

From: nosilla@pm.me
To: list@alamedaca.gov
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Alameda should pay Shuumi
Date: Tuesday, December 6, 2022 4:22:34 PM

My name is Allison Shrier and I've lived on the West end of Alameda since 2017. I think that supporting the work of local Indigenous-led organizations is a great step toward creating a more just world for everyone. It's also a good starting point for acknowledging the injustices that white colonists perpetrated in this area. I hope you will do the right thing and vote yes on paying Shuumi.

*Thanks,
Allison*

Sent from a tiny device

From: [S Melish](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Continue to Pay The Shuumi Tax
Date: Tuesday, December 6, 2022 4:14:17 PM

Dear Council,

I am writing to you in support of the Shuumi land tax. Please honor your commitments to being in solidarity with the people whose land you are on. This is an important step in building relationships with the people whose land has been stolen.

Thank you,
Sara Melish

--

sara melish (she/her)
808-371-2893

From: [Ginger Daniel](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Keep doing the right thing, Alameda: vote tonight to pay Shuumi Land Tax
Date: Tuesday, December 6, 2022 3:44:24 PM

Dear Mayor Ashcraft and the members of the Alameda City Council-

I am so proud that our City is the first to be paying our Shuumi Land Tax. I also make this contribution monthly as a part of my regular bills. It's only right that we contribute back into the coffers of the people who's stolen land we benefit from today. While the "tax" is both moderate and voluntary, people who are committed to respecting the ancestral keepers of the land we live on should include it as a part of our regular budget, as we will never be able to truly repay our debt to the people who have thrived despite the colonization of their homes.

The Chochenyo speaking Lisjan Ohlone people who have been the caretakers of our land for millennia use these funds to support their efforts to reconnect Indigenous people with their native lands. Their website says:

We envision a Bay Area in which Ohlone language and ceremony are an active, thriving part of the cultural landscape, where Ohlone place names and history is known and recognized and where intertribal Indigenous communities have affordable housing, social services, cultural centers and land to live, work and pray on.

I believe in this vision, and I think making this vision a reality would make a better Bay Area. I applaud Alameda for being the first Bay Area city to pay this voluntary tax on our lands. I encourage the City Council to vote in favor of continuing this process into perpetuity.

Ginger Daniel
Alameda Resident and Business Owner

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GINGER DANIEL

Strategic Planning, Strategic Communications + Special Projects

510-295-3159 | ginger@orangestrategies.org |
www.orangestrategies.org |

Partnering with social and environmental justice initiatives to be more strategic for greater impact

From: [Maxine Heiliger](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Shuumi land tax
Date: Tuesday, December 6, 2022 3:19:37 PM

Please continue to support our local Ohlone community by voting to continue paying the Shuumi land tax.
It's the right thing to do!

Maxine Heiliger

"Every positive thought we pass between us makes room for more light." John Lewis

From: [Amanda Cooper](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Keep doing the right thing, Alameda: vote tonight to pay Shuumi Land Tax
Date: Tuesday, December 6, 2022 1:38:56 PM

Dear Mayor Ashcraft and the members of the Alameda City Council-

I am so proud that our City is the first to be paying our Shuumi Land Tax. Our family also makes this contribution monthly as a part of our regular bills. It's only right that we contribute back into the coffers of the people who's stolen land we benefit from today. While the "tax" is both moderate and voluntary, people who are committed to respecting the ancestral keepers of the land we live on should include it as a part of our regular budget, as we will never be able to truly repay our debt to the people who have thrived despite the colonization of their homes.

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I believe in this vision, and I think making this vision a reality would make a better Bay Area. I applaud Alameda for being the first Bay Area city to pay this voluntary tax on our lands. I encourage the City Council to vote in favor of continuing this process into perpetuity.

- Amanda Cooper
Alameda resident and business owner

From: [Eva Short](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Alameda should pay Shuumi
Date: Tuesday, December 6, 2022 1:17:03 PM

My name is Eva Short and I'm a bay area resident. I think that supporting the work of local Indigenous-led organizations is a great step toward creating a more just world for everyone. It's also a good starting point for acknowledging the injustices that white colonists perpetrated in this area. I hope you will do the right thing and vote yes on paying Shuumi.

Sincerely,
Eva Short

From: [Amy Wooldridge](#)
To: [Lara Weisiger](#)
Subject: FW: [EXTERNAL] Re: question and meet
Date: Monday, December 5, 2022 2:21:35 PM
Attachments: [Muwekma Greeting City of Oakland and Alameda Native Art.pdf](#)

Hi Lara,

Please include the attached for public comment for 12/6 agenda special meeting item 2A.

Thank you,
Amy Wooldridge
Recreation and Parks Director
awooldridge@alamedaca.gov
www.alamedaca.gov/recreation
Find us on Facebook at PlayARPD

From: Gabriel Duncan <gabriel@alamedanative.art>
Sent: Sunday, November 20, 2022 10:56 PM
To: Amy Wooldridge <AWooldridge@alamedaca.gov>
Subject: [EXTERNAL] Re: question and meet

I'm sorry, I didn't mention the attachment to the last email; which is the Muwekma Greeting, an official document issued by the Muwekma Ohlone Tribe of the San Francisco Bay Area. This document contains detailed information about the Muwekma Ohlone Tribe of the San Francisco Bay Area, and I encourage you to read and share it with the Alameda City Council, Mayor's Office, and members of your staff who may be interested.

Gabriel Duncan
(gabriel@alamedanative.art)

Alameda Native Art, and the,
Alameda Native History Project
2201 Shoreline Drive #6334
Alameda, California 94501
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Mákkín Mak Muwekma, 'Akkoy Mak-Warep, Manne Mak Hiswíl
We Are Muwekma Ohlone, Welcome To Our Ancestral Homeland!

**Welcome the Citizens of the City of Oakland, Alameda County,
and the Alameda Native Art, and Alameda Native History Project
Located Within the Intermarried Huchiun, Jalquin/Yrgin, Saclan,
Seunen, and Carquin
Ancestral Muwekma Ohlone/Bay Miwok Territory**

The present-day **Muwekma Ohlone Tribe** is comprised of all of the known surviving American Indian Ohlone, Bay Miwok and North Valley/Delta Yokut lineages aboriginal to the greater San Francisco Bay region who trace our ancestry through the **Missions San Francisco, San Jose, and Santa Clara;** and who were also members of the historic, **Federally Recognized Verona**

Band of Alameda County. The aboriginal homeland of the Muwekma Ohlone Tribe includes the following counties: Alameda, Contra Costa, San Francisco, San Mateo, Santa Clara, and portions of Napa, Santa Cruz, Solano and San Joaquin. This large contiguous geographical area, which historically crosscuts several major linguistic and tribal boundaries, fell under the sphere of influence of the aforementioned three missions between 1776 and 1836. The *missionization* policies deployed by the Catholic Church and militarily supported by the Spanish Empire, brought many distantly related, and in some cases, already intermarried tribal groups together at the missions.

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

The **Alameda County Library** and surrounding towns and lands of the East Bay, which includes **Mt. Diablo** as a sacred mountain (called ***Tuyshtak*** in the Muwekma Ohlone Chochenyo language) are located within the unceded ethnohistoric territory of the intermarried ancestral **Intermarried Huchiun, Jalquin/Yrgin, Saclan, Seunen, and Carquin** tribal lands of the intermarried Muwekma Ohlone and Bay Miwok-speaking tribes whom were missionized into Missions San Francisco, San Jose and Santa Clara. The Muwekma Ohlone are the legal successors of the sovereign previously federally recognized **Verona Band of Alameda County**. This region of the East Bay was and continues to be of great spiritual and historic significance to the Muwekma Ohlone Tribe and other familial descendants of the Verona Band as part of a larger ceremonial interaction sphere.

Archaeological Evidence of Ancestral Muwekma Ohlone Settlements in the S.F. Bay Area

Archaeological evidence from the Vasco Caves locality has petroglyphs and other features have been dated between 7,000 and 10,000 years in Contra Costa County served as an important ritual center for various ceremonies as captured through the rock art which served as portals to the spirit world. Other sites within the greater San Francisco Bay such as the Scott's Valley Site CA-SCR-177 in the Santa Cruz mountains dated over 10,000 years old, and the Metcalf Road Site CA-SCL-178 along Highway 101 in San Jose, yielded dates ranging from 9,300 - 9,900, yielding evidence which clearly demonstrates our ancestral Muwekma Ohlone presence within the Bay region over the past ten millennium.

Our ancestral pre-Spanish Empire Contact Muwekma societies gradually developed complex socially ranked chiefdoms, sedentary villages, ceremonials cycles, organized religions and a redistributive economy. Having knowledge about the relationship between planting seeds and harvesting plants, the only known cultigen planted by our ancestral societies was tobacco which was used by those practitioners of healing, divining and spiritual leaders of the **Kúksú** and other religious ceremonies.

The presence of tobacco use as a ritual plant is evidenced through residues left within the beautifully lathe-shaped steatite stone pipes, and in features recovered associated with the **3rd Mission Santa Clara de Thámien**, at the Tribe's ancestral monumental bay shore mortuary mound sites such as at **CA-ALA-329 Mánni Muwékma Kúksú Hóowok Yatiš Túnnešte-tka** which means **Place Where the People of the Kúksú (Bighead) Pendants are Buried Site** located at **Máyyan Šáašikma (Coyote Hills)**, and more recently at **Síi Túupentak** (meaning **Place of the Water Round House Site**) **CA-ALA-565** located adjacent to the **Sunol Water Temple**. During the early 1900s, several of our Muwekma men worked for the Spring Valley Water Company, and later the City of San Francisco purchased the water-rights of the Alameda Creek catchment.

