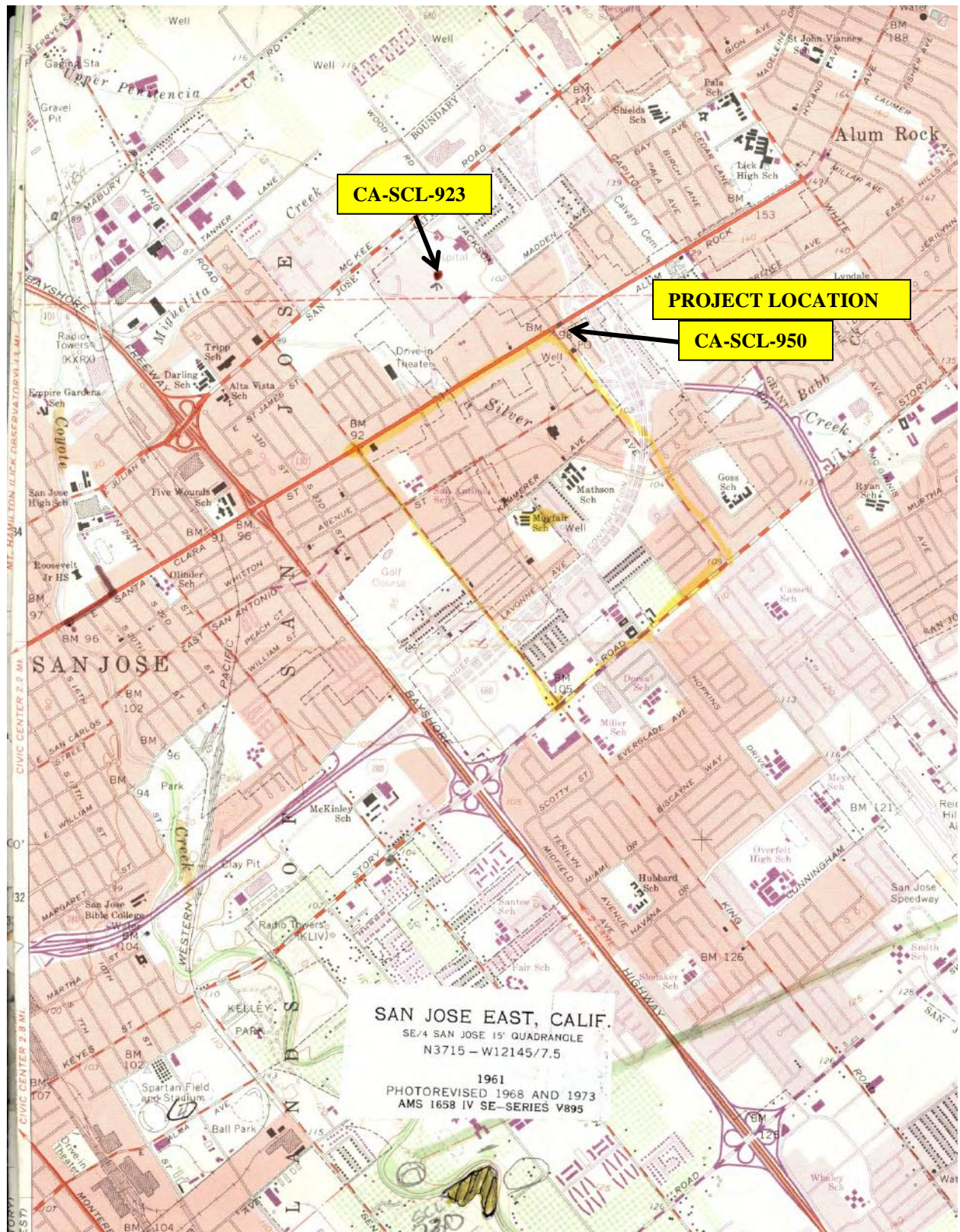
As discussed above, prior to the recovery program VTA crews had blocked off the site with orange fencing to the east and west at approximately 50 feet in both directions. To the west of the grave locus the main backdirt pile from the trench excavations were deposited. There were two open trenches that had been excavated next to the burial locus. One trench was for the fire hydrant water line that was established running from north to south which had uncovered the burial. The other trench was approximately six inches wide for an electrical conduit, with the pipe already established in the trench by the time the fire hydrant line was excavated.



MAP 1-1: Project Location and Selected Bay Area Sites (after Hylkema 2002, 2007)



MAP 1-2: Project Location (South Bay View)



Map 1-3: Project Location CA-SCL-950

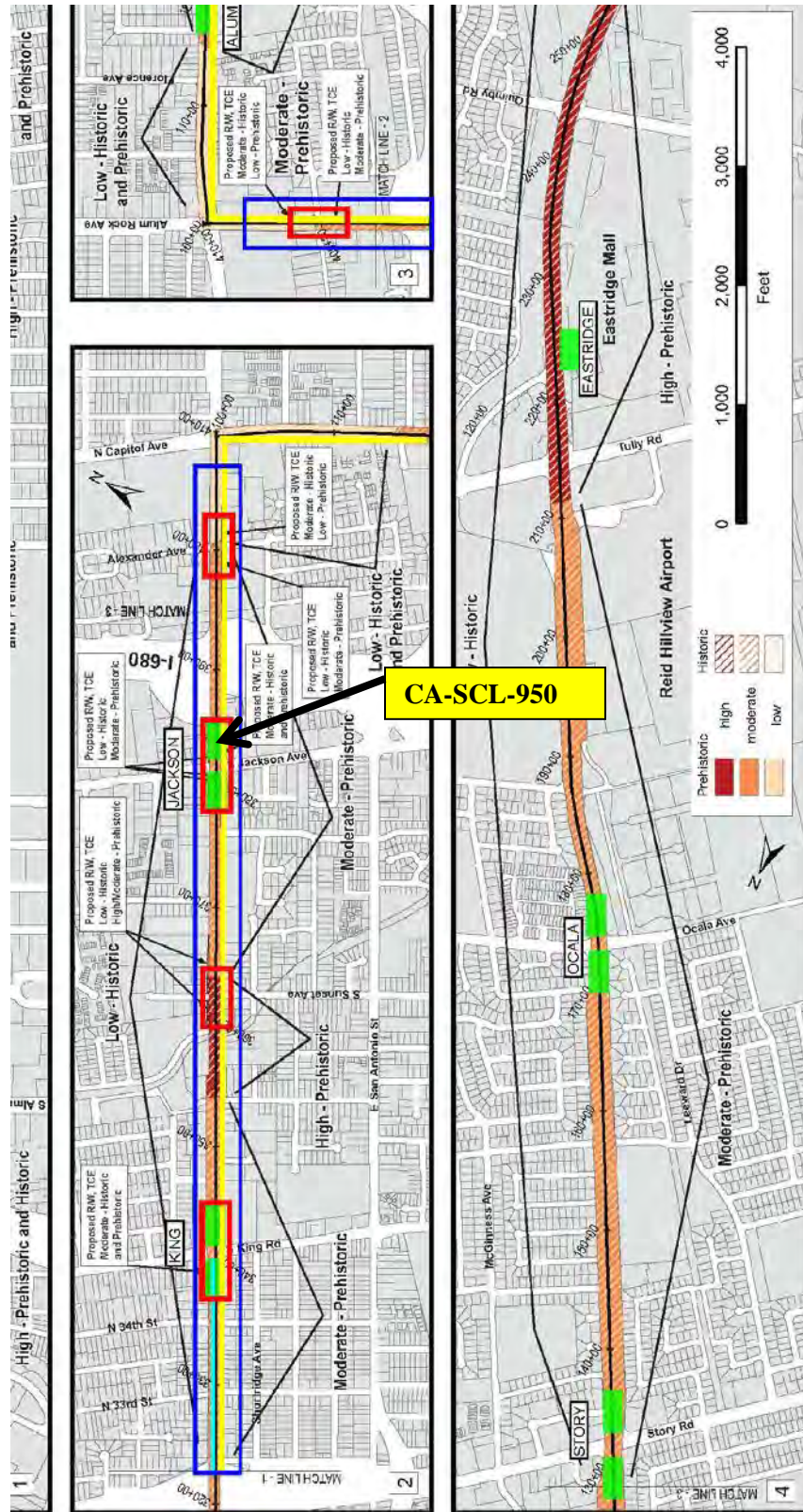


Figure x: Santa Clara/Alum Rock Project Alignment with Sensitivity Zones for Buried Archaeological Sites

Map 1-4: Location of Burial Relative to the VTA/RBT Station (CA-SCL-950)

A decision was made to use a backhoe to remove the adjacent overburden in order to expand the recovery unit, to 140 cm N/S x 104 cm E/W in order to gain full access to the remaining *in situ* skeletal elements within the sidewall of the trench. During this process the backhoe operator excavated in small increments in order to lessen any further adverse impacts to the burial. Once reaching this strategic depth of approximately 110 cm BS (Below Surface), methodical hand excavation commenced. A popup canopy was set up over the burial during excavation in order to keep the soils and human skeletal elements from drying too fast, which could potentially adversely affect the preservation.

Once the remaining portion of the burial was uncovered, the unit measured 140 cm N/S x (expanded to) 167 cm E/W cm at a depth of 123 cm BS. What was left of the burial grave measured approximately 45 cm N/S x 69 cm E/W. The overall soil matrix was a silty clay loam. Soil samples were taken from the western sidewall at the end of excavation at a depth of every 20 cm. The pelvic area of the burial was recovered in a block of soil in order to be carefully recovered in the laboratory. [Figures 1-1 – 1-5]

During the Phase 2 screening recovery program of the backdirt, all the soils were screened through ¼” screens and everything was collected and placed in labeled baggies and these were then placed in labeled brown paper bags.

Preliminary Field Observations

The burial was a primary inhumation that has had been disturbed recently and sometime in the historic past. Based upon certain preliminary criteria, the burial was thought to be an older adult female. She was buried in a semi-flexed position on her right side. The burial was impacted by backhoe trenching. Therefore, the condition of burial was fragmented with bone preservation/cortex fair (most of the skeletal remains were crushed). The soil matrix was dark clayey silty loam and very sticky when moist. No other associated artifacts, burials, or features were encountered. The only faunal remains recovered were those of a gopher that was not associated with burial.

Contributors to the Fieldwork, Lab Analyses, and Final Report

The following people contributed to the Burial and Archaeological Data Recovery field program laboratory analyses and final report. The OFCS field crew consisted of Muwekma Chairwoman Rosemary Cambra, Muwekma Tribal Administrator Norma Sanchez, Senior Staff Archaeologist, Alan Leventhal, Muwekma Tribal member Arnold Sanchez, and D & D Osteologists Diane DiGiuseppe and Dave Grant.



Figure 1-1: Fire Hydrant Trench



Figure 1-2: Small Backhoe Removing Overburden above the Burial



Figure 1-3: VTA Survey Crew Taking GPS Measurements



Figure 1-4: Exposure of the Burial (long bones)



Figure 1-5: Bottom of the Grave Locus after Removal of the Burial

Diane DiGiuseppe and Dave Grant conducted the skeletal analysis and prepared the bone samples for the AMS dating, stable isotope, and ancient DNA studies. Dr. Jelmer Eerkens and Angela Evoy, from the Department of Anthropology at U.C. Davis, and Dr. Eric Bartelink, Department of Anthropology, California State University at Chico, contributed the chapter on the Paleodietary Analysis based on the results from the stable isotope study. Dr. Ripan S. Malhi (Department of Anthropology and Carl R. Woese Institute for Genomic Biology, University of Illinois Urbana-Champaign) conducted the aDNA analysis on the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) burial

Alan Leventhal and Rosemary Cambra report on the results of AMS dating of the burial. The Muwekma Tribal Council and Language Committee members Rosemary Cambra, Monica V. Arellano, Sheila Guzman Schmidt, Gloria E. Arellano Gomez, and Arnold Sanchez along with Alan Leventhal co-wrote the Ethnohistory chapter section focusing on the Muwekma tribal history and heritage and the Tribe's relationship to the Santa Clara Valley, Missions Santa Clara, San Jose, and Dolores and its struggle to regain its previously federally recognized status.

A **Reburial Honoring Ceremony** of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) burial will be conducted sometime in the future when a suitable area near the original cemetery is identified and the ceremony overseen by Muwekma Chairwoman and MLD Rosemary Cambra, Tribal Administrator Norma Sanchez, Muwekma Tribal councilmembers, Tribal members, OFCS staff archaeologist Alan Leventhal and VTA personnel.

Structure and Content of the Final Report on the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt Rock Road Site) CA-SCL-950

This final report presents the following studies and ensuing chapters:

- **Chapter 2** presents the **Burial Description and Skeletal Biology: Inventory and Analysis of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) Burial** by Diane DiGiuseppe and Dave Grant.
- **Chapter 3 - Stable Isotope Analysis and Paleodiet of an Ohlone Human Burial *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman)** was conducted by Dr. Eric Bartelink (Department of Anthropology, California State University at Chico), Dr. Jelmer Eerkens and Angela Evoy (Department of Anthropology, U.C. Davis).
- **Chapter 4** presents the results on the **Paleogenomic Analysis of Ancestral Muwekma Ohlone Burials from Sites CA-SMA-267, CA-SCL-128, CA-ALA-667, CA-SCL-609, and CA-SCL-950** by Dr. Ripan S. Malhi (Department of Anthropology and Carl R. Woese Institute for Genomic Biology, University of Illinois Urbana-Champaign).
- **Chapter 5** discusses the **AMS Dating and Chronological Placement of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) Burial** by Alan Leventhal and Rosemary Cambra.
- **Chapter 6** presents **An Ethnohistory of Santa Clara Valley and Adjacent Regions; Historic Ties of The Muwekma Ohlone Tribe of the San Francisco Bay Area and Tribal Stewardship over the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt Rock Road Site) CA-SCL-950** by Rosemary Cambra, Alan Leventhal, Monica V. Arellano, Sheila Guzman Schmidt, Gloria Arellano Gomez, and Arnold Sanchez.

Contractual funding from VTA for this project was provided to address the two phases of the field work conducted by OFCS, which included the Burial and Archaeological Data Recovery Program. The laboratory analysis budget provided for the following studies: 1) one Accelerator Mass Spectrometry (AMS) C14 date on human collagen, 2) the skeletal analysis and inventory, 3) Stable Isotope analysis, and 4) writing the final report.

The Muwekma Ohlone Tribe has over the past 37 years been extremely active and interested in learning as much as possible about their ancestral heritage and fully supported the various studies presented in this final report. The Tribe has advocated for advanced bio-archaeological studies and requested Dr. Ripan Malhi, Depts. of Anthropology & Animal Biology, Carl R. Woese Institute for Genomic Biology University of Illinois Urbana-Champaign, Dr. Eric Bartelink, California State University at Chico and Dr. Jelmer Eerkens, Department of Anthropology, U.C. Davis, to secure samples from the primary burials in order to conduct studies on the ancient mtDNA and dietary implications from their ancestral remains and in this specific case recovered from the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt Rock Road Site).

Research Questions:

Given the fact that there was only one primary inhumation recovered under less than ideal conditions, the Burial and Archaeological Data Recovery Program conducted by Ohlone Families Consulting Services (OFCS) allowed for only a narrow-scoped interpretation of those data derived from this burial locus. As a result, only a limited set of bio-archaeological, subsistence, chronological-related questions along with resultant interpretations can be considered and presented in this report.

Furthermore, given the limitations placed on the scope of this work, the following research questions were initially formulated and specialized analyses were proposed in order to provide answers to these questions. The following research questions were postulated and analyses pursued and supported by the funding for this recovery project.

Research Question # 1: What is the age and sex of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman), and do her remains display any pathologies?

Analysis: - The proposed analysis needed to address this question included:

- 1) Sorting and cleaning the skeletal elements and identifying the minimum number of individuals within the recovered population;
- 2) Conducting a complete skeletal inventory of this individual;
- 3) Obtaining osteometric measurements on selected suitable skeletal elements;
- 4) Scoring the dentition for dental wear;
- 5) Reviewing the skeletal elements for evidence of pathologies, trauma and other conditions, and
- 6) Using other criteria (e.g., pubis, articular surface, rib ends and etc.) to age and sex this individual. The results provided in **Chapter 2 Burial Description and Skeletal Biology** addresses this research question.

Research Question # 2: Based upon current trends in the field of Stable Isotope and related isotopic studies how does the signature from this individual compare with other populations from other sites within the greater Santa Clara Valley and San Francisco Bay region?

Analysis: Analysis will focus on the paleodietary implications derived from the Stable Isotope analyses discussed in **Chapter 3 - Stable Isotope Analysis and Paleodiet of an Ohlone Human Burial** by Dr. Eric Bartelink and Dr. Jelmer Eerkens.

Research Question # 3: Was this person biologically related to other ancestral Ohlone people from other Bay Area sites?

Analysis: Submitting a sample from this burial to Dr. Ripan Malhi, Depts. of Anthropology & Animal Biology, Carl R. Woese Institute for Genomic Biology University of Illinois Urbana-Champaign, in order to conduct ancient mtDNA studies will possibly address this question. The results are addressed in Chapter 4 – **Paleogenomic Analysis of Ancestral Muwekma Ohlone Burials from Sites CA-SMA-267, CA-SCL-128, CA-ALA-667, CA-SCL-609, and CA-SCL-950.**

Research Question # 4: Where does the temporal placement of this individual fall within the chronological time frames previously established for other sites, human remains and features from within the *Thámien* Ohlone-speaking Santa Clara Valley core region?

Analysis: - The proposed analysis needed to address this question includes the AMS dating (International Chemical Analysis Inc. Lab) of a small amount of human bone from this burial and compared to the published dates from regional sites (based on Bennyhoff and Hughes 1987 – **Scheme B1**, and the proposed dating **Scheme D** by Groza 2002 and refined by Hughes and Milliken 2007, Byrd et al. 2017). [See **Chapter 5** for results of the AMS dating].

The Renaming of the CA-SCL-950 (VTA/BRT Site) by the Muwekma Ohlone Tribal Leadership and Language Committee in the Tribe’s *Chocheño* and *Thámien* Ohlone Languages

The Muwekma Ohlone Tribal leadership and Language Committee (which includes Monica V. Arellano, Sheila Guzman-Schmidt, Gloria E. Arellano-Gomez and Rosemary Cambra) decided to honor their deceased ancestor by renaming the VTA/BRT Site (CA-SCL-950) in the Tribe’s native *Ohlone Thámien/Chocheño* language. The Tribe’s decision to rename their ancestral sites has occurred at many other pre-contact archaeological sites including:

- 1) **CA-SCL-732** which was renamed *Kaphan Umux* (**Three Wolves**) Site [since corrected to *Kaphan Húunikma*] (Cambra et al. 1996);
- 2) **CA-SCL-38** which was named *Yukisma* (“**at the Oaks**”) Site (Bellifemine 1997);
- 3) **CA-SCL-867** was named *Rüpin Waréptak* “(**in the**) **Willows Area**” Site (Leventhal et al 2007);
- 4) **CA-SCL-869** was named *Katwáš Ketneyma Waréptak* (**The Four Matriarchs Site**) (Leventhal et al. 2009);
- 5) **CA-SCL-287/CA-SMA-263** was named *Yuki Kutsuimi Šaatoš Inūx*” [**Sand Hill Road**] **Sites** by the Tribe (Leventhal et al. 2010);
- 6) **CA-SCL-30/H** located at the third Mission Santa Clara was named *Clareño Muwékma Ya Túnnešte Nómmo* [**Where the Clareño Indians are Buried**] Site (Leventhal et al. 2011);
- 7) **CA-SCL-895/Blauer Ranch Site** was renamed *Kiriř-smin ’ayye Sokôte Tápporikmatka* [**Place of Yerba Buena and Laurel Trees Site**] in the Tribe’s language (McDaniel et al. 2012);
- 8) **CA-SCL-894** was named *Tupiun Táareštak* [**Place of the Fox Man Site**] which is located just to the east of CA-SCL-128 on Market Street in downtown San Jose (Leventhal et al. 2012).

9) **CA-SCR-12** was named *Satos Rini Rumaytak* which translates as either “**At the Hill Above the River Site**” or “**Place of the Hill Above the River Site.**” CA-SCR-12 is located on 3rd Street in Santa Cruz on a bluff above the San Lorenzo River (Starek 2013).

10) **CA-SMA-267** was named *Loškowiš 'Awweš Táareštak* [**White Salt Man Site**] (**CA-SMA-267**) which is located in East Palo Alto on Bay Road (Leventhal et al. 2014).

11) **Coyote Hills** located near the town of Newark in the East Bay contains is the locality of four mortuary mounds **CA-ALA-12, CA-ALA-13, CA-ALA-328** and **CA-ALA-329**. In 2014 the Muwekma Ohlone Language Committee named the Coyote Hills in their language *Máyyan* [**Coyote**] *Šáatošikma* [**Hills**] at the Ohlone Gathering [East Bay Regional Park District].

12) **CA-SCL-125 (Santa Teresa Spring Site)** was renamed *'Arma 'Ayttakiš Rúmmey-tak* which means “**Place of Spirit Woman Spring Site**” (Mabie 2015).

13) **CA-ALA-667** located just south of the Tribe’s historic **Alisal Rancheria** on the outskirts of the Town of Sunol was named *'Ayttakiš 'Éete Hiramwiš Trépam-tak* which translates as **Place of Woman Sleeping under the Pipe Site** (Leventhal et al in Progress).

14) **CA-SCL-609** located along San Francisquito Creek on Stanford University land was renamed after the **Ronald McDonald House** (expansion project) was renamed *Horše 'Tššéete Ruwwatka* which translates as **Place of the Good Health House Site** (Leventhal et al. 2016).

15) **CA-ALA-565** located adjacent to the Town of Sunol on lands presently owned by the San Francisco Public Utilities Commission in a tribal/agency/archaeological collaborative effort to build an educational facility addressing the fresh water creek drainages, and changing natural and cultural landscapes, a very Late Period/Proto Historic mortuary site has been identified and renamed by the Tribe’s language Committee, as *Sii Túupentak* meaning **Place of the Water Round House Site** (Field work and Report in progress).

16) **CA-SCL-330** – working in collaboration with U.C. Davis research team, the Tribe named one of its ancestral upland sites near Grant Ranch County Park in the east hills above San Jose to *Chitcomini 'Arweh Wallaka-tka* meaning **Place of the Blue (Valley) Oak Rancheria Site** (Lab analysis and reports in progress).

17) **CA-SCL-128 (Holiday Inn Site)** was renamed after a recovery of an intact, ancestral Muwekma Ohlone female burial in 2012. This infamous site was renamed *Thámien Rúmmeytak* [**Guadalupe River Site**], (**CA-SCL-128/Hyatt Place Hotel**) (Leventhal et al. 2015) [see brief discussion about the background of the origins of the place name *Thámien* and the use of the Muwekma Ohlone *Thámien/Chocheño* language in translating names for these sites as part of the Tribe’s language revitalization and ancestral heritage site reclamation below].

For more information on the Tribe’s efforts to reclaim its ancestral heritage through naming places and sites of significance, please see Field et al. (2013) **Mapping Erasure: The Power of Nominative Cartography in the Past and Present of the Muwekma Ohlone of the San Francisco Bay Area**.

The Origins and Corrected Spelling of Thámien

In 1978 San Jose State University archaeologist Joseph Winter was one of the co-principal investigators working on the much destroyed Holiday Inn Site (CA-SCL-128). He was also the principal author and editor of two important scholarly publications titled Archaeological Investigations at CA-SCL-128: The Holiday Inn Site (1978a) and Tamien: 6000 Years in an American City (1978b). Although Winter (and others) spelled Tamien without the letter “h” historian Arthur 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 call *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 (1963:15). [Cited from Hylkema 2007:iii].

Furthermore, Milliken noted the following observation by the Spanish priests whom had established the First Mission San Clara to the northwest of CA-SCL-128:

“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).

Muwekma Ohlone Thámien/Chocheño Language Translation Breakdown and Sources:

- ❖ **Cashrishmini = Yellow** (*J.W. Powell 1877 – Santa Clara/Thámien Language*)
- ❖ **'Awweš = Salt** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ **'Írek = Rock** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ **'Innu = Road [Avenue]** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ **'Ayttakiš = Woman** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ **Site = -tka after vowels; -tak after a consonant**
(*JP Harrington 1920's/1930's – Chochenyo Language*)

Note: The locative definition of the –tak and –tka suffix endings also includes ‘at, place, place of, location, area, site, by the, into the...’

As a result site CA-SCL-950 was named **Cashrishmini 'Awweš 'Írek 'Innutka** meaning **Yellow Salt (Alum) Rock Road Site** in the Tribe's language.

Tribe's Naming the Ancestral Muwekma Ohlone Woman Burial from CA-SCL-950

The Muwekma Ohlone Tribal leadership and Language Committee also decided to name and honor **Burial #1** by naming her **Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš** meaning “**Yellow Salt Rock Road Woman**” in the *Thámien/Chocheño* Ohlone language. **Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš** is pronounced: **cahsh-reesh-meanie ahw-wesh ee-rehck ee-new aiyt-tah-keesh**. The decision to name this ancestral woman (and site) was based upon the fact that she was discovered several feet below the current roadbed of Alum Rock Avenue.

Alum Rock was so named based upon the identification of **thenardite** (an anhydrous sodium sulfate mineral) bearing rocks which were originally misidentified as Alum, as well as the powder residues observed on the rocks surrounding the twenty-one sulfur springs found within Alum Rock Park on the east-side of San Jose. Furthermore, because Alums are double sulfate salts (yellowish in color and because there is no word in the Ohlone native languages, Alum was translated as “Yellow Salt,” and the original location of the discovery of the burial, as a place name Alum Rock Avenue has been preserved in the translation, therefore **Burial #1** will at times be referred to as **Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš** or **Yellow Salt Rock Road Woman** in the ensuing chapters.

CEQA REGULATORY GUIDELINES AND COMPLIANCE

This archaeological and burial recovery program conforms to the cultural resources requirements of the California Environmental Quality Act (CEQA) and City of San Jose procedures and regulations. Under the cultural resources guidelines presented in the CEQA guidelines, the permit granting lead agency is responsible for determining whether or not a particular project would have an adverse impact on significant cultural resources. When the **Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš** burial was encountered, VTA retained the services of the Muwekma Tribe's Cultural Resource Management arm Ohlone Families Consulting Services in order to implement the CEQA compliance process through a controlled archaeological testing and burial recovery plan.

California Environmental Quality Act

CEQA Guidelines (California Code of Regulations, Title 14, Section 15064.5) provides specific guidance for determining the significance of impacts on historic architectural and archaeological resources. Under CEQA these significant resources are called “historical resources” whether they are of historic or prehistoric age. CEQA (Public Resources Code Section 21084.1) defines historical resources as those listed, or eligible for listing, in the CRHR, or those listed in the historical register of a local jurisdiction (county or city). Cultural resources listed on the NRHP and located in California are considered historical resources for the purposes of CEQA. The CRHR criteria for listing cultural resources are based on, and are very similar to, the NRHP criteria.

CEQA (Public Resources Code)

Section 21083.2 and CEQA Guidelines Section 15064.5(c) provide further definitions and guidance for archaeological sites and their treatment.

Under CEQA an historical resource is defined as any resource that:

- A. Is associated with events that have made a significant contribution to the broad patterns of California’s history and cultural heritage;
- B. Is associated with lives of persons important in our past;
- C. Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or
- D. Has yielded, or may be likely to yield, information important on prehistory or history.

CEQA also addresses impacts to unique archaeological resources. Section 21083.2 defines “unique archaeological resources” as “any archaeological artifact, object, or site about which it can be clearly demonstrated that, without merely adding to the current body of knowledge, there is a high probability that it meets any of the following criteria: contains information needed to answer important scientific research questions and show that there is a demonstrable public interest in that information; it has a special and particular quality, such as being the oldest of its type or the best available example of its type; is directly associated with a scientifically recognized important prehistoric or historic event.”

CEQA (Appendix G) lists "significant effects" criteria that are also applicable to the proposed project. A significant effect on cultural resources was defined if the project would:

- A. Disrupt or adversely affect a prehistoric or historic archaeological site or a property of historic or cultural significance to a community or ethnic or social group, or a paleontological site except as part of a scientific study; or
- B. Conflict with established recreational, educational, religious, or scientific uses of the area.

Therefore, under CEQA, Native American Tribes are considered an “ethnic and social group” under Criterion A. Contemporary Native Americans (specifically in this case the Muwekma Ohlone Tribe of the San Francisco Bay Area) consider that disturbances to both prehistoric and

historic heritage sites adversely impact their traditional cultural and heritage values. Although all sites are important, village and cemetery sites are generally considered the most sensitive heritage resources to Native peoples, and **specifically** to the Muwekma Ohlone Tribe.

Once again OFCS wishes to thank VTA for providing funding for the Burial and Archaeological Data Recovery Program, analysis and final report on the recovery of the Muwekma Tribe's ancestral *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial who was buried at the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt Rock Road Site) CA-SCL-950 approximately **731** years ago or approximately **AD 1285**.

Chapter 2
Burial Description and Skeletal Biology:
Inventory and Analysis of the
Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš
[Yellow Salt Rock Road Woman] Burial from site CA-SCL-950

by
David Grant and Diane DiGiuseppe

Introduction

In September 2016, D&D Osteological Services, LLC (D&D) was contacted by Ohlone Family Consulting Services (OFCS) to assist in the recovery of the skeletal remains of an ancestral Muwekma person impacted by VTA crews during the excavation of a trench to install a new fire hydrant line on Alum Rock Avenue in the City of San Jose, California east of Jackson Avenue. The burial was dislocated and contained within two areas: 1) two adjacent backdirt piles and 2) within the burial unit proper. D&D osteologists, Dave Grant and Diane DiGiuseppe, and Muwekma tribal monitor Arnold Sanchez, arrived on-site to begin the recovery of this individual on October 22, 2016. Analysis of the burial took place at the San Jose State University Anthropology Laboratory. For purposes of this project, the following report covers the methodology and analysis of this individual. Upon the determination that this person was an elderly female, on December 1, 2016, the Muwekma Language Committee named the burial ***Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš*** meaning **[Yellow Salt (Alum) Rock Road Woman]** in their language. Therefore, this person will at times be referred to by this name in the following analysis.

Prior to D&D's involvement in the recovery of this individual, Basin Research Associates' monitoring archaeologist determined the remains to be Native American and contacted the Medical Examiner's office to inform them of the discovery per California Environmental Quality Act (CEQA) and Public Law regulations. Following this discovery, the Native American Heritage Commission (NAHC) was contacted about the discovery. The NAHC contacted Ms. Rosemary Cambra, Tribal Chairwoman of the Muwekma Ohlone Tribe of the San Francisco Bay Area and informed her that they had identified her as the "Most Likely Descendant" (MLD) for this project. After contractual agreements were made Muwekma Tribal member Mr. Arnold Sanchez, was selected by the Tribe to monitor and assist in the excavation of the human remains.

Methodology: Laboratory

The primary burial and site-associated faunal elements were transported from the Valley Transportation Authority (VTA) Bus Rapid Transit (BRT) Project site to the Anthropology Laboratory at San Jose State University (SJSU) by Muwekma Tribal Leadership/Ohlone Families Consulting Services (OFCS) representatives where the burial was examined, recorded, and stored until reburial at a future date. Once at SJSU, the burial and artifacts were separated into specific groupings in preparation for cleaning and recording. The two skeletal groups included: human remains and faunal elements.

Prior to cleaning the skeletal elements, the field-labeled bags were divided and placed on individual plastic trays. Once the elements were removed from the bags, they were set aside for future use when the elements would be re-bagged for storage and reburial.

The *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* skeletal remains were cleaned by D&D osteologists, using dental picks, wooden skewers, and dry toothbrushes to first remove the dried soil matrix from the elements, followed by wet toothbrushes to remove the remaining soils. Site associated ecofacts were cleaned using the same procedure that was employed for processing human remains. The procedure for handling and cleaning the skeletal elements entailed:

- Each bagged element was placed on a plastic tray.
- The element was then dry brushed with a toothbrush to remove loose soil matrix from the bone followed by employing a wooden implement to remove matrix adhering to the surface.
- Once the majority of soil was removed, a damp toothbrush was used to clean the cortex of the bone over a wire strainer that had been placed in a plastic bowl with water in it.
- After the elements were cleaned they were placed on a new plastic tray with paper-toweling in the bottom to dry (**Figure 2-1**).
 - Bags that contained elements recovered during screening of the backdirt, were sorted, identified, and placed on individual trays based on specific element(s).
 - For example, cranial elements were grouped together on two trays: 1) marked as backdirt and 2) the second from the unit.
 - Once elements were placed on the trays, identifications were written on the toweling to aid in later analysis, as well as recovered location.
 - All of the skeletal remains were kept on these trays throughout the analysis of the individual.
- Some skeletal elements were reconstructed using a water soluble adhesive, in case it became necessary to deconstruct the element in the future.
- When the skeletal remains were dry and recorded, they were placed in either their original or reused bags that were previously used on-site.
 - In some cases, several bags contained fragments of the same element, these elements were then combined into one bag with the information updated.
- To aid in analysis, the skeletal remains were laid out in anatomical position for observation, recording and photography.



Figure 2-1: Tray with Bone Identifications and Location Noted

When the burial was cleaned and dried, all of the skeletal elements were sorted, inventoried, and examined for pathological conditions. Sex, age, and metric measurements were additionally done on complete elements when possible. As part of the overall analysis, bone content and the general state of preservation were noted. Additionally, the pattern of dental attrition was completed and scored using Molnar's scale (1971) and an assessment of dental pathological changes was completed. Skeletal elements were photographed by Diane DiGiuseppe and David Grant, which provided diagnostic information about the individual, specifically those elements related to pathological conditions. The completed D&D skeletal inventory forms are presented in **Appendix B**. These inventory forms are provided to contribute to the overall clarity and literature sharing. No radiographs were taken of any of the elements. Questions to be considered from the analysis of the skeletal remains include: 1) Can a determination of overall health be extrapolated from the skeletal remains? 2) What do the pathologies tell us about this individual? 3) What was the age and sex of this individual?

To further compliment the scope of this project, small bone samples were selected from the burial by both the tribal members and researchers in an attempt to further our understanding of this individual. From the University of Illinois Urbana-Champaign, Departments of Anthropology and Animal Biology, Carl R. Woese Institute for Genomic Biology, Dr. Ripan Singh Malhi will conduct an Ancient DNA analysis; Dr. Eric Bartelink from California State University at Chico will conduct a Stable Isotope study, and International Chemical Analysis Inc., had conducted Atomic Mass Spectrometry (AMS) for Carbon 14 (C^{14}) dating.

Paleodemographics

The demographics of skeletal remains include a variety of determinations, i.e., sex, age, and stature. Additionally, a determination is made regarding the preservation and minimum number of individuals recovered from a site. The following information describes the criteria and methodology that osteologists use when determining the demographics of a site.

Minimum Number of Individuals (MNI) and Preservation

When excavating the skeletal remains of an individual, archaeologists presumably expects that most of the elements will be present, as well as anticipate that the integrity of the bone cortex will be in good to excellent condition. Preservation of skeletal material varies based on several factors, i.e., soil conditions, changes in landscape, and impacts by heavy equipment used during construction. The burial recovered from CA-SCL-950 (VTA BRT Project) was recovered in a dark brown silty-clay matrix. To determine the percentage of skeletal remains present for an individual, a completeness index is used (Grady et al. 2001). The completeness index takes the number of complete long bones present (clavicles, humeri, radii, ulnae, femora, tibiae, and fibulae) divided by fourteen to determine the percentage of the burials completeness or more specifically rate them based on that percentage between poor to excellent preservation (poor 0-25%, fair 26-50%, good 51-75%, and excellent 76-100%) (Grady et al. 2001). Note that to be considered present, 75% of the element must be complete, though still in several fragments. Additionally, a macroscopic analysis of the overall skeletal remains will be visually assessed to further determine the completeness of the individual.

Sex and Age Determinations Criteria

When determining demographics for a skeletal population recovered during excavation, the first task is determining if the burial is either human or non-human, followed by whether the individuals are male or female and the age at time of death. For both sex and age determinations, there are specific elements and criteria used to determine this information. The criteria used for determining sex are based on the morphological characteristics of the pelvis, cranium, and metric measurements of specific post-cranial skeletal elements. The pelvis (*os coxae*) is the first portion of skeletal remains examined for determining the sex of the individual since the *os coxae* contains the most sexually dimorphic characteristics in the human skeleton. Of the three bones that fuse during maturation, the pubis is the most diagnostic for sexing skeletal remains, specifically, the length and shape of the pubis, degree of subpubic concavity, and presence of a ventral arc and dorsal pits (female characteristics only) (Buikstra and Ubelaker 1994). From the ilium the width of the greater sciatic notch, the size of the acetabulum, the presence or absence of the preauricular sulcus, and the elevated auricular (female characteristic) provide additional criteria for sexing skeletal remains from the *os coxae* (Buikstra and Ubelaker 1994; Kelley 1979).

The sexually dimorphic characteristics of the cranium are the next element used for determination of sex. Characteristics include the nuchal crest, mastoid process, supra-orbital margin, supra-orbital ridge, mental eminence, ascending ramus angle, nasal root, and zygomatic root (Buikstra and Ubelaker 1994; Griffin 2007).

The final criteria used for determining sex are metric measurements that includes the glenoid fossa, the humeral head vertical diameter, humeral epicondyle, femoral head diameter, femoral bicondyle, auricular surface length, and rim length of the acetabulum (Bass 1995; Dittrick and Suchey 1986; Doyle 2011). Thus, once all of the available skeletal remains have been examined, an aggregate assessment is made for the determination of sex.

Like the criteria used for determining sex of individuals, age assessment utilizes different elements where morphological changes occur or in the case of subadults the characteristic growth of elements. For adults, age assessment examines morphological changes to the pubic symphysis, auricular surface, sternal ribs, dental attrition, and degree of osteoarthritis (Griffin 2007; Iscan et al. 1984, 1985; Jurmain 1990; Lovejoy et al. 1985; Suchey et al. 1988). For subadult development of dental arcade, long bone length, and epiphyseal fusion are used to determine age (Bass 1995; Scheuer and Black 2004; Ubelaker 1978). Aging of the pubic symphysis is based on predictable changes that occur due to the gradual ossification of cartilage to the face of the element. These can be seen in the reduction of billowing on the surface, definition of the margins of the symphyseal face, a change in the texture of the surface from a grainy feel of fine sandpaper to more granularities of tiny projections and pits, and a denser rougher surface that all indicate specific age ranges (Griffin 2007; Suchey et al. 1988).

The auricular surface of the *os coxae* also provides similar evidence due to a systematic series of changes to the sacroiliac joint. Specifically, changes in topography, marginal lipping, porosity, billowing versus striae, all provide indications of the age range of the individual at death (Griffin 2007; Lovejoy et al. 1985). Sternal ribs also change shape in the depth of pit and development of bony spicules with the advancement of age that can be utilized in providing an age-range for individuals (Iscan et al. 1984, 1985).

Lastly, an assessment for the level of osteoarthritis (OA) of the vertebral column and degenerative joint disease (DJD) of long bones is used to provide another aspect of changes to an individual's bones (Jurmain 1990). Research on the aging of cranial sutures suggests that the sagittal suture obliteration associated with older individuals may not be as accurate a methodology for age assessment and should only be considered if no other elements are available for age estimations. Thus, when the above elements used for determination of age for adults are not available, cranial sutures are used to determine if the individual is a young adult, under 25, or an older adult, over 25 (Hershkovitz et al. 1997). Again, as in determination of sex or adults, an aggregate assessment would be utilized to provide an accurate age assessment for individuals.

Metric Measurements

Standard measurements of long bones are taken when possible as recommended by Buikstra and Ubelaker (1994) that assists in providing additional information about the individual (sex or age for subadults). Measurements for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial from CA-SCL-950 were taken using an electronic sliding caliper and osteometric board. The measurements taken for this burial were hampered in all cases by the fragmentary nature of the elements and only the maximum diameter of the femoral head was possible. Generally, when metric measurements are taken of reconstructed elements, an approximate sign is placed in front of measurements to indicate the possibility of error when reconstructed.

Stature Estimations

Another area where metric measurements are employed in the assessment of skeletal remains is in determining stature. Metric measurements of the different skeletal elements (long bones) have made it possible for researchers to determine the stature of several populations around the world. These measurements are then entered into regression formulas that provide the closest estimate of an individual's stature/height. Research by Trotter and Gleser (1958) and Genovés (1967) have provided formulas employing the lengths of long bones from different populations that many researchers use today in the determination of stature. The most recent research on Native American populations has provided new regression formulas that allow for a closer estimation of an individual's overall stature that is based on the femoral bicondylar length and the tibial maximum length (Auerbach and Ruff 2010). Unfortunately, due to taphonomic disturbances many excavated burials elements do not survive post-mortem damage, thus making measuring difficult for determining stature.

Burial and Skeletal Assessment

As previously mentioned, the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* [Yellow Salt (Alum) Rock Road Woman] burial from CA-SCL-950 was recovered from two loci from within the site and at the time was issued a field designation as Burial 1. The skeletal elements were recovered: 1) from two backdirt piles that contained approximately 45-50% of the burial and 2) from underneath and to the east of a new fire hydrant line that was placed above the burial. The *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial was determined to be a primary inhumation lying on their right side in a semi-flexed position, though there are indications that the skeleton had been disturbed and impacted in the past. The general orientation of the skeleton was in a northwest/southeast direction from the cranium to the pelvis at a depth of 120-125 cm below surface (BS) for those elements still *in-situ*. It appears that when the burial was impacted during excavation for the new fire hydrant line, that the majority of the left side of the skeleton was removed from the grave and placed in the two backdirt piles by the backhoe.

Analysis of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial: Demographics

Macroscopically, approximately 60% of the burial was recovered during excavations with the bone cortex in fair condition and having patches where the outer cortical layer is missing due to taphonomic processes. The completeness index indicated that the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial was also in fair condition with 42% of the burial recovered based on the number of long bones present. Almost all of the recovered elements were fragmented with only a few of the carpals and phalanges (hands and feet) unbroken, though all of those have edges and areas of post-mortem erosion. **Appendix B** provides a complete inventory of the recovered elements for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial (**Figure 2-2**). Analysis of these human remains indicated the sex of this individual was possibly female based on the morphological changes of the cranium and metric measurements (Buikstra and Ubelaker 1994). Specifically, the most definitively female criteria for determining sex for this individual is the metric measurement of the maximum diameter of the femoral head at 40.0 mm. Based on the criteria from Bass (1995), the female femoral head diameter is generally <43.5 mm with the size for males >46.5 mm. Given the small size of this femoral head, it has been determined that this individual was female (which was independently verified by the aDNA, see Chapter 4).

Additionally, the cranium's the nuchal crest (2) and mastoid process (1/2) scores supported the identification of this individual as most likely female (Buikstra and Ubelaker 1994). The other cranial elements used in determining sex indicated that this individual was indeterminate and included the supraorbital margin (3) Bass (1995) and Doyle (2011) [see **Appendix B**].



Figure 2-2: Anatomical View of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial

Age assessment for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial indicated an individual over the age of 50. The age assessment was based on dental attrition and the level of degenerative condition. Specifically, dental attrition were recorded with scores between 5 to 10 with teeth scoring higher than 8 indicating that all enamel is gone and the roots of the tooth has become the occlusal surface has become roots that has extruded to create new contact points with the tooth above or below (see dental analysis below). Aging an individual by the process of degenerative conditions is much more difficult. For this individual, the range of osteoarthritis (OA) and degenerative joint disease (DJD) was from no indications of degenerative conditions to quite extreme with eburnation present on the apophyseal facets on cervical vertebrae and the severe bony lipping on the lumbar bodies. Portions of the auricular surface and pubic symphysis from the pelvis were recovered and identified during analysis of the skeleton, but in both cases

only small portions survived and were undiagnostic for determining age. An overall assessment or aggregate was made to determine that this possible female was over the age of 50.

Analysis of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial: Skeletal Assessment

The remains of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial had only a few observable pathological lesions. The most interesting was the unusual dental development of several teeth in the mandible. The only other pathology noted was arachnoid foveae that were recorded in the endocranial vault for this individual and most likely associated with the older age of this burial. The following sections describe all pathological lesions noted for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial:

Degenerative Conditions

Osteoarthritis / Degenerative Joint Disease:

Osteoarthritis (OA) and degenerative joint disease (DJD) are common terms used to describe changes that occur within the human skeleton, specifically morphological changes to bone. In most cases, it is expressed as either hypertrophic bone growth along the margins of vertebral bodies or joint, or it is expressed as erosions from microcysts that develop on subchondral bone (Burt et al. 2013). Early hypothesis of OA and DJD thought that it developed with the onset of middle and old age and was regarded as an “unavoidable consequence of aging” and “wear and tear from mechanical stress” (Burt et al. 2013). Current hypothesis states that OA and DJD is a “breakdown of extracellular matrix due to the activity of various proteins and hormones causing an inflammation that encourages damage,” which is “exacerbated by friction in aged joints,” as well as systemic risk, localized biomechanics i.e., joint loading or mechanical stress, genetic predisposition, and the environment i.e., activity and geography (Burt et al. 2013). Additionally, there are several systemic risk factors associated with OA and DJD that can contribute to their development and include:

- Age: where the resilience and reparative capacity of the cartilage surrounding the bone surfaces decrease.
- Sex: when hormones like estrogen has a direct role in collagen synthesis and may have an indirect influence on bone stiffness, though the link between estrogen is more specific to inflammatory response beginning in menopause then mechanical factors.
- Bipedal biomechanics: with stress on vertebral bodies developing more commonly from weight-bearing with mechanical stress affecting the apophyseal facets caused by movement.
- Secondary to trauma which could include fractured elements that are misaligned during healing or dislocation of joints.
- Additional risk factors are obesity, malformation of joints, and bone density (Burt et al. 2013).

Though there are many other types of degenerative diseases that affect bone, the overall causes for OA and DJD are varied. Thus, an examination of the vertebral bodies, apophyseal facets, and the peripheral joints was completed for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial when/if the specific elements were present.

Vertebral Osteophytosis:

Lipping of vertebral bodies is a common occurrence in skeletal populations, including archaeological sites found in the Alameda and Santa Clara Counties (Burt et al. 2013; Grant and DiGiuseppe 2013; Jurmain 1990; Mann and Hunt 2005; Waldron 2009). At *Cashrishmini 'Awweš 'Írek 'Innutka (Yellow Salt Rock Road Site)* the female individual was recovered during excavation with vertebral elements present exhibiting various levels of osteophytosis. For purposes of this analysis, a five scale ordinal system was modified from Jurmain's (1990) standard four published in the degenerative joint disease paper on CA-ALA-329.

- 0 - none
- 1 - slight; trace of small osteophyte
- 2 - moderate; lip extends sharply from natural surface
- 3 - severe; sharp lipping >50% of circumference or remodeling on concave surface
- 4 - extreme, ankylosis of adjoining bodies

Upon examination of the vertebral column, a total of 14 body surfaces from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial was scored, superior and inferior for the cervical and thoracic, with approximately 4 additional surface fragments that were lumbar (but indeterminate as to superior or inferior positions) of which a possible maximum total of 46 surfaces per individual from the inferior second cervical through the superior first sacrum. Scores for this individual indicated levels of no evidence of involvement to severe osteophytosis in all four segments examined, the cervical, thoracic, lumbar, and sacrum (**Appendix B – Degenerative Spinal Disease**). Severe levels of osteophytosis were located in the lumbar, which is not uncommon since it is the most weight-bearing segments of the spinal column. There was some indication on one of the lumbar body fragments that appeared to be in a state of collapse on the superior endplate and is most often observed in elderly individuals.

The ordinal scale system utilized to determine the levels of osteophytosis does not provide a breakdown of the level of micro- or macroporosity found in vertebral body surfaces and its presence is generally associated with individuals with more severe levels of osteophytosis. This individual had extensive microporosity or pitting/porosity present in all the recovered vertebral fragments surfaces [**Figure 2-3**] (Burt et al. 2013; Mann and Hunt 2005; Waldron 2009). All of the microporotic involvement was located evenly over the body surface with no indication that secondary trauma resulted from a primary traumatic episode. Though macroporosity is an indication of severe osteophytosis involvement, the microporosity indicated the transition from moderate to severe osteophytosis. Burt et al. (2013) describes this inflammatory reaction or microporosity of the joint spaces as “invading pannus and erosive lesions” and may indicate a slow-acting, chronic condition. An explanation of the level of microporosity and overall slight to severe osteophytosis for this individual may simply be an indicating of long term repetitive activity and age. Additionally, the lumbar segments had the majority of moderate (6) and severe (2) osteophytosis observed in this individual, again with all the body surfaces having microporosity, which is not unusual as the lumbar spine is the most common area for vertebral involvement (Burt et al. 2013).

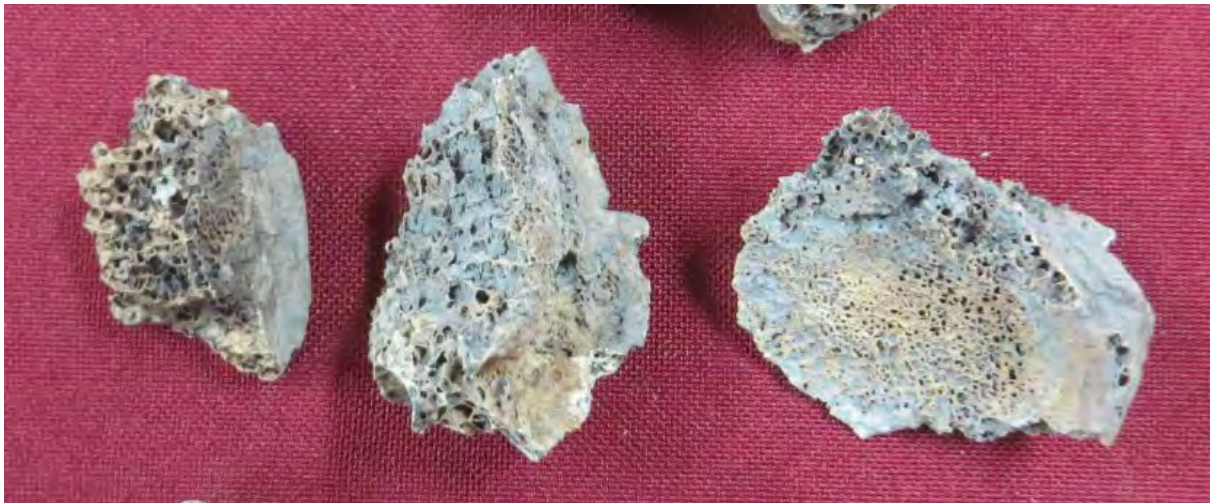


Figure 2-3: Lumbar Vertebra with Micro- and Macroporosity

Spinal Osteoarthritis:

Similar to vertebral osteophytosis, spinal osteoarthritis (OA) is a condition where osteophytes or bony growth in the form of lipping forms develop on the small joints and apophyseal articulations of the vertebrae, as well as the presence of porotic lesions that form on the face of the facets, and are one of the most commonly affected joints in the archaeological record, specifically the cervical and lumbar (Burt et al. 2013). These areas were scored using an ordinal scale (Jurmain 1990):

- 0 - none
- 1 - slight; shallow pitting on the articular surfaces
- 2 - moderate; deep, erosive pitting of .25% of surface and/or marked lipping
- 3 - severe; deep pitting >50% of surface and/or marked lipping
- 4 - extreme; ankylosis, eburnation

A total of 23 vertebral apophyseal articulations were scored, superior and inferior on each vertebra, of which a possible maximum total of 98 surfaces from the superior C1 through the superior S1 were possible (**Appendix B – Degenerative Spinal Disease**). This individual had slight to extreme levels of OA found in three segments of the vertebral column (cervical, thoracic, and lumbar). The extreme levels of OA observed were recorded for two corresponding apophyseal facets on the cervical (**Figure 2-4**). Jurmain (1990) suggested that the specific location of severe degenerative joint disease in the cervical could be a reflection of activity patterns within a society. The frequent identification of cervical vertebrae with severe to extreme osteophytes has been found in several populations including areas of research in California by Jurmain (1993) and Pierce (1984, 1996, 2004), and in Canada by Merbs (1983). Jurmain and Bethard suggested that given the pattern of degenerative spinal disease, that a biomechanical etiology is suggested possibly caused by the population carrying heavy burdens on their heads (2007). It is possible that the same conclusion for the level of severe OA seen in the cervical is associated with an etiology caused by repetitive activity, such as carrying a heavy load or it could simply be a factor of the older age of this individual.



Figure 2-4: Eburnation on Cervical Facet Fragments

Another aspect of OA associated with articulation to the vertebrae is the costovertebral joints that are formed between the thoracic and the head and tubercle of the ribs. This area on the thoracic that develops OA is generally caused by movement or rotation of the rib head during breathing which “lifts and lowers the sternal end of the rib and a gliding” that occurs at the articulation between the transverse process and tubercle on the ribs (Burt et al. 2013). These motions can “become irritated due to trauma or repetitive stress” to the costovertebral joints leading to a buildup of OA (Burt et al. 2013). For the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial from CA-SCL-950, slight to moderate OA was recorded on several rib tubercles (three left and 4 right), which according to Burt et al. (2013), has a high frequency of involvement.

Peripheral Joint Osteoarthritis:

Lipping of peripheral joints like the vertebral column is a common occurrence in skeletal populations and for this individual overall she had either no involvement, slight, or moderate degenerative joint disease (DJD) (Burt et al. 2013, Mann and Hunt 2005). The only area of the skeletal remains where severe DJD occurred was in the temporo-mandibular joint that is discussed in the dental analysis section. The osteoarthritic changes were scored on joint surfaces of the major peripheral joints on each side of the body: the temporomandibular joint (TMJ and mandibular condyle); shoulder (glenoid of scapula, proximal humerus); elbow (distal humerus, proximal ulna and radius); wrist (distal ulna and radius, carpals); hand (metacarpals, phalanges); hip (acetabulum, proximal femur); knee (distal femur, proximal tibia and fibula); ankle (distal tibia and fibula and tarsals); and feet (metatarsals, phalanges). For the purposes of this analysis, a five scale ordinal system was modified from Jurmain's standard four published in the degenerative joint disease paper on CA-ALA-329 (1990):

- 0 - none
- 1 - slight; trace of small osteophyte
- 2 - moderate; lip extends sharply from natural surface
- 3 - severe; sharp lipping >50% of circumference or remodeling on concaved surface
- 4 - extreme; eburnation

A total of 26 peripheral surfaces for both upper and lower limbs were scored of a possible maximum total of 48 epiphyseal joints per individual (**Appendix B – Degenerative Joint Disease**). Given the higher level of osteophytosis in the lumbar vertebrae and the extreme osteoarthritis in the cervical facets, the joint surfaces appear relatively unaffected by the older age of this individual (>50). Though a more feasible explanation for the lower level of DJD involvement could be the effects of post-mortem damage noted on all surviving joint surfaces. Specifically, all of the surviving joint surfaces were either fragments of the element, the edges were eroded from abrasion of the soil matrices, or in most cases both possibilities affected the observation.

Skeletal Anomaly

Arachnoid Foveae, Arachnoid Granulation, Pacchionian Depressions:

Foveae develop when the avascular membrane beneath the dura mater develop arachnoid granulations that push into the endocranial surface causing bone resorption (White and Folkens 1991). These irregularities of the internal table conform to the related structures of the brain and its surrounding tissues (Buikstra and Ubelaker 1994). According to Mann and Hunt (2005), young individual's arachnoid granulations are villous and small becoming enlarged and cauliflower-shaped with the depth and frequency increasing with age and possibly disease. For this individual the pits do appear quite large and clustered in groupings along the middle meningeal arteries, as well as forming along the sagittal suture (**Figure 2-5**). The purpose of the arachnoid granulations is that they function to regulate the flow of cerebrospinal fluid into the bloodstream, acting as a one-way valve. At other times the granulations will allow the fluid to return back to the subarachnoid space. It is unknown why this individual had such large clusters of foveae on both parietals, but it is probable that all of these foveae may only be an indication of old age.



Figure 2-5: Arachnoid Foveae Clustered along Sagittal Suture

Dental Analysis of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial: Maxilla

Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš's dental arcade was an exceptionally difficult dentition to analyze with only a few of the teeth still attached to alveolar bone. The maxilla was recovered with no teeth still attached and was badly eroded with remnants of the central and lateral incisors and canine sockets visible. As can be seen in **Figure 2-6**, the sockets of the central incisors appear foreshortened indicating a substantial difference in root length with the lateral incisors. A possible explanation for the difference in length could be simple genetic variation between individuals and populations. The depth of the sockets for the lateral incisors and canines though normal in root length, appear shallow even with the alveolar bone missing. Again possible genetic variation may explain this anomaly.



Figure 2-6: Maxilla Front View

Examination of the root sockets around the maxilla premolars indicated that the teeth had exfoliated ante-mortem to this individual's death with the bone still in the process of resorption (**Figure 2-7**). Given the presence of porosity and remodeling indicative of active healing in the bone, it is possible that along with the recent loss of the teeth that some type of bacterial infection may have still been present on the left side. Antemortem tooth loss (AMTL) is a widely used index in paleopathology as a gauge of oral health (Hillson 2005). In truth, it is the end point of a destructive process and a positive resolution to a potentially serious health problem. When the tooth is still implanted in the bone with an open root canal, it provides an open portal for pathogens to enter into the bloodstream and become a serious systemic problem. Once the pathway of infection is removed, the defenses of the body can usually resolve the infection and the alveolar bone fills in and resorbs. AMTL is the positive result of a negative event. The main determinant of the degree of AMTL is age. The older the individual the greater the odds of a tooth or teeth being lost, which may be the case for this individual that is assessed to be over 50 years old (Soames and Southam 2005).



Figure 2-7: Heavily Eroded Premolar and Molar Position on the Maxilla

Altogether, there were seven maxillary teeth recovered of the normal sixteen, showing varying degrees of attrition (**Figure 2-8**) (**Appendix B**). The recovered incisor appears to have been broken with only half of the root remaining in occlusion and becoming the active surface between the two arcades (maxilla and mandible). The tooth is highly polished indicating continued usage with an attrition score of 10. Generally, the first and second maxillary molars have three roots that anchor it in the maxilla. For this individual, the left first molar has lost one of its roots and has remained in occlusion as the other two roots begin to erode past the furcation point with indications that given more time and occlusion with the opposing mandibular molar would have become separated into two sections. An explanation of the terms used is: A standard attrition scoring system ranges from 1 to 8 on the widely accepted Smith scale taken from Standards by Buikstra and Ubelaker (1994).

Recently, it has become necessary to expand the Smith scoring system to better reflect more accurately the extreme levels of attrition encountered in California Native American populations. A score of 8 on the Smith scale (1984) indicates a single rooted tooth (incisors, canines, and premolars) that has lost most or all of its enamel with the root canal intact. Grant suggests that scores of 9 and 10 be added to expand the Smith scale with a 9 indicating a tooth that has been worn down beyond the single rooted tooth enamel and missing about a quarter of the root while still remaining in occlusion and with the root canal being compromised. The furcation point refers to an area where two or more roots meet (Leventhal et al.2009). Scores of 10 for incisors, canine, and premolars are compromised further to half of the root or less that is usually rounded from occlusal wear. For multi-rooted teeth like molars, a score of 10 is defined as the furcation point has been breached and the second or third roots are separated, but still in occlusion. Finally, the right molars are present in occlusion and the attrition exhibited is consistent with the corresponding molars on the mandible.



Figure 2-8: Maxillary Teeth Present
(upper right: third, second, first molars, canine, central incisor; left: canine, first molar)

Dental Analysis *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial: Mandible

The only bone remaining on the mandible with teeth attached is the alveolar bone around the right first and second premolars and a small piece around the right first molar (**Figure 2-9**). Another part of the mandible that is present is the right mandibular condyle that connects to the temporomandibular joint (TMJ) surface of the cranium by ligaments, cartilage, and muscle (**Figure 2-10**). Both of these connected elements exhibit pathological changes to the mandibular condyle head that is slightly mushroomed with many small lesions and the fossa displays hypertrophic bone buildup. The combination of this remodeled bone would suggest a severe TMJ condition which would be indicated by an absence of, or severe damage to, the fibrous capsule that contains synovial fluid that allows the joint to function properly.



Figure 2-9: Mandibular Dental Arcade



Figure 2-10: Right Mandibular Fossa, Condylar Head, and Articulation

Overall, twelve of the sixteen mandibular teeth were recovered during excavation with all of those teeth displaying moderate to severe levels of calculus. Calculus is mineralized tarter and generally a companion to periodontal disease. This is evidenced in the molars that have 50-70% of the roots exposed with calculus covering them past the furcation point that is indicative of moderate to severe periodontitis. All of the teeth examined also have hypercementosis on all roots that were observed. This is indicative of hard usage and on some teeth supraeruption was apparent, as the teeth erupt to try and stay in occlusion. Hypercementosis on teeth forms on roots and are visible indications of continuous and hard biting usage with an unusual amount of tertiary or reparative dentin associated (Hillson 2005). Cementum is the material that binds the dentin to the gingival ligament that holds the tooth in the socket. The cementum reacts to external occlusal pressures and builds up around the apices of the root to form extra layers of cementum and sometimes is displayed as a blob at the root of the tooth (Hillson 2005). Hypercementosis is a benign condition that is created in response to the lowering of the tooth crown height due to attrition with the subsequent deposition of cementum to keep the tooth in opposition to its occlusal counterpart (Shafer et al. 1983). This condition can additionally be caused by excessive occlusal force consistently being applied in combination with the lowering of the crown height. The individual would not experience any adverse symptoms from this condition and macroscopically it is not visible.

An unusual find for this individual was the presence of the first right mandibular molar having a third root. In general, mandibular first and second molars have only two roots present which is one of the first landmarks used in determining whether a tooth is mandibular or maxillary as most of the upper dentition has three roots. Based on this assumption, the presences of this third root originally lead the osteologist it believe the tooth to be a maxillary molar. With the presence of 1 mm of bone attached to the first right molar, the tooth lined up with the alveolar bone surrounding the premolars dispelling the assumption that this tooth was maxillary. Basically, the bone and tooth fit perfectly with the other mandibular premolars and alveolar bone (**Figure 2-11**). A review of the literature found that having mandibular molars with third roots is not a particularly rare finding. Specifically, mandibular molars with three roots are found commonly in Asian, American Indian, and Eskimo populations, with incidences ranging from 15% to 21% (Erkman and Ferhat 2014; Ferraz and Djalma 1992). It is not a common finding though in European or Caucasian populations with incidences ranging from 0% to 3% (Bansal and Ajwani 2010; Sachadeva and Phadnaik 2012).



Figure 2-11: Right First Mandibular Molar with Third Root Present

The incisors also display unusual morphology or abnormalities with three of the four appearing double cusped, similar to the shape of premolars (**Figure 2-12**). But with their small diminutive size, this assumption is not reasonable. Especially since one of the mandibular incisors displays a normal morphology. There is very little literature available on the abnormal morphology of mandibular incisors, but what does exist focuses on presence of two or more roots in incisors with an incidence rate of 4% for central and 6.5% for lateral (Kabak and Abbott 2007; Sikri and Sirki 2014).



Figure 2-12: Malformed Mandibular Incisors

Overall, this individual has unusual morphology on the mandibular right first molar with a third root as well as abnormal crown morphology on three of four mandibular incisors. There is evidence of very hard dental usage with hypertrophic bone on the right mandibular fossa, as well as lesions on the condylar head indicative of the long term absence of the synovial cartilage which allows the TMJ joint to function properly. Additionally, a massive loss of bone on the maxilla at the right and left premolar positions may account for the lack of wear on the opposing teeth of the mandible (**Appendix B**). The presence of moderate to severe calculus, coupled with moderate periodontal disease and the corresponding recession of the gums, exposing the furcation points of all the molars that are present, would have made for sensitive unpleasant mastication and the presence of hypercementosis on all of the roots observed reinforces the thesis of hard continuous usage.

