



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

***Thámien* and to the City of Campbell**

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

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

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

Archaeological evidence spanning the past 12,000 years has been recorded at the Scotts Valley City Hall site (CA-SCR-177) with eleven of the oldest dates ranging from **12,520 +/- 740** to **9,070 +/- 340** years before present; and at the Metcalf Avenue/Highway 101 site in south San Jose (CA-SCL-178) with at least four of the oldest dates ranging from **9,960 +/- 500** to **8,050 +/- 300** years before present. These sites were occupied even before there was a San Francisco Bay.

Founding of *La Misión Santa Clara de Thámien* in 1777

Mission Santa Clara de Thámien - The first mission in this valley, *Mission Santa Clara de Thámien*, was established at this site by Franciscan Padres Thomas de la Pena and Joseph Antonio Murguia, January 12, 1777. Here, at the Indian village of So-co-is-u-ka, they erected a cross and shelter for worship to bring Christianity to the *Thámien*-Costanoan/Ohlone Indians.

The Origins and Correct Spelling of *Thámien*

In 1978 San Jose State University archaeologist Joseph Winter was one of the co-principal investigators working on the much destroyed Holiday Inn Site (CA-SCL-128). He was also the principal author and editor of two important scholarly publications titled **Archaeological Investigations at Ca-SCL-128: The Holiday Inn Site** (1978a) and **Tamien: 6000 Years in an American City** (1978b).

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

Letter to Padre Presidente Junipero Serra
From Padre Tomas de la Peña
Mission Santa Clara de Thámien
December 31, 1777

The site of the Mission, which in the language of the natives is call *Thámien*, is a plain stretching more than three leagues in every direction, pleasant to behold, with much land for irrigation of crops, and extensive areas for raising cattle. There is abundance of Ash, Alders. White Poplar, and Red, Willow, Laurel, black and live Oaks.

At the distance of four leagues to the west is much redwood, so-called, from which we have already obtained some boards. A large population of Gentiles surrounds the site, such that we judge there are more than forty rancherias within a radius of five leagues, of a people that we may call *Tares*, since this is the name they give to the men (1963:15). [Cited from Hylkema 2007:iii].

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

“Mission Santa Clara in Thámien Lands

... The Santa Clara Mission settlement lay at the northeastern edge of the **Thámien** tribal district, very near to lands of three other tribes. Three large villages of over 120 inhabitants each lay within four-mile radius of the Santa Clara Mission site. The native names of those villages are not known. The missionaries at Mission Santa Clara gave each of them a Spanish designation; San Francisco Solano village of the Alson tribe a mile or two downstream at the mouth of the Guadalupe River, Santa Ysabel village of a different, unnamed tribe east of San Francisco Solano on the lower Coyote River, and San Joseph Cupertino village of the **Thámien** tribe in the oak grove about three miles to the southwest of the mission site. Still nearer to the site were two tiny hamlets, **Our Mother Santa Clara** within a few hundred yards of the first mission site, and Our Patron San Francisco perhaps another mile upstream on the Guadalupe River” (Milliken 1991:116-117).

Secularization: Mexican Land Grants Issued to Secularized Mission Santa Clara (Clareño) Ohlone 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.

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).

Earlier, on February 15, 1844, another Clareño Ohlone Indian, **Lope Yñigo** was issued title to 1695.9 acres (2.64 square miles) around present-day Moffett Field near Mountain View by Governor Micheltoarena (Brown 1994). This land grant was called **Rancho Posolmi y Pozitas de las Animas (Little Wells of Souls)**. Apparently, Yñigo was recognized as a chief or *capitan* of the "**San Bernardino**" Ohlone-speaking people who originally occupied this region. He was baptized at Mission Santa Clara in 1789 (SCL-B # 1501). The Posolmi land grant was also referred to as **Yñigo's Grant, Yñigo Reservation** (Thompson and West 1876 Historical Atlas Map of Santa Clara County) and **Pozitas de las Animas, or Little Wells of the Souls**.

Rancho de los Cochets

Also in 1844, Governor Manuel Micheltoarena formally granted **Rancho de los Cochets (the Pigs)**, totaling 2219.4 acres, to a Mission Santa Clara (Clareño Ohlone) Indian named **Roberto Antonio Balermiño**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 Cochets 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 Cochets 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 Balermiño Park** located at 1527 Almaden Expressway, San Jose was named by the Muwékma Ohlone Tribal leadership and Language Committee in honor of this ancestral Clareño Muwékma Ohlone Indian.