Mount Diablo (Tuyshtak) and Other Sacred Mountains

Other Sacred places to our tribes of the East Bay and interior valleys include **Mt. Diablo**, Mt. Tamalpais to the north, and Mt. Umunhum (Hummingbird) to the south. According to research conducted by several linguists, Mt. Diablo's aboriginal name in the Chochenyo Ohlone language is **Tuyshtak** which has been interpreted as "**at the dawn of time.**" Smithsonian Institution Bureau of American Ethnology's anthropologist/linguist John Peabody Harrington, who interviewed several Muwekma Elders at Pleasanton near the **Alisal Rancheria** and at the **Niles Rancheria** during the 1920s-1930s, was informed of the placename **Tuyshtak** for **Mt. Diablo** in the Chochenyo language. The Muwekma Ohlone Tribal Language Committee analyzed the root word **Tuysht** as a variant of the Chochenyo word **Tuuxi** meaning **day** or **dawn**, and the suffix **-tak** signifying "At" or "Place of." Renown linguist Catherine Callaghan also interpreted **Tuyshtak** as meaning "**at the day**" as well. During the turn of the 19th century, as the reach of the Mission San Francisco across the Bay recruited tribal communities from the intermarried neighboring Bay Miwok-speaking and Chochenyo-speaking tribes surrounding **Tuyshtak Mt. Diablo**, which was associated with the **Jalquin/Yrgin, Seunen, Huchiun, Saclan, Chupcan, Volvon, and Carquin** tribal groups who lived in immediate proximity to the mountain. Regardless of the sacred and spiritual nature of the mountain by the indigenous tribes of the area, it took members of the then dominant colonial society to corrupt the mountain's aboriginal name(s) to **Mt. Diablo**.

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

Our documented intermarried ancestral descendancies include many East Bay Ohlone-speaking tribes, (**Jalquin/Yrgin, Huchiun, Seunen, and Carquin**) as well as, the following intermarried Bay Miwok, Plains Miwok and North Valley Yokut tribes that resided in Contra Costa and San Joaquin Counties at the time of Spanish contact: **Bay Miwok-speaking Saclan, Chupcan, Volvon, and Julpun (Mt. Tuyshtak, Contra Costa County)**, the **North Valley/Delta Yokut-speaking Tamcan (Byron/Tracy)**, **Yachikumne/Passasimi (Stockton)**, **Josmite/Pitemas**, and **Lacquisamne (Lower Stanislaus River)** tribes.

A Brief Genealogical Overview and Examples of Some of the Founders of the Descendant Lineages Enrolled in the Muwekma Tribe from the Mission San Francisco and San Jose Records

Some of our direct ancestors whom we trace through the Missions San Francisco and San Jose baptismal, marriage and death records includes:

Muwekma Intermarried Volvon/Carquin/Luecha Related Lineages

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

Maria de los Angeles Colos' ancestry has been traced through her own oral recollections and Mission Santa Clara and Mission San Jose records. Angela was the daughter of Zenon [a neophyte from Mission San Rafael who was probably of Napien/Carquin or Choquoime (Coast Miwok) ancestry], and Joaquina Pico (whom Angela thought was a Tamaleño – Mt. Tamalpais), who as a young woman was raised by the *Californio* Pico family; and who also later worked for the Bernals on their Santa Teresa Rancho in San Jose. Later Joaquina Pico settled in San Lorenzo (living on the Rancho de San Ramon and our **San Leandro/San Lorenzo Rancheria**). After the departure or death of her husband, Zenon, it is thought that a Koriak Russian man, named Gregorio Colos, lived with Joaquina and helped raise her children, and Angela took on his surname Colos. However, Berkeley affiliated ethnographer C. Hart Merriam thought that "**Koriaka**" was a corruption of the northern Ohlone tribal group **Karkin (Carquin)**. Sometime around this period, when Joaquina Pico was living at the San Lorenzo Rancheria, an Ohlone Indian named Santiago Piña became Angela Colos' stepfather and taught her the Chochenyo language.

On June 8, 1876, Maria de los Angeles Colos (b. 1840 – d.~1929) who was widowed from her first husband, an Indian from Mission Santa Clara, named Jose Raymundo Sunol (Bernal), and on this date she married **Joseph Thomas Matteos Volvono**. Angela was identified as being around 35 years old in the Mission San Jose Marriage Record #281:

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**.

***Note:** **Francisco Volvono** kept his tribe's name (**Volvon Tribe**), in the same way the **Luechas** from the Corral Hollow area of Livermore kept theirs at Mission Santa Clara. The Volvon were aboriginal to the Mt. Diablo region, and had marriage ties to the **Seunen** Ohlone Tribe. The witness Johanna Maria appears as an Indian on the 1880 Census along with her husband (Augustino) living two houses away from Muwekma Elder Jose Guzman's parents Habencio (**Tamcan Tribe**) and Petra Guzman (**Lacquisamne Tribe**). Petro Antonio (Bernal) was also the Indian godfather of Muwekma Elders **Dolores Marine** and **Ramona Marine** in the 1890s (see Liberato Culpecse' lineage below).

Muwekma Related Seunen, Alson and Chupcan Lineages

Delfina Solano (Guerrera's) ancestry is more complete than her husband Jose Elias Armija. Mission San Jose records demonstrate that Delfina's father was Francisco Solano and that his lineage is traced to the **Chupcan** Tribe of Mt. Diablo/Walnut Creek area, and to the **Seunen** Ohlone Tribe of the Dublin/Livermore region. Francisco Solano's father was Primo Vueslla of the **Seunen** Tribe, his mother was Remedía Lal-iapa of the Chupcan Tribe. All of the family members were baptized at Mission San Jose:

1803 Apr 2, #887, Primo VEUSLLA, **Seunen** Tribe (near Dublin)
Born: 1794 (9 years old at baptism)

Francisco Solano's mother was Remedía Lalapa, daughter of Radegunda Toleppata of the **Chupcan** Tribe.

1811 Mar 16, #1839, Radegunda **TOLEPPATA**, **Chupcan** Tribe (Adulta)
Born: 1773 (38 years old at baptism)
1811 Feb 27, #1757, Remedía **LAL-ÍAPA**, **Chupcan** Tribe
Born: 1803 (8 yrs old at baptism)
1828 Apr 8, #5881, Francisco Solano (Neofitos -born at the San Jose Mission)

Francisco Solano had later married María Soledad Castro, they had four children including Delfina Solano:

1851, Jul 24, #8467, Delfina Sobien (Solano)
Born: Feb, 1851

Delfina Solano later married **Jose Elias Armija** (from the **Alson** and **Tamcan** Tribes) around 1866.

Jose Elias' father was Silvestre (Avendano) who was born February 26, 1800. Information derived from the baptismal Mission San Jose Baptism records of his siblings Ancieto and Fermin that we know that they were from "**del estero**" which is the Fremont Plain within the **Alson** Ohlone Tribal territory:

1800 Feb 26, #292 **Silvestre**, Mission (del estero)
Born: Feb 26, 1800
Father: Crisanto (neofitos)
Mother: Crisanta
Godparents: Teodora Peralta

Silvestre's parents were identified as **Crisanto ACANIACSI** (MSJ # 246) and **Crisanta** (MSJ # 251) who were both baptized at Mission San Jose on January 21, 1800. Silvestre's older brothers **Fermin** and **Aniceto** were baptized two years earlier on February 10, 1798:

1798 Feb 10, #0036 **Fermin CHAPUANA**, "del estero"
Born: 1796 (one and half years old)
Father: Maynagli (gentiles)
Mother: Caturum (gentiles)

1798 Feb 10, #0037 **Aniceto** "del estero"
Born: 1796 (one month old)
Father: Maynagli (gentiles)
Mother: Caturum (gentiles)

Perpetua Ssauechequi had married Silvestre Avendano sometime before 1842 and they had a son named **Jose Elias** who was baptized at Mission San Jose:

1842 Nov 6, #8167, **Jose Elias**
Born: Oct 1842 (1 month old)
Father: Silvestre Avendano (MSJ # 292)
Mother: Perpetua (MSJ # 1636)

The direct descendants of Jose Elias Armija and Defina Solano are enrolled in the Muwekma Ohlone Tribe representing the **Alson, Seunen, Chupcan, and Tamcan** tribal groups and territories.

Muwekma Intermarried Tamcan/Yachikumne/Passasimi/Julpun/Lacquisamne/Josemite Lineages

Jose Guzman was one of John P. Harrington's principal linguistic consultants from the Niles and Pleasanton Rancherias. He born around 1852/1853 near Dublin, and died in September 17, 1934. His family's lineages have been traced to the Delta Yokuts-speaking **Tamcan Tribe** (Byron area) and the **Yachikumne/Passasimi** Tribe (Stockton) on his father's (Habencio Zapasi) side. His mother's (Petra Gusta Coronathe) side of the family has been traced to the **Lacquisamne Tribe** (Ripon/Stanslaus River) or **Julpun Tribe** (Knightsen and Brentwood), and **Josemite Tribe** (Vernalis). His paternal grandmother was Habencia Luitatsme and his paternal grandfather was Habencio Tuchuachi, all of them were baptized at Mission San Jose:

1818 Jan 24, #3693, **Habencia LUITATSME**, Pasas(ime). Tribe
Born: 1786 (38 years at baptism)

1818 Jan 24, #3692, **Habencio TUCHUACHI**, Tamcan Tribe
Born: 1773 (45 years at baptism)

1820 Sep 26, #4276, **Ninfadora MAJALATE**, Lacquisamne Tribe
Born: 1786 (baptized at 34 years old)

1820 Sep 26, #4270, **Nimfador ATCHATNI**, Josemite Tribe
Born: 1773 (baptized at 27 years old)

Jose Guzman's maternal grandmother was Nimfadora Majalate, his maternal grandfather was Nimfador Atchatni:

1820 Sep 26, #4276, **Nimfadora MAJALATE**, Lacquisamne Tribe
Born: 1786 (baptized at 34 years old)

1820 Sep 26, #4270, **Nimfador ATCHATNI**, Josemite Tribe
Born: 1773 (baptized at 27 years old)

Nimfador's mother was Dontila Jotsjotsiate:

1821 Sep 24, #4475, **Dontila JOTSJOTSIATE**, Josemite Tribe
Born: 1756 (baptized at 65 years old)

Nimfador and Nimfadora's daughter Petra Coronathe was born in 1815:

1820 Sep 17, #4224, **Petra CORONATHE**, Lacquisamne Tribe
Born: 1815 (baptized at 5 years old)
Father: Nimfador
Mother: Nimfadora

Harrington noted that Jose Guzman grew up around the town of Dublin. Jose Guzman was identified as Josepho Gosmiales on his first marriage to Angustia Lasayo in 1876. Angustia was daughter of Captain Jose Antonio (Captain Leopardo and Celsa' son).