Taphonomy

Taphonomy is the study of what happens to an individual once they are placed in the grave and the “processes of burial and decomposition ... influence the preservation of remains” (Lewis 2007). It is certainly not unusual for elements to have indications of erosion to the cortex that can be caused from a variety of sources, including, but not limited to soil matrix whether acidic or basic, soil contraction and expansion due to moisture changes in the weather, and other environmental changes. There are several types of disturbances that can affect the preservation of prehistoric Native American skeletal remains. One of these sources can be caused by construction activities, i.e., trenching and grading. For example, mechanical trenching that impacts the burial remains of individuals. Other taphonomic changes to the bones can be caused by rodent activity. Rodent scavenging produces very distinctive paired grooves on the bone that are consistent with the shape and size of their central incisors (Komar and Buikstra 2008). In some cases, the researcher can determine the anchor point for the upper incisor that holds the element in place while the lower incisors gnaw the cortex of the bone. Most rodent activity is restricted to the margins of the long bones, but can also be a progressive layered destruction from the cortex to the trabecular (Komar and Buikstra 2008).

The *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial recovered from CA-SCL-950 was impacted by both construction and rodent activity. Surrounding the location of this burial, construction activities had been occurring for some time. To the south of the burial, a six inch trench had been dug with specialized equipment to place electrical conduit, and to the east and west other pipes had been laid nearby that angled into the eastern trench (**Figure 2-13**). In all of those trenches, none of them had directly impacted the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial. But indirectly, may have caused further fragmentation to the burial due to the heavy equipment that more than likely rolled across the burial as the trenches were dug. The trench for the fire hydrant line was placed perpendicular to the southern trench at a lower level and it was this excavation that impacted these human remains. One element that had evidence of construction activity was found on the left femur along the surface of the bone where a scooping away of the cortical bone was present indicating that some type of shovel or backhoe pulled away the upper surface of the bone (**Figure 2-14**).



Figure 2-13: Trenching Activities around the Burial
(red arrows indicate pipe locations; yellow arrow indicates Burial locus)



Figure 2-14: Evidence of Taphonomic Impact to the Burial

Along with the construction impact, this left femur also showed indications of rodent activity on the lateral margin of the element with vertical grooved indentations running to the proximal end (**Figure 2-14**). Further evidence of rodent activity in the burial unit was indicated by a krotovina burrow located near the southwest corner of the unit and also by the presence of small rodent bones found underneath the individual's right *os coxae* (**Figure 2-15**).



Figure 2-15: Krotovina Burrow in Burial Unit

As mentioned earlier, when this burial was recovered it was in a highly fragmented state with all of the long bones in many pieces and erosion present on all of the elements. Thus, another aspect of taphonomy that may have impacted this individual was the presence of the Interurban Electric Car system that ran down Alum Rock Avenue in the early 1890's. Specifically, in the 1890's, all of the electric rail companies united under the Peninsular Railroad Company under Frank Chapin who was the superintendent at that time. Under Chapin a rail line was laid that ran down Alum Rock Avenue to the park in the eastern portion of San Jose (Sawyer 1922). These rail cars ran on a rail system similar to trains with rail wooden ties placed down and rails running the length of the line. The electric rail lines ran from what were the outskirts of San Jose into the downtown area moving people to and from the urban hub of the city. Additionally, many of the rail lines connected all of the surrounding cities together and it was estimated that there were over 100 miles of track connecting it all (Sawyer 1922). By 1914, franchises were still being granted to companies that continued to build new stations along the Alum Rock rail line (The Evening News 1922). With the presence of these lines running up and down Alum Rock, the vibrations of the cars probably began the process of breaking down the skeletal remains of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial that was recovered in September 2016.

Osteological Conclusion and Summary

There are no meaningful inferences that can be derived about a population from one individual burial. However, the ancestral Muwekma Ohlone *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* [Yellow Salt (Alum) Rock Road Woman] burial does provide an example of an unusual dental anomaly that has generally not been noted in many other skeletal assemblages of pre-contact Native American individuals with the presence of a third root on the first right mandibular molar. This in part is probably due to the fact that many of the recovered skeletal remains of individuals still have their molars *in-situ* in the maxilla or mandible. The only way to confirm whether there is the presence of a third molar root would be through dental radiographs of the mandible. Another possible reason for a lack of recording of this dental anomaly could simply be assuming that the presence of a third root indicates the tooth is a maxillary molar. In any case, this individual's dental anomaly provides an example of an unusual non-metric trait that probably did not impact her life in any way. The other pathologies noted for this ancestral Muwekma Ohlone female burial, over the age of 50 also probably did not impact her life more than the average aging that everyone has as we get older. Arachnoid foveae and severe osteoarthritis are all indications of older age.

Chapter 3:

Serial Carbon and Nitrogen Isotope Analysis of Dentinal and Bone Collagen from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* [Yellow Salt Rock Road Woman] from CA-SCL-950

by

Jelmer W. Eerkens¹, Angela Evoy¹, and Eric J. Bartelink²

1 – Department of Anthropology, UC Davis

2 – Department of Anthropology, CSU Chico

Stable isotope analysis of human skeletal remains provides information about past diet (i.e., general categories of what people ate) and geography (i.e., general regions where people lived). Significantly, unlike midden constituents that inform about diet at the scale of a population, stable isotope analysis of human skeletal materials provide paleodietary and paleogeographic information at the scale of the individual. This report describes serial sampling of carbon and nitrogen isotopes from a permanent second and permanent third molar dentinal collagen and bone collagen from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* [Yellow Salt Rock Road Woman] burial recovered from precontact site CA-SCL-950.

Approach

We extracted and measured carbon and nitrogen isotope ratios from dentinal tooth collagen and bone collagen. One permanent second molar was partitioned into 15 samples, and one third molar was partitioned into 16 samples, from the apical root tip to the crown. Because teeth grow sequentially and do not remodel after formation, such serial sampling provides a sequence of measures on diet over the period in which the tooth was forming. Because dietary protein (vs. carbohydrates and fats) is differentially routed to collagen, these analyses inform on the sources of protein in the diet of the individual from which the tooth was extracted (Ambrose and Norr 1993; Kellner and Schoeninger 2007; Tieszen and Fagre 1993). In addition, bone collagen was extracted to obtain dietary information regarding the individual's adult diet, which primarily reflects consumption of dietary protein.

In dietary studies around the world, carbon isotopes ($^{13}\text{C}/^{12}\text{C}$, expressed as $\delta^{13}\text{C}$, see below) often provide an estimate of the consumption of C3 vs. C4 plants. The majority of plants around the world are C3 plants, producing a three-carbon molecule during the fixation of atmospheric carbon. This method of photosynthesis discriminates against the heavier ^{13}C , resulting in $\delta^{13}\text{C}$ values between -30‰ and -22‰. By contrast, a small number of plants produce a four-carbon molecule (C4) and produce tissues with $\delta^{13}\text{C}$ values typically between -16‰ and -10‰. While the number of C4 photosynthesizers is small, several important crop plants, such as maize, millet, amaranth, sugar cane, and sorghum, fall in this category, allowing archaeologists to estimate their importance in local diets. In Central California, there are very few C4 plants, and none were economically important to native peoples (Bartelink 2006, 2009).

Carbon enters marine environments mainly through exchange with atmospheric CO_2 and through photosynthesizing phytoplankton. $\delta^{13}\text{C}$ values of biologically available carbon in marine environments typically overlap with those of C4 plants. Because C4 plants were generally not consumed, we can use $\delta^{13}\text{C}$ in Central California as a discriminator of terrestrial- vs. marine-derived carbon, with higher (less negative) $\delta^{13}\text{C}$ values indicating a greater contribution of

marine organisms to the diet (Bartelink 2009; Schoeninger et al. 1983; Schwarcz and Schoeninger 1991).

While $\delta^{13}\text{C}$ reflects marine vs. terrestrial dietary input in Central California, nitrogen isotopes ($^{15}\text{N}/^{14}\text{N}$, expressed as $\delta^{15}\text{N}$, see below) reflect the trophic level of consumed foods. Nitrogen fractionates during the synthesis of biological tissues, favoring the retention of the heavier ^{15}N . As a result, $\delta^{15}\text{N}$ increases by about 3-4‰ with each trophic level. In terrestrial systems in Central California, there are essentially three trophic levels, plants, vegetarians, and carnivores. By contrast, in aquatic environments there are more trophic levels, resulting in more elevated $\delta^{15}\text{N}$ values at the top of the food chain (typically large fish, predatory birds, and aquatic mammals). $\delta^{15}\text{N}$ from collagen, then, reflects the trophic level of dietary protein.

Methods

Dentinal Collagen

To isolate dentinal collagen for analysis a modified Longin procedure was followed (Longin 1971). For each tooth, a section from the crown to the apical root tip was isolated by cutting the tooth in half longitudinally. We removed and saved any enamel for future isotopic studies using a Foredom drill with a stainless steel bit. The remaining cementum and any exposed dentin was also completely drilled away to remove potential surface contaminants. The pulp chamber was also drilled of exposed material, and any exposed root canal was reamed out to remove secondary dentin.

The tooth was then rinsed in deionized water (DI), dried, and placed in dilute 0.5M HCl at 1°C for demineralization. HCl was replaced every 1-2 days until the tooth no longer visibly reacted with the HCl solution and was spongy in texture (~7-14 days). Following demineralization, the tooth was rinsed and sliced with a scalpel into thin parallel sections approximately 1 mm thick, perpendicular to the central axis of the root. We are aware that these sections cross the growth lines of dentin, especially in the root. We were able to generate between 15 and 16 serial sections for the second and third molar, respectively. **Figure 3-1** shows a hypothetical tooth and the general sampling methodology. In the figure, ten serial samples are shown from the root tip (labeled sample "A") to the crown (labeled "H"), though we generated more samples per tooth in this study. Growth lines for the dentin were traced from an actual first molar showing the increasing angle toward the apex of the root, as well as the overlap between different serial sections of the root.

Demineralized serial sections were then placed in separate glass vials, labeled, and treated with 0.125M NaOH for 24 hours to remove humic contaminants. Samples were then rinsed with dH₂O, immersed in pH≈3 water, and placed in an oven at 80°C for 24 hours to solubilize the collagen. Samples were centrifuged, with the liquid fraction removed and freeze-dried. Collagen $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ was measured by continuous-flow mass spectrometry (PDZ Europa ANCA-GSL elemental analyzer interfaced to a PDZ Europa 20-20 isotope ratio mass spectrometer) at the Stable Isotope Facility at UC Davis. Approximately 1 mg of collagen was needed for each stable carbon and nitrogen isotope analysis. The atomic C/N ratio and is a useful indicator of sample quality (DeNiro, 1985; van Klinken, 1999; Weber et al., 2005). Both teeth show adequate collagen yield (> 2%) and serial samples with C/N ratios between 2.9 and 3.6, indicating good sample quality. C/N ratios for all samples from CA-SCL-950 were highly consistent between 3.2 and 3.3.

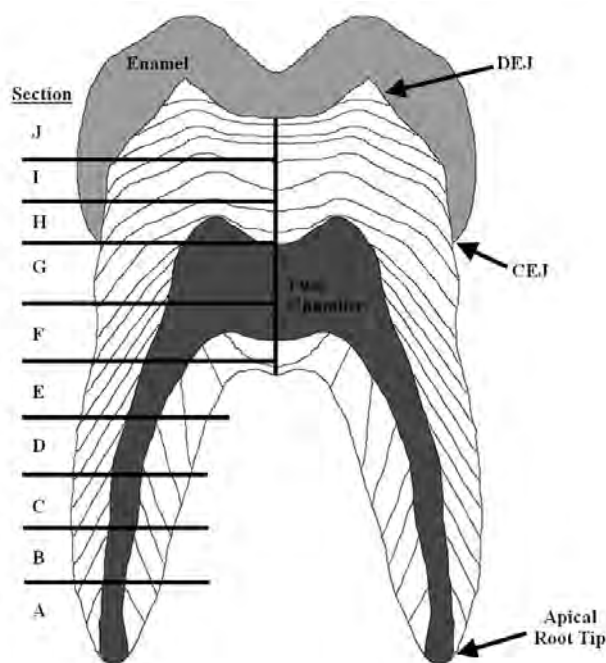


Figure 3-1: Sampling Strategy

Bone Collagen

Preparation of the bone collagen was conducted in the Stable Isotope Preparation Laboratory at CSU, Chico. Two grams of bone was sampled for stable isotope analysis. The protein fraction (hereafter referred to as “collagen”) was extracted using the hydrochloric acid chunk procedure and involved treating samples with a 0.25 M hydrochloric acid solution until demineralized (Ambrose 1993; Schwarcz and Schoeninger 1991). The collagen pseudomorph was soaked for 24 hours in a 0.125 M sodium hydroxide solution to remove humic contaminants. The sample was then solubilized in pH \approx 3 water and then freeze-dried in a glass scintillation vial. Collagen $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ was measured by continuous-flow mass spectrometry (PDZ Europa ANCA-GSL elemental analyzer interfaced to a PDZ Europa 20-20 isotope ratio mass spectrometer) at the Stable Isotope Facility, under the direction of Dr. Joy Matthews, Department of Plant Sciences at the University of California, Davis. The percent collagen yield and atomic C/N ratio of the sample fell within the range of well-preserved collagen (DeNiro 1985; van Klinken 1999). Analytical precision is $\pm 0.2\text{‰}$ for $\delta^{13}\text{C}$ and $\pm 0.3\text{‰}$ for $\delta^{15}\text{N}$.

Results

Figure 3-2 shows the teeth prior to sampling. As seen, the Upper Right M2 (on the left) shows significant occlusal wear, with most of the crown and enamel removed. This means that much of the early-forming dentin in the crown has been removed and was not available for analysis. By contrast, the Upper Right M3 (on the right) shows much less wear, and hence, a longer time period is represented in the serial samples.



Figure 3-2: URM2 and URM3 from SCL-950 Prior to Sampling

Table 3-1 provides a list of the serial samples by tooth, along with $\delta^{13}\text{C}$, $\delta^{15}\text{N}$, total C and total N. Also shown are C/N ratios, a measure of collagen sample quality, which are all within the acceptable range of 2.9-3.6 suggesting the samples are well preserved and produced meaningful paleodietary results (DeNiro et al. 1985). Finally, the section as measured from the apical root tip is also given. Using age-controlled landmarks, such as the dentino-enamel and cemento-enamel junctions, the section measurements can be converted to an approximate ontogenetic age.

In general, the $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values are consistent with previous studies of bone collagen for individuals from Santa Clara County, in that both $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ are relatively low compared to other individuals and sites from the bayshore in the northern San Francisco Bay. This indicates a generally low trophic level and minimal input of marine-derived carbon in the diet.

Table 3-1: Tooth Serial Sample and Stable Isotope Values from the CA-SCL-950 Burial

Sample Name	$\delta^{13}\text{C}\text{‰}$	$\mu\text{g C}$	$\delta^{15}\text{N}\text{‰}$	$\mu\text{g N}$	C/N	Section from Apical Root Tip (mm)	Estimated Ontogenetic Age (years)
URM3-A	-19.21	389.78	7.83	141.03	3.2	0-2 mm	20.6
URM3-B	-19.13	231.78	7.95	82.42	3.3	2-3 mm	19.3
URM3-C	-19.10	400.51	7.54	144.74	3.2	3-4 mm	18.2
URM3-D	-18.94	324.47	7.44	117.31	3.2	4-5 mm	17.0
URM3-E	-19.17	328.40	7.76	118.46	3.2	5-6 mm	15.9
URM3-F	-19.47	353.33	7.95	127.22	3.2	6-7 mm	14.7
URM3-G	-19.73	225.70	7.90	81.52	3.2	7-8 mm	14.0
URM3-H	-19.04	334.72	7.69	121.85	3.2	8-9 mm	13.2
URM3-I	-19.10	299.27	8.59	107.81	3.2	9-11 mm	12.7
URM3-J	-18.90	343.87	8.48	124.11	3.2	11-12 mm	12.1
URM3-K	-18.79	302.70	8.00	108.55	3.3	12-13 mm	11.5

URM3-L	-19.00	400.61	7.61	145.57	3.2	13-14 mm	10.8
URM3-M	-19.25	382.94	8.05	138.56	3.2	14-15 mm	10.2
URM3-N	-19.50	355.40	7.39	128.99	3.2	15-16 mm	9.4
URM3-O	-19.78	364.44	6.90	132.61	3.2	16-17.3 mm	8.6
URM3-P	-19.39	452.93	7.80	164.31	3.2	17.3-18.8 mm	8.0
URM2-A	-19.54	356.68	7.51	127.95	3.3	0-2 mm	14.5
URM2-B	-19.59	374.95	7.41	135.61	3.2	2-3 mm	13.9
URM2-C	-19.43	393.65	7.40	141.81	3.2	3-4 mm	13.5
URM2-D	-19.27	350.00	7.69	126.99	3.2	4-5 mm	13.2
URM2-E	-19.20	370.54	7.54	134.92	3.2	5-6 mm	12.8
URM2-F	-19.02	398.17	7.71	145.74	3.2	6-7 mm	12.4
URM2-G	-18.94	302.55	7.75	109.84	3.2	7-8 mm	12.0
URM2-H	-18.67	356.74	7.71	129.82	3.2	8-9 mm	11.4
URM2-I	-18.84	417.42	7.48	153.02	3.2	9-10 mm	10.8
URM2-J	-19.03	355.11	7.47	128.95	3.2	10-11 mm	10.3
URM2-K	-19.76	335.92	7.26	122.19	3.2	11-12 mm	8.6
URM2-L	-19.66	404.55	7.48	147.73	3.2	12-13 mm	8.0
URM2-M	-18.44	429.50	9.11	156.83	3.2	13-14.5 mm	5.8
URM2-N	-18.72	427.29	8.55	156.46	3.2	14.5-15.5 mm	4.8
URM2-O	-19.04	378.52	8.17	138.46	3.2	15.5-16.5 mm	4.0

Figures 3-3 and 3-4 show the serial samples for $\delta^{13}\text{C}$ (blue line in lower part of graph) and $\delta^{15}\text{N}$ (orange line in upper part of graph). **Figure 3-3** shows the serial samples for the M2, while **Figure 3-4** shows the serial samples for the M3. Note further, that the M2 and M3 overlap in ages during growth (Hillson 1996). Thus, some of the serial samples from the right-hand side of **Figure 3-3** should match with serial samples from the left-hand side of **Figure 3-4**. It is tempting to equate the ages of the drop in $\delta^{13}\text{C}$ around section 4 and 5 in the second molar with a similar drop in $\delta^{13}\text{C}$ in sections 1 and 2 of the M3.

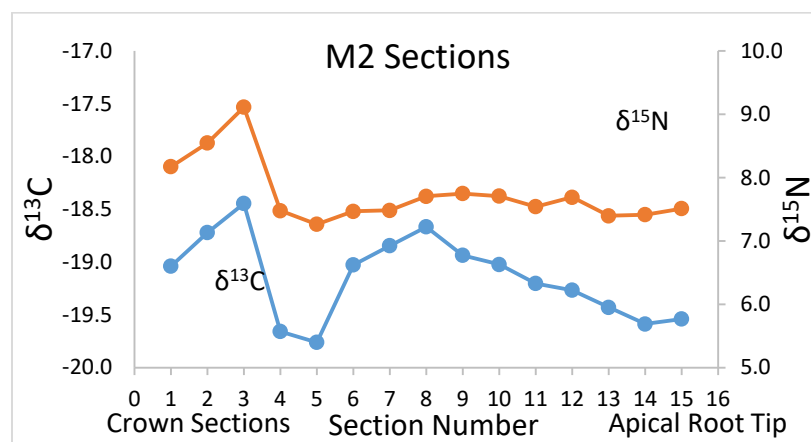


Figure 3-3: $\delta^{13}\text{C}$ (lower blue line) vs. $\delta^{15}\text{N}$ (upper orange line) for M2 Sections
[Ontogenetically younger coronal sections occur on left,
while ontogenetically older apical root sections occur on right].

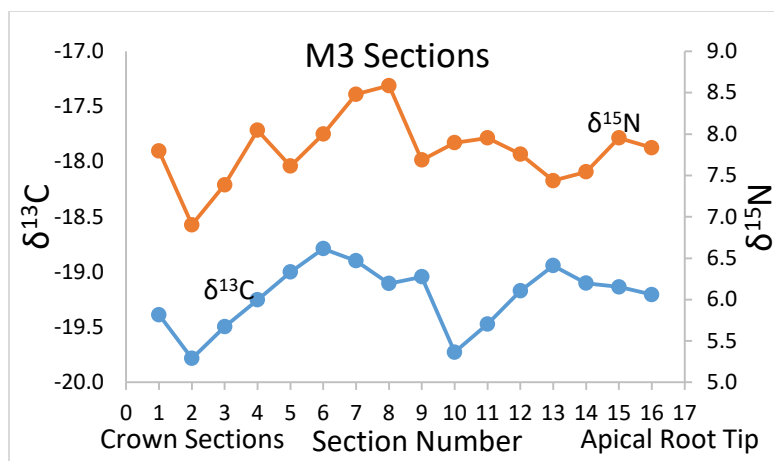


Figure 3-4: $\delta^{13}\text{C}$ (lower blue line) vs. $\delta^{15}\text{N}$ (upper orange line) for M3 sections
[Ontogenetically younger coronal sections occur on left,
while ontogenetically older apical root sections occur on right].

Table 3-2 presents the bone collagen stable carbon and nitrogen isotope descriptive statistics. The $\delta^{13}\text{C}$ value is -20.8 and the $\delta^{15}\text{N}$ value is 6.3‰. These bone collagen values are consistent with a diet composed primarily of C_3 -based terrestrial proteins. The very low $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values are consistent with heavy consumption of plants resources, with very little dietary input coming from terrestrial meat or marine resources.

Table 3-2: Stable Carbon and Nitrogen Isotope Summary Statistics for the
Cashrishmini 'Awweš 'İrek 'Innu 'Ayttakiš Burial

Sex	$\delta^{13}\text{C}_{\text{coll}}$ (‰)	$\delta^{15}\text{N}_{\text{coll}}$ (‰)	C/N Ratio
Female	-20.8	6.3	3.3

Figure 3-5 plots stable isotope values for a number of economically important plant and animal resources from central California. The data for animals represent adjusted “meat values”, accounting for published diet-to-tissue offsets due to fractionation between meat and bone collagen. The individual boxes represent minimum and maximum values for different food resources from central California based on archaeofaunal and modern faunal and floral data reported in Bartelink (2006). However, freshwater fish are poorly characterized for California and the box model represents a global range based on studies from a number of regions. The modern plant and animal carbon isotope values are corrected by +1.5‰ for the “Suess Effect” (the reduction of atmospheric $\delta^{13}\text{C}$ due to fossil fuel burning) to bring values in line with the prehistoric food web. The plot shows clear differences between marine and terrestrial resources and also demonstrates the ~3‰ stepwise increase in nitrogen isotope values along the food web. This model should be considered a reasonable approximation of the isotopic composition of available food resources due to the limited sample representation of some key food resources.

For stable carbon isotopes, human collagen $\delta^{13}\text{C}$ values will be ~5‰ higher than the source of dietary protein due to the average fractionation offset between diet and bone collagen (Ambrose and Norr 1993; Tieszen and Fagre 1993). This assumes that the $\delta^{13}\text{C}$ value of dietary protein is equal to that of the whole diet; thus, consumers of marine foods will have diet to collagen offsets higher than 5‰. Adjusting the $\delta^{13}\text{C}$ values for the 5‰ offset (using the minimum and maximum values), the value overlaps with terrestrial plants. For $\delta^{15}\text{N}$, human collagen values should be ~3‰ higher than the source of dietary protein due to the trophic level effect. Subtracting 3‰, the value also overlaps with terrestrial plants (**Figure 3-5**). These results suggest that the individual consumed a primarily vegetarian or vegan diet.

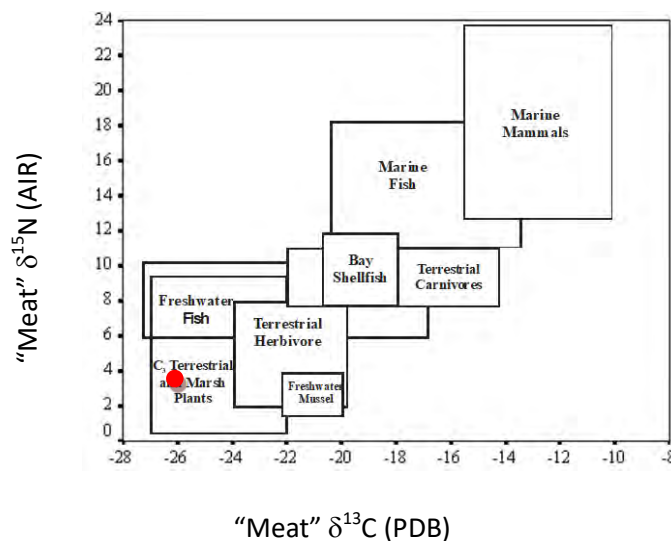


Figure 3-5: Reconstructed Stable Carbon and Nitrogen Isotope Values for Economically Important Dietary Resources in Central California (from Bartelink 2006, 2009)].

Note: The Red dot places the sample from CA-SCL-950.

Regional Comparisons

Figure 3-6 plots the stable carbon and nitrogen isotope values for the CA-SCL-950 human remains with data from several late Holocene sites along the eastern shore of San Francisco Bay and the Sacramento-San Joaquin Valley and Delta (see Bartelink 2006, 2009, 2011). The linear correlation of $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values for San Francisco Bay Area sites indicates a high level of variability in marine versus terrestrial resource consumption in the region, with dietary input coming from both ecosystems. In other words, some individuals (in the upper right quadrant of the plot) consumed diets focused mainly on marine protein, while individuals from other Bay area sites consumed greater amounts of terrestrial protein.

The individual from CA-SCL-950 plots most closely with the other SCL sites, reflecting a high terrestrial plant emphasis. The plots clearly indicates that the individual from CA-SCL-950 consumed a low trophic level C₃ terrestrial diet with only a small protein contribution deriving from terrestrial game, freshwater fish, or low-trophic level marine protein (e.g., shellfish).

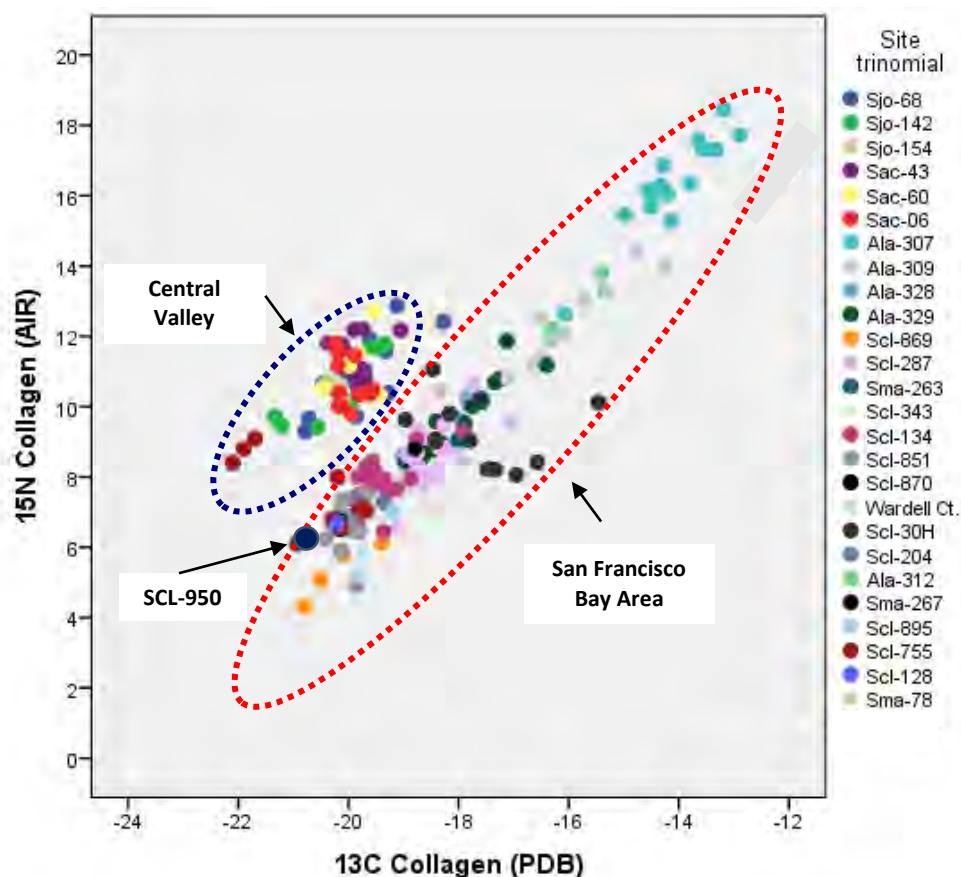


Figure 3-6: Bone Collagen Stable Carbon and Nitrogen Isotope Data for the Burial from CA-SCL-950 Compared to Sites in Central California

Discussion and Conclusions

Stable carbon and nitrogen isotope data from serial samples in teeth from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* [Yellow Salt Rock Road Woman] burial show some interesting patterns. In particular, $\delta^{13}\text{C}$ seems to fluctuate in a sinusoidal pattern between values around -19.8‰ on the lower end, and -18.5‰ on the upper end. $\delta^{15}\text{N}$ largely tracks these shifts as well, increasing when $\delta^{13}\text{C}$ increases and decreasing with $\delta^{13}\text{C}$ decreases. Such a pattern indicates a shifting diet between two endpoints, likely between a more terrestrial diet associated with the lower values, and a diet that incorporated more marine-derived protein (up to 20%) associated with the higher values. Such a shift could represent a simple change in diet with no change in residential location, or a change in residential location that provided access to a different suite of foods.

In the case of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial from SCL-950, two shifts are apparent, one earlier in life (perhaps around age 7 or 8) with a shift from a higher marine food to greater terrestrial food, followed by a shift back to greater marine food around age 12, a shift back to the terrestrial focus around age 14, and a final shift back to marine food around age 16. Of note is that the adult $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values indicate a dietary shift toward an even more C3-plant based diet through time, suggesting a further dietary shift between late adolescence and later adulthood.

Such sinusoidal patterns have also been observed in other third molar samples from Central California, including at CA-SOL-11 (Eerkens et al., 2016), and was interpreted as representing residential shifts between more bayshore vs. inland locations. It is unclear how much time such residential shifts represent, perhaps as long as several years or as short as several months. It is tempting to relate such shifts to established marriage patterns, for example, a patrilocal pattern that includes one or more periods of bride service. However, shifting residence associated with periods of resource shortfall are an equally viable explanation for the patterns observed. Future research with additional burials of known sex from this time period may help to address this interesting issue.

Acknowledgements

We would like to acknowledge Rosemary Cambra, Chairwoman of the Muwekma Ohlone Indian Tribe and President of Ohlone Families Consulting Services, the Muwekma Ohlone Tribal Council, and Norma Sanchez, Tribal Administrator for their permission to conduct this research. This important research could not have been conducted without their blessing and support. Special thanks are owed to Alan Leventhal of SJSU for his dedication and support of this research, as well as his valuable insights on California prehistory. Thanks also to Bryna Hull for providing assistance during preparation of the teeth and to Sarah Hall for her assistance preparing the bone sample for isotope analysis. Finally we want to thank Santa Clara Valley Transportation Authority (VTA) for their overall support on this analysis as a contribution to this final report.

Chapter 4

Paleogenomic Analysis of Ancestral Muwekma Ohlone Native American Burials From Sites: CA-SMA-267, CA-SCL-128, CA-SCL-609, CA-ALA-667, and CA-SCL-950

by

Ripan S. Malhi, Department of Anthropology and
Carl R. Woese Institute for Genomic Biology, University of Illinois Urbana-Champaign,
Alan Leventhal and Rosemary Cambra

Introduction

This report presents results on paleogenomic analysis on a sample of human remains sent to Dr. Malhi from Alan Leventhal and Muwekma Chairwoman Rosemary Cambra. DNA extraction was attempted from seven samples sent to the Malhi Molecular Anthropology Laboratory (MMAL). The primary aim of the analysis was to assess the DNA quality, generate a molecular sex, generate mitochondrial DNA and genome wide nuclear DNA data. Then we compared the mitochondrial DNA and nuclear DNA to existing DNA databases to identify genetic affinities with modern day communities.

The human nuclear genome is approximately 3 billion base pairs and is packaged into 23 pairs of chromosomes. One pair is called the sex chromosomes, where an XX is female and a XY is male. Using an algorithm developed by Skoglund and colleagues (2013), accurate sex identification can be made from paleogenomic DNA sequence data. While both mother and father contribute to a person's nuclear DNA, mitochondrial DNA only comes from a person's mother. Therefore, mitochondrial DNA only provides information on an individual's direct maternal line. The human mitochondrial genome is much smaller than the human nuclear genome and is around 16,569 base pairs.

In general, genetic data for indigenous peoples of the Americas is limited and databases are small. The most abundant data is for a small but informative section of the mitochondrial genome called the HVSI region. Information from this genetic region provides information on ancestors of the direct maternal line, however, this region is limited in that unrelated individuals can exhibit the same genetic profile due to a process called recurrent mutation (Malhi et al. 2002). To overcome this problem, in the past decade researchers have been sequencing the complete mitochondrial genome (all approximately 16,569 base pairs) of people. Databases of complete mitochondrial genomes of Native Americans are much smaller than the HVSI database and very few complete mitochondrial genomes from modern day Native Americans have been published. Mitochondrial DNA data can be used to place individuals into groups (called haplogroups) and mitochondrial haplogroups roughly correlate with geographic region. For example, all modern day individuals with a Native American maternal line belong to haplogroups **A**, **B**, **C**, **D** or **X** (Tamm et al., 2007). In California, Native Americans that do not reside on the Pacific Coast mainly belong to haplogroups B, C and D while Native Americans on the coast usually belong to mtDNA haplogroup A (Eshleman et al., 2004) [see **Figure 4-1** for the percentage of identified haplogroups from Precontact and living Native American populations in Western North America below].

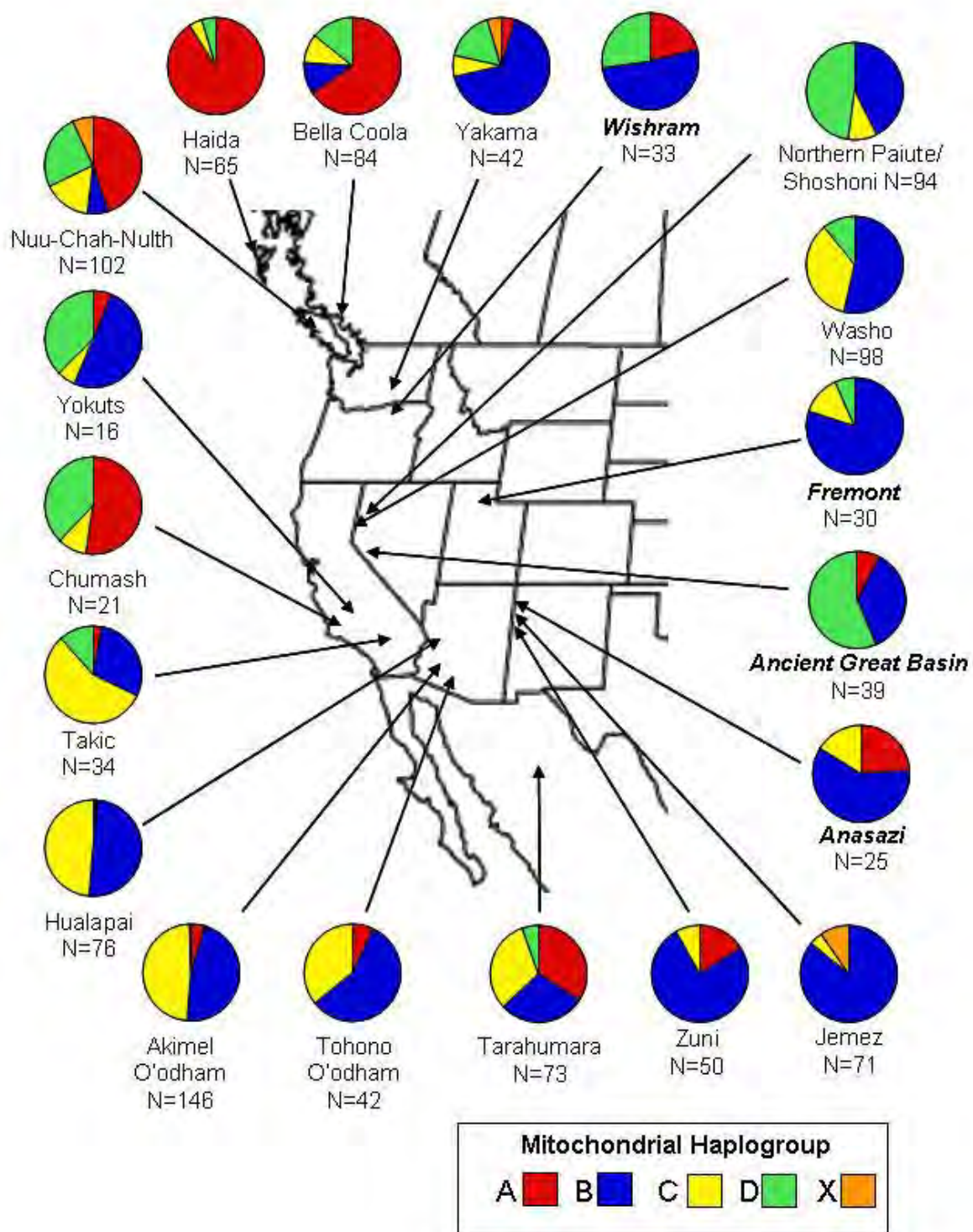


Figure 4-1: Haplogroup Distribution in Western North America (from John R. Johnson n.d.)

Genome wide nuclear DNA is the most informative genetic data as it contains information about all of a person's ancestors and can exhibit genetic affinities among individuals with a high amount of statistical accuracy. However, researchers have only been generating genome wide nuclear DNA data for individuals in the past few years and as a result DNA databases for genome wide nuclear DNA are small but rapidly growing.

Samples from five sites were submitted by the Muwekma Ohlone Tribe for aDNA study. These five Bay Area sites are: **CA-SMA-267** (located in East Palo Alto on the West Bay); **CA-SCL-128** (located in downtown San Jose); **CA-SCL-609** (located along San Francisquito Creek on Stanford University); **CA-ALA-667** (located near the town of Sunol in the East Bay); and **CA-SCL-950** (located on the east side of San Jose). As mentioned elsewhere in this report the Muwekma Ohlone Tribe renamed these sites in the Tribe's language and published the results of the skeletal analysis of their ancestral remains and associated grave regalia: **CA-SMA-267** *Loškowiš 'Awweš Táareštak* [White Salt Man Site] (Leventhal et al. 2014); **CA-SCL-128** *Thámien Rúmmeytak* [Guadalupe River Site] (Leventhal et al. 2015); **CA-SCL-609** *Horše 'Íššéete Ruwwatka* [Place of the Good Health House Site] (Leventhal et al. 2016); **CA-ALA-667** *'Ayttakiš 'Éete Hiramwiš Trépam-tak* [Place of Woman Sleeping Under the Pipe Site] (Leventhal et al. 2017); and **CA-SCL-950 (VTA/BRT)** *Cashrishmini 'Awweš 'Írek 'Innutka* [Yellow Salt Rock Road Site] (this report) [Figure 4-2].

The paleogenomic analysis completed on the seven samples of human remains resulted in genetic data for five individuals. Of the five individuals, genetic sex was determined for two individuals (from sites CA-SCL-128 and CA-ALA-667) and data for genetic sex was estimated with less accuracy for the ancient individuals from sites CA-SMA-267, CA-SCL-609 (Burial #1, Burials 2 and 7 not processed) and CA-SCL-950 (VTA/BRT). The generation of a complete mitochondrial genome from an ancient individual from site CA-SCL-128 was generated with 5x coverage and a haplogroup assignment of D1. The mitochondrial haplogroup of the burial from CA-ALA-667 was also inferred as B2 based on substitutions at 16223 and 16217. The results from CA-SCL-128 and CA-ALA-667 demonstrate Native American ancestry consistent with indigenous peoples from California. The nuclear results from CA-SMA-267, CA-SCL-609 and **CA-SCL-950 (VTA/BRT)** should be interpreted with caution as the amount of DNA available to do the analysis was inadequate.

Methods and Approach (Modified from Cui et al. 2013)

Contamination Control

All sample preparations, DNA extractions and PCR amplification setups were completed in the ancient DNA laboratory facility at the University of Illinois. The ancient DNA lab is a positively pressured clean room with hepa-filtered air. The clean room contains an anteroom and air flows from the ancient DNA lab to the anteroom to the hallway. Personnel working in the ancient DNA lab wear disposable hairnets, facemasks, laboratory coveralls and booties. All equipment, reagents and consumables are dedicated for use in the ancient DNA laboratory. The ancient DNA lab is routinely cleaned with bleach and all containers are wiped with DNA Away before placed in the ancient DNA lab. Personnel are restricted in their movement and are restricted from entering the ancient DNA after being in a contemporary DNA laboratory.

A database containing mitochondrial control region sequence is maintained of all personnel working in the MMAL and of any personnel who may have come into contact with the human remains prior to DNA analysis.

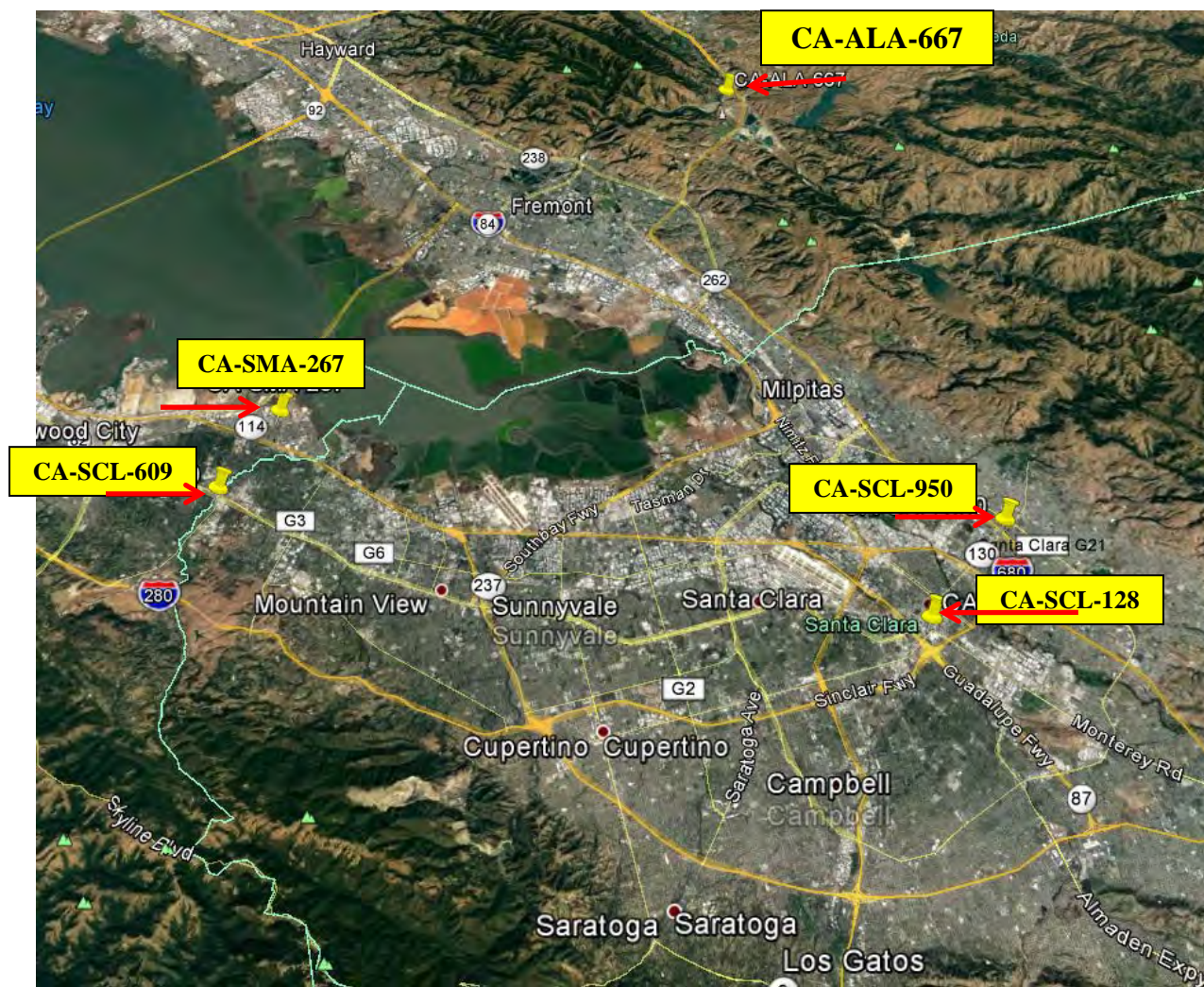


Figure 4-2: Google Earth Location of the Five Sites in the Present aDNA Study

Contamination controls were used with every DNA extraction and PCR setup in order to detect any contamination. Also, series of negative controls are routinely performed in the ancient DNA lab.

Preparation of Genomic Library, MtDNA Enrichment and Illumina Sequencing

Approximately 50 ml of DNA extract was used to create genomic libraries with adapters that contained a unique index for each library. The following modifications were made to the TruSeq DNA Sample Preparation V2 protocol. The DNA extract was not sheared as the DNA is expected to be fragmented due to taphonomic processes. A 1:20 dilution of adapters was used, as the DNA concentration in the extract is presumably low.

Multiple Ampure Bead XP clean ups were completed in an attempt to remove any adapter-dimer that may have developed. A PCR amplification of the genomic library was prepped in the ancient DNA laboratory (25 ml reaction with 10 mM primers, 5x PCR Buffer, 10 mM Kapa DNTPs, KapaHiFi polymerase) and then transported to thermocyclers in the modern DNA laboratory, across campus, in a sealed environment. The KapaHiFi polymerase was used to amplify the libraries, as this enzyme has proofreading properties similar to other polymerases that limit nucleotide misincorporations resulting from cytosine deamination. Genomic libraries were amplified for 15–18 cycles, and were then cleaned with the Qiagen MinElute Purification Kit. The quality of the libraries was assessed on the Agilent 2100 Bioanalyzer using the High Sensitivity DNA kit. The libraries were then quantified using qPCR and submitted to High-Throughput Sequencing Division of the W.M. Keck Biotechnology Center at the University of Illinois Urbana- Champaign for what is called “shotgun sequencing”.

Analysis

Raw data from the Illumina HiSeq 2500 platform was analyzed with CASAVA 1.8.2. In order to limit contamination that may have been introduced after the clean room library-building step, any reads that did not exhibit the exact index sequence were discarded. After quality control steps, sequence reads were mapped to the human genome reference sequence and genetic variants were called. DNA damage (type I and type II) was assessed by comparing T →C/G→A and C→A →G transitions, respectively. A specific pattern of DNA damage has been identified in other ancient DNA studies. These studies show a pattern of increased type II DNA damage at the beginning and end of degraded DNA fragments. We compared our results to other studies to assess if we see similar patterns of DNA damage. Genomic data was used for a molecular sex analysis (Skoglund et al. 2013). Mitochondrial DNA was placed into a haplogroup and compared to modern day mitochondrial DNA databases of Native Americans. To find genetic affinities with populations for genome wide nuclear DNA, the data was transformed, combined with data from existing databases and analyzed using multidimensional scaling (MDS) plots.

Results and Discussion

Results are summarized in **Table 4-1**:

Sample	Endogenous human %	Nucleotides	Genome Coverage	Genetic sex	mtDNA Haplogroup
267	3.27	199,877	0.00006	Consistent with XX	Not Assigned
128	7.46	70,023,473	0.022	XX	D1
667	6.50	107,375,412	0.034	XX	B2
609_1	0.01	208,205	0.00007	Consistent with XX	Not Assigned
VTA	7.05	302,912	0.000095	Consistent with XX	Not Assigned

Table 4-1: Results of Paleogenomic Analysis for 5 Ancestral Ohlone Individuals

CA-SMA-267 *Loškoviš 'Awweš T́áareštak* [White Salt Man Site]

The sample from an ancient individual from site CA-SMA-267 had poor DNA preservation (see Leventhal et al. 2014 for final report). The results retrieved showed an ancient DNA damage signature (**Figure 4-3**). A mitochondrial DNA haplogroup could not be determined. For the nuclear genome the genetic sex was consistent with XX (female).

In addition, in the MDS plot (not shown) the nuclear genome results did not cluster with any individuals from populations but the closest was the Maya based on 52 DNA markers, suggesting indigenous American ancestry. The results from this sample should be interpreted with caution due to the limited data available for analysis.

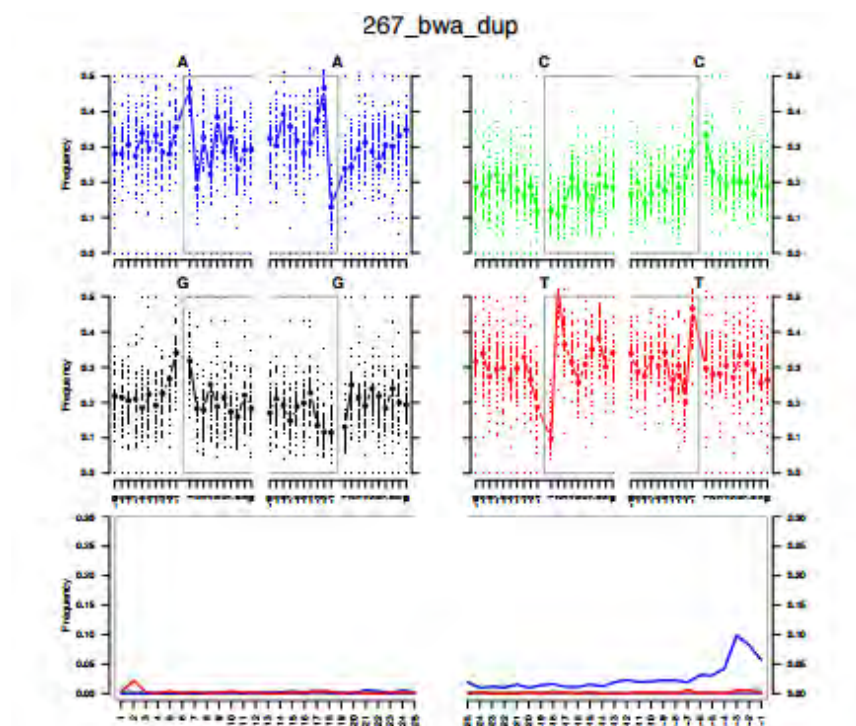


Figure 4-3: DNA Damage Plot for the Ancestral Individual from Site CA-SMA-267 Shows Authentic Ancient DNA in the Analysis

CA-SCL-128 *Thámien Rúmmeytak* [Guadalupe River Site]

The sample from an ancient individual from site **CA-SCL-128** had moderate DNA preservation (see Leventhal et al. 2015 for final report). Endogenous authentic ancient DNA from this individual was confirmed by examining the DNA damage plot (**Figure 4-4**). From the shotgun sequence analysis, the individual belongs to mitochondrial DNA **haplogroup D1**. The entire mitogenome was sequenced at an average coverage of 5x. The substitutions identified in the mitochondrial genome are as follows: 263, 374, 2092, 4769, 5178, 5773, 8237, 8701, 10398, 10400, 10873, 11719, 12705, 14668, 15043, 16223, 16325. For alignment to the nuclear genome, the sex assignment is XX (female). In the MDS plot, this individual clusters with Native American samples (specifically Colombian) based on 16,057 DNA markers (**Figure 4-5**). The ranked f3 tests (not shown) demonstrate highest affinities with indigenous groups including those from California.

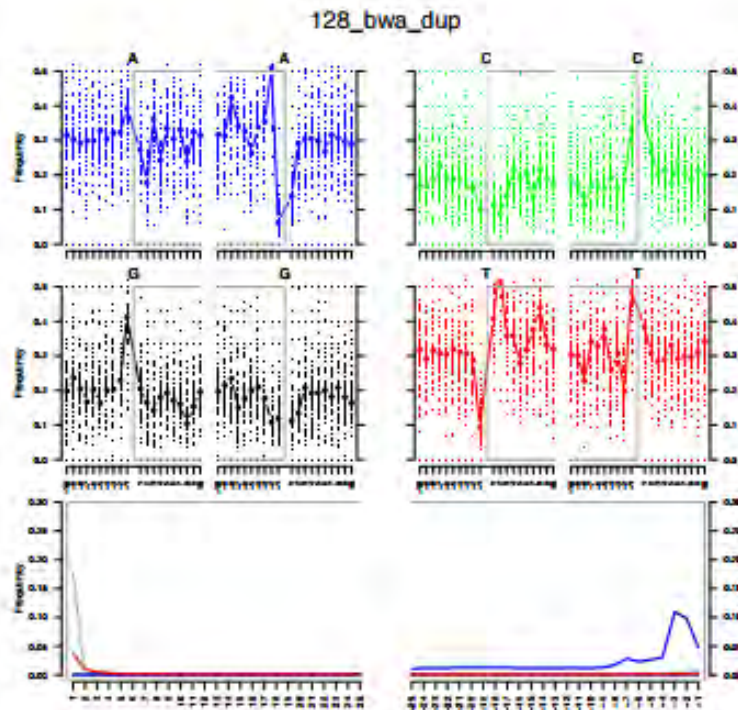


Figure 4-4: DNA Damage Plot for Sample CA-SCL-128
 [The pattern indicates that the DNA is endogenous and not a result of contamination]

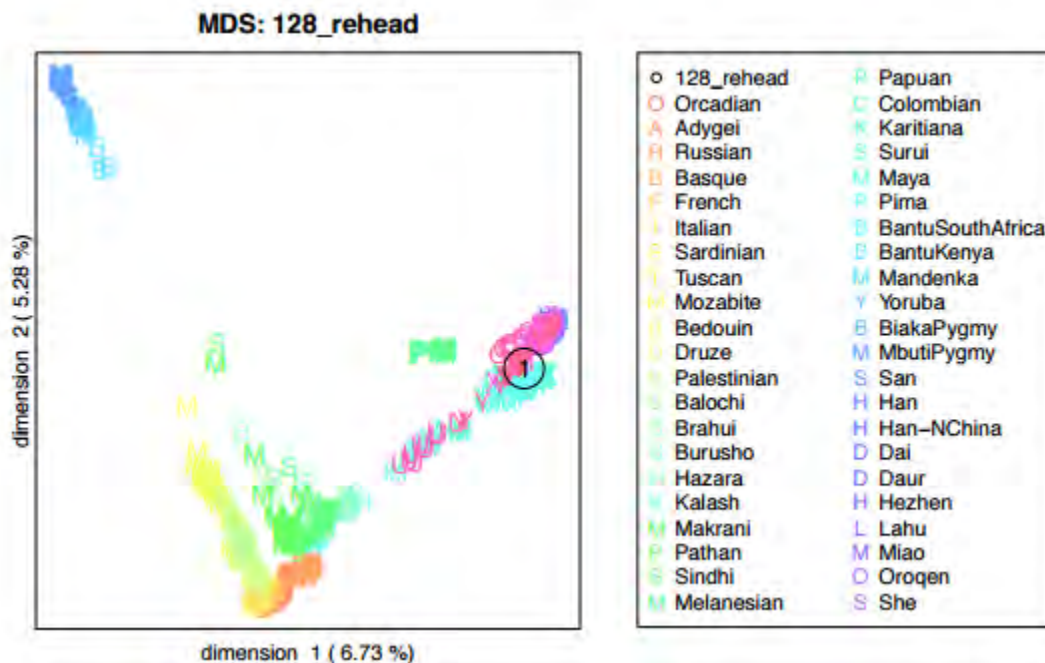


Figure 4-5: MDS Plot Showing the Location of Sample from CA-SCL-128 Represented as 1
 [The individual clusters with other Native Americans that have been sampled for genomic data. Native American individuals are colored light blue in this figure].

CA-SCL-609 Burial #1 *Horše 'Iššéete Ruwwatka* [Place of the Good Health House Site]

The sample from an ancient individual from site 609 had poor DNA preservation (see Leventhal et al 2016 for final report). The results retrieved showed an ancient DNA damage signature (**Figure 4-6**). A mitochondrial DNA haplogroup could not be determined. For the nuclear genome the genetic sex was consistent with XX (female). In addition, in the MDS plot (not shown) the nuclear genome results did not cluster with any individuals from populations but the closest was the Maya based on 47 DNA markers, suggesting indigenous American ancestry. The results from this sample should be interpreted with caution due to the limited data available for analysis.

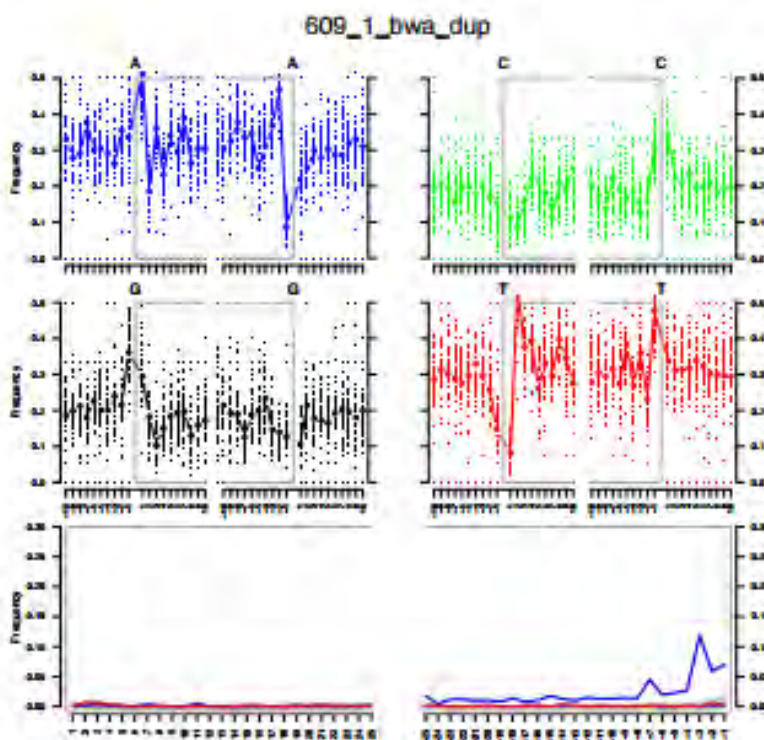


Figure 4-6: DNA Damage Plot for Sample CA-SCL-609 Burial #1.

[The pattern indicates that the DNA is endogenous and not a result of contamination].

CA-ALA-667

'Ayttakiš 'Éete Hiramwiš Trépam-tak [Place of Woman Sleeping Under the Pipe Site]

The sample from an ancient individual from site CA-ALA-667 had moderate DNA preservation. Endogenous authentic ancient DNA from this individual was confirmed by examining the DNA damage plot (**Figure 4-7**). From the shotgun sequence analysis, the individual is inferred to belong to mitochondrial DNA **haplogroup B2** based on substitutions at 16183, 16217 and 16223. For alignment to the nuclear genome, the sex assignment is XX (female). In the MDS plot, this individual clusters with Native American samples (specifically Colombian) based on 23,804 DNA markers (**Figure 4-8**). The ranked f3 tests (not shown) demonstrate highest affinities with indigenous groups including those from California. [See below a discussion relative to haplogroup B2 and one of the major lineages enrolled in the Muwekma Ohlone Tribe].

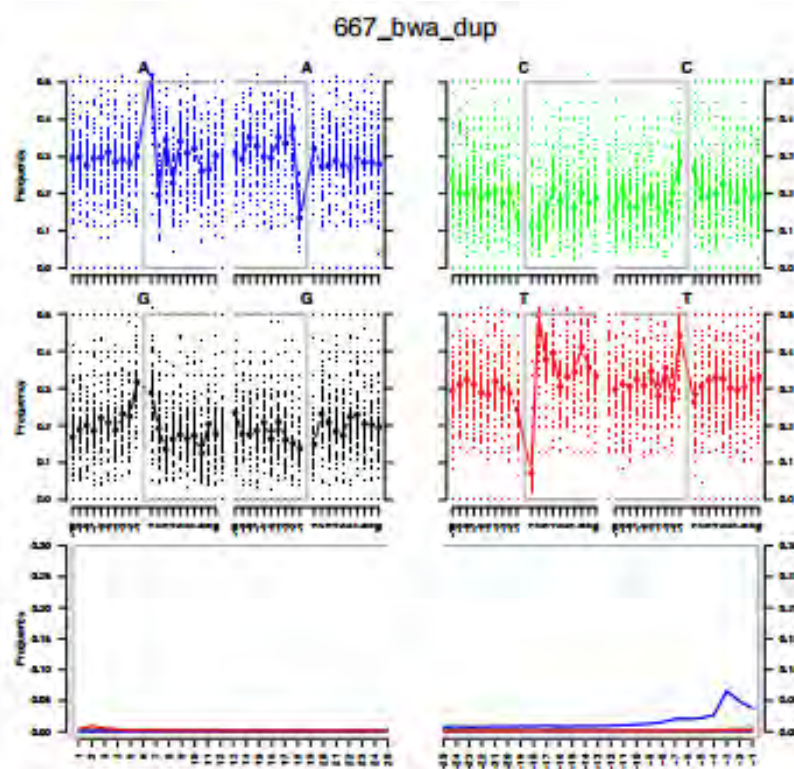


Figure 4-7: DNA Damage Plot for Sample from CA-ALA-667
[The pattern indicates that the DNA is endogenous and not a result of contamination]

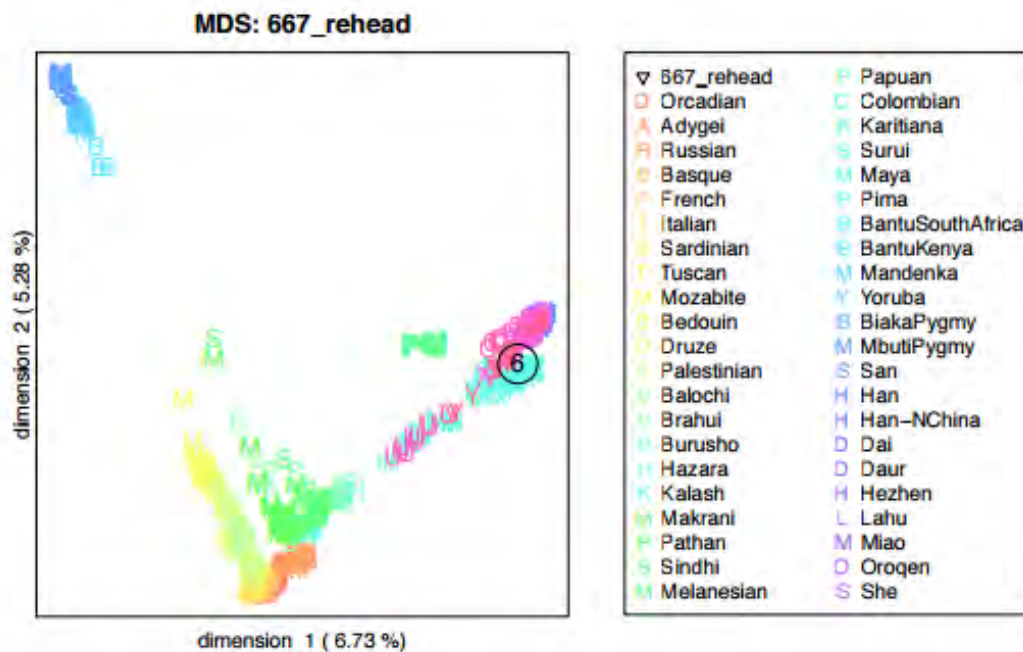


Figure 4-8: MDS Plot Showing the Location of Sample from CA-ALA- 667 Represented as 6
[The individual clusters with other Native Americans that have been sampled for genomic data. Native American individuals are colored light blue in this figure].