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

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

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

Another was located in the valley east of San Jose called **Pala Rancho**, while a third was established along the Guadalupe River above Agnew on the **Rincon 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 another community was located further west along the banks of the Guadalupe River near Santa Clara Street (King 1978; Winter 1978a).

Establishment of the East Bay Rancherias

After the American takeover of California (1846-1848), there were Indian rancherias established on Californio rancho lands in the East Bay. 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.

During the 1880s, U.S. Senator George and Phoebe Apperson Hearst purchased part of the old (1839) Bernal/Sunol/Pico Rancho located south and west of Pleasanton, which included part the Alisal Rancheria with approximately 125 Muwekma Indians residing there on the land.

Federal Recognition

In 1905, as a result of the discovery of the 18 unratified California Indian Treaties (negotiated between 1851-1852), Mr. Charles E. Kelsey from 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 south Central and Northern California.

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 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).

The direct ancestors of the present-day Muwekma Tribe who comprised the Verona Band became Federally Acknowledged by the U.S. Government through the Appropriation Acts of Congress 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 to the Reno and Sacramento Agencies.

Although the 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” and other Indian languages spoken at the East Bay rancherias. It was during this time period that Verona Band Elders still used their linguistic term “Muwekma” which means “la Gente” or “the People” in Chocheño and Tamien, the Ohlone (or Costanoan) language spoken in the East and South San Francisco Bay regions.

Even before California Indians legally became citizens in 1924, 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**. Another is buried in the National Cemetery at Riverside, California.

Later, during World War II almost all of the Muwekma men served overseas in the all of branches of the Armed Forces in the Pacific and European Theaters (including the **101st Airborne, 82nd Airborne Divisions, 3rd Army/Patton’s Tank Division**). 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.

Note: For more information on the Tribe’s service in the United States Armed forces please check the following two links to the **World War I Centennial Commission** and our **California State Military Museum** in Sacramento, where they posted information on the Muwekma men (and later women) who served during WWI, WWII, Korea, Vietnam, Desert Storm, Iraq and are still serving today:

<https://www.worldwar1centennial.org/index.php/articles-posts/4775-writing-the-wwi-story-of-california-s-muwekma-ohlone-indian-servicemen.html>

<http://www.militarymuseum.org/Muwekma.html>

Some of the Muwekma children were sent off to Indian Boarding Schools at Sherman Institute in Riverside and at Chemawa, Salem, Oregon. Still landless, and completely ignored by the BIA but functioning as an unorganized tribal band, the Muwekma Tribe maintained its distinctive social ties and culture.

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)



J.P. HARRINGTON PRINCIPAL CHOCHENYO LANGUAGE INFORMANTS 1921 - 1930



John Peabody Harrington
(1884 - 1961)



Jose Guzman
(ca. 1853-1934)



Maria De Los Angeles Colos
(1840-1929)



Muwekma Ohlone Tribe Of The San Francisco Bay Area

For more information, please visit the Muwekma Ohlone Tribal Website:

www.muwekma.org

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

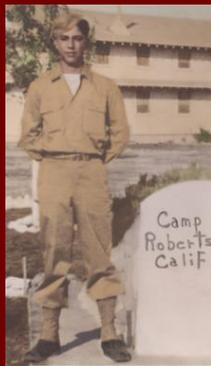


Michael Benjamin Galvan
(right)
U.S. Navy And Army
WWII



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

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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

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

Application Number 10298

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

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

Sir:

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

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

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

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

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

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

Note: * Does not live on Trust Lands.

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

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 Degree of Indian Blood Ohlones (?) Tribal name
 Unknown, Alameda County, California.
 Name of Tribe or Band
11. To what Treaty or Treaties were you or your ancestors a party, and where did you (or they) reside on June 1, 1852? Where and when were said Treaties negotiated?
 I do not know.
12. Give the names of your California Indian ancestors living on June 1, 1852, through whom you claim, who were parties to any Treaty or Treaties with the United States. If you claim through more than one ancestor living on that date, set forth each claim separately. State your descent from said ancestor or ancestors setting forth your relationship to them.
- | <u>Names</u> | <u>Tribe or Band</u> | <u>Relationship by Blood</u> |
|----------------|--|------------------------------|
| Evalina Marine | Ohlones, Tribal name unknown.
Alameda County, California. | Mother. |
- (See Nos 15 and 26)

Lucas Marine 1930 BIA Application Identifying His Tribe "Ohlones"

DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10293

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

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

Sir:

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

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

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

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

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

Note: * Does not live on Trust Lands.

