Ohlone Curriculum

Note to Teachers:

For information that will enable you to expand upon Unit One, Lesson One, see Supplemental Resources (SR), pp. 3-6 and 7-9; Unit Two, Lesson Two, see SR, p. 10 and pp. 11-14; Unit Two, Lesson Three, see SR, pp. 15-17; Unit Four, Lesson One, see SR, pp. 18-21; Unit Five, Lesson One, see SR, p. 22 and pp. 23-27; Unit Five, Lesson Two, see SR, pp. 28-30; Unit Five, Lesson Three, see SR, p. 31; Unit Six, Lesson One, see SR, pp. 23-27 and 28-30; Unit Six, Lesson Two, see SR, pp. 32-33; Unit Seven, Lesson One, see SR, pp. 34-35 and 38-41; Unit Seven, Lesson Two, see SR, pp. 42-44; Unit Seven, Lesson Three, see SR, p. 45; Unit Eight, Lesson One, see SR, pp. 46-50; Unit Eight, Lesson Two, see SR, pp. 51-53.

For an annotated list of Ohlone resources, see Supplemental Resources, pp. 68-74, "References: Ohlone Resources."

By Beverly R. Ortiz, Ph.D.

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Ohlone Curriculum

Student Resources

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UNIT ONE, LESSON ONE: LEARNING ABOUT OTHER CULTURES

Learning about Other Cultures

Culture is a person's way of life. Different groups of people have different cultures. Even though many things are the same or similar in different cultures, many things are also different from culture to culture. By learning about different cultures, we can learn a lot about ourselves and the world we are a part of.

The first peoples of the United States are often called American Indians or Native Americans. Even though they are called by one name, there were hundreds and hundreds of American Indian cultures. In fact, in this state there were hundreds of different tribes of California Indians.[1]

When people make movies and television shows that have American Indian characters, those characters often show American Indians as if their way of life in the past was always the same. From this, people can get many wrong ideas about American Indians.

In these lessons, you are going to learn about the cultures of a group of local California Indians called Ohlone today. Ohlone is pronounced Óh-lone-e. The word Ohlone comes from the name of a single Ohlone tribe, the Oljon (pronounced "Ol-hóne"). There were actually about 58 different Ohlone tribes.

This group is also sometimes called Costanoan (pronounced Cóh-stah-no-an). This word comes from a Spanish term "Costaño," meaning "Native peoples of the coast."

It is important to learn about Ohlone peoples and their ways of life, because they have lived here for thousands of years longer than anyone else, since the human world began according to Ohlone accounts of creation. It is also important to learn about them because they have "living cultures." This means that Ohlones of today continue to practice their Ohlone cultures while also living as modern Americans.

By learning about Ohlone cultures, not only in the past, but also today, it is hoped that you will learn how to live in a closer way with other people and with nature.

UNIT ONE, LESSON TWO, Part 1

Who Am I?

Our Culture

Do you know what culture is? Culture is the word we use to describe the way that we live. We learn our culture when we are growing up. It is something that we share with other people.

Culture includes the ideas, values, and rules that we live by. It includes the things that we do, and how we do those things. It includes the type of government we have. It includes the games we like to play, the jokes we like to tell, and the kinds of things that make us laugh.

Sometimes we can have more than one culture. If we are born in a certain place, we learn the culture of that place. If we move to another place, we can learn the culture of the new place, too.

Our Ancestors

Do you know what an ancestor is? Ancestors are relatives that came before us. Not parents and grandparents living today, or those that will become your children, but those who your grandparents came from, and all of their parents before them. Most people who live in the United States have ancestors who were born in another country.

There is only one group of people in the world who can say, "My ancestors were the first, the original people of the United States. My ancestors lived here for thousands of years before the United States even existed. My ancestors were created here."

The only group of people in the world who can say this are American Indians. Sometimes American Indians call themselves Native Americans. They call themselves California Indians or Native Californians if their ancestors were the first people of the place now called the state of California.

Describing Who We Are to Other Children

When you meet other children for the first time, you might decide to tell them about your family or your neighborhood. Depending on whether or not the children you meet are from another city, state, or country, you might also describe your city, state, or country to them.

When American Indian children meet other children for the first time, they can also describe the same things you would—their family, neighborhood, city, state, or country (the United States). But there is something else that only they can talk about, and nobody else can—the American Indian group or culture that they are part of, and the homeland of that group.

UNIT ONE, LESSON TWO, Part 2

Who Are We?

"When a stranger asks me about my cultural background, I reply that I am Native American or American Indian. If asked the same question by a Native American, I tell them I am a California Indian. If asked by a California Indian, I say I am Pomo. If asked by a Pomo Indian, I answer that I am from Dry Creek, a member of the *Mihilakawna-chumni*. And to other Dry Creek Pomo, I am "one of the Smith kids."

—Sherrie Smith-Ferri, Ph.D.

© David Smith-Ferri

Sherrie Smith-Ferri is in charge of the Grace Hudson Museum, named for a well-known artist and located in the city of Ukiah in northern California. She is a published author.

Why do you think Sherrie responds in different ways to people asking about her background?

____

____

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____

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When someone asks you about your background, what do you say?

Does your answer change, depending on who asks you? If so, how does it change?

UNIT ONE, LESSON TWO, Part 3

Learning Ancestral Traditions Today

Because they are modern Americans, Ohlone peoples no longer need to practice the traditions of their ancestors. However, many Ohlones choose to continue to learn about the traditions of their ancestors, because those traditions are important to them.

Here, in their own words,[2] eight Ohlones of different ages and tribes talk about why it is important to them to keep their ancestral traditions alive. Two of the eight are part Bay Miwok. Some of the eight describe the specific traditions that are important to them, and why they think those traditions are so important. As you read their quotes, please make a list in your journal of all of the traditions that they participate in. Then list the reasons they give for doing these things. Your teacher may ask you to share what you have written with other students.

© Courtesy Lydia Bojorquez

"I like to learn about and hear stories of Indians who lived a long time ago. My mom and dad told me I was Indian when I was little, but I already knew it. I like to hear about the girl Indians. I think they are very beautiful. I always dreamed of being with them back in their time."