CA-SCL-950 (VTA/BRT)

Cashrishmini 'Awweš 'Írek 'Innutka [Yellow Salt Rock Road Site]

The sample from an ancient individual from site CA-SCL-950 (VTA/BRT) had poor DNA preservation (see Leventhal et al. 2017 for final report). The results retrieved showed an ancient DNA damage signature (**Figure 4-9**). A mitochondrial DNA haplogroup could not be determined. For the nuclear genome the genetic sex was consistent with XX (female). In addition, in the MDS plot (not shown) the nuclear genome results cluster with Melanesians based on 83 DNA markers. The results from this sample should be interpreted with caution due to the limited data available for analysis.

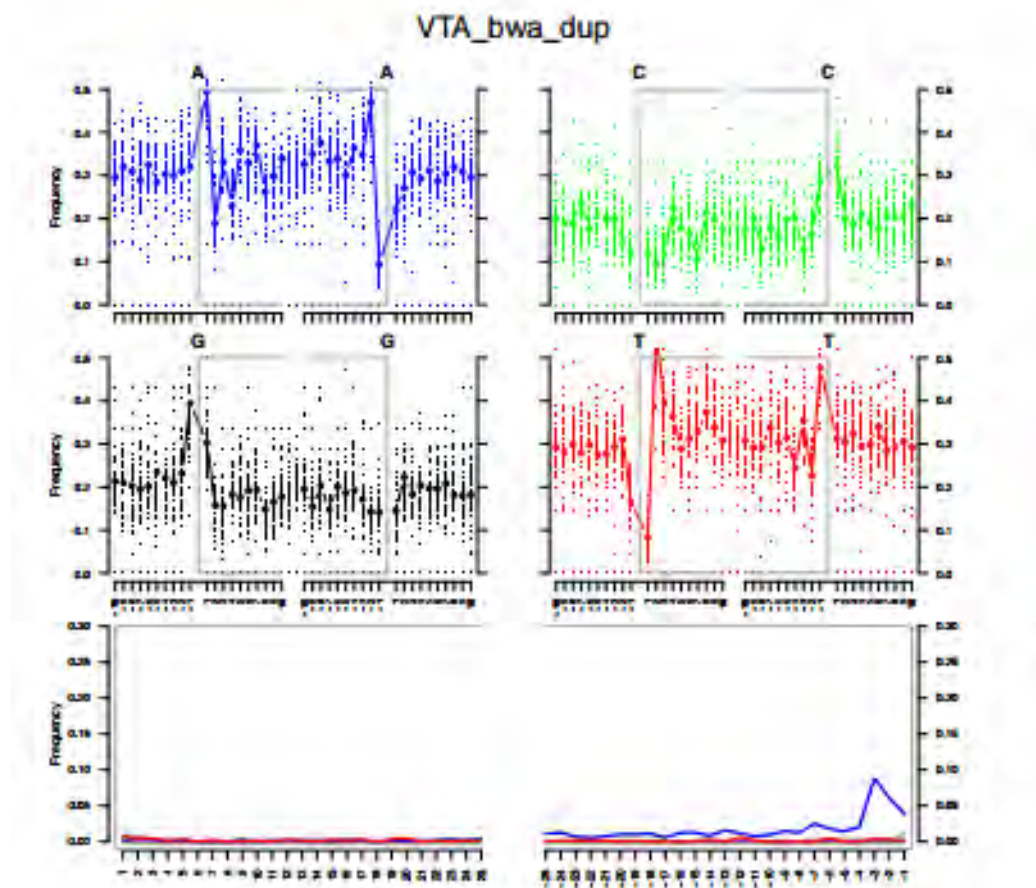


Figure 4-9: DNA Damage Plot for Sample from CA-SCL-950 (VTA/BRT)
[The pattern indicates that the DNA is endogenous and not a result of contamination]

Discussion on Native American aDNA Studies and the Muwekma Ohlone Ancestral and Enrolled Lineages

In their 2008 article entitled The Phylogeny of the Four Pan-American MtDNA Haplogroups: Implications for Evolutionary and Disease Studies, Achilli et al. noted in the abstract of their article:

Only a limited number of complete mitochondrial genome sequences belonging to Native American haplogroups were available until recently, which left America as the continent with the least amount of information about sequence variation of entire mitochondrial DNAs. In this study, a comprehensive overview of all available complete mitochondrial DNA (mtDNA) genomes of the four pan-American haplogroups A2, B2, C1, and D1 is provided by revising the information scattered throughout GenBank and the literature, and adding 14 novel mtDNA sequences.

The phylogenies of haplogroups A2, B2, C1, and D1 reveal a large number of sub-haplogroups but suggest that the ancestral Beringian population(s) contributed only six (successful) founder haplotypes to these haplogroups. The derived clades are overall starlike with coalescence times ranging from 18,000 to 21,000 years (with one exception) using the conventional calibration. The average of about 19,000 years somewhat contrasts with the corresponding lower age of about 13,500 years that was recently proposed by employing a different calibration and estimation approach. Our estimate indicates a human entry and spread of the pan-American haplogroups into the Americas right after the peak of the Last Glacial Maximum and comfortably agrees with the undisputed ages of the earliest Paleoindians in South America. In addition, the phylogenetic approach also indicates that the pathogenic status proposed for various mtDNA mutations, which actually define branches of Native American haplogroups, was based on insufficient grounds.

Achilli et al. further elucidated in their **Introduction** section of their article that:

America was the last continent to be colonized by humans, and molecular data provided by different genetic systems, have been extensively employed to shed light on the routes and times of human arrival and dispersion into the New World. As for mitochondrial DNA (mtDNA), it has been clear, since the early nineties, that mtDNAs of Native Americans could be traced back to four major haplogroups of Asian origin shared by North, Central and South American populations. These were initially named A, B, C and D, and are now termed A2, **B2**, C1 and **D1**. Afterwards, a fifth haplogroup – now known as X2a – was described in Native Americans, but in contrast to the four “pan-American” haplogroups, its geographic distribution is restricted to some Amerindian populations of northern North America. Later, two more haplogroups – D2a and D3 – were identified: D2a in the Aleuts and Eskimos, and D3 only in the Eskimos. Most recently there were two further (uncommon) additions – D4h3 and C4c – bringing the total number of Native American haplogroups to nine (2008) [See **Figure 4-10**].



Figure 4-10: Native American Peopling of the New World (from Achilli et al. 2008)

Bringing this discussion closer to the Bay Area, Cara Monroe in her monumental doctoral dissertation on the results of the aDNA of the burial population (n=200) from the Yukisma Mound (CA-SCL-38) located in the City of Milpitas, included an additional 102 burials from 15 other sites [Figure 4-11] which were supplied by the Muwekma Tribal leadership, that yielded aDNA data about the various identified lineages and clades within the four representative haplogroups A, B, C and D within central California. Her 2014 dissertation entitled Correlating Biological Relationships, Social Inequality, and Population Movement among Prehistoric California Foragers: Ancient Human DNA Analysis from CA-SCL-38 (Yukisma Site) provides detailed haplogroup/clade linkages between several of these sampled populations that spans several thousand years in the Bay Area. Relative to haplogroup B she argues that this haplogroup is affiliated with the Penutian linguistic family:

Penutian-Affiliated mtDNA Haplotypes

Haplogroup B 16184A Clade

Previous DNA studies noted a mutation at np 16184A (L[ineage] 30) that shows a definitive link to Penutian speakers throughout California. It is the most common form of haplogroup B found throughout Central California. Lineage L30 is found at SCL-38 as well as at SCL-134, which dates between 3350 and 981 BP. If the earliest dates for this site are taken into account, this would be the earliest documentation of the **16483A** clade in the Bay area. An additional 16184A lineage not yet discovered in the Bay area is found at SJO-112. This site dates to between 3826 BP and 2727 BP, making it contemporaneous with L30.

This study identifies five additional haplotypes (L1, L11, L12, L13, and L14) that belong to this clade, greatly increasing the known geographic distribution and diversity of this lineage. Lineage L1 has implications for prehistory, as it is a derived form with an additional mutation at 16042. This haplotype thus far has only been found at SCL-38. However, it is a descendant lineage of L12 that has been documented at SCL-38 but also among various Miwok groups. This lends credence to an Utian split, where L12 is solely an Utian maternal type that was dispersed into both Costanoans and Miwoks as the groups fissioned and spread throughout Central California. The additional mutations would have then accumulated in isolation after Costanoan/Ohlone groups moved into the Bay area.

Unfortunately, SCL-38 is a Late Period occupation so the earliest this haplotype can be documented at the site is through bead chronologies, which places it between 440 and 230 BP. The L11 offshoot of the 16184A branch was categorized by a mutation at 16126 and is found at SCL-38 as well as SCL-851, which dates to 1100±30 BP. Molecular dating of this clade, with the newly identified diversity presented here, is 5907 BP (99.5% CI: 8251-3563). Consequently, molecular dating places the initial Penutian expansion at ~600 years (~5374 (±1957) slightly earlier than previous molecular and linguistic estimates.

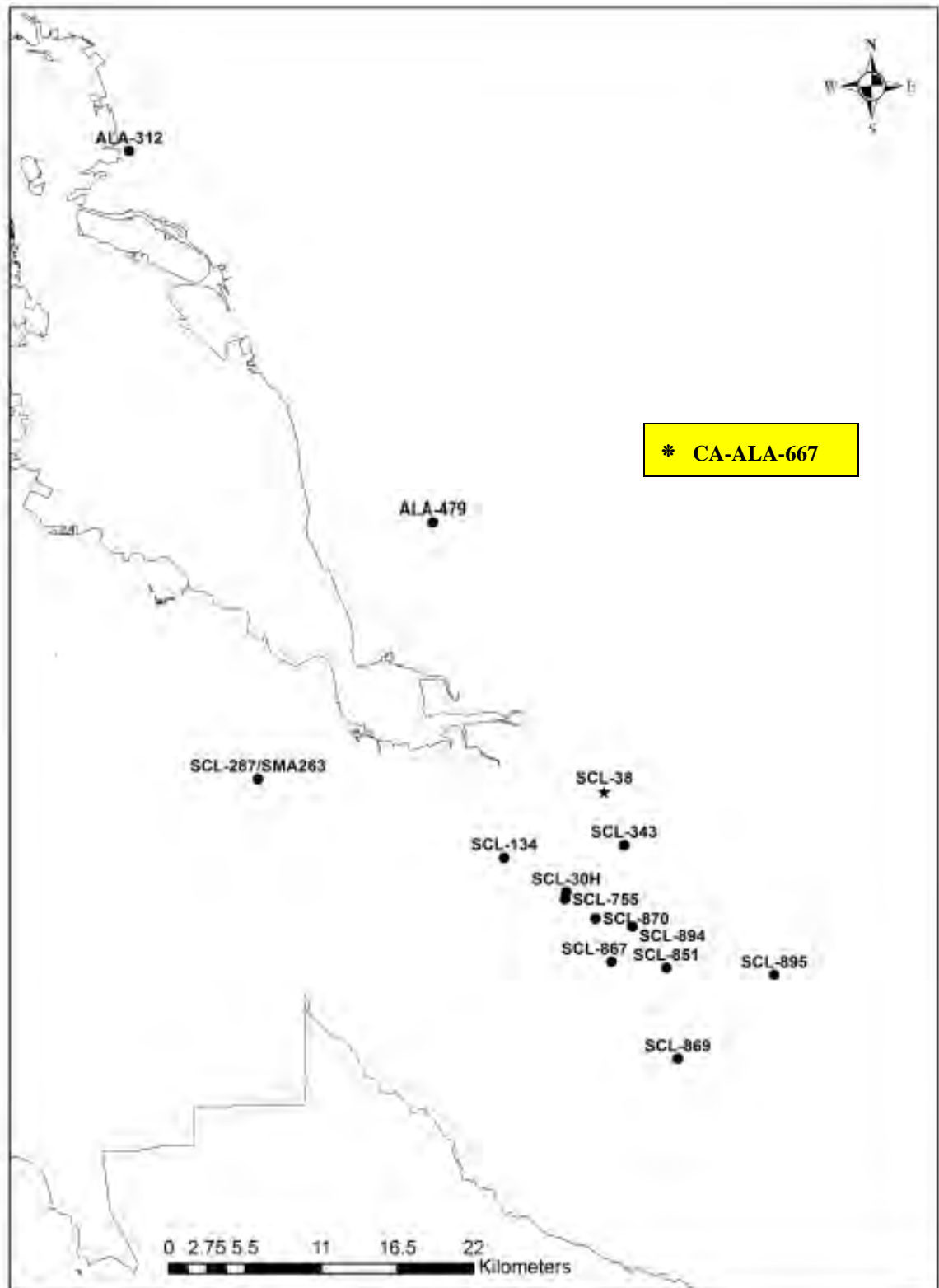


Figure 11: Location of Bay Area Sites Sampled in Monroe's aDNA Study (Monroe 2014)

The diversity and geographic presence of various forms of the 16184A clade conforms well to the scenario put forth by regional archaeologists (Breschini 1983; Breschini and Haversat 1997). By 3450 BP, Costanoans are hypothesized to have occupied most of East San Francisco Bay and by 2450 a Hokan/Penutian hybrid population had reached as far south as Monterey Bay.

Variations of this clade are documented in the San Joaquin Valley from 3826 to 2727 BP, Amador County between 2090 to 1735 BP, and in Santa Clara Valley from 3350 to 981 BP. The fact that the later lineage from Santa Clara (L11) is isolated to the region and is descendant of another lineage that is shared across Central California by multiple Penutian (Utian) speakers (L12), fits the scenario put forth that fissioning groups in the Sacramento Delta/San Joaquin spread west. Subsequent generations of Penutian speakers would have been isolated to the Bay area and this would have allowed mutations to accumulate, thus explaining the distribution of haplotypes from the California foothills to the East Bay. Other lineages within haplogroup B, Lineage 32 and L34, are shared with Penutian groups as far north as the Yakama who reside in Central Washington, but also have a documented presence in Santa Clara by 1176-1954 BP. (Monroe 2014:210- 212)

In her conclusion section of her dissertation, Monroe stated that:

Conclusions Regarding Inter-site Variability and Analysis at SCL-38

Multiple shared mtDNA haplotypes occur across Central California archaeological sites that spanned multiple time periods. Radiocarbon dates alone suggests thousands of years of genetic continuity to at least the end of the Early and beginning of the Middle Periods in the San Francisco Bay and the Santa Clara Valley. Several clades are clearly identifiable as Penutian (e.g., the 16184A clade). Molecular dating places the beginning of the Penutian population expansion to ~5900 BP. The sharing of most haplogroup D haplotypes with extant and ancient Penutian populations supports a geographic origin of the expansion somewhere in the southern Columbian Plateau and movement into the Great Basin, followed by an expansion into the Sacramento Delta and subsequently the San Francisco Bay (Monroe 2014:220). [See **Figures 4-12 and 4-13** for distribution of mtDNA Haplogroups within population studies in North American regions and California.

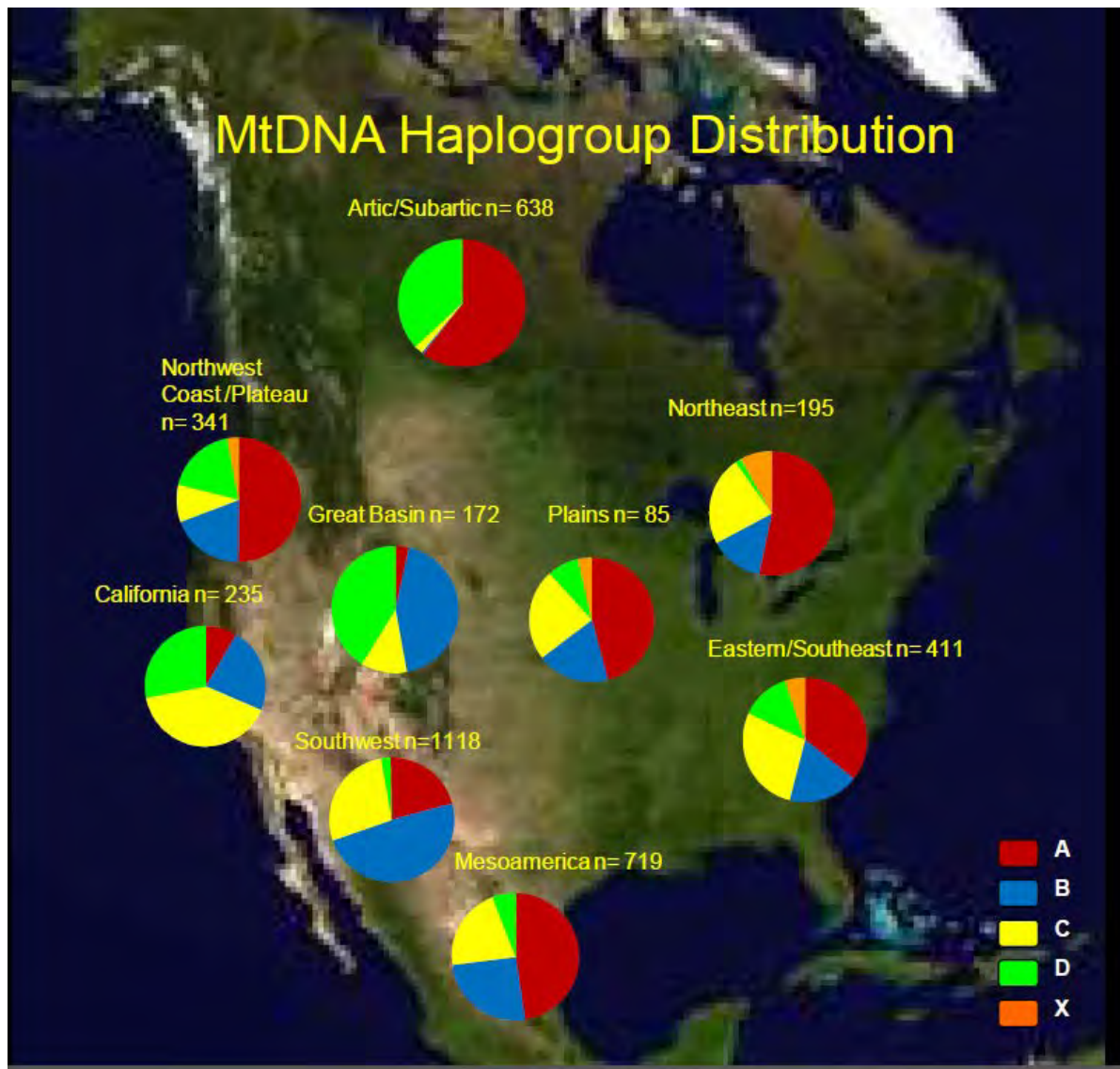


Figure 4-12: mtDNA Haplogroup Distribution in North America (Monroe et al. 2009)

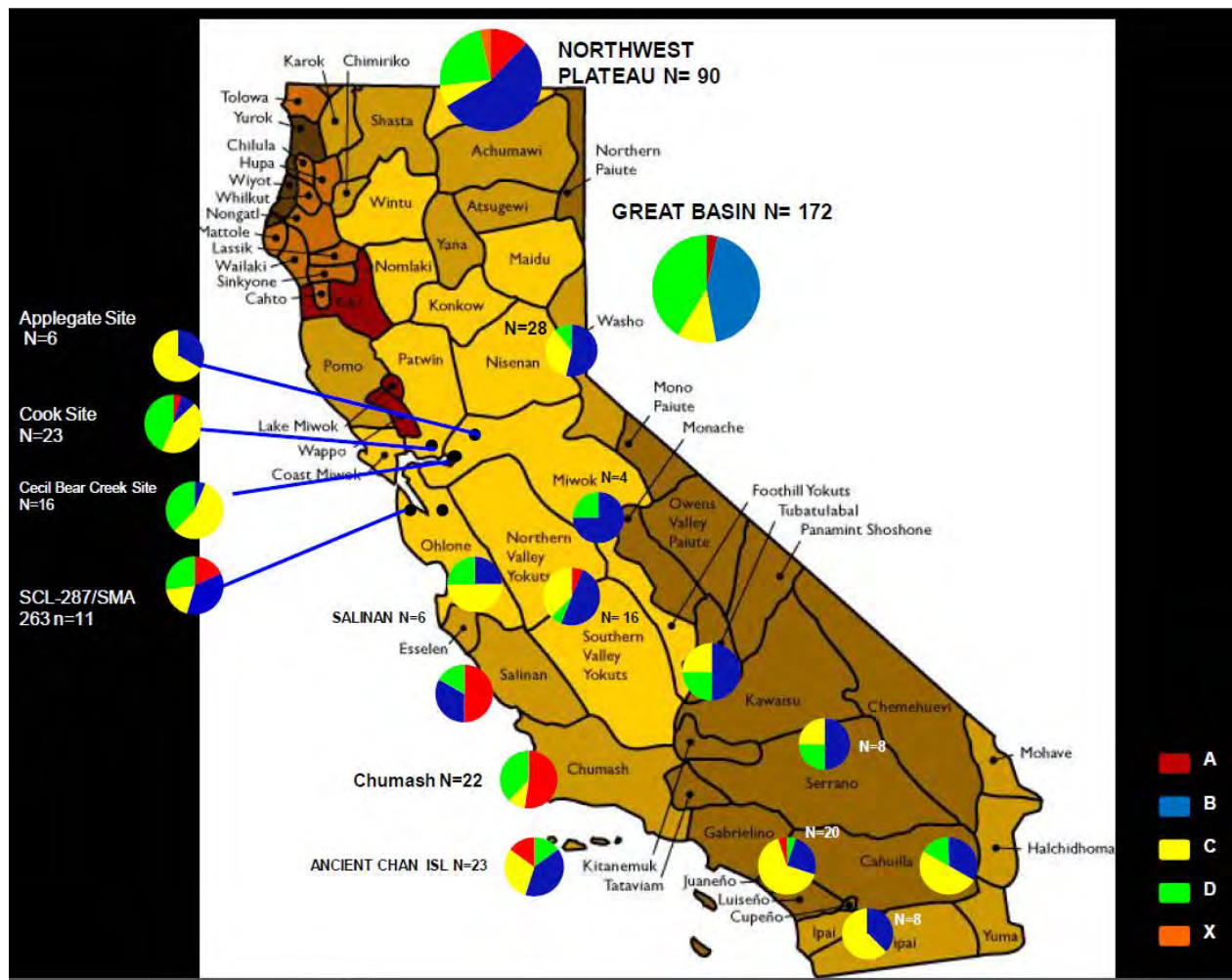


Figure 4-13: mtDNA Haplogroup Distribution in California (Monroe et al. 2009)

Ancient DNA Bridges to the Past: A Brief Discussion Relative to Haplogroup B2 and one of the Major Lineages Enrolled in the Muwekma Ohlone Tribe

As mentioned above, although the haplogroup could not be identified for the *Cashrishmini* 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman) burial due to the deteriorated condition of her DNA, we do have the aDNA haplogroup identified for the 'Éete Hiramwiš Trépam 'Ayttakiš [Sleeping Under the Pipe Woman] burial from CA-SCL-667 who was probably living around the same time as *Cashrishmini* 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman) and approximately 16 miles north of where they were buried. The 'Éete Hiramwiš Trépam 'Ayttakiš [Sleeping Under the Pipe Woman] burial yielded evidence that her matrilineage belongs to **haplogroup B2**. In 2008, while working on a series of burials from CA-SCL-287 and CA-SMA-263 located on Stanford Campus, the Tribal leadership requested of Dr. Brian Kemp, then affiliated with the Department of Anthropology and School of Biological Sciences at Washington State University at Pullman, to conduct aDNA studies on their ancestral remains. As part of the contamination protocol, he secured a swab sample from co-author Rosemary Cambra, the Chairwoman of the Muwekma Ohlone Tribe. On June 22, 2008, Dr. Kemp informed Chairwoman Cambra about the results of her mtDNA and to which haplogroup she and her matrilineage are identified as:

To: Rosemary Cambra
Subject: your mtDNA sequence

Rosemary-

I just got your mitochondrial DNA sequence completed. From your sequence I have determined that you belong to Native American mitochondrial **haplogroup "B2."** Relative to the reference sequence, you have the following mutations: 16183A, 16189C, 16217C, and 16519C. The number indicates the position in the genome where the mutation is found and the letter indicates what is the state of those positions (A, G, C, or T).

This pattern of mutations is very common in Native American populations because it is a very old type. You can find this type all over North and South America. You carry one of the types of mitochondrial DNA that we believe was carried over from Asia ~15,000 years ago. In other words, in the region of the genome that I sequenced, no mutations have occurred on your direct maternal line.

The Tribal leadership has genealogically documented that Rosemary Cambra's great grandmother was Avelina Cornates who had married Rafael Marine, and given the fact that we can trace the matrilineage of Avelina Marine's lineage back to a founding female named Efrena Quennatole, we then, based upon Dr. Kemp's findings, conclude that Efrena Quennatole's mtDNA belonged to **haplogroup B2**. Below we provide the biological and genealogical descent of Efrena's matrilineage:

Efrena Quennatole's Matrilineal Descendency mtDNA Haplogroup B2

|
Efrena QUENNATOLE (b.1797/Napian Tribe) - **Liberato CULPECSE** (b.1787/Jalquin/Saclan Tribe)
|
[daughter] **Maria Efrena Yakilamne** (b. 1832) – **Ponfilo Yakilamne**
|
[granddaughter] **Avelina Cornates Marine** (b. 1863) [her children and descendants below]
|
[great grandson] **Dario Marine** (b. 1888) and his descendants
|
[great granddaughter] **Dolores Marine** (b. 1890) and her descendants
|
[great great granddaughter] **Muwekma Elder Dolores Galvan Lameira** (b. 1932)
|
[great granddaughter] **Belle Marine** (b. 1891) [no living descendants]
|
[great granddaughter] **Ramona Marine** (b. 1893) and her descendants
|
[great great granddaughter] **Muwekma Elder Dolores Sanchez** (b. 1911)
|
[great great great granddaughter] **Chairwoman Rosemary Cambra** (b. 1948)

[great granddaughter] Mercedes Marine (b. 1895) and her descendants

[great granddaughter] Victoria Marine (b. 1897) and her descendants

|

[great great granddaughter] Mary Munoz Archuleta (b. 1910) and Flora Munoz Guzman Carranza (b. 1917)

[great grandson] Lucas Marine (b. 1899) [no living descendants]

[great granddaughter] Trina Marine (b. 1902) and her descendants

|

[great great granddaughter] Muwekma Elder Irene Ruano* (b. 1942)

(*To whom we honor her memory and have dedicated this report to)

Concluding Statement about the Results of the aDNA from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) Burial from CA-SCL-950

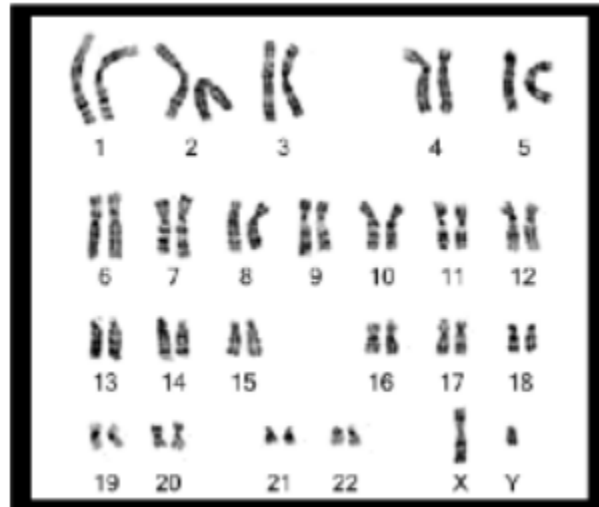
As presented above the aDNA sample from the burial from site **CA-SCL-950 (VTA/BRT)** [*Cashrishmini 'Awweš 'Írek 'Innutka Site*] had poor DNA preservation. The results retrieved showed an ancient DNA damage signature. A mitochondrial DNA haplogroup could not be determined. For the nuclear genome the genetic sex was consistent with XX (female). Given the highly fragmented condition of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) burial the genetic sex determination was an independent verification of the skeletal biological observations for sexing this ancestral Muwekma Ohlone woman

Although the haplogroup attribution could not be determined, this ancestral Muwekma Ohlone woman no doubt had genetic affiliation with the various lineages within the greater San Francisco Bay region. Hopefully additional genetic linkages can be determined with future genomic research.

GLOSSARY OF TERMS

ALLELE: the specific nucleotide (A,T,G,C) found at a location on the chromosome.

CHROMOSOME: Condensed DNA. This “compact packaging” allows DNA to fit in the nucleus of a cell. The human genome contains 23 pairs of chromosomes for a total of 46. We receive 23 from our mother and 23 from our father. Each chromosome is a single strand of DNA containing genes. Genes provide information for the structure and function of proteins, the building blocks of life. 23 Chromosome Pairs



HAPLOGROUP:

A group of lineages defined by linked diagnostic mutations. Human mtDNA haplogroups are labeled A-Z and are often regionally specific.

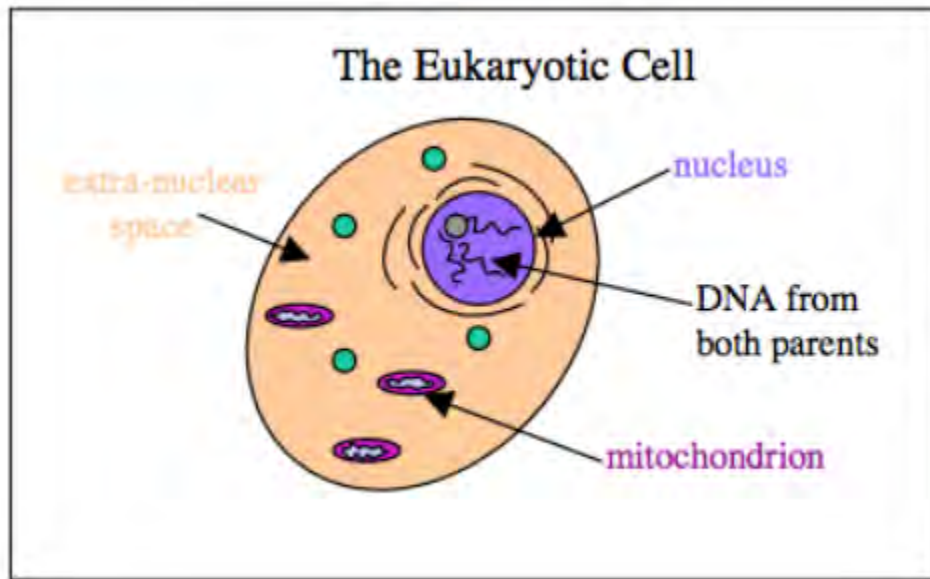
HAPLOTYPE: A more specific subgroup of a haplogroup. For example, your mtDNA sequence and the sequences from other individuals whose mtDNA sequence exactly matches your own, are considered a haplotype. Many different haplotypes are grouped together to form a more generalized unit, called a haplogroup.

LOCUS: The position of a gene on a chromosome.

MITOCHONDRION: An extranuclear (outside the nucleus) organelle responsible for energy production within the cell.

MITOCHONDRIAL DNA (mtDNA): A circular genome located in the mitochondrion that contains different information than DNA found in the nucleus. It is approximately 16,569 base pairs in length.

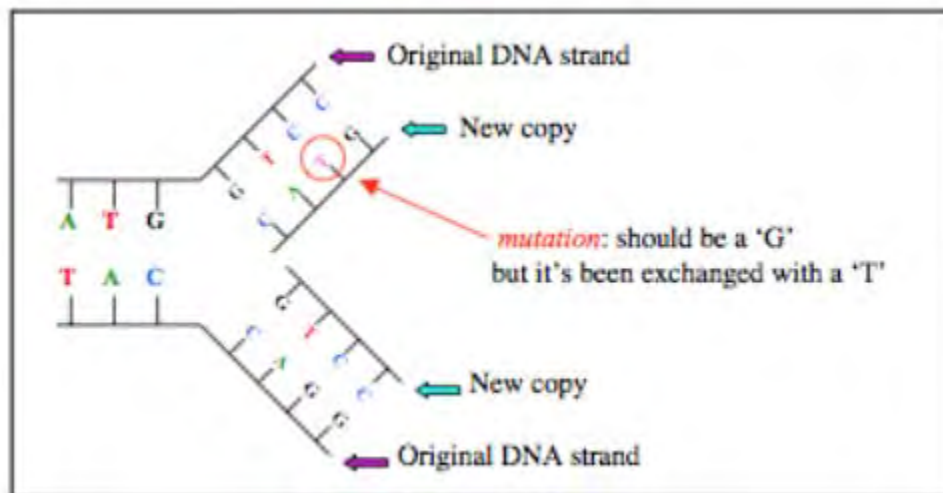
MUTATION: The process of a change in the genome through a mistake in the cellular machinery that copies DNA. **NUCLEUS:** The membrane bound organelle containing the genome of humans organized into chromosomes. Note that mtDNA is located in the mitochondrion, outside of the nucleus.



NUCLEOTIDE: Informational sub-units, when strung together in a specific sequence make-up DNA. There are four different sub-units: Adenine (A), Guanine (G), Thymine (T), and Cytosine (C). Adenine and Thymine normally pair together and Guanine and Cytosine normally pair together. Nucleotides are also referred to as bases.

NUCLEOTIDE POSITION (np): The position of each nucleotide in a genome is called the nucleotide position (np).

POINT MUTATION: one nucleotide is exchanged for another nucleotide by mistake at a specific location.



POLYMERASE CHAIN REACTION (PCR): A powerful method that exploits certain features of DNA replication for amplifying specific DNA segments. The method amplifies specific DNA segments by cycles of template denaturation; primer addition; primer annealing and replication using thermostable DNA polymerase. The degree of amplification achieved is set at a theoretical maximum of 2^N , where N is the number of cycles, e.g. 20 cycles gives a theoretical 1048576 fold amplification.

PROTEINASE: An enzyme that digests or breaks apart proteins.

PURINE: A type of nucleotide or base, the information subunits of DNA. Adenine (A) and guanine (G) are purines.

PYRIMIDINE: A type of nucleotide or base, the information subunits of DNA. Thymine (T) and cytosine (C) are pyrimidines. **SNP:** Single Nucleotide Polymorphism. A specific type of point mutation.

TRANSITION: A type of nucleotide-pair mutation involving the replacement of a purine with another purine, or of a pyrimidine with another pyrimidine (e.g. GC with AT). This type of mutation is much more common than a transversion.

Chapter 5

The Dating and Chronological Placement of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) Burial Recovered from the *Cashrishmini 'Awweš 'Írek 'Innutka* [Yellow Salt (Alum) Rock Road Site] CA-SCL-950)

by

Alan Leventhal and Rosemary Cambra

AMS Dating and Chronological Placement of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) Burial

During the course of conducting the Burial and Archaeological Data Recovery Program, at the *Cashrishmini 'Awweš 'Írek 'Innutka* [Yellow Salt (Alum) Rock Road Site] CA-SCL-950), a decision was made by the Muwekma Ohlone Tribal leadership to allow for the submittal of a small amount of human bone from the recovered burial for Accelerator Mass Spectrometry (AMS) dating in order to obtain chronological information on the temporal component(s) represented at this site.

On September 29, 2016, a sample of bone weighing 10 grams was packaged and sent to the International Chemical Analysis, Inc. (ICA) AMS Radiocarbon laboratory, in Miami Florida, for AMS dating from the field designated Burial # 1.

Based upon the overall depth of this burial, as well as, the age of burials from nearby sites, OFCS staff predicted a date ranging from “500 to 1500 Years Before Present” for the estimated age of this burial.

The result from the ICA AMS Radiocarbon Dating laboratory was obtained on November 1, 2016 for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) burial (see **Appendix C**).

Result from the AMS Dating of Human Collagen from the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial

After reviewing the result of the AMS, OFCS staff and Muwekma Tribal leadership were pleased to see that the resultant date fell within the estimated age prediction of the site which was made prior to submitting the samples for dating. The Calib 7.0.4 C¹⁴ correction program was also independently applied to the AMS radiometric assays. The intercept was determined as the midpoint of the corrected (conventional) date (at the 2 sigma level) thus providing a calibrated date for approximately when this person died.

Table 5-1 presents the result of the AMS dating that was conducted at the ICA AMS laboratory by placing the temporal result within the Groza 2002, Hughes and Milliken (2007), Milliken et al. (2007) and Groza et al. (2011) **Temporal Dating Scheme D2** for the **L1 Late Period AD 1265- AD 1520** (see **Figures 5-1** and **5-2**). [See **Appendix C - Dating Report from ICA AMS Laboratory**.]

Table 5-1: Results of AMS Dating on the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial from CA-SCL-950 Placed within Revised Dating Scheme D2

<u>Dating Scheme D2</u>		<u>AD 1265- AD 1520</u>	<u>L1 Late Period</u>
<u>Burial #</u>	<u>ICA C14 Age BP</u>	<u>Range @ 2 Sigma</u>	<u>ICA Corrected Midpoint</u>
Burial 1	710 ± 30 BP	AD 1260 – 1310	AD 1285

For comparative purposes, **Table 5-2** presents the result of the AMS dating by placing the median date within the 1987 Bennyhoff and Hughes' **Temporal Dating Scheme B1** for the **Phase 1B Late Period** spanning AD 1100- AD 1300 (see **Figure 5-2**).

Table 5-2: Results of AMS Dating on the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial from CA-SCL-950 Placed within Dating Scheme B1

<u>Dating Scheme B1</u>		<u>AD 1100- AD 1300</u>	<u>Phase 1B Late Period</u>
<u>Burial #</u>	<u>ICA C14 Age BP</u>	<u>Range @ 2 Sigma</u>	<u>ICA Corrected Midpoint</u>
Burial 1	710 ± 30 BP	AD 1260 – 1310	AD 1285

If we accept the corrected calendar date which ranges from AD 1260 to AD 1310 at the 2 sigma confidence level and place this date within the Bennyhoff and Hughes (1987) **Temporal Scheme B1**, as stated above, then we discover that this ancestral Muwekma woman died during the **Late Period Phase 1B (~AD 1285)**. Running the conventional date of AD 710 ± 30 under the Calib 7.0.4 program the resultant corrected date is ~**AD 1281**, thus supporting ICA's determination at the 2 sigma confidence level.

Although the corrected date for the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial remains the same regardless of which temporal scheme deployed for the Late Period, however for comparative, analytical purposes, and emerging convention the current trend as argued by Hughes and Milliken (2007), Groza et al. (2013) and Byrd et al. (2017) for the chronological placement of dated burials, features and artifacts is based upon changing styles (types) of cut and drilled *Olivella* beads, *Haliotis* ornaments and other typological criteria now favors the deployment of Revised **Temporal Scheme D2**.

Based upon a cursory review of available C¹⁴ dates from some sites within the Santa Clara County region it appears that the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (**Yellow Salt Rock Road Woman**) recovered from the *Cashrishmini 'Awweš 'Írek 'Innutka* [**Yellow Salt (Alum) Rock Road Site**] CA-SCL-950 was living around the same time when these other sites were either “occupied” or specifically used as cemeteries by the ancestral Muwekma Ohlone tribal groups during the **L1** times of the **Late Period** based upon Hughes and Milliken's Scheme D (2007) or the **Phase 1B** of the **Late Period** (Bennyhoff and Hughes) [see **Figure 5-1 Chronological Sequences** below]. The Bennyhoff and Hughes temporal scheme is utilized only for purposes of comparing the result of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* burial to previously dated burials that were placed using that scheme.

Location of Some Santa Clara County Sites Containing L1 Late Period/Phase 1B Burials

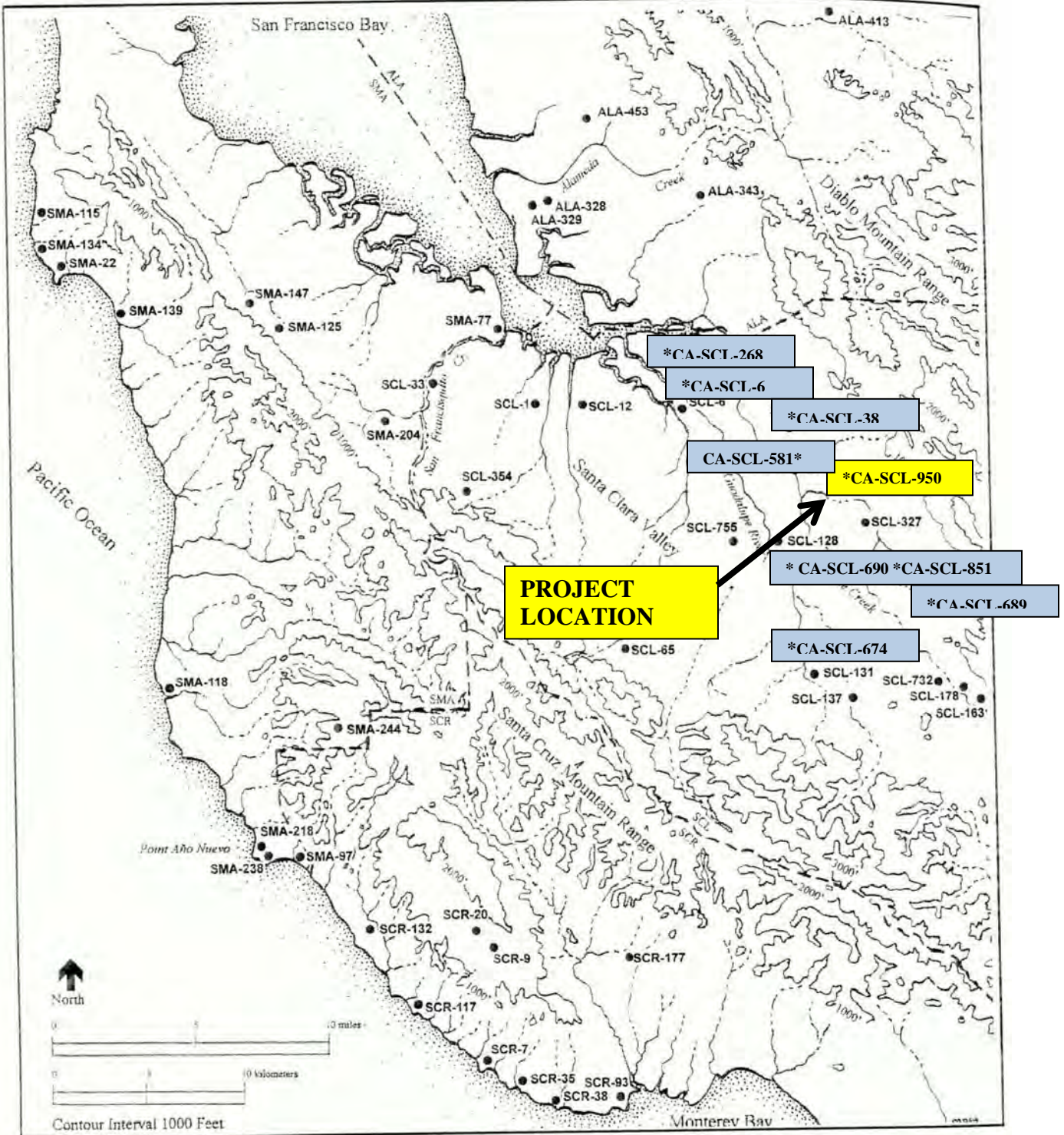
The following sites have produced evidence of dated **L1 Late Period/ Phase 1B** burials from within an 8 mile radius of the *Cashrishmini 'Awweš 'Írek 'Innutka* [Yellow Salt (Alum) Rock Road Site] (Map 5-1):

- **CA-SCL-268** is located ~7.5 miles to the northwest of SCL-950 in the City of Santa Clara.
(cited in Breschini et al 1996)
- **CA-SCL-6** is located ~7.miles northwest of CA-SCL-950 in the City of Santa Clara.
(Cartier et al. 1990)
- **CA-SCL-38** is located ~ 5.5 miles north/northwest of CA-SCL-950 in the City of Milpitas.
(Bellifemine 1997)
- **CA-SCL-581** is located ~ 3.3 miles north/northwest of CA-SCL-950 by Old Oakland Road and Murphy in the City of San Jose (Leventhal et al 1988b).
- **CA-SCL-851** is located ~ 4 miles south of CA-SCL-950 by the Santa Clara Fairgrounds in San Jose (Leventhal et al report in progress).
- **CA-SCL-690** is located ~ 4 miles southwest of CA-SCL-950 by Tamien Light Rail Station in San Jose (Hylkema 2007).
- **CA-SCL-674** is located ~ 5.5 miles south of CA-SCL-950 in Almaden Valley, San Jose
(Pastron and Bellifemine 2001)
- **CA-SCL-689** is located ~ 6 miles southeast of CA-SCL-950 in the Evergreen area, SJ.
(Clark and Reynolds 2003).
- **CA-SCL-861** (Cartier 2006, no other citation available)

Table 5-3 presents some published dates from these Santa Clara County sites:

Table 5-3:
Comparative Radiocarbon Dates from other Late Period Phase B1 Cemetery Sites
Located in Santa Clara County

Site #	Material Dated	Burial #	Date
CA-SCL-006	Shell Cerithidea	Burial 99	AD 1336
CA-SCL-006	Shell Cerithidea	Burial 71	AD 1327
CA-SCL-006	Shell Cerithidea	Burial 134	AD 1238
CA-SCL-006	Shell Cerithidea	Burial 66	AD 1227
CA-SCL -38	Charcoal	Burial 93	AD 1347
CA-SCL -38	Olivella Shell Bead M1a	Burial 166	AD 1286
CA-SCL -38	Charcoal	Burial 91	AD 1283
CA-SCL -38	Charcoal	Burial 107	AD 1266
CA-SCL -38	Charcoal	Burial 45	AD 1248
CA-SCL -38	Charcoal	Burial 21	AD 1146
CA-SCL-268	Charcoal	Burial 5	AD 1229
CA-SCL-581	Charcoal	Burial 10	AD 1326
CA-SCL-674	Charcoal	Burial 199	AD 1348
CA-SCL-674	Charcoal	Burial 154	AD 1227
CA-SCL-689	Charcoal	Burial 123 Matrix	AD 1184
CA-SCL-690	Bone Collagen	Burial 55	AD 1295
CA-SCL-690	Bone Collagen	Burial 41	AD 1279
CA-SCL-690	Bone Collagen	Burial 78	AD 1188
CA-SCL-861	Charcoal	Burial 3	AD 1169



MAP 5-1: Project Location and Selected Late Period Phase 1B Cemetery Sites
 (after Hylkema 2002, 2007)

Chronological Dating Sequences

Dating Scheme B1		Dating Scheme D			
Dating Scheme B1 ¹		Bead Types	Dating Scheme D ²		East Bay Patterns ³
Mission Period	A.D. 1800	H1, H2, H3, J1		A.D. 1720	
Late Period, Phase 2		E1a, E2a, E2a2, E3a, E3b, J2	Late 2	A.D. 1550	
	A.D. 1500				
Late Period, Phase 1-C	A.D. 1300	K1, M2a Olivella; N1a Haliotis	Late 1	A.D. 1210 - 1500	
A.D. 1300 - 1500					
Late Period, Phase 1-B	A.D. 1100	M1a, M2a, K1			
A.D. 1100 - 1300					
Late Period, Phase 1-A	A.D. 900	M1a		A.D. 1210	Augustine
Middle to Late Period Transition	A.D. 700	C2, C3, C7, D1a, D2, F3a, G1, M1a	Middle-Late Transition	A.D. 1010	
Middle Period, Terminal Phase		F3a, F3a2, F4c, F4d, G5	Middle 4	A.D. 800	Upper Berkeley
			Middle 3	A.D. 600	(Meganos Complex)*
		F3a, F3b	Middle 2	A.D. 450	
	A.D. 500				
Middle Period, Late Phase	A.D. 300	F3a, F3a2, F4c, G2a			
Middle Period, Intermediate Phase	A.D. 100	F2a, F2b	Middle 1		
Middle Period, Early Phase	200 B.C.	C2, C3, G2a, G2b, G3, G5		210 B.C.	
Early to Middle Period Transition	500 B.C.	C1	Early-Middle Transition	500 B.C.	
Early Period		L1, L2	N/A	1500 B.C.	Lower Berkeley
		L1, N			

¹ Bennyhoff and Hughes 1987:149; ² Groza 2002; ³ Bennyhoff 1994c:74; *Bennyhoff 1994a,b

Figure 5-1: Temporal Dating Schemes Based on Bennyhoff and Hughes (1987) Scheme B1; (After Hughes and Milliken (2007) Scheme D; (WSA 2013) and Byrd et al. 2017)

Alternative Chronological Schemes: A Discussion about Various Perspectives in Temporal Placement and Interpretations as Proposed by Several Authors

In their 1984 publication **The Archaeology of California** authors Chartkoff and Chartkoff proposed an alternative theoretical temporal/chronological scheme from which had been regionally implemented in California. Their proposed alternative temporal/chronological scheme included the following Periods and sub-divisions:

- 1) the **Paleo-Indian Period** [pre-9,000 B.C.];
- 2) the **Archaic Period** [9,000 – 2,000 B.C.];
- 3) the **Pacific Period** [2,000 B.C. – A.D. 1769]; and
- 4) the **Historical Period** [post- AD 1769].

The Chartkoffs subdivided their **Pacific Period** into the following sub-periods:

- 1) the **Early Pacific Period** (2000 - 500 B.C.);
- 2) the **Middle Pacific Period** (500 B.C. – A.D. 500);
- 3) the **Late Pacific Period** (A.D. 500 - A.D. 1500); and
- 4) the **Final Pacific Period** (A.D. 1500 – A.D. 1769).

As a result of the AMS dating of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman)* burial which returned a median date of A.D. 1285, based upon the chronological scheme proposed by Chartkoff and Chartkoff (1984), this ancestral Ohlone person lived and died during the **Late Pacific Period** (A.D. 500- A.D. 1500). The Chartkoffs offered the following description and characteristics for this time period:

The Late Pacific is known in the archaeological literature as the Protohistoric Period because it was then that the historically known California Indian cultures took their final form (C. King 1978). During the Late Pacific, almost all of the economic, technological, and social traits characteristic of the historical cultures were fully developed. Riverine and ocean fishing reached their greatest productivity. Population levels rose markedly and societies became increasingly complex. An increase in the variety and amount of trade was linked to the development of a shell-bead money system. Throughout the state, cultures increased their reliance on particular combinations of resources. The development of oceangoing canoes, fish dams, and specialized storage structures at this time demonstrates how focal these economies had become (Chartkoff and Chartkoff 1984:180).

Regionally, the closest Late Pacific Period cultural tradition that the Chartkoffs describe as an example in their book to the Santa Clara Valley is the **Hotchkiss Tradition** (based principally upon the burial patterning and archaeological assemblages recovered from the **Hotchkiss Mound, CA-CCO-138**) located within the Sacramento/San Joaquin Delta region. Much like the nearly identical Late Period archaeological mortuary patterning, grave regalia and wealth items recovered from “sister sites” such as the **Ryan Mound, CA-ALA-329** (Southeast Bay at Coyote Hills) [Leventhal 1993, Wilson 1993] and at the **Yukisma Mound, CA-SCL-38** (in Milpitas) [Bellifemine 1997, Gardner 2013, Monroe 2014] the Hotchkiss Tradition traits were described as follows:

Trade goods were abundant and varied, and burials reflect a large, wealthy socially stratified society in marked differences in the amount of grave goods accompanying the burials. The pattern of tightly flexed burials, begun in Cosumnes times, continued during the Hotchkiss, but Hotchkiss people also began to cremate some of their dead in significant numbers. ...

Hotchkiss artistry was exceptional, judging from surviving artifacts of stone, bone, and shell. Manufacturing tools such as mortars and pestles were particularly well shaped and finished. Projectile points and certain other functional artifact forms are represented by some large and fragile examples. These delicate artifacts almost certainly could not have been intended as implements, and more likely were intended for wealth, status, or religious use and display. Ground-stone charmstones were rarer than in earlier traditions, but ground-stone pipes were more common. Beads and ornaments of *Haliotis* and *Olivella* shell were particularly abundant. Hotchkiss people also did some work in fired and unfired clay, making beads, ornaments and effigies.

As with earlier Delta traditions, Hotchkiss is known principally from cemetery excavations, and much of the ornamental art of this tradition is known from grave goods accompanying the burials. Much of our understanding of Hotchkiss lifeways comes from a wider pool of sites in central California. Although the specific constellation of traits that characterizes Hotchkiss tends to be concentrated in the Delta and surrounding areas, similar lifeways can be seen throughout the San Joaquin and Sacramento valleys, and the San Francisco Bay Area, allowing for variations in local resources (Ibid 1984:187-193).

From Moratto's 1984 Perspective

Concurrently in 1984 Moratto released his book titled **California Archaeology**. He too provided updated information on the proposed temporal/chronological scheme for the Late Period employed in the San Francisco Bay Area which Fredrickson (1973) referred to as the **Augustine Pattern**. Moratto wrote the following description for this Late Period Augustine Pattern:

The Augustine Pattern is distinguished by intensive fishing, hunting, and gathering ... ; large, dense populations; highly developed exchange systems; social stratification, as indicated by considerable variability in grave furnishings; elaborate ceremonialism; and the mortuary practices of cremation (often reserved for high-status persons) and preinterment grave-pit burning of artifacts, coupled with flexed burials. Technologically, the Augustine Pattern exhibits shaped mortars and pestles. ...

An important stimulus to the Augustine Pattern was the southward expansion of Wintuan people in the Sacramento Valley, identified archaeologically by preinterment burning, harpoons, flanged tubular pipes ... (1984:211).

Analogous socio-ceremonial complexities were reaching their height in the North and East Bay Ohlone-speaking areas (immediately adjacent to and south of the Patwin [Wintuan] and Coast Miwok epicenter regions) as well during this time period (circa. A.D. 1000 - 1600) [see Leventhal's 1993 study on CA-ALA-329 and Bellifemine's study on CA-SCL-38 for a more elaborated discussion on socio-political complexities through the use of ethno-archaeological reasoning, ethnographic analogues, and ethnohistoric sources and evidence of social stratification].

Contemporary Perspectives forwarded by Milliken et al. (2007), Hughes and Milliken (2007) with further Elaboration and Synthesis by Byrd et al (2017)

More recently Milliken et al. 2007, Hughes and Milliken 2007, and others have proposed a tighter taxonomic chronological system based upon the evolution and diagnostic changes of *Olivella* beads, *Halotis* ornaments, and other temporally time sensitive artifacts and mortuary patterning. A recent archaeological treatment plan developed by Far Western Anthropological Group for an interior Late to Proto-Historic site CA-ALA-565 located adjacent to the town of Sunol in Alameda County, who synthesized the definitive characteristics forwarded by Hughes and Milliken and Milliken et al. (2007). Far Western's discussion is quoted in its entirety below:

ARCHAEOLOGICAL BACKGROUND

(Byrd, et al. 2017)

The San Francisco Bay-Delta cultural sequence, often referred to as the Central California Taxonomic System, was defined largely on the basis of stylistic variation in artifacts from burials found in the lower Sacramento Valley (Lillard et al. 1939). Subsequently, Beardsley (1948) incorporated the Bay Area's cultural sequence into the Central California Taxonomic System. Although three primary time segments—Early, Middle, and Late—continue to be used in the taxonomic framework, the timing and extent of each has changed greatly over the years (see in particular Bennyhoff and Hughes 1987; Fredrickson 1974a; Heizer 1958).

Currently, Scheme D with its three periods and transitional periods in between is generally employed (Table 1; Groza 2002; Groza et al. 2011; Milliken et al. 2007). This chronology, based largely on changes in well-dated shell bead types, is effectively a Late Holocene occupation sequence (post-3800 cal BP), although the onset of the Early Period is generally considered to have occurred in the Middle Holocene (Lightfoot 1997). Cultural period terminology referring to the archaeology of the Terminal Pleistocene through Middle Holocene are lacking, although some researchers have opted to extend the label "Early Period" further and further back in time.

The following summary draws on insights gained from surrounding regions and overviews by Lightfoot (1997), Lightfoot and Luby (2002), Milliken et al. (2007), and Rosenthal and Meyer (2004; see also Elsasser 1978; Fredrickson 1974a; Gerow with Force 1968; Hylkema 2002; Moratto 1984).

It is organized by geologic time segments and includes sections on the Terminal Pleistocene (13,500-11,600 cal BP), Early Holocene (11,600-7700 cal BP), Middle Holocene (7700-3800 cal BP), and Late Holocene (3800 cal BP, onward). The Late Holocene is further divided into periods using Groza et al.'s (2011) Scheme D2 dating results.

Terminal Pleistocene (13,500-11,700 cal BP)

Currently there is considerable agreement that humans entered the New World via multiple migrations using both coastal and inland routes (Erlandson et al. 2007a). Most scholars view this as a postglacial maximum process (after 22,000 cal BP), although some have argued for pre-glacial maximum incursions (Madsen 2004). The coastal route, referred to by Erlandson and others (2007b) as “the Kelp highway,” entailed travel by boat exploiting this corridor’s highly productive marine resources.

The Terminal Pleistocene is largely contemporaneous with the Clovis and Folsom Periods of the Great Plains and the Southwest and is generally considered to be represented by wide-ranging, mobile hunters and gatherers who periodically exploited large game (Haynes 2002).

Throughout California, Terminal Pleistocene occupation is infrequently encountered and poorly understood, and most often represented by isolated fluted points (Erlandson et al. 2007a; Rondeau et al. 2007).

No fluted points or archaeological deposits dated to the Terminal Pleistocene have been documented in the region. The Borax Lake site (LAK-36) situated near Clear Lake in the North Coast Ranges is the nearest locality with numerous fluted points (Meighan and Haynes 1970; Moratto 1984:82-85). Isolated fluted points have also been documented at Tracey Lake in the Delta (Heizer 1938) and at the Wolfsen mound (MER-215), a major Late Holocene site along the middle San Joaquin River (Peak and Weber 1978).

The absence of Terminal Pleistocene archaeological remains is undoubtedly the result of several factors, most notably the likelihood that initial human populations were small, highly mobile, and traveled rapidly across the continent. Therefore their archeological signature on the landscape was generally faint and wide-spaced. For coastal areas, sea level rise, coastal erosion, and localized subsidence have further reduced the likelihood of documenting initial occupation of the region.

Early Holocene (11,700-8200 cal BP)

In much of central California, Early Holocene occupation is indicative of semi-mobile hunter-gatherers exploiting a wide range of food resources from marine, lacustrine, and terrestrial contexts (Erlandson et al. 2007a; Jones et al. 2002;

Meyer and Rosenthal 1995; Moratto 2002). Early Holocene assemblages often include stemmed points, crescents, and steep-edged formed flake tools that share many attributes with contemporaneous material of the Mojave Desert (Rosenthal et al. 2007).

Because Early Holocene prehistoric material in the region has rarely been encountered in sites, archaeological patterns during this time have not been well defined. Four dated Early Holocene sites have been documented in the general region including two sites at Los Vaqueros reservoir (CCO-696 and -637) in the East Bay, the Blood Alley site (SCL-178) in the Coyote Narrows of the Santa Clara Valley, and SCR-177 at Scotts Valley in the Santa Cruz Mountains (Cartier 1993; Hildebrandt 1983; Meyer and Rosenthal 1997). All were encountered in buried terrestrial contexts (Rosenthal and Meyer 2004:30-32).

Table 1. Native American Chronological Sequence for the San Francisco Bay-Delta Area.

CAL BP	EXTENT (YEARS)	CALENDAR YEARS	DATING SCHEME D2 (GROZA ET AL. 2011)		CULTURAL PATTERN ^c
			SHELL BEAD PERIOD ^a	ARRAY OF DIAGNOSTIC OLIVELLA BEAD TYPES ^b	
180-115	65	AD 1770-1835	Historic/Mission (H)	Needle drilled (H)	na
440-180	250	AD 1520-1770	Late-Phase 2 (L2)	Lipped (Class E)	Augustine
685-440	255	AD 1265-1520	Late-Phase 1 (L1)	Normal sequin (M1a)	
				Pendant (M2)	
				Callus cupped (K1) End-ground (B2)	
930-685	245	AD 1020-1265	Middle/Late Transition (MLT)	Normal sequin (M1a)	Augustine
				Split drilled/oval (C2/3)	
				Split punched (Class D)	
1200-930	270	AD 750-1020	Middle-Terminal (M4)	Split amorphous (C7)	
				Tiny saucer (G1)	Upper Berkeley
				Wide sequin, occasional (M1d)	
1365-1200	165	AD 585-750	Middle-Late (M3)	Normal narrow saddle (F3a)	
				Rectanguloid/Oval saddle-smooth edges (F4c/d)	
				Full saddle-smooth edges (F4a/b)	Upper Berkeley
1530-1365	165	AD 420-585	Middle-Intermediate (M2) ^c	Small narrow saddle (F3b)	
				Normal narrow saddle (F3a)	
				Irregular saucer (occasional; G5)	
2150-1530	620	200 BC-AD 420	Middle Early (M1)	Normal narrow saddle (F3a)	Upper Berkeley
				Rectanguloid/Oval saddle-chipped edges (F2c/d)	
				Full/Round saddle-chipped edges (F2a/b)	
2550-2150	400	600-200 BC	Early/Middle Transition (EMT)	Full saddle-smooth edges (F4)	
				Saucer (Class G)	Lower Berkeley
				Split-drilled/oval (C2/3)	
+4050-2550	1,500+	+2100-600 BC	Early Period (E)	Oval saddle (F1)	
				Split beveled (?) – no wall beads? (C1)	
				Thick rectangle (Class L)	

Notes: ^a Bead horizon abbreviations in parentheses; ^b Listed by relative predominance; ^c Fredrickson (1994).

Figure 5-2: Revised Dating Scheme D2 (cited from Byrd et al. 2017)

Diverse resource exploitation is indicated by artifact and ecofact assemblages from these sites. They include handstones and millingslabs (but not mortars and pestles), large flaked cores and cobble tools, flake tools, well-made bifaces, and a single flaked stone crescent.

Trace amounts of marine shellfish have been recovered from some inland sites, while faunal assemblages include varied remains including deer, elk, rabbit, ground squirrel, coyote, and grizzly bear. Carbonized plant remains from CCO-696 were dominated by acorn, indicative of fall-winter occupation. A single human burial was recovered from each of the Los Vaqueros sites. These Early Holocene deposits demonstrate that the general region was occupied throughout this time segment, but strong insight into the nature of early occupation trends will require much more information.

Middle Holocene (8200-4200 cal BP)

Evidence for Middle Holocene occupations is much more ubiquitous than for earlier time segments. More than 60 Bay Area archaeological sites have produced radiocarbon dates indicating occupation during the Middle Holocene. Both surface and buried sites are present, including a number of substantial residential settlements. Notably, a series of buried sites date to this interval, with diverse cultural assemblages and occasional burials, such as ALA-483 in the nearby Amador-Livermore Valley, the Marsh Creek Site (CCO-18/548) and the Los Vaqueros Dam site (CCO-637) in the northern Diablo Range, and MRN-17 on De Silva Island in Richardson Bay (Meyer 2005; Meyer and Rosenthal 1998; Pohl 2003; Wiberg 1996). In addition, several isolated human burials have been found in buried contexts including several in the northern Santa Clara Valley (such as SCL-33, -484, -674, and -832) and on the San Francisco peninsula (SFR-28 and SMA-273).