1853 Nov 21, #8481, **Maria Agusta (Angustia)**
 Born: Oct, 1853 (34 days old at baptism)
 Father: Jose Antonio
 Mother: Celsa "del rancho de Don Agustin Alviso"
 Godparents: Agustin Alviso & Teodora Peralta

Jose Guzman and Agusta had three children together. Their third child was Leona (Tonia) Guzman. Leona had married a Indian named **Thomas Peralta** whose extended family was from **Contra Costa County** (1880 census). Leona Guzman and Thomas Peralta had several children together including **Catherine Peralta** born in 1894 and baptized at Mission San Jose.

Guzman/Peralta Family: History and Ancestry

At the time when **Catherine Peralta (Marine)** enrolled with the Bureau of Indian Affairs in March 1932 [**BIA Application # 10675**] she was married to Lucas Marine. She informed Examiner Fred Baker that she was born 11-22-1893, however, her baptismal record indicates that she was born April 7, 1894. She was the daughter of **Thomas Peralta** (died 1899) and Oliona (Leona) Guzman (who died before 1899), both were full-blooded Indians. Leona was a daughter of Jose Guzman and Angusta Losayo, however, Catherine's grandmother was not identified on her BIA application. In 1932, she was identified as the mother of Lucas's son, Ernest Marine (see Lucas Marine BIA Application). Tony J. Guzman and Lucas Marine were witnesses for her on her application.

In 1894, Leona gave birth to her second child, named Celestina (Catherine) and her uncle Ben Guzman served as her godfather:

--**1894 Jun 24**, Page 36, **Celestina (Catherine) Peralta** (Indicis)

Born: Apr 7, 1894
 Father: Thomas Peralta
 Mother: Leona Guzman
 Godparents: Benjamin Guzman

On the **1900 Indian Census - Catherine Peralta** was listed as being 5 years old and living with **Jacoba Vies** the **Mayen** (female chief) of the tribe. On the **1910 Indian Census for Pleasanton Township [Alisal Rancheria]** Catherine Peralta, age 19, was listed along with her daughter **Beatrice Peralta (Marine)**, and her first husband Dario Marine. Also listed as residing on the **Alisal Rancheria** were: First household: **Angela Colos** and **Joseph Garcia**, grandson. Next household: **Ocavio (Jacoba) Antonio, Catherine Peralta, Mercedes Marine, Beatrice Peralta (Marine), Frank Guzman**, her husband **D(ario) Marine**, and others. On the **1920 Census**, Catherine, was listed with her husband Dario Marine, her daughter Beatrice Marine, son Filbert,; and niece Edwina Arellano,. The family was living on Alvarado-Centerville Road # 544, in Centerville, Washington Township.

1925-1930 - Catherine Peralta Marine was also one of Harrington cultural and linguistic consultants from 1925-1930. Harrington wrote:

Catarina [Peralta] Marinas) is here today. She knows the language that Susanna says is called ?otcexa. Susanna says they talked that language more here than any other... Catarina was born where the Inds. were working near where Mr. Manyan lived. ... Catarina says that where Joe Guzman is staying with his daughter (Mary?) at the head of Morrison Canyon ... (Harrington Notes microfilm reel 71:517).

Catarina, a muchacha who lives out near Centerville, talks the kik (water) language and comes to see inf. (Susanna) sometimes. She cd. tell me lots of words in this language.
 ... Catarina, about 37 yrs. old [date 1930-31] born in Pleasanton, married to **Lucas Marinas**, the couple live on a ranch where they work near Centerville. They live around on various ranches where they work. Her father and mother were both de aqui, her father was Thomas Peralta and her mother was Leona.
 ... she was raised by an old woman at Pleasanton named Benerita Antonio [Jacoba Benerita the **Mayen**, Captain Jose Antonio's wife], she lives there at the rancheria in Pleasanton(reel 71:493)

On the **1930 (April 3) Census** as **Catherine Peralta Marine**, Indian, husband **Luke Marine**, Indian, son **Ernest Marine**, Indian; and sister-in-law **Trina Marine**, Indian, are listed. The family was living on Oakland-San Jose Highway (near Decoto Rd.) in Centerville, Washington Township.

October 28, 1934 - Catherine Peralta Marine passed away on **October 28, 1934** living at N. Main Street, Centerville, Alameda County, married, Lucas Maine, birth place: Alviso, buried at the Holy Ghost Cemetery, Centerville. Catherine Peralta's children, grandchildren and great-grandchildren are enrolled in the Muwekma Ohlone Tribe.

Muwekma Intermarried Seunen/Chupcan Lineages

Delfina Solano (Guerrera's) ancestry is more complete than her husband Jose Elias Armija. Mission San Jose records indicate that Delfina's father was **Francisco Solano** and that his lineage is traced to the **Chupcan Tribe** of **Mt. Diablo/Walnut Creek** area, and to the **Seunen Ohlone Tribe** of the **Dublin/Livermore** region. Francisco Solano's father was **Primo Vueslla** of the **Seunen Tribe**, his mother was **Remedia Lal-iapa** of the **Chupcan Tribe**. All of the family members were baptized at Mission San Jose:

1803 Apr 2, #887, **Primo VEUSLLA**, Seunen Tribe (near Dublin)
 Born: 1794 (9 years old at baptism)

Francisco Solano's mother was **Remedia**, daughter of **Radegunda Toleppata** of the **Chupcan Tribe**.

1811 Mar 16, #1839, **Radegunda TOLEPPATA**, Chupcan Tribe (Adulta)
 Born: 1773 (38 years old at baptism)

1811 Feb 27, #1757, **Remedia LAL-ÍAPA**, [LALAPA] Chupcan Tribe
 Born: 1803 (8 yrs old at baptism)

1828 Apr 8, #5881, **Francisco Solano** (Neofitos -born at the San Jose Mission)
 Born: Apr 7, 1828

Francisco Solano had later married Maria Soledad Castro, they had four children including Delfina Solano.

1851, Jul 24, #8467, **Delfina Sobien (Solano)**
 Born: Feb, 1851
 Father: [Francisco] Solano Jobien (Sobien)
 Mother: Soledad Cloc (Castro)

Note: Delphina Solano who later married Jose Elias Armija (**Alson (Ohlone)** and **Tamcan** (Yokut) Tribes) around 1866, was the female ancestor of the **Armija** descendants enrolled in the Muwekma Tribe.

Muwekma Intermarried Saclan/Jalquin/Carquin/Napian Lineages

Another founder of several intermarried lineages was **Liberato Culpecse**, born 1787 and baptized (SFB # 2315) at **Mission Dolores** on November 18, 1801. His third wife was **Efrena Quennatole**, born around 1797 and baptized (SJB #2842) at **Mission San Jose** on January 1, 1815 at the age of 18. She was listed as **Napian**, however, Jose Guzman and Angela Colos remembered that her daughter **Maria Efrena** as being "**Jarquin**" (**Carquin**) or northern Ohlone which possibly suggests that the **Carquin** Ohlone ranged up toward the lower Napa Valley being that they resided on both sides of the Carquinez Strait (Harrington 1929:276).

Liberato's mother's Christian name was **Obdulia**, and her Indian name was **Jobocme** (SF baptismal record # 2436 dated May 17, 1802). Liberato Culpecse's father's Christian name was identified as Faustino. His Indian name was **Poylemja** who was baptized at Mission San Francisco on December 18, 1794 (SFB # 1552). Faustino was recorded as being from the "**Chaclanes**" "**otra banda frente de este**". The Chaclanes were the same tribal group as the **Saclans** whose territory included the inland valleys just east of Oakland including the Walnut Creek and Lafayette region. The Saclans were intermarried with the Julpuns, Huchiuns and Jalquins.

Liberato married his first wife, a **Huchiun Ohlone/Habasto Coast Miwok** Indian woman named Catalina Pispisoboj at Mission Dolores on October 16, 1808. Life expectancy was short for the missionized Native peoples. Catalina Pispisoboj died three years later and was buried at Mission Dolores on October 16, 1811 (MSF-D # 3041). Several years later, Liberato had married his second wife who was a Coast Miwok or Northern Carquin Ohlone-speaker from the Napian tribe (SFR B-4951). Her name was Simforosa Chalamespi and she had died on November 6, 1816.

Liberato was later able to relocate to Mission San Jose prior to 1818 where he met his third wife Efrena Quennatole who was baptized on January 11, 1815.

1815 Jan 11, #2842, **Efrena QUENNATOLE**, Napian Tribe
Born: 1797 (18 years old at baptism)

Liberato and Efrena had married on July 13, 1818, both were widowed:

1818 July 13, #1144, **Liberato & Efrena**
Margin text: Liberato con Efrena
"Yt. Liberato y Efrena, viudos aquel de una Neofito a San Francisco esta a Efrena a la partida [Mission San Jose Marriage #] 860 de este libro.

Liberato Culpecse and Efrena Quennatole had their first child named Liberato Doniso (Francisca Nonessi Guzman's father) in 1819:

1819 Dec 11, #4084, **Liberato Doniso** (Nonessa)
Born: Dec 3 or 4, 1819
Father: Liberato (San Francisco, de Mision #2322)
Mother: Efrena (San Jose Mission #2842)

They had their second child, a daughter named Maria Efrena, who was born on June 15, 1832:

1832, Jun 17, #6658, **Maria Efrena**
Born: Jun 15, 1832
Father: Liberato (Mission SF #2322)
Mother: Efrena (Mission SJ #2842)

Maria Efrena later married an Ilamne Plains Miwok named Ponfilo Yakilamne and their daughter Avelina Cornates was born 1863 in Pleasanton, and baptized at Mission San Jose in 1864. Avelina later married Rafael Marine, and was the female founder of the Marine lineages enrolled in the Muwekma Tribe.