—Maia Bojorquez, Ohlone, Age 5

© Linda Yamane

"I really like singing Ohlone songs, playing the clapper stick, and now I'm learning to make baskets. When I go to Ohlone gatherings, I help my great-grandma Ruth Orta teach people how to make acorn soup."

—Arianna Garibay, Mutsun Ohlone and Jalquin/Saclan Ohlone/Bay Miwok, Age 10

In case you don't know, a clapper stick is a hand-made instrument that keeps the rhythm of a song.

© Courtesy Ruth Orta

"I am very proud to be an Ohlone. I'm also very lucky that my grandmother, aunt, and cousins are involved with our Ohlone culture, so that my generation can also keep it alive."

—David Anthony Morris, Jalquin/Saclan Ohlone/Bay Miwok, age 10

© Arianna Garibay

"I've been learning Ohlone traditions most of my life, especially singing the songs, wearing the dance regalia, and now I'm learning basketry. I like going to Ohlone gatherings to meet new friends and relatives, and to help my family share some of the old ways. Especially because I'm so young, I feel special and honored to be learning some of these traditions. I want to pass them on to others in the future so our heritage isn't forgotten."

—Anissa Ashcroft, Mutsun Ohlone, age 15

© Chris Cochems

"I'm proud of my culture because it expresses my way of life. It shows how our past generations lived. It shows how it's cool to be someone who is different, someone who prays and is thankful for everything that the Creator gives us."

—Desiree Muñoz, Costanoan Rumsen Carmel Tribe, Age 17

© Chris Cochems

"Ohlone culture is important to me because it is the way I understand all of the things that exist in the natural world around me. It gives me things to believe in. It keeps me close to mother nature. I enjoy being involved in things that bring me together with other Ohlone people and other American Indians. I like to take part in ceremonies. I like to welcome people to the territory of my ancestors. I like to host other people when they come to Ohlone territory. I like talking to students of all ages who visit this territory. I take them on fieldtrips. I like to honor the elders and special guests who visit by making them gifts. I like to show my artwork at museums. I have fun going to pow-wows, events where people from tribes from different parts of North America come together to share some of our traditions.

It's very important to me to let people know that Ohlones still exist. I am Ohlone. I am still here. My family is still here. We are not just people from the past in history books. Being Ohlone means that I honor my ancestors. I'm proud of myself and my heritage."

—Kanyon Sayers-Roods, Costanoan Ohlone

© Chris Cochems

"I live in the city, but I can still keep my Ohlone culture alive. I travel to several reservations within California to attend religious ceremonies. There are also ceremonies right here in the city. I attend a weekly language class, so that I can become a more fluent speaker. Because of today's technology, we have put our language on iPods, so we can hear it and learn it anywhere. We are also using the internet and webcams to meet. Even when we live miles away from each other, with the webcam, it feels like we are all in the same classroom together. My ancestors lived through a sad history, and I feel I have a great responsibility to my ancestors to HEAR and LEARN from them. I want to make sure that the information my ancestors left behind is passed on to my children and their children."

—Isaac Bojorquez, Rumsien Ohlone

UNIT ONE, LESSON THREE

Ohlone Cultural Values

Respect
for yourself,
for other people,
for everything in the natural world

Generosity

Giving back for what you take

Fair play

Thinking about others before thinking of yourself

Patience

A sense of humor

Stories of the Past

As you read the stories on these pages, you will notice that the phrase "Ohlone peoples" is used a lot. Although it might sound strange to read the word "peoples," instead of the word "people," the word peoples is used to remind you that there were many different Ohlone societies or tribes. You will learn a lot more about this in a later lesson.

The Stories

Thinking about the Past

When modern Americans think about the past, before there were supermarkets, stores, cars, and electricity, many of them imagine that life must have been mainly about survival, and that people were always searching for food and other resources they needed to live. In actuality, Ohlone peoples of the past had more free time than we do today.

Taking Your Time

When certain plant foods were available for harvest, such as wild blackberries, seeds, or acorns, women might work for several days or more gathering, drying, and storing the harvest. When men went hunting, they might stalk a deer, elk, or antelope for several hours or more to get close enough to make a good shot with their arrow.

© Lee Eastman

Tule Elk

When men and women did these activities, they moved at a steady pace, rather than a fast one. They were surrounded by a beautiful and interesting landscape and remained observant of its details. When people created objects for daily use, such as baskets or arrow points, they worked at an unhurried pace. They tried to make sure that the objects they made were as well made and beautiful as they possibly could be.

When a woman wove a basket, for instance, she wasn't thinking, "I've got to hurry up and finish!" Instead, she did her best to make all of the sewing strands in her

baskets the same width and thickness. She also did her best to make sure each stitch in the basket was as tight and evenly spaced as she could make it. When well made, her baskets were not only useful, but they were also beautiful works of art.

When a man made a net for hunting or fishing, he wasn't thinking, "I have to finish this net in an hour!" He took his time. He did his best to make sure that when he twisted the plant fibers together to make the string that would form the net, his string was as even as he could make it. When he knotted the strings together to form the net, he did the best he could to make sure each knot was tight and even. He took time to try and make each net the best one it could be.

Enjoying Life

When a child joined his or her parent or grandparent on a trip to gather plant materials or shellfish, that trip was an adventure. The child had an opportunity to watch and learn and help, but he or she also had time to go off to play while his or her parent or grandparent continued gathering. Instead of being one of twenty or thirty students in a classroom with a single teacher, children learned gradually, one-on-one, by watching and listening to an older relative, then practicing what they learned.

Learning How to Live: A Basketry Example

© Linda Yamane

The older generation of contemporary California Indian basketweavers tell stories about how, as children, they spent their summers with one of their grandmothers, or another older relative. Sometimes girls would watch as their Grandma worked on her basket. Soon, they'd get interested enough to pick a plant that wasn't a basketry plant, then try to imitate what Grandma did. Now Grandma knew that they were really ready to learn. So she asked them to sit next to her and watch as she made the start of a basket. Then Grandma gave that start to Granddaughter and encouraged her to try to make some stitches.