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

Application Number 10293
Name Guzman, Francisca

Action taken

Approved. FAB

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DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

Application Number 10301

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

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

Sir:

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

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

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

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

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

Note: * Does not live on Trust Lands.

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

Name Alaniz, Phoebe
Application Number 10301
Action taken
Approved, TAB

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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 _____ County State

Rural Route Number.

Note:* Does not live on Trust Lands.

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

Alameda County, California.

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

Between 1948 and 1957, the various Muwekma heads of households enrolled with the BIA during the second enrollment period. 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 the 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 the early 1980's, many Muwekma families came together to continue to conduct research on their tribe's history and genealogy, and they also considered applying for Federal Recognition. Between 1982 and 1984, the Muwekma Tribal Council was formally organized. By 1989, the Tribal Council passed a resolution to petition the U.S. Government for Federal Acknowledgment. Additional research and documentation continued to be submitted, and on May 24, 1996 the BIA's Branch of Acknowledgment and Research (BAR) made a positive determination of "previous unambiguous Federal Recognition" (under 25 CFR 83.8) stating that:

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

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

On December 8, 1999, the Muwekma Tribal Council and its legal consultants filed a law suit in U.S. District Court against the Interior Department/BIA – over the issue that the Muwekma Tribe as a previous Federally Recognized Tribe should not have to wait over 24 years to complete their reaffirmation process. On June 30, 2000, Federal District Judge Ricardo M. Urbina, ruled in favor of the Muwekma Tribe and ordered the Interior Department to formulate a process to expedite the Muwekma'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.)

Historical Markers and Public Art Honoring the Muwekma Ohlone Tribe in Downtown San Jose, California by the Holiday Inn Site (CA-SCL-128)



History Walk Historical Marker Downtown San Jose, California

For over 10,000 years the ancestors of the Ohlone Indians hunted, fished and harvested the diverse natural resources within the greater San Francisco Bay Area. Through time the Ohlone tribes established sedentary villages along creeks. One such village was established at this site. Occupied between 250 to 1792 AD, this site is thought to be the village of Tamien. Tamien is an Ohlone word referring to the Guadalupe River. With the establishment of Mission Santa Clara in 1777, over 2600 Ohlones were converted, the majority of whom perished from diseases. Today, the Muwekma Ohlone Tribe is the successor to the aboriginal people who inhabited this valley.