Prior to the American conquest of California (1846-1850), there were several of our Indian rancherias established on rancho lands in the East Bay. At least six Muwekma Indian rancheria communities emerged and maintained themselves during the 19th and early 20th centuries on East Bay ranch lands. These rancherias were located at the **John Marsh Ranch/Los Meganos Rancho** by Brentwood, **San Leandro/San Lorenzo** ("The Springs Rancheria"), **Alisal Rancheria** near Pleasanton, **Sunol, Del Mocho Rancheria** in Livermore, **El Molino Rancheria** ("The Mill") in Niles, and later a settlement in **Newark** in Alameda County where some of our enrolled families still live.

Secularization: Mexican Land Grants Issued to Secularized Mission Santa Clara (Clareño) Indians (1840 – 1845)

Rancho Ulistac

Around the area of **Mission Santa Clara**, however, several (**Clareño – Mission Santa Clara Indians**) Ohlone families were fortunate to be granted land grants by the Mexican government. In 1845, Governor Pio Pico granted the **Rancho Ulistac** land grant near Alviso in Santa Clara to **Marcello** (SCL-B #1360; baptized June 15, 1789 at age 4).

The Ulistac land grant was also issued to two other Mission Santa Clara Indian men named **Pio Guatus** (SCL-B # 4805; baptized June 21, 1805 at age 12 and died November 21, 1846) and **Cristobal** (SCL-B # 6157; baptized November 7, 1813 at age 3 days) were from the **Tayssen** Ohlone-speaking tribal group who were located in the area southeast of San Jose in the uplands of the Hamilton Mountain Range.

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 y Pozitas de las Animas (Little Wells of Souls): Lopé Yñigo's Rancho

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).



Clareño Ohlone Indian Lopé Yñigo

Lope Yñigo's land grant was called **Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls)**. Apparently, Yñigo was recognized as a chief or *capitan* of the "San Bernardino District" Ohlone-speaking people who originally occupied this region to the west and northwest of Mission Santa Clara. He was baptized at Mission Santa Clara in 1789 (SCL-B # 1501).

The Posolmi land grant was also referred to as **Yñigo's grant, Yñigo Reservation** (Thompson and West 1876 Historical Atlas Map of Santa Clara County) and **Pozitas de las Animas, or Little Wells of the Souls**.

Rancho de los Coches

Also in 1844, Governor Manuel Micheltorena formally granted **Rancho de los Coches (the Pigs)**, totaling 2219.4 acres, to a Mission Santa Clara (Clareño Ohlone) Indian named **Roberto Antonio Balermينو**¹. Since 1836 Roberto had occupied this land west/southwest of the confluence point where the Guadalupe River and Los Gatos Creek meet in downtown San Jose.

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

Roberto was baptized **Roberto Antonio** on September 26, 1785 at the age of 3 years old (SCL-B # 0791). He was identified as being from the **San Juan Bautista (District) Thámien** Ohlone-speaking tribal group. Rancho de los Coches was adjacent to the aboriginal territory of Roberto's tribal homeland that included the district that the Spanish Priest called **San Juan Bautista** (not to be confused with Mission San Juan Bautista located south near Hollister).

Recently the **Roberto Antonio Balermينو Park** located at 1527 Almaden Expressway, San Jose was named by the Muwekma Ohlone Tribal leadership and Language Committee in honor of this ancestral Clareño Muwekma Ohlone Indian.

Rancho La Purisima Concepcion

On the West Bay, a land grant was issued to another *Clareño* Ohlone Indian man named Jose Gorgonio and his family. Jose Gorgonio and his son, Jose Ramon, were granted **Rancho La Purisima Concepcion** by Governor Juan B. Alvarado on June 30, 1840. This rancho comprised 4,440 acres or 1 square league around the present day Palo Alto/Los Altos Hills area (Brown 1994). Jose Gorgonio was baptized as Gorgonio (SCL-B # 1721; baptized July 15, 1790 at age 1 year old). 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 he died November 5, 1801). He was listed as being from the **San Bernardino District** located to the west/northwest of Mission Santa Clara.

During the post-secularization period (after 1834-1836), there were at least six Muwekma Ohlone Indian rancheria settlements established areas surrounding Pueblo de San Jose. One major rancheria was located on the Santa Teresa Rancho (Bernal's property) south of the Pueblo San Jose near the Santa Teresa Hills where Muwekma Elder **Maria de los Angeles Colos** was born in 1839. Another settlement was located in the valley east of San Jose called the **Pala Rancho** (named after *Capitan Palac*), while

¹ Note: on March 7, 2015, the Muwekma Ohlone Tribal leadership participated in a ribbon cutting ceremony for the newly named **Roberto Antonio Balermينو Park** on Almaden Road in San Jose. The Tribal Leadership wanted to honor Roberto by naming the park after him.

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

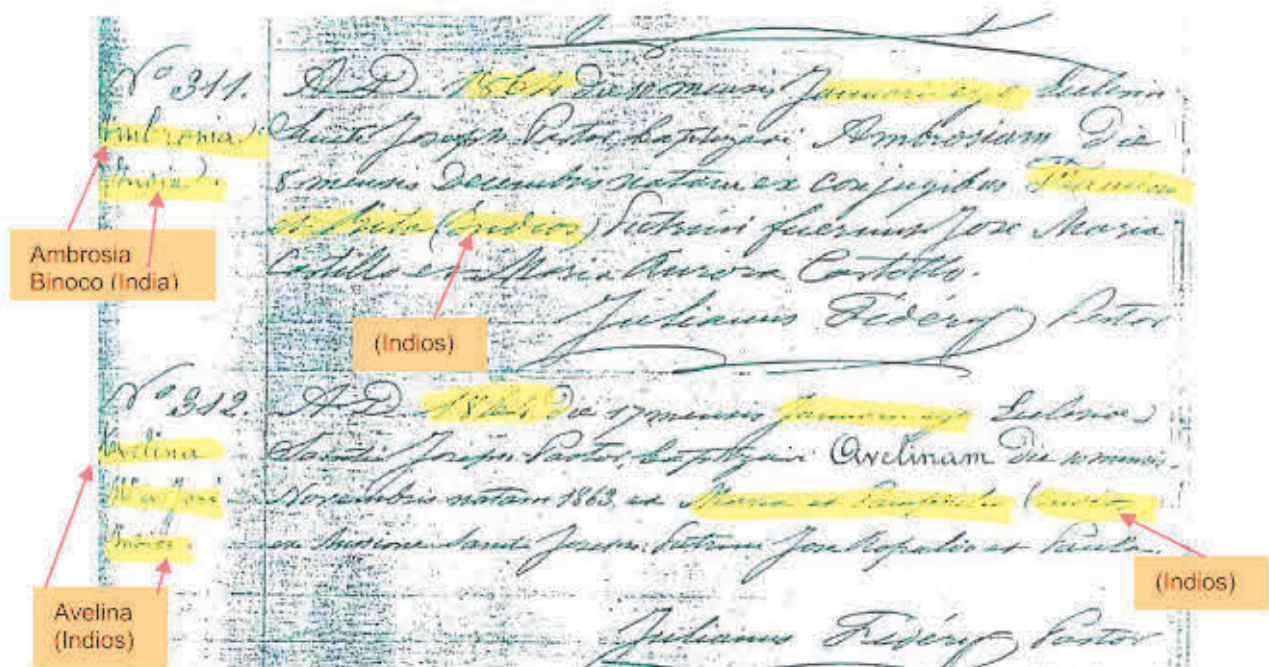
No other land grants were issued to Indians through either Missions San Francisco or San Jose.

Establishment of the East Bay Rancherias

Prior to and after the American takeover of California (1846-1848), there were several Muwekma Ohlone rancherias established on *Californio* rancho lands in the East Bay as refuges due to the hostility of Americans towards California Indians. At least six Muwekma Indian rancheria communities emerged and were maintained as refuges during the 19th and early 20th centuries in the East Bay. These rancherias were located at **San Leandro/San Lorenzo** ("The Springs"), **Alisal** near **Pleasanton**, **Sunol**, **Del Mocho** in **Livermore**, **El Molino** in **Niles**, and later a settlement in **Newark**. These rancherias principally became the only safe-havens where ex-missionized Indians could live.

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

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



January 1864 Baptismal Record for Muwekma Indians Avelina and Ambrosia

Tuyshtak (Mt. Diablo) During the 1870s Religious Revitalization Movement: A Continued Complex Network of Ceremonial Interaction throughout the 19th and Early 20th Centuries

Years later, during the time of the 1870s religious revitalization movement, which has been called the "Ghost Dance" by anthropologists, **Tuyshtak Mt. Diablo** once again called to spiritual dance leaders such as Yoktco. Berkeley Anthropologist E. W. Gifford interviewed Miwok elders from several communities who remembered three of the dance leaders who came from Pleasanton, Livermore, and Mission San Jose.

At Lone and Knights Ferry there appeared, apparently about 1872, teachers of dances who came from the west. The teacher at Lone was **Sigelizu**. the teacher at Knights Ferry, **Tciplitcu**. Presumably these teachers were contemporaneous with the teacher **Yoktco**, who appeared among the Southern Maidu. The careers of these three teachers were very similar. The fervor of the Ghost-Dance movement in Alameda county developed at least these three missionaries. At Pleasanton there were Plains Miwok who had once been taken to live with Costanoan and Yokuts at Mission San Jose in Alameda county, and who were not only allied in language and culture but probably to some extent in marriage with the Northern and Central Miwok. It is not surprising therefore that native non-Catholic missionary efforts were directed to their Sierra foothill relatives who were still quite numerous at that time.

Tciplitcu, who is reported to have first taught the *hiweyi* dance at Knights Ferry, was apparently a Costanoan, to judge from a fragment of linguistic evidence. Another dance performed by the Knights Ferry people, but said to be ancient, was the *lileusi*. The performer impersonated a spirit from **Mt. Diablo**, near Pleasanton, further evidence as to the source of some of the Central Miwok dances. Certain of the Central Miwok dances also performed by the Northern Miwok and the Southern Maidu are attributed by those peoples to the Pleasanton region (Gifford 1926:400 Miwok Cults).