Artifact assemblages are varied and include ground stone (some only with millingslabs and handstones, some with mortars and pestles, and some with both); side-notched dart points, cobble-based chopping, scraping, and pounding implements, and shell beads and ornaments (Fitzgerald 1993; Meyer and Rosenthal 1998). Notably, Type N grooved rectangular *Olivella* beads are present at the San Bruno Mountain Mound site (SMA-40) and at CCO-474/H along the eastern edge of San Pablo Bay (Clark 1989; Estes et al. 2002). These beads are well-dated to the Middle Holocene across a large region from the northwestern Great Basin to San Clemente Island and indicate the presence of an extensive regional interaction sphere by at least 5200 cal BP (Byrd and Raab 2007:220-221; Vellanoweth 2001; Vellanoweth et al. 2014). Obsidian from the Napa Valley and eastern Sierra Nevada sources make up a significant amount of the toolstone at some Middle Holocene sites (e.g., Meyer and Rosenthal 1997; Rosenthal 2010), beginning a pattern of extensive inter-regional obsidian exchange that would extend through the Late Holocene (e.g., Hughes 2011).

Current evidence suggests that the mortar and pestle was in use by 6000 cal BP, primarily at sites in the Amador-Livermore, Kellogg Creek, and San Ramon Valleys (ALA-574, CCO-308, CCO-637) in the East Bay region. Mortars and pestles were the predominant milling tools used thereafter throughout the East and South Bay regions (Fredrickson 1966; Gerow 1968; Meyer and Rosenthal 1997; Price et al. 2006; Rosenthal and Byrd 2005, 2006; Wiberg 2010). Resource exploitation began to shift toward a lacustrine and maritime focus as San Francisco Bay's estuary, mud flats, and freshwater tidal marshes expanded and inland East Bay sites demonstrate increased exploitation of freshwater shellfish (Meyer and Rosenthal 1998). Faunal remains reveal diverse, local niche-based exploitation strategies that included use of seasonal waterfowl.

Evidence for long-distance exchange, greater investment in processing technologies, and extensive occupation of habitation sites, including the basal layers of some Bay margin shell mounds, suggest higher population levels, more complex adaptive strategies, and longer seasonal occupation than during the Early Holocene. Along with burial by alluviation, undoubtedly the earliest sites situated along the Bay margins have been inundated by subsequent sea level rise. In part, this may explain why habitation sites dating from between 8000 and 7000 cal BP are rare in the region.

Late Holocene (4200-170 cal BP)

The Late Holocene is generally divided into the following five main time slices: Early (4200-2550 cal BP), Early/Middle Transition (EMT; 2550-2150 cal BP), Middle (2150-930 cal BP), Middle/Late Transition (MLT; 930-685 cal BP), and Late (685-180 cal BP; see Table 1 [above]) The Middle and Late Periods have been further subdivided (into four and two subdivisions, respectively), based largely on the dating of specific types of shell beads.

The Late Holocene is well documented in the Bay Area with more than 240 radiocarbon-dated sites, reflecting widespread occupation by complex hunter-gatherers (Milliken et al. 2007). It is generally thought that regional human population increased over the last 4,000 years, and there was an upward trend in social, political, and economic complexity, in part reflected by distinct, geographically specific cultural traditions. Concurrently, a number of studies indicate that there was an increasing reliance on lower-ranked and more costly to acquire foods (including particular species of marine mammals, terrestrial mammals, birds, fish, plants, and possibly dogs) indicative of resource intensification (Broughton 1999, 2002; Broughton et al. 2007; Byrd et al. 2013; Whitaker and Byrd 2014; Wohlgemuth 1996, 2002). Territorial circumscription, active landscape management (e.g., burning), and periodic upswings in inter-group violence are also indicated (Andrushko et al. 2010; Bartelink et al. 2013; Lightfoot et al. 2013; Milliken 2006; Schwitalla et al. 2014). Drawing largely on mortuary remains, a number of scholars have argued that community organization entailed non-egalitarian social structure and status ascription (Bellifemine 1997;

Fredrickson 1974b; Hylkema 2002:258-261; King 1974; Luby 2004; Milliken et al. 2007). Most suggest that these changes took place near the beginning of the Late Period, although King (1974:38) and Luby (2004:18) argue that these characteristics developed earlier, during the Middle Period.

The Early Period marks the establishment of a number of large shell mounds. Prominent sites along the Bay margins that have produced particularly early dates—including dates at the end of the Middle Holocene—include University Village (SMA-77), Ellis Landing (CCO-295), San Bruno Mountain mound (SMA-40), one of the Stege mounds (CCO-298), West Berkeley Mound (ALA-307), MRN-67, and ALA-17 (Banks and Orlins 1981; Clark 1989; Gerow with Force 1968; Jones and Darcangelo 2007; Schwitalla and Powell 2014; Wallace and Lathrop 1975).

Lightfoot (1997:138) states that the earliest shell mound artifact assemblages consisted of: stemmed and short, broad leaf projectile points; square-based knife blades; mortars (both shaped and unshaped), pestles; crescentric stones; perforated charmstones; bones awls; polished ribs; notched and grooved net sinkers; rectangular and spire lopped *Olivella* beads; rectangular abalone (*Haliotis* spp.) beads and various pendant types; antler wedges; and stone bars or “pencils.”

Bay margin sites reveal a strong emphasis on marine shellfish (particularly bay mussel and oyster), marine fishes, and marine mammals. In contrast, interior sites emphasized freshwater fish and shellfish along with terrestrial mammals. Nuts and berries appear to have been particularly important plant resources.

Burials are common, tend to be flexed, and the regular use of grave offerings, suggests well developed mortuary practices. Artifacts recovered mostly from burial contexts suggest an extensive trade network provided access to finely crafted implements made of obsidian originating east of the Sierra Nevada and from Napa County (Hughes and Milliken 2007). *Haliotis* (abalone) and *Olivella* (olive snail) beads and ornaments may also represent trade items.

The Middle Period appears to have witnessed greater settlement permanence—characterized either by sedentary or multi-season occupation. This time interval is considered to have been the heyday of mound building and correlated with greater social complexity and ritual elaboration (Lightfoot 1997; Lightfoot and Luby 2002). A series of changes in artifact types have been documented including barbless and single-barbed bone fishing spears, large mortars, ear spools, and varied forms of *Haliotis* and *Olivella* ornaments. Mortuary practices were often highly ritualized and some individuals, typically males, were buried with thousands of shell beads. Terrestrial resources appear to have been more heavily exploited than previously, based on food remains and isotopic analysis of human bone (Bartelink 2006).

Shifts in resource emphasis included greater exploitation of deer, less reliance on oysters and greater exploitation of mussels, and an increase in acorn exploitation (Bickel 1978; Greengo 1951; Simons 1992; Wohlgemuth 2004). During the Middle Period there are also indications that people originating in the San Joaquin Valley moved into the East Bay through Amador-Livermore Valley and the San Ramon and Walnut Creek Valleys, ultimately reaching the bay plain near Fremont. Referred to as the Meganos Intrusion, settlements associated with this distinctive cultural tradition are characterized by a high frequency of extended burials and primarily date to the period between about 1530 and 930 cal BP (M2-M4) in the East Bay region. Earlier Meganos settlements from the Early Period and EMT occur on the eastern side of the Diablo Range and in the sand mounds of the delta, generally considered to be the cultural home land (Bennyhoff 1994a, 1994b).

The Late Period is the best documented Late Holocene time segment, although some have suggested a decline in the number of settlements. Milliken et al. (2007:99) note that artifact assemblages at the end of this period included “clamshell disk beads, distinctive *Haliotis* pendants, flanged steatite pipes, chevron-etched bone whistles and tubes, elaborately finished stone “flower pot” mortars, and needle-sharp coiled basketry awls...” The bow and arrow also make their appearance circa 700 cal BP, near the start of the Late Period (Groza et al. 2011; Kennett et al. 2013). Archaeobotanical remains reveal heavy reliance on small seed exploitation, while the faunal evidence indicates a wide range of resources notably sea otters, rabbits and deer. Clams (*Macoma*) and horn snails (*Cerithidea*) also were important to the diet. Funerary rituals were strongly patterned, and included flexed interments and “killed” grave offerings, along with occasional cremations. Extensive trade relations also appear to have flourished with neighboring groups (Byrd, Ruby and Whitaker 2016:6-11).

Concluding Remarks: Reflections on Interpreting the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* Burial Through Alternative Lenses

Given the impressive work conducted by various scholars over these past decades to superimpose detailed temporal/spacial controls and interpretations relative to the changing nature of the diverse complex California Indian societies identified throughout the state, as more and more comprehensive studies are co-jointly being explored by both the modern-day tribal and scientific communities, by working in tandem, our collective knowledge about these adaptive strategies, subsistence/settlement patterns, ceremonial and ritual belief systems, economic, trade and other social institutions employed by the ancestors of these tribes are allowing us greater insights into the lifeways of these regionally defined cultures spanning over a 10,000 year period.

Although the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (Yellow Salt Rock Road Woman) constitutes a single individual burial, and the location of her village and its cemetery remains unknown due to significant impacts to the locality over the past 248 years (since the advent of the Hispanic colonial empire in 1769), and given the fact that the recovery program did not encounter any preserved artifacts in direct association with her, the Muwekma Ohlone Tribe

nonetheless feels that this cemetery locus is just as important as any of the larger ancestral cemeteries. Furthermore, given this view, the Tribal leadership still wanted to learn as much as possible about the life of this woman, therefore raised their own research question, which in collaboration with scholars that they feel comfortable to work with, they have advocated several research goals that include aDNA, Stable Isotope, Sulfur Isotope and Strontium studies as well as a full skeletal analysis and inventory prior to reburial.

Given the rich descriptions of the rise of complex societies, ceremonial and religious institutions and social stratification based upon wealthy and status ascription during the Late Pacific Period Hotchkiss Tradition and Augustine Pattern as defined in the area of central California, the tiny window into the past that was encountered by the discovery of the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman)* burial, leads us to ask why was she not buried without any preserved markers of distinction. Usually this would have led archaeologists to render a determination that she was of low status.

However, some of the significant markers of status and distinction include perishables such as feather regalia, furs, and basketry (Bates 1982). Although archaeologists can only offer interpretations from empirical observation, nonetheless, due to the *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman)* burial's proximity to such significant mortuary sites such as the Yukisma CA-SCL-38 (Bellifemine 1997), CA-ALA-128 in downtown San Jose (Winter 1978a and 1978b, Leventhal et al 2014), CA-SCL-690 (Hylkema 2007), CA-SCL-674 (Pastron and Bellifemine 2001) and a little further north CA-ALA-329 (Leventhal 1993), *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* was alive when these other close by localities (within a 8 miles radius) were either occupied as major villages or used as cemeteries for the elites, specialists, fallen warriors, and other notables. The village(s) of *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman's)* were certainly within the ceremonial, economic, and social interaction sphere of these neighboring site localities.

Leventhal in his 1993 study on the CA-ALA-329 mortuary mound at Coyote Hills, he deployed information on the Hohi dance ceremony as it related to the death of a person as described in Gifford's 1955 major study Central Miwok Ceremonies. Coming back to that ethnographic publication on the ceremonies of the neighboring central Miwok as it relates to grave wealth, the caveat is that as mentioned above, archaeologist tend to view wealth and grave goods principally through the lens of those artifacts that are preserved, clearly organic wealth such as feather regalia and woven materials are not preserved, therefore the grave appears "without wealth" [Figure 5-3]. Gifford (1955) documents and provides details in his Central Miwok Ceremonies study information on the death of a Hohi (18 year old female) dancer and her death:

The last hohi danced at Chakachino village, about 1894, was for a half-breed girl named Hateya, nearly nineteen years old. She had taken the part of osabe in the kuksuyu dance and because of her participation, her funeral was out of the ordinary. A description of the funeral provides a detailed account of the hohi funeral ceremony for a dancer. Hateya had merely substituted for the man who, dressed as a woman, usually took the part of osabe in the kuksuyu dance. At Hateya's burial the costumes of all three of the regular participants in the kuksuyu dance were buried with her, including the costumes of kuksuyu himself, mochilo, and the regular osabe dancer.

Hateya's body lay in a modern coffin in her mother's house. The kuksuyu dancer, whose name was Yeleyu, followed by the regular osabe dancer, a man called Wininu, circled the coffin counterclockwise, wailing, and many people who were wailing for the dead girl followed them.

The osabe had a single-bone whistle, which he blew frequently. The mochilo dancer, Kutatcha, danced near the door and not with the procession of dancers; he carried no whistle. Each time the kuksuyu dancer rested, all the people stopped too. At each rest interval, he took off his costume and laid it lengthwise on top of the coffin, wailing anew as he did so. When ready to dance again, he donned his costume again. The mochilo and the osabe wore flicker headbands, but not costumes; their costumes were laid on top of the coffin during the dance indoors. When the body was removed to the burial place, these costumes of the mochilo and osabe were carried out on top of the coffin.

As the coffin was carried along, mochilo danced in front of it while osabe brought up the rear. Kuksuyu, who had kept his costume on, but rolled up on his head, danced all around the coffin. After it had been laid over the grave, before being lowered into the ground, he danced four times around it to the right, starting and stopping at its head each time, while all the people cried. After the fourth circuit the kuksuyu doffed his costume and laid it upon the coffin. (1955:311)

Therefore, if one was to encounter and excavate Hateya's grave, we would find no evidence of preserved grave associations (other than perhaps the coffin) and therefore interpret her grave as being "poor" of that of a commoner.

Feathered Regalia of Central California: Wealth and Power

Craig Bates's 1982 important study titled Feathered Regalia of Central California: Wealth and Power presents a scholarly in-depth ethnographic overview of the role of feathered regalia amongst Post-Contact Central California tribes. In his discussion on "feathered capes" and "cloaks" he turns his attention to the *Moki* and *Kuksuyu* dance regalia:

Feathered capes, usually worn on the lower back and covering the buttocks of male dancers, have been an important part of the regalia since ancient times. ...

... Constructed in the same technique as the feathered cape is the cloak of the *Moki* or *Kuksuyu*. This costume is a long enveloping net to which feathers are attached, entirely concealing the body of the dancer. These cloaks are used by the person taking the part of the most dangerous of all the dance spirits, for in some localities as among the Chico, Maidu, the *Moki* was the representation of the creator himself. Among the Ione Miwok the *Kuksuyu* was considered a "mean" dance, because of the numerous taboos and strict adherence to ritual that was necessary. Any infraction or mistake could prove dangerous to the participants (Gifford 1917).

The two oldest extant cloaks are nearly identical in construction, and both were collected in 1841: one by the Wilkes expedition and the other by Voznesensky. [Figures 5-3 and 5-4]

The cloak collected by Voznesensky is with the rest of the collection in Leningrad, while the Wilkes piece is at the Smithsonian Institution. ... The Wilkes expedition piece bears only the notation “near San Francisco,” ... (1982:15-17).



Figure 5-3: Feather Regalia Collected in Contra Costa County in 1841

Note: “The figure ... wears a California condor skin [cape]” (Bates 1982:Figure 18)



Figure 5-4: Hesi [Big Head and Kusu to the far left] dancers at Stony Ford Rancheria, [ca. 1914-1917] (Bates 1982: Figure 13)

Harrington's Interviews with Muwekma Elders Jose Guzman and Angela Colos

Bureau of American Ethnology linguist John Peabody Harrington spent time with the landless Muwekma Ohlone Elders residing at Sunol, Pleasanton, Niles and Livermore between the years 1921 and 1934. Gleaning information about ceremonial dances that these Muwekma Elders Jose Guzman (b. ca. 1853) and Angela Colos (b. 1839) had recollected they described the following information about the ceremonial dancers performed at the old San Leandro rancheria during the latter part of 19th century (Harrington Notes 1921-1934)

“Kúksúi, es el Diablo mas grande Cabazon. White people used to come from far and wide to see this song. Was [dancing?] in the sweathouse.”

“The kuksui went dancing in the hills and said ‘hu hú.’ He had a big headdress of the tip wing feathers of an auron (*Cathartes aura* = vulture?).

“Martin was cuñado (brother-in-law) of inf(ormant)’s tio Francisco Solano. The wife of Martin was sister of Francisco Solano. Martin was food to stand on top of the sweathouse above San Leandro – both Inf(ormant) [Angela] and Jose have heard him. He was Akwena [a terms Mission San Jose Indians called the Ohlones]. He used to come to Pleasanton at times too.

He was sermonero [given to sermonizing] so they called them. Called it 'echando [cast] sermon'. Might say also espichero buenas cosas hablan [They spoke good things] -- How could I tell you all he says. He was counseling the people. To all the people, to instruct. [Men] and women heard all he said from temescal [sweathouse/dance house] top there (Colos paraphrased in Harrington 1921-29).

Given these this historic references about feathered regalia, and although we will never know what contributed to the death of *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (**Yellow Salt Rock Road Woman**), nonetheless, her burial represents her tragic passing and no doubt, her people took care to bury her at that location, a location whose aboriginal name and reference has been lost over these past centuries. Regardless of that lack of specific information, the Muwekma Ohlone Tribe celebrates the life of *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš* (**Yellow Salt Rock Road Woman**), and through this publication. In the near future she will be placed back in the ground by the surviving descendants of the Bay Area Ohlone through a Reburial Honoring Ceremony. Aho!

Chapter 6
An Ethnohistory of Santa Clara Valley and Adjacent Regions; Historic Ties of the Muwekma Ohlone Tribe of the San Francisco Bay Area and Tribal Stewardship Over the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt [Alum] Rock Road) Site, CA-SCL-950

by
Rosemary Cambra, Alan Leventhal, Monica V. Arellano,
Shelia Guzman Schmidt, and Gloria Arellano Gomez and Arnold Sanchez

Introduction

As presented elsewhere in this report the Muwekma Ohlone Tribe of the San Francisco Bay Area expressed to VTA authorities the desire to participate in writing of this final report and continue to be stewards over their ancestral cemetery and village sites and in this specific case on the burial recovered from the ***Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt [Alum] Rock Road) Site**. The Muwekma Ohlone Tribe has over the past 37 years continuously exercised its stewardship over the Tribe's ancestral heritage sites and human remains discovered within their aboriginal territory. The Tribe's leadership and members were involved co-authoring chapters in this final report on their ancestral cemetery site

The Renaming of Site CA-SCL-950 by the Muwekma Ohlone Tribe in the Chocheño/Tamien Language

At the very beginning of this analysis, it became apparent that the burial recovered from CA-SCL-950 represented the remains of an ancestral Muwekma Ohlone person who was most likely from the local ***Thámien*** Ohlone-speaking villages of the Santa Clara Valley. 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 their deceased ancestor by renaming both the ancestor and the site with a name in the Tribe's aboriginal Ohlone *Chocheño/Thámien* language.

As mentioned previously in **Chapter 1** of 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 process to reclaim 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) **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);
- 2) **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);
- 3) **CA-SCL-867** which is located in the Willow Glen area of San Jose was renamed the ***Rúpin Waréptak* Site** which means “(in the) Willows Area” in 2006 (Leventhal, et. al 2007);

- 4) **CA-SCL-869** located in south San Jose was renamed *Katwáš Ketneyma Warééptak* (**The Four Matriarchs**) Site in 2009 (Leventhal et al. 2009);
- 5) 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-609** along San Francisquito Creek on Stanford University lands (Leventhal et. al 2010);
- 6) 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 Túnneste Nómmo* [**Where the Clareño Indians are Buried**] Site for **CA-SCL-30/H** (Leventhal et. al 2011);
- 7) 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);
- 8) 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 *Kiriṭ-smin ’ayye Sokôte Tápporikmatka* [**Place of Yerba Buena and Laurel Trees Site**];
- 9) **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);
- 10) 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);
- 11) The Tribe had renamed **CA-SCL-128 (the Holiday Inn Site)** located in downtown San Jose in the *Chocheño/Thámien* language to *Thámien Rúmmeytak* meaning **Place of the Thámien [(Guadalupe) River Site (CA-SCL-128/Hyatt Place Hotel)]** (Leventhal et al 2015);
- 12) In the East Bay near the Tribe’s historic Sunol and Alisal Rancherias the tribe has renamed an ancestral cemetery site *’Ayttakiš ’Éete Hiramwiš Trépam-tak* [**Place of Woman Sleeping Under the Pipe Site**], **CA-ALA-667/H** (final report in progress);
- 13) The Tribal Language Committee has named an on-going recovery project located at the **Sunol Water Temple (CA-ALA-565)** to *Sii Túupentak* meaning **Place of the Water Round House Site** (field work and report in progress);
- 14) Beginning in 2014, monitoring the construction on the expansion of the **Ronald McDonald House** on Stanford campus, uncovered, three discrete Early Bay 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 ’Iššéete Ruwwatka* meaning **Place of the Good Health House Site** (Leventhal et al. 2016).

As mentioned previously, because of the discovery of an ancestral female burial on Alum Rock Avenue the Muwekma Tribal Language Committee decided to name this site *Cashrishmini ’Awweš ’Írek ’Innutka* (**Place of Yellow Salt [Alum] Rock Road**) Site. Therefore, **CA-SCL-950** will at times be referred interchangeably as the *Cashrishmini ’Awweš ’Írek ’Innutka* Site in following chapter (see linguistic breakdown below).

**Naming the *Cashrishmini 'Awweš 'Írek 'Innutka* [Yellow Salt Rock Road Site]
[Pronounced: cahsh-reesh-meanie ahw-wesh ee-rehck ee-new-t-kah]**

Translations aided by J.W. Powell 1877 – Santa Clara/Thámien wordlist

JP Harrington 1920's/1930's – Chocheño Language wordlist

Translation Breakdown and Sources:

- ❖ *Cashrishmini* = **Yellow** (*J.W. Powell 1877 – Santa Clara/Tamien Language*)
- ❖ *'Awweš* = **Salt** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ *'Írek* = **Rock** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ *'Innu* = **Road [Avenue]** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ *'Ayttakiš* = **Woman** (*JP Harrington 1920's/1930's – Chochenyo Language*)
- ❖ **Site = -tka after vowels; -tak after a consonant**
(*JP Harrington 1920's/1930's – Chochenyo Language*)

Note: The locative definition of the **-tak** and **-tka** suffix endings also means:

“at, place, place of, location, area, site, by the, into the...”.

In this ethnographic chapter, we provide an ethnohistoric overview of the **Santa Clara Valley** 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.

Ethnographic, Ethnohistoric and Ethnogeographic Setting

The *Cashrishmini 'Awweš 'Írek 'Innutka* (**Yellow Salt [Alum] Rock Road**) Site represents a pre-contact ancestral Muwekma Ohlone cemetery located on the alluvial plain on the east side of the City of San Jose, Santa Clara County, California.. Formally designated with the State's trinomial system as CA-SCL-950, the site is located within the Contact-Period ethnogeographic territory of either what the Spanish priests identified as the **Santa Ysabel** or the **Pala** or **Paleños** tribal group/district which was part of the larger defined **Thámien Ohlone-speaking** linguistic territory of the Santa Clara Valley. Furthermore, based upon research presented below, **Santa Ysabel** might have actually been very closely tied to the **Paleños** tribal district, and perhaps represents one of the westernmost villages.

The *Cashrishmini 'Awweš 'Írek 'Innutka* Site is also located within the larger ethnogeographic catchment of the adjacent contact-period **Thámien Ohlone-speaking** village/districts that included **Our Mother Santa Clara**, **Our Patron San Francisco** located to the west of CA-SCL-950, **Alson** to the north/northwest, **San Juan Bautista** and **San**

Carlos/Matalan tribal groups/districts to the southwest 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 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,” 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 (1963:15). [Cited from Hylkema 2007:iii].

Furthermore, Milliken 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” 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).

The *Cashrishmini 'Awweš 'Írek 'Innutka* (**Yellow Salt [Alum] Rock Road**) Site is located approximately 1.75 miles east of the north/south flowing Coyote Creek between the eastern boarder of one of the central Pueblo de San Jose Tract I lands and the Rancho Pala Land Grant (Arbuckle and Rambo 1968:Map of Santa Clara County Ranchos).

Milliken (1995) in his published dissertational study “A Time of Little Choice” noted that:

“**Santa Ysabel**” (Costanoan language). Extrapolation from better documented areas suggests, that one tribe held both the eastern Santa Clara Valley and part of the upper Calaveras Creek drainage in the hills to the east, between the Taunans on the north and the *Paleños* on the south. The central part of their area was on Penitencia Creek where Alum Rock is today. Coyote Creek flows northward through the very western part of that area. The Mission Santa Clara district name Santa Ysabel initially referred to a single large village on that section of Coyote Creek, a village alternatively known to the Spaniards as “the village of Coyote” Two specific village names were mentioned in the Mission Santa Clara registers, Ottasimin (SCL-B 1608) and Socotach (SCL-B 3290). The Santa Ysabel people were absorbed into Mission Santa Clara over a very long period of time, from 1777 to 1808 (Milliken 1995:253).

Regarding the neighboring **Pala** tribal group/district located east/southeast from where the *Cashrishmini 'Awweš 'Írek 'Innutka* (**Yellow Salt [Alum] Rock Road**) Site is located, Milliken offered the following information:

Pala (Costanoan language). The **Paleños** inhabited the mountainous area of Hall's Valley between the east side of the Santa Clara Valley and Mount Hamilton. Their lands may also have reached down into Santa Clara Valley itself in the Evergreen vicinity. The word “**Paleño**” is not a native tribal designation, but a Hispanic derivation from the personal name of the group's captain, Pala. A Mexican land grant, **Rancho Cañada de Pala**, was centered at Hall's Valley, well within the **Paleño** territory, while another, **Rancho Pala** lay within the territory of the **Paleños'** northwestern neighbors, the **Santa Ysabel** group. Most of the people baptized between 1777 and 1802 at Mission Santa Clara under the designation “**San Antonio**” were probably from Captain Pala's tribe (Milliken 1995:250).

Hall's Valley (within **Rancho Cañada de Pala**) is located approximately 6.8 miles to the east of the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt [Alum] Rock Road) Site.

While little is known about the **Santa Ysabel** tribal group proper other than what has been noted by Milliken (and others), on the other hand much greater historic detail has been published about the adjacent **Paleño** Tribal group which provides context about the transformation and political dynamics of *Thámien* Ohlone societies during the proto-Spanish colonial period.

Chester King in his **Northern Santa Clara Ethno-Geography** study for the San Filipe Water District (in King and Berg 1974), wrote the following about the **Pala** and **Cañada de Pala** land grants:

The grants of Pala and Cañada de Pala in the hills east of Coyote Creek and in the Alum Rock area are named after a Chief Pala who is mentioned in a number of dispatches from the Governor to the Comandante of the Pueblo of San Jose. On July 18, 1797 Borgia wrote from Monterey to the Comandante:

In his 1978 study in the Holiday Inn Report (CA-SCL-128), Chester King contributed a chapter entitled Historic Indian Settlements in the Vicinity of the Holiday Inn Site he wrote about the relationship between the Spanish administration and chief Palac:

The Rancheria of Palac – Cooperation Between the Monterey Presidio and a Heathen Indian Chief

As early as 1790 a Chief Pala [Palac (Jose Domingo) bapt. # 4251] was being paid for services by the Monterey presidio. Palac was a San Antonio chief of a village located on Coyote Creek. In 1793 Palac is described as living in the mountains of the east (probably Hall's valley, Bapt. #453). After 1798 the rancheria along the Coyote headed by Palac was variously described by the missionaries as "the Rancheria of San Antonio in the vicinity of the two of San Jose", "the heathen rancheria above the Pueblo of San Jose", or "the heathen rancheria attached to the Pueblo of San Jose." On April 4, 1802 eighteen adults were baptized from this village with Palac, then 50 years old, being the first baptisms. The male baptisms were witnessed by Macario Castro. On October 19, 1802, a man from this village was baptized as from the "Milpa of Sargent Macario Castro."

Heathen laborers were being sent from San Jose to Monterey. ... Dispatches issued in 1797 indicate that the Indians of Palac's rancheria on the Coyote Creek were protected by an agreement with the Monterey Presidio. This agreement provided that the Indians provide services to the Presidio in return for payment in food and probably other goods as well as protection from the missions.

On August 26, 1797 Boricia wrote to the Comandante of San Jose "... that you can assure Chief Pala that if he furnishes Indians for the cultivation of hemp and the fields of the King, his rancheria won't be bothered'

Earlier on July 18th he had told the Comandante that the "people, not plant the lands of the Coyote until the Indians are reduced to the mission."

... Except for Palac's rancheria on Coyote Creek which probably formed in response to the Spanish presence, the San Antonio rancherias were located in the mountains to the east of San Jose. With the exception of a probable large village in Hall's Valley, most villages were further away than those of the other Ohlone groups baptized at Santa Clara Mission. These more distant villages contributed converts as late as 1811 (King 1978:445-446).

Another reference to Chief Palac in 1790 was on July 29 which mentions a payment to Palac for help in raising food for the presidio at Monterey (King 1974:I-12).

Furthermore, King (1974) also noted the names of various rancherias from the greater **San Antonio** tribal district which were found in the Mission Santa Clara Baptismal register, a sample of these rancherias is presented below:

10.0 San Antonio

Santa Clara Baptismal records, Location data,

21 – San Antonio alias del coyote of a rancheria of the Arsoy called of the Coyote.

469 – of the rancheria of **San Antonio** in the Mountain

1125 – wife of a man from San Francisco Solano

1719 – baptized in the rancheria of Santa Ysabel

... 2662, 2923 – in the rancheria of Camóntac.

... 3288 – in the rancheria of Yaray

... 3289 – in the rancheria called Qumurum

... 4358, 4950 – in the rancheria of **Palac (Pala)**

... 4517-4522 – children of the rancheria Maynucsi

... 4656, 4663, 4970 – in the rancheria of Sojues.

... 4582 - in the rancheria of the Juñas in the mountains of the east

... 4703 – in the rancheria of Muruig, ... Muruis, Aloc

... 5398 – Girus, Giluis 5398 daughter of Chote, chief of the rancheria of Girus

(Chester King 1974:I20-21).

Previous Ethnohistoric Studies

Meaningful Contact Period ethnohistoric studies focusing on the demographic and geopolitical distribution of the different *Thámien* 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]; Hylkema 2007, Cambra et al. 1996; Leventhal et al. 2011) 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 and adapted 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 10,000 thousands of 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. 2001); University Village (CA-SMA-77) [Gerow 1968] and others].

Furthermore, based upon the analysis of grave-associated wealth and regalia derived from central California cemetery sites, it can be postulated that the greater San Jose area appears to have been located within the southwestern-most region of a **Late Period** religious complex, ceremonial, economic **interaction sphere** that employed the use of "**Big Head**" (or "**N series**") abalone shell effigy pendants. These Big Head effigy pendants first appeared sometime around the Phase IA-Late Period (ca. 1100 A.D.) [Bennyhoff and Hughes 1987 Dating Scheme B1], and presumably represents inclusion in the larger geographically-area-wide **Kuksu** religion that crosscut different language regions and was practiced by a multitude of North-Central California Indian tribal groups.

These 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. (see Loeb 1932, 1933; Du Bois 1939; Gifford 1947:20; Bennyhoff 1977:50; Winter 1977, 1978; Bean and Vane 1978; Leventhal 1993:230-236; Hylkema 2007).

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**" (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; Leventhal 1993; Milliken 1995; Jones and Klar 2007; also see CA-SCL-128, Holiday Inn Site, Winter 1978) .

The evidence of a far-flung ceremonial and economic interaction sphere further suggests that the *Thámien* Ohlone-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) 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 megasphere of socio-cultural-economic interaction, tends to be restricted to the various accounts written by early Spanish explorers, missionaries, 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 within the San Francisco Bay Region

During the late 18th century, an expedition led by Captain Commander Pedro Fages, was perhaps, the first Spanish exploration to travel through the Tamien Ohlone-speaking territory in the greater Santa Clara Valley. 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 intermarried with the **San Antonio** rancherias) at the time of contact (1770-1810) the following historical account derived from Captain Fages’ diary:

The **Matalans** and **Thamiens** 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).

The *Chocheño* Ohlone-speaking **Tuibuns** or **Alsons** whom Fages observed at the “lake on the Fremont Plain just south of Alameda Creek” were from the Santa Agueda/Estero District and were missionized into the Santa Clara Mission “during the 1780s and 1790s” (Milliken 1995:258).

Captain Commander Fages apparently at a later date again passed through the *Thamien*-Ohlone-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, probably **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).’

Presumably near the same location as noted above by Rivera y Moncada, on November 26, 1774, Father Palóu independently recorded that the expedition had descended the north slope of what was probably Tulare Hill (south San Jose) and approached a stretch of trees where they found pools of water. Palóu wrote:

We descended the hill and approached the trees, which we found to mark a river which had water only in pools. At about half-past twelve we halted near it, close to some live oaks with which the plain of the river (was) covered. Near the camping place we found vestiges of a village which showed evidences of having been recently moved (Bolton 1926:261).

Bolton while translating Palóu's dairy also attempted to plot the location of where the party halted: "This camp was made soon after crossing the hills north of Coyote" (ibid). Conceivably, this location possibly represents the first written record near the location of the **Kaphan Húunikma (Three Wolves Site: CA-SCL-732)** locality because that site is located approximately one mile north of Tulare Hill (see Cambra et al 1996).

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 Ohlonean 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 one of his studies 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 Palóu 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 [Palóu 1786].

Most scholars have agreed with Palóu'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).

While these limited interpretive perspectives provides 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 the Santa Clara Valley and Adjacent East Bay

At the time of European contact in 1769, the Spanish explorers called the Indians living along the Monterey coast "Costeños," or 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

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 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 Region, Amah-Mutsun Ohlone Tribal Band, and Ohlone/Costanoan-Esselen Nation respectively. The tribal name *Muwekma* is actually the aboriginal term referring to "la Gente" meaning "the People" in the

from 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 2007).

Very little information about the aboriginal *Thamien*-Ohlone 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. Apparently some of these missionaries did not record the names of the many *Thamien* 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 speaking tribal groups of Santa Clara Valley and the neighboring East Bay *Chocheño*-Ohlone speaking tribal groups (e.g., **Santa Agueda**, **Alson** and **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].

Tamien and Chocheño languages spoken in the South and East Bay (Kroeber 1910; Harrington 1921-1934; Milliken et al. 2007).

Milliken, in his published monumental 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** 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) [see **Map 6-1 and Map 6 - 2** below].

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 East Bay *Chocheño* (and possibly) *Thámien*-Ohlone 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 **Map 6-3** and **Figure 6-1 Ohlone Indians at Mission Dolores** drawn by **Louis Choris** below]. Furthermore, it is important to note here that some of the lineages enrolled in the Muwekma Ohlone Tribe trace their direct ancestry to the *Chocheño* Ohlone-speaking **Alson**, **Seunen** and **Jalquin** tribal groups whom were missionized in to Missions Santa Clara, Dolores and San Jose.

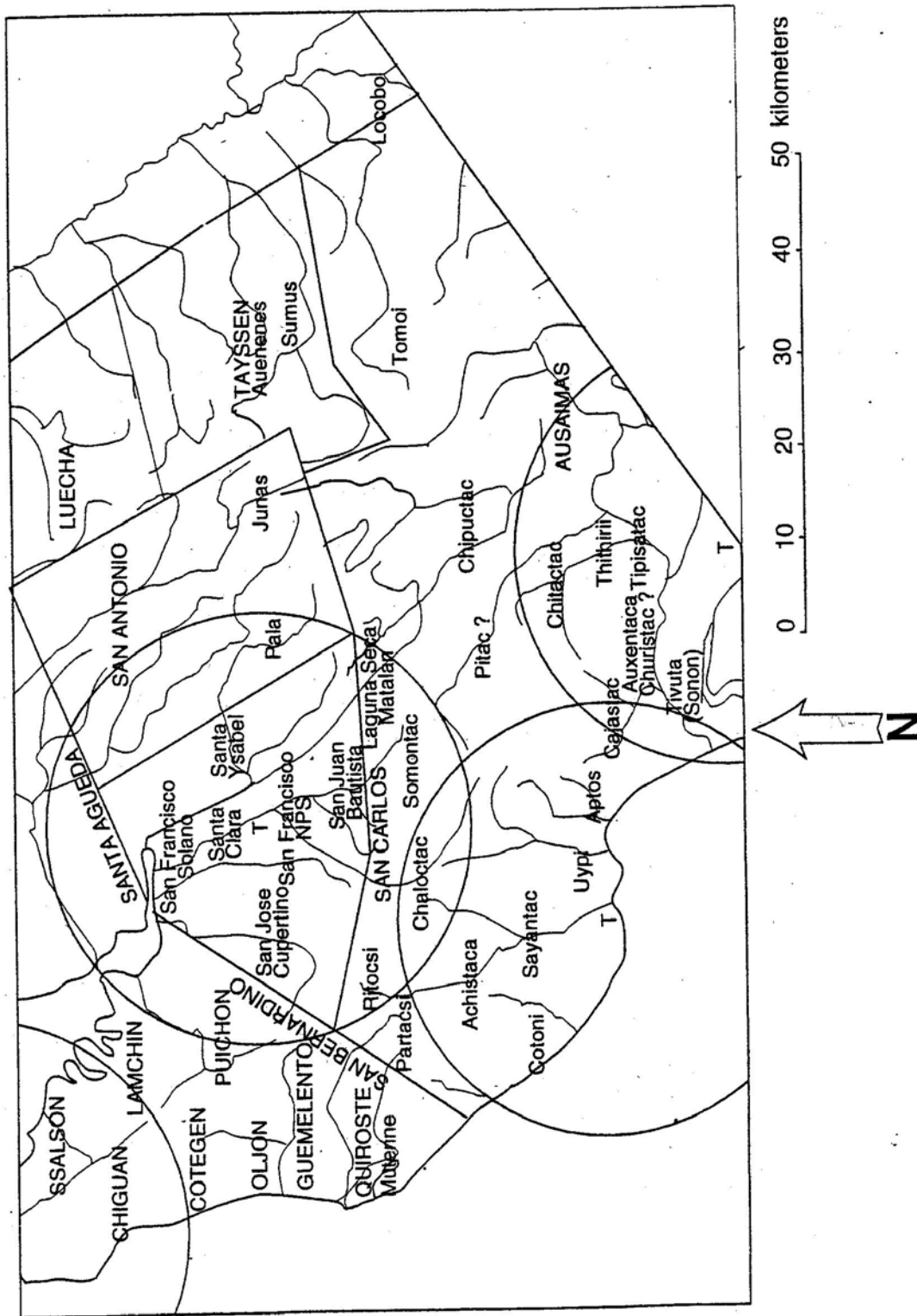
Milliken noted that the **Alson** was "a tribe that held the low marshlands at the very southern end of the San Francisco Bay, probably both north and south of the mouth of the Coyote River [Creek] now the cities of Newark, Milpitas and Alviso" (1995:235). He also mentions that the **Seunen** was:

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).

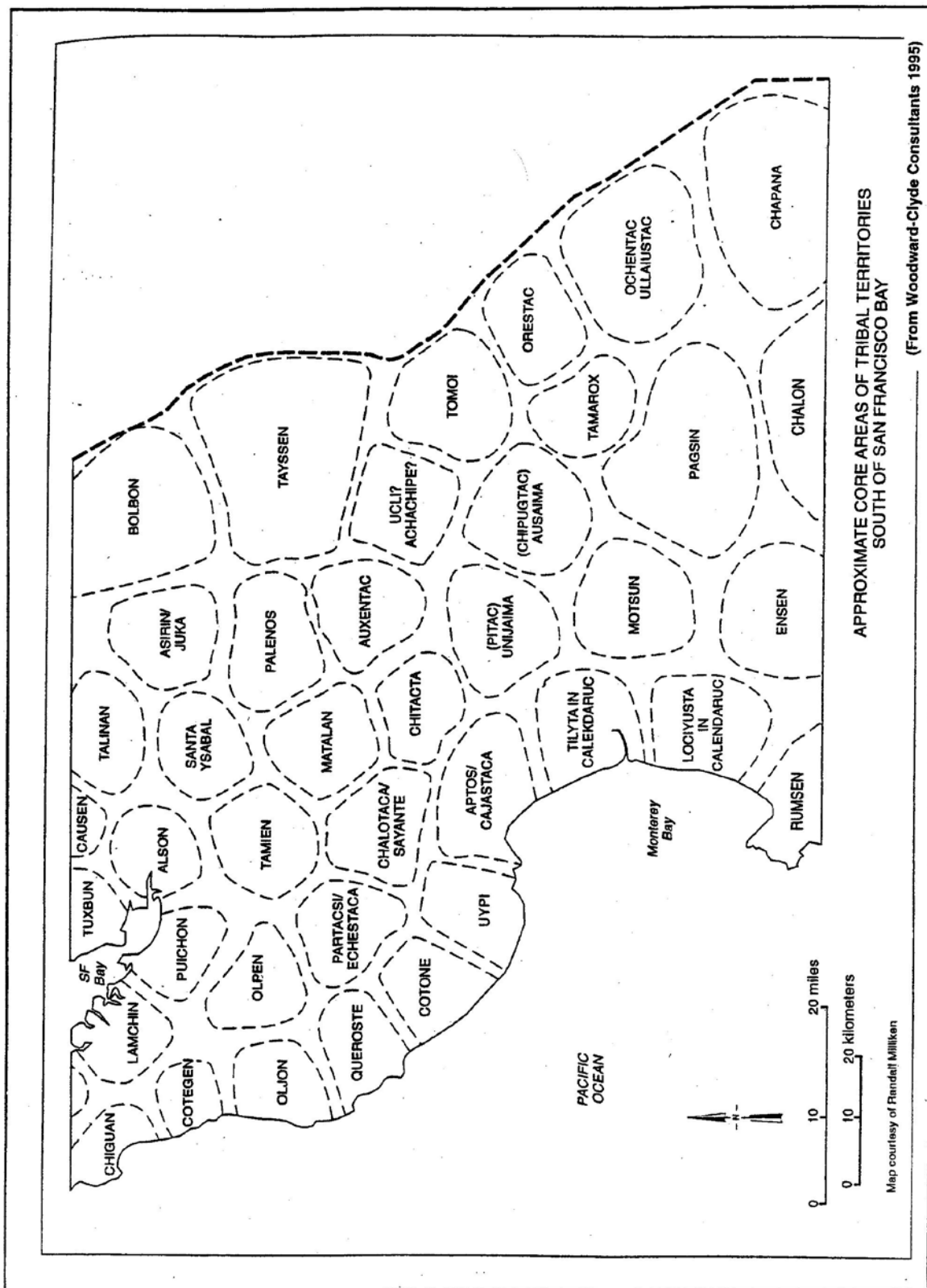
Milliken stated that the **Jalquins** and **Yrgins** were most probably a single tribal group. He suggests that the Yrgins represented the southernmost community from this tribal group who were missionized into Mission San Jose, while the northern Jalquins came under the influence of Mission Dolores in San Francisco.

The complex process that brought together East Bay and Santa Clara Valley Ohlonean 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.

Thus two of the East Bay *Chocheño* Ohlone-speaking linguistic consultants, Maria de los Angeles Colos who was born in 1839/40 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 he recorded the Chocheño linguistic term – “*mu’e’kma, la gente*” [meaning the people] (Harrington 1929 field notes [1921-1934]).



Map 6-1: Distribution of Ohlone Tribal Groups and Tribal Districts in the Santa Clara Valley [From C. King 1994]



Map 6-2: Distribution of Ohlone Tribal Groups Surrounding the *Thamien* Region
[From Milliken 1994]



Figure 6-1: Indians at Mission Dolores in 1816 Drawn by Louis Choris

Chester King's Almaden Valley Ethnohistoric Study

In 1978 Chester King contributed an important ethnohistoric study focusing on one of the first major *Thámien* Ohlonean 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 Tamien Ohlone-speaking tribal group from the greater Almaden Valley and adjacent areas that were brought into Mission Santa Clara beginning in 1781:

Introduction

The Spanish colonization of the central Santa Clara Valley centered at Mission Santa Clara, where the Ohlone Indians living in the area were concentrated. The missionization program first directed its efforts to recruiting converts to the Church from the native settlements closest to the mission. As the population of these villages was depleted, the missionaries recruited converts from greater distances. The historical evidence indicated that conversions increased following Spanish military expeditions during which native people were killed. Fear of reprisals seems to have been one of the main motives for giving children to the missions or for personally joining the system.

After 1796, the mission population ceased to grow although many Ohlone were recruited every year. Diseases introduced by the Spanish resulted in the deaths of numerous Indians. It seems as though the concentration of people beyond a certain number resulted in increases in deaths as a result of disease. Violence against the native people by missionaries, settlers, and soldiers was also a cause of death. The data in the mission registers indicates that following 1782, many parents of young baptized children died without being baptized themselves.

Mission Recruitment from the San Carlos [Matalan] Tribe

... The people of the San Carlos tribe lived in the Almaden and Coyote Valleys with their tribal center at *Rancho La Laguna Seca*. The *Ranchos* were huge tracts of land, located in the undeveloped areas surrounding the Pueblo de San Jose, used for grazing. *La Laguna Seca* was centered in the Coyote Valley and encompassed the foothills on either side of the valley. *Rancho de Los Capitancillos* contained the Santa Cruz Mountain foothills on the east [west] side of the Almaden Valley, and was probably the "Mountains" referred to in the mission data of the 1780s

.... When the missionaries began baptizing people from a settlement, they usually first recruited children who were surrendered by their parents. Later, the Fathers increasingly induced adults to come to the missions. Many adults were often baptized in large numbers following times of major military activity.

... [P]lacenames mentioned in the Santa Clara Mission registers for villages within the San Carlos group illustrate a model of recruitment from the area. As recruitment of neophytes for Mission Santa Clara diminished the size of the settlements closest to the mission, the missionaries began taking people from villages farther from the mission.

... The mission registers ... show that in the San Carlos tribe, people who lived in the mountains or *sierra* (Los Capitancillos--Almaden) were, in 1781, the first group to be baptized by the missionaries. Following the mountain people, Indians from *Rancho La Laguna Seca*--Coyote (also called *Matalanes*) were then baptized, beginning in 1789. The last date for a baptism of a person from the mountains (Almaden) was September 1790. After 1790, most of the baptisms were from *Rancho La Laguna Seca* (Coyote). This dominance continued until July 1802, then a single baptism in September 1803 was the last recorded from *Rancho La Laguna Seca*. The main villages in the Coyote Valley and remaining settlements of the Almaden Valley were essentially abandoned in 1802. After 1802, most of the people baptized by the missionaries were from a "*Rancheria de Cuarto*." In the register, a man named Cuarto was baptized #4871. Some of the latest (1807) associations between the mission and the Indians were with a *rancheria* of *Tomoy* which also contributed many baptisms to Mission Santa Cruz.

The information presented [in the Santa Clara baptism registry] shows that prior to 1794 some of the children baptized by the missionaries remained in their native villages with their unbaptized parents. The Fathers usually baptized the children in a settlement first, then tried to convert the parents at a later time.

The [data] also indicates that occasionally old people stayed in their native villages until they died. The relatively high frequency of burials or cremations of children by non-Christian parents demonstrates resistance by many adults to convert.

[The baptismal data also] indicates that a number of non-Christian San Carlos Indians were living in the Pueblo de San Jose at the time that they were baptized, during the later half of the 1790s. The move into the Pueblo was probably prompted by the Spanish military expeditions against the Ohlone in 1794.

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 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).

Except for those from close villages, most of the baptisms made between 1783 and 1789 were of children less than eleven years old. The recruitment situation during this time was described by Father Peña on December 31, 1786:

There are innumerable heathen in the *Rancherias* that surround the mission and only a few of them know [Christianity] from those who have become baptized. We are denied the assistance of the guard in order to go out to allure them, flatter them, and charm them, without which we are unable to assure the fruit that we are after, as we have experimented, visiting from time to time the *rancherias*, to request them humbly [to submit] to the superiority... (AGN. Mexico: Missions, Alta California, Series 2A, Vol. 2, Santa Clara Archives).

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).

On January 5, 1788, Fathers Peña and Noboa observed:

... [the heathen live with some] frequency in the Pueblo de San Jose, where many of both sexes have become semi-domestic servants and laborers of our neighbors. They are allowed to live with their old freedoms and heathen customs; along with these they have learned other unbecoming vices that they acquaint themselves with the Pueblo, and since they get food for their work they reject submission to the yoke of Evangelicism. (AGN Mexico: Missions Alta Calif, Series 2A, Vol. 2, Santa Clara Archives).

The situation of non-Christian Indians living in the Pueblo de San Jose described by Fathers Peña and Noboa was counter to instructions issued by Governor Fages on September 4, 1785. Fages' orders stated that "the Indians should be watched, not let into houses, not allowed to sleep in houses, and not permitted to ride horses, nor herd animals" (California Archives 44: 5). Also, "if anyone goes out in order to trade with the Indians or non-Christians for otter hides that are worth some means ought to be punished, 103 *estoperotes* are required" (*Ibid.*: 22).

These orders seem to indicate that during the last half of the 1780s, interactions between the Spanish settlers, the military, and the unbaptized Ohlones increased. ... On April 30, 1788, Arguello reported to Fages concerning an altercation between heathen Indians in the vicinity of Santa Clara Mission and Spanish involvement. He said that Sargeant Amador was dispatched to Mission Santa Clara because of a report that the heathen of the *rancheria* near the mission had fought with the "Mountain Indians," and several mission Indians were involved in the skirmish.

Sargeant Amador found two or three Christian Indians, who had gone to see the skirmish, being punished by the missionaries upon his arrival. After this, Sargeant Amador went around to all the surrounding *rancherias* and scolded the leaders. He was informed that a heathen called "the Corporal of the laborers of the Pueblo" went about calling a meeting to make war against other heathen on account of a woman. He was captured, given several lashes and after being held prisoner for three days was set free (California Archives 4: 261).

A letter by Governor Fages to Macario Castro on January 2, 1790, outlined the degree to which the military should be involved in native disputes:

When some non-Christians are being persecuted by others who have taken their women, you should persuade them that they ought to return them (the women). Try to make the persecutors see the wrong in what they have done, and tell them that if I know [about it], it will make me angry. Then I will come with many soldiers to punish them. The same approach is to be used if natives of the distant *Rancherias* steal women of their neighbors. The officials should be sent to petition the chiefs with the same council. If, on the other hand, the women have already been captured for some time and are with children, leave them as they are since it is desired that the non-Christians be free" (California Archives 44: 27-29).

Monterey Presidio:

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).

On July 22, 1790, Fages again wrote to Castro, this time concerning Indian laborers:

Of the twenty-four Indians who arrived, not all are useful. The old ones have little value for the work. Can you see to getting fifty or twenty more and send them.

The saddened Indian is in grievous condition due to being surprised in his dance. He has been strange, this action was not commanded, but contrary to it.

In the company of Romero, you go to them. So as to not confuse them, it is best to see the *Capitancillos* and persuade them with suavity and style that four, six, or eight workers should come from each *Rancheria*. In this way they will come ... (California Archives 44: 39).

On August 3, 1790, Governor Fages wrote:

The method of gathering Indians is for the *Capitanejos* to be found and shown the need that the King has of them (*Ibid.*: 41).

On August 22, 1798, Fages wrote:

Pablo and the other "capitan" came and pledged their aid, with Romero they will gather the Indians in the *Rancherias* that they are able to ... (*Ibid* : 42).

Abandonment of the Almaden Valley:

The mission registers seem to indicate that most of the members of the San Carlos tribe left the Almaden Valley and were baptized some time 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 A.R.M.)

Distribution of Costanoan/Ohlone Languages

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, 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., 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) identified eight distinct Ohlone idioms: *Ramaytush* (San Francisco Peninsula), *Awawas* (Santa Cruz area), *Rumsen* (Monterey Bay and Carmel Valley), *Mutsun* (San Juan Bautista), *Chalon* (Soledad), *Thámien* (Santa Clara Valley), *Chocheño* (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 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 2 $\frac{2}{3}$ miles or 4.3 kilometers]

Aided by the linguistic 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 Tamien-Ohlone speaking language area, likely making the Coyote Creek corridor a place where dialectic differences merged or overlapped [see Forbes 1969:184 for the *Muwekma* (northern) and *Mutsun-Rumsen* (southern) divisions of Ohlonean languages; 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 to the North Bay and ***Ka-kun*** (chicken hawk) which was used in Costanoan speaking tribal territories to the south of Santa Clara Valley (Mutsun/Rumsen –speaking areas within the greater Monterey Bay region):

Kaknú's use disappears in the personal names of those individuals baptized at Mission San Carlos Borromeo, Mission Santa Cruz, and San Juan Bautista. The similar "cancun," however, occurs in the names of four persons baptized at Mission Santa Clara. Two such names belong to individuals from the Fremont area, one from the San Antonio Valley, and only one outside that area. (Ortiz 1994a:107).

The existence of the *Mutsun* and *Tamien* 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 Chocheño dialect self-identified as the Chocheño 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 Tamien-speaking San Carlos/Matalan tribal group due to their strategic location bordering north of the Mutsun speaking tribal groups.

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 Tamien Ohlone-speaking tribal groups, was the residential village (representing one of many within the larger 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 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 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-permanent and permanent villages. The Coyote Creek corridor, with its mostly year-round water supply and mixture of seasonally variable riparian, marsh, hilly and valley habitats, fits this description well. Father Paloú, in 1774, described his encounter with this 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 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. 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 Costanoan/Ohlone areas generally and the Santa Clara Valley specifically (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 (Monterey) 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-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 Costanoan/Ohlone peoples. He (Milliken 1983: 55-56) cites Father Vicente de Santa Maria 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 political authority and military capability recorded among the Carquin (Karkin) Ohlone tribal group residing on the southern side of the Carquinez Straits in the vicinity 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].

Captain Commander Fages (governor of Alta California, Monterey) 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. 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." Burns 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 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 Costanoan/Ohlone area 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* shell, and colorful feathers were integrated into elaborate necklaces, ear, nose and hair ornaments, and beads woven into dance skirts, headdresses and other 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. 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 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 sweatlodges, 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 (*tupentak* in the *Chocheño* 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, 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 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 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 East Bay Ohlones or the peoples of the Monterey region may be useful, but not necessarily conclusive. Notwithstanding that proviso, Santa Clara Valley 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-128, Holiday Inn Site; CA-SCL-38, *Yukisma* Site; and CA-ALA-329, Ryan Mound).

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, 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 Túnnešte 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)

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 Túnnešte Nómno Site (CA-SCL-30/H)*, 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 Palou 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).

These above cited first-hand observations provide some of the parameters of ceremonial activities and ritual performances that were practiced by Contact and Pre-contact Period *Thamien* Ohlone-speaking tribal groups during the Late Period (post AD 900) when *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš (Yellow Salt Rock Road Woman)* was buried at what was to be named the *Cashrishmini 'Awweš 'Írek 'Innutka Site* by the present-day Muwekma Ohlone Tribe of the San Francisco Bay Area.

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** (Bennyhoff and

Hughes 1987), 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; Leventhal 1993).

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 Costanoan/Ohlone-speaking peoples (and neighboring linguistic groups) married their children into other elite families from important neighboring villages, villages in which Costanoan/Ohlone-related languages may or may not have been spoken (see Milliken 1993; Milliken et al. 2007).

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).

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 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 Costanoan/Ohlone 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 Costanoan/Ohlonas 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 Ohlonas 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 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, and 2008). Such

intermarriage patterns was, as emphasized above, already established between neighboring North Valley Yokuts, Coast Miwok, Bay Miwok and Plains Miwok, Patwin and Costanoan/Ohlone-speaking elites during the late pre-contact and contact periods. Milliken (1991) discussing common female name suffixes amongst the **Huchiun-Aguastos** Costanoan/Ohlone 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** at Mission Dolores (early 1820s), by the famous **Estanislao** at Mission San Jose, and by **Cipriano** and **Yozcolo** at Mission Santa Clara (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). 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 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.

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 Dolores, San Jose and Santa Clara (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, 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 three or four individual land grants to several Clareño Ohlone Indian families (see below). Most Indians left the missions to become manual laborers, domestics and vaqueros on neighboring Californio-owned ranchos.

Mexican Land Grants Issued to Secularized Clareño Indians

Rancho Ulistac

Around the area of **Mission Santa Clara**, however, several (**Clareño**) Ohlone families were fortunate to be granted land grants by the Mexican government. In 1845, Governor Pio Pico granted the **Ulistac** land grant near Alviso in Santa Clara to **Marcello** (SCL-B #1360; baptized June 15, 1789 at age 4), whose father Alexandro Seunes (SCL-B # 4577; baptized July 21, 1804 at age 44 and died August 5, 1812) and whose mother Pacanagua (not baptized) were from the **San Bernardino** (district) Tamien Ohlone-speaking tribal group located to the west of Mission Santa Clara.

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) and whose father was Audito Lataig (SCL-B # 4737; baptized June 20, 1805 at age 20) and whose mother Audita Petsilate (SCL-B # 4838; baptized June 21, 1805 at age 20, and died February 1, 1825) were from the **Tayssen** Ohlone-speaking tribal group.

As mentioned above, the **San Bernardino** tribal group/district was located in the Stevens Creek, Saratoga and Pescadero Creek water shed region to the west/southwest of Mission Santa Clara (Milliken 1995). **Pio Guatus** and **Cristobal** were traced through the Mission Santa Clara Baptismal records to the **Tayssenes** Ohlone-speaking tribal group whose territory included the upland valleys to the southeast of San Jose towards the Orestimba Creek drainage and who were located to the east of the **Paleños/San Antonio** tribal group (Milliken 1995:229).

Rancho **Ulistac** measured half a league (2270 acres) and included the bay shore of the present-day cities of Santa Clara and Alviso (Brown 1994).

Rancho Posolmi

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)**. Apparently, Yñigo was recognized as a chief or *capitane* of the "San Bernardino" Ohlone-speaking people who originally occupied this region. He was baptized at Mission Santa Clara in 1789 (SCL-B # 1501; baptized December 26, 1789 at age 8 years old).

Yñigo's father Celedonio Samis (SCL-B # 3106; baptized April 5, 1795 at age 4 and died November 8, 1820) and mother Temnen (died before being baptized) were also from the **San**

Bernardino tribal district located to the west/northwest of Mission Santa Clara (Huntington Library On-Line Mission Database).

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**.

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**)].

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 Balermينو** (to whom we have honored in this report). 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 – Mission Santa Clara)** 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)** 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 **Guascai** 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).

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** 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. Gorgonio was also identified as being from the San Bernardino tribal district.

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).

Establishment of the East Bay Rancherias

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 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 record's 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 Santos². The following is Ybon's Mission San Jose 1838 baptismal record:

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, however [Land Case 290 n.d.:11] (Milliken, Leventhal and Cambra 1987).

² 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 Township, north of the San Leandro Creek near the old San Lorenzo Rancheria, possibly near the old town of Fitchburg (now Oakland).

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. Losses of land due to the Bear Flag Revolt of 1846-47 (American Conquest), 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.

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 6-2**] 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 6-2: Governor Peter Hardeman Burnett (1849-1851)

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, President Millard Fillmore and United States Congress appointed three commissioners to enter into treaty agreements with the Indians of California for the purpose of ceding and to quit-claim all lands identified within the eighteen treaties which were negotiated between 1851-1852 (**Figure 6-3**). In return for quit claiming their aboriginal title to 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., these eighteen treaties were never ratified by the United States Senate (Heizer 1972; Hoopes 1975). 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).

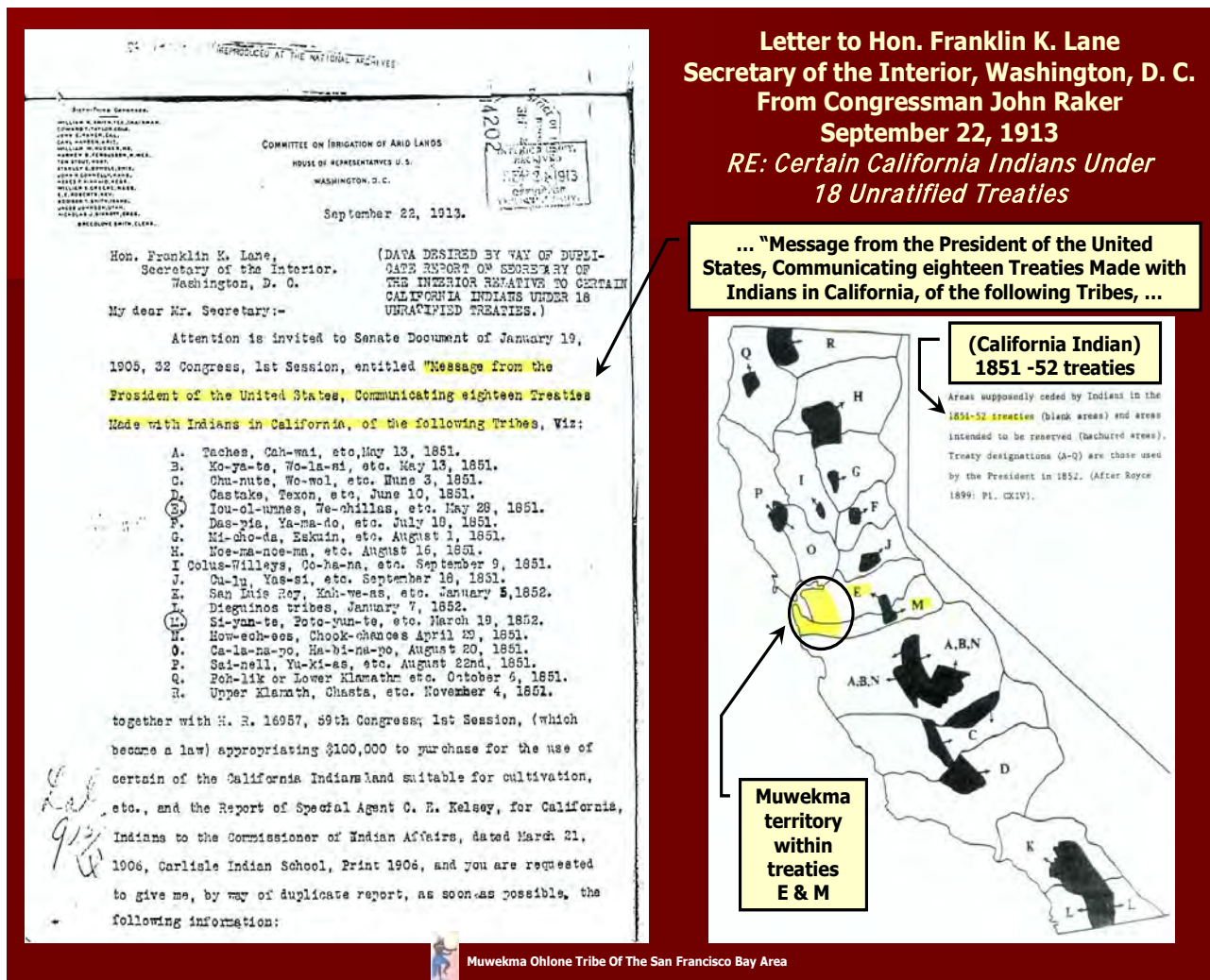


Figure 6-3: Eighteen Unratified Treaties of California

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.

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 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 [emphasis added]** (Emma Smith, 1923).

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 (Gifford 1947). 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.

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 prehistoric site 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.