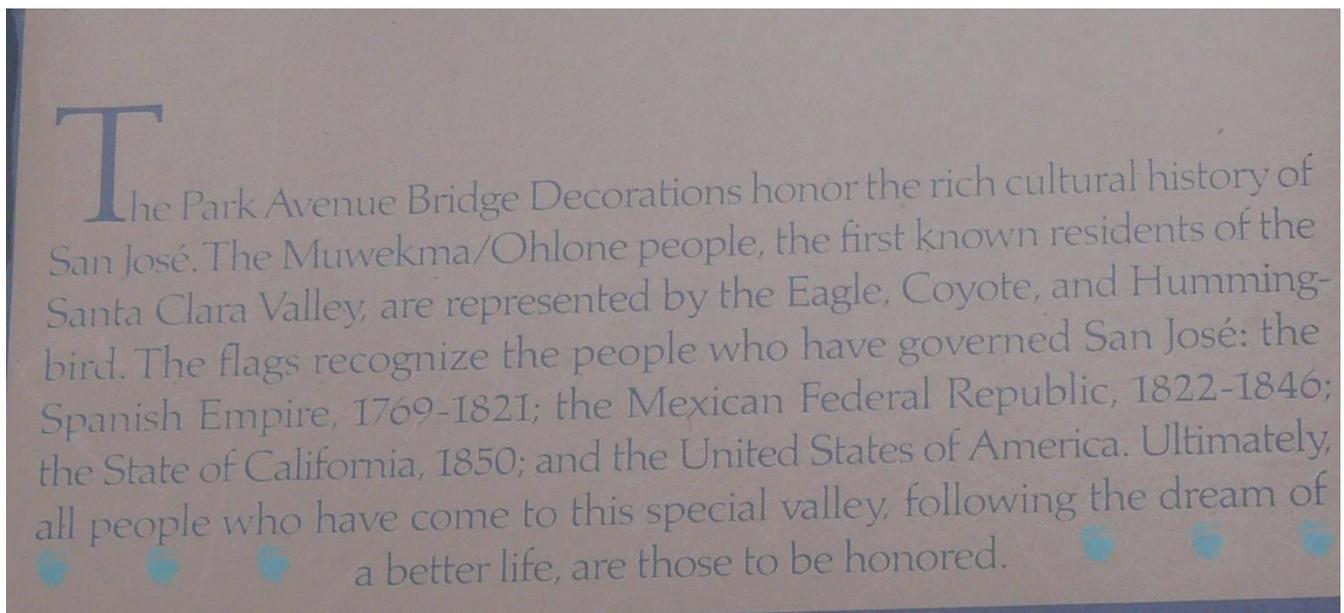
MOSKOVA

**The Site of Tamien an Ohlone Indian Village (Thámien Rúmmeytak Site)
Transcription of the Historical Marker Village of Tamien Text**

For over 10,000 years the ancestors of the Ohlone Indians hunted, fished and harvested the diverse natural resources within the greater San Francisco Bay Area. Through time the Ohlone tribes established sedentary villages along creeks. One such village was established at this site. Occupied between 250 and 1792 AD, this village is thought to be the village of Tamien [**Thámien**]. Tamien is an Ohlone word referring to the Guadalupe River. With the establishment of the Santa Clara Mission in 1777, over 2600 Ohlones were converted, the majority of whom perished to diseases. Today the Muwekma Ohlone Tribe is the successor to the aboriginal people who inhabited this valley.

Public Art over the Park Avenue Bridge: Eagle, Coyote and Hummingbird

On May 13, 1994 the City of San Jose unveiled the public art displaying Eagle, Coyote and Hummingbird and a version of the Ohlone Creation Narrative honoring the Muwekma Ohlone Tribe and later immigrants to San Jose, California with a plaque and sculptures



Honoring Plaque over the Park Avenue Bridge Downtown San Jose Transcription of the Informational Plaque on the Park Avenue Bridge

The Park Avenue Bridge Decorations honor the rich cultural history of San Jose. The Muwekma Ohlone people the first know residents of the Santa Clara Valley, are represented by the Eagle, Coyote and Hummingbird. The flags recognize the people who have governed San Jose: the Spanish Empire, 1769-1821; the Mexican Federal Republic, 1822-1846; the State of California, 1850; and the United States of America. Ultimately all people who have come to this special valley following the dream of a better life, are those to be honored.

The Muwekma Ohlone Tribute (Presented by the Guadalupe River Park Conservancy)

“The Muwekma Ohlone people, Native Americans who once lived along the Guadalupe River, are honored with animal sculptures important to their tradition, on the Park Avenue Bridge. These include the Coyote, the Hummingbird, and the Eagle. The four flags that fly from atop the bridge represent the past and present governments of the area: Spain, Mexico, California and the United States. The Coyotes were created by artist Peter Schiffrin; the Eagle and Hummingbirds by Tom Andrews. The Coyote, Hummingbird and Eagle represent the Muwekma Ohlone creation story. Coyote was the father of the human race who was responsible for creating people and teaching them how to live properly. Hummingbird was wise and clever. Eagle was a leader” (<http://www.grpg.org/public-art>).