Gifford in his 1927 publication **Southern Maidu Ceremonies** he wrote the following background information about Dancer Leader Yoktco and his ties to the northern Ohlone/Bay Miwok region:

Yoktco, the introducer of the third and latest stratum of dances was said by informants to have dwelt in the vicinity of **Mt. Diablo** (regarded by the Indians as the home of spirits), Contra Costa county.

Actually he lived at the Indian settlement near Pleasanton, Alameda county, but that fact of dwelling near the great mountain, which is visible over a large area in central California, seemed to impress the informants more and may have been also impressed upon them by Yoktco.

...At dancing time Yoktco spoke a strange language, Yokuts or Costanoan perhaps, both of which he would have become acquainted with at Pleasanton, where he resided the Indians formerly gathered at Mission San Jose, Alameda county.

When Yoktco came to Lone, in Northern Miwok territory, to give instruction he brought dancers from Pleasanton to show the Lone people the steps. He also taught his dances at Folsom in Southern Maidu territory. There he taught *hiweyi*, *kilaki*, *kuksui*, (with two performers called *kuksui* and *musil*), *mamas*, and *ta* (Gifford 1927:229-230).

During the 1880s, U.S. Senator George Hearst and his wife Phoebe Apperson Hearst purchased part of the old (1839) Bernal/Sunol/Pico **Rancho Valle de San José y Corralitos** which included the present-day towns of Pleasanton and Sunol, and also it included the **Alisal Rancheria** with approximately 125 Muwekma Indians residing there on the land.

There the Hearst's built their mansion **Hacienda del Pozo de Verona** from which the Muwekma Tribe was named by **Special Indian Agent Charles E. Kelsey** as the **Verona Band** after the railroad station built by Western Pacific Railroad near the Hearst property. Years later, it was Phoebe Hearst who funded the anthropology department at Berkeley, and she invited several anthropologist/linguists such as Alfred L. Kroeber, C. Hart Merriam, and E. W. Gifford to come down to interview our Elders in order to record our Indian languages spoken at our Tribe's Alisal and Niles Rancherias. The Muwekma families worked on the various ranches as field hands picking grapes, hops, and harvesting fruit in the orchards, as well as vaqueros, railroad men, and with Spring Valley Water Company.

Beginning of Federal Recognition: Discovery of the 18 Unratified Treaties, Appropriation Acts of Congress, and the Appointment of Special California Indian Agent Charles E. Kelsey

In 1905, as a result of the discovery of the **18 unratified California Indian Treaties** (negotiated between 1851-1852), **Charles E. Kelsey** of San Jose, (originally affiliated with the Northern Association for California Indians) was appointed Special Indian Agent to California by the Commissioner of Indian Affairs in Washington, D.C. In 1905, Agent Kelsey was charged by the Bureau to conduct a Special Indian Census, and identify all of the landless and homeless tribes and bands residing from southern California (Los Angeles County) through to Northern California and the Oregon border. As a result of this 1905-1906 partial census, all of those tribes were placed under federal jurisdiction by Agent Kelsey.

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

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

Our families also appear on the 1900 Federal Indian Census for Niles, Washington Township, and for Pleasanton, Murray Township, Agent Kelsey's Special Indian Census on 1905-1906, 1910 Federal Indian Census of "**Indian Town**," Pleasanton Township (Mercedes Marine and her son Albert Marine Arellano were born on the Alisal rancheria, and are listed on the 1910 Indian Census), Kelsey's two maps of 1910 and 1913 of California Tribes and Rancherias under his jurisdiction, various correspondences and Agency reports from 1923-1927.

Although our Tribe was left completely landless, and in some instances completely homeless, between 1929 and 1932 all of the surviving Verona Band (Muwekma) lineages enrolled with the BIA under the 1928 California Indian Jurisdictional Act whose applications were approved by the Secretary of Interior in the pending California claims settlement.

Concurrently, between 1884 and 1934, renowned anthropologists and linguists interviewed the last fluent speakers of the "Costanoan/Ohlone" language and recorded other Indian languages such as Plains Miwok "kik" (water), as well as Delta Yokuts spoken at our East Bay rancherias. It was during this time period that Verona Band Elders still shared their linguistic term "**Muwekma**" which means "**la Gente**" or "**the People**" in Chochenyo and Thámien, and more recently the northern Ohlone dialects are now referred to by linguists as **San Francisco Bay Costanoan** thus combining the languages spoken in the San Francisco Bay regions.

Even before California Indians legally became citizens in 1924, prior to and during World War I, Muwekma men enlisted and served overseas in the United States Armed Forces (Army, Navy and Marine Corps), and four of them are buried in the **Golden Gate National Cemetery**, while Franklin P. Guzman who served in the US Marine Corps is buried in the **National Cemetery at Riverside, California**.

(see - <http://www.militarymuseum.org/Muwekma.html>, and www.worldwar1centennial.org/index.php/articles-posts/4775-writing-the-wwi-story-of-california-s-muwekma-ohlone-indian-servicemen.html for more information.

Six Muwekma Men Who Served During WW I



Fred Guzman Pvt. (France)
Co. C, 110 Inf., 28th Inf. Div.
(1918-1919)

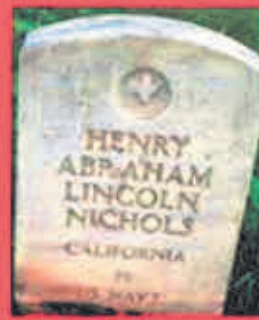
Toney Guzman, Pvt. (France)
347th Field Artillery
91st Inf. Div. (1918-1919)

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

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

John M. Nichols (France)
59th Coast Artillery Corps
Tank Division (1914-1920)

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



Some of the Muwekma Men who Served in World War I Buried at Golden Gate National Cemetery

After citizenship was passed by Congress in 1924, Muwekma tribal members enrolled with the Bureau of Indian Affairs under the 1928 California Indian Jurisdictional Act during the 1928-32, 1948-55 and 1968-71 enrollment periods (see some of the Muwekma 1928-32 BIA Enrollment Applications below).

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

Muwekma men and women continued to serve in Korea, Vietnam, Desert Storm and recently, three tribal members had served in the US Marine Corps and Army in Iraq, and tribal members are still serving today.

JJ e--ok

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

Note: * Does not live on Trust Lands.

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

Muwekma Ohlone BIA Application Lucas Marine # 10298

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

5. Where have you and your children resided since birth?
In Alameda and Mendocino Counties, California.
6. Are you married? Yes.
7. If a married woman, give your name before you were married.

8. Name and exact date of birth (Month, Day, and Year) of your wife (or husband).
Katie Marine, nee Peralta-- Age about 35 years.
9. Is he (or she) of Indian blood? If so, state the name of the Tribe or Band, and degree of Indian blood.
Yes 4/4 Ohlones, (Tribal name unknown)
Alameda County, California.
10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong?
1/2
Ohlones (?) Tribal name
Unknown, Alameda County, California.
 Degree of Indian Blood Name of Tribe or Band
11. To what Treaty or Treaties were you or your ancestors a party, and where did you (or they) reside on June 1, 1852? Where and when were said Treaties negotiated?
I do not know.
12. Give the names of your California Indian ancestors living on June 1, 1852, through whom you claim, who were parties to any Treaty or Treaties with the United States. If you claim through more than one ancestor living on that date, set forth each claim separately. State your descent from said ancestor or ancestors setting forth your relationship to them.
- | <u>Names</u> | <u>Tribe or Band</u> | <u>Relationship by Blood</u> |
|-----------------------|--------------------------------------|------------------------------|
| <u>Evalina Marine</u> | <u>Ohlones, Tribal name unknown,</u> | <u>Mother.</u> |
| | <u>Alameda County, California.</u> | |
- (See Nos 15 and 26)

Lucas Marine 1930 BIA Application Identifying his Tribe as "Ohlones"

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10293

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

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

Sir:

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

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

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

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

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

Note: * Does not live on Trust Lands.

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

Application Number 10293
Name Guzman, Francisca

Action taken

Approved, PAB

Muwekma Ohlone Francisca Guzman and Family 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 in ac-
cordanance with the provisions of the Act of Congress of May 18, 1928 (45 Stat. L. 602)

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

Sir:

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

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

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

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

2. Residence on May 18, 1928 Livermore, Alameda County, California.
General Delivery,
3. Post Office Livermore, Alameda California
Town or City, Box Number or County State
Rural Route Number

Note: * Does not live on Trust Lands.

4. Place of birth of yourself and each of your minor children
Between Sunol and Pleasanton, Alameda County, California.
Adopted son born near Sacramento, California.

Muwekma Ohlone Phoebe Alaniz and Family BIA Application # 10301

Note: Thomas Garcia was the third child of Mercedes Marine who had died in 1914

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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10296

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

The Secretary of the Interior,

Washington, D. C.

Sir:

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

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

English Names	Relationship in Family	Ages in 1928	Sex	Dates of Birth Month Day Year	Degree of Indian Blood
Thompson, Magdalena	Head	51	F	5-27-1877	4/4
Thompson, Magdalena (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.

Application Number 10296
Name Thompson, Magdalena

Action taken

Approved. FAB

Muwekma Ohlone Magdalena Thompson and Family BIA Application # 10296

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10680**

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

The Secretary of the Interior,

Washington, D. C.

Sir:

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

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

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

2. Residence on May 18, 1928

3. Post Office

Town or City, Box Number or

County

State

Rural Route Number

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

Muwekma Ohlone Dolores Sanchez and Siblings, BIA Application 10680
(Chairwoman Charlene Nijmeh's Grandmother)

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number **10679**

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

The Secretary of the Interior,

Washington, D. C.