Other 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: Philippo & Maria Catharina Gonzales*

[*Note: Philippo 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), a **Ramon Sinol** (Sunol), estimated age 22 (born ca. 1858) was listed as a farm hand in the household of John Cottager. 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** in 1965, when he was interviewed by members of his sister's family during the time when the Tribe was involved in saving the Ohlone Indian Cemetery located in Fremont from destruction. 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 stating:

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

In 1894, Antonio Bernal (most likely Jr.?) and Muwekma ancestor, **Magdalena Armija Marshall Thompson** (b. 1878 – d. 1931) had a daughter named Rosa Bernal who was 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]

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).

The Alisal Rancheria was unquestionably one of the most prominent and important communities of Ohlone Indians from the 1860s onward into the early twentieth century, and constituted 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 cultural 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, 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).

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 Edwin 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 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.

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 (see Gifford 1926, 1927; Du Bois

1939). The children of Lawrence Domingo Marine (Lawrence, 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.

U. C. Berkeley ethnographer Edward 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 florescence 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.

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 (see Gifford 1926, 1927; Du Bois 1939). The children of Lawrence Domingo Marine (Lawrence, 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.

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 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* (**Figure 6-4**). 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 6-5**)

Daily Alta California, Volume 80, Number 167, 16 June 1889

A DECAYING TRIBE.

Chief Avencio and His Four Score Subjects at Sunol.

ONCE THERE WERE HUNDREDS.

The Story of Their Life as Told by Those Who Have Lived Among Them in the Glen— A Doomed Race.

The story is the old one of whisky, disease and indolence, which have always marked the contact of high pressure Caucasian civilization with the rude habits of the savage whom he found in possession of this continent through all its width of forest, mountain and prairie between the two oceans. But in this story the chapter of violence has never been written which has been so prominent in the other tales of Indian affairs, and for that much one should be thankful; the story of the Indians of Alameda county is not blotted with the record of midnight raid and vengeful reprisal; rows of scalps do not dry in the smoke of the lodges, and murdered settlers not lie bleeding on the edges of their clearings.

It is a story of the survival of the fittest, which is the strongest, of the steady, merciless extinction of the lower race before the higher. What remnants have they left? A shell mound on the bay shore, two more on the encinal shore of the basin, a few forgotten burial places in the marshes or the canyons in the hills, just one topographical name and some eighty people slowly dying in **Sunol Glen** and at **Niles**. Once they covered the land. The mission priests of the rule of St. Francis found them numerous enough a century ago to found for their instruction the Mission of San Jose, where pious fathers taught native catechumens that Christian civilization of progress which has killed them. In the childhood of men yet young there were still hundreds of them, and now but four score may be found. Who knows aught about them?

Neglected by the church, forgotten by the Government, they linger in the canyon of the Alameda where passers on the railroad sometimes catch a glimpse of the brown shimmer of their skins as they wade the creek in search of fish; the curious may have caught a phrase or so of their guttural speech, but it is probable that there is not a white man in the county who knows by what name they call themselves. Long years ago the **Nusbaumers** settled in the narrows of the Livermore valley, first at Pleasanton, later on a portion of the **Rancho el Valle de San Jose** at **Sunol**. The Indians then were thick all about them, and it is from conversation with the two brothers, **George Nusbaumer**, the County Surveyor, and **Emil Nusbaumer**, of the District Attorney's office, that this fragmentary account of the remnants of the Indians has been drawn.

Wherever, in the pastoral days of the land, there was a Spanish rancho, there was always in the neighborhood an Indian rancherie, whose people were practically peons of the Spaniards. But they led an easy life, their services were only seldom required, and meanwhile they were not ill-treated, and received a fair provision of food in case of need; but the land was such a savage paradise, so filled with all sorts of game, that the food supply rarely gave them concern. When the Nusbaumers lived at Pleasanton there was a large rancherie on the Bernal portion of the rancho, and the Indians were all about.

When they moved to the old homestead in the glen the chief, **Avencio**, [although this is the name of Jose Guzman and his father Habencio Guzman, this might be taken as the name of **Captain Jose Antonio**] who still lives, came to ask permission to build a rancherie on the property, which was granted, and the Nusbaumer boys had, therefore, good facilities for watching the Indian life.

In this rancherie were nine large houses, a temescal, and a number of smaller houses. These structures were uniformly four sided, with a pitched roof. The walls were formed by driving stakes of the proper length and then weaving between them osiers and reeds tied with rawhide. Over this was plastered adobe. The roofs were made of tules and were quite water-tight. The floors were always the natural soil stamped hard and even. It was characteristic of the tribe that though they carefully eschewed any neatness about their persons, their houses were kept very clean, and before each was a little area where no rubbish was allowed to lie. A sweat-house, known in the native tongue as a "temescal," [*Tupentak*] was a prominent feature of every rancherie. It was always built near some pool in the creek, and was generally partly underground. A pit was dug about four feet deep, and some fifteen feet across, and over this was built a penthouse with a small vent in the top. The only entrance was through a little passage some ten feet long, which would allow a man to enter by crawling, and at its inner end was a door, which could be closed so as almost completely to exclude the air. Into this they were wont to crawl whenever ill, build a fire on the floor and fill it with cobbles, and when they were sufficiently heated, deluge them with water, while the patient sat in the hot cloud of steam until he could bear it no longer, when he crept out of the temescal and plunged at once into a cool stream.

The people were well formed and rugged, and rarely had an illness before they were contaminated by the vices of civilization. Men full six feet in height were not uncommon. Quarrels with white men were unknown, and among themselves were rare, except when they were drunk. Though it is contrary to law, whisky is constantly sold them, and they are no good until the whisky is all gone. They retain no traditions of their former history and religion, or if there are any such they are too taciturn to communicate them even to those who know them best. They are in the main kind to their women, rarely abusing them, though, according to savage custom, making them do all the hard work. Marriage is simply cohabitation, and divorce was equally simple. Their families seem never to have been large, and are now smaller than ever. Most of those still remaining are of the pure blood, and the few half-breeds are, as usual, endowed with all the characteristic vices and none of the virtues of their parent stocks.

For food they used the native vegetables, game and fish, and the refuse of the ranches, being quite content to feed upon a cow that was found dead in the pasture, and which no white man would touch. They are expert fishermen, and are fond of the big dace [minnow family] and suckers in the Alameda. These fish they sometimes caught with spears and sometimes by building elaborate fish traps composed of dams and weirs. More commonly they made use of a recumbent weed which grows everywhere along the creek, and is known only as the "fishweed" [Yerba de Pescado].

The leaves and stems of this they were in the habit of bruising to a pulp and then throwing into a pool. Soon all the fish for a considerable distance around within reach of its stupefying influence floated to the surface, belly up, and were brought to shore. The poison was only temporary in its effect, and never had any bad effect upon the food value of the fish. They would seem never to have had any hooks, but were experts in the use of slip nooses of horse hair, with which they were very deft in catching fish of even considerable size. Their customary drink was a decoction of the parched acorns of the live oak, which **Emil Nusbaumer** describes as not unpleasant to the taste.

They seemed to know almost by instinct when the sturgeon were running in the San Joaquin, and all the men organized a great party to cross the mountains and spear the fish. Sometimes they smoked the sturgeon and brought a supply home, but more commonly they feasted and speared and speared and feasted, until they were gorged. Similarly, they were in the habit of forming parties to go down to the salt marshes and net ducks. Smoked duck and jerked beef were the only provisions that they ever stored, and not much of either. They were never known to beg for food; and in general begging was not characteristic of them. One of their greatest delicacies was the flesh of the chickenhawk.

Twice a year they had great dances, and the custom is still kept up. This is about the only occasion in which the chief seems to have any power over the tribe, and even then it is but ceremonial. One dance comes in the spring, about the time

when the berry crop is at its best, the others along later when the watermelons are most abundant. Sometimes the dance is held in the temescal, but more often in the woods, where an area some fifty feet in diameter is cleared and surrounded with handles. In the center is a fire, and about it dance men and women painted with bars of red and white across their cheeks and clad in costumes of reeds and feathers. About the fire they dance and whoop and yell, while an orchestra of eight or ten men sing in agreeable cadences monotonous tones to the accompaniment of split sticks, which they shake in regular measure. Sleeping by day and dancing by night they often consume a week at a time, and can give no explanation except that the custom is traditional.

On the death of an Indian the women sit around and howl for a day or so, the length of the howling time being dependent upon the degree of consideration in which the dead was held. After a sufficient howl the body is encased in a plain box and put in the ground without further ceremony. A favorite burial ground up to within the last dozen years was on the first little hill this side of Pleasanton, on the lands of Neal. Those who best knew them rarely learned any words of their native language, which is still used by them universally in communication among themselves. Two salutations are all that are known — wellawella huga for "good morning," and for "good night" wellawella hi. Such and so much is what is known of that swiftly vanishing tribe known in default of a better name as the **Nusbaumer Indians** (Daily Alta California, Vol 80, No. 167, 16 June 1889).

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 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. Years later on the 10th day of July, 1878.



Figure 6-4: Portraits of Carl Duerr and Louis Nusbaumer

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 6-4**).

In 1873 he became a clerk in Sunol, in a general store [Scott's store by Sunol Corners?], 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, born December 3, 1884, and Louis, born March 1, 1890.

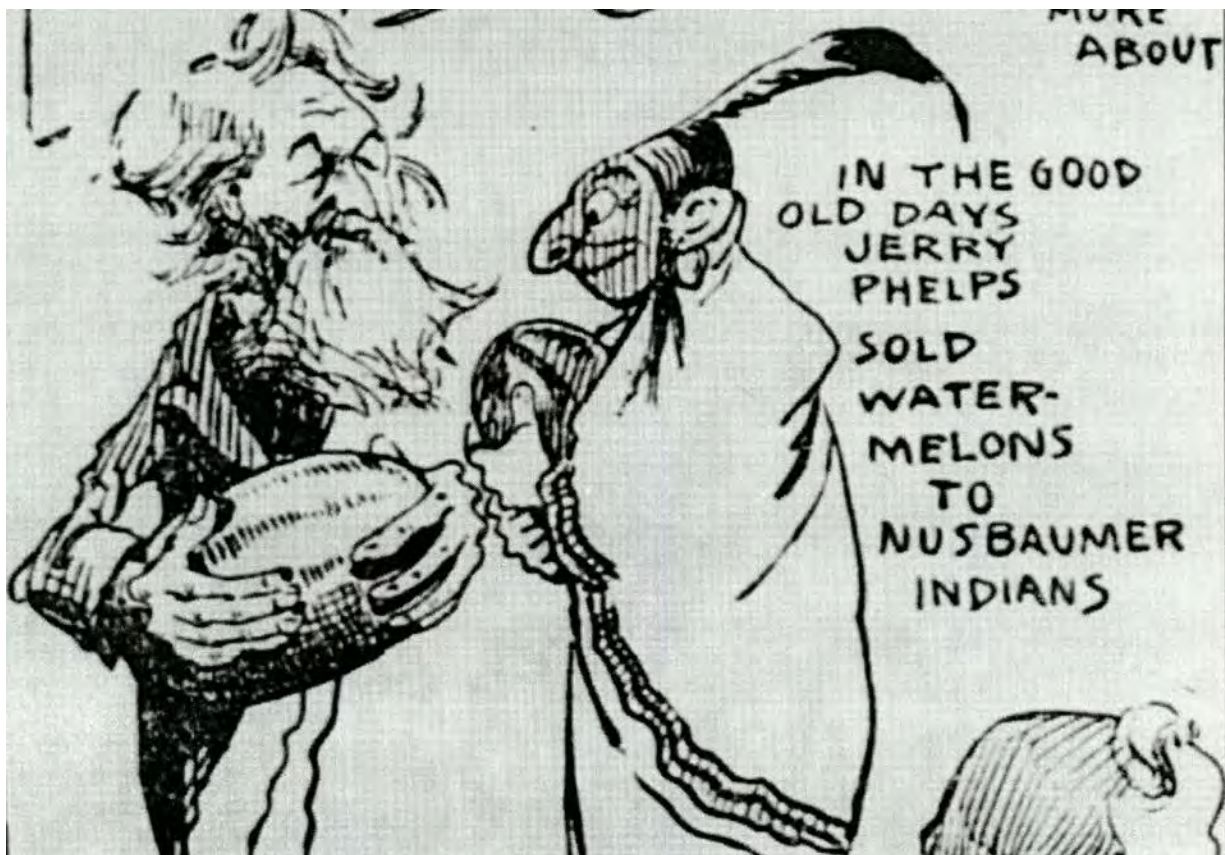
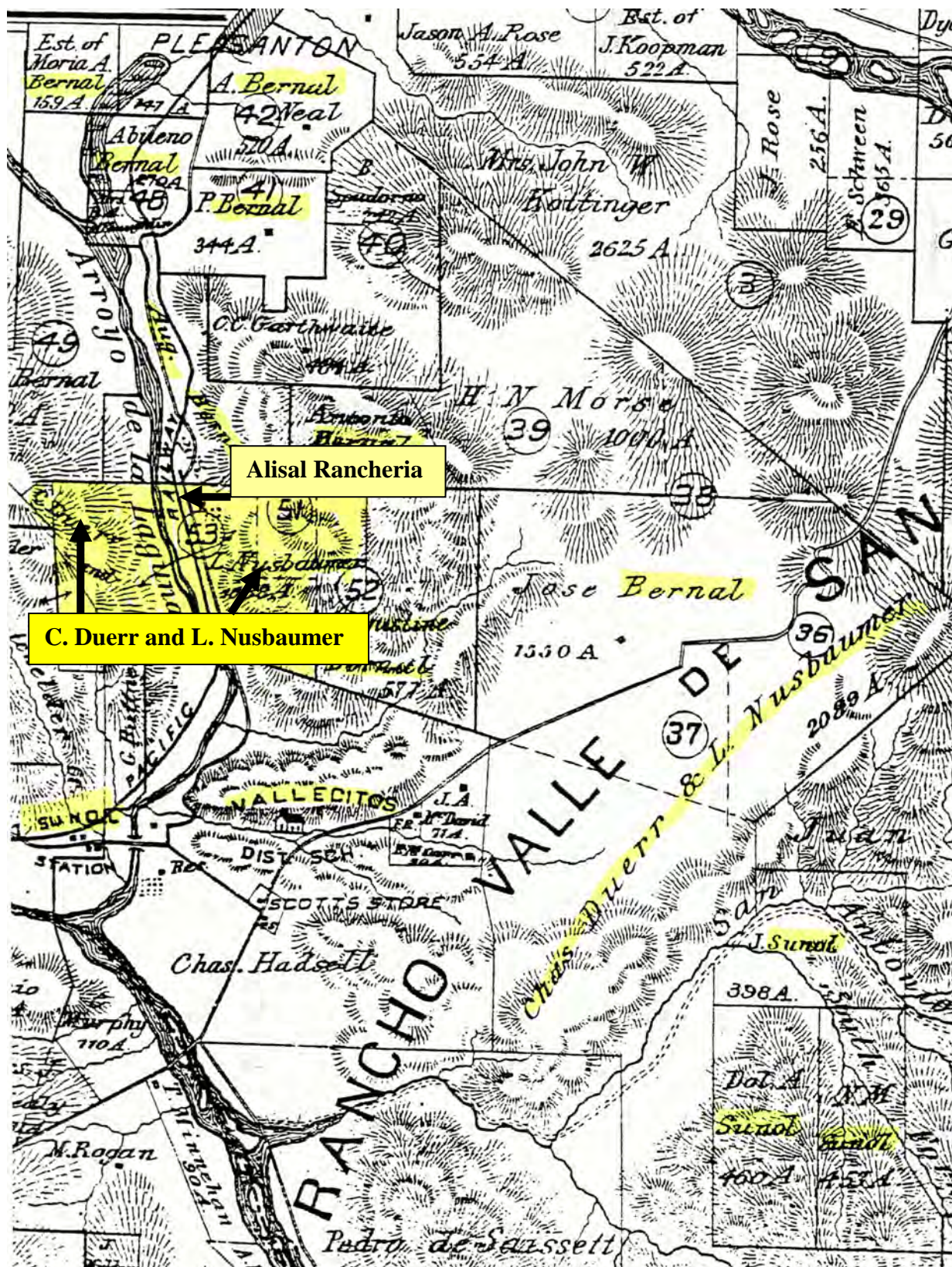


Figure 6-5: Caricature of a “Nusbaumer Indian” (San Francisco Call December 29, 1889)



Map 6-4: 1878 Map of the Duerr and Nusbaumer Properties and Alisal Rancheria
(1878 Thompson and West)

Sometime during the mid-1880s, **George 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 Indians to maintain their community for a time being and some worked for the Hearsts and Appersons. A slow decline in the Verona Band community during the late 19th 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, Leventhal and Cambra 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):

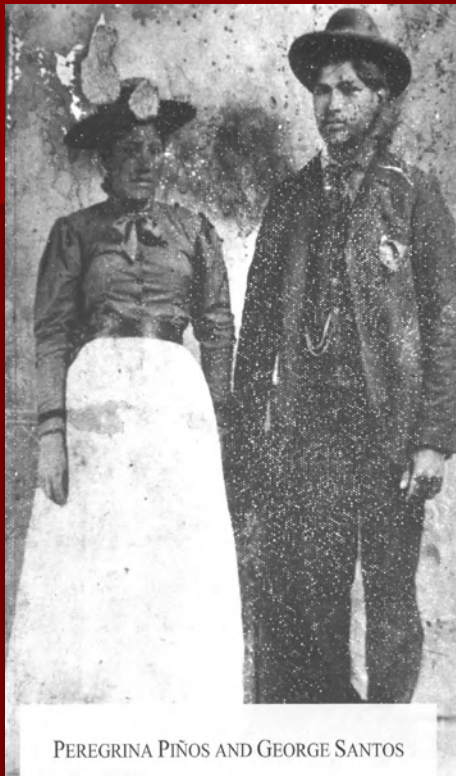
Josephus Antonius, Indian DOD: 6 Jan 1897, Age: about 70 [60]. Buried: Indian Cemetery, Mission San Jose, D.A. Rapora, Astt. Mission San Jose

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**, 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 6-6**].

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 6-7**].

Members of the Verona Band, Alameda County, California



Peregrina Piños and George Santos Marriage
Photo, circa 1904
Lived on the Niles Rancheria



Maria Trinidad Gonzales Reyes and Paula, circa 1905
Lived on the Alisal, Pleasanton Rancheria



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 6-6: 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 the some 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 a *mayen* (meaning the wife of a captain or a female chief), directed that the ceremonial round house/sweat-lodge (or **tupentak** in Chocheño) be torn down, in keeping with tradition (Galvan 1968). A new **tupentak** 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 descendancy 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 **Tupentak** 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.

Just before the turn of the 20th century (1897) there were still at least eleven casitas (houses) and the **Tupentak** (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.

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 fire. 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 June 4 day of June, 1900.

NAME	SEX	AGE	RACE	RELATION	EDUCATION	INDIAN	OTHER
1. Santa Rosa	W	42	Indian	Wife			
2. Santa Rosa	F	42	Indian	Wife			
3. Santa Rosa	F	42	Indian	Wife			
4. Santa Rosa	F	42	Indian	Wife			
5. Santa Rosa	F	42	Indian	Wife			
6. Santa Rosa	F	42	Indian	Wife			
7. Santa Rosa	F	42	Indian	Wife			
8. Santa Rosa	F	42	Indian	Wife			
9. Santa Rosa	F	42	Indian	Wife			
10. Santa Rosa	F	42	Indian	Wife			
11. Santa Rosa	F	42	Indian	Wife			
12. Santa Rosa	F	42	Indian	Wife			
13. Santa Rosa	F	42	Indian	Wife			
14. Santa Rosa	F	42	Indian	Wife			
15. Santa Rosa	F	42	Indian	Wife			
16. Santa Rosa	F	42	Indian	Wife			
17. Santa Rosa	F	42	Indian	Wife			
18. Santa Rosa	F	42	Indian	Wife			
19. Santa Rosa	F	42	Indian	Wife			
20. Santa Rosa	F	42	Indian	Wife			
21. Santa Rosa	F	42	Indian	Wife			
22. Santa Rosa	F	42	Indian	Wife			
23. Santa Rosa	F	42	Indian	Wife			
24. Santa Rosa	F	42	Indian	Wife			
25. Santa Rosa	F	42	Indian	Wife			
26. Santa Rosa	F	42	Indian	Wife			
27. Santa Rosa	F	42	Indian	Wife			
28. Santa Rosa	F	42	Indian	Wife			
29. Santa Rosa	F	42	Indian	Wife			
30. Santa Rosa	F	42	Indian	Wife			
31. Santa Rosa	F	42	Indian	Wife			
32. Santa Rosa	F	42	Indian	Wife			
33. Santa Rosa	F	42	Indian	Wife			
34. Santa Rosa	F	42	Indian	Wife			
35. Santa Rosa	F	42	Indian	Wife			
36. Santa Rosa	F	42	Indian	Wife			
37. Santa Rosa	F	42	Indian	Wife			
38. Santa Rosa	F	42	Indian	Wife			
39. Santa Rosa	F	42	Indian	Wife			
40. Santa Rosa	F	42	Indian	Wife			
41. Santa Rosa	F	42	Indian	Wife			
42. Santa Rosa	F	42	Indian	Wife			
43. Santa Rosa	F	42	Indian	Wife			
44. Santa Rosa	F	42	Indian	Wife			
45. Santa Rosa	F	42	Indian	Wife			
46. Santa Rosa	F	42	Indian	Wife			
47. Santa Rosa	F	42	Indian	Wife			
48. Santa Rosa	F	42	Indian	Wife			
49. Santa Rosa	F	42	Indian	Wife			
50. Santa Rosa	F	42	Indian	Wife			
51. Santa Rosa	F	42	Indian	Wife			
52. Santa Rosa	F	42	Indian	Wife			
53. Santa Rosa	F	42	Indian	Wife			
54. Santa Rosa	F	42	Indian	Wife			
55. Santa Rosa	F	42	Indian	Wife			
56. Santa Rosa	F	42	Indian	Wife			
57. Santa Rosa	F	42	Indian	Wife			
58. Santa Rosa	F	42	Indian	Wife			
59. Santa Rosa	F	42	Indian	Wife			
60. Santa Rosa	F	42	Indian	Wife			
61. Santa Rosa	F	42	Indian	Wife			
62. Santa Rosa	F	42	Indian	Wife			
63. Santa Rosa	F	42	Indian	Wife			
64. Santa Rosa	F	42	Indian	Wife			
65. Santa Rosa	F	42	Indian	Wife			
66. Santa Rosa	F	42	Indian	Wife			
67. Santa Rosa	F	42	Indian	Wife			
68. Santa Rosa	F	42	Indian	Wife			
69. Santa Rosa	F	42	Indian	Wife			
70. Santa Rosa	F	42	Indian	Wife			
71. Santa Rosa	F	42	Indian	Wife			
72. Santa Rosa	F	42	Indian	Wife			
73. Santa Rosa	F	42	Indian	Wife			
74. Santa Rosa	F	42	Indian	Wife			
75. Santa Rosa	F	42	Indian	Wife			
76. Santa Rosa	F	42	Indian	Wife			
77. Santa Rosa	F	42	Indian	Wife			
78. Santa Rosa	F	42	Indian	Wife			
79. Santa Rosa	F	42	Indian	Wife			
80. Santa Rosa	F	42	Indian	Wife			
81. Santa Rosa	F	42	Indian	Wife			
82. Santa Rosa	F	42	Indian	Wife			
83. Santa Rosa	F	42	Indian	Wife			
84. Santa Rosa	F	42	Indian	Wife			
85. Santa Rosa	F	42	Indian	Wife			
86. Santa Rosa	F	42	Indian	Wife			
87. Santa Rosa	F	42	Indian	Wife			
88. Santa Rosa	F	42	Indian	Wife			
89. Santa Rosa	F	42	Indian	Wife			
90. Santa Rosa	F	42	Indian	Wife			
91. Santa Rosa	F	42	Indian	Wife			
92. Santa Rosa	F	42	Indian	Wife			
93. Santa Rosa	F	42	Indian	Wife			
94. Santa Rosa	F	42	Indian	Wife			
95. Santa Rosa	F	42	Indian	Wife			
96. Santa Rosa	F	42	Indian	Wife			
97. Santa Rosa	F	42	Indian	Wife			
98. Santa Rosa	F	42	Indian	Wife			
99. Santa Rosa	F	42	Indian	Wife			
100. Santa Rosa	F	42	Indian	Wife			

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

Sheet B

TWELFTH CENSUS OF THE UNITED STATES
SCHEDULE No. 1.—POPULATION
INDIAN POPULATION

Enumerated by me on the June 4 day of June, 1900.

NAME	SEX	AGE	RACE	RELATION	EDUCATION	INDIAN	OTHER
1. Santa Rosa	W	42	Indian	Wife			
2. Santa Rosa	F	42	Indian	Wife			
3. Santa Rosa	F	42	Indian	Wife			
4. Santa Rosa	F	42	Indian	Wife			
5. Santa Rosa	F	42	Indian	Wife			
6. Santa Rosa	F	42	Indian	Wife			
7. Santa Rosa	F	42	Indian	Wife			
8. Santa Rosa	F	42	Indian	Wife			
9. Santa Rosa	F	42	Indian	Wife			
10. Santa Rosa	F	42	Indian	Wife			
11. Santa Rosa	F	42	Indian	Wife			
12. Santa Rosa	F	42	Indian	Wife			
13. Santa Rosa	F	42	Indian	Wife			
14. Santa Rosa	F	42	Indian	Wife			
15. Santa Rosa	F	42	Indian	Wife			
16. Santa Rosa	F	42	Indian	Wife			
17. Santa Rosa	F	42	Indian	Wife			
18. Santa Rosa	F	42	Indian	Wife			
19. Santa Rosa	F	42	Indian	Wife			
20. Santa Rosa	F	42	Indian	Wife			
21. Santa Rosa	F	42	Indian	Wife			
22. Santa Rosa	F	42	Indian	Wife			
23. Santa Rosa	F	42	Indian	Wife			
24. Santa Rosa	F	42	Indian	Wife			
25. Santa Rosa	F	42	Indian	Wife			
26. Santa Rosa	F	42	Indian	Wife			
27. Santa Rosa	F	42	Indian	Wife			
28. Santa Rosa	F	42	Indian	Wife			
29. Santa Rosa	F	42	Indian	Wife			
30. Santa Rosa	F	42	Indian	Wife			
31. Santa Rosa	F	42	Indian	Wife			
32. Santa Rosa	F	42	Indian	Wife			
33. Santa Rosa	F	42	Indian	Wife			
34. Santa Rosa	F	42	Indian	Wife			
35. Santa Rosa	F	42	Indian	Wife			
36. Santa Rosa	F	42	Indian	Wife			
37. Santa Rosa	F	42	Indian	Wife			
38. Santa Rosa	F	42	Indian	Wife			
39. Santa Rosa	F	42	Indian	Wife			
40. Santa Rosa	F	42	Indian	Wife			
41. Santa Rosa	F	42	Indian	Wife			
42. Santa Rosa	F	42	Indian	Wife			
43. Santa Rosa	F	42	Indian	Wife			
44. Santa Rosa	F	42	Indian	Wife			
45. Santa Rosa	F	42	Indian	Wife			
46. Santa Rosa	F	42	Indian	Wife			
47. Santa Rosa	F	42	Indian	Wife			
48. Santa Rosa	F	42	Indian	Wife			
49. Santa Rosa	F	42	Indian	Wife			
50. Santa Rosa	F	42	Indian	Wife			
51. Santa Rosa	F	42	Indian	Wife			
52. Santa Rosa	F	42	Indian	Wife			
53. Santa Rosa	F	42	Indian	Wife			
54. Santa Rosa	F	42	Indian	Wife			
55. Santa Rosa	F	42	Indian	Wife			
56. Santa Rosa	F	42	Indian	Wife			
57. Santa Rosa	F	42	Indian	Wife			
58. Santa Rosa	F	42	Indian	Wife			
59. Santa Rosa	F	42	Indian	Wife			
60. Santa Rosa	F	42	Indian	Wife			
61. Santa Rosa	F	42	Indian	Wife			
62. Santa Rosa	F	42	Indian	Wife			
63. Santa Rosa	F	42	Indian	Wife			
64. Santa Rosa	F	42	Indian	Wife			
65. Santa Rosa	F	42	Indian	Wife			
66. Santa Rosa	F	42	Indian	Wife			
67. Santa Rosa	F	42	Indian	Wife			
68. Santa Rosa	F	42	Indian	Wife			
69. Santa Rosa	F	42	Indian	Wife			
70. Santa Rosa	F	42	Indian	Wife			
71. Santa Rosa	F	42	Indian	Wife			
72. Santa Rosa	F	42	Indian	Wife			
73. Santa Rosa	F	42	Indian	Wife			
74. Santa Rosa	F	42	Indian	Wife			
75. Santa Rosa	F	42	Indian	Wife			
76. Santa Rosa	F	42	Indian	Wife			
77. Santa Rosa	F	42	Indian	Wife			
78. Santa Rosa	F	42	Indian	Wife			
79. Santa Rosa	F	42	Indian	Wife			
80. Santa Rosa	F	42	Indian	Wife			
81. Santa Rosa	F	42	Indian	Wife			
82. Santa Rosa	F	42	Indian	Wife			
83. Santa Rosa	F	42	Indian	Wife			
84. Santa Rosa	F	42	Indian	Wife			
85. Santa Rosa	F	42	Indian	Wife			
86. Santa Rosa	F	42	Indian	Wife			
87. Santa Rosa	F	42	Indian	Wife			
88. Santa Rosa	F	42	Indian	Wife			
89. Santa Rosa	F	42	Indian	Wife			
90. Santa Rosa	F	42	Indian	Wife			
91. Santa Rosa	F	42	Indian	Wife			
92. Santa Rosa	F	42	Indian	Wife			
93. Santa Rosa	F	42	Indian	Wife			
94. Santa Rosa	F	42	Indian	Wife			
95. Santa Rosa	F	42	Indian	Wife			
96. Santa Rosa	F	42	Indian	Wife			
97. Santa Rosa	F	42	Indian	Wife			
98. Santa Rosa	F	42	Indian	Wife			
99. Santa Rosa	F	42	Indian	Wife			
100. Santa Rosa	F	42	Indian	Wife			

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

Catherine Peralta

5-7: 1900 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] 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**. 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 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. 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) (**Figure 6-8 – Special Indian Agent Kelsey’s 1910 Map of Indian Rancherias – Verona Band**).

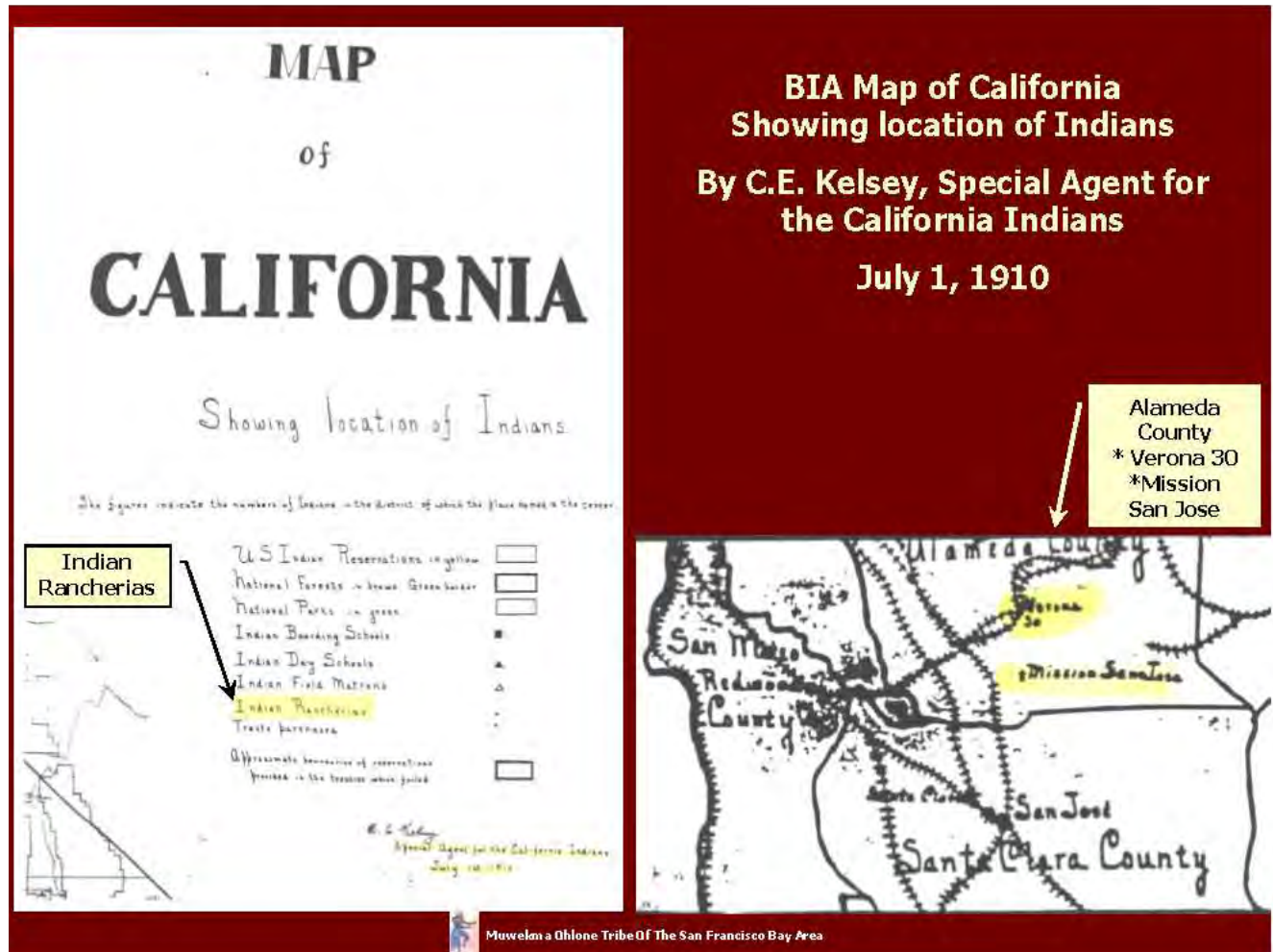


Figure 6-8: Indian Agent Kelsey’s 1910 Map of Indian Rancherias – Verona Band

By 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 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 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.

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 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.

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 6-9**].

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” makes it clear 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 or direct communication with the tribe, the Muwekma/Verona Band along with the other 134 tribes and bands of California, apparently **lost their formal status as Federally Recognized 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.



Figure 6-9: Sacramento Superintendent Lafayette A. Dorrington October 21, 1926

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]

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 some one 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.

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

Even before California Indians legally became citizens in 1924, prior to and during America’s entrance into World War I, at least six Muwekma men joined **17,000** other Native Americans and served in the United States Armed Forces in the Army, Navy, and Marine Corps. These Muwekma men enlisted through the San Francisco Presidio and Mare Island and four of them are buried at the **Golden Gate National Cemetery**: [Figure 6-10].

Antonio (Tony) 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.

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 **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).

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), **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 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 in the **21st Machine Gun Battalion, 7th 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 it fought in **Alsace-Lorraine**, France during the war. The division also served as an occupation force in 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 **Gold Gate National Cemetery** Plot Z, grave 2597 (**Figure 6-10**).

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 home President Wilson who was transported on the *USS George Washington* from 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 Draft Registration Card dated April 27, 1942 he is identified as **Indian**. Henry Nichols passed away on January 5, 1956 and was buried at the **Golden Gate National Cemetery** (Section L-5, Grave 7455).

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** for "**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, he 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 18 to July 19, 1918; **Marbache** sector, near Pont-a-Mousson on the Moselle River from August 9 to August 16, 1918; **St. Mihiel** from September 12 to September 16, 1918; and later the **Meuse-Argonne** offensive (October 1 to 10, 1918, and November 1 to 10, 1918).. Franklin passed away on May 30, 1979 and was buried in the **Riverside National Cemetery** (Section 8, Grave 2826).

John Michael Nichols was the older brother of Henry Nichols and he served in the U.S. Army from 1914 to 1920. John enlisted on October 27, 1914 at Fort McDowell on Angel Island. He fought in France serving with the **59th Coast Artillery Corps**. The 59th was engaged in the **St. Mihiel** offensive and the **Meuse-Argonne** offensive. John was in a tank battalion. He was discharged at **Fort Winfield Scott** at the San Francisco Presidio on June 4, 1920. John M. Nichols was listed as an **Indian** on the 1930 Federal Census along with his son Alfred in Santa Cruz County. On John Nichols's Draft Registration Card dated April 27, 1942 he was identified as residing at the Veteran's Home in Napa (Yountville), California and he had resided there from 1941 to 1953. John Nichols died in April 1968 while living in Stockton, California. [Figure 6-11]



Figure 6-10: Grave Sites of Joseph Aleas, Fred Guzman and Toney J. Guzman



Figure 6-11: Henry A. L. Nichols (left) and his Brother John Nichols (right) [circa 1919]

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 6-12**). 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.

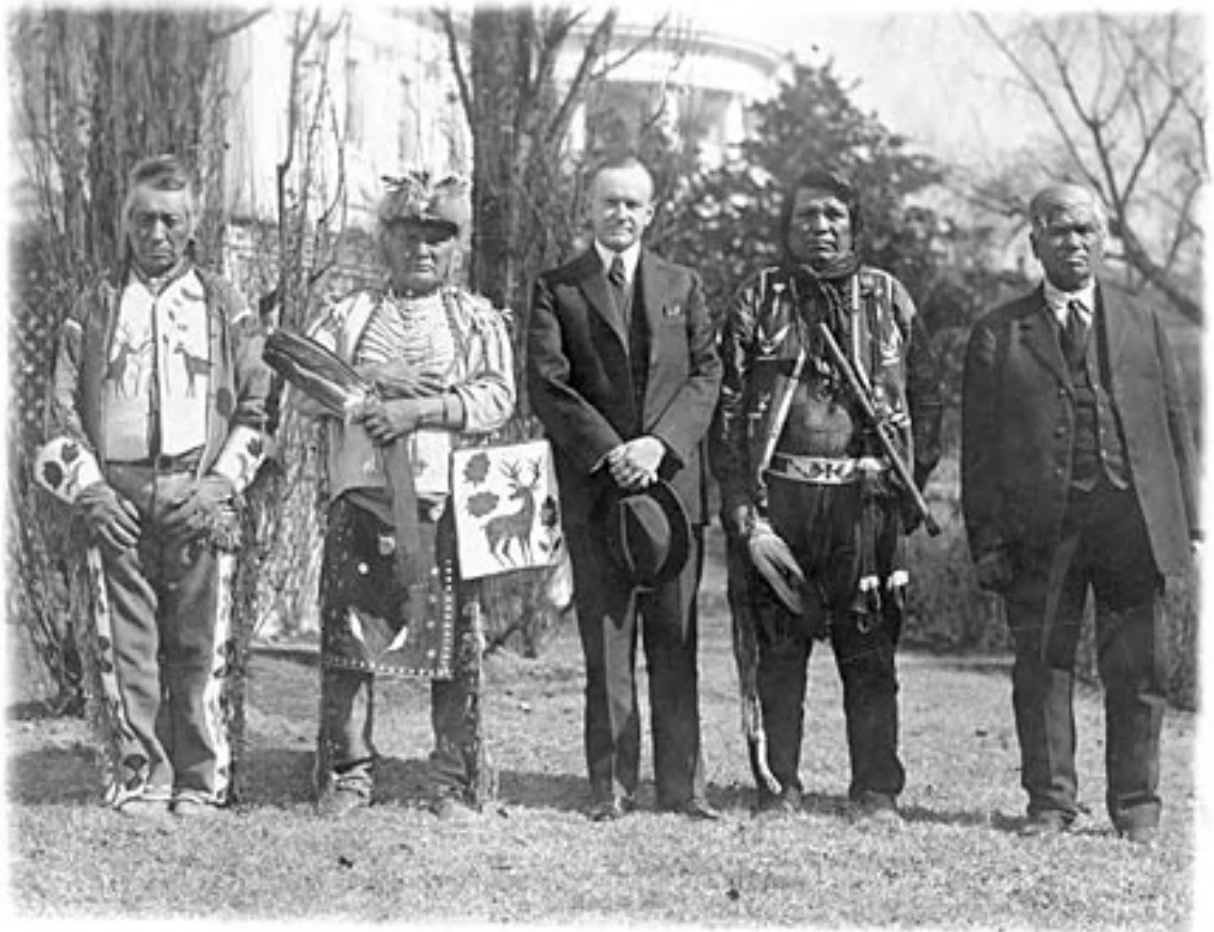


Figure 6-12: President Calvin Coolidge with Four Osage Indian Leaders

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 Court [see **Figures 6-13 - 6-32: - 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 Centerville Alameda California.
Box 6,
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.

Application Number 10298
Name Marine, Lucas

Action taken

Approved, FAB

Figure 6-13: Lucas Marine BIA Application # 10298

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.

Name Guzman, Francisca
Application Number 10293

Action taken

Approved. FAB

Figure 6-15: Francisca Guzman and Children BIA Application # 10293

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.

3. Post Office Livermore, Alameda California
General Delivery,
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 6-16: Phoebe Alaniz, Mother and Adopted Son BIA Application # 10301

91ck.

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
Rural Route Number. County State

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 6-17: Magdalena Thompson and Children BIA Application # 10296

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.

Application Number 10294

Name Martel, Flora Emma Thompson

Action taken

Approved. FAB

Figure 6-18: 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 (Margurita)	Head	43	F	6-17-1885	$\frac{4}{4}$
Santos, Daniel	Grand Nephew	11	M	1-3-1917	$\frac{4}{4}$
X { Corral, Erolinda	Head	33	F	1895	$\frac{4}{4}$
" , Arthur	Son	3	M	1925	$\frac{4}{4}$
" , Robert	Son	1	M	1927	$\frac{4}{4}$
XX { Tongales, Eulario	Single	66	M	1862	$\frac{4}{4}$

2. Residence on May 18, 1928

Newark, California

3. Post Office

San. Del.

Newark Alameda 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 niece & Maggie Juarez
XX niece & " " "

Application Number **10676**
Name **Juarez, Maggie**

Action taken

Approved

Figure 6-19: Maggie Pinos Juarez and Family BIA Application 10676

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 6-20: 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, Bettie	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	1-18-1926	
Galvan, Benjamin	Son	1	S	6-23-1927	
Galvan, Dolores	Daughter	0		12-19-1931	

2. Residence on May 18, 1928

3. Post Office

By 438 Brentwood, Colusa, 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, Colusa Co., Calif.

Application Number **10681**
Name Galvan, Dolores

Action taken

Approved

Figure 6-21: Dolores Marine Alvarez Piscopo Galvan and Children, BIA Application 10681

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
Dario J. Marine	Head	40	M	12-18-1888	1/2
Beatrice Dan		19	F	1-15-1909	3/4
Josephine Dan		17	F	11-5-1911	3/4
Emeline Dan		15	F	1-15-1913	3/4
Wilbert Son		13	M	12-31-1915	3/4
Domingo Son		9	M	5-4-1919	3/4

Note: See application of Lucida Armijo Marine, wife, App No 10637.

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 6-22: Dario Marine and Children, BIA Application 10677

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	
"	Uncle	11	M	- 1917	
"	Uncle	9	F	- 1919	
"	Uncle	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 6-23: Dolores Sanchez and Siblings, BIA Application 10680

Application Number **10679**
Name Arrellano, Albert

Action taken

Approved,

Washington, D. C.

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

Approved,

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 Ism		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 6-25: Mary Munoz and Sister Flora and Son, BIA Application 10678

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> (Trina)	<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, 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 *note does not live in United States*
Blauvelt, California

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

Figure 6-26: Trina Marine, BIA Application 10682

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.

Application Number 10299
Name Aleas, Joseph Francis

Action taken

Approved, FAB

Figure 6-27: Joseph Aleas, BIA Application 10299

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.

<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>
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

3. Post Office Oakdale 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 6-28: 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	4/4
(Catherine)					

Husband, Lucas Marine, His No
10278

2. Residence on May 18, 1928 *Centerville California*
3. Post Office *Centerville* *Alameda 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 County California

Application Number **10675**
Name *Marine, Catherine*

Action taken

Approved.

Figure 6-29: Catherine Peralta Marine BIA Application 10675

tion Number 8413
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.

6-92

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.

Application Number 10300
Name Nichols, Belle

Action taken

Approved. FAB

Figure 6-31: Belle Nichols BIA Application 10300

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?	Olanian Tribe, Alameda County, California.
<u>1/2</u>	
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>
Margarita Armija	Slanian Tribe, Alameda County, California.	Mother.

(See Nos 15 and 26)

Figure 6-32: 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).

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 6-33: 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.

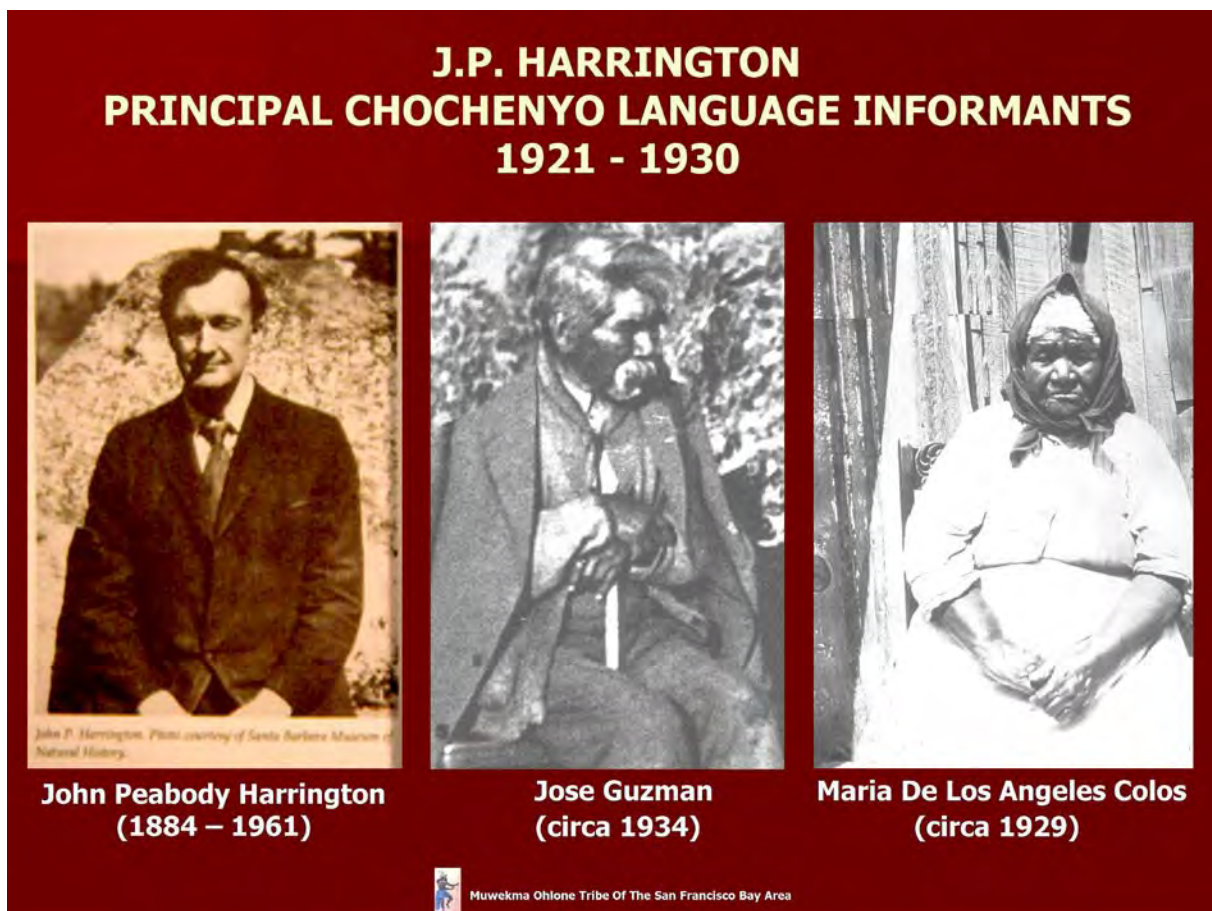


Figure 6-33: J. P. Harrington, Muwekma Elders Jose Guzman and Angela Colos

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.

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).

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. He 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: **Ardennes, 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, the most for any U.S. warship in World War II.

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 L. (Angel) Guzman, Pfc. U.S. Army. Bennie Guzman was born on October 2, 1922 in Niles. His father was Fred Guzman who had served in the 28th Infantry Division during WW I. Bennie enlisted on November 5, 1942 at **San Francisco Presidio**. He first went to Camp Niles, California and then onto Camp White, Oregon, and fought in the **Asiatic Pacific Theater of Operations**. His 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 Moircy, 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. 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 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 honorable discharged on November 24, 1945 with 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). Domingo 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. He was also 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. According to his son, Lawrence Marine, Jr., he was in the **1st Marine Division** as a "**Para-Marine**" or **Marine paratrooper**. Although his military records are not clear he was possibly assigned to the **1st Marine Parachute Regiment, 3rd Marine Parachute Battalion** which was formed in early 1941 near San Diego). Although the Para-Marines were never dropped by parachute into combat, they were utilized during beach raids in the Pacific Theater, including on August 7, 1942 on **Guadalcanal** and by amphibious landing craft on the island of Gavutu 20 miles north.

Domingo 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 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. His father 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 4, 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.

Arthur Pena enlisted 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’ MOS was a Heavy Machine Gunner (605). On April 4, 1945, the 89th was involved in the liberation of the **Ohrdruf Death Camp**, which was part of the Buchenwald concentration camp network.

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 honorably 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 Prcht. 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**, **Ardenes-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 ***Militarie 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 6-34 and 6-35)

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

Figure 6-34: Some of the Muwekma Men Who Served During World War II

Muwekma Ohlone Tribe WWII Veterans 1941 - 1945



Figure 6-35: Some of the Muwekma 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.

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.

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 6-36 – Ohlone Cemetery**). As mentioned above, the Guzman, Marine, Armija-Thompson and Nichols families had loved ones (e.g., Avelina Cornates Marine, Elizabeth (Belle) Marine Nichols, Ramona Marine Sanchez, Victoria Marine Munoz, Dario's son Gilbert Marine, Rosa Nichols and Mary Nichols, Salvador Munoz, Charles Thompson and Martin Guzman) 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 6-36: 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 6-37**).



Figure 6-37: 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 “Ohlone” until after Malcolm Margolin’s interpretive book **The Ohlone Way** was published in 1978. Therefore the broader use of Ohlone was 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 6-38**). 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.

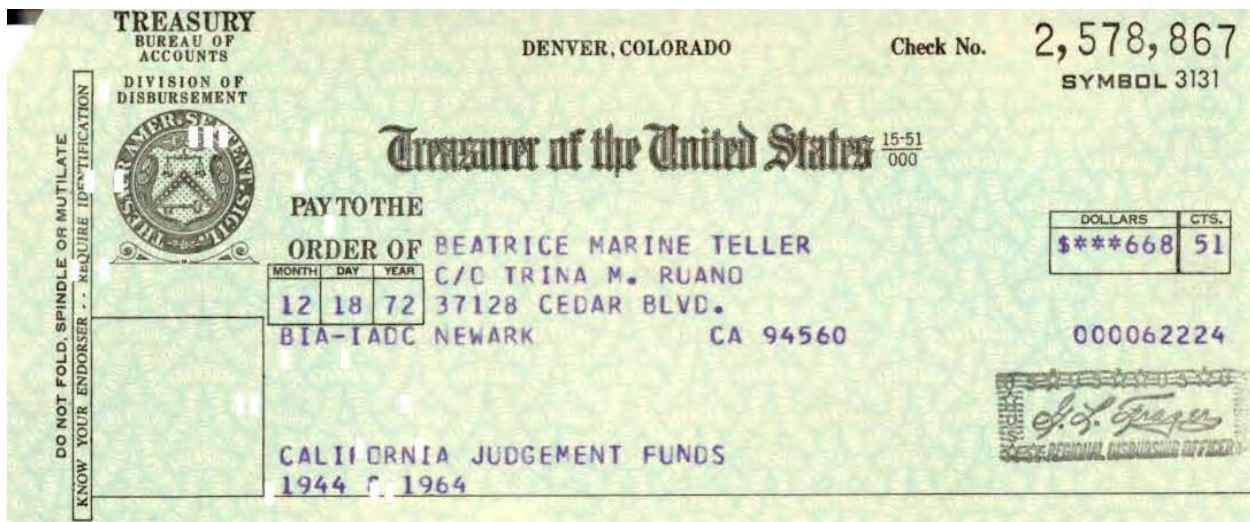


Figure 6-38: Distribution Check for Muwekma Elder Beatrice Marine for \$668.51 (1972)

Muwekma Service in the United States Armed Forces During the 1950s, Viet Nam War, Desert Storm and Iraq

During the 1950s, 1960s and 1970s Muwekma men served in Korea, Viet-Nam and elsewhere.

Candelario T. Martinez served in the **United States Marine Corps** during the Korean War.

Ruben Cota Arellano, Sr. Corporal, U.S. Army, Medical Corps, **SP4 E4 HQ Battery 1st TGT ACQ Battalion, 25th Artillery, APO 2, July 5, 1960 – July 4, 1966, Korea.**

Lawrence Mason Marine 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 3rd Force Reconnaissance, Charlie Company (Viet-Nam) from 1960-1961.** Lawrence also served on the Muwekma Tribal Council.

Marvin Lee Marine (younger brother of Lawrence Mason Marine) also served in the Viet-Nam War in the U.S. Army's **173rd Airborne Division.** Muwekma Elder Lawrence Mason Marine and his family are enrolled members of the Muwekma Tribe.

Karl Thompson, SP5, U.S. Army, 43rd Engineer Bn. 931st Eng. Gp. Armed Forces Expeditionary Medal (Korea), May 8, 1968 – May 7, 1971.

Tom M. Alvarez, Sr., U.S. Army, Medical Corps, 1965 – 1967, Vietnam, recipient of Soldier's Medal.

Frank Y. Ruano, Sr., E4, U.S. Army, 56th Artillery, 1965 – July 25, 1971, Vietnam.

Robert C. Martinez, Sr., Sergeant, Air Cavalry, 14th Cavalry Regiment U.S. Army, European, 7th Army Command, May 22, 1968 – May 14, 1970.

Rick Martinez, Vietnam

John A. Massiatt, Airman, U.S. Air Force January 1, 1968 - October 1, 1969.

Thomas Joseph Marshall (U.S. Army Vietnam Era) [deceased]

Richard A. Juarez, SP 4 – E-4, U.S. Army, 589th Transportation Co., Co. B 4H BN 2D BCT BDE, 1st Army, Fort Eustis, Virginia., January 25, 1971 – October 30, 1973.

JayP Massiet, Staff Sergeant U.S. Air Force Van Nuys Air National Guard, June 1975 – January 1988

Michael F. Galvan, Jr., Sergeant, U.S. Air Force, 95th Recon Squadron, 1977 – 1997 (Desert Storm Campaign)

Tracie Massiet Lents, U.S. Air Force, 1979 – 1983

Paul Guzman (Service Records n/a)

John J. Cambra, Jr., Pfc. U.S. Army Company C 4th Battalion 30th Infantry and Company B 2nd Battalion 159th Infantry, 1991 – 1994

David J. Splan, Lance Corporal, U.S. Marine Corps, 1993 – 2001

Cory Massiet, Airman 1st Class, U.S. Air Force, 1994 – 1997

During the 1990s, **Michael Galvan**, son of Muwekma Elders Benjamin Michael and Jenny Mora Galvan, and Thomas Alvarez, Jr. son of Muwekma Elder Hank Alvarez served in the **Desert Storm Campaign.**

Jesse Calles, the grandson of Muwekma Elder Faye Thompson Frei served the U.S. Army in Baghdad, Iraq since December 2005 in the **Headquarters and Headquarters Battery Fires Brigade 41D Division (Mechanized), Awarded the Army Commendation Medal 2006. 2004 – on.**

Angela Galvan, the granddaughter of Muwekma Elder Jenny Galvan had recently 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**.

JayP Massiet, Jr. U.S. Army, Second Tour in Iraq; issued a Purple Heart.

Muwekma Tribal Stewardship over their 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 case of the burial recovery project 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) and more recently on the present VTA/BRT project at the *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt [Alum] Rock Road] Site).

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 6-39**].

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 6-40 – 6-42**]. (See **Appendix D** for the text of Miller's Bill).



IN REPLY REFER TO:

United States Department of the Interior

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 1854 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 6-39: Letter of Support from BIA Acting Area Director Michael R. Smith

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 6-40: 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 6-41: 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, Yosemite, 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 6-42: 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 6-43]

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.

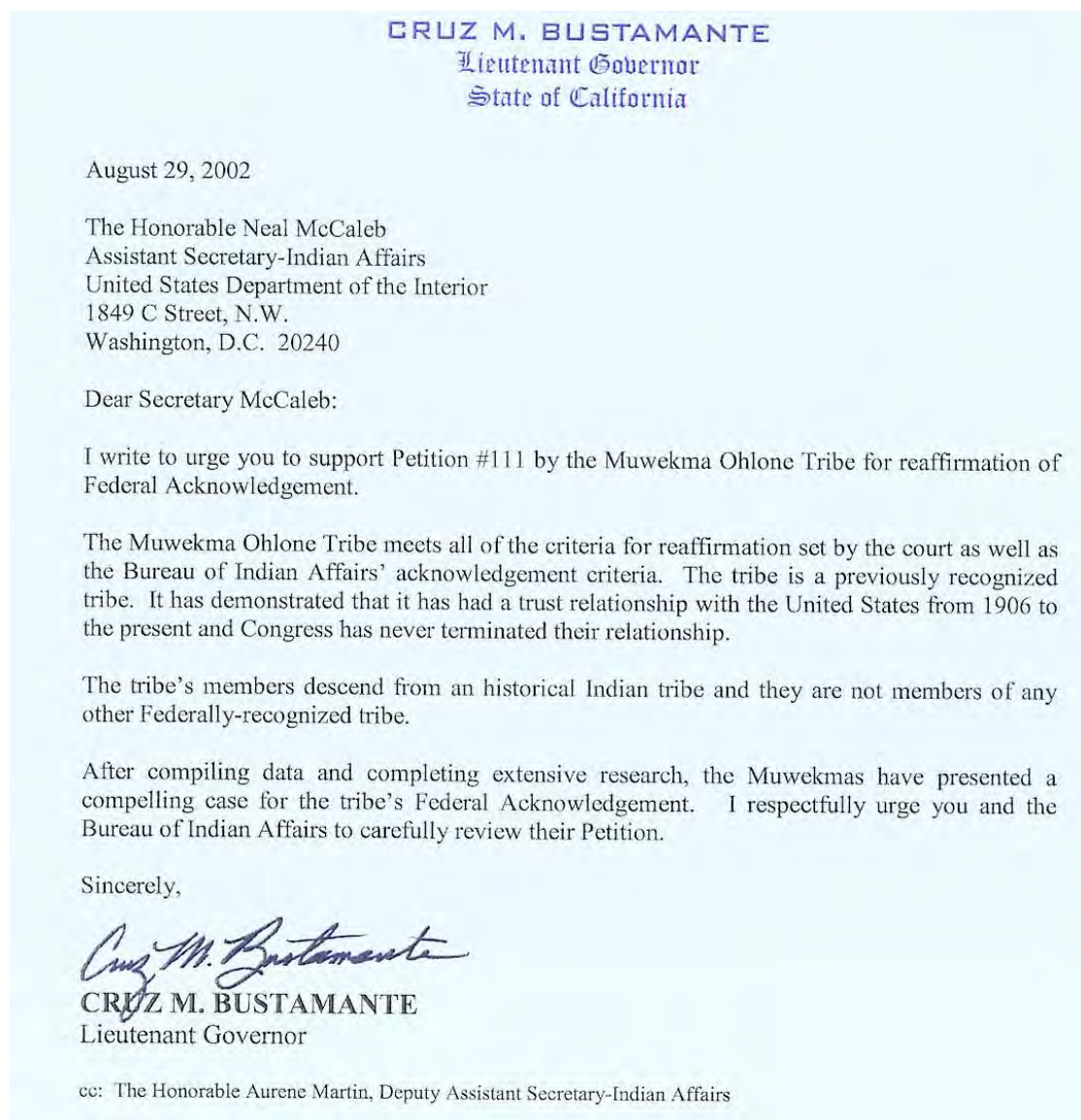


Figure 6-43: Letter of Support from California Lt. Governor Cruz Bustamante

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.)

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 6-44]**.

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)

**UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF COLUMBIA**

MUWEKMA TRIBE,

Plaintiff,

v.

BRUCE BABBITT,,
Secretary of the United States Department
of the Interior, and

KEVIN GOVER,
Assistant Secretary for Indian Affairs,
United States Department of the Interior,

Defendants.

Civil Action No.: 99-3261 (RMU)

Document Nos.: 27, 28

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. § 83.2.

Figure 6-44: Memorandum of Opinion U.S. District Court (2000)

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) [**Figure 6-45**].

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 6-45: U.S. District Court Opinion (2006)

2003 Litigation

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.

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 Judge 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 further seek 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 *Cashrishmini 'Awweš 'Írek 'Innutka (Yellow Salt [Alum] Rock Road] Site) (CA-SCL-950)* 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 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 Ohlone person who the Tribe named *Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš [Yellow Salt Rock Road Woman]* and who was buried at the *Cashrishmini 'Awweš 'Írek 'Innutka (Yellow Salt [Alum] Rock Road] Site* and;
2. To bring forward an interpretive understanding about the life of the person was buried at *Cashrishmini 'Awweš 'Írek 'Innutka (Yellow Salt [Alum] Rock Road] Site (CA-SCL-950)*; and perhaps at some future date bring closure to this project with a Reburial-Honoring Ceremony for this woman by placing her back into the earth (*warep*), within or near the original cemetery location from which they were laid to rest by her people around 732 years ago (**AD 1285**).

The continuation of the Muwekma Tribe’s cultural traditions and language has been an ongoing concern over these past decades. The following photos (**Figures 6-46 - 6-71**) 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 Santa Clara County Valley Transportation Authority management and field staff in facilitating the recovery of our ancestor who we have named:

Cashrishmini 'Awweš 'Írek 'Innu 'Ayttakiš [Yellow Salt Rock Road Woman] AHO!