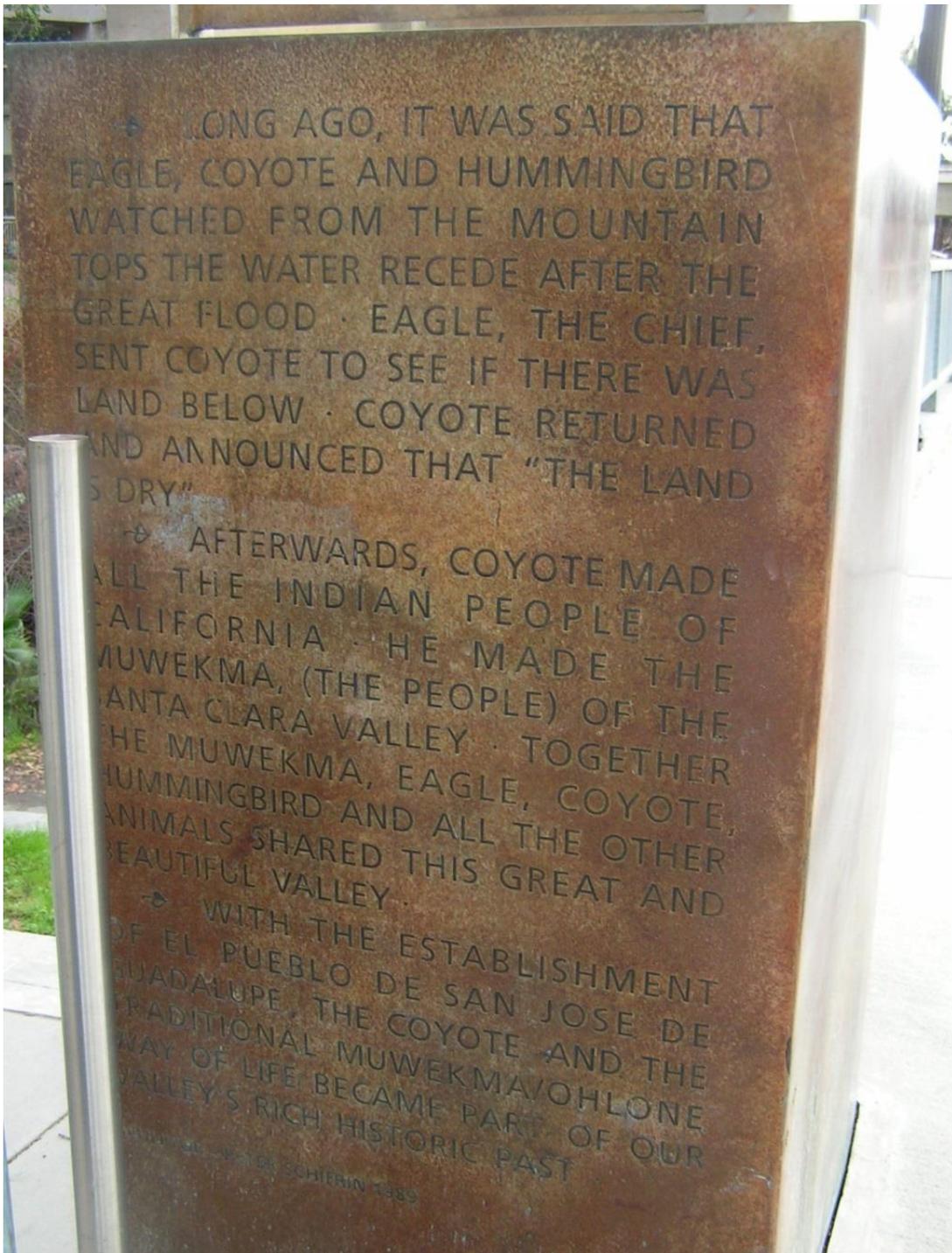
Eagle with Two Humming Birds above



Coyote (One of the First People)



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



One of the Four Corner Plaques Honoring the Muwekma Ohlone Tribe



Eagle



Hummingbird



Coyote

Long ago, it was said that Eagle, Coyote, and Hummingbird watched from the mountain tops the water recede after the great flood. Eagle, The Chief, sent Coyote to see if there was land below. Coyote returned and announced that "the land is dry".

Afterwards, Coyote made all the Indian people of California. He made the Muwekma, (The People) of the Santa Clara Valley. Together the Muwekma, Eagle, Coyote, Hummingbird and all the other animals shared this great and beautiful valley.

With the establishment of the El Pueblo De San José De Guadalupe, the Coyote and the traditional Muwekma / Ohlone way of life became part of our valley's rich historic past.