Sir:

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

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

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

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

3. Post Office Musco

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

Muwekma Ohlone Albert Arellano and Sister, BIA Application 10879
(Vice Chairwoman Monica Arellano's Grandfather)

Application Number **10679**

Name Arellano, Albert

Action taken

Approved

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

Muwekma Ohlone Tribe WWII Veterans 1941 - 1945



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



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



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



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

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



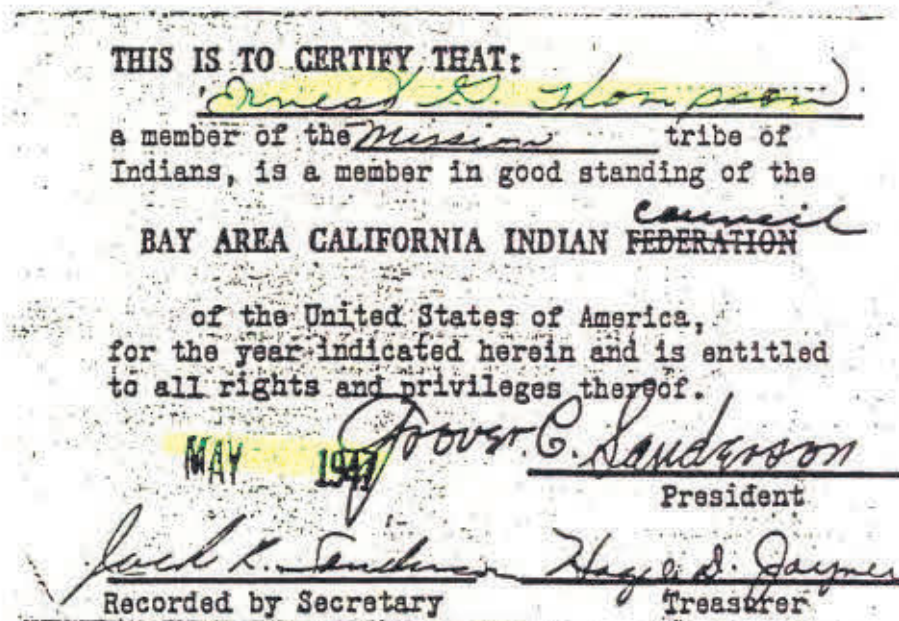
Enos Sanchez, 89th
Infantry Div., 1st
Bat, Co. M, 354th
Infantry Regiment
Heavy Machine
Gunner,
U.S. Army, Patton's
Army Tank
Command,
Rhineland, Central
Europe, North
Africa,

Muwekma Ohlone Tribe Of The San Francisco Bay Area

Some of Muwekma Men Who Served During World War II

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

After the war, In the mid-1940s and 1950s Muwekma families joined the **Bay Area California Indian Council**.



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

Muwekma Families Enroll with the Bureau of Indian Affairs during the Second Enrollment Period (1950-1957) Under the California Indian Jurisdictional Act

Between 1948 and 1957, the various Muwekma heads of households enrolled with the BIA during the second enrollment period. The surviving heads-of-households were issued Judgement Claims checks for the sum of **\$150.00** for their families (with interest back to 1852) for the value of **8.5 million acres** of land that was to be set aside for California Indians under the terms of the 18 unratified treaties of 1851-52. The California tribes never received any of these set-aside lands defined in the 18 treaties.

The Muwekma Elders who enrolled include:

Dolores Marine Galvan, October 6, 1950; Domingo Lawrence Marine, October 12, 1950; Dario Marine, November 1, 1950; Flora Munoz Carranza, December 12, 1950; Lucas Marine, December 23, 1950; Henry Alvarez, April 7 & 26, 1951; Trina Marine Thompson Ruano, May 21, 1951; Maggie Pinos Juarez, July 19, 1951; Benjamin Galvan, December 4, 1951; Belle Stokes Olivares Nichols, February 25, 1952; Ernest Thompson, April 16, 1952; Thomas Garcia, April 22, 1953; Flora Emma Martel Thompson, February 4, 1954; Erolinda Santos Juarez Pena Corral, May 16, 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.



Muwekma Elders Maggie Juarez and her Niece Erolinda Santos Juarez Corral (circa 1950s)

Although still landless, community and tribal-related activities fell under the leadership of Muwekma Elders, Margarita (Maggie) Pinos Juarez, Dolores Marine Alvarez Piscopo Galvan, her brothers Dario Marine and Lucas Marine, and her younger sister, Trina Marine Elston Thompson Ruano (her husband Ernest Thompson, Sr., had married Trina after the death of his first wife, Muwekma Elder Magdalena Armija Thompson in 1931). Tribal activities and interactions were further spurred by communications with the BIA Sacramento Agency, which notified the Muwekma lineages of the expanded enrollment opportunities under the California Indian Jurisdictional Act for children born after May 28, 1928. Families contacted and helped each other to go to Sacramento to enroll their children, nieces and nephews. After the California Indian Roll was approved on November 23, 1951, the Sacramento Area Office published a list of enrollees that identified forty Muwekma under "**Tribe Mission San Jose**" (BIA list 1951).

Also, during this period of time (from 1930s to the late 1950s), some of our families moved about seeking new employment opportunities and residential stability. The residence of Lucas Marine and Catherine Peralta (before her passing in 1934), as well as Francisca Nonessi Guzman and her son Alfred Guzman and his family resided on the Shinn Ranch in Niles, and became an important gathering place for the families and relations. Other important households were the residences of Dolores Marine Alvarez Piscopo Galvan in Brentwood, Dario Marine and Cecelia Armija in Centerville, and later in Woodland, and Margarita Pinos Juarez, and Trina Marine Elston 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, is the location where over 4000 Indians were buried, and was used for continuous burial by members of the Guzman, Santos, Pinos, Marine, Armija (Thompson) and Nichols families until 1926, while the original Ohlone burial ground was located under the northern wing of the mission church. For example, Martin Guzman (died October 4, 1925), Victoria Marine Munoz (died November 27, 1922), and her son Jose Salvador Munoz (died 1921) were some of the last Muwekma Ohlone Indians to be buried at our Indian cemetery. On Jose Salvador Munoz's death certificate it identifies his place of burial as "Ohlone Cem"[etery].

During the early 1960s, a relationship was forged between Muwekma Ohlone families and the **American Indian Historical Society** located in San Francisco. The focus of this relationship especially centered on the potential destruction of our Mission San Jose **Ohlone Indian Cemetery** located in Fremont. This cemetery contains over 4,000 converted Mission San Jose Indian graves, including the immediate relations of the Muwekma families who were buried there as late as 1925.

During this period of time when the American Indian Historical Society, as a non-profit, obtained legal title of the Ohlone Cemetery on behalf of the Muwekma Ohlone community, invitations went out to various families, including the children of Magdalena Armija, Ernest Thompson and the other Marine-related families, to help clean up the run-down cemetery. As mentioned above, the Guzman, Marine, Armija-Thompson and Nichols families had loved ones (e.g., Avelina Cornates Marine (died 1904), Elizabeth (Belle) Marine Nichols (d. 1911), Ramona Marine Sanchez (d. 1921), Victoria Marine Munoz (d. 1922), Dario's son Gilbert Marine, Rosa Nichols and Mary Nichols, Salvador Munoz (d. 1922), Charles Thompson (d. ~ 1917), Martin Guzman (d. 1925), and others were buried there during the first three decades of this century (Marine Family History 1965; Leventhal, Escobar, Alvarez, Lameira, Sanchez, Sanchez, Sanchez and Thompson 1995).



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

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

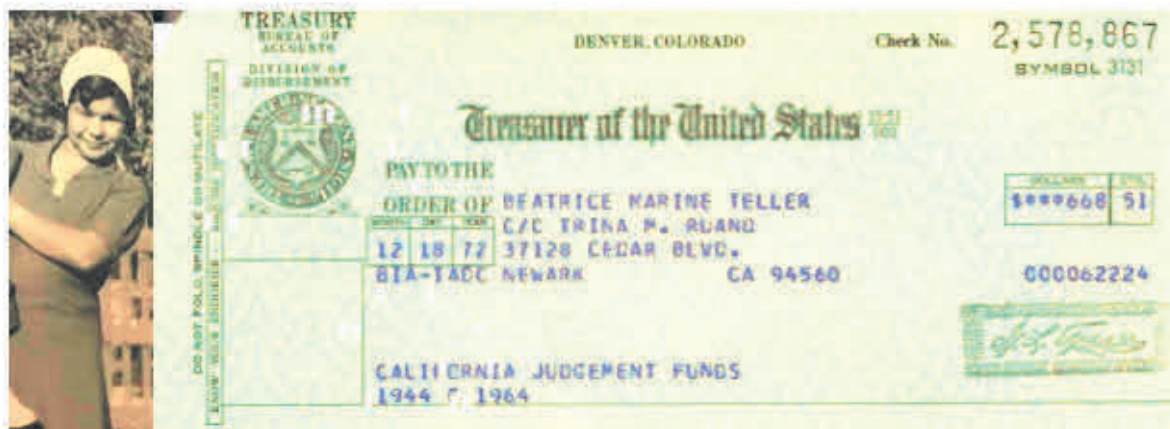
Following the Act of 1964, between 1969 and 1971, the following Muwekma "heads of households" and their families once again enroll during the third BIA Enrollment period with most of the applicants identifying themselves as "Ohlone" on Question # 6: "Name the California Tribe, Band or Group of Indians with which your ancestors were affiliated on June 1, 1852":

Mary Munoz Mora Ramos Archuleta, January 10, 1969, "Ohlone, Mission."
 Dolores Marine Galvan, January 27, 1969, "Ohlone."
 Ernest George Thompson, February 20, 1969, "Ohlone Tribe, Mission San Jose."
 Patricia Ferne Thompson Brooks, March 27, 1969, "Mission Indians."
 Madeline Cynthia Thompson Perez, March 27, 1969, "Mission Indians."
 Karl Thompson, March 27, 1969, "Mission Indians."
 Robert P. Corral, April 30, 1969, "Ohlone Indian."
 Henry Marshall, May 7, 1969, "Ohlones."
 Glenn Thompson, June 11, 1969, "Mission Indian."
 Lorenzo Thompson, June 24, 1969, "Costanoan."
 Lawrence Thompson, Jr., June 24, 1969, "Costanoan."
 Rosemary Juarez Ferreira, July 15, 1969, "Ohlone Indians."
 Peter D. Juarez, July 23, 1969, "Ohlone Indians."
 Dolores Sanchez Martinez, August 11, 1969, "Ohlone."
 Margaret Martinez, August 21, 1969, "Ohlone Mission Indian."
 Joan Guzman, August 26, 1969, "Ohlone Indian."
 Belle Nichols, September 4, 1969, "Mission."
 John Paul Guzman, September 12, 1969, "Ohlone Mission Indian."
 Beatrice Marine, January 5, 1971, "Costanoan."