At first Granddaughter's stitches would be rough and large and not very even or tight. With practice, Granddaughter's hands would learn what they were supposed to do. She would learn how to make her basketry materials even. She would learn how to tighten her stitches. She would learn how to add extra stitches so the basket would grow bigger. Since the first basket Granddaughter tried to make might not look very

nice, she might throw that basket on the ground when nobody was looking. When Grandma found out what happened, she would pick it up and tell Granddaughter something like, “You should always finish what you start. This basket comes from plants. It’s alive. You need to finish it so that the plants know you appreciated the gift they gave you of themselves.”

UNIT TWO, LESSON ONE

Ohlone Peoples Today: A Rumsien Ohlone Perspective

Jeans and Jackets

"I am proud to be Ohlone even though sometimes people don't know what an Ohlone is. I tell them my tribe was from the Carmel Valley, and I ask if they have ever heard of Ohlone College. They sometimes say 'Oh Yeah! I know the college! But I didn't know who the Ohlone were,' and I smile, because the college was named after my tribe. I tell them, 'Well now you know a real live Ohlone!' Some kids don't believe I'm Ohlone, because they say I don't wear feathers and stuff. I tell them I wear sneakers and a leather jacket, but I am still Ohlone. Being Ohlone is inside me, and not what I wear. Just like being who you are is inside you, and not what you wear. That's why it's easy to be proud of being Ohlone, because it's easy to be proud of what's inside you."

—Alfonso Ramirez, Rumsien tribe of Ohlone-speaking people

© Joyce Ramirez

Alfonso Ramirez, right, at his college graduation with his father Alex Ramirez, left

Alfonso Ramirez is a college graduate who is a great storyteller, like his father Alex Ramirez. He knows how to fix anything you could imagine!

<u>UNIT TWO, LESSON TWO, Part 1</u>

A Land of Many Villages and Tribes

A Land of Many Villages

It wasn't really very long ago that cities, paved roads, cars, and electricity did not exist. Ranches and farms did not exist.

Until 1770, the only people who lived in the place now known as the Bay Area were Ohlones, and other local California Indian groups. They lived in villages. Villages have populations that are a lot smaller than the populations of towns and cities. About 40 to 200 people lived in each village, with one "large" village of 250 people reported at San Francisquito Creek on the shore of the bay.[3]

By comparison, do you know how many children attend your school? One classroom is almost big enough to be the size of an entire small village! Can you imagine what it would be like to live in a community where the population was so small that everybody knew everyone else who lived there really well? The size of local villages seems small compared with the size of today's cities. But during that time period, this area had a large population compared to how many people lived in other parts of the world where they also did not plant crops and fruit trees.

© Linda Yamane

Village Scene

Local American Indians usually built villages every three to five miles near creeks.[4] Fish filled the creeks, especially when they were migrating upstream from the ocean to the hills. Grizzly bears sometimes caught and ate the fish. Deer ate the tender new shoots of bushes. Elk and antelope grazed in the grasslands.

Everyone's "backyard" included the beauty, color, sights, and sounds of nature. Ohlone adults and children had fun games to play, and the children had fun toys to play with. Children also had fun using their imagination when playing in nature.

A Land of Many Tribes

The first people of this land organized themselves into tribes. Tribes were communities of villages who governed themselves. Each tribe usually had a population of between 200 and 300 people, who usually lived in three to five villages for most of the year. Each tribe had a home area (homeland or territory) of about eight to twelve square miles of land (see map).[5] Do you know how this compares with the number of square miles in your city? Or how the number of villages in each tribe compares with the number of elementary schools in your city? If you don't know, try to find out.

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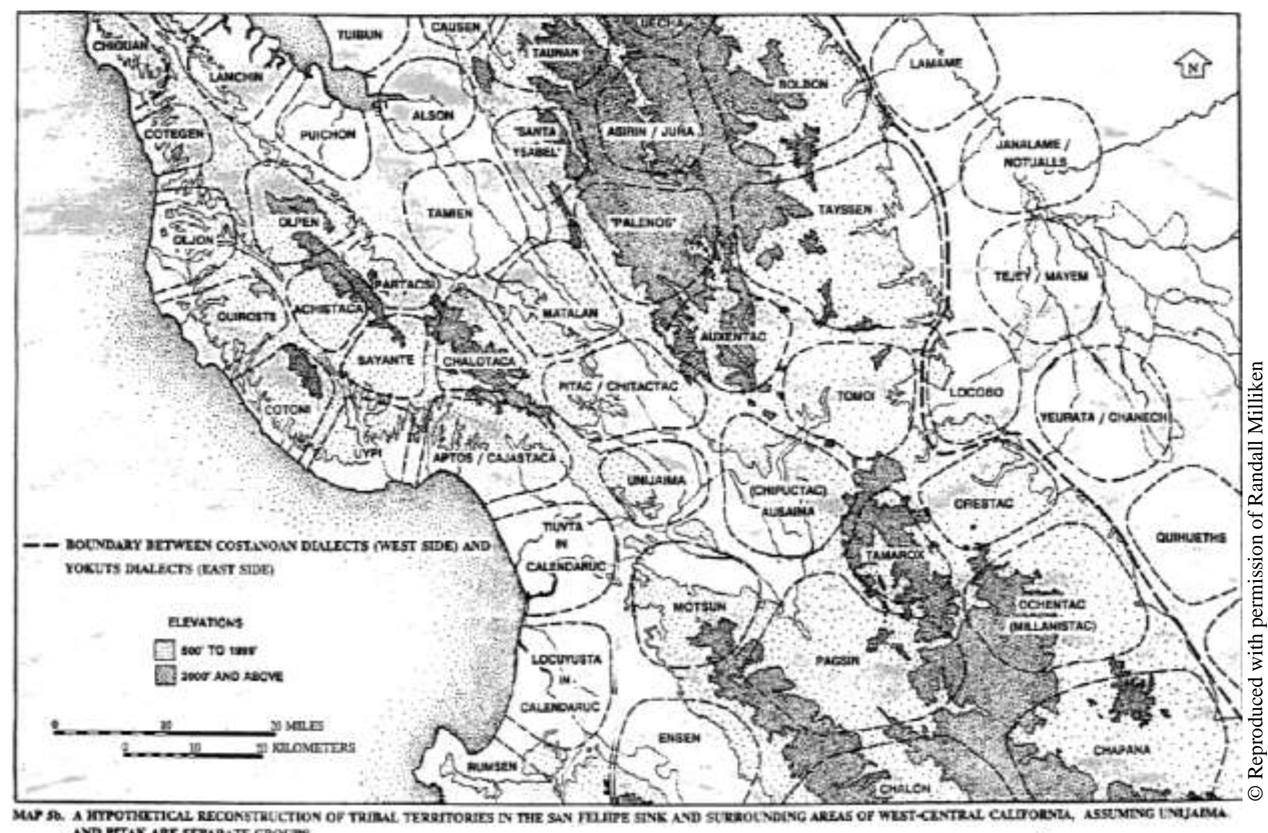
Tribes of the San Francisco Bay Area