Muwekma / Ohlone creation story

Commemoration of the history of San José

The Muwekma / Ohlone people

The Spanish Empire

The Mexican Federal Republic

The State of California

The United States of America

Sponsored by The Redevelopment Agency of the City of San Jose

May 13, 1994

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

TAMIEN CALTRAIN STATION

Dedicated June 27, 1992

The station is named in honor of the ancestors whose village was once located upon this site. Tamien is the Ohlone regional name for the Guadalupe River area and is referenced in the Mission Santa Clara records of 1777.

Constructed by the California Department of Transportation
(Caltrans)

DIRECTOR	JAMES W. VAN LOBEN SELS
DISTRICT DIRECTOR	PRESTON W. KELLEY
RESIDENT ENGINEER	FRANKLIN L. WEISHAAR, JR.
STRUCTURES REPRESENTATIVE	NEIL LOCKE
CONSTRUCTION CONTRACTOR	DAN CAPUTO COMPANY

Tamien CalTrain Station Grand Opening June 27, 1992

*"Dedicated to the
Muwekma Tribe of the Ohlone Indian Community
who lived on this site for centuries"*

Santa Clara County Transit District Board of Supervisors

Dianne McKenna, Chair, District 5

Michael M. Honda, District 1

Ron Gonzales, District 3

Zoe Lofgren, District 2

Rod Diridon, District 4

Alma (Tamien) Extension Joint Policy Board

Rod Diridon, Chair, County of Santa Clara

James Beall, Jr., Vice-Chair, City of San Jose

Zoe Lofgren, County of Santa Clara

Susan Hammer, City of San Jose

Burch Bachtold/Preston Kelley/George Gray, Caltrans

Sally Reed, County Executive

Lawrence Router, Director, Transportation Agency

With Thanks to our State and Federal Representatives

Hon. Don Edwards, 10th Congressional District

Hon. Alfred Alquist, 13th Senatorial District

Hon. Norman Mineta, 14th Congressional District

Hon. John Vasconcellos, 23rd Assembly District

Hon. Dan McConquadales, 12th Senatorial District

Hon. Dominic Cortese, 24th Assembly District

Tamien CalTrain Station Honoring Muwekma Ohlone Plaques

Concluding Statement about Social Justice from the Muwekma Tribal Leadership

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

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!

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

We are honored to contribute information about our 12,000-year history and heritage of our Tribe for the within our ancestral **Thámien** homeland within Santa Clara County and the City of Campbell.

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!

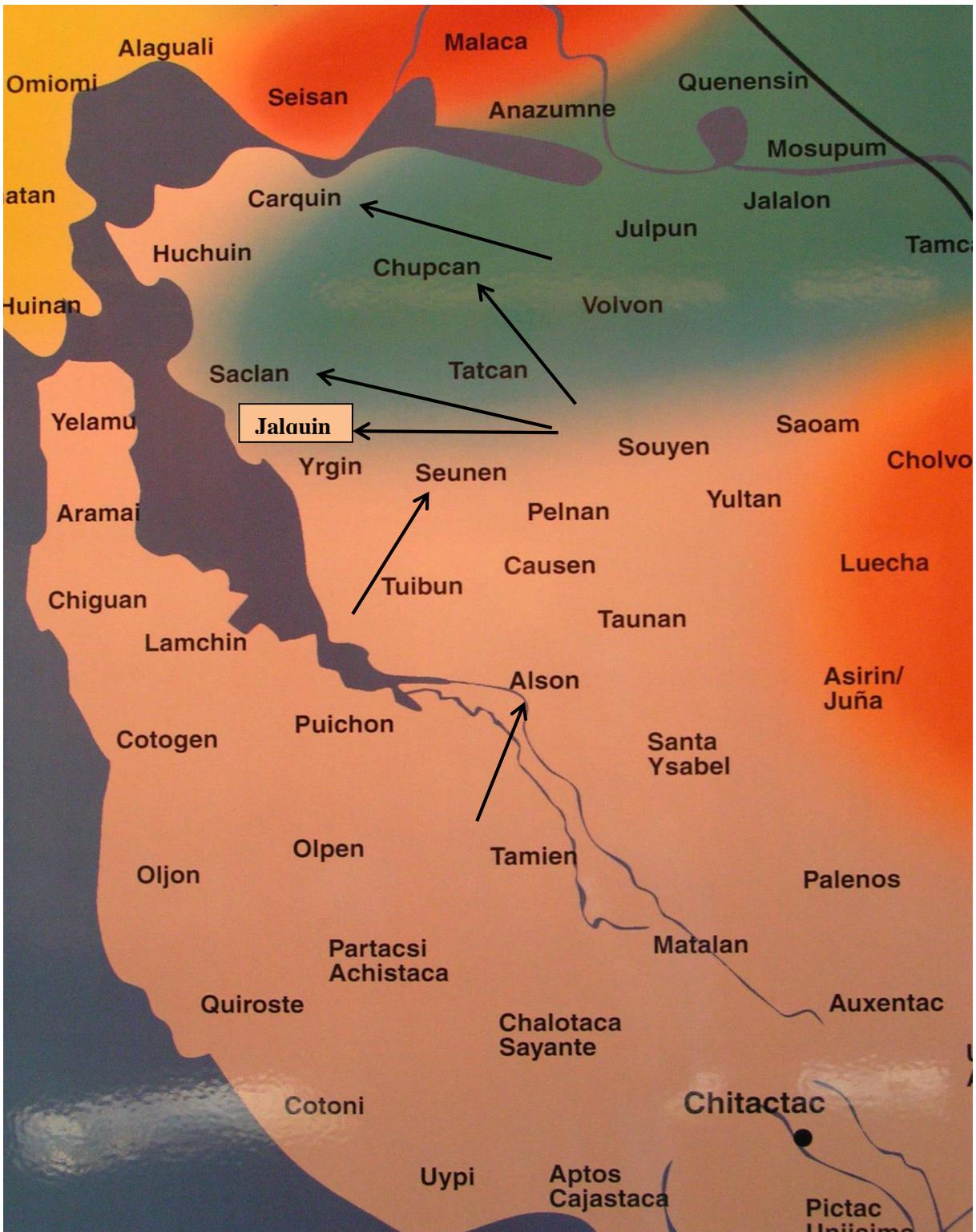
**Makkin Mak Haššesin Hemme Ta Makiš Horše Mak-Muwekma,
Rooket Mak Yiššasin Huyyunčič Šiiniinikma!
We Will Make Things Right For Our People and Dance For Our Children! Aho!**