Figure 6-46: History Walk Historical Marker Downtown San Jose, California

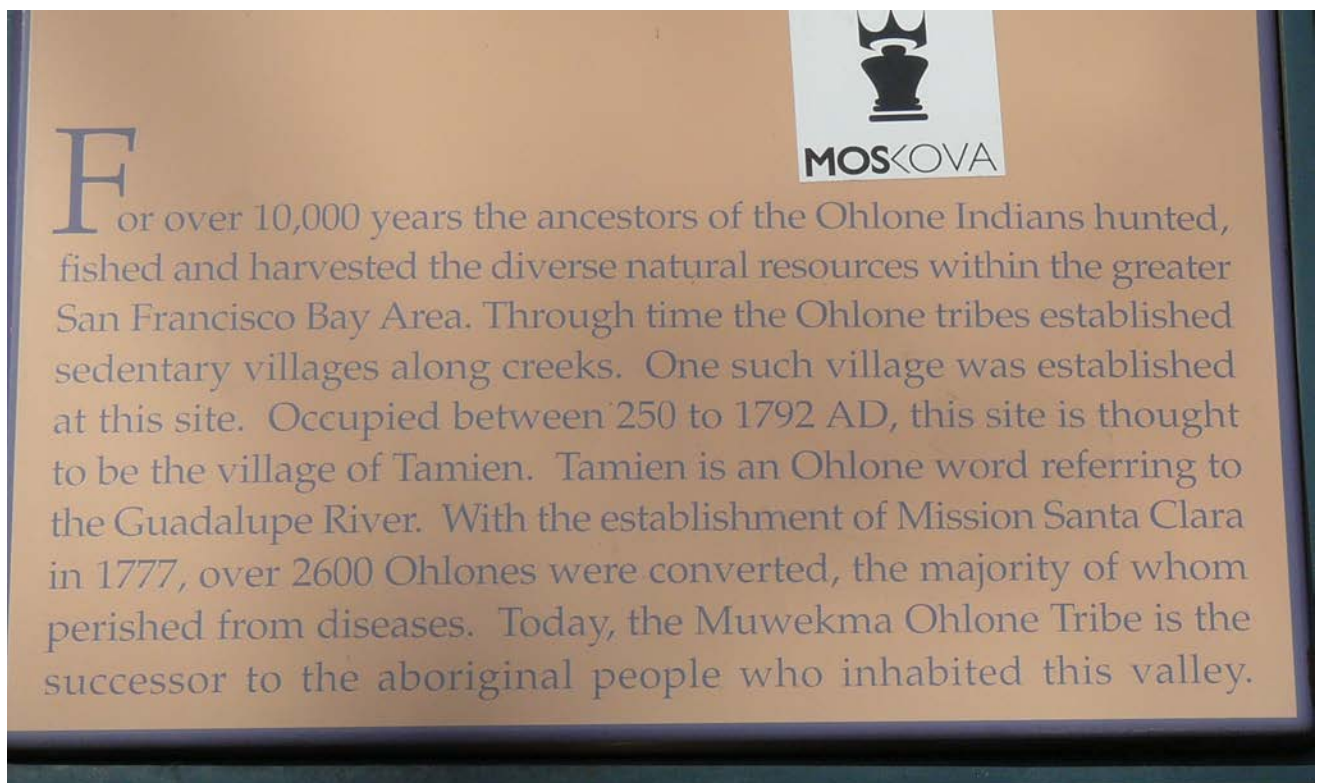


Figure 6-47: The Site of Tamien an Ohlone Indian Village (*Thámien Rúmmeytak* Site)

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 6-48 – 6-53**)

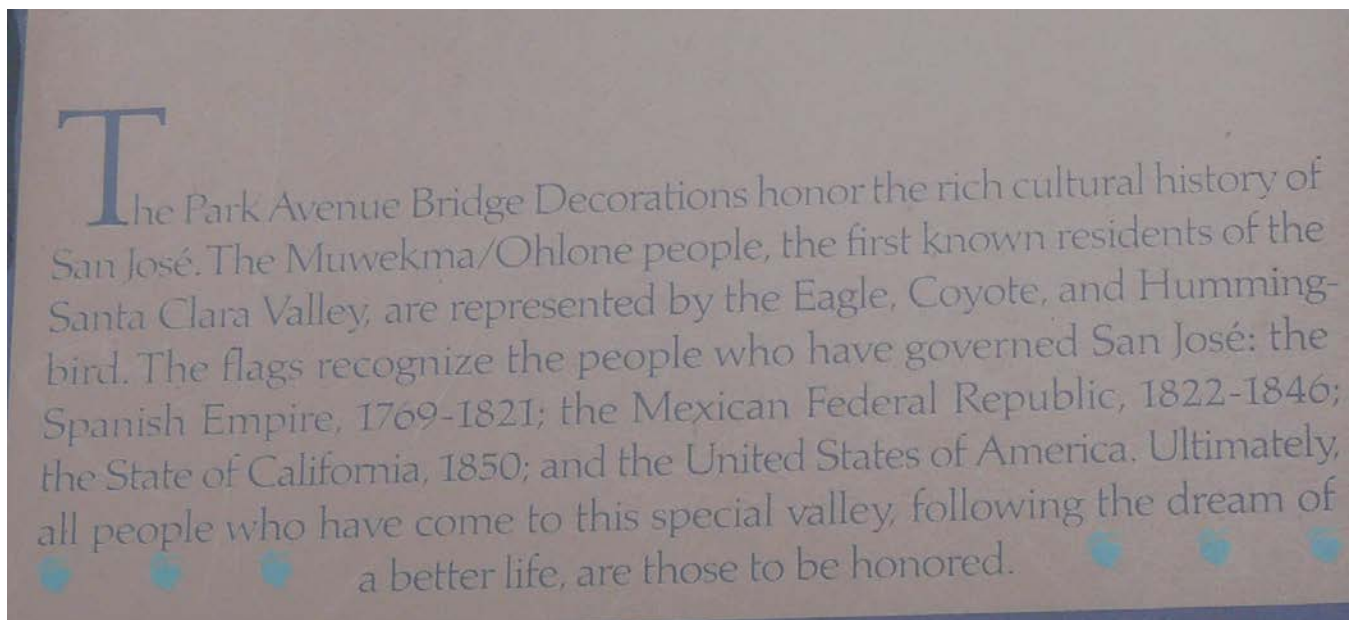


Figure 6-48: Honoring Plaque over the Park Avenue Bridge Downtown San Jose

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>).



Figure 6-49: Eagle with Two Humming Birds above



Figure 6-50: Coyote (One of the First People)



Figure 6-51: Hummingbird (One of the three First People in Creation Narrative)

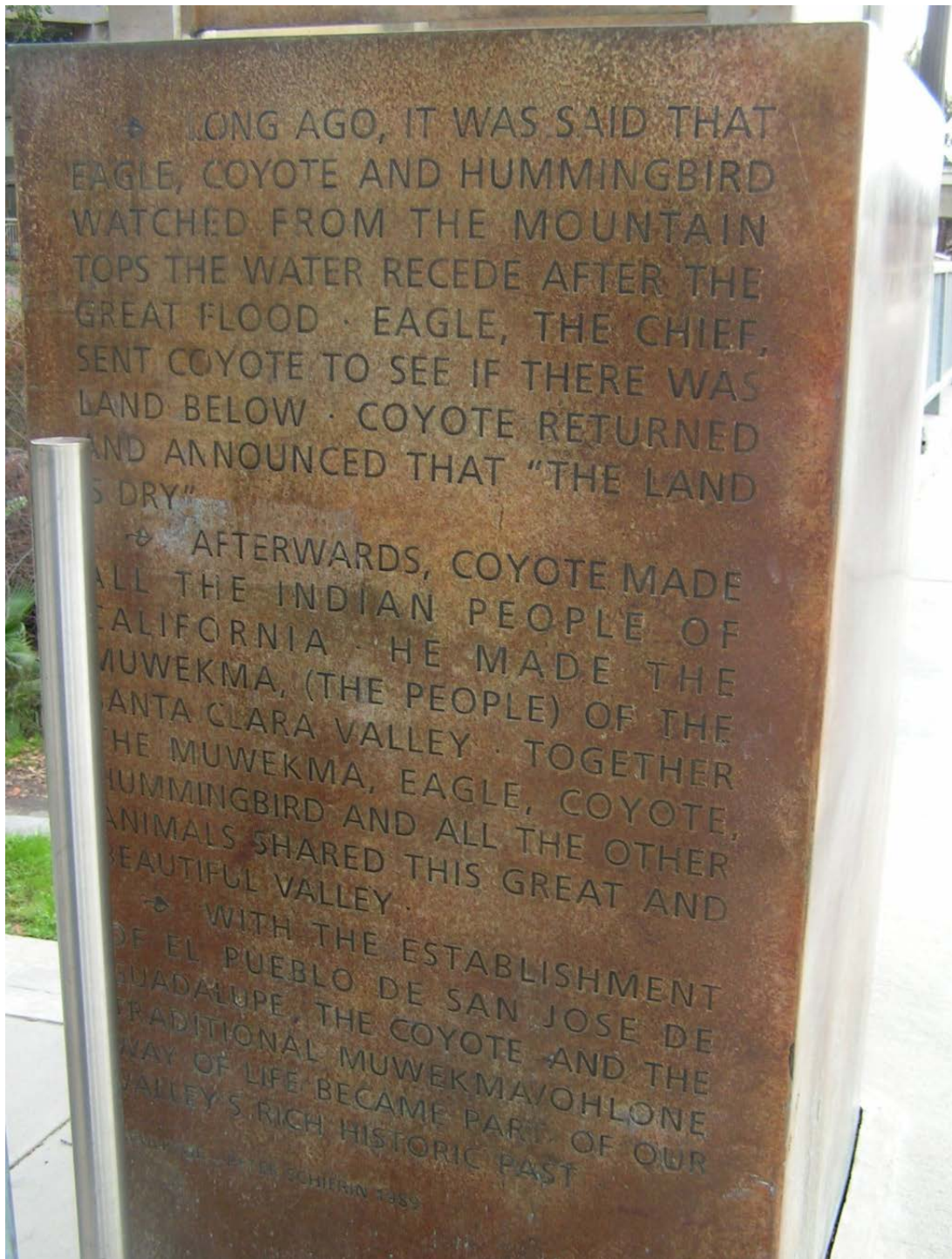


Figure 6-52: One of the Four Corner Plaques Honoring the Muwekma Ohlone Tribe

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 6-53** 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 6-53: Commemoration of the History of San Jose and the Muwekma Ohlone Tribe

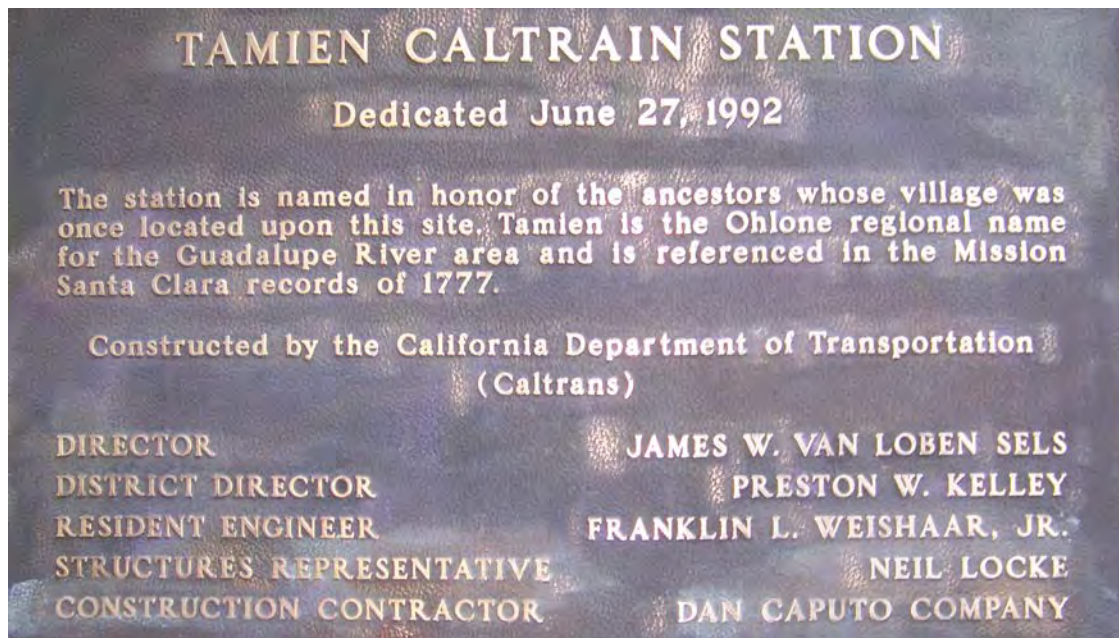


Figure 6-54: CalTrain Tamien Station Plaque



Figure 6-55: Tamien CalTrain Station Plaque Honoring Muwekma Ohlone

Muwekma Ohlone Tribe Christmas Party and Gathering, December 11, 1999
Muwekma Tah-Ruk, Stanford University



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 6-56: Muwekma Ohlone Tribe Christmas Party and Gathering at Stanford 1999

Muwekma Ohlone Tribe Cultural Campout
Camp Muwekma 2000



Camp Ohlone Campsites
Sunol Ohlone Regional Wilderness, Sunol, CA
June 18-25, 2000
Photo taken at Del Valle Regional Park, Livermore, CA,
June 21, 2000



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 6-57: Muwekma Ohlone Tribe Campout at Camp Muwekma 2000

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 6-58: 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 6-59: Muwekma Ohlone Tribe Campout and Big Feast 2002

A large group of approximately 100 people, including children and adults, are posed for a group photo on a grassy field. Many are wearing light blue t-shirts. In the center, a white banner reads "CAMP MUTT 2000" and "Mutt Care". The background shows trees and a clear sky.

Family Campsite #24
Del Valle Regional Park, Livermore, CA
June 18 - 22, 2003

Muwekma Ohlone Tribe Of The San Francisco Bay Area

Chochenyo Language Workshop #2 - 'Utthin
March 20, 2004 – San Jose State University

A group of approximately ten people, including students and staff, are seated around a long table in a meeting room. They are engaged in a discussion, with some looking towards the camera and others looking at each other. The table is covered with papers, water bottles, and other items. The room has a bulletin board in the background with various notices and posters.

Taahe Mak Čočenyó
“Let’s Listen To Chochenyo”
Lesson

Muwekma Ohlone Tribe Of The San Francisco Bay Area

**MUWEKMA OHLONE TRIBE
ČOČENYO HIŠMET TUUXI ŠAWWENIKMA - CHOCHENYO CHRISTMAS CHOIR 2005**



Figure 6-62: Muwekma Christmas Choir in Front of Mission San Jose 2005

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



Muwekma Ohlone Tribe Of The San Francisco Bay Area

Figure 6-63: Muwekma Christmas Gathering at Stanford University 2005

**Muwerkma Ohlone Tribal Gathering and
"Big Feast BBQ" 2008**



Figure 6-64: Muwerkma Tribal Gathering 2008

Muwerkma-Tah-Ruk 20th Anniversary May 30, 2009



**Figure 6-65: Rosemary Cambra at the Muwerkma-Tah-Ruk 20th Anniversary
Stanford 2009**

**Muwekma Ohlone Tribe
of the
San Francisco Bay Area
Tribal Area**

The map shows the San Francisco Bay Area with various tribal territories labeled. The Muwekma Ohlone Tribe is marked with a red star near the city of San Francisco. The map includes the Pacific Ocean, San Francisco Bay, and various tribal territories. A scale bar indicates distances in miles and kilometers.





Figure 6-68: Muwekma Tribal Honored with Proclamation 2014



Figure 6-69: Muwekma Tribal Council Honored with Proclamation San Jose 2014



Figure 6-70: Muwekma Tribal Leadership at the Dedication Ceremony for the Roberto Antonio Balermino Neighborhood Park



Figure 6-71: VTA Bus Rapid Transportation Concept in the Muwekma Lands of *Thámien* at *Cashrishmini 'Awweš 'Írek 'Innutka* (Yellow Salt [Alum] Rock Road) Site
 (Image from VTA website: <http://www.vta.org/projects-and-programs/transit/alum-rock-santa-clara>)

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Achilli, Alessandro, Ugo A. Perego, Claudio M. Bravi, Michael D. Coble, Qing-Peng Kong, Scott R. Woodward, Antonio Salas, Antonio Torroni, and Hans-Jürgen Bandelt

- 2008 The Phylogeny of the Four Pan-American MtDNA Haplogroups: Implications for Evolutionary and Disease Studies. *PLoS ONE*. 2008; 3(3): e1764. Vincent Macaulay, Academic Editor

Alsop III, Fred J.

- 2001 *Birds of North America*. Doling Kindersley Limited

Ambrose, S. H.

- 1993 Isotopic Analysis of Paleodiets: Methodological and Interpretive Considerations. In *Investigations of Ancient Human Tissues: Chemical Analyses in Anthropology*, edited by M. K. Sanford, pp. 59-129. Gordon and Breach Science Publishers, Langhorne, Pennsylvania.

Ambrose, S.H. and Norr, L.

- 1993 Experimental Evidence for the Relationship of the Carbon Isotope Ratios of Whole Diet and Dietary Protein to Those of Bone Collagen and Carbonate. In *Prehistoric Human Bone: Archaeology at the Molecular Level*, edited by J. B. Lambert and G. Grupe, pp. 1-37. Springer-Verlag, New York.

Anderson, M. Kat

- 2006 *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources*. University of California Press. Berkeley.

Anderson, S., Bankier, A.T., Barrel, B.G., DeBulin, M.H.L., Coulson, A.R., Drouin, J., Eperon, I.C., Nierlich, D.P., Roe, B.A., Sanger, F., Schreier, P.H., Smith, A.H., Staden, R., and Young, I.G.

- 1981 Sequence and Organization of the Human Mitochondrial Genome. *Nature* 290:457-465.

Applegate, Richard B.

- 1978 ?Atishwin: The Dream Helper in South-Central California. *Ballena Press Anthropological Papers* No. 13. Edited by Lowell J. Bean and Thomas Blackburn. Ballena Press.

Arbuckle, Clyde

- 1968 *Santa Clara County Ranchos*. Harlan-Young Press. San Jose.

Arroyo de la Cuesta, Felipe

- 1976 Reply to the Interrogatory of 1812 from Mission San Juan Bautista. May 1, 1814. In *As the Padres Saw Them: California Indian Life and Customs as Reported by the Franciscan Missionaries, 1813-1815*. Edited by Maynard Geiger and Clement Meighan. Santa Barbara Archives, Santa Barbara.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Auerbach, B.M. and Ruff, C.
2010 Stature Estimation Formulae for Indigenous North American Populations. *American Journal of Anthropology* 141: 190-207.
- Bancroft, Hubert H.
1874 *History of California*, Seven Volumes. San Francisco: The History Company.

1886 *History of California*, Volumes II, III and IV. This History Company. S.F.
- Bansal R., Ajwani P.
2010 Prevalance and Morphological Study of Three Rooted Mandibular First Molar (Radix Molar) in Indian Population. *Internet Journal of Human Anatomy* 2(1).
- Barrantes, R., Smouse, P.E., Mohrenweiser, H.W., Gershowitz, H., Azofeifa, J., Arias, T.D., and Neel, J.V.
1990 Microevolution in Lower Central America: Genetic Characterization of the Chibcha-Speaking Groups of Costa Rica and Panama, and Consensus Taxonomy Based on Genetic and Linguistic Affinity. *American Journal of Human Genetics* 46:63-84.
- Bartelink, E.J.
2006 *Resource Intensification in Pre-Contact Central California: A Bioarchaeological Perspective on Diet and Health Patterns among Hunter-gatherers from the Lower Sacramento Valley and San Francisco Bay*. Doctoral dissertation, Texas A&M University, College Station, TX [Ann Arbor, MI: University Microfilms.]

2009a Paleo-Dietary Reconstruction at CA-SCL-869: Stable Carbon and Nitrogen Isotope Analysis of Four Human Burials. In *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of a Middle Period Ohlone Indian Cemetery, Katwáš Ketneyma Waréptak (The Four Matriarchs Site) CA-SCL-869, Located at 5912 Cahalan Avenue, Fire Station # 12, San Jose, Santa Clara County, California*. Report Prepared for the City of San Jose, Department of Public Works by Ohlone Family Consulting Services: Alan Leventhal, Diane DiGiuseppe, Melynda Atwood, David Grant, Rosemary Cambra, Charlene Nijmeh, Monica V. Arellano, Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, Norma Sanchez, and Stella D'Oro; pp. 9-1 to 9-6.

2009b Late Holocene Dietary Change in the San Francisco Bay Area: Stable Isotope Evidence for an Expansion in Diet Breadth. *California Archaeology* 1(2):227-252.

2010 Paleodietary Analysis of Human Remains from Yuki Kutsuimi Šaatoš Inūxw (Sand Hill Road) Sites: CA-SCL-287 and CA--263. In *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of a Middle Period Ohlone Cemetery, Yuki Kutsuimi Šaatoš Inūxw (Sand Hill Road) Sites: CA-SCL-287 and CA-SMA-263, Stanford University, California* (Vol. II), Leventhal A. et al. (ed.); Pp. 5-1 to 5-16.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Bartelink, E. J., and L. E. Wright

- n.d. Marine and Terrestrial Resource Consumption Among Late Holocene Foragers from the San Francisco Bay Area and Central Valley, California: Evidence from Stable Carbon and Nitrogen Isotopes. Manuscript in preparation.

Bartelink, E. J., Beasley, M. M., Eerkens, J. W., Gardner, K. S., and G. A. Jorgenson

- 2010 Paleodietary Analysis of Human Burials: Stable Carbon and Nitrogen Stable Isotope Results. In *Archaeological Investigations at CA-CCO-18/548: Final Report for the Vineyards at Marsh Creek Project, Contra Costa County, California*. Wiberg RS (ed.); Pp. 410-20.

Basgall, M.E.

- 1987 Resource Intensification Among Hunter-Gatherers: Acorn Economies in Prehistoric California. In *Research in Economic Anthropology*, edited by B. L. Isaac, pp. 21-52. vol. 9. JAI Press, Greenwich, Connecticut.

Bass, W.M.

- 1995 *Human Osteology: A Laboratory and Field Manual*. 4th Edition, Missouri Archaeological Society, Inc.

Bates, Craig D.

- 1982 Feathered Regalia of Central California: Wealth and Power. *Occasional Papers of the Redding Museum* No. 2. Redding.

Baumhoff, M.A.

- 1963 Ecological Determinants of Aboriginal California Populations. *University of California Publications in American Archaeology and Ethnology* 49(2):155-235.

Bean, Lowell J.

- 1975 Power and Its Applications in Native California. *Journal of California Anthropology* 2(1):25-33.
- 1976 Social Organization in Native California. In, *Native Californians: A Theoretical Retrospective*, L. J. Bean and T. C. Blackburn, eds., pp. 99-123. Ballena Press. Socorro.
- 1978 Social Organization. In *California*, edited by Robert F. Heizer, pp. 673-682. Handbook of North American Indians, Vol. 8, William C. Strutewant, general editor. Smithsonian Institution, Washington, D.C.
- 1992 Indians of California: Diverse and Complex Peoples. In *California History*, edited by Richard Orsi and Lowell Bean, pp. 302-322. Fall 1992. Vol. LXXI No.3.

Bean, Lowell J. and Blackburn, Thomas, eds.

- 1976 *Native Californians: A Theoretical Retrospective*. Socorro: Ballena Press.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Bean, Lowell J. and King, Thomas, eds.

- 1974 ?Antap: California Indian Political and Economic Organization. *Ballena Press Anthropological Papers 2*. Ramona.

Bean, Lowell J. and Lawton, Harry

- 1976 Some Explanations for the Rise of Cultural Complexity in Native California with Comments on Proto-Agriculture and Agriculture. In *Native Californians: A Theoretical Retrospective*. pp. 19-48. Lowell Bean and Thomas Blackburn, eds. Ballena Press. Menlo Park.

Bean, Lowell J. and Vane, Sylvia B.

- 1978 Cults and Their Transformations. In *Handbook of North American Indians*, pp 37-57, Vol. 8, California, ed. by Robert F. Heizer, Smithsonian Institution, Washington D.C.

Beasley, M.M.

- 2008 *Dietary Trends of the Ellis Landing Site (CA-CCO-295): Stable Carbon and Nitrogen Isotope Analysis of Prehistoric Human Remains from a San Francisco Bay Area Shellmound*. M.A. Thesis, Department of Anthropology, California State University, Chico.

Beasley, M. M., Martinez A., Simons D.D., and E. J. Bartelink

- 2013 Paleodietary Analysis of a San Francisco Bay Area Shellmound: Stable Carbon and Nitrogen Isotope Analysis of Late Holocene Humans from the Ellis Landing Site (CA-CCO-295). *Journal of Archaeological Science* 40:2084-2094.

Beaton, J.M.

- 1991 Extensification and Intensification in Central California Prehistory. *Antiquity* 65(249):946-952.

Beeler, Madison S.

- 1961 Northern Costanoan. *International Journal of American Linguistics*. 27:191-197.

Bellifemine, Viviana

- 1997 *Mortuary Variability in Prehistoric Central California: A Statistical Study of the Yukisma Site, CA-SCL-38*. Unpublished Master's Thesis, Social Sciences Program, San Jose State University, San Jose, California.

Bennyhoff, James A.

- 1977 *Ethnogeography of the Plains Miwok*. Center for Archaeological Research at Davis Publication 5. University of California, Davis.

Bennyhoff, James A. and Hughes, Richard

- 1987 Shell Bead and Ornament Exchange Networks Between California and the Western Great Basin. *Anthropological Papers of the American Museum of Natural History*. 64(2):79-175.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Bibby, Brian

- 1993 Still Going: Bill Franklin and the Revival of Miwuk Traditions. In *News for Native California*. Summer, Vol. 7, No. 3, pp. 21-36.

Binford, Lewis R.

- 1962 Archaeology as Anthropology. *American Antiquity* 28 (2):217-225.
- 1971 Mortuary Practices: Their Study and Their Potential. In *Approaches to the Social Dimensions of Mortuary Practices*, J. A. Brown (editor). Memoir No. 25, Society for American Archaeology. Washington, DC.
- 1982 The Archaeology of Place. *Journal of Anthropological Archaeology* 1(1) 5-31.

Blackburn, Thomas

- 1976 Ceremonial Integration and Social Interaction in Aboriginal California. In *Native Californians: A Theoretical Retrospective*, Lowell J. Bean and Thomas C. Blackburn, eds. Ballena Press. Socorro, New Mexico.

Bocek, Barbara R.

- 1984 Ethnobotany of Costanoan Indians, California, Based on Collections by John P. Harrington. *Economic Botany* 38:240-255.

Bolnick D.A. and Smith D.G.

- 2003 Unexpected Patterns of Mitochondrial DNA Variation Among Native Americans from the Southeastern United States. *American Journal of Physical Anthropology* 122:336-354.

Bolton, Herbert E. (Editor)

- 1911 Expedition to San Francisco Bay in 1770: Diary of Pedro Fages. *Academy of Pacific Coast History Publications* 2(3): 141-159.
- 1926 *Historical Memoirs of New California by Fray Francisco Palou, O.F.M.* 4 vols. University of California Press. Berkeley, California.
- 1927 *Fray Juan Crespi, Missionary Explorer on the Pacific Coast, 1769-1774.* University of California Press. Berkeley, California.
- 1930 *Anza's California Expeditions.* 5 volumes. University of California Press. Berkeley, California.

Book of Funerals at Mission San Jose

- 1859-1908 Funeral Records on file at the Mission San Jose, Fremont, California.

Breschini, Gary, Haversat, T., and Erlandson, J.

- 1996 *California Radiocarbon Dates*, 8th Edition. Coyote Press. Salinas.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Broek, J.O.M

1932 *The Santa Clara Valley, California: A Study in Landscape Changes*. Utrecht.

Broughton, J.M.

1994 Declines in Mammalian Foraging Efficiency During the Late Holocene, San Francisco Bay, California. *Journal of Anthropological Archaeology* 13(4):371-401.

1999 *Resource Depression and Intensification During the Late Holocene, San Francisco Bay*. University of California Publications: Anthropological Records 32. University of California Press, Berkeley.

Brown, Alan K.

1975 Pomponio's World. *The San Francisco Westerners Argonaut*, Number 6.

1994 The European Contact of 1772 and Some Later Documentation. In *The Ohlone: Past and Present Native Americans of the San Francisco Bay Region*, edited by Lowell Bean. Ballena Press Anthropological Papers No. 42.

Brown, M.D., Hosseini, S.H., Torroni, A., Bandelt, H-J., Allen, J.C., Schurr, T.G., Scozzari, R., Cruciani, F., and Wallace, D.C.

1998 MtDNA Haplogroup X: An Ancient Link between Europe/Western Asia and North America? *American Journal of Human Genetics* 63:1852-1861.

Brown, W.M., George, Jr., M., and Wilson, A.C.

1979 Rapid Evolution of Animal Mitochondrial DNA. *Proceedings of the National Academy of Science USA* 74:1967-1971.

Buikstra J.E., and Ubelaker, D.H.

1994 1994 Standards: For Data Collection from Human Skeletal Remains. *Arkansas Archeological Survey Research Series* No. 44. Fayetteville: Arkansas Archaeological Survey.

Buonasera, Tammy

2012 Personal communication on the results of AMS dating of Burials 04-13 and 04-14 from Prehistoric Site CA-SCL-287, Stanford University.

Burt N.M., Semple D., Waterhouse K., Lovell N.C.

2013 *Identification and Interpretation of Joint Disease in Paleopathology and Forensic Anthropology*. Charles C. Thomas: Springfield, Illinois.

Byrd, Brian F., Allika Ruby, and Adrian Whitaker

2016 *Archaeological Research Design and Treatment Plan for CA-ALA-565/H for the Sunol Long Term Improvements Project, Alameda County, California*. Prepared for San Francisco Public Utilities Commission Bureau of Environmental Management.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Byrd, Brian F., Adrian R. Whitaker, Patricia J. Mikkelsen, Jeffrey S. Rosenthal,
2017 *San Francisco Bay-Delta Regional Context and Research Design for Native American Archaeological Resources, Caltrans District 4*. Prepared for the Office of Cultural Resource Studies, California Department of Transportation District 4, 111 Grand Avenue, Oakland, CA 94612.
- Cambra, Rosemary, Leventhal, Alan, Jones, Laura, Hammett, J., Field, Les, and Sanchez, N.
1996 *Archaeological Investigations at Kaphan Umux (Three Wolves) Site, CA-SCL-732: A Middle Period Prehistoric Cemetery on Coyote Creek in Southern San Jose, Santa Clara County, California*. On File at the Northwest Information Center, Sonoma, State University, Rohnert Park, Ca.
- Cambra, Rosemary and Susan Morley
2003 *Fox California Theatre Burial Recovery Project*. Report prepared for the San Jose Redevelopment Agency, San Jose, California.
- Carlyle, S.W., Parr, R.L., Hayes, M.G., and O'Rourke, D.H.
2000 Context of Maternal Lineages in the Greater Southwest. *American Journal of Physical Anthropology* 113:85-101.
- Cartier, Robert
1990 *Archaeological Excavations at CA-SCL-6W The Lick Mill Boulevard Site*. Report Prepared for the City of Santa Clara.
- Cartier, Robert, Bass, Jason, and Ortman, Scott
1993 *The Archaeology of the Guadalupe Corridor*. Santa Clara County Archaeological Society. Santa Clara, California.
- Castillo, Ed
1978 The Impact of Euro-American Exploration and Settlement. In *Handbook of North American Indians*, Vol. 8 California. Pp. 99-127. Robert F. Heizer, ed., Smithsonian Institution, Washington, D.C. Los Angeles.
- Chartkoff, Joseph L. and Chartkoff, Kerry K.
1983 Excavations at the Patrick Site (4-Butte-1). In, *The Archaeology of Two Northern California Sites*. Monograph 22, Institute of Archaeology. University of California, Los Angeles.
- 1984 *The Archaeology of California*. Stanford University Press, Stanford.
- Clark, J. C.
1970 Geological map of the Southwestern Santa Cruz Mountains, California. U.S.G.S. open file map, San Francisco.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Clark, Matthew R. and Alisa Lee Reynolds

- 2003 Archaeological Investigations and Mitigative Data Recovery at CA-SCL-689, On Pulte Homes' Kenwood II Project Area, San Jose, California.

Clifford, James

- 1988 *The Predicament of Culture*. Harvard University Press. Cambridge.

Coberly, Mary B.

- 1973 The Archaeology of the Ryan Mound, Site Ala-329, a Central California Coastal Village Site. University of Northern Colorado, Museum of Anthropology, Occasional Publications in Anthropology and Archaeology Series 4.

Coil, J., Korstanje, M.A., Archer, S., and Hastorf, C.

- 2003 Laboratory Goals and Considerations for Multiple Microfossil Extraction in Archaeology. *Journal of Archaeological Science* 30(8):991-1008.

Colson, Elizabeth

- 1974 *The Autobiographies of Three Pomo Women*. University of California Archaeological Research Facility. Berkeley.

Cook, S.F.

- 1943 *The Conflict Between the California Indians and White Civilization*. Ibero-Americana, Vol. 21. Berkeley: University of California Press.

- 1957 The Aboriginal Population of Alameda and Contra Costa Counties, California. *University of California Anthropological Records* 16(4):131-156. Berkeley.

- 1960 Colonial Expeditions to the Interior of California: Central Valley, 1800-1820. *University of California Anthropological Records* 16(6):239-292. Berkeley.

- 1976a *The Conflict Between the California Indian and White Civilization*. University of California Press. Berkeley.

- 1976b *The Population of the California Indians, 1769-1970*. University of California Press. Berkeley.

Coon, C.S.

- 1971 *The hunting peoples*. Atlantic Monthly Press, Little, Brown and Company. Boston and Toronto.

Crespi, Juan

- 1769-1774 {see Bolton, Herbert 1927 above}

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Cui Y, Lindo J, Hughes CE, Johnson JW, Hernandez AG, Kemp BM, Ma J, Cunningham R, Petzelt B, Mitchell J, Archer D, Cybulski JS, Malhi RS.

- 2013 Ancient DNA Analysis of Mid-Holocene Individuals from the Northwest Coast of North America reveals different evolutionary paths for mitogenomes. *PLoS ONE* 8(7): e66948

Curtin, Jeremiah

- 1884 *Linguistic Field Notes: California*. Recording the Indian languages spoken at Niles and Pleasanton, California. [Filed under "Yukian"] ms #1456. National Anthropological Archives, Smithsonian Institution, Washington, DC.

Curtis, Edward S.

- 1907-1930 *The North American Indian*. [California 1924] Norwood Press.

Davis, Lee

- 1992 Mt. Diablo: Captain of Central California. Paper presented at the Scholar's Conference: *The Ohlone Indians of the Bay Area: a Continuing Tradition*, C.E. Smith Museum of Anthropology, Cal State University, Hayward. Nov. 14, 1992.

Davis, Lee, Stewart, Suzanne, and Hitchcock, Richard

- 1994 *Native American History of the Los Vaqueros Project Area, Alameda and Contra Costa Counties, California*. Report prepared for the Contra Costa Water District, Concord, Ca.

De Groote, I. and Humphrey, L.T.

- 2011 Body Mass and Stature Estimation Based on the First Metatarsal. *American Journal of Anthropology* 144: 625-632.

Delgado, James

- 1977 *Witness to Empire: The Life of Antonio Maria Sunol*. Sourisseau Academy for California State and Local History. San Jose State University.

DeNiro, M. J.

- 1985 Postmortem Preservation and Alteration of in vivo Bone-Collagen Isotope Ratios in Relation to Paleodietary Reconstruction. *Nature* 317:806-809.

DeNiro, M.J. and S. Epstein

- 1978 Influence of Diet on Distribution of Carbon Isotopes in Animals. *Geochimica et Cosmochimica Acta* 42(5):495-506.

Derbeneva, O.A., Sukernik, R.I., Volodko, N.V., Hosseini, S.H., Lott, M.T., and Wallace, D.C.

- 2002 Analysis of Mitochondrial DNA Diversity in the Aleuts of the Commander Islands and its Implications for the Genetic History of Beringia. *American Journal of Human Genetics* 71:415-421.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Dietz, Stephen A., Hildebrandt, W., and Jones, T.
1988 *Archaeological Investigations at Elkhorn Slough: Ca-Mnt-229. A Middle Period Site on the Central California Coast.*
- DiGiuseppe, D.M.
2009 *Assessing Forearm Fractures from Eight Prehistoric California Populations.* Master's Thesis: San Jose State University.
- Dittrick, J. and Suchey, J. M.
1986 Sex Determination of Prehistoric Central California Skeletal Remains Using Discriminant Analysis of the Femur and Humerus. *American Journal of Physical Anthropology* 70: 3-9.
- Dixon, R.B.
1905a "The Northern Maidu". New York: *American Museum of Natural History Bulletin* 17: 119-346.

1905b "Maidu Myth". New York: *American Museum of Natural History Bulletin* 17(39), No.1. In *Tales of the North American Indians*, ed. By Stith Thompson, 1929 [1966]: 24-30. Indiana University Press, Bloomington.
- Dobyns, Henry F.
1966 Estimating Aboriginal American Population: an Appraisal of Techniques with a New Hemispheric Estimate. *Current Anthropology* 7:395-416; 440-444.
- Don, R.H., Cox, P.T., Wainwright, B.J., Baker, K., and Mattick, J.S.
1991 Touchdown PCR to Circumvent Spurious Priming during Gene Amplification. *Nucleic Acids Research* 19:4008.
- Dorrington, Lafayette A.
1927 *Report to the Commissioner of Indian Affairs, June 23, 1927.* Roseberg Files, RG 75: the 1907-1939 Bureau of Indian Affairs Classified Files. National Archives, Washington, D.C.

1930 *Letter from Sacramento Superintendent L. A. Dorrington to Indian Commissioner Rhoads dated April 30, 1930.* Roseberg Files, RG 75: the 1907-1939 Bureau of Indian Affairs Classified Files. National Archives, Washington, D.C.
- Doyle M.
2011 *Metrical Analysis of the Acetabulum and Auricular Surface: A New Method for the Determination of Sex of Human Skeletal Remains.* LAP Lambert Academic Publishing GmbH and Co: USA.
- Driver, H.E.
1961 *Indians of North America.* Chicago. University of Chicago Press.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

DuBois, Cora A.

- 1939 The 1870 Ghost Dance. *University of California Anthropological Records*. 3(1):1-151. Berkeley.

Echo-Hawk, Roger C.

- 1996 Requote by Roger C. Echo-Hawk in *Society for American Archaeology* 11(4). In *California Indians and Archaeology A Special Report*, Ray Moisa and Malcolm Margolin, eds. Printed by News for Native California. Berkeley.

Elsasser, Albert B.

- 1978a Development of Regional Prehistoric Cultures. In *Handbook of North American Indians*, Pp 37-57, Vol. 8, California, ed. by Robert F. Heizer, Smithsonian Institution, Washington D.C.
- 1978b Basketry. In *Handbook of North American Indians*, Pp 37-57, Vol. 8, California, ed. by Robert F. Heizer, Smithsonian Institution, Washington D.C.
- 1986 *Part I: Review of the Prehistory of the Santa Clara Valley Region, California*. Coyote Press Archives of California Prehistory Number 7.

Eerkens J.W., M. Mackie, E.J. Bartelink

- 2013 Brackish Water Foraging and Isotopic Landscapes in Central California: Dietary Reconstruction in a Late Holocene Hunter-Gatherer Population on Suisun Marsh. *Journal of Archaeological Science* (in press)

Eerkens, J.W., K. Sullivan, and A.M. Greenwald.

- 2016 Stable isotope analysis of serial samples of third molars as insight into inter- and intra-individual variation in ancient diet. *Journal of Archaeological Science: Reports* 5: 656–663.

Erkman A.C., Ferhat K.

- 2014 Morphological Variations of Three Rooted Mandibular Molars in Ancient Anatolian Populations (Dilkaya Mound, Van, Turkey): A Literature Review of World Populations. *Mediterranean Archaeology and Archaeometry* 24(1):1-11.

Eshleman JA, Malhi RS, Johnson JR, Kaestle FA, Lorenz JG, and Smith DG.

- 2004 Mitochondrial DNA and Prehistoric Settlements: Native Migrations on the Western Edge of North America. *Human Biology* 76: 55-75.

Fages, Pedro

- 1911 Expedition to San Francisco Bay in 1770: Diary of Pedro Fages. Herbert E. Bolton, ed. *Publications of the Academy of Pacific Coast History* 2(3): 141-159. Berkeley, California.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1937 *A Historic, Political, and Natural Description of California*, by Pedro Fages, *Soldier of Spain [1775]*. Translated by Herbert I. Priestley. Berkeley: University of California Press. (Reprinted: Ballena Press, Ramona, Calif., 1972).

Federal Census

- 1900 (Twelfth Census/Indian Population Census Washington and Murray Townships, Alameda County, California), **1910** (Thirteenth Census/ Indian Population Census Pleasanton Township, Alameda County, California), **1920** (Fourteenth Census, Alameda and Santa Clara Counties), **1930** (Fifteenth Census, Alameda, Contra Costa, and Santa Clara Counties)

Ferraz J.A.B., Djalma P.J.

- 1992 Three Rooted Mandibular Molars in Patients of Mongolian, Caucasian, and Negro Origin. *Publicado no Brazilian Dental Journal* 3(2):113-117.

Field, Les and Alan Leventhal

- 2003 "What Must It Have Been Like!": Critical Considerations of Precontact Ohlone Cosmology as Interpreted through Central California Ethnohistory. In *Wicazō Ša Review Journal of Native American Studies*, Special Issue on the Politics of Sovereignty, Fall 2003, Vol. 18, No. 2, pages 95-126.

Field, Les, Alan Leventhal and Rosemary Cambra

- 2013 Mapping Erasure: The Power of Nominative Cartography in the Past and Present of the Muwekma Ohlones of the San Francisco Bay Area. In, *Recognition, Sovereignty Struggles and Indigenous Rights in the United States*. Edited by Amy E. Den Ouden and Jean M. O'Brien. University of North Carolina Press, Chappell Hill.

Field, Les, Alan Leventhal and Rosemary Cambra

- 2014 *The Politics of Erasure, Nominative Cartography, and the Muwekma Ohlone Tribe's Reclamation of their Ancestral Heritage Sites: A View from the Tribe's Excavation at the 3rd Mission Santa Clara Indian Neophyte Cemetery*. Paper presented at the 79th Annual Meeting of the Society for American Archaeology. Austin Texas, April 24, 2014

Field, Les, Alan Leventhal, Dolores Sanchez and Rosemary Cambra

- 1992 A Contemporary Ohlone Tribal Revitalization Movement: A Perspective from the Muwekma Ohlone Indians of the San Francisco Bay. In *California History: Indians of California* Vol. LXXI (3) Fall. California Historical Society. San Francisco.
- 2004 A Contemporary Ohlone Tribal Revitalization Movement: A Perspective from the Muwekma Ohlone Indians of the San Francisco Bay. In *Archaeological Investigations at CA-SCL-690, Tamien Station*. Mark Hylkema, editor. Caltrans, District 4.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 2007 A Contemporary Ohlone Tribal Revitalization Movement: A Perspective from the Muwekma Ohlone Indians of the San Francisco Bay. In *Santa Clara Valley Prehistory: Archaeological Investigations at CA-SCL-690, Tamien Station*. Mark Hylkema, editor. Center for Archaeological Research at Davis Publication No. 15.
- Field, Les (with the Muwekma Ohlone Tribe)
- 2003 Unacknowledged Tribes, Dangerous Knowledge: The Muwekma Ohlone and How Indian Identities are “Known”. In *Wicazō Ša Review Journal of Native American Studies*, Special Issue on the Politics of Sovereignty, Fall 2003, Vol. 18, No. 2, pages 79-94.
- Font, Pedro
- 1930 Font's Complete Diary of the Second Anza Expedition. Vol. 4 of *Anza's California Expeditions*. H. Bolton, ed. University of California Press. Berkeley.
- Forbes, Jack
- 1969 *Native Americans of California and Nevada: A Handbook*. Naturegraph Publishers. Healdsburg, California.
- Fredrickson, David A.
- 1968 *Archaeological Investigation at CCo-30 near Alamo Contra Costa County, California*.
- 1973 *Early Cultures of the North Coast Ranges, California*. PhD. Dissertation, Department of Anthropology, University of California at Davis.
- 1974 Social Change in Prehistory: A Central California Example. In *Antap: California Indian Political and Economic Organization*., Edited by L. J. Bean and T. F. King. Ballena Press. Ramona Press Anthropological Papers 2:57-73.
- Freischlag, J. and Orion, K.
- 2014 Understanding Thoracic Outlet Syndrome. *Scientifica* Vol. 2014, Article ID 248163, 6 pages, 2014. doi:10.1155/2014/248163
- Fried, Morton
- 1967 *The Evolution of Political Society*. Random House. New York.
- Fried, M.N. and Fried, M. H.
- 1980 *Transitions: Four Rituals in Eight Cultures*. Penguin Books
- Froehle, A. W., C. M. Kellner, and M. J. Schoeninger
- 2010 Effect of Diet and Protein Source on Carbon Stable Isotope Ratios in Collagen: Follow up to Warinner and Tuross. *Journal of Archaeological Science* 37:2662–2670.
- Fry, B.
- 2006 *Stable Isotope Ecology*. Springer Science, New York.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Galindo, Nasario

- 1959 Early Days at Mission Santa Clara. *California Historical Society Quarterly* 38(2):101-111 [1883].

Galloway, A.

- 1999 *Broken Bones: Anthropological Analysis of Blunt Force Trauma*. Springfield, Illinois: Charles C. Thomas Publisher, Ltd.

Galvan, P. Michael

- 1968 People of the West: The Ohlone Story. *The Indian Historian* 1(2):9-13.

Galvin, John

- 1971 *The First Spanish Entry into San Francisco Bay, 1775*. Howell Books. S.F.

Gardner, Karen Smith

- 2013 *Diet and Identity Among the Ancestral Ohlone: Integrating Stable Isotope Analysis and Mortuary Context at the Yukisma Mound (CA-SCL-38)*. Master's Thesis, Department of Anthropology, California State University at Chico.

Gayton, Anna H.

- 1930a Yokuts and Mono Chiefs and Shamans. *University of California Publications in American Archaeology and Ethnology* 24(8): 361-420. Berkeley.
- 1930b The Ghost Dance of 1870 in South Central California. *University of California Publications in American Archaeology and Ethnology* 28(3):57-82. Berkeley.
- 1935 Areal Affiliation of California Folktales. *American Anthropologist* 37(4):582-599.
- 1936 Estudillo Among the Yokuts: 1819. In *Essays in Anthropology*, Presented to A. L. Kroeber in Celebration of his Sixtieth Birthday. Edited by Robert H. Lowie, pp. 67-85. University of California Press. Berkeley.
- 1945 Yokuts and Western Mono Social Organization. *American Anthropologist* 47(3): 409-426.
- 1948 Yokuts and Western Mono Ethnography. *University of California Anthropological Records* 10(1-2): 1-302. Berkeley.

Geiger, Maynard and Meighan, Clement

- 1976 *As the Padres Saw Them : California Indian Life and Customs as Reported by the Franciscan Missionaries, 1813-1815*. Santa Barbara Mission Archive Library, Glendale, Calif.

Genoves, Santiago

- 1967 Proportionality of the Long Bones and their Relation to Stature among Mesoamericans. *American Journal of Physical Anthropology*, 26: 67-78.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Gerow, Bert A.

- 1974 Co-Traditions and Convergent Trends in Prehistoric California. *San Luis Obispo County Archaeological Society Occasional Paper No.8.*

Gerow, Bert A. with Force, Roland

- 1968 *An Analysis of the University Village Complex with a Reappraisal of Central California Archaeology.* Stanford Press.

Gifford, Edwin W.

- 1914 *Central Miwok Shamans.* Unpublished Fieldnotes. Ethnological Documents Collection, University Archives, University of California, Berkeley. CU-23.1 No. 179.
- 1915 *Yokuts Moieties.* Unpublished Fieldnotes. Ethnological Documents Collection, University Archives, University of California, Berkeley. CU-23.1 no. 178.
- 1916a *Miwok Moieties.* *University of California Publications in American Archaeology and Ethnology* 12(4):139-194. Berkeley.
- 1916b *Dichotomous Social Organization in South Central California.* *University of California Publications in American Archaeology and Ethnology* 11(5):291-296. Berkeley.
- 1917 *Miwok Myths.* *University of California Publications in American Archaeology and Ethnology* 12(8):283-338. Berkeley.
- 1926 *Miwok Cults.* *University of California Publications in American Archaeology and Ethnology* 18(3):391-408. Berkeley.
- 1927 *Southern Maidu Religious Ceremonies.* *American Anthropologist* 29(3):214-257.
- 1940 *California Bone Artifacts.* *University of California Anthropological Records* 3(2):153-237. Berkeley.
- 1944 *Miwok Lineages.* *American Anthropologist* 46 (3):376-381.
- 1947 *Californian Shell Artifacts.* *University of California Anthropological Records* 9 (1). Berkeley.
- 1955 *Central Miwok Ceremonies.* *University of California Anthropological Records* 14(4):261-318. Berkeley.

Goldschmidt, Walter

- 1948 *Social Organization in Native California and the Origin of Clans.* *American Anthropologist* 50(3):444-456.

References Cited:

Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1951 Nomlaki Ethnography. *University of California Publications in American Archaeology and Ethnology* 42(4): 303-443. Berkeley.
- Gould, Richard A. and Watson, Patti Jo
1982 A Dialogue of Meaning and Use of Analogy in Ethnoarchaeological Reasoning. *Journal of Anthropological Archaeology* 1:355-381.
- Grady, Diane L., Latham, Kate A., and Andrushko, Valerie A.
2001 *Archaeological Investigations at CA-SCL-674, the Rubino Site San Jose, Santa Clara County, California. Vol. II Human Skeletal Biology of CA-SCL-674.* Coyote Press Archives of California Prehistory, No. 50.
- Grant, David and Diane DiGiuseppe
2013 *Archaeological and Osteological Report for the San Jose Healthcare System, L.P. – Regional Medical Center of San Jose Project.* Preliminary report for HC Management Services, L.P. and Skanska Building USA, Inc. by D&D Osteological Services, LLC.
- Griffin, Mark C.
2007 *Laboratory Manual for Human Osteology and Forensic Anthropology.* San Francisco State University. San Francisco.
- Groza, Randall G.
2002 *AMS Chronology for Central California Olivella Shell Beads.* Unpublished Master's Thesis, Department of Anthropology, San Francisco State University.
- Groza, Randall, Jeffrey Rosenthal, John Southon, and Randall Milliken
2011 A Refined Shell Bead Chronology for Late Holocene Central California. *Journal of California and Great Basin Anthropology* 31(2):13–32.
- Gutierrez, Ramon
1991 *When Jesus Came, the Corn Mothers Went Away.* Stanford Press.
- Hall, Frederic
1871 *The History of San José and Surroundings : with Biographical Sketches of Early Settlers.* San Francisco : A.L. Bancroft and Co.
- Hanni, C., Brousseau, T., Laudet, V., and Stehelin, D.
1995 Isopropanol Precipitation Removes PCR Inhibitors from Ancient Bone Extracts. *Nucleic Acids Research* 23:881-882.
- Harrington, John P.
1921-1939 *Manuscript Field Notes on Costanoan: Chochenyo, Mutsun and Rumsen Linguistics* available on microfilm at San Jose State University Library. Kraus International Publications. New York.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1930 *Twenty-Seven Wax Cylinder Songs/Recordings of Jose Guzman. Recorded March 14-15, 1930 at Pleasanton.* Cylinder Nos.1307-1333. Federal Cylinder Project Library of Congress, American Folklife Center, Archive of Folk Culture, Washington, DC.
- 1933 Report of Fieldwork on Indians of Monterey and San Bernardino Counties. In *49th Annual Report of the Bureau of American Ethnology for the Years 1931-1932*, pp. 2-3. Washington D. C.
- 1942 *Culture Element Distributions, XIX: Central California Coast.* University of California Anthropological Records 7(1):1-46. Berkeley.

Heizer, Robert F.

- 1949 The Archaeology of Central California I: The Early Horizon. *University of California Anthropological Records* 12(1):1-84.
- 1952 California Indian Linguistic Records: The Mission Indian Vocabularies of Alphonse Pinart. *University of California Anthropological Records* 15(1):1-84.
- 1971 Census of Non-reservation California Indians, 1905-1906. R. F. Heizer, editor, *Miscellaneous Publications of the University of California Archaeological Research Facility.* Berkeley.
- 1972 The Eighteen Unratified Treaties of 1851-1852 Between the California Indians and the United States Government. *University of California Archaeological Research Facility.* Berkeley.
- 1974 *The Costanoan Indians.* Local History Studies volume 18. California History Center, De Anza College. Cupertino, California.
- 1978a *Handbook of North American Indians* Vol. 8: California, W. C. Sturtevant, General Editor. Smithsonian Institution. Washington, D.C.
- 1978b Trade and Trails. In *Handbook of North American Indians*, Vol. 8:690-693, California. R. F. Heizer, ed. Smithsonian Institution. Washington, D.C.
- 1979 Federal Concern about Conditions of California Indians, 1853-1913: Eight Documents. *Ballena Press Publications in Archaeology, Ethnology and History* Number 13. Menlo Park, California.

Heizer, Robert F. and Elsasser, Albert B.

- 1980 *The Natural World of the California Indians.* University of California Press, Berkeley.

Herskovitz, I., Latimer, B., Dutour, O., Jellema, L.M., Wish-Baratz, S., Rothschild, C., and Rothschild, B.M.

- 1997 Why do We Fail in Aging the Skull from the Sagittal Suture? *American Journal of Physical Anthropology* 103(3):393-399.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Hester, T.R.

- 1978 "Salinan". In, *R. F. Heizer, ed. Handbook of North American Indians*. Vol. 8, California. Washington D.C. Smithsonian Institution.

Hildebrandt, William R.

- 1983 *Archaeological Research of the Southern Santa Clara Valley Project*. Report on file with Caltrans, District 04, San Francisco.

Hildebrandt, William and Swenson, Laureen

- 1983 Environmental Setting and Site Catchment Analysis. In *Final Report, Archaeological Research of the Southern Santa Clara Valley Project*, edited by William Hildebrandt, pp. 1-35 to 1-57. Report on file Caltrans, District 4, San Francisco.

History of Washington Township

- 1904 *Women's Research Committee on Washington Township, History of Washington Township*. Compiled and Written by: The Country Club of Washington Township Research Committee, 1904. Second Edition 1950.

Holterman, Jack

- 1970 The Revolt of Estanislao. *The Indian Historian* 3(1):43-54.

Hoopes, Chad

- 1975 *Domesticate or Exterminate*. Redwood Coast Publications.

Hughes, Richard E. and Milliken, Randall

- 2007 Prehistoric Material Conveyance. In: *California Prehistory: Colonization, Culture and Complexity*. Edited by Terry L. Jones and Kathryn A. Klar. AltaMira Press.

Hurtado, Albert L.

- 1988 *Indian Survival on the California Frontier*. Yale University Press, New Haven.

Hylkema, Mark

- 1991 *Prehistoric Native American Adaptations Along the Central California Coast of San Mateo and Santa Cruz Counties*. Unpublished Masters Thesis, Department of Social Sciences, San Jose State University, California.
- 1995 *Archaeological Investigations at the Third Location of Mission Santa Clara DeAsis: The Murguiá Mission, 1781-1818 (CA-SCL-30/H)*. Report prepared for Caltrans District 4, Oakland, California.
- 2004 *Archaeological Investigations at Tamien Station: Site CA-SCL-690* edited by Mark Hylkema. Caltrans District 4, Oakland, California.
- 2007 *Santa Clara Valley Prehistory: Archaeological Investigations at CA-SCL-690, Tamien Station*. Mark Hylkema, editor. Center for Archaeological Research at Davis Publication No. 15.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Iskan, M.Y., Loth S.R., and Wright R.

- 1984 Age Estimation from the Rib by Phase Analysis: White Males. *Journal of Forensic Sciences* 29(4):1094-1104.
- 1985 Age Estimation from the Rib by Phase Analysis: White Females. *Journal of Forensic Sciences* 30(3):853-863.

Jackson, Robert

- 1992 Patterns of Demographic Change in Alta California Missions: The Case of Santa Ines. In *California History: Indians of California* Volume LXXI (3) Fall. California Historical Society. San Francisco.

James, J.G., A.M. Banet, M.R. Fong, M.D. Meyers, and M.E. Tannam

- 1988 *Phase III North and Phase IV Archaeological Monitoring Results at CA-SCL-I 29, The Holiday Inn Site, As Part of the Guadalupe Transportation Corridor Compliance with 36 XFR Part 100*. Report prepared for the Guadalupe Corridor Joint Powers Board, Santa Clara Transportation Agency, San Jose California

James, Steven R. and Graziani, Susan

- 1975 *California Indian Warfare*. Contributions of the California Research Facility, Ethnographic Interpretations: No. 12-13. University of California, Berkeley.

Jenkins, James

- 1923 Annual Report of the Reno Agency, James Jenkins, Superintendent. RG 75, Reno Indian Annual Narrative and Statistical Reports 1912-1924. Box 6; Folder "[Annual Narrative Reports 1923 Reno Indian Agency]" pp. 1-31.: *National Archives*, Washington, D.C.

Johnson, John R.

- n.d. *Genetic and Linguistic Prehistory of California Indian Populations*. PPT presentation/lecture Anthro 131 UCSB online at:
www.anth.ucsb.edu/classes/anth131ca/California%20Genetic%20Prehistory.pdf

Jones, Barbara Lee

- 2010 *Mythic Implications of Faunal Assemblages from Three Ohlone Sites*. Master's thesis, Department of Anthropology, San Francisco State University, California.

Jones, T.L. and Raab, L.M. (editors)

- 2004 *Prehistoric California: Archaeology and the Myth of Paradise*. University of Utah Press, Salt Lake City.

Judd, M.A.

- 2008 The Parry Problem. *Journal of Archaeological Science* 35:1658-1666.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Jurmain, R.D.

1990a Paleoepidemiological of a Central California Prehistoric Population from CA-ALA-329: Dental Disease. *American Journal of Physical Anthropology* 81: 333-342.

1990b Paleoepidemiological of a Central California Prehistoric Population from CA-ALA-329: Degenerative Disease. *American Journal of Physical Anthropology* 83:83-94.

1991 Paleoepidemiology of Trauma in a Prehistoric Central California Population. In Ortner D.J., Aufderhide A. C., editors. *Human Paleopathology Current Synthesis and Future Options*. Washington: Smithsonian Institute Press p. 241-248.

1993 Paleodemography and Paleopathology. In: Cartier R, Bass J, Ortman S, editors. *The Archaeology of the Guadalupe Corridor*. For: The Santa Clara County Archaeological Society, Santa Clara, California.

Jurmain, Robert., Eric J. Bartelink, Alan Leventhal, Viviana Bellifemine, Irina Nechayev, Melynda Atwood, and Diane DiGiuseppe.

2009 Paleoepidemiological Patterns of Interpersonal Aggression in a Prehistoric Central California Population from CA-ALA-329. *American Journal of Physical Anthropology* 139(4):462-473.

Jurmain Robert and Kenneth R. Bethard.

2007 Physical Anthropology of SCL-690. In: Hylkema, M., editor. *Santa Clara Valley Prehistory: Archaeological Investigations at CA-SCL-690*. Center for Archaeological Research at Davis Publication No. 15.

Kabak Y.S., Abbott P.

2007 Endodontic Treatment of Mandibular Incisors with Two Root Canals: Report of Two Cases. *Australian Endodontic Journal* 33: 27-31.

Karn, K.W., H.P. Shockett, W.C. Moffitt, and J.L. Grey

1984 Topographic Classifications of Deformities of the Alveolar Process. *Journal of Periodontology* 55, 336-340.

Kelly, Isabel. T.

1932 *Ethnographic Field Notes on the Coast Miwok Indians*. Manuscript. On file at the Bancroft Library. University of California. Berkeley.

1978 Coast Miwok. In *Handbook of North American Indians*, Vol. 8: 414-425, California. Edited by R. F. Heizer. Smithsonian Institution. Washington, D.C.

1991 Interviews with Tom Smith and Maria Copa: Ethnographic Notes on the Coast Miwok Indians of Marin and Southern Sonoma Counties, California. Edited by Mary Collier and Sylvia Thalman. *MAPOM Occasional Papers* Number 6.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Kelley, M.A.
1979 Parturition and Pelvic Changes. *American Journal of Physical Anthropology* 51:541-546.
- Kellner, C. and Schoeninger, M.J.
2008. A Simple Carbon Isotope Model for Reconstructing Prehistoric Human Diet. *American Journal of Physical Anthropology* 133:1112-1127.
- Kelman, L.M., and Kelman, Z.
1999 The Use of Ancient DNA in Paleontological Studies. *Journal of Vertebrate Paleontology* 19:8-20.
- Kelsey, C.E.
1906 *Report of the Special Agent for California Indians*. Printed by Carlisle Indian School. National Archives, Washington D.C.

1971 Census of Non-reservation California Indians, 1905-1906. Robert F. Heizer, ed. *Miscellaneous Publications of the University of California Archaeological Research Facility*. Berkeley.
- Key, J.A. and Conwell, H.E.
1942 *The Management of Fractures, Dislocations and Sprains*. St. Louis: The C.V. Mosby Company.
- King, Chester D.
1974 Northern Santa Clara Ethnography. In *Environmental Impact Report, San Felipe Water Distribution System, Archaeological Resources* by T. King and G. Berg: Appendix I. Report prepared for Santa Clara Valley Water District.

1976 Chumash Inter-Village Economic Exchange. In *Native Californians: A Theoretical Retrospective* Lowell J. Bean and Thomas C. Blackburn (editors). Ramona: Ballena Press.

1977 Matalan Ethnohistory. In *Final Report of Archaeological Test Excavations for Construction of Freeway 04-SCL-101 Post Miles 17.2/29.4*. by S.A. Dietz. Chapter IV. Report prepared by Archaeological Consulting and Research Services for Caltrans, District 04, San Francisco.

1978a The Historic Indian Settlements of San Jose. In *Archaeological Investigations at CA-SCL-128: The Holiday Inn Site* by J. C. Winter, ed. Chapter XI. Report prepared for the Redevelopment Agency, City of San Jose.

1978b Almaden Valley Ethnogeography. In *The Archaeological Mitigation of 4-SCL-132 Alamos Creek, San Jose, CA*. Robert Cartier, editor. Report on file City of San Jose.

1990 *Evolution of a Chumash Society*. Garland Press. New York.

References Cited:

Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1994 Central Ohlone Ethnohistory. In *The Ohlone: Past and Present Native Americans of the San Francisco Bay Region* edited by Lowell Bean. Ballena Press Anthropological Papers No. 42.
- King, Linda B.
1982 *Medea Creek Cemetery: Late Inland Chumash Patterns of Social Organization, Exchange and Warfare*. Unpublished PhD. dissertation, Department of Anthropology, University of California, Los Angeles.
- King, Thomas. F.
1970 The Dead at Tiburon. *Northwest California Archaeological Society, Occasional Papers* 2.

1974 The Evolution of Status Ascription Around San Francisco Bay. In *?Antap: California Indian Political and Economic Organization* edited by L. J. Bean and T. F. King. Pp. 35-54. Ballena Press Anthropological Papers 2.
- Koch, Paul L., Noreen Tuross, and Marilyn L. Fogel
1997 The Effects of Sample Treatment and Diagenesis on the Isotopic Integrity of Carbonate in Biogenic Hydroxylapatite. *Journal of Archaeological Science* 24(5):417-429.
- Komar D.A., Buikstra J.E.
2008 *Forensic Anthropology: Contemporary Theory and Practice*. Oxford University Press: New York.
- Kroeber, Alfred L.
1904 The Languages of the Coast of California South of San Francisco. *University of California Publications in American Archaeology and Ethnology* 2(2):29-80. Berkeley.

1907 Indian Myths of South Central California. *University of California Publications in American Archaeology and Ethnology* 4(4):167-250. Berkeley.

1908 A Mission Record of the California Indians. *University of California Publications in American Archaeology and Ethnology* 8(1):1-27. Berkeley.

1910 The Chumash and Costanoan Languages. *University of California Publications in American Archaeology and Ethnology* 9:237-271. Berkeley.

1925 *Handbook of the Indians of California*. Bureau of American Ethnology Bulletin 78. Washington.

1932 The Patwin and Their Neighbors. *University of California Publications in American Archaeology and Ethnology* 29(4):253-423. Berkeley.