MAP 5b. A HYPOTHETICAL RECONSTRUCTION OF TRIBAL TERRITORIES IN THE SAN FELIPE SINK AND SURROUNDING AREAS OF WEST-CENTRAL CALIFORNIA, ASSUMING UNIJAIMA AND PITAK ARE SEPARATE GROUPS.

© Reproduced with permission of Randall Milliken

Tribes near Monterey Bay

Not all American Indian groups were organized into tribes, even though tribe is the word most people use today for all American Indian societies. There were hundreds and hundreds of American Indian societies, and they organized their societies in different ways. In English we often call the leaders of local tribes or villages "headmen" or "captains." Sometimes there were also "headwomen." The Chochenyo Ohlone word for village captain is *weteš*.[6] The Rumsien Ohlone word for captain is *yaayariwx* (pronounced YAH-yah-ree-ooh).[7]

A tribe has a special type of government where the leaders are closely related to everyone else in the society. In fact, everyone in a tribe is usually somehow related to everyone else in the tribe, and they want the best for everyone. Because of this, they shared the resources they needed to live in a nearly equal way. In fact, tribes had one of the most equal ways of sharing resources ever known in the history of the world. This does not mean that people always got along. But they had rules, laws, values, and beliefs that helped them live in a close way with each other and with everything, everywhere in the world around them. They understood the plants and animals as well as they understood their own human brothers and sisters and friends. By comparison, how well do you think you know the plants and animals in today's San Francisco Bay Area, or even in your local park?

UNIT TWO, LESSON TWO, Part 2

Ohlone: A Grouping Term

When people from other parts of the world first began coming into this area to live in 1770, very few of them were interested in learning the cultures (ways of life) of the local tribes. The newcomers did not begin to get really interested in the cultures until over 100 years later. When they did get interested, they began to notice that even though each tribe had things that were different about it, each tribe also had some things that were similar or the same. Because of this, they began to group several tribes together under a single name. In this area, one of the grouping terms is Ohlone (pronounced Óh-lone-e), sometimes also called Costanoan (pronounced Cóh-stah-no-an).

The word Ohlone is based on the name of a single tribe, the Oljon (pronounced Ol-hóne). The word Costanoan comes from a Spanish word, Costaño, which means "Native peoples of the Coast." Some local tribal people still use the word Costanoan. Others prefer the word Ohlone, because it comes from an original tribal name.

In these lessons, you will mostly see the word Ohlone, although you may also see the word Costanoan in situations where it is still being used.

At one time, there were about 58 different Ohlone tribes. Altogether, there were about 17,000 Ohlones in 1770.[8]

Detail of map © EBRPD, Cartographer David Drueckhammer in consultation with Randall Milliken

This map shows the names of some Ohlone tribes that lived along the edge of the place now called San Francisco Bay. It also shows the names of three Bay Miwok tribes, the Chupcan, Saclan, and Tatcan. On this map can you find the name of the Ohlone tribe after which Carquinez Straits is named?

UNIT TWO, LESSON TWO, Part 3

Other North American and California Indian Groups

North American Indian Culture Areas

In the early 1900s, a social scientist called an anthropologist, decided to place all North American Indian groups (societies) into ten very large groups that he called "culture areas." Anthropologists are people who like to learn about and understand other cultures. Some anthropologists are American Indian.

Anthropologists use culture areas as a way of trying to help people understand the relationship between American Indian societies and the different types of landscapes where they lived.

In the fourth grade, you will learn about some American Indian societies in different parts of the California Culture Area. This is the only culture area named for a state, even though its boundaries aren't the same as our state boundaries (see map). In the fifth grade you will learn about some American Indian societies in all ten culture areas. For now, you only need to know about the California Culture Area, because that is the culture area where Ohlone tribes lived. They lived in a part of the California Culture Area that is called Central California. Ohlone cultures had some things in common with the cultures of other Central California Indian groups, but they also had many things that were different.

Map of Culture Areas

© Own work by Nikater, submitted to the public domain on April 7, 2007, http://en.wikipedia.org/wiki/File:Nordamerikanische_Kulturareale_en.png

Cultural Nationalities (Language Areas)