Ohlone Dancers at Mission San Jose (Rezanov/Langsdorff Expedition 1806)



Muwékma Indians at Mission Dolores in S.F. 1816 (by Louise Choris)



Map of the Distribution of Bay Area Tribal Groups at the Time of Spanish Contact and some of Villages/Rancherias/District that the Muwekma Lineages are Descended [from Milliken Map Chitactac/Adams County Park]

In the Tamien Station (CA-SCL-690) site report, Milliken provided information regarding the geographical distribution between the **Thámien** Ohlone-speaking tribes surrounding Mission Santa Clara:

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

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

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

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

The other three smaller villages were:

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

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

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

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

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

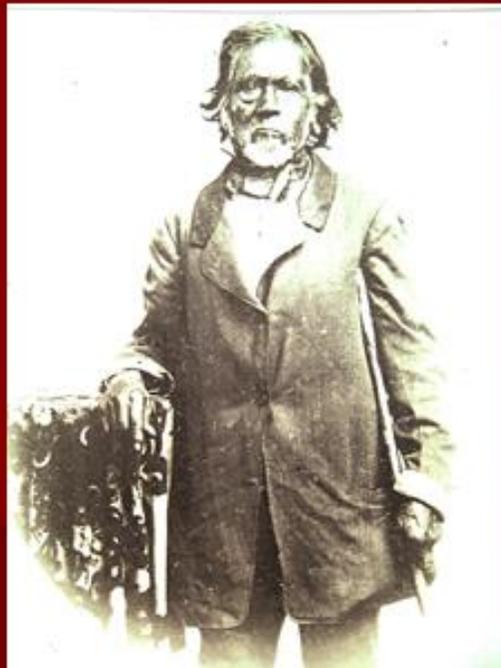
At the start of 1780 the core group of adult Christians at Mission Santa Clara were from the **Alson** village of **San Francisco Solano**, rather than the nearer tiny **Thamien** villages of **Our Mother Santa Clara** and **Our Patron San Francisco**. (1991:139)