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 heard of or used the ethnonym tribal identifier "Ohlone" on any of their BIA enrollments (1928 – 1971). It was not until after Malcolm Margolin's interpretive, but fictitious book, The Ohlone Way was published in 1978 that non-Indians were informing these two historic Costanoan-speaking Indian communities that they were Ohlone Indians. Therefore, the broader use of 'Ohlone' was later applied by various scholars and archaeological firms to all Costanoan communities after 1978. Only our Muwekma Ohlone Tribe of the San Francisco Bay Area has had a history of identifying ourselves as Ohlone prior to and after 1978 (Escobar, Field and Leventhal 1999).

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. In the early 1950s, settlement checks for the sum of **\$150.00** were issued for the compensated value of **8.5 million acres of land**, with interest back to 1852, for the lands that were never set aside under the terms of the unratified 18 California treaties.

By the late 1960s, 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. The Muwekma families later joined other California Indian families during the third BIA enrollment, and in 1971-72 a settlement for the value of **64,425,000 acres of land** (the rest of the California), checks were issued for the sum of **\$668.51** were issued as just compensation for the theft of California tribal lands. Tribes were told that they could not have land, instead they had to take the money or lose it. 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.



Muwekma Elder Beatrice Marine and her 1972 Judgement Fund Check

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

Based upon the documentation provided, and the BIA's background study on Federal acknowledgment in California between 1887 and 1933, we have concluded on a preliminary basis that the Pleasanton or Verona Band of Alameda County was previous acknowledged between 1914 and 1927. "The band was among the groups, identified as bands, under the jurisdiction of the Indian agency at Sacramento, California. The agency dealt with the Verona Band as a group and identified it as a distinct social and political entity.

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

On December 8, 1999, the Muwekma Tribal Council and its legal consultants filed a law suit in U.S. District Court against the Interior Department/BIA – over the issue that the Muwekma Tribe as a previous Federally Recognized Tribe should not have to wait over 24 years to complete their reaffirmation process. On June 30, 2000, Federal District Judge Ricardo M. Urbina, ruled in favor of the Muwekma Tribe and ordered the Interior Department to formulate a process to expedite the Muwekma's petition. On July 28, 2000, based upon the BIA's findings, Justice Urbina wrote in his Introduction of his Memorandum Opinion Granting the Plaintiff's Motion to Amend the Court's Order that:

The Muwekma Tribe is a tribe of Ohlone Indians indigenous to the present-day San Francisco Bay area. In the early part of the Twentieth Century, the Department of the Interior ("DOI") recognized the Muwekma tribe as an Indian tribe under the jurisdiction of the United States."(Civil Case No. 99-3261 RMU D.D.C.)

That was when the Bureau of Indian Affairs declared war against our tribe! But we perservere!

Some Muwekma of Our Tribal Honors, Recognition and Events



INTERNATIONAL INDIAN TREATY COUNCIL

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



April 6, 1992

To all concerned local, state and federal officials,

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

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

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

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

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

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

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

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

Respectfully,


William A. Means,
IITC Executive Director

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

International Treaty Council Recognizing Muwekma Ohlone Tribe (April 6, 1992)



Human Rights Commission

Resolution

MUWEKMA OHLONE TRIBE

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



Margaret F. Baker
Chair

September 10, 1992
Date

Resolution San Francisco Human Rights Commission (September 10, 1992)

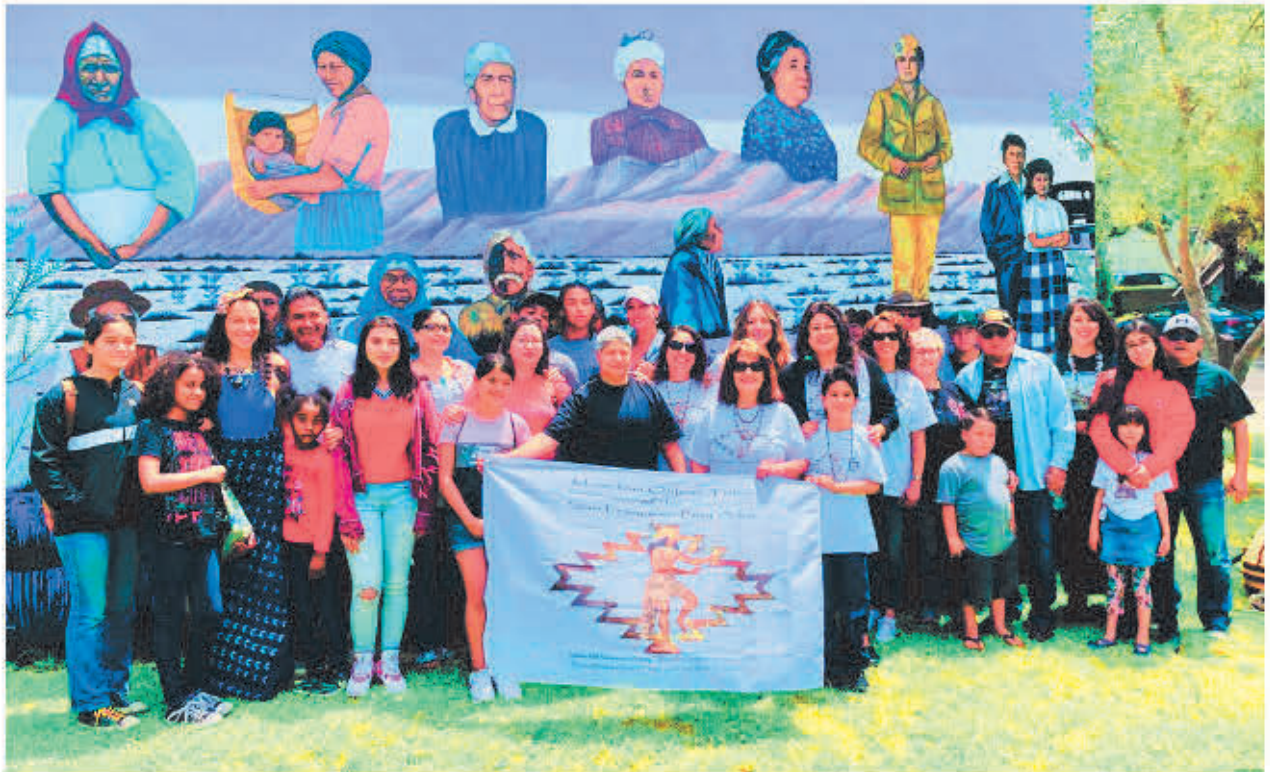
MUWEKMA OHLONE TRIBE ANNUAL CHRISTMAS PARTY & HOLIDAY GATHERING
Stanford University, December 10, 2005



Muwekma Christmas Gathering at Stanford University 2005



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



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



Muwekma Ohlone Tribal Chochenyo Singing Group at the Special Welcoming Ceremony and Celebration for the Hikianalia (October 2018)



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



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

San Francisco Maritime National Historical Park and Museum



Indigenous Peoples' Day, October 14th

FOR IMMEDIATE RELEASE 10-12-2019

MAKING HISTORY--MUWEKMA-OHLONE-TRIBE INFORMATION & CULTURAL EXHIBIT AT THE SAN FRANCISCO MARITIME NATIONAL HISTORIC PARK AND MUSEUM.

The Muwekma-Ohlone Tribe are presenting a one-day-only cultural exhibit and knowledge-giving event at the San Francisco Maritime National Historical Park and Museum.

The Muwekma Exhibit is in Honor of Indigenous Peoples' Day, October 14th, an important day of remembrance of our ancestors and an important day to rightly dispel the myth that Columbus discovered America.

¶
From the Tribal Vice-Chairwoman: ¶

¶
We celebrate the Survival, Resilience and Contributions of the Indigenous Peoples who have lived in this area for more 3,000 years. We honor the special contributions that native peoples all over the world continue to give to our thriving societies. ¶

¶
We invite you into our community to learn about our Muwekma-Ohlone Tribe & experience our Cultural Exhibit. Hope to see you this Monday at the San Francisco Maritime National Historic Park and Museum. <https://www.nps.gov/safr/index.htm> 499 Jefferson Street, at the corner of Hyde Street, San Francisco, CA 94109. Museum Hours: 9:30am to 5 pm. For more information on the Muwekma Ohlone Tribe of the San Francisco Bay Area visit: muwekma.org. Find us on Facebook: www.facebook.com/muwekma/ Mákkín Mak Muwékma Wolwóolum -- We Are Muwekma Ohlone! Aho! ¶



Muwekma-Ohlone Tribal Members paddling in a canoe in the Aquatic Cove, just as their ancestors once traveled in the beautiful SF Bay waters.

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



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

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

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



Ro Khanna

Ro Khanna

*Member of Congress
17th District of California*

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

Recognition Citation by a Congress Member of the United States (November 2019)

S T A T E O F C A L I F O R N I A



CERTIFICATE OF RECOGNITION

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

Muwekma Ohlone

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

November 19th, 2019

SENATOR JIM BEALL
15TH SENATE DISTRICT

Certificate of Recognition Issued by State Senator Jim Beall (November 19,, 2019)

CALIFORNIA LEGISLATURE

Assembly

CERTIFICATE OF RECOGNITION

On behalf of the California State Assembly,
I, Assemblymember Alex Lee,
on this 6th day of November 2021, do hereby recognize the

*Muwékma Ohlone Tribe of
the San Francisco Bay Area*

in celebration of Native American Heritage Month with sincere thanks for their
dedicated efforts to organize a Flag Raising with the City of Milpitas to celebrate
the heritage, language and culture of Native Americans.

Thank you for everything you do!