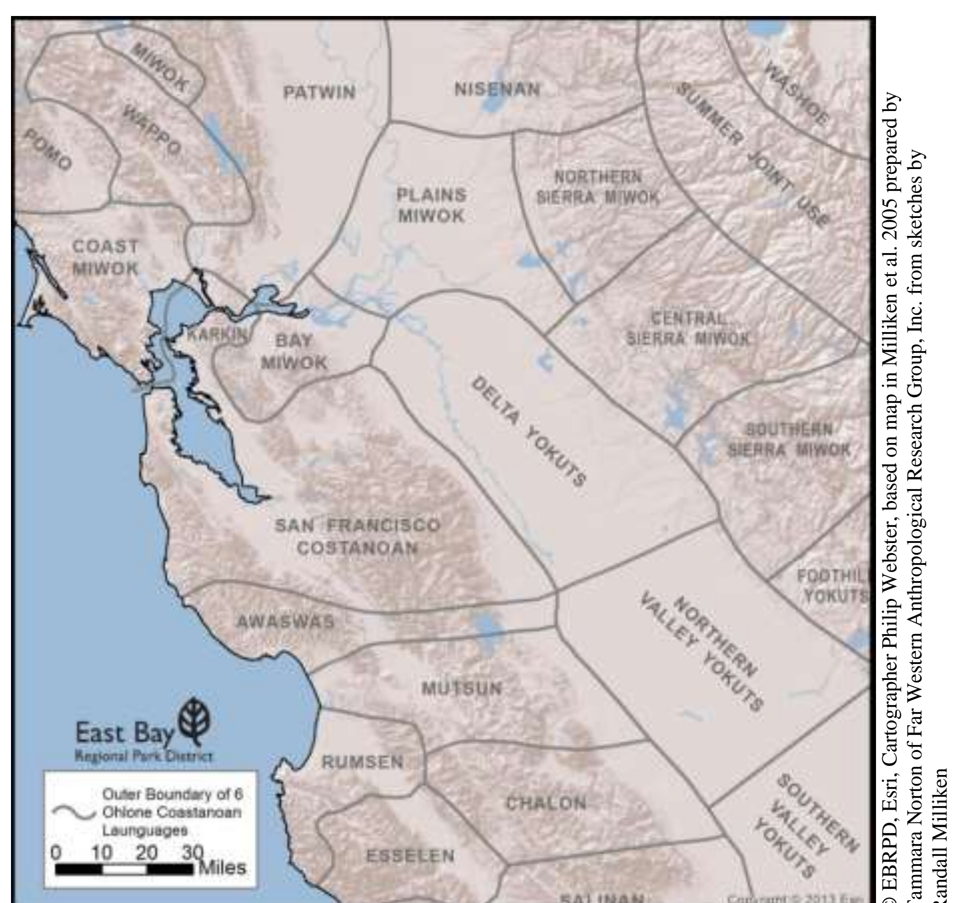
Remember the grouping term Ohlone? Some people refer to Ohlone as a "tribe," but this isn't really correct. It is also confusing, since there were about 58 Ohlone tribes.

Some people call Ohlone a "cultural nationality." By this they mean a group of tribes that had some things about their cultures that were the same or similar, but other things about their cultures that were different.[9]

Some people call Ohlone a "language area." They do this because the different Ohlone tribes spoke six languages. These languages were related to each other. Some of them were more different than others.[10]

Even though the languages the different tribes spoke weren't always the same, they could speak to each other, because they knew how to speak more than one language, sometimes many different ones.[11] Can you speak more than one language fluently?

The map below shows the areas where different American Indian languages were spoken in this region. All six Ohlone languages are shown on this map: Karkin, San Francisco Bay Costanoan, Awaswas, Mutsun, Rumsen, and Chalon.



© EBRPD, Esri, Cartographer Philip Webster, based on map in Milliken et al. 2005 prepared by Tammara Norton of Far Western Anthropological Research Group, Inc. from sketches by Randall Milliken

This drawing made by 8-year-old Gabriel Medina (Ohlone/Bay Miwok) shows how Gabriel imagined his ancestors lived, including a boy in a tule boat, boys playing by throwing acorns over a house, and *Ishmen*, the Chochenyo Ohlone word for sun. Chochenyo is part of the San Francisco Bay Costanoan language.

On the back side of his drawing paper, Gabriel drew himself playing baseball, and wrote down some words to remind everyone that Ohlones and Bay Miwoks still exist, including himself.

Both drawings © Gabriel Medina

UNIT TWO, LESSON TWO

Word Match

Draw a line from the words in the left column to all of the words or phrases that match it in the right column.

Village	Ohlone
Tribe	40–200 People
Culture Area	10 Regions in North America
Cultural Nationality	Every 3–5 Miles
Language Area	California
About 58 Tribes	Grouping Term by Anthropologists
Many Tribes	Society with a Common Culture, Government, and Homeland

UNIT TWO, LESSON THREE, Part 1

A Land of Many Languages

Since the people in each tribe knew how to speak two or more languages, they could speak with people from other tribes. They also married people from other tribes. When people from two different tribes got married, their children were usually raised as part of the husband's tribe, but sometimes as part of the mother's tribe. The children also stayed close to their relatives in the other tribe. This is something that helped the people from different tribes get along with each other.

Ohlone Languages

Ohlone peoples spoke six different languages. One of the languages had three dialects. Dialects are forms of a language that are similar. People who speak two dialects of the same language can usually understand each other, but not always.

Did you notice the use of the word "peoples" just now? As you learned in an earlier lesson, although it might sound strange to you to read the word "peoples," instead of the word "people," using peoples is a way to remind you that there was never only one Ohlone society or tribe.

Some of today's Ohlones have learned to speak their ancestral Ohlone language. They learned from records left behind in the 1920s and 1930s by speakers of those languages—Mutsun, the Ohlone language of the San Juan Bautista Area, Rumsen, the Ohlone language of the Monterey area, and Chochenyo, a dialect of the San Francisco Bay Costanoan language.[12]

Two More Things You Should Know

The first thing:

Ohlone peoples and their ancestors have lived in the place now called the San Francisco Bay Area since the beginning of time, according to their accounts of creation. They continue to live here today.

By comparison, people who are not Ohlone only began moving into the Bay Area to live in 1770. Can you figure out how many years ago that was?

The second thing:

Ohlone peoples were able to live here for thousands and thousands of years longer than anyone else's ancestors without damaging or destroying the place where they lived, because they had many rules and laws, and beliefs and values, about how to live closely with nature. In fact, in another lesson you will learn how Ohlone peoples did things in nature that helped the plants grow in greater numbers, and grow healthier, than they would have if people left the plants alone. Ohlone peoples also did things in nature that helped the deer, elk, and antelope have a bigger population, and be healthier, than if people left these animals completely alone. This is one of the many reasons that it is important to learn about Ohlones, the first people of the place where you live today. We can all learn something from the way they respected and helped nature.