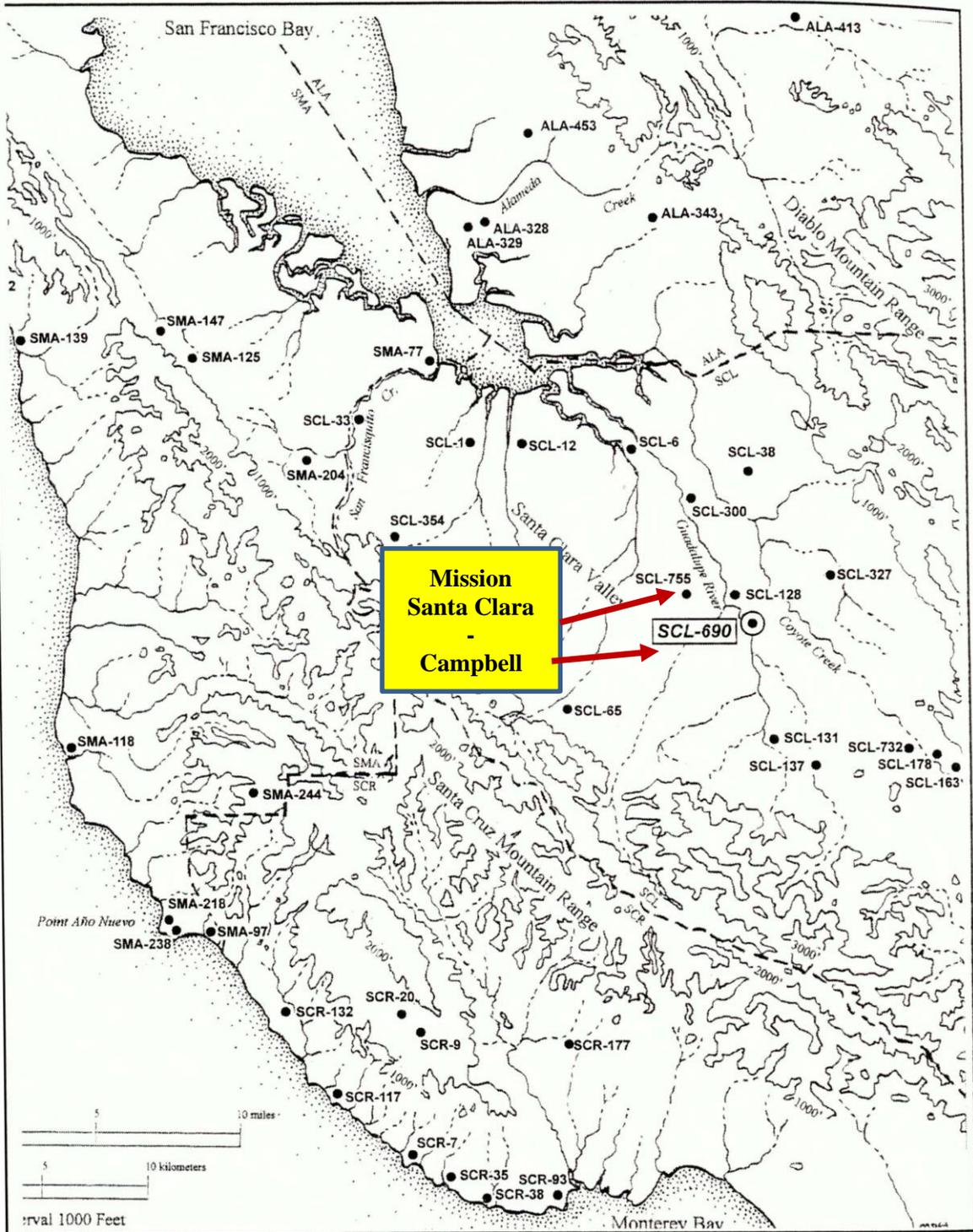
Within the Santa Clara Valley and adjacent regions, during the first twenty years since the establishment of Mission Santa Clara, Milliken suggested that "(c)onversion of adult married couples in April (1795) had been concentrated among people from the southern East Bay, **Alson**, **Tuibun**, and perhaps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

Some of the Thamien Ohlone-Speaking Rancherias/Districts in Santa Clara Valley



Mission Santa Clara (Clareño) Ohlone Indian Lopé Iñigo was Issued a Land Grant in 1844





Map 13. Distribution of Selected Archaeological Sites in the Southern San Francisco Bay and Peninsula Coast. (Courtesy of Hylkema 2002.)