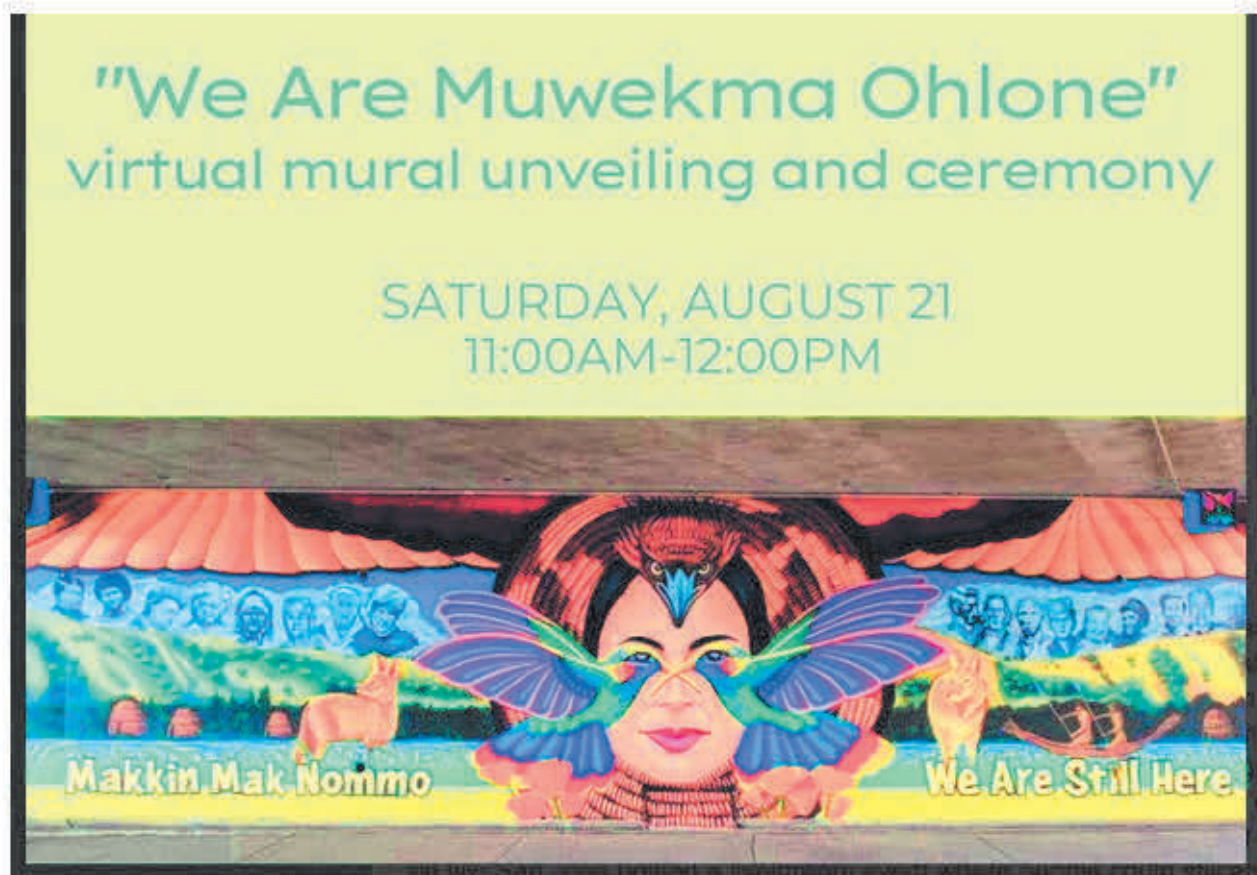



ALEX LEE
ASSEMBLYMEMBER, 25th DISTRICT

Certificate of Recognition by 25th District Assembly Member Alex Lee (November 2021)



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



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

Concluding Statement about Social Justice from the Muwekma Tribal Leadership

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

Since the 1980s our tribal leadership and members have been involved in numerous environmental, educational and cultural events at public and private schools, universities and colleges (Stanford, Berkeley, Santa Clara, San Jose State, CSU East Bay, UC Santa Cruz, S.F. State University, and others), religious organizations, museums. (Oakland, Los Gatos, Los Altos, Campbell, Santa Clara de Saisset, Coyote Hills East Bay Regional Park District, SFPUC Sunol, Pleasanton, and others) throughout the San Francisco Bay Area as well as elsewhere in California. Our Tribal language committee has been pursuing renaming our ancestral heritage sites and other places of spiritual and historical significance to our Tribe such as at **Máyyan Šáaťošikma (Coyote Hills)**, **Sii Túupentak (Place of the Water Round House Site) CA-ALA-565** located adjacent to the **Sunol Water Temple**, and at our ancestral mortuary sites throughout the East Bay and at **Thámien Rúmmeytak [Thámien (Guadalupe) River Site CA-SCL-128** located downtown San Jose, and elsewhere.

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

Healing Our Spiritual Wounds and Looking Toward the Future

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

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

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

With the help of your support, our Tribe ultimately anticipates a positive outcome as a result of our efforts to regain our Federally Acknowledged status either through reaffirmation or reconsideration of the evidence that was submitted in our petition but ignored by the Office of Federal Acknowledgment.

With support from Bay Area communities, we are hopeful that our Tribe will be restored to the list of Federally Recognized Tribes within the next few years and when that joyful moment happens, we intend to celebrate our freedom from the odious yoke of colonial erasure and exclusion that has been perpetrated upon our people since the invasion of California by European colonial powers and American expansionist policies.

We are honored to share with you information about our 12,000-year history and heritage of our Tribe from our traditional homelands of the greater San Francisco Bay Area, and surrounding lands of **Alameda** and Contra Costa Counties, which includes the **Tuyshtak (Mount Diablo)** region, and welcome all of the good citizens of Alameda and Contra Costa Counties, and thanking everyone for your support! We are looking forward to a long term and mutually beneficial working relationship with all of the schools, colleges, agencies, non-profits, foundations and organizations, and especially the Citizens of Oakland, **Alameda County** and the **Alameda Native Art, and Alameda Native History Project**, and thank you for honoring our Tribe's Heritage and Ancestors with your wonderful public service to educate the general public, politicians, and interested citizens residing within our traditional and spiritual homeland! **AHo!**

Please come join with us in the everyday celebration of life and embrace the acknowledgment that our ancestral homeland is indeed a wonderful place to live for all of us and our children!

***Makkin Mak Haššesin Hemme Ta Makiš Horše Mak-Muwekma,
Rooket Mak Yiššasin Huyyunciš Šiiniinikma!***
We Will Make Things Right For Our People and Dance For Our Children! Aho!

For more information, please visit the Muwekma Ohlone Tribal Website: www.muwekma.org





From: [Labuchheim](#)
To: [City Clerk](#)
Subject: [EXTERNAL] Fwd: Shuumi Land Tax
Date: Monday, December 5, 2022 9:02:41 AM

Clerk:

Please post this message in the City Council record.

Linda Buchheim
650.421.5834

Begin forwarded message:

From: Labuchheim <labuchheim@yahoo.com>
Date: December 5, 2022 at 7:36:42 AM PST
To: citycouncil-list@alamedaca.gov
Cc: clerk@alameda.gov, manager@alamedaca.gov
Subject: Shuumi Land Tax

To: Alameda City Council,

I am writing to urge you to continue to pay Shuumi Land Tax to Sogorea Te' in the coming year.

The land that Alameda sits on was originally settled by the indigenous Ohlone until white colonists took it unjustly. Continuing to pay the land tax enables Sogorea Te' to rematriate the land and bring the reality of justice closer.

Please vote to continue to pay Shuumi to Sogorea Te'.

Respectfully,
Linda

Linda Buchheim
12 Redondo Court
Alameda, CA

From: [Emily Noonan](#)
To: [CityCouncil-List](#)
Cc: [Manager Manager](#); [City Clerk](#)
Subject: [EXTERNAL] Support for Alameda to continue to pay Shuumi Land Tax
Date: Saturday, December 3, 2022 11:47:37 AM

Hi,

I am a resident of Alameda and I want to voice my support that our city continue to pay its Shuumi Land Tax. The fact that Alameda has paid this for the past two years makes me proud to live here and I hope we continue to do the right thing by supporting Sogorea Te' and acknowledging we are on stolen land.

Thank you,

Emily Noonan

From: [Alana Dill](#)
To: [cityco](#); [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Writing in Support of Shuumi land tax
Date: Friday, December 2, 2022 4:28:06 PM

to our Indigenous community.

Thanks for all you do, and have a happy holiday season!

Sincerely,

Alana Dill

Alameda resident since 1999

--

May the rain fall soft on your fields

From: [Trish Spencer](#)
To: [Erin Smith](#); [Lara Weisiger](#)
Subject: Fwd: [EXTERNAL] Continuing to pay the Shuumei "tax"
Date: Wednesday, November 30, 2022 10:51:29 PM

----- Forwarded message -----

From: SB <SAMB_40@yahoo.com>
Date: Nov 30, 2022 4:07 PM
Subject: [EXTERNAL] Continuing to pay the Shuumei 'tax'
To: CityCouncil-List <CITYCOUNCIL-List@alamedaca.gov>
Cc:

Dear City Council Members,

I am emailing you today to ask that you vote in favor of Alameda continuing to pay the Shummei 'tax'.

I understand there will be a meeting next Tuesday when the Council will vote on this.

As an Alamedan it makes me proud to know that my City is doing the right thing. I encourage each of you to continue to do the right thing and vote to continue to pay this fee.

Thank you,

Susan Barber
2021 Clinton Ave
Alameda, CA 94501

From: [Rebecca Smyth](#)
To: [CityCouncil-List](#)
Cc: [City Clerk](#); [Manager Manager](#)
Subject: [EXTERNAL] Shuumi Land Tax
Date: Wednesday, November 30, 2022 1:16:33 PM

Hello City Council,

In preparation for the meeting 12/6 during which a "Listening Session and Partnership Opportunities with Local Indigenous People and Ohlone Tribes" is scheduled, I wanted to share my support for the City of Alameda continuing to pay the Shummi Land Tax to Sogorea Te'. This money funds repatriation efforts and is one step in acknowledging the colonial and discriminatory history that has resulted in the land and home ownership reality of today. Continuing this municipal commitment of funds is a signal that Alameda takes seriously the concepts of decolonization, representation, and inclusivity. Please vote to approve paying the Shummi Land Tax.

Cheers,
Rebecca Smyth