The handwriting that follows is part of a page in the Chochenyo language notes of John P. Harrington in the 1920s. You may not recognize any of the words because they are written in the Chochenyo dialect of the San Francisco Bay Costanoan language, with translations in Spanish. There are no sounds in English for some of the sounds in Chochenyo.[13]

ʔiuqí, gritando.
sáweknek, yo canté.
kának sáwekne, yo canté.
kának ʔíwqikne, yo grité.
ʔíwqi méne, grita tú ahora!
kának ʔíwqisin, ahora yo voy
á gritar.
ʔákwetak ʔíwqi kána, yo
no voy gritar, yo no quiero gritar.
kána ʔakwetak/ʔiwqikne,.
yo no grité.

UNIT TWO, LESSON THREE, Part 2

"Twinkle Twinkle Little Star" in the Chochenyo Language

Vincent Medina, Chochenyo Ohlone, developed this version of "Twinkle Twinkle Little Star" in the Chochenyo language of his Ohlone ancestors.[14] Chochenyo was spoken by the Ohlone tribes who lived in the region that includes the southeast shore of San Pablo Bay, the east shore of San Francisco Bay, and the interior Livermore Valley of the East Bay. [15]

© Andrew Galvan

Vincent Medina

> ʔéwwepo ʔéwwepo kúĉĉuwiŝ ʔóŝŝe
> káanak hénwep, máaṭoŝum méene
> riníhmu mak wárep wíŝŝen
> pé'a kári ʔéwwepo!
> ʔewwepo ʔewwepo kuĉĉuwiŝ ʔoŝŝe
> kaanak henwep, maaṭoŝum meene

On the next page, you'll find a guide for how to say the ʔ sound, and the Chochenyo vowels and consonants.

Here is what these Chochenyo words mean in English:

> *Shine, shine little star*
> *I wonder, who are you?*
> *Above our world far away*
> *Abalone shell, shine outside*
> *Shine, shine little star*
> *I wonder, who are you?*

Fair use image

As you can see, these words aren't the same as the words in the English version of "Twinkle Twinkle Little Star." This is because Chochenyo and English don't have the same vocabularies and grammar (language rules).

> Accent marks indicate the syllable on which to put greater emphasis when pronouncing the Saclan words.

ʔ = glottal stop, a type of catch in the throat sound made by partly or completely blocking the path of air through the mouth when you speak, like the sound you make when you quickly release air before a vowel, as in the sound between "uh" and "oh" when you say "uh oh!"

a like the first "a" in mama

aa like the "a" in father, only with the sound dragged out, or the ahhh sound you make in the dental office when you open your mouth

ĉĉ like the "ch" sound in cheer, only with the sound dragged out

e like the "e" in them

h like the English "h"

i like the "ee" in knee

k like the "k" in "skill," the Spanish "k," or the Spanish "qu"

m like the English "m"

n like the English "n"

o like the way you say the word "oh!"

p like the "p" in "spit," or the Spanish "p"

r like the English "r"

ŝ like the "sh" sound when you say sugar

ŝŝ like the "sh" sound in shall, only with the sound dragged out

t like the "t" in "still," or the Spanish "t"

ṭ said with the tongue curled back against the roof of the mouth

u like the way you say the word "you"

w like the English "w"

ww like the English "w," only with the sound dragged out

If you speak Spanish, you may have noticed that the way you say vowel sounds in Spanish is the same way you say vowel sounds in Chochenyo.

UNIT THREE, LESSON ONE

Childhood Memories: Understanding Nature

Lucy Smith Remembers

Both photos © Kathleen R. Smith

Lucy Lozinto Smith was a respected Dry Creek (Mihilakawna) Pomo elder who lived from 1906–2000. Here, Lucy talks about how, when she was a child, her mother taught her how to take care of the world, and all of the plants and animals in it. Here is what Lucy said her mother taught her:

> "We had many relatives and that we all had to live together, so we'd better learn how to get along with each other. She said it wasn't too hard to do. It was just like taking care of your younger brother or sister. You got to know them, find out what they liked and what made them cry, so you'd know what to do. If you took good care of them you didn't have to work as hard. Sounds like it's not true, but it is. When that baby gets to be a man or a woman, they're going to help you out. You know, I thought she was talking about us Indians and how we are supposed to get along. I found out later by my older sister that mother wasn't just talking about Indians, but the plants, animals, birds—everything on this earth. They are our relatives, and we better know how to act around them, or they'll get after us."[16]

Like Lucy Smith, Ohlone children also learned how to think about plants and animals as their relatives.

UNIT THREE, LESSON TWO

Childhood Memories: Listen to the Wind

Alex Ramirez Remembers

Rumsien Ohlone storyteller Alex Ramirez, who lived from 1928–2012, shared memories of his childhood with many people in many places. In the year 2000, at Coyote Hills Regional Park, he told a story about listening that describes some of his mother's and grandfather's teachings. The story is filled with Alex's wisdom and great sense of humor.

Alex Ramirez sharing stories at a California Indian Conference

© Beverly R. Ortiz

© Courtesy Alex Ramirez

Alex's mother Maria Onesimo before she married Alex's father Pete Ramirez

"When I was about four, five, or six years old, my mother used to take me down by the river. She would say, 'Listen to the water.' Then I would listen to the water. When we were going home, we'd be walking under the trees, usually the pear trees in the orchard. You could hear the rustle of the leaves in the trees, and my mother would say, 'Listen to the wind.' Then I would listen to the wind. When we got home, I would sit around this big, old wood stove, with a fire glowing inside, and she would say, 'Listen to the fire.'

I was a very respectable little kid, or else I would say, 'Mom, why do you want me to listen to the water? Listen to the wind? Listen to the fire? Where are we going with all this, Mom?' [laughs] But, you know, I didn't. Whatever my mother said to do, I did. She said, 'Listen to the water.' OK, well I'd listen to the water. But what do we say then? What happens here? Why do I have to listen to the water? And then, four years ago, more than half a century later, I heard a cassette recording from the Smithsonian Institution where my grandfather [Manuel Onésimo] is talking to John Peabody Harrington, an anthropologist who came to this area [Monterey] in the early 1930s interviewing a lot of Indian people. It's a cassette with my grandfather telling the story of creation to John Peabody Harrington. The cassette was

taken from a wax cylinder. I hear my grandfather trying to talk to John Harrington, and he says something to him about a song about the water. And John Harrington says, 'What does a song about the water say?' But my grandfather says, 'No, it's not about the water. It's the water singing the song.'