References Cited:

Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1939 Cultural and Natural Areas of Native North America. *University of California Publications in American Archaeology and Ethnology* 38:1-240. Berkeley.
- 1962 The Nature of Land-Holding Groups in Aboriginal California, pp. 19-58 in Two Papers on the Aboriginal Ethnography of California. D. H. Hymes and R. Heizer, eds. *University of California Archaeological Survey Reports* No. 56. Berkeley.
- Krogman, W.M. and Iscan, M.Y.
1986 *The Human Skeleton in Forensic Medicine*. Charles C. Thomas: Springfield, Illinois.
- Langsdorff, George H. von
1968 *Voyages and Travels in Various Parts of the World During the Years 1803, 1804, 1805, 1806, and 1807 (1813-1814)*. 2 vols. (Bibliotheca Australiana 41) Da Capo Press. New York.
- Latta, Frank
1949 *Handbook of Yokuts Indians*. Kern County Museum. Bakersfield.
- Leventhal, Alan M.
1988 Analysis of the 1983 Flaked Stone and Ground Stone Assemblage from the Scott's Valley Site: CA-SCR-177. In, *The Scott's Valley Site Report 1983 and 1987*. R. Cartier ed.
- 1993 *A Reinterpretation of Some Bay Area Shellmound Sites: A View from the Mortuary Complex at Ca-Ala-329, the Ryan Mound*. Unpublished Master's thesis, Department of Social Sciences, San Jose State University.
- Leventhal, Alan, Melynda Atwood, Diane DiGiuseppe, Stephanya Frecklton, David Grant, Rosemary Cambra, Monica V. Arellano, Suzanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Arellano-Gomez and Norma Sanchez
2007 *Final Report of the Archaeological Recovery of a Pre-Contact Ohlone Burial from Prehistoric Site CA-SCL-867 (Riipin Waréptak) Located at 1170 Coolidge Avenue, San Jose, Santa Clara County, California*. Report Prepared for Pacific Gas and Electric Company by Muwekma Ohlone Tribe/Ohlone Families Consulting Services.
- Leventhal, A. M., Cambra, R., and Sanchez, N.
1987 *Final Report of the Archaeological Recovery Program of a Portion of Prehistoric Site: CA-ALA-479, Union City, California*. Report on file at the Northwest Information Center, Sonoma State University.
- Leventhal, A. M., Cambra, R., and Ananian, B.
1988a *Subsurface Archaeological Test Excavations and Soils Report on Prehistoric Site: CA-SCL-343, Lands of Oyama, San Jose, California*. Report on file at Ohlone Families Consulting Services, San Jose, California.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Leventhal, A. M., Cambra, R., Sanchez, N., and Domenech, B.
1988b *Final Report on the Archaeological Data Recovery Program on the Southern Portion of Prehistoric Site: CA-SCL-581, Lands of Oki, San Jose, California.* Report on file at the Northwest Information Center, Sonoma State University.
- Leventhal, Alan, R. Cambra, A. Miranda, J. Mondragon, A. Slagle, and I. Zwierlein.
1992 *Anthropology -- A Continued Process of Colonialism or California Indians Are Still Only Objects of Study.* Paper presented in the Ohlone Symposium, at the Southwestern Anthropological Association 63rd Annual Meeting. Berkeley, Ca.
- Leventhal, Alan, Diane DiGiuseppe, Melynda Atwood, David Grant, Rosemary Cambra, Charlene Nijmeh, Monica V. Arellano, Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, Norma Sanchez, and Stella D'Oro
2009 *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of a Middle Period Ohlone Indian Cemetery, Katwáš Ketneyma Waréptak (The Four Matriarchs Site) CA-SCL-869, Located at 5912 Cahalan Avenue, Fire Station # 12 San Jose, Santa Clara County, California.* Report Prepared for the City of San Jose, Santa Clara County, California by Muwekma Ohlone Tribe/Ohlone Families Consulting Services.
- Leventhal, Alan, Diane DiGiuseppe, Melynda Atwood, David Grant, Susan Morley, Rosemary Cambra, Dr. Les Field, Charlene Nijmeh, Monica V. Arellano, Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez
2010 *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of a Middle Period Ohlone Indian Cemetery, Yuki Kutsuimi Šaatoš Inūx^w [Sand Hill Road] Sites: CA-SCL-287 and CA-SMA-263, Stanford University, California.* Report Prepared for Stanford University by Muwekma Ohlone Tribe/Ohlone Families Consulting Services.
- Leventhal, Alan, Diane DiGiuseppe, Melynda Atwood, David Grant, Susan Morley, Rosemary Cambra, Les Field, Charlene Nijmeh, Monica V. Arellano, Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez
2011 *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of Mission Santa Clara Indian Neophyte Cemetery (1781-1818): Clareño Muwékma Ya Túnnešte Nómmo [Where the Clareño Indians are Buried] Site] (CA-SCL-30/H), Located in the City of Santa Clara, Santa Clara County, California.* Report Prepared for Pacific gas and Electric Company by Muwekma Ohlone Tribe/Ohlone Families Consulting Services.
- Leventhal, Alan, Diane DiGiuseppe, David Grant, Katrinka Reinhart, Rosemary Cambra, Monica V. Arellano, Sheila Guzman-Schmidt, and Gloria E. Gomez
2016 *Final Report on the Recovery, Analysis and AMS Dating of Ancestral Muwekma Ohlone Human Remains Recovered from the Horše 'Íššéete Ruwwatka [Place of the Good Health House Site] (Ronald McDonald House/CA-SCL-609) Located at 520 Sand Hill Road, Palo Alto, Santa Clara County, California.* . Report Prepared for Laura Boudreau, Chief Operating Officer, Ronald McDonald House, 520 Sand Hill Road, Palo Alto, CA 94304 and Laura Jones, Stanford University Archaeologist, 477 Oak Rd., Stanford, CA 94305

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Leventhal, Alan, Lorraine Escobar, Alvarez, Hank, Lameira, Dottie, Sanchez, Dolores, Sanchez, Enos, Sanchez, Robert Sr., and Thompson, Lawrence Sr.
- 1995 *Historical and Genealogical Information on the Muwekma Ohlone Lineages that Descend from the Aboriginal Tribes of the Greater San Francisco Bay and from the Historic Indian Rancherias that Comprised the Verona Band.* Documents submitted to the Branch of Acknowledgment and Research, Bureau of Indian Affairs, Department of the Interior. Washington, D.C.
- Leventhal, Alan, Field, Les, Alvarez, Henry, and Cambra, Rosemary
- 1994 *The Ohlone: Back From Extinction.* In *The Ohlone: Past and Present Native Americans of the San Francisco Bay Region*, edited by Lowell Bean. *Ballena Press Anthropological Papers* No. 42.
- Leventhal, Alan, Lynn Ferris, Diane DiGiuseppe, David Grant, Melynda Atwood, Susan Morley, Rosemary Cambra, Les Field, Charlene Nijmeh, Monica V. Arellano, Susanne Rodriguez, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez
- 2012 *Report on the Reanalysis and AMS Dating of a Burial Recovered from the Tupiun Tàareštak Site [Place of the Fox Man] (CA-SCL-894/California Fox Theatre) Located in the City of San Jose, Santa Clara County, California.* Report prepared for the City of San Jose, Muwekma Ohlone Tribe and College of Social Sciences Foundation. Report on file at San Jose State University and Northwest Archaeological Information Center, Sonoma State University
- Leventhal, Alan, Emily McDaniel, Diane DiGiuseppe, Melynda Atwood, David Grant, Colin Jaramillo Rosemary Cambra, Monica V. Arellano, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez)
- 2014 *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of an Early Bay Period Ohlone Indian Cemetery, Loškowiš 'Awweš Tàareštak [White Salt Man Site] (CA-SMA-267) Located at 1416 Bay Road, East Palo Alto, San Mateo County, California.* Report Prepared for Sanitation District, City of East Palo Alto. Report on file at San Jose State University and Northwest Archaeological Information Center, Sonoma State University
- Leventhal, Alan, Emily McDaniel, Melynda Atwood, Diane DiGiuseppe, David Grant, Colin Jaramillo, Rosemary Cambra, Charlene Nijmeh, Monica V. Arellano, Sheila Guzman-Schmidt, Gloria E. Arellano Gomez, Dr. Les Field, Dottie Galvan Lameira, Hank Alvarez, Jessica Veikune and Norma Sanchez
- 2015 *Final Report on the Burial and Archaeological Data Recovery Program Conducted on a Portion of Thámien Rúmmeytak [Guadalupe River Site], (CA-SCL-128/Hyatt Place Hotel) Located in Downtown San Jose, Santa Clara County, California.* Report Prepared for DiNapoli Construction Hyatt Place Hotel by Muwekma Ohlone Tribe of the San Francisco Bay Area Ohlone Families Consulting Services. On file at San Jose State University and Northwest Archaeological Information Center, Sonoma State University

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Leventhal, Alan and Seitz, G.

- 1989 Experimental Archaeology Mortar Replication Study: Description and Analysis. In *Results of the General Development Plan Archaeological Test Excavation Conducted at CA-MNT-185/H*. California Parks and Recreation, Sacramento.

Leventhal, Alan, Seitz, G., and Hylkema, M.

- 1986 *A Report on Biface Manufacturing Stages from Site: CA-SMA-218, Año Nuevo, the Harris collection*. Paper presented at the Society for California Archaeology Annual Meetings. Santa Rosa, Ca. March 28.

Levy, Richard

- 1976 *Costanoan Internal Relationships*. Contributions of the Archaeological Research Facility, Department of Anthropology, University of California. Berkeley.
- 1978 Costanoan. In *Handbook of North American Indians, Vol. 8, California*, edited by Robert F. Heizer, pp. 485-495. Smithsonian Institution. Washington.

Lewis, Henry T.

- 1973 *Patterns of Indian Burning in California: Ecology and Ethnohistory*. Ballena Press Anthropological Papers 1:1-101. Ramona, California.

Lewis M.E.

- 2007 *The Bioarchaeology of Children: Perspectives from Biological and Forensic Anthropology*. Cambridge University Press: Cambridge.

Lightfoot, Kent G.

- 2007 *Indians, Missionaries, and Merchants*. University of California Press. Berkeley.

Lightfoot, Kent G. and Edward M. Luby

- 2002 Late Holocene in the San Francisco Bay Area: Temporal Trends in the Use and Abandonment of Shell Mounds in the East Bay. Chapter 14. In, *Catalysts to Complexity: Late Holocene Societies of the California Coast*, edited by J. Erlandson and T. L. Jones. Perspectives in California archaeology, Volume 6. Cotsen Institute of Archaeology, University of California, Los Angeles.

Lightfoot, Kent G. and Otis Parrish

- 2009 *California Indians and their Environment: An Introduction*. University of California Press, Berkeley.

Lipps, Oscar H.

- 1930 *Letter from Sacramento Superintendent Oscar Lipps to Assistant Indian Commissioner J. Scattergood dated June 30, 1931*. Roseberg Files, RG 75: the 1907-1939 Bureau of Indian Affairs Classified Files. National Archives, Washington, D.C.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Loeb, Edwin M.

- 1932 Western Kuksu Cult. *University of California Publications in American Archaeology and Ethnology* 33(1):1-137. Berkeley
- 1933 Eastern Kuksu Cult. *University of California Publications in American Archaeology and Ethnology* 33(2):139-232. Berkeley

Longin, R.

- 1971 New method of collagen extraction for radiocarbon dating. *Nature* 230, 241-242.

Lovejoy, C.O. and Heiple, K.G.

- 1981 The Analysis of Fractures in Skeletal Populations with an Example from the Libben Site, Ottawa County, Ohio. *American Journal of Physical Anthropology* 55:529-541.

Lovejoy, C.O., Meindi, R.S., Pryzbeck, T.R., and Mensforth, R.P.

- 1985 Chronological Metamorphosis of the Auricular Surface of the Ilium: A New Method for the Determination of Adult Skeletal Age at Death. *American Journal of Physical Anthropology* 68:15-26.

Luby, Edward

- 1991 Social Organization and Symbolism at the Patterson Mound Site, CA-ALA-328, Alameda County, California. *California Anthropologist* 18(2):45-52.

Mabie, Elisabeth

- 2015 The Temporal Dating and Analysis of the Archaeological Assemblage Recovered from a Portion of Prehistoric Site, “'Arma 'AyttakiŠ Rúmmey-tak” (Place of the Spirit Woman Spring) CA-SCL-125. Master's Thesis, Department of Anthropology, SJSU.

Maddox, Deborah

- 1996 *Letter to Rosemary Cambra, Chairwoman of the Muwekma Ohlone Tribe Regarding Formal Determination of “Previous Unambiguous Federal Recognition” under 25 CFR 83.8. Letter dated May 24, 1996.* On file Muwekma Tribal Office and Department of Interior, BIA, Office of Federal Acknowledgment, Washington, DC.

Malhi RS, Eshleman JA, Greenberg JA, Weiss DA, Schultz BA, Kemp BM, Kaestle FA, Lorenz JG, Johnson JR, and Smith DG.

- 2002 The Structure and Diversity within New World mtDNA Haplogroups: Implications for the Prehistory of North America. *American Journal of Human Genetics* 70: 905-919.

Mann, R.W. and Hunt, D.R.

- 2005 *Photographic Regional Atlas of Bone Disease: A Guide to Pathological and Normal Variation in the Human Skeleton.* Charles C. Thomas Publisher Ltd.: Springfield.

Marcus, George E. and Fischer, Michael M. J.

- 1986 *Anthropology as Cultural Critique.* University of Chicago Press. Chicago.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Marine, Dario

- 1965 *Marine Family History Notes: Interview with Dario Marine about the Ohlone Cemetery.* Notes transcribed by Philip Galvan. On file at the Muwekma Tribal office, San Jose, California

Mason, J. Alden

- 1912 The Ethnology of the Salinan Indians. *University of California Publications in American Archaeology and Ethnology* 10(4): 97-240. Berkeley.
- 1916 The Mutsun Dialect of Costanoan Based on the Vocabulary of de la Cuesta. *University of California Publications in American Archaeology and Ethnology* 11(7): 399-472. Berkeley.
- 1918 The Language of the Salinan Indians. *University of California Publications in American Archaeology and Ethnology* 14(1):1-154. Berkeley.

Mayfield, D.W.

- 1978 *Ecology of the Pre-Spanish San Francisco Bay Area.* Unpublished Master's Thesis, Department of Geography, San Francisco State University.
- 1980 Ecology of a Discovered Land. *Pacific Discovery* 33(5): 12-20. California Academy of Sciences. San Francisco.

Mays, S.A.

- 1996 Age-Dependent Cortical Bone Loss in a Medieval Population. *International Journal of Osteoarchaeology* 6:144-154.

McCarthy, Francis C.

- 1958 *History of Mission San Jose, California 1797-1835.* Academy Library Guild. Fresno.

McDaniel, Emily, Alan Leventhal, Diane DiGiuseppe, Melynda Atwood, David Grant, Rosemary Cambra, Charlene Nijmeh, Monica V. Arellano, Sheila Guzman-Schmidt, Gloria E. Gomez, and Norma Sanchez

- 2012 *Final Report on the Archaeological Field Work Conducted on a Portion of the Kirĩsmin 'ayye Sokóte Tápporikmatka [Place of Yerba Buena and Laurel Trees Site] CA-SCL-895 (Blauer Ranch) Located within the Evergreen Valley District, San Jose, Santa Clara County, Ca.* Report prepared for the Department of Anthropology and the Muwekma Ohlone Tribe of the San Francisco Bay Area.

Meindl, R.S. and Lovejoy, C.O.

- 1985 Ectocranial Suture Closure: A Revised Method for the Determination of Skeletal Age at Death Based on the Lateral-anterior Sutures. *American Journal of Physical Anthropology* 68:57-66.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Merbs, C.F.

- 1983 Patterns of Activity Induced Pathology in a Canadian Inuit Population. *National Museum of Man Mercury Series. Archaeological Survey of Canada Paper No. 119.* National Museums of Canada, Ottawa.

Merriam, C. Hart

- 1902-1930 *Mewuk (Sierra Miwok) and Miwok (Plains Miwok) Tribes and Villages.* Manuscript on file at the University of California, Bancroft Library, C. Hart Merriam Collection. Berkeley.
- 1934 Photographs of Jose Guzman, Niles and Morrison Canyon, 1934.
- 1955 *Studies of California Indians.* Edited by the Staff of the Department of Anthropology of the University of California. University of California Press.
- 1967 Ethnographic Notes on California Indian Tribes, III: Central California Indian Tribes, Robert Heizer, ed. *University of California Archaeological Survey Reports* 68(3). Berkeley.

Milliken, Randall T.

- 1978 Ethnohistory of the Lower Napa Valley. In *Report of Archaeological Excavations at the River Glen Site (CA-NAP-261)*, pp. 2.1-2.43, Thomas Jackson, editor. U.S. Army Corps of Engineers, San Francisco District
- 1979 Ethnohistory of the Huchiuñ. In Peter Banks and Robert Orlins, Final Report of the Testing of Cultural Resources within the Wildcat and San Pablo Creeks Flood Control and Water Resources Project, Contra Costa County, California. Report submitted to the US Army Corps of Engineers, San Francisco District.
- 1982 An Ethnographic Study of the Clayton area, contra Costa County, California. In *Cultural Resource Evaluation of Keller Ranch, Clayton, California*, by Miley Holman and Matthew Clarke.
- 1983 *The Spatial Organization of Human Population On Central California's San Francisco Peninsula at the Spanish Arrival.* Unpublished Master's thesis, Interdisciplinary Studies: Cultural Resources Management Sonoma State University.
- 1990 *Ethnogeography and Ethnohistory of the Big Sur District, California State Park System During the 1770-1810 Time Period.* Report submitted to the Department of Parks and recreation, Sacramento, Ca.
- 1991 *An Ethnohistory of the Indian People of the San Francisco Bay Area from 1770-1810.* Ph.D. dissertation, Department of Anthropology, University of California, Berkeley.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1993 Historic Overview of the San Felipe Sink Area (Part 1) and Native Peoples (Part 2). Chapters in *Archaeological Test Excavations at Fourteen Sites Along Highways 101 and 152, Santa Clara and San Benito Counties, California*, Vol., 2: History, Ethnohistory, and Historic Archaeology. Far Western Anthropological Research Group. Report submitted to Caltrans District 4, Oakland.
- 1994 The Costanoan-Yokuts Language Boundary in the Contact Period. In *The Ohlone: Past and Present Native Americans of the San Francisco Bay Region*, edited by Lowell Bean. *Ballena Press Anthropological Papers* No. 42.
- 1995a *A Time of Little Choice: The Disintegration of Tribal culture in the San Francisco Bay Area 1769-1810*. Menlo Park: Ballena Press.
- 1995b *Indians Listed in Mission Santa Clara Baptismal Register 1777 to 1849*. Santa Clara Valley Transportation Agency Tasman Light Rail Project..
- 2004 The Ohlone People of the Santa Clara Valley in the 1770s. In *Archaeological Investigations at CA-SCL-690, Tamien Station*. Mark Hylkema, editor. Caltrans, District 4.
- 2007 The Ohlone People of the Santa Clara Valley in the 1770s. In *Santa Clara Valley Prehistory: Archaeological Investigations at CA-SCL-690, Tamien Station*. Mark Hylkema, editor. Center for Archaeological Research at Davis Publication No. 15.
- 2008 *Native Americans at Mission San Jose*. Malki-Ballena Press. Banning. Ca.
- Milliken, Randall T., and James A. Bennyhoff
- 1993 Temporal Changes in Beads as Prehistoric California Grave Goods. In *There Grows a Green Tree: Papers in Honor of David A. Fredrickson*. M. Basgall, W. Hildebrandt, P. Mikkelsen, and G. White, editors. *Center for Archaeological Research at Davis Publication* No. 1:381-395.
- Milliken, Randall. T., Leventhal, Alan, and Cambra, Rosemary
- 1987 *Interpretive Recommendations and Background Report for the Coyote Hills Museum*. Submitted to the East Bay regional Park District, Oakland.
- Milliken, Randall, Fitzgerald, Richard T., Hylkema, Mark G., Groza, Randy, Origer, Tom, Bieling, David G., Leventhal, Alan, Wiberg, Randy S., Gottsfeld, Andrew, Gillette, Donna, Bellifemine, Viviana, Strother, Eric, Cartier, Robert, and Fredrickson, David A.
- 2007 Punctuated Culture Change in the San Francisco Bay Area. In: *California Prehistory: Colonization, Culture and Complexity*. Edited by Terry L. Jones and Kathryn A. Klar. AltaMira Press.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Mission San Jose Baptismal Records

1797-1859 Mission San Jose *Libro de Bautismos*. Archives of the Archdiocese of San Francisco, Mountain View, California.

Mittler, D. and Sheridan, S.

1994 Accuracy of Sex Determination Using Morphological Traits of the Human Pelvis. *Journal of Forensic Science* 39(4):1047-1056.

Molnar, S.

1971 Human Tooth Wear, Tooth Function, and Cultural Variability. *American Journal of Physical Anthropology*, 34:175-190.

Monroe, Cara, Alan Leventhal, Rosemary Cambra, and Brian Kemp

2009 Ancient Human DNA Analysis from CA-SCL-287/CA-SMA-263 Burials: New Insights Regarding California Prehistory. Paper presented at the Society for California Archaeology Meetings. Fresno, Ca. March.

Monroe, Cara

2014 *Correlating Biological Relationships, Social Inequality, and Population Movement among Prehistoric California Foragers: Ancient Human DNA Analysis from CA-SCL-38 (Yukisma Site)*. PhD. Dissertation, Department of Anthropology, University of California, Santa Barbara.

Monroy, Douglas

1990 *Thrown Among Strangers*. University of California Press, Berkeley.

Moratto, Michael J.

1984 *California Archaeology*. Academic Press, New York.

Nault, Marie-Lyne, et al.

2002 Relations Between Standing Stability and Body Posture Parameters in Adolescent Idiopathic Scoliosis. *Spine* 27: 17-23.

Olsen, Nancy, Alan Leventhal, and Cambra, Rosemary

1985 A Brief Ethnohistory and Genealogy of the Muwekma Mission San Jose and Pleasanton Rancheria Ohlone Families. In *Results of an Archaeological Testing Program at CA-ALA-343*, edited by Jeff Hall. Report on file, Department of Anthropology, San Jose State University. San Jose.

Olsen, William H. and Wilson, Norman L.

1964 The Salvage Archaeology of the Bear Creek Site (SJO-112): A Terminal Central California Early Horizon Site. *Sacramento Anthropological Society*. Paper # 1.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Ortiz, Beverly

1994a Chochenyo and Rumsen Narrative: A Comparison. In *The Ohlone: Past and Present Native Americans of the San Francisco Bay Region* edited by Lowell Bean. *Ballena Press Anthropological Papers* No. 42.

1994b Sacred Geography of the Los Vaqueros Project Area. *Native American History of the Los Vaqueros Project Area, Alameda and Contra Costa Counties, California*. Report prepared for the Contra Costa Waster District, Concord, CA.

Pastron, Allen and Viviana Bellifemine

2007 Archaeological Investigations at CA-SCL-674, the Rubino Site, San Jose, Santa Clara County, California. *Archives of California Prehistory*, No. 54. Coyote Press.

Phenice, T.W.

1969 A Newly Developed Visual Method of Sexing the *Os Pubis*. *American Journal of Physical Anthropology* 30: 297-301.

Phillips, G.H.

1981 *The Enduring Struggle: Indians in California History*. Boyd and Fraser. San Francisco.

Pierce, Lorna K.C.

1984 *A Comparison of the Involvement of Degenerative Joint Disease Between an Agricultural and Non-Agricultural Skeleton Series*. Doctoral Dissertation. University of Tennessee, Knoxville.

1996 *Analysis of the Human Osteological Remains*. In R. Cartier (ed.) *The Hiller Site: CA-SMA-160*. Archaeological Resource Management, San Jose.

2004 *The Analysis of the Human Osteological Remains from CA-SCL-755*. In *Discovering Santa Clara University's Prehistoric Past: CA-SCL-755*, Research Manuscript Series, No. 12 RK Skowronek and MA Graham (Eds). Research Manuscript Series on the Cltural and Natural History of Santa Clara: Santa Clara University: Santa Clara, California.

Pombo, Richard W.

2005 Letter dated June 30, 2005 from Congressman Richard Pombo, Chairman of the House Resources Committee to Secretary of Interior Gale A. Norton requesting settlement opportunities with the Muwekma Ohlone Tribe relative to the Tribe's lawsuit against the DOI. Letter on file Muwekma Tribal Office and DOI, Washington, DC.

Powell, John W.

1877 Linguistics. In Appendix to Stephen Powers, *Tribes of California*. *Contributions to North American Ethnography* 3:439-613 Washington: U.S. Geographical and Sociological Survey of the Rocky Mountain Region.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Powers, Stephen

- 1877 Tribes of California. *Contributions to North American Ethnography* 3. Washington: U.S. Geographical and Sociological Survey of the Rocky Mountain Region.

Priestley, Hebert I.

- 1920 Franciscan Exploration of California. *The Catholic Historical Review*, Vol. 6, No. 2 July, 1920:139-155. Catholic University of America Press

Ragir, S.

- 1972 *The Early Horizon in Central California Prehistory*. Contributions of the University of California Archaeological Research Facility 15. University of California Press, Berkeley.

Rappaport, Joanne

- 1990 *The Politics of Memory: Native Historical Interpretations in the Colombian Andes*. Cambridge: Cambridge University Press.

Rawls, James J.

- 1986 *Indians of California: The Changing Image*. University of Oklahoma Press, Norman.

Rhine, Stanley

- 2004 *Skeletal Attribution of Race: Methods for Forensic Anthropology*.

Richer, Paul

- 1986 *Artistic Anatomy*. Watson-Guptill Publications.

Rogers, Saunders

- 1994 Accuracy of Sex Determination Using Morphological Traits of the Human Pelvis. *Journal of Forensic Sciences* 39: 1046-56.

Sachdeva S., Phadnaik M.

- 2012 Three Rooted Mandibular First Molar: A Consideration in Periodontal Therapy. *Journal of Indian Society Periodontology* 16(2):286-289.

Salomon, Frank

- 1981 Weavers of Odavalo. In *Peoples and Cultures of Native South America*. Daniel Gross, ed., pp. 463-492. New York: Natural History Press.

Sandoval, John

- nd A Century of Mission San Jose in the East Bay. *Hayward Historical Society, No. 12*.

Sarris, Greg

- 1993 *Keeping Slug Woman Alive*. University of California Press. Berkeley

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Sawyer, Eugene T.
1922 *History of Santa Clara County, California*. Historic Record Company. Los Angeles, California.
- Schaefer, M., Black, S. and Scheuer, L.
2009 *Juvenile Osteology: A Laboratory and Field Manual*. Elsevier Academic Press: London.
- Schenck, W.E. and Dawson, E.J.
1929 Archaeology of the Northern San Joaquin Valley. *University of California Publications in American Archaeology and Ethnology*. 25(4)
- Scheuer, L. and Black, S.
2000 *Developmental Juvenile Osteology*. Academic Press: San Diego.
- Scheuer, L. and Black, S.
2004 *The Juvenile Skeleton*. Elsevier Academic Press: London.
- Schoeller, D.A.
1999 Isotope Fractionation: Why Aren't We What We Eat? *Journal of Archaeological Science* 26(6):667-673.
- Schoeninger, M.J., Deniro, M.J. and Tauber, H.
1983 $^{15}\text{N}/^{14}\text{N}$ Ratios of Bone-Collagen Reflect Marine and Terrestrial Components of Prehistoric Human Diet. *American Journal of Physical Anthropology* 60(2):252.
- Schonewald-Cox, Christine M., Bayless, Jonathan W., and Schonewald, Jaqueline
1985 Studied Geographic Patterns of Phenetic Variation Using Morphometric Analysis of Cranial Characters, *Journal of Mammalogy*, 66(1) 63-74
- Schwarcz, H.P. and Schoeninger, M.J.
1991 Stable Isotope Analyses in Human Nutritional Ecology. *Yearbook of Physical Anthropology* 34:283-321.
- Schwartz, J.H.
2007 *Skeleton Keys: An Introduction to Human Skeletal Morphology, Development, and Analysis*, 2nd Edition. Oxford University Press: New York.
- Scott, E.C.
1979 Dental Wear Scoring Technique. *American Journal of Physical Anthropology* 51:213-218.
- Service, Elman
1962 *Primitive Social Organization: An Evolutionary Perspective*. New York: Random House.

References Cited:

Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- 1975 *Origins of the State and Civilization: The Process of Cultural Evolution*. New York: Norton.
- 1978 *Profiles in Ethnology*. Harper and Row Company. New York.
- Shafer B.M., Hine W.G., Levy M.K.
1983 *A Textbook of Oral Pathology*. W. B. Saunders Co.: Philadelphia.
- Shanks, Ralph and Shanks, Lisa Woo
2006 *Indian Baskets of Central California: Art, Culture and History*. Costaño Books/MAPOM Publication Number 8.
- Sikri V.K., Sikri P.
2014 *Root Canal Morphology of Mandibular Incisors*. Senior Lecturers, Punjab Government Dental College, Amritsar.
- Simons, D.D.
1992 Prehistoric Mammal Exploitation in the San Francisco Bay Area. In *Essays on the Prehistory of Maritime California*, edited by Terry Jones, Center for Archaeological Research at Davis, No. 10, Davis, California, pp.73-103.
- Skoglund P, Stora J, Gotherstrom A, Jakobsson M.
2013 Accurate Sex Identification of Ancient Human Remains using DNA Shotgun Sequencing. *Journal of Archaeological Science* 40: 4477-4482.
- Skowronek, R.K. and Graham, M.A.
2004 *Discovering Santa Clara University's Prehistoric Past: CA-SCL-755*. Research Manuscript Series on the Cultural and Natural History of Santa Clara. Department of Anthropology and Sociology at Santa Clara University: Santa Clara.
- Slagle, Allogan, Leventhal, Alan, Field, Les, and Hampton, Neil
1995 *The Muwekma Tribe of Costanoan/Ohlone Indians: Petition for Status Clarification, or Federal Acknowledgment*. Prepared for Submission to the United States Department of Interior, Bureau of Indian Affairs. On file with the Muwekma Ohlone Tribe and Branch of Acknowledgment and Research, BIA. Washington, D.C.
- Slagle, Allogan, with assistance of Alan Leventhal
1996 *Unfinished Justice II: A Study of Common and Particular California Indian Historical Factors and Conditions*. Report submitted to the Advisory Council on California Indian Policy, Sacramento. (Report to be forwarded to US Congress as mandated under HR 2144).
- Smith, B.H.
1984 Patterns of Molar Wear in Hunter-Gatherers and Agriculturalists. *American Journal of Physical Anthropology* 63:39-59.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Smith, Emma

1923. Recollections of a Pioneer Mother Mary Ann Harlan Smith. In, *Grizzly Bear May 1923* [History of George Harlan. Ms #852]. Oakland Public Library California Room.

Soames J.V., Southam J.C.

- 2005 *Oral Pathology, Fourth Edition*. Oxford University Press, Great Clarendon Street, Oxford, U.K. OX2 6DP.

Soil Survey: Santa Clara Area, California

- 1958 U.S. Department of Agriculture, Soil Conservation Service. *Series 1941*, No. 17.

Spier, Robert F.G.

- 1978 "Foothill Yokuts". In, R.F. Heizer, ed., *Handbook of North American Indians*, Vol. 8, California. Washington, D.C., Smithsonian Institution.

Starek, Gerald

- 2013 *The Temporal Dating and Analysis of the Archaeological Assemblage Recovered from a Portion of Prehistoric Site, "Satos Rini Rumaytak" (At the Hill Above the River Site) CA-SCR-12*. Master's Project, Department of Anthropology, San Jose State University.

Stewart, Omar

- 1978 Litigation and Its Effects. In *Handbook of North American Indians*, Vol. 8:705-712, California. R. F. Heizer, editor Smithsonian Institution. Washington, D.C.

Suchey, J. M., D. V. Weisley, R. F. Green and T. T. Noguchi

- 1979 Analysis of Dorsal Pitting in the *Os Pubis* in an Extensive Sample of Modern American Females. *American Journal of Physical Anthropology* 51:517-540.

Suchey, J.M., Brooks, S.T., and Katz, D.

- 1988 *Instruction for use of the Suchey-Brooks System for Age Determination of the Female os pubis*. Instructional Materials Accompanying Female Pubic Symphyseal Models of the Suchey-Brooks System. Distributed by FRANCE CASTING (Diane France, 2190 West Drake Road, Suite 259, Fort Collins, Colorado 80526).

Tamm E, Kivisild T, Reidla M, Metspalu M, Smith DG, Mulligan CJ, Bravi CM, Rickards O, Martinez-Labarga C, Khusnutdinova EK, Fedorova SA, Golubenko MV, Stepanov VA, Gubina MA, Zhanadov SL, Ossipova LP, Damba L, Voevoda MI, Dipierra JE, Villems R, Malhi RS.

- 2007 Beringian Standstill and Spread of Native American Founders. *PLoS ONE* 2: e829.

The Evening News

- 1914 Ordinance Granting Franchise for the New Alum Rock Line up Before the Supervisors. The Evening News 59:8.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Thomas, David H.

1989 *Archaeology*. Second Edition. Holt, Rhinehart and Winston. New York.

Thompson, Stith

1966 *Tales of the North American Indians*. Indiana University Press.

Thompson and West

1876 *Historical Atlas Map of Santa Clara County*. Thompson and West. San Francisco.

Tieszen, L.L. and Fagre, T.

1993 Effect of Diet Quality and Composition on the Isotopic Composition of Respiratory CO₂, Bone Collagen, Bioapatite, and Soft Tissues. In *Prehistoric Human Bone: Archaeology at the Molecular Level*, edited by J. B. Lambert and G. Grupe, pp. 121-155. Springer-Verlag, New York.

Trotter M., Gleser G.C.

1958 A Re-Evaluation of Estimation of Stature Based on Measurements Taken During Life and the Long Bones after Death. *American Journal of Physical Anthropology* 16:79-123.

Ubelaker, D.H.

1989 *Human Skeletal Remains: Excavation, Analysis, and Interpretation* (2nd Ed.). Washington, D.C.: Taraxacum.

Ubelaker, D.H. and De La Paz, J.S.

2012 Skeletal Indicators of Pregnancy and Parturition: A Historical Review. *The Journal of Forensic Science* 57 (4): 866-872

Urbina, Richardo (Justice)

2000-2002 *Introduction of his Memorandum Opinion Granting the Plaintiff's Motion to Amend the Court's Order* (July 28, 2000) and *Memorandum Order Denying the Defendants' to Alter or Amend the Court's Orders* (June 11, 2002). **Muwekma Ohlone Tribe v. Bruce Babbitt, Secretary of Interior, et. al.** U.S. District Court, Washington, DC.

van Klinken, G. J.

1999 Bone Collagen Quality Indicators for Paleodietary and Radiocarbon Measurements. *Journal of Archaeological Science* 26:687-695.

Vayda, Andrew P.

1967 Pomo Trade Feasts. In *Tribal and Peasant Economies: Readings in Economic Anthropology*; pp. 494-500. Edited by George Dalton, Published for the American Museum of Natural History. The Natural History Press. Garden City, New York.

Verkuilen, P.E.

2009 *Spinal Abnormalities Rarely Cause Base Problems* (www.spine-health.com), 9/20/09.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

- Walden, T.
2009 *Paleopathology*. New York: Cambridge University Press.
- Walker, P.L.
1989 Cranial Injuries as Evidence of Violence in Prehistoric Southern California. *American Journal of Physical Anthropology* 80(3):313-323.

2005 Greater Sciatic Notch Morphology: Sex, Age, and Population Differences. *American Journal of Physical Anthropology* 127(4): 385–391.
- Walkinsaw, Robert
1852 *Statement of Petitioner Robert Walkinsaw, March 23, 1852*. Land Case 410 ND. On file at the Bancroft Library, University of California. Berkeley.
- Wallace, Edith
1978 Sexual Status and Role Differences. In *Handbook of North American Indians*. Vol. 8, pp. 690-693, California. Robert F. Heizer, editor. Smithsonian Institution, Washington, DC.
- Walton, Reginald B. (Justice)
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). September 21, 2006. U.S. District Court, Washington, DC.
- Webb, P.A. and Suchey, J.M.
1985 Epiphyseal Union of the Anterior Iliac Crest and Medial Clavicle in a Modern Multiracial Sample of American Males and Females. *American Journal of Physical Anthropology* 68: 457-466.
- Weber, David J.
1992 *The Spanish Frontier in North America*. Yale University Press. New Haven.
- Weir, Walter W. and Storie, R. Earl
1947 *Soils of Santa Clara County, California*. University of California, College of Agriculture, Agricultural Experimental Station, Berkeley, California.
- Winter, Joseph C.
1978a *Archaeological Investigations at Ca-SCL-128: The Holiday Inn Site*. Report prepared for the Redevelopment Agency of the City of San Jose.

1978b *Tamien: 6000 Years in an American City*. Report to the City of San Jose Redevelopment Agency. San Jose.
- White T., Folkens P.A.
1991 *Human Osteology*. Academic Press, Inc.: Harcourt Brace Jovanovich: New York.

References Cited:
Cashrishmini 'Awweš 'Írek 'Innutka Site, CA-SCL-950

Wohlgemuth, E.

- 1996 Resource Intensification in Prehistoric Central California: Evidence from Archaeobotanical Data. *Journal of California and Great Basin Anthropology* 18(1):81-103.

Wolf, Eric

- 1982 *Europe and the People Without History*. University of California Press. Berkeley.

Wood, M.W.

- 1883 *History of Alameda County, California*. Published by M. W. Wood, Oakland.

Wright, L. E., J. A. Valdés, J. H. Burton, T. D. Price, and H. P. Schwarcz

- 2010 The Children of Kaminaljuyu: Isotopic Insight into Diet and Long Distance Interaction in Mesoamerica. *Journal of Anthropological Archaeology* 29:155–178.

APPENDIX A

VT A/BRT PROJECT CA-SCL-950

MLD RECOMMENDATIONS



MUWEKMA OHLONE INDIAN TRIBE

OF THE SAN FRANCISCO BAY AREA REGION

'Innu Huššištak Makiš Mak-Muwekma "The Road To The Future For Our People"

September 15, 2016

To: Mr. Manolo Gonzalez-Estoy
Public Communications Specialist II
Santa Clara Valley Transportation Authority
Government Affairs 3331 N. First Street
San Jose, Ca. 95134

TRIBAL CHAIRPERSON
ROSEMARY CAMBRA

TRIBAL VICE CHAIRPERSON
MONICA V. ARELLANO

TRIBAL COUNCIL
HENRY ALVAREZ
JOANN BROSE
GLORIA E. GOMEZ
ROBERT MARTINEZ, JR.
RICHARD MASSIATT
SHEILA SCHMIDT
CAROL SULLIVAN
KARL THOMPSON (TRES)
FAYE THOMPSON-FREI

TRIBAL ADMINISTRATOR
NORMA E. SANCHEZ

Thank you for time and sensitivity in showing Ms. Norma Sanchez (Muwekma Tribal Administrator) and Mr. Alan Leventhal (Muwekma Tribal Archaeologist) the location of the discovery of one of our ancestor's remains located within the right-of-way of the ongoing VTA BRT Station and Roadway Project. The gravesite is located to the east of the intersection of Alum Rock Avenue and Jackson Street.

As you know I was named the Most Likely Descendant (MLD) by the Native American Heritage Commission for this discovery and project. Therefore, I am making the following formal recommendations with regards to the treatment of the ancestral remains discovered at this location.

1. Due to the fact that our tribe believes that our ancestral dead needs to be treated with utmost respect, and due to the fact that this ancestral person had been disturbed in the past and more recently due to various construction/pipeline projects, I am recommending that this ancestor be removed from his/her gravesite and after appropriate analysis be reburied as close to the original cemetery as possible. If reburial in a nearby location is not possible we will determine a suitable alternative at a later date where a reburial honoring ceremony will be conducted.
2. I am also recommending that the VTA enter into a contractual agreement with Ohlone Families Consulting Services which is the Cultural Resources Management arm of the Muwekma Ohlone Tribe of the San Francisco Bay Area for services for removal and analysis of our ancestor.
3. The removal process should include, but not be limited to, the screening of the two adjacent backdirt (spoils) piles located on either side of the backhoe trench containing the *in situ* human remains. The sidewall of the backhoe trench will in all likelihood need to have the over burden removed and excavated down to a level to be determined in the field in order to facilitate full access to the *in situ* remains. The *in situ* remains will be exposed by OFCS field crew and photographed and documented on standard archaeological excavation forms.

4. It is also my recommendation that all of the human remains and associated artifacts and ecofacts be brought to San Jose State University for further analysis which will include selecting small samples of human bone for AMS radiocarbon dating, stable isotope (Dr. Eric Bartelink at Cal State Chico) and ancient DNA (Drs. Brian Kemp and Cara Monroe, University of Oklahoma). These latter two studies will not be charged against the proposed budget, but will be conducted in collaboration with the Tribe's leadership and membership. Also if conducive a Strontium study will also be consider at UC Davis.
5. As part of this laboratory phase of work, I am also recommending that this individual be cleaned and a complete skeletal inventory be conducted by OFCS staff osteologists. Any associated grave regalia and artifacts will also be cleaned, photographed, measured and described. OFCS staff osteologists and archaeologists will be responsible for the writing a stand-alone final report that meets the standards under CEQA and that follows our tribe's desire to learn more about our ancestral heritage that has been denied to us by the dominant society and by archaeologists working on our ancestral heritage sites within our aboriginal and historic territory. The Tribe will also contribute an Ethnohistory section to the final report.
6. Due to the context of this discovery and logistics I further recommend that Basin Research not be involved with the burial removal process or recording of the site. We would like for VTA engineers plot the location and depth of the grave and using their GPS to pinpoint its location on VTA's maps.
7. The Tribe is aware that there is another ancestral site (CA-SCL-923) located nearby on Jackson Street therefore OFCS staff will also need to request an archival literature search from the Northwest Information Center at Sonoma State University.
8. The Tribe's Language Committee will also work on the renaming of this ancestral heritage site in the Tribe's language.

Should you or representatives from VTA have any questions, please feel free to contact me directly at 408 314-1898 or call Muwekma Tribal Administrator, Norma Sanchez at 408-616-0442.

On behalf of the Muwekma Tribe,

Rosemary Cambra, Chairwoman and MLD

Cc: Muwekma Tribal Council
Mr. Frank Lienert, NAHC
Cultural Resources File (VTA BRT Project)

APPENDIX B

CA-SCL-950 SKELETAL INVENTORY FORMS

CASHRISHMINI 'AWWEŠ 'ÍREK 'INNU 'AYTTAKIŠ
(YELLOW SALT ROCK ROAD WOMAN)

**D&D OSTEOLOGICAL SERVICES
HUMAN SKELETAL INVENTORY**

Site VTA BRT Burial No. 1 Date 9/28/16 Recorder DiGiuseppe/Grant

Condition of Skeleton visually there is approximately 65% of skeleton present; all elements broken, nothing complete including hands and feet; cortex fair with most/all elements having areas where cortical layer missing; volume of vertebrae lightweight, volume of cranium and long bone thickened and heavy (solid)

Sex (criteria used) possibly female: based on metric measurement of the femoral head and cranial morphology

Age (criteria used) >50: based on OA and dental attrition

Cranium I(75+): frontal C(11) w/ both supraorbital margins (no nasal); facial includes C(2) lf & rt maxilla, I(2) lf & rt zygomatic; sphenoid I(8); rt. parietal C(2); lf. parietal C(7); indet. parietal F(6); occipital C(2); rt. temporal I(3); lf. temporal I(1), indet. temporal F(11); indet. F(6); misc. bone under 1/4" in size F(25+); F(1) occipital w/condyle

Cibra Orbitalia: (L) slight (R) slight

Mandible F(2) rt. condyle

Teeth Permanent-Loose 19 In-situ see dental sheet

Deciduous-Loose In-situ

Hyoid X Sternum X

Vertebrae:

Cervical F(12): C1- F(3) w/facets; C2-F(2) w/dense; F(7)

Thoracic F(23): F(5) bodies, I(4) bodies, F(9) facets, F(3) spinous process, F(1) neural arch, F(1) transverse

Lumbar F(32): F(4) pedicles, F(5) apophyseal facets, F(16) body margins, F(7) indet.

Sacrum F(6): including S1 promontory, 2 pieces of coccyxgeal, F(1) transverse protrusion

Indeterminate F(36): nothing diagnostic, probably parts of thoracic

Os Coxae:	<u>LEFT</u>	<u>RIGHT</u>	<u>INDT</u>
Mature	<u>I(1)</u>	<u>X</u>	<u>F(41)^{1,3}</u>
Pubis	<u>X</u>	<u>X</u>	<u>F(1)²</u>
Ilium	<u>X</u>	<u>X</u>	<u>F(27)</u>
Ischium	<u>I(1)</u>	<u>X</u>	<u>X</u>

1) small superior edge of auricular, possibly left side; 2) small inferior portion of pubic symphysis; 3) the 37 frags are of the ilium with 2 fragments of iliac crest, 2 frags of acetabulum edges, 2 pieces that may indicate placement above greater sciatic notch (one has curve of notch, other has ridge above). Note in excavation that only one side of ilium was visible and ischium was removed from the ilium at the time, may indicate most of *os coxae* is left side; cortex of bone fair, volume lightweight.

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

Ribs: No. Complete (L)F(11)V – F(2) 1st (R)F(5)V – F(1) 1st No. Incomplete lf: F(37); rt F(48); indet F(28)

	<u>LEFT</u>	<u>RIGHT</u>	<u>INDT</u>		<u>LEFT</u>	<u>RIGHT</u>	<u>INDT</u>
Clavicle	<u>F(2)</u>	<u>F(3)</u>	<u>X</u>	Femur	<u>C(5)</u>	<u>C(5)</u>	<u>F(6)</u>
Humerus	<u>I(1)</u>	<u>I(1)</u>	<u>F(19)</u>	Patella	<u>X</u>	<u>X</u>	<u>X</u>
Radius	<u>C(3)</u>	<u>F(3)</u>	<u>X</u>	Tibia	<u>I(4)</u>	<u>I(3)</u>	<u>F(5)</u>
Ulna	<u>C(5)</u>	<u>C(6)</u>	<u>X</u>	Fibula	<u>I(5)</u>	<u>I(5)</u>	<u>F(2+)</u>
Scapula	<u>I(10)</u>	<u>I(7)</u>	<u>F(19)</u>				

Carpals:

Tarsals:

Navicular	<u>X</u>	<u>C(1)</u>	<u>X</u>	Calcaneus	<u>I(2)</u>	<u>I(3)</u>	<u>X</u>
Lunate	<u>X</u>	<u>X</u>	<u>X</u>	Talus	<u>C(1)</u>	<u>I(1)</u>	<u>X</u>
Triquetral	<u>X</u>	<u>X</u>	<u>X</u>	Cuboid	<u>I(2)</u>	<u>X</u>	<u>X</u>
Pisiform	<u>C(1)</u>	<u>X</u>	<u>X</u>	Navicular	<u>X</u>	<u>I(1)</u>	<u>X</u>
Grt. Mult.	<u>X</u>	<u>C(1)</u>	<u>X</u>	1 st Cuneiform	<u>X</u>	<u>F(1)</u>	<u>X</u>
Lsr. Mult.	<u>X</u>	<u>X</u>	<u>X</u>	2 nd Cuneiform	<u>X</u>	<u>X</u>	<u>X</u>
Capitate	<u>C(1)</u>	<u>X</u>	<u>X</u>	3 rd Cuneiform	<u>X</u>	<u>X</u>	<u>X</u>
Hamate	<u>X</u>	<u>X</u>	<u>X</u>				

Metacarpals:

Metatarsals:

MC 1	<u>X</u>	<u>X</u>	<u>X</u>	MT 1	<u>F(1)¹</u>	<u>X</u>	<u>X</u>
MC 2	<u>X</u>	<u>X</u>	<u>X</u>	MT 2	<u>X</u>	<u>X</u>	<u>X</u>
MC 3	<u>X</u>	<u>C(1)</u>	<u>X</u>	MT 3	<u>X</u>	<u>X</u>	<u>X</u>
MC 4	<u>X</u>	<u>C(1)</u>	<u>X</u>	MT 4	<u>X</u>	<u>X</u>	<u>X</u>
MC 5	<u>X</u>	<u>X</u>	<u>X</u>	MT 5	<u>X</u>	<u>X</u>	<u>X</u>

Phalanges: Hand C(6), F(4) = 1 distal, 1 prox, rest mid, Foot C(1) hallux, F(1) hallux, C(1) distal hallux,
C(1) prox C(3) prox.

Indeterminate MC's: F(1) diaphysis, F(1) diaphysis (prob. MC5 unsided), F(1) distal head MC, F(4) distal
heads of partial MC's, F(1) prox. end MC, F(1) partial diaphysis; MT's: 1 complete diaphysis, F(3), F(1) distal
end, F(3) prob. talus or calcaneus

Additional Notes 1) distal head

KEY:

C (1) = complete (2/3 of element with articulating surfaces)

I (1) = incomplete (less than 2/3 of element but more than 1/3 with articulating surface)

F (1) = fragmentary (less than 1/3 of element or shafts only)

X = absent

Ribs = complete indicates that the vertebral end is present as well as completely present.

If element is complete but in pieces, indicate thus: C (3) for number of pieces

If epiphyses present on subadult's long bone indicate thus:

p
Femur C (1)
d

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

SEXING DETERMINATION*

Pelvis:

		<u>Male</u>	<u>Female</u>	<u>Indet.</u>
Sub-pubic Angle	V or U shaped	<u>X</u>	<u>X</u>	<u>X</u>
Shape of Pubis	triangular or squarish	<u>X</u>	<u>X</u>	<u>X</u>
Ventral Arc	absent or present	<u>X</u>	<u>X</u>	<u>X</u>
Doral Pits	absent or present	<u>X</u>	<u>X</u>	<u>X</u>
Acetabulum	large or small	<u>X</u>	<u>X</u>	<u>X</u>
Greater Sciatic Notch	narrow or wide (Score 1-5)	<u>X</u>	<u>X</u>	<u>X</u>
Preauricular Sulcus	absent or present	<u>X</u>	<u>X</u>	<u>X</u>

Skull:

Nuchal Crest	robust, muscle markings (Score 1-5)	<u>X</u>	<u>2</u>	<u>X</u>
Mastoid Process	size (large or small) (Score 1-5)	<u>X</u>	<u>1/2</u>	<u>X</u>
Supraorbital Margin	rounded or sharp margin (Score 1-5)	<u>4/5</u>	<u>X</u>	<u>3¹</u>
Supraorbital Ridge	glabella none or prominent (Score 1-5)	<u>X</u>	<u>X</u>	<u>X</u>
Mental Eminence	none to massive projection (Score 1-5)	<u>X</u>	<u>X</u>	<u>X</u>
Ascending Ramus	short/slanted or long/vertical (Score 1-5)	<u>X</u>	<u>X</u>	<u>X</u>
Zygomatic Root	short or long	<u>X</u>	<u>X</u>	<u>X</u>

Other: (see Bass 1994)

Glenoid Fossa	<34 (F) > 37 (M)	<u>X</u>	<u>X</u>	<u>X</u>
Vert. dia. of Humeral Head	<43 (F) > 47 (M)	<u>X</u>	<u>X</u>	<u>X</u>
Max. width of Humeral Epicondyle	<56.8 (F) > 63.9 (M)	<u>X</u>	<u>X</u>	<u>X</u>
Max. dia. of Femoral Head	<43.5 (F) > 46.5 (M)	<u>X</u>	<u>40.0</u>	<u>X</u>

Comments 1) scoring completed to two different observers

Note that most of the cranial diagnostic elements had post-mortem damage making assessment difficult

*See 1994 Standards by Buikstra and Ubelaker for Scoring Criteria, see pages 16-32

D&D OSTEOLOGICAL SERVICES
 Site: VTA BRT
 Burial: 1
AGEING DETERMINATION*

	<u>Yes</u>	<u>No</u>	<u>Phase</u>	<u>Age-Range</u>
Dental (all erupted)	<u>yes</u>	<u>X</u>	<u></u>	<u></u>
Long bone fusion	<u>yes</u>	<u>X</u>	<u></u>	<u>25+</u>
Pubic symphysis	<u>yes</u>	<u>X</u>	<u></u>	<u>X</u>
Auricular Surface	<u>yes</u>	<u>X</u>	<u></u>	<u>X</u>
Osteoarthritis	<u>yes</u>	<u>X</u>	<u>1-4</u>	<u>30+</u>
Rib – sternal end	<u>X</u>	<u>no</u>	<u></u>	<u>X</u>

Comments partial pubis: has only a small portion of inferior face (symphysis), there is no evident margin and
surface has slight buildup, non-diagnostic

partial auricular: small amount of superior edge only, non-diagnostic

OA: see vertebral sheet that indicates slight involvement in the majority of thoracic to eburation on the facets
of the cervical

Notes:

***See 1994 Standards by Buikstra and Ubelaker for Scoring Criteria, see pages 16-32**

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

ADULT DENTAL PATHOLOGIES

TOOTH WEAR

	<u>wear</u>	<u>other pathologies</u>		<u>wear</u>	<u>other pathologies</u>
Upper:			Lower:		
LM ³	<u>5</u>	<u></u>	LM ₃	<u>6</u>	<u></u>
LM ²	<u>7</u>	<u></u>	LM ₂	<u>X</u>	<u></u>
LM ¹	<u>8/9</u>	<u></u>	LM ₁	<u>7</u>	<u></u>
LP ²	<u>X</u>	<u></u>	LP ₂	<u>X</u>	<u></u>
LP ¹	<u>X</u>	<u></u>	LP ₁	<u>X</u>	<u></u>
LC [•]	<u>6</u>	<u></u>	LC _•	<u>8</u>	<u></u>
LI ²	<u>X</u>	<u></u>	LI ₂	<u>8</u>	<u></u>
LI ¹	<u>9/10</u>	<u></u>	LI ₁	<u>7/8</u>	<u></u>
RI ¹	<u>X</u>	<u></u>	RI ₁	<u>8</u>	<u></u>
RI ²	<u>X</u>	<u></u>	RI ₂	<u>7/8</u>	<u></u>
RC [•]	<u>5</u>	<u></u>	RC _•	<u>8</u>	<u></u>
RP ¹	<u>X</u>	<u></u>	RP ₁	<u>5</u>	<u></u>
RP ²	<u>X</u>	<u></u>	RP ₂	<u>5</u>	<u></u>
RM ¹	<u>10</u>	<u></u>	RM ₁	<u>7</u>	<u></u>
RM ²	<u>X</u>	<u></u>	RM ₂	<u>X</u>	<u></u>
RM ³	<u>X</u>	<u></u>	RM ₃	<u>6</u>	<u></u>

Periodontal Disease: mandible: only bone present at RPM₁ and RPM₂ with 3.6 and 3.5 mm perio recession

Notes: see dental note page for individual tooth diagnosis

KEY:

X = absent
XU = absent/unrupter
A/U = ante-mortem tooth loss
F = fragmentary (non-diagnostic)
C = caries
A = abscesses
PSI = peg shaped incisors

CAL = calculi
SS = shovel shaped (single or double)
HY = hypoplasia
DM = dental modification
CAR = carabelli's cusp
W = winging
SSS = single shovel-shaped
DSS = double shovel-shaped

DENTAL/PERIODONTAL PATHOLOGIES – ADDITIONAL NOTES

LM³: hypercementosis with small patch of reparative dentin, no root canal penetration

LM²: hypercementosis and large Grade 3 patch of calculus on distal buccal root

LM¹: 2 open root canals (small) with reparative dentin; furcation point open and exposed with calculus on buccal side mesial point and interior side of lingual root (2)

LC*: calculus on buccal side at CEJ and 1/2 way up enamel face with hypercementosis at 1/4" of root tip

LI¹: tooth apparently broken with 1/2 root present but still in occlusion with polish and hypercementosis with partial absorbed socket

RC*: Grade 5 wear; slight hypercementosis at root tip and calculus at buccal and distal faces (Grade 2)

RM¹ (or RM²): there are 2 of 3 roots remaining (Grade 10) with polish and in occlusion with hypercementosis at 3/16" of both root tips and furcation point almost breached

Maxilla shows sockets present at RC*, RI², RI¹ (shallow); where the LI¹ tip is broke and present, LI², and LC* massive resorption at RPM¹/RPM² and well healed with only root tips hanging on at RM1; LPM¹/LPM² well healed abscess which corresponds to lack of wear on mandibular RPM₁/RPM₂

LM₃: 1 mm caries on distal occlusal surface and enamel pearl on mesial side

LM₁: hypercementosis 10.2 mm on lingual root; small patch of reparative dentin

LC₁: hypercementosis 10.36 mm of root tip; has reparative dentin

LI₂: bifurcated root with hypercementosis 3.8 mm; 45° slant buccal/lingual with polish

LI₁: normal profile (unlike other incisors) with calculus on buccal and distal sides; with reparative dentin

RI₁: elongated profile (like PM2) and 45° slant buccal/lingual and hypercementosis present; with reparative dentin

RI₂: elongated profile with 45° mesial distal slant and hypercementosis at 5.4 mm root time; heavy polish

RC₁: hypercementosis at root tip with reparative dentin

RPM₁: calculus on buccal/mesial and distal at CEJ (Grade 2)

RPM₂: calculus on buccal/mesial and distal at CEJ (Grade 3)

RM₁: slight scoop (Grade 2) on occlusal surface with calculus at buccal mesial root; tooth has abnormal third root (unusual), hypercementosis at 10.04 mm of distal buccal root and calculus at exposed furcation point

RM₃: hypercementosis at 11.03 mm of root and incipient caries at CEJ/root mesial side (indicating exposure to atmosphere)

Site: VTA BRT
Burial: 1

[illegible]

* cranium thick on parietals (~7.4 mm) near temporal; occipital ~10.4 mm; frontal 8.0 mm at suture apex

* cranial surface cortex missing on occipital, abraded from soil matrix and weathering

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

DEGENERATIVE JOINT DISEASE – UPPER PERIPHERAL SKELETON

	<u>Left</u>	<u>Notes</u>	<u>Right</u>	<u>Notes</u>
TEMPORO-MANDIBULAR JOINT				
Glenoid Fossa	<u>X</u>	<u></u>	<u>3</u>	<u>flattened</u>
Mand. Condyle	<u>X</u>	<u></u>	<u>3</u>	<u>slight mushroomed</u>
Total Joint Score	<u>X</u>	<u></u>	<u>3</u>	<u></u>

Notes:

SHOULDER

Scapula (Glenoid)	<u>0</u>	<u></u>	<u>0</u>	<u></u>
Proximal Humerus ¹	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Total Joint Score	<u>0</u>	<u></u>	<u>0</u>	<u></u>

Notes: 1) fragments of both present, but un-sided, what edges are present have post-mortem damage

ELBOW

Distal Humerus	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Proximal Ulna	<u>2</u>	<u>(1)</u>	<u>1</u>	<u>p/m damage</u>
Proximal Radius	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Total Joint Score	<u>2</u>	<u></u>	<u>1</u>	<u></u>

Notes: 1) end of lunar notch widened

WRIST

Distal Ulna	<u>1</u>	<u>p/m damage</u>	<u>1</u>	<u>p/m damage</u>
Distal Radius	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Carpals	<u>1</u>	<u>capitate</u>	<u>1</u>	<u>greater mult / navicular</u>
Total Joint Score	<u>1</u>	<u></u>	<u>1</u>	<u></u>

Notes:

HAND

Proximal Metacarpals	<u>X</u>	<u></u>	<u>1</u>	<u></u>
Distal Metacarpals	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Phalanges	<u>1</u>	<u></u>	<u>1</u>	<u></u>
Total Joint Score	<u>1</u>	<u></u>	<u>1</u>	<u></u>

Notes:

D&D OSTEOLOGICAL SERVICESSite: VTA BRTBurial: 1**DEGENERATIVE JOINT DISEASE – LOWER PERIPHERAL SKELETON**

HIP	<u>Left</u>	<u>Notes</u>	<u>Right</u>	<u>Notes</u>
Acetabulum	<u>0</u>	<u></u>	<u>X</u>	<u></u>
Proximal Femur	<u>0</u>	<u></u>	<u>X</u>	<u>end of lunar notch</u>
Total Joint Score	<u>0</u>	<u></u>	<u>X</u>	<u></u>

Notes: **KNEE**

Distal Femur	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Proximal Tibia	<u>X</u>	<u></u>	<u>1</u>	<u></u>
Proximal Fibula	<u>0</u>	<u></u>	<u>X</u>	<u></u>
Total Joint Score	<u>0</u>	<u></u>	<u>1</u>	<u></u>

Notes: **ANKLE**

Distal Tibia	<u>0</u>	<u></u>	<u>X</u>	<u></u>
Distal Fibula	<u>0</u>	<u></u>	<u>0</u>	<u></u>
Tarsals	<u>1</u>	<u></u>	<u>1</u>	<u></u>
Total Joint Score	<u>1</u>	<u></u>	<u>1</u>	<u></u>

Notes: **FOOT**

Proximal Metatarsals	<u>X</u>	<u></u>	<u>X</u>	<u></u>
Distal Metatarsals	<u>1</u>	<u></u>	<u>1</u>	<u></u>
Phalanges	<u>1</u>	<u></u>	<u>1</u>	<u></u>
Total Joint Score	<u>1</u>	<u></u>	<u>1</u>	<u></u>

Notes:

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

DEGENERATIVE SPINAL DISEASE

<u>BODY</u>			<u>INTERVERTEBRAL JOINTS</u>					
	<u>SUPERIOR</u>	<u>INFERIOR</u>	<u>NOTES</u>	<u>SUPERIOR</u>		<u>INFERIOR</u>		<u>NOTES</u>
				<u>L</u>	<u>R</u>	<u>L</u>	<u>R</u>	
C1 dens facet		X		1	X	1	X	
C2 dens	2	1		X	1	X	1	
C indet.	X	X		X	4	X	1	*unknown
C indet.	X	X		X	1	X	4	side for both
C5	X	X		X	X	X	X	
C6	X	X		X	X	X	X	
C7	X	X		X	X	X	X	
C indet.	X	X		X	X	X	X	
T1	X	X		X	X	X	X	1)
T2	X	X		X	X	X	X	
T3	X	X		X	X	X	X	
T indet.	0	0	position btw.	X	X	X	X	
T indet.	0	0	T1&T8 for	X	X	X	X	
T indet.	0	0	all 3	X	X	X	X	
T7	X	X		X	X	X	X	
T8	X	X		X	X	X	X	
T9	1	1		X	X	X	X	
T10	1	1		X	X	X	X	
T11	1	1		X	X	X	X	
T12	X	X		X	X	X	X	
T indet.	X	X		X	X	X	X	
L indet.	X	X	2)	X	2	2	X	3), 4)
L indet.	X	X		X	2	X	X	3), 4)
L indet.	X	X		X	X	1	X	4)
L indet.	X	X		X	2	2	X	4)
L indet.	X	X		X	2	X	X	4)
L indet.	X	X		X	X	X	X	

Sacrum: S1 = 2

Notes: 1) 8 to 10 thoracic facets position unknown all score 1: 2) lumbar bodies with all the margins have lipping from moderate to severe (4 pieces score as 3) with 1 that appears slightly compressed – all have microporotic centers; 3) portion of facet has central fossa; 4) each scored facet from unknown positon with lumbar vertebrae; thoracic: all centrum surfaces like lumbar are microporotic: cervical: two facets with eburnation corresponding

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

ADDITIONAL NOTES

all ulnae and radii fractured: on right radius have most of diaphysis, there are 5 pieces of unidentified forearm fragments more than inch long with one side missing full length; none of the pieces went together well due to p/m damage; all of the cortical surfaces have areas where cortex surface is white from abrasion, in areas can see patches that could be interpreted as periostitis, but taken as whole p/m weathering

humeral fragments: includes part of the distal condyle with parts of the trochlea and capitulum, not diagnostic, no edges so no indication of osteoarthritis or OA lesions on articular surface; F(7) of the humeral head that could be portions of both sides, not diagnostic, 3 with margins through all with p/m damage, no OA indicated, no eburnation on surfaces

clavicles: both diaphyses, both with partial lateral ends; both inferior/lateral ends are porotic, no rhomboid fossa's present, areas are missing

rt. scapula: has small portion of glenoid (superior) fossa, plus spine and acromium process, cortex good with areas of porosity (on the spine), auxiliary border present, no OA

lf. scapula: like right side, portion of glenoid, spine, auxiliary border that extends all way down to base of body, no OA

indeterminate scapula: all of the indeterminate pieces are of the body

rt. femur: femoral head 2 pieces and not connected to diaphysis, cortex totally weathered with cortical patches and longitudinal lines

rt. tibia: diaphysis separate from distal alleolus, surface weathered and cracking

rt. fibula: cortex weathered, small piece of distal end present

indeterminate tibia: 2 pieces of tibial plateau that are unable to be sided, have many small diaphysis fragments

D&D OSTEOLOGICAL SERVICES

Site: VTA BRT
Burial: 1

ADDITIONAL NOTES

lf. femur: ballslightly damaged, not articulated, maximum size 40.0 mm, but p/m damage to
some of the edges, size indicates female; diaphysis on anterior surface damaged by
mechanical equipment during trenching activities, rodent activity on distal 1/3 antero/
lateral side, bone weathered

(Note: all of the femora, left tibia and fibula recovered in back dirt)

lf. tibia and fibula: cortical weathering, no rodent activity, there are several fragments of both
sides of tibiae and fibulae

feet: 3sesamoid bones recovered, many smaller pieces / fragments associated with feet, the
right calcaneous proximal end next to p/m damage has partial articular facet, must be
attachment site for ligament or muscle

sacrum: a lot of microporosity on S1 promontory

lumbar verts: recovered with fragments of sacrum and *os coxae*, all in poor condition, all
small fragments, all very lightweight

lf. ribs: tubercle articular surfaces have moderate OA on 2 facets and slight on 1; no
indications of trauma, is some p/m damage from soil abrasion on a few pieces

rt ribs: facets on 3 tubercles and 1 vertebral end have slight OA; no indication of trauma, all
in many pieces

Site: VT A BRT
Burial: 1

Site: VT A BRT
Burial: 1



ribs mostly present

Age >50

APPENDIX C

AMS DATING RESULTS

CASHRISHMINI 'AWWEŠ 'ÍREK 'INNU 'AYTTAKIŠ
(YELLOW SALT ROCK ROAD WOMAN)

CA-SCL-950



International Chemical Analysis Inc.
1951 NW 7th Ave
STE 300
Miami, FL U.S.A 33136

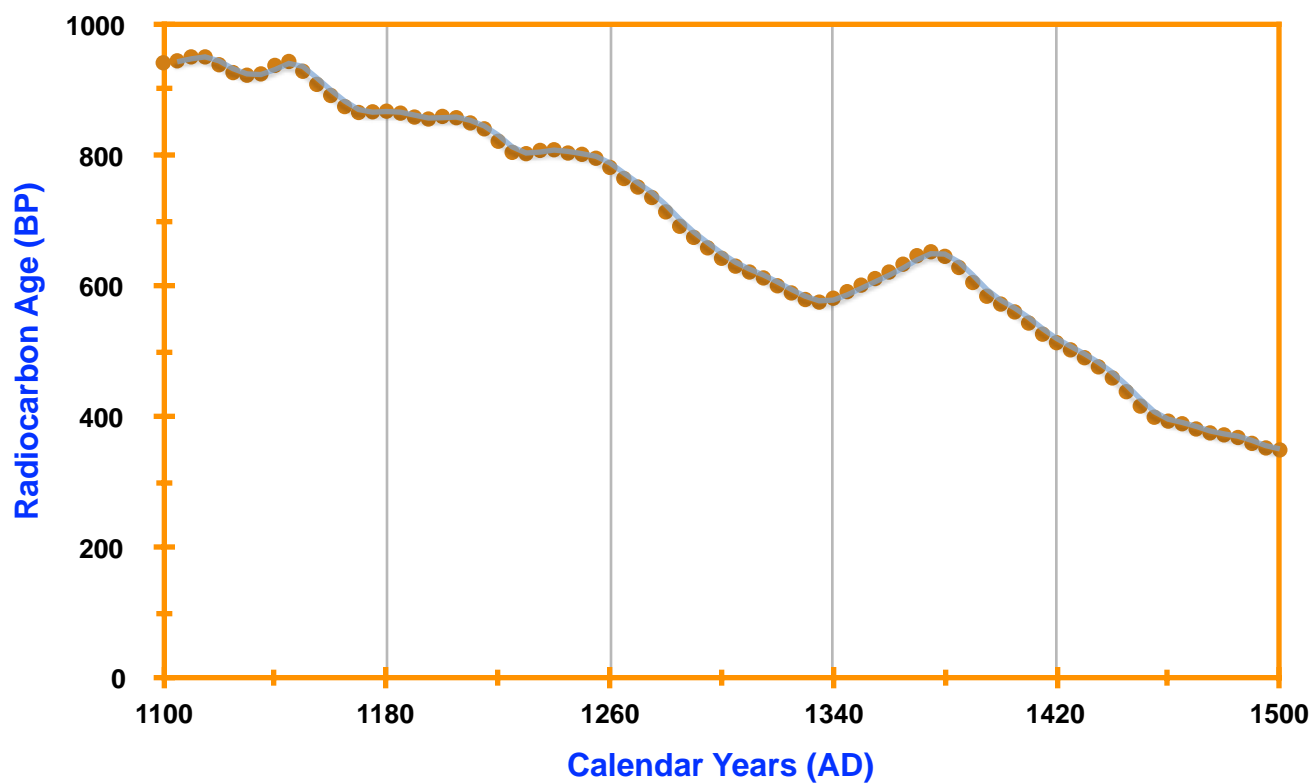
Sample Report

Submitter Name: Alan Leventhal

Company Name: San Jose State University

Address: Office of the Dean College of Social Sciences

Date Received	October 07, 2016	Material Type	Bone
Date Reported	November 01, 2016	Pre-treatment	Col-AAA
ICA ID	16B/1001	Conventional Age	710 +/- 30 BP
Submitter ID	VTA BRT Burial 1	Calibrated Ages	Cal 1260 - 1310 AD (85.0%) Cal 1360 - 1390 AD (10.4%)





International Chemical Analysis Inc.
1951 NW 7th Ave
STE 300
Miami, FL U.S.A 33136

QC Report

Submitter Name: Alan Leventhal
Company Name: San Jose State University
Address: Office of the Dean College of Social Sciences

Date Submitted	October 07, 2016	Date Reported	November 01, 2016
QC 1 Sample ID	IAEA C7	QC 2 Sample ID	NIST OXII
QC Expected Value	49.35 +/- 0.50 pMC	QC Expected Value	134.09 +/- 0.70 pMC
QC Measured Value	49.80 +/- 0.20 pMC	QC Measured Value	134.09 +/- 0.40 pMC
Pass?	YES	Pass?	YES

- pMC = Percent Modern Carbon.
- IAEA = International Atomic Energy Agency.