And I thought, 'Wow!' And then he [Harrington] says, 'Well, what does the water say?' You know how a dog perks his ears up? Well that's the way my ears came up, really. Because I'm going to hear something that I've been wondering about for so long. So many, many years, I've thought about it. Why do I have to listen to the water? And then he [Harrington] said, 'What does the water say?' Am I going to hear what the water says!? Then my grandfather said, 'The water says, 'I am very strong. If you put a stone in my path, I will roll it out of the way. If you put a tree across my way, I will wash it out of the way. If you put a mountain in front of me, I'll cut through it. I am very strong. I know of no other strength.' Oh! This is what the water says! That's why I was supposed to listen to it.

Wow! I thought, 'Man. How about the wind? Isn't the wind powerful?' Think of those tornadoes going two hundred miles an hour. There's nothing that tornado cannot pick up. How about the fire? A fire can go on and on and on and on. It's very powerful.

When I talk to the kids [telling stories of my ancestors], I ask, 'What is the biggest fire you know of?' You know what? It's the sun. If it wasn't for the sun, we wouldn't have these beautiful flowers and trees. And we wouldn't even be here if it wasn't for the sun, that great fire up there. If it wasn't for that, we wouldn't have these things.

How about the wind? Every time you take a breath, that's the wind. That's the air. How about the water? Could we live without the water? Oxygen is our life! Water is our life. Air is our life. Fire is our life.

The Indian people felt that way. That's why my mother told me, 'Listen to the water. Listen to the wind. Listen to the fire.' In other words, she said, 'Don't take these things for granted.' Consider them all the time. Always take care of it. So that's my experience as a child. That's my experience as an Indian child. I don't have to live like that. I'm not ever going to wear a feather on my head. I'm never going to do that. But I'm still Indian. And the things that I learned are still within me. These are the things that I heard."[17]

UNIT THREE, LESSON THREE

Childhood Teachings: What We Want Our Children to Know

Tony Cerda Shares Lessons of Childhood

Tony Cerda is the leader of the Costanoan Rumsen Carmel Tribe. In the statement that follows, he shares some of the things that elders in this tribe would like their children to know.

> "Our youth are our most precious possessions. We must teach them to make the right choices by showing them what's right through the things that we do. As elders in the Costanoan Rumsen Carmel Tribe, we have many things that we want our children to know and carry on that our parents and grandparents and great-grandparents taught us. Here are some of those teachings:

© Courtesy Tony Cerda

Emily and Tony Cerda

> First, and most important, our Mother the Earth knows us, because we relate to how she feels. We are relatives of the grass, the trees, the four legged, the fliers, the swimmers, and all living things. They are all important for our life. We need to take care of them. We need them all to live. So that we can restore and protect these things, we need to be more aware of what we can do for our environment and never take without giving something back.
>
> Years ago, the plant foods we gathered from nature kept us healthy. They were so much better than all this fast food that isn't healthy for our bodies. Some of the foods we can buy now, like strawberries, blueberries, and walnuts were foods our ancestors also had, just in a different form. These are the foods that help provide good health.
>
> Our dance group helps us keep our traditions and our culture alive. Through our dances we want to help people feel happy. We want to heal the earth and protect the environment. During ceremonies, we pray for everyone and everything in this world."[18]

UNIT FOUR, LESSON ONE, Part 1

Sacred Places and Narratives

Sacred Places

Ohlone peoples believed, and continue to believe, that everything in the world needed, and needs, to be respected and taken care of. They believed, and continue to believe, that everything in the world had, and has, a spirit or life, whether a plant, animal, rock, fire, or water. Ohlone peoples viewed, and continue to view, some places as sacred, or holy. The word "sacred" means something associated with spiritual or religious beliefs. The word "holy" means something set apart for spiritual (religious) reasons.

Sacred places are places in the landscape that relate in some way to Ohlone religious beliefs and practices past to present. They include land, water, and air; areas of gathering, ceremony, and worship; and burial sites.[19] They include places talked about in Ohlone stories about the creation of the world.

Sacred places can be compared to churches, mosques, synagogues, temples, and other holy buildings where people gather to pray, except that sacred places are located outside, in the natural world.

Sacred places have spiritual meaning for Ohlone peoples. At certain special times of the year, religious leaders went to certain sacred places to pray. They prayed at sacred places for the health and well-being of the earth and everyone in it.

Some Ohlone sacred places have been damaged or destroyed by modern building activities. Ohlones and their supporters are working to protect and preserve the sacred places that remain.[20]

Sacred Narratives

Ohlone sacred narratives describe how the world was created. They feature supernatural beings with animal names. In English these beings are sometimes called "First People" or "Animal People." They have some traits and abilities of animals and some traits and abilities of humans, including the ability to speak like humans. They also have extraordinary, supernatural abilities.

Sacred narratives describe how the First People created the world and made it safe for human beings. They describe how the First People created the things humans would need to live, and the rules and laws that humans should live by. Then they

created humans. Sacred narratives describe how, after the First People finished creating the world and humans, their love for the humans they created was so great, they gave up their physical form, and many of their special abilities, to become the animals of today and the spirits in everything.