- Calibrated ages are attained using INTCAL13: **IntCal13 and Marine13 Radiocarbon Age Calibration Curves 0–50,000 Years cal BP.** *Paula J Reimer, Edouard Bard, Alex Bayliss, J Warren Beck, Paul G Blackwell, Christopher Bronk Ramsey, Caitlin E Buck, Hai Cheng, R Lawrence Edwards, Michael Friedrich, Pieter M Grootes, Thomas P Guilderson, Hafliði Haflídason, Irka Hajdas, Christine Hatté, Timothy J Heaton, Dirk L Hoffmann, Alan G Hogg, Konrad A Hughen, K Felix Kaiser, Bernd Kromer, Sturt W Manning, Mu Niu, Ron W Reimer, David A Richards, E Marian Scott, John R Southon, Richard A Staff, Christian S M Turney, Johannes van der Plicht.* **Radiocarbon 55(4), Pages 1869-1887.**
- Unless otherwise stated, 2 sigma calibration (95% probability) is used.
- Conventional ages are given in BP (BP=Before Present, 1950 AD), and have been corrected for fractionation using the delta C13.

APPENDIX D

Congressman George Miller's Draft Bill "California Indian Act 2000"

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.

Sec. 108. General provision.

TITLE II--CALIFORNIA TRIBAL STATUS CLARIFICATION ACT OF 2000

Sec. 201. Short title.

Sec. 202. Findings.

Sec. 203. Definitions.

Sec. 204. Reaffirmation of Federal recognition, rights, and privileges.

Sec. 205. Economic development.

Sec. 206. Transfer of land to be held in trust.

Sec. 207. Membership rolls.

Sec. 208. Interim government.

Sec. 209. Organization of tribe; constitution and governing body.

Sec. 210. Regulations.

TITLE III--GRATON RANCHERIA RESTORATION

Sec. 301. Findings.

Sec. 302. Definitions.

Sec. 303. Restoration of Federal recognition, rights, and privileges.

Sec. 304. Transfer of land to be held in trust.

Sec. 305. Membership rolls.

Sec. 306. Interim government.

Sec. 307. Tribal constitution.

TITLE IV--CALIFORNIA TRIBAL HOMELANDS

Sec. 401. Inventory of Federal land in California.

Sec. 402. Trust acquisitions in California.

TITLE V--EQUITABLE TREATMENT OF CALIFORNIA INDIANS IN PROGRAMS AND SERVICES OFFERED BY THE BUREAU OF INDIAN AFFAIRS

Sec. 501. California Indian equity program.

Sec. 502. Additional Bureau of Indian Affairs agencies within California.

Sec. 503. California Indians eligible for programs and services.

Sec. 504. Equitable allocation of funds to support tribal justice programs in California.

TITLE VI--REMOVAL OF STATE JURISDICTION UNDER PUBLIC LAW 280

Sec. 601. Tribally initiated removal of Public Law 280 jurisdiction.

TITLE VII--MISCELLANEOUS PROVISIONS

Sec. 701. Contract authority.

Sec. 702. Certain land and facilities held in trust for the California Indians.

Sec. 703. Savings provisions.

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

eventually set aside or acquired small, isolated parcels of land as reservations or rancherias for some of the California Indians;

(8) even this limited Indian land base was further reduced in size by the misguided Federal policies of Allotment and Termination and the resulting transfer of thousands of acres of Indian trust lands into non-Indian ownership;

(9) as a result of this history, the existing California Indian land base is extremely small, consisting of approximately 400,000 acres of tribal trust lands and an additional 63,000 acres of individual Indian trust allotments held in trust for individual Indians;

(10) today approximately 1/2 of the 105 federally recognized California Indian tribes each have a land base of less than 200 acres and at least 18 of these tribes have no land base at all;

(11) the Federal Government is the largest single landowner and owns the majority of the lands in the State of California;

(12) these vast Federal land holdings of the Federal Government provide Congress with the ability to address the acute land needs of California Indian tribes by allocating, directing, and facilitating the transfer of a portion of these lands to the California Indian tribes for purposes such as housing construction, economic development, and cultural and natural resource protection and preservation;

(13) Congress recognized in the Advisory Council on California Indian Policy Act of 1992, Public Law 10209416 (October 14, 1992), the need expressed by the California Indian tribes for a review of the public policies and programs affecting California Indians and to make such policies and programs more effective in accomplishing Federal policy objectives, including providing California Indians with life opportunities comparable to other American Indians who are members of federally recognized tribes;

(14) the reports and recommendations of the Advisory Council confirm that California Indian tribes have been denied access to the same range of Federal Indian programs provided to Indian tribes in other areas of the United States and that they have not received a fair and equitable share of Federal Indian program funds;

(15) the numerous studies of the condition of the California Indians, conducted over a span of more than a century and cited in the Advisory Council reports, document this inequitable treatment of the California Indians;

(16) the effects of this historical inequity include--

(A) denial of access by California Indian tribes and California Indians to programs and services made available to other Indian tribes, which in turn has caused the California Indians to suffer higher rates of poverty and unemployment along with lower rates of educational and economic achievement in comparison to other Indians within the United States, and has left

California Indians in one of the lowest socioeconomic categories in the United States;

(B) lack of recognition by the Bureau of Indian Affairs of significant numbers of California Indian tribes and California Indians, many of whom are identified in Bureau historical documents, listed on Bureau rolls, reside on Indian trust lands, or previously received Bureau services, which in turn has resulted in a consistent undercount of the California Indian service population; and

(C) severe limitations on the ability and efforts of California's federally recognized tribal governments to exercise their sovereignty and to provide for the health, safety, and welfare of their members;

(17) the historical inequity in the treatment of the California Indians has become institutionalized within the Bureau of Indian Affairs and can only be remedied if California Indian tribes receive increased appropriations for base level funding for essential tribal governmental functions and California Indians are afforded access to all Federal programs on the same basis as other Indians within the United States;

(18) the United States has a trust responsibility to each tribal government that includes the protection of the sovereignty of each tribal government;

(19) Congress, through statutes, treaties, and the exercise of administrative authorities, has recognized the self-determination, self-reliance, and inherent sovereignty of Indian tribes;

(20) Indian tribes possess the inherent authority to establish their own form of government, including tribal justice systems;

(21) tribal justice systems are an essential part of tribal governments and serve as important forums for ensuring public health and safety and the political integrity of tribal governments;

(22) tribal justice systems, in general, are inadequately funded, but nowhere is the lack of funding more evident than in California where only 2 of California's 105 federally recognized tribes have functioning tribal courts;

(23) over the past 2 decades, California Indian tribes have received less than 1.5 percent of the national Bureau of Indian Affairs law enforcement annual allocation, even though California contains approximately 6 percent of the national Bureau of Indian Affairs service population and real per capita law enforcement funding for California Indians is approximately 50 percent of the per capita law enforcement funding for Indians in other parts of the Nation;

(24) over the past 2 decades, California Indian tribes have received no Bureau of Indian Affairs funding for tribal courts, except for the years 1988 and 1989 in which California Indian tribes received two \$50,000 allocations, annual amounts that were approximately 50 percent of the per capita tribal court funding spent on Indians in other parts of the Nation;

and

(25) the Bureau of Indian Affairs reliance on Public Law 280 as justification for its lack of support for development of tribal law enforcement and justice systems in California ignores the fact that tribal justice systems are funded in other Public Law 280 States, that California Indian tribes retain concurrent jurisdiction on their reservations, and that California Indian tribes and California Indians are often subjected to "lawlessness" within their reservations when State and local law enforcement agencies are either unable or unwilling to exercise criminal jurisdiction within their reservations.

(b) Purpose.--The purpose of this Act is to implement some of the recommendations of the Advisory Council on California Indian Policy concerning the unresolved tribal status problems and special needs of the California Indians, as documented in the Council's September 1997 report to Congress.

SEC. 3. POLICY.

Congress--

(1) hereby recognizes the obligation of the United States to respond to the special land and resource needs of the California Indians as documented in the reports and recommendations of the Advisory Council on California Indian Policy;

(2) further recognizes its unique historical and continuing relationship with the California Indians and acknowledges the disastrous effects that previous Federal policies and actions have had on California Indian lands, California Indian tribes and California Indians and their cultures, including the dispossession of the California Indian tribes of their ancestral lands during the 1850's and the disproportionately harsh effect that the termination policy had on the California Indian tribes and their homelands;

(3) hereby affirms the Federal Government's unique and continuing relationship with the California Indians and declares its commitment to develop remedial measures, in consultation with the California Indians, to address the current land needs of California Indian tribes;

(4) declares that it is the policy of the United States Government to assist California Indian tribes in planning, establishing, operating, and maintaining effective tribal law enforcement and justice systems, recognizing that adequate funding is essential to the proper and efficient operation of these systems and that California Indian tribes have not received their share of such funding in the past; and

(5) declares that a major objective of the United States effort to address the current land needs of California Indians is to develop a comprehensive program in which Federal land holdings in California are inventoried and evaluated

with a view toward allocating and facilitating the transfer of selected parcels of such lands to California Indian tribes for housing, economic development, and cultural and natural resource protection and preservation.

SEC. 4. DEFINITIONS.

For purposes of this Act:

(1) California indian.--The term "California Indian" has the meaning given that term in section 809(b) of the Indian Health Care Improvement Act (25 U.S.C. 1679(b)).

(2) Secretary.--The term "Secretary" means the Secretary of the Interior.

TITLE I--RESTORATION OF TERMINATED CALIFORNIA INDIAN TRIBES

SEC. 101. DEFINITIONS.

For the purposes of this section, the following definitions apply:

(1) Interim council.--The term "Interim Council" means the respective governing body of each tribe specified in section 106.

(2) Member.--The term "member" means those persons meeting the membership criteria under section 105.

(3) Reservation.--The term "reservation" means those lands acquired and held in trust by the Secretary for the benefit of the Tribes pursuant to section 104.

(4) Service area.--The term "service area" means, with respect to--

(A) the Wilton Indian Rancheria, Sacramento County, California;

(B) the Alexander Valley Mishewal Wappo Tribe, Sonoma and Napa Counties, California;

(C) the Pakan'yani Maidu of the Strawberry Valley Rancheria, Yuba, Butte, and Plumas Counties, California;

(D) the Colfax-Todd's Valley Consolidated Tribe, Placer and Nevada Counties, California;

(E) the Tsi-akim Maidu of Taylorsville Rancheria, Placer and Nevada Counties, California; and (F) the Mark West Rancheria, Sonoma County, California.

(5) Tribes.--The term "Tribes" means the Wilton Indian Rancheria, the Alexander Valley Mishewal Wappo Tribe, the Pakan'yani Maidu of the Strawberry Valley Rancheria, the Colfax-Todd's Valley Consolidated Tribe, the Tsi-akim Maidu of Taylorsville Rancheria, and the Mark West Rancheria.

SEC. 102. RESTORATION OF FEDERAL RECOGNITION, RIGHTS, AND PRIVILEGES OF THE TRIBES.

(a) Federal Recognition.--Federal recognition is hereby restored to the Tribes. Except as otherwise provided in this title, all laws and regulations of general application to Indians and nations, tribes, or bands of Indians that are not inconsistent with any specific provision of this title shall be applicable to the Tribes and their members.

(b) Restoration of Rights and Privileges.--Except as provided in subsection (d), all rights and privileges of the Tribes and their members under any Federal treaty, Executive order, agreement, or statute, or under any other authority which were diminished or lost under the Act of August 18, 1958 (Public Law 8509671; 72 Stat. 619), are hereby restored and the provisions of such Act shall be inapplicable to the Tribes and their members after the date of the enactment of this Act.

(c) Federal Services and Benefits.--

(1) In general.--Without regard to the existence of a reservation, the Tribes and their members shall be eligible, on and after the date of the enactment of this Act, for all Federal services and benefits furnished to federally recognized Indian tribes or their members. In the case of Federal services available to members of federally recognized Indian tribes residing on a reservation, members of the Tribes residing in their respective tribe's service area shall be deemed to be residing on a reservation.

(2) Relation to other laws.--The eligibility for or receipt of services and benefits under paragraph (1) by one or more of the Tribes or individual member of one of the Tribes shall not be considered as income, resources, or otherwise when determining the eligibility for or computation of any payment or other benefit to such tribe, individual, or household under--

(A) any financial aid program of the United States, including grants and contracts subject to the Indian Self-Determination Act; or

(B) any other benefit to which such tribe, household, or individual would otherwise be entitled under any Federal or federally assisted program.

(d) Hunting, Fishing, Trapping, and Water Rights.--Nothing in this title shall expand, reduce, or affect in any manner any hunting, fishing, trapping, gathering, or water right of the Tribes and their members.

(e) Indian Reorganization Act Applicability.--The Act of June 18, 1934 (25 U.S.C. 461 et seq.) shall be applicable to the Tribes and their members.

(f) Certain Rights Not Altered.--Except as specifically provided in this title, nothing in this title shall alter any property right or obligation, any contractual right or obligation, or any obligation for taxes levied.

SEC. 103. ECONOMIC DEVELOPMENT.

(a) Plan for Economic Development.--The Secretary shall--

(1) provide technical and financial assistance to the governing body of each of the Tribes with respect to establishing a plan for economic development for each tribe; and

(2) upon the approval of such plans by the governing bodies of the Tribes, submit such plans to the Resources and Appropriations Committees of the House of Representatives and the Indian Affairs and Appropriations Committees of the Senate.

(b) Restrictions.--Any proposed transfer of real property contained in the plans developed under subsection (a) shall be consistent with the requirements of section 104.

SEC. 104. TRANSFER OF LAND TO BE HELD IN TRUST.

(a) Lands To Be Taken in Trust.--If conveyed or otherwise transferred to the Secretary by or for the benefit of the Tribe, the Secretary shall accept any real property located in Sacramento County, California, for the benefit of the Wilton Indian Rancheria, in Sonoma and Napa Counties, California, for the benefit of the Alexander Valley Mishewal Wappo Tribe, in ___ California, for the benefit of the Pakan'yani Maidu of the Strawberry Valley Rancheria, in ___ California, for the benefit of the Colfax-Todd's Valley Consolidated Tribe, in ___ California, for the benefit of the Tsi-akim Maidu of Taylorsville Rancheria, and in ___ California, for the benefit of the Mark West Rancheria, if, at the time of such conveyance or transfer, there are no adverse legal claims to such property, including outstanding liens, mortgages, or taxes owed. The Secretary may accept any additional acreage in each tribe's respective service area pursuant to the authority of the Secretary under the Act of June 18, 1934 (25 U.S.C. 461 et seq.).

(b) Lands To Be Part of the Reservation.--Any real property conveyed or transferred under this section shall be taken in the name of the United States in trust for the specific tribe for which the property is acquired and shall be part of the tribe's reservation.

SEC. 105. MEMBERSHIP ROLLS.

(a) Compilation of Tribal Membership Rolls.--Within 1 year after the date of the enactment of this Act, the Secretary shall, after consultation with each of the Tribes, compile a membership roll of each tribe.

(b) Criteria for Membership of the Wilton Indian Rancheria.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the

Wilton Indian Rancheria, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Wilton Indian ancestry, and if--

(A) such individual's name was listed on the Wilton Indian Rancheria distribution roll compiled on August 13, 1959, by the Bureau of Indian Affairs and approved by the Secretary on July 6, 1959, pursuant to Public Law 8509671;

(B) such individual was not listed on the Wilton Indian Rancheria distribution list, but met the requirements that had to be met to be listed on the Wilton Indian Rancheria list;

(C) such individual is identified as an Indian from Wilton in any of the official or unofficial rolls of Indians, or other documents, prepared by or at the direction of the Bureau of Indian Affairs, including the April 1, 1933, census roll or any other subsequent census roll prepared by the Bureau of Indian Affairs; or

(D) such individual is a lineal descendant of an individual, living or dead, identified in subparagraph (A), (B), or (C).

(2) After adoption of a tribal constitution pursuant to section 107, such tribal constitution shall govern membership in the Wilton Indian Rancheria.

(c) Criteria for Membership of the Alexander Valley Mishewal Wappo Tribe.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the Alexander Valley Mishewal Wappo Tribe, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Mishewal Wappo Indian ancestry, and if--

(A) such individual's name was listed on the Alexander Valley Indian Rancheria distribution roll compiled by the Bureau of Indian Affairs and approved by the Secretary on September 11, 1959, pursuant to Public Law 8509671;

(B) such individual was not listed on the Alexander Valley Indian Rancheria distribution list, but met the requirements that had to be met to be listed on the Alexander Valley Indian Rancheria list;

(C) such individual is identified as a Wappo Indian from Sonoma, Napa, or Lake Counties in any of the official or unofficial rolls of Indians, or other documents, prepared by or at the direction of the Bureau of Indian Affairs; or

(D) such individual is a lineal descendant of an individual, living or dead, identified in subparagraph (A), (B), or (C).

(2) After adoption of a tribal constitution pursuant to section 208, such tribal constitution shall govern membership in the Alexander Valley Mishewal

Wappo Tribe.

(d) Criteria for Membership of the Pakan'yani Maidu of the Strawberry Valley Rancheria.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the Pakan'yani Maidu of the Strawberry Valley Rancheria, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Maidu Indian ancestry, and if--

(A) such individual resided on or near the Strawberry Valley Rancheria at any time prior to the distribution of the assets of the Rancheria under the [California Rancheria Act];

(B) such individual was identified as an Indian from the Strawberry Valley area in any of the official or unofficial rolls of Indians, or other documents, prepared by or at the direction of the Bureau of Indian Affairs; or

(C) such individual is a lineal descendant of an individual, living or dead, identified in subparagraph (A) or (B).

(2) After adoption of a tribal constitution pursuant to section 208, such tribal constitution shall govern membership in the Pakan'yani Maidu of the Strawberry Valley Rancheria.

(e) Criteria for Membership of the Colfax-Todd's Valley Consolidated Tribe.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the Colfax-Todd's Valley Consolidated Tribe, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Maidu or Miwok Indian ancestry, and if--

(A) such individual resided on or near the Colfax Rancheria at any time prior to the distribution of the assets of the Rancheria under the [California Rancheria Act];

(B) such individual was identified as an Indian from the Colfax or Todd's Valley/Forest Hill Divide area in any of the official or unofficial rolls of Indians, or other documents, prepared by or at the direction of the Bureau of Indian Affairs; or

(C) such individual is a lineal descendant of an individual, living or dead, identified in subparagraph (A) or (B).

(2) After adoption of a tribal constitution pursuant to section 208, such tribal constitution shall govern membership in the Colfax-Todd's Valley Consolidated Tribe.

(f) Criteria for Membership of the Tsi-akim Maidu of Taylorsville Rancheria.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the Tsi-akim Maidu of Taylorsville Rancheria, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Mishewal Wappo Indian ancestry, and if--

(A) such individual is a lineal or collateral descendant of one or more of the parents or grandparents of Indian blood of those persons listed in subparagraph (B), as stated on such persons' applications for placement on the official roll of California Indians prepared pursuant to the Act of May 18, 1928 (45 Stat. 502); or

(B) such individual is a lineal or collateral descendant of one or more of the following persons whose names appear on the official roll of Californian Indians prepared pursuant to the Act of May 18, 1928, as approved by the Secretary on May 16, 1933:

- (i) Sandy Shipes (application number 4951).
- (ii) Asuba Foreman Shipes (application number 4952).
- (iii) Sadie Midum Chandler (application number 4837).

(2) After adoption of a tribal constitution pursuant to section 208, such tribal constitution shall govern membership in the Tsi-akim Maidu of Taylorsville Rancheria.

(g) Criteria for Membership of the Mark West Rancheria.--

(1) Until a tribal constitution is adopted pursuant to section 107 for the Mark West Rancheria, an individual shall be placed on the membership roll of the tribe if such individual is living, is not an enrolled member of another federally recognized Indian tribe, is of Mishewal Wappo Indian ancestry, and if--

(A) such individual listed as a distributee or dependent member in the Plan for Distribution of the Assets of the Mark West Rancheria approved by the Secretary on August 12, 1959; or

(B) such individual is a lineal descendant of an individual, living or dead, eligible under subparagraph (A).

(2) After adoption of a tribal constitution pursuant to section 208, such tribal constitution shall govern membership in the Mark West Rancheria.

(h) Conclusive Proof of Indian Ancestry.--For the purpose of subsections (b) through (g), the Secretary shall accept any available evidence establishing a person's ancestral relationship to one of the Tribes. The Secretary shall

accept as conclusive evidence of such ancestry, information contained in any censuses of the Indians on and near the rancherias of the respective Tribes prepared by Indian Agents of the Federal Government, in any of the various rolls or censuses of Indians from each of the Tribes prepared by the Bureau of Indian Affairs, and in the distribution lists prepared for each of the Tribes' respective rancheria pursuant to the Act of August 18, 1958 (Public Law 8509671).

SEC. 106. INTERIM GOVERNMENT.

Until a new tribal constitution and bylaws are adopted and become effective under section 107, each of the Tribes' respective governing bodies shall serve as an Interim Council. The initial membership of the Interim Councils shall consist of the members of the Tribal Councils of each respective tribe on the date of the enactment of this Act. The Interim Council of the Wilton Indian Rancheria shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on October 27, 1997. The Interim Council of the Alexander Valley Mishewal Wappo shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on November 20, 1993. The Interim Council of the Pakan'yani Maidu of the Strawberry Valley Rancheria shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on February 5, 2000. The Interim Council of the Colfax-Todd's Valley Consolidated Tribe shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on March 5, 2000. The Interim Council of the Tsi-akim Maidu of Taylorsville Rancheria shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on November 28, 1999. The Interim Council of the Mark West Rancheria shall continue to operate in the manner prescribed for the Tribal Council under the tribal constitution adopted on _____. Any new members filling vacancies on any of the respective Interim Councils shall meet the membership criteria set forth in section 105(b), (c), or (d), as appropriate, and be elected in the same manner as are Tribal Council members under the respective tribal constitutions described in this section.

SEC. 107. TRIBAL CONSTITUTION.

(a) Election; Time and Procedure.--Upon the completion of a tribal membership roll and upon the written request of an Interim Council, the Secretary shall conduct, by secret ballot, an election for the purpose of adopting a constitution and bylaws for such requesting tribe. The election shall be held according to section 16 of the Act of June 18, 1934 (25 U.S.C. 476), except that absentee balloting shall be permitted regardless of voter residence.

(b) Election of Tribal Officials; Procedures.--Not later than 120 days after adoption of a tribal constitution and bylaws under subsection (a), the Secretary shall conduct an election by secret ballot for the purpose of electing tribal officials as provided in such tribal constitution. Such election shall be conducted according to the procedures specified in subsection (a) except to the extent that such procedures conflict with the tribal constitution.

SEC. 108. GENERAL PROVISION. The Secretary may promulgate such regulations as may be necessary to carry out the provisions of this title.

TITLE II--CALIFORNIA TRIBAL STATUS CLARIFICATION ACT OF 2000

SEC. 201. SHORT TITLE.

This title may be cited as the "California Tribal Status Clarification Act of 2000".

SEC. 202. FINDINGS.

The Congress finds the following:

(1) The Dunlap Band of Mono Indians are the aboriginal inhabitants of the villages of Ku'dsowab and Ko'onekwe. They are comprised of the Entimbitch and Woponunch people who are now situated in Dunlap, Fresno County, California, which lies within the exterior boundaries of their aboriginal territory. The Entimbitch are signatories to the unratified Treaty made and concluded at Camp Belt on the King's River in the State of California on May 13, 1851. The Woponunch are identified and included in the unratified Treaty made and concluded at Camp Barbour on the San Joaquin River in the State of California on April 29, 1851. Between 1875 and 1954 the United States issued 25 allotments to members of the Dunlap Band comprising approximately 2,979 acres within the exterior boundaries of their aboriginal territory.

(2) The Koi people were the aboriginal inhabitants of Koi or Indian Island located in Lower Lake in Lake County, California, but were forced to relocate from the island when their homes were burned by white settlers in 1871. They relocated to an area along Cache Creek, Lake County, known as Bedai and established a village, sweatlodge, and cemetery there, and although they had no legal title to the land, remained there relatively undisturbed until 1959.

(3) The Tsnungwe are the people of the village of Hlledin located on the banks of the South Fork River, which was a cultural and economic center for all tribes of the Klamath, Trinity, and South Fork Rivers. The Tsnungwe were parties to the Treaty of Lower Klamath on October 6, 1851, that was never ratified by the Senate, as well as the 1864 Treaty of Peace. Because of white settlement, the Tsnungwe were forced out of their territory in the late 1850's

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

accounts of the treaty negotiations are the Awahneechees, the Pohonichee, the Nutchu, the Chowchillas, the Mercedes, and the Potawackata. The Ahwahneechees (Yosemite Band), though invited to sign, did not do so, but continued to occupy their villages in Yosemite Valley well into the 20th century. With the creation of the Yosemite Valley National Park in 1890, Southern Sierra Miwuk occupation of villages in the Park was acknowledged and, to a considerable extent, encouraged by the National Park Service. In the 1920's, the Park Service constructed modern dwellings for the Indian village in Yosemite Valley, but the relationship between the Park Service and the Indians soured during the Termination Era of the 1950's and 1960's when efforts were made to remove the Miwuk village from the Park. In 1969, the last of the Indian village dwellings were burned by the National Park Service. This event precipitated a new period of activism and resistance by the Southern Sierra Miwuk Nation, whose claim to Federal recognition encompasses 150 years of Federal actions and policies that confirm their continued existence as a California tribe.

(7) The United States has recognized all 6 Tribes through its actions and policies as politically identifiable bands of Indians under its jurisdiction and eligible for various Federal benefits and services. The Koi people were recognized as the Lower Lake Band, the Tsnungwe as the Trinity Tribe of Humboldt County and the Burnt Ranch Band, the Muwekma as the Verona Band of Alameda County, the Dunlap as the Dunlap Band of Monos, the Tolowa as the Lake Earl Indians, and the Southern Sierra Miwuk as the Yosemite Band and related Miwuk bands that inhabited the Yosemite Valley and other areas of Mariposa County.

(8) The United States recognized the 6 Tribes as eligible for the purchase of lands under the provisions of various appropriations Acts allocating funds to purchase lands for homeless Indians in California. While the Bureau of Indian Affairs recognized the Muwekma, Tsnungwe, Dunlap Mono, and Southern Sierra Miwuk as tribes eligible for the purchase of land under these Acts, no land ever was purchased for them. The United States did, in 1916, purchase 140.46 acres of land in Lake County, known as the Lower Lake Rancheria, for the Lower Lake and Sulfur Bank Bands of Indians, but because so few Band members settled there, the Bureau of Indian Affairs later sold the land. Around this same time period, the United States purchased 100 acres of land in Del Norte County at Crescent City for the Tolowa Indians, but the land remained unoccupied because of the dense undergrowth and the Indians' lack of capital to clear the land and establish homes there.

(9) The members of the Tribes or their ancestors are enrolled as California Indians by the Bureau of Indian Affairs, pursuant to the Act of May 18, 1928 (ch. 624, 45 Stat. 602), and its amendments (25 U.S.C. 651 et seq.), authorizing a claims case to be brought on behalf of all California Indians for lands reserved in 18 treaties negotiated with California tribes in 1851

and 1852 but never ratified by the Senate.

(10) Congress has never terminated or expressed an intent to terminate the status of the Lower Lake Koi Tribe, the Muwekma Tribe, the Tsnungwe Council, the Dunlap Band, the Tolowa Nation, or the Southern Sierra Miwuk Nation. Nevertheless, the Bureau of Indian Affairs has refused to deal with the Tribes as federally recognized tribes. Notwithstanding the denial of Federal benefits, services, and protection, the Tribes have continued to maintain social and political ties since the dates of last recognition by the Bureau of Indian Affairs.

SEC. 203. DEFINITIONS.

For purposes of this title:

(1) Tribes.--The term "Tribes" means the Lower Lake Koi Tribe, the Muwekma Tribe of the San Francisco Bay, the Tsnungwe Council, the Dunlap Band of Mono Indians, the Tolowa Nation, and the Southern Sierra Miwuk Nation.

(2) Interim council.--The term "Interim Council" means the governing body of each Tribe specified in section 208.

(3) Member.--The term "member" means those persons eligible for enrollment pursuant to section 207.

(4) Reservation.--The term "reservation" means those lands acquired and held in trust by the Secretary for the benefit of each Tribe pursuant to section 206.

(5) Service area.--The term "service area" means, with respect to--

(A) the Lower Lake Koi Tribe, Lake, Napa, and Sonoma Counties, California;

(B) the Muwekma Tribe, San Francisco, Alameda, and Santa Clara Counties, California;

(C) the Tsnungwe Council, Trinity and Humboldt Counties California;

(D) the Dunlap Band, Fresno County, California;

(E) the Tolowa Nation, Del Norte County California; and

(F) the Southern Sierra Miwuk Nation, Mariposa, Tuolumne, Madera, and Merced Counties, California.

SEC. 204. REAFFIRMATION OF FEDERAL RECOGNITION, RIGHTS, AND PRIVILEGES.

(a) Federal Recognition.--Notwithstanding any other provision of law, Federal recognition of the Tribes is hereby reaffirmed. All laws and regulations of the United States of general application to Indians or nations, tribes, or bands of Indians, including the Act of June 18, 1934 (25 U.S.C. 461 et seq., commonly referred to as the Indian Reorganization Act), that are not inconsistent with any specific provision of this title shall be applicable to

the Tribes and their members.

(b) Federal Services and Benefits.--Notwithstanding any other provision of law and without regard to the existence of a reservation, the Tribes and their members shall be eligible, on and after the date of the enactment of this title, for all Federal services and benefits furnished to federally recognized Indian tribes or their members. In the case of Federal services available to members of federally recognized Indian tribes residing on a reservation, members of the Tribes residing in the Tribe's respective service area shall be deemed to be residing on a reservation.

(c) Hunting, Fishing, Trapping, and Water Rights.--Nothing in this title shall expand, reduce, or affect in any manner any hunting, fishing, trapping, gathering, or water right of the Tribes and their members.

(d) Certain Rights Not Altered.--Except as specifically provided in this title, nothing in this title shall alter any property right or obligation, any contractual right or obligation, or any obligation for taxes levied.

SEC. 205. ECONOMIC DEVELOPMENT.

(a) Plan for Economic Development.--The Secretary shall--

(1) enter into negotiations with the governing body of each of the Tribes with respect to establishing a plan for economic development for the Tribe;

(2) in accordance with this section and not later than 2 years after the adoption of a tribal constitution as provided in section 209, develop such a plan; and

(3) upon the approval of such plan by the governing body of each of the Tribes, submit such plan to the Congress.

(b) Restrictions.--Any proposed transfer of real property contained in the plan developed by the Secretary under subsection (a) shall be consistent with the requirements of section 206.

SEC. 206. TRANSFER OF LAND TO BE HELD IN TRUST.

(a) Lands To Be Taken in Trust.--The Secretary shall accept any real property, or other interest in lands, water rights, or surface rights to lands located within each Tribe's service area into trust for the benefit of the Tribe if conveyed or otherwise transferred to the Secretary if, at the time of such conveyance or transfer, there are no adverse legal claims on such property, including outstanding liens, mortgages, or taxes owed. The Secretary may exercise his authority under the Act of June 18, 1934 (25 U.S.C. 461 et seq.), to acquire real property, or other interest in lands, water rights, or surface rights to lands on behalf of each of the Tribes or its members.

(b) Lands To Be Part of the Reservation.--Subject to the conditions imposed by this section, any real property, or other interest in lands, water rights, or

surface rights to lands conveyed or transferred under this section, shall be taken in the name of the United States in trust for the specific Tribe or, as applicable, an individual member of the Tribe for which the property or other interest is acquired, and shall be part of the specific Tribe's reservation.

SEC. 207. MEMBERSHIP ROLLS.

(a) Compilation of Tribal Membership Roll.--Within 6 months after the date of the enactment of this title, each Tribe shall submit to the Secretary, for approval, its base membership roll which shall include only individuals who are not members of any other federally recognized Indian tribe or who have relinquished membership in such tribe and who are eligible for membership.

(b) Muwekma Tribe.--With respect to the Muwekma Tribe, an individual is eligible for inclusion on the base membership roll of the Tribe if that individual qualifies for membership pursuant to the Muwekma Tribes Constitution adopted 1991 and Enrollment Ordinance adopted 1998.

(c) Tsnungwe Council.--With respect to the Tsnungwe Council, an individual is eligible for inclusion on the base membership roll of the Tribe if that individual qualifies for membership pursuant to the Tsnungwe Council's Constitution adopted 1989 and Enrollment Ordinance adopted 1989.

(d) Lower Lake Koi Tribe.--With respect to the Lower Lake Koi Tribe, an individual is eligible for inclusion on the base membership roll of the Tribe if that individual--

(1) is on the 1915 Census of the Indians in and near Sulphur Band and Lower Lake in Lake County, California, prepared by Special Indian Agent John J. Terrell;

(2) is identified as an Indian from the Lower Lake Rancheria in any of the official or unofficial rolls of Indians prepared by the Bureau of Indian Affairs; or (3) is a direct lineal descendant of an individual, living or dead, identified pursuant to paragraph (1) or (2).

(e) Dunlap Band.--With respect to the Dunlap Band, an individual is eligible for inclusion on the base membership roll of the Tribe if the individual qualifies for membership pursuant to the Tribe's constitution adopted in 1998.

(f) Tolowa Nation.--With respect to the Tolowa Nation, an individual is eligible for inclusion on the base membership roll of the Tribe if that individual--

(1) is a lineal descendant of the Tolowa, Tututni, or Chetco Tribes within the aboriginal territory of the Tolowa Nation;

(2) has been approved and enrolled as a member on the official 1983 Base Roll of the Tolowa Nation; or

(3) is a lineal descendant of an approved and enrolled member.

(g) Southern Sierra Miwuk Nation.--With respect to the Southern Sierra Miwuk Nation, an individual is eligible for inclusion on the base membership roll of the Tribe if that individual--

(1) is not enrolled in any other federally recognized tribe and is not a terminated Indian; and

(2) is a lineal descendant of a Southern Miwuk, Paiute, Cassons, or Chuckchancee Indian indigenous to the area from the top of the Sierras on the east, to the Fresno River on the south, to the Central Valley on the west, and to the Tuolumne River on the north, and to such other lands added thereto under any law of the United States, except as otherwise provided by law.

(h) Membership After Adoption of Tribal Constitution.--After adoption of a tribal constitution pursuant to section 209, such tribal constitution shall govern membership in each Tribe.

(i) Rolls Kept Current.--Each Tribe shall ensure that its roll is maintained and kept current.

SEC. 208. INTERIM GOVERNMENT.

Until a new tribal constitution is adopted and becomes effective under section 209, and the first election of tribal officials is held thereunder, the governing body of each Tribe shall be an Interim Council. The initial membership of the Interim Council of each Tribe shall consist of the members of its governing body on the date of the enactment of this title, and the Interim Council shall continue to operate for the Dunlap Band in the manner prescribed for its governing body under the tribal constitution adopted in 1998, for the Muwekma Tribe in the manner prescribed for its governing body under the tribal constitution adopted in 1991, for the Tsnungwe Council in the manner prescribed for its governing body under the tribal constitution adopted in 1989, for the Tolowa Nation in the manner prescribed for its governing body under the Constitution adopted in 1983, and for the Southern Sierra Miwuk Nation in the manner prescribed for its governing body under the Bylaws of the American Indian Council of Mariposa County adopted in 1984, as amended, as long as such constitution or bylaws are not contrary to Federal law. Any new members filling vacancies on the Interim Council shall meet the enrollment criteria for their tribe set forth in section 207 and be elected in the same manner as are Council members under the constitution or bylaws of the respective tribe as described above.

SEC. 209. ORGANIZATION OF TRIBE; CONSTITUTION AND GOVERNING BODY.

(a) Constitutional Election; Time and Procedure.--Upon the completion of the tribal membership roll under section 207 and upon the written request of the Interim Council, the Secretary shall conduct, by secret ballot, an election for the purpose of adopting a constitution for each Tribe. Each Tribe shall propose a constitution to the Secretary for submission to the membership in the election. Each election shall be held according to section 16 of the Act of June 18, 1934 (25 U.S.C. 476), except that absentee balloting shall be permitted regardless of voter residence.

(b) Election of Tribal Officials; Time and Procedure.--Not later than 120 days after adoption of a tribal constitution under subsection (a), the Secretary shall conduct an election by secret ballot for the purpose of electing tribal officials as provided in such tribal constitution. Such election shall be conducted according to the procedures specified in subsection (a) except to the extent that such procedures conflict with the tribal constitution.

SEC. 210. REGULATIONS.

The Secretary may promulgate such regulations as may be necessary to carry out the provisions of this title.

TITLE III--GRATON RANCHERIA RESTORATION

SEC. 301. FINDINGS.

The Congress finds the following:

- (1) In their 1997 Report to Congress, the Advisory Council on California Indian Policy specifically recommended the immediate legislative restoration of the Graton Rancheria.
- (2) The Federated Indians of Graton Rancheria Tribal Council has made the express decision to restrict gaming consistent with the provisions of this title.

SEC. 302. DEFINITIONS.

For purposes of this title:

- (1) The term "Tribe" means the Indians of the Graton Rancheria of California.
- (2) The term "Interim Tribal Council" means the governing body of the Tribe specified in section 306.
- (3) The term "member" means an individual who meets the membership criteria under section 305(b).

- (4) The term "reservation" means those lands acquired and held in trust by the Secretary for the benefit of the Tribe.
- (5) The term "service area" means the counties of Marin and Sonoma, in the State of California.

SEC. 303. RESTORATION OF FEDERAL RECOGNITION, RIGHTS, AND PRIVILEGES.

(a) Federal Recognition.--Federal recognition is hereby restored to the Tribe. Except as otherwise provided in this title, all laws and regulations of general application to Indians and nations, tribes, or bands of Indians that are not inconsistent with any specific provision of this title shall be applicable to the Tribe and its members.

(b) Restoration of Rights and Privileges.--Except as provided in subsection (d), all rights and privileges of the Tribe and its members under any Federal treaty, Executive order, agreement, or statute, or under any other authority which were diminished or lost under the Act of August 18, 1958 (Public Law 8509671; 72 Stat. 619), are hereby restored, and the provisions of such Act shall be inapplicable to the Tribe and its members after the date of the enactment of this Act.

(c) Federal Services and Benefits.--

(1) In general.--Without regard to the existence of a reservation, the Tribe and its members shall be eligible, on and after the date of the enactment of this Act for all Federal services and benefits furnished to federally recognized Indian tribes or their members. For the purposes of Federal services and benefits available to members of federally recognized Indian tribes residing on a reservation, members of the Tribe residing in the Tribe's service area shall be deemed to be residing on a reservation.

(2) Relation to other laws.--The eligibility for or receipt of services and benefits under paragraph (1) by a tribe or individual shall not be considered as income, resources, or otherwise when determining the eligibility for or computation of any payment or other benefit to such tribe, individual, or household under--

(A) any financial aid program of the United States, including grants and contracts subject to the Indian Self-Determination Act; or

(B) any other benefit to which such tribe, household, or individual would otherwise be entitled under any Federal or federally assisted program.

(d) Hunting, Fishing, Trapping, Gathering, and Water Rights.--Nothing in this title shall expand, reduce, or affect in any manner any hunting, fishing, trapping, gathering, or water rights of the Tribe and its members.

(e) Certain Rights Not Altered.--Except as specifically provided in this title, nothing in this title shall alter any property right or obligation, any

contractual right or obligation, or any obligation for taxes levied.

SEC. 304. TRANSFER OF LAND TO BE HELD IN TRUST.

(a) Lands To Be Taken in Trust.--Upon application by the Tribe, the Secretary shall accept into trust for the benefit of the Tribe any real property located in Marin or Sonoma County, California, for the benefit of the Tribe after the property is conveyed or otherwise transferred to the Secretary and if, at the time of such conveyance or transfer, there are no adverse legal claims to such property, including outstanding liens, mortgages, or taxes.

(b) Former Trust Lands of the Graton Rancheria.--Subject to the conditions specified in this section, real property eligible for trust status under this section shall include Indian owned fee land held by persons listed as distributees or dependent members in the distribution plan approved by the Secretary on September 17, 1959, or such distributees' or dependent members' Indian heirs or successors in interest.

(c) Lands To Be Part of Reservation.--Any real property taken into trust for the benefit of the Tribe pursuant to this title shall be part of the Tribe's reservation.

(d) Gaming Restricted.--Notwithstanding subsection (c), real property taken into trust for the benefit of the Tribe pursuant to this title shall not be exempt under section 20(b) of the Indian Gaming Regulatory Act (25 U.S.C. 2719(b)).

(e) Lands To Be Nontaxable.--Any real property taken into trust for the benefit of the Tribe pursuant to this section shall be exempt from all local, State, and Federal taxation as of the date that such land is transferred to the Secretary.

SEC. 305. MEMBERSHIP ROLLS.

(a) Compilation of Tribal Membership Roll.--Not later than 1 year after the date of the enactment of this Act, the Secretary shall, after consultation with the Tribe, compile a membership roll of the Tribe.

(b) Criteria for Membership.--

(1) Until a tribal constitution is adopted under section 307, an individual shall be placed on the Graton membership roll if such individual is living, is not an enrolled member of another federally recognized Indian tribe, and if--

(A) such individual's name was listed on the Graton Indian Rancheria distribution list compiled by the Bureau of Indian Affairs and approved by the Secretary on September 17, 1959, under Public Law 8509671;

(B) such individual was not listed on the Graton Indian Rancheria

distribution list, but met the requirements that had to be met to be listed on the Graton Indian Rancheria distribution list;

(C) such individual is identified as an Indian from the Graton, Marshall, Bodega, Tomales, or Sebastopol, California, vicinities, in documents prepared by or at the direction of the Bureau of Indian Affairs, or in any other public or California mission records; or

(D) such individual is a lineal descendant of an individual, living or dead, identified in subparagraph (A), (B), or (C).

(2) After adoption of a tribal constitution under section 307, such tribal constitution shall govern membership in the Tribe.

(c) Conclusive Proof of Graton Indian Ancestry.--For the purpose of subsection (b), the Secretary shall accept any available evidence establishing Graton Indian ancestry. The Secretary shall accept as conclusive evidence of Graton Indian ancestry information contained in the census of the Indians from the Graton, Marshall, Bodega, Tomales, or Sebastopol, California, vicinities, prepared by or at the direction of Special Indian Agent John J. Terrell in any other roll or census of Graton Indians prepared by or at the direction of the Bureau of Indian Affairs and in the Graton Indian Rancheria distribution list compiled by the Bureau of Indian Affairs and approved by the Secretary on September 17, 1959.

SEC. 306. INTERIM GOVERNMENT.

Until the Tribe ratifies a final constitution consistent with section 307, the Tribe's governing body shall be an Interim Tribal Council. The initial membership of the Interim Tribal Council shall consist of the members serving on the date of the enactment of this Act, who have been elected under the tribal constitution adopted May 3, 1997. The Interim Tribal Council shall continue to operate in the manner prescribed under such tribal constitution. Any vacancy on the Interim Tribal Council shall be filled by individuals who meet the membership criteria set forth in section 305(b) and who are elected in the same manner as are Tribal Council members under the tribal constitution adopted May 3, 1997.

SEC. 307. TRIBAL CONSTITUTION.

(a) Election; Time; Procedure.--After the compilation of the tribal membership roll under section 305(a), upon the written request of the Interim Council, the Secretary shall conduct, by secret ballot, an election for the purpose of ratifying a final constitution for the Tribe. The election shall be held consistent with sections 16(c)(1) and 16(c)(2)(A) of the Act of June 18, 1934 (commonly known as the Indian Reorganization Act; 25 U.S.C. 476(c)(1) and

476(c)(2)(A), respectively). Absentee voting shall be permitted regardless of voter residence.

(b) Election of Tribal Officials; Procedures.--Not later than 120 days after the Tribe ratifies a final constitution under subsection (a), the Secretary shall conduct an election by secret ballot for the purpose of electing tribal officials as provided in such tribal constitution. Such election shall be conducted consistent with the procedures specified in subsection (a) except to the extent that such procedures conflict with the tribal constitution.

TITLE IV--CALIFORNIA TRIBAL HOMELANDS

SEC. 401. INVENTORY OF FEDERAL LAND IN CALIFORNIA.

(a) Inventory Required.--Not later than 1 year after the date of the enactment of this Act, each Federal agency that supervises or controls Federal land in the State of California shall conduct an inventory of those lands within the State to identify which of those Federal lands would be suitable for transfer to California Indian tribes. In conducting the inventory and identification of lands suitable for transfer to the Tribes, the Secretary, in consultation with each Federal agency that supervises or controls Federal land in the State of California, shall--

- (1) prior to taking the inventory required by this subsection, conduct a series of regional consultation sessions with the California Indian tribes on the nature of the tribes' needs for land and shall encourage individual tribes to provide the agency with information on their specific land needs;
- (2) ensure that not less than 1 of such regional consultation sessions shall be held in each of the north, central, south, and eastern regions of California;
- (3) consider the information obtained from the regional consultation sessions in preparing the inventory;
- (4) list in the inventory all Federal land within the agency's jurisdiction--
 - (A) that are not essential to the mission or needs of the agency;
 - (B) that are contiguous to or within former or existing reservation or rancheria lands or individual Indian trust allotments;
 - (C) that are within a terminated Indian rancheria or reservation or which at any time were included within the exterior boundaries of an Indian rancheria or reservation;
 - (D) in regard to which an arrangement, such as a Federal-tribal comanagement or transfer subject to reserved rights or express management prescriptions, may be feasible; and
 - (E) that the agency considers particularly suitable for transfer based on

the information obtained from tribes during the regional consultation sessions;

(5) designate a tribal contact person for information about the land identification process and other issues related to the inventory required by this section;

(6) inform, in writing, all California Indian tribes of the identity of and how to reach the contact person designated under paragraph (4); and

(7) provide all California Indian tribes with a copy of the land inventory not later than 30 days after its completion.

(b) Value of Lands or Resources Not Applicable.--The fact that lands identified in the inventory have significant value or have important water, forest, fish and wildlife, mineral, or other resources located thereon, shall not constitute a basis for excluding them from the inventory of lands suitable for transfer, and shall not constitute a bar to their transfer under this title.

(c) Map.--Not later than 90 days after the date of the enactment of this Act, the Secretary shall--

(1) prepare a detailed map of California which identifies--

(A) all Federal lands;

(B) all existing tribal trust lands and individual Indian trust allotments; and

(C) the boundaries of the aboriginal territories of the California Indian tribes as described in authoritative sources or as confirmed by court decision or settlement, including the decisions of the Indian Claims Commission; and

(2) transmit a copy of the map to all California Indian tribes, the Committee on Resources in the House of Representatives, and the Committee on Indian Affairs in the Senate.

(d) Inventory Updated.--Not later than 18 months after the date of the enactment of this Act, the Secretary, in consultation with each Federal agency that supervises or controls Federal land in the State of California, shall develop a formal process for regularly updating the inventory described in subsection (a). The process shall provide that a copy of each updated inventory shall be transmitted to all California Indian tribes, the Committee on Resources in the House of Representatives, and the Committee on Indian Affairs in the Senate.

SEC. 402. TRUST ACQUISITIONS IN CALIFORNIA.

(a) Trust Lands.--The Secretary is hereby authorized to accept Federal lands

within the State of California that are identified by any Federal agency, including the Department of the Interior, as suitable for transfer to California Indian tribes, into trust for the purpose of providing land to such tribes for housing, economic development, and cultural and natural resource protection and preservation.

(b) Exemption From Certain Regulations.--Trust acquisitions pursuant to this Act shall not be subject to the regulatory provisions of section 151 et seq. of title 25, Code of Federal Regulations.

(c) Criteria.--When determining whether to take land into trust pursuant to this section, the Secretary shall consider the following criteria--

(1) the Federal trust responsibility to the California Indians and recognize that trust acquisitions pursuant to this Act are favored by Congress as remedial steps to address the historical and devastating loss of Indian lands that occurred in California largely as a result of Federal actions and policies;

(2) the land needs of California Indian tribes for such purposes as housing, economic development, and cultural and natural resource protection and preservation;

(3) the size and quality of the tribe's existing land base, including the resources located thereon, relative to the existing and anticipated future needs of the tribe and its members; and

(4) whether the lands to be acquired are located within the boundaries of the tribe's aboriginal territory as described by authoritative sources or as confirmed by judicial decision.

TITLE V--EQUITABLE TREATMENT OF CALIFORNIA INDIANS IN PROGRAMS AND SERVICES OFFERED BY THE BUREAU OF INDIAN AFFAIRS

SEC. 501. CALIFORNIA INDIAN EQUITY PROGRAM.

(a) Definitions.--For the purposes of this title, the following definitions apply:

(1) Needy tribes.--The term "needy tribes" shall mean federally recognized California Indian tribes with an annual Federal base level funding of less than \$250,000 for fiscal year 2000.

(2) Small tribes.--The term "small tribes" shall mean federally recognized California Indian tribes with a membership roll of less than 1,500.

(b) In General.--To the extent provided in advance in appropriation Acts, the Secretary shall ensure that each small tribe and each needy tribe receives--

(1) an annual base level funding of no less than \$160,000 for the first year

such funds are made available; and

(2) amount necessary to ensure that each such tribe receives no less than \$250,000 by the third and each subsequent year that such funds are made available.

(c) Use of Funds.--Funds provided under this section shall be used by the tribes only for the purpose of performing essential tribal governmental functions and to provide basic tribal government services. These functions and services shall include, but not be limited to--

- (1) establishing and staffing such departments and agencies of tribal government as are necessary to the effective administration of tribal affairs and enforcement of tribal laws, including, at a minimum, a tribal administrative office with the necessary staff, equipment, supplies, and utilities;
- (2) developing and implementing tribal laws that define the tribe's form of organization, territory, and membership, including development of essential tribal codes and ordinances, such as enrollment and election ordinances;
- (3) conducting tribal elections;
- (4) representing the tribe and its interests in interactions with private and public entities, including Federal, State, and local governments;
- (5) applying for and administering tribal grants and contracts, and overseeing all tribal fiscal affairs;
- (6) initiating actions to protect, preserve, and maintain tribal lands and resources; and
- (7) assisting tribal members with health, welfare, education, and housing needs through the provision of information and referrals, including providing them with information on tribal and Federal programs and services.

(d) Effect on Other Funds.--No provision of this section shall be construed to preclude tribes that receive money under this program from receiving funding from other Federal sources.

SEC. 502. ADDITIONAL BUREAU OF INDIAN AFFAIRS AGENCIES WITHIN CALIFORNIA.

(a) In General.--The Secretary shall establish 4 additional Bureau of Indian Affairs agency offices within California, consistent with the following provisions:

- (1) The location of such offices shall be determined through an assessment of tribal need and the offices' accessibility to the tribal populations to be served, such assessment to be conducted in consultation with the

California Indian tribes.

(2) The staffing of such offices, including the specific composition of the staff, shall be comparable to that of Bureau of Indian Affairs agency offices in those areas of Indian country outside of California.

(b) Maintenance of Effort.--It is the intent of this section to remedy the current inadequate level of services provided by the Bureau of Indian Affairs within California and therefore no provision of this section shall be construed to allow or require a reduction in or reallocation of staff or services by the existing Bureau of Indian Affairs area or agency offices in California.

SEC. 503. CALIFORNIA INDIANS ELIGIBLE FOR PROGRAMS AND SERVICES.

(a) In General.--Notwithstanding any other provision of law, California Indians are hereby recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians.

(b) Notice.--Not later than 90 days after the enactment of this Act, the Secretary shall provide notice to the California Indians of the enactment of this Act, the specific programs and services for which they are or may be eligible, and the location of the nearest Bureau of Indian Affairs office through which they can obtain further information on Bureau programs and services. Such notice shall be--

- (1) sent to those tribes and individual Indian persons for whom the Bureau of Indian Affairs has an address;
- (2) posted at each Bureau of Indian Affairs office in California;
- (3) published in the Federal Register; and
- (4) published in newspapers of general circulation in the following California cities: San Diego, Los Angeles, San Francisco, Oakland, Sacramento, Ukiah, Eureka, Redding, and Bishop.

SEC. 504. EQUITABLE ALLOCATION OF FUNDS TO SUPPORT TRIBAL JUSTICE PROGRAMS IN CALIFORNIA.

(a) Allocation of Funds.--When allocating funds for law enforcement and tribal court funding, the Director of the Bureau of Indian Affairs shall allocate to California Indian tribes funding that is at least equal to the average per capita law enforcement and tribal court funding allocated to tribes in other States.

(b) Determination of Allocation.--In determining the funding allocation under subsection (a), the Bureau of Indian Affairs shall use a California Indian

service population comprised of those persons described in section 4(1).

TITLE VI--REMOVAL OF STATE JURISDICTION UNDER PUBLIC LAW 280

SEC. 601. TRIBALLY INITIATED REMOVAL OF PUBLIC LAW 280 JURISDICTION.

(a) Finding.--California Indian tribes, bands, or groups were unilaterally brought under State jurisdiction pursuant to the Act of August 15, 1953 (67 Stat. 589; commonly known and referred to herein as Public Law 280) without having previously consented to such jurisdiction.

(b) Removal of Jurisdiction Authorized.--California Indian tribes are hereby granted the right to remove themselves, in accordance with this section, from all or portions of the State jurisdiction conferred by Public Law 280.

(c) Election by Tribe.--State jurisdiction conferred by Public Law 280, in whole or in part, shall be removed with regard to any California Indian tribe, band, or group which evidences, through the results of a special election by a majority vote of all eligible adult Indians voting, an intent to have such jurisdiction removed. Not later than 90 days after such special election, the California Indian tribe, band, or group involved shall notify the Governor of the State of California and the Secretary of the results of the special election.

(d) Consent of California Not Required.--Removal of jurisdiction under this section shall not require the consent of the State of California.

(e) Result of Vote for Partial Removal.--If a tribe, band, or group gives their consent to a limited State jurisdiction over certain areas of criminal and civil matters in Indian country, such jurisdiction shall require the approval of the Secretary. In considering such partial removal, the Secretary shall determine whether the potential benefit to the tribe from the partial removal of State jurisdiction exceeds the potential detriment to the State of California.

(f) Resumption of Jurisdiction by Federal Government.--In the event that any California Indian tribe, band, or group exercises the right of removal conferred under subsection (a), the United States Government shall resume jurisdiction following the removal of the tribe, band, or group from the jurisdiction of the State of California.

(g) Effective Date for Removal.--Any removal action by a tribe under subsection (a) shall not become effective for a period of 1 year following--

(1) notification of the tribe and Governor of the State of California in the case of partial removal; and

(2) notification of the Governor and the State of California and the Secretary under subsection (c) in the case of full removal.

TITLE VII--MISCELLANEOUS PROVISIONS

SEC. 701. CONTRACT AUTHORITY.

The Secretary is authorized to enter into contracts with California Indian tribes, consortia of California Indian tribes, or California Indian tribal organizations for the establishment and operation of day schools and boarding schools within the State of California.

SEC. 702. CERTAIN LAND AND FACILITIES HELD IN TRUST FOR THE CALIFORNIA INDIANS.

(a) Land Taken Into Trust.--All right, title, and interest of the United States in and to the land, including all facilities, improvements, and appurtenances related to such land, (hereinafter referred to collectively as the "land") described in subsection (b) are hereby declared to be held in trust by the United States for the benefit of the California Indians.

(b) Land description.--The land to be taken into trust pursuant to subsection (a) is more particularly described as follows:

[Legal description of lands]

(c) Consultations Required.--Not later than 90 days after the date of the enactment of this Act, the Secretary shall schedule and conduct not less than 5 regional consultation sessions with the California Indians, including representatives of California's federally recognized, terminated, and unacknowledged tribes, for the purpose of developing a process through which management and control of the land taken into trust pursuant to this section can be efficiently transferred from its existing governing board to a governing board consisting exclusively of California Indians, as that term is defined in section 4.

(d) Regulations.--Following the completion of the consultations required by subsection (c), the Secretary is authorized to prescribe such regulations as may be necessary to carry out the provisions and purposes of this section, taking into account the comments and recommendations presented by the California Indians during the regional consultations.

(e) Deadline for Transfer of Management of Land.--Not later than 1 year after the date of the enactment of this Act, the Secretary shall ensure that management and control of the land taken into trust pursuant to this section have been transferred to a governing board consisting exclusively of California Indians in accordance with this section and any implementing regulations.

(f) Reduction in Funding Prohibited.--Nothing in this section shall authorize the Secretary to reduce funding related to the land taken into trust pursuant to this section.

(g) Inapplicable Provisions.--The following provisions shall not apply to the land taken into trust pursuant to this section:

- (1) The Act of March 4, 1929.
- (2) Section 1 of the Act of March 2, 1917.
- (3) Section 1 of the Act of February 14, 1920.

SEC. 703. SAVINGS PROVISIONS.

Nothing in the Act shall be construed to affect the right of any California Indian tribe to apply for or receive Federal recognition, clarification of status, or restoration of status.