Here is part of a Rumsien Ohlone sacred narrative that features a sacred place:

> "When this world was finished, the eagle, the humming-bird, and Coyote were standing on the top of Pico Blanco. When the water rose to their feet, the eagle, carrying the humming-bird and Coyote, flew to the Sierra de Gabilan…
>
> [Coyote] had five children. Then his children said: 'Where shall we make our houses? Where shall we marry?' Coyote told them: 'Go out over the world.' Then they went and founded five rancherias [tribes] with five different languages. The rancherias are said to have been Ensen, Rumsien, Ekkheya, Kakonta, and that of the Wacharones.
>
> Now Coyote gave the people the carrying net. He gave them bows and arrows to kill rabbits. He said: 'You will have acorn mush for your food. You will gather acorns and you will have acorn bread to eat. Go down to the ocean and gather seaweed that you may eat it with your acorn mush and acorn bread. Gather it when the tide is low, and kill rabbits, and at low tide pick abalones and mussels to eat. When you can find nothing else, gather buckeyes for food. If the acorns are bitter, wash them out; and gather 'wild oat' seeds for pinole, carrying them on your back in a basket. Look for these things.... I have shown you what is good. Now I will leave you…. I have shown you how to gather food, and even though it rains a long time people will not die of hunger....'"[21]

Mount Diablo is another sacred place. Its Chochenyo Ohlone name is Tújŝtak. This word for Mount Diablo means "little hill" or "on the little hill."[22]

In case you want to know how to say Tújŝtak, here's how you say the vowels and consonants in this Chochenyo word:

- **a** like the first "a" in mama
- **j** like the English "y," as in yet
- **k** like the "k" in skill, the Spanish "k," or the Spanish "qu"
- **ŝ** like the "sh" sound when you say "sugar
- **t** like the "t" in still, or the Spanish "t"
- **u** like the way you say the word you

UNIT FOUR, LESSON ONE, Part 2

Ohlones Are Working to Protect Places of Their Ancestors

Earlier you read that there are Ohlones today who are trying to educate other people about the need to respect and protect their sacred places, so that these places aren't damaged or destroyed by modern building activities. Modern building activities can damage or destroy other types of places, too, like the places where the ancestors of today's Ohlones had villages. Once these places are destroyed, they are lost forever.

Jakki Kehl (Mutsun Ohlone) is one of the many Ohlones who are working to protect ancestral cultural sites and sacred places from being destroyed. Here, in her own words, Jakki describes some of the things she needs to know and do to protect these places:

© Courtesy Jakki Kehl

> "I'm especially interested in protecting our ancestors' graves and ancient Ohlone places. I've had to learn about the different laws that help to protect these sites and guarantee that Ohlone people can help make decisions for how to treat these places in a respectful way. With lots of hard work over the past few years, I've been able to get an area with four village sites and three shellmounds in the City of San Francisco made eligible for the National Register of Historic Places, which will help protect them. These places are important, because this is where our ancestors lived and are buried.
>
> In Redwood City, I convinced a water agency to protect an Ohlone burial site, and they agreed to change their construction plan. Instead of digging a giant trench right through the burial site, they dug a tunnel underneath it and slipped a pipeline into place without disturbing the surface at all! Because two other Ohlone burial sites were disturbed while putting in this long pipeline, Linda Yamane (Rumsien Ohlone) and I were hired to create two outdoor display panels celebrating Ohlone culture. We were happy to honor our ancestors and teach people about them. You can see these panels at the Pulgas Water Temple and the North Fair Oaks Community Playground, both in Redwood City."[23]

In addition to Ohlones, there are other American Indians whose families have lived in this area for a long time who are also trying to help Ohlones protect these places. In the 1970s Patrick Orozco (Chumash/Juaneño) helped save a cemetery west of present-day Watsonville that dates back 500 to 800 years ago to 1200–1500 AD. The cemetery is located in the Tiuvta area of Calendaruc Ohlones, whose ancestors were buried there, along with California Indians who moved to the area more recently. Patrick is the founder of the the Pajaro Valley Ohlone Indian Council and the Amah-Ka-Tura Dancers, which both have Costanoan (Ohlone), Salinan, Chumash, Juaneño, and Apache members. Here Patrick describes how he learned about this cemetery and why he worked so hard to save it:

© Mark Ferris

Patrick Orozco on right and Amah-Ka-Tura Dancers

> "My grandmother Rose Rio Marquez (Juaneño) was born in 1899 on the Joaquin Castro lands in Watsonville. When she was a small girl, her father, my great-grandfather, took her, along with her brothers and sisters, by buckboard on the dirt trail which led from the family ranch to the Indian cemetery west of Watsonville. He used to stop and sing at the graves, and he told my grandmother, 'Your people are there. Always respect them.' In 1975 the cemetery was threatened to be bulldozed. Where some people were buried a land developer had already built the foundation of a warehouse. My grandmother said, 'Do what you can to save the cemetery.' So I joined with other Indians to protest the planned bulldozing of the cemetery. To negotiate with the county officials we formed a group that eventually became the Pajaro Valley Ohlone Indian Council. Now we have the deed to the part of the cemetery that wasn't bulldozed, so we can protect it."
>
> **—Patrick Orozco, Chumash/Juaneño**

UNIT FOUR, LESSON TWO

Ohlone Spiritual Beliefs and Ceremonies[24]

Ohlone peoples believed, and continue to believe, that everything in the world needed, and needs, to be respected and taken care of. They believed, and continue to believe, that everything in the world had, and has, a spirit or life, whether a plant, animal, rock, fire, or water. Do you remember what Alex Ramirez had to say about these values in his story, "Listen to the Water?" Or what Tony Cerda had to say about these values in his story about childhood teachings. If you don't remember, you may want to read these stories again.

All year long Ohlone peoples honored and gave thanks for everything in this world. They did this by behaving properly, doing good acts, praying, giving back for what they took, leaving offerings for the spirits, and participating in religious ceremonies. At certain times of the year, Ohlone peoples held spiritual (religious) ceremonies to honor creation and the spirits in everything, to give thanks for the world, and to help keep the forces for good and bad in balance.

Ohlone ceremonies included music, songs, and dance. The ceremonial music and songs were a form of prayer. The dances were a form of prayer. When the dancers danced, it was like they were making the world new again. Ohlone peoples danced to give thanks for everything in this world. They danced to give thanks for the first fruits of spring and the acorns in the fall. They danced to help heal the world and to help heal people.

To participate in the ceremonies you had to have good, positive feelings and follow strict rules of behavior. You needed to be respectful. It is disrespectful to imitate such dances, like pretend playing. Ohlone peoples had lots of toys and games. There was plenty of time to play and have fun, but people could not participate in ceremonies unless they followed the spiritual rules and did the dances the right way.

Following the rules and doing the dances right makes a person feel good. It makes everyone

© Original painting by E.W. Deming in *The Dawn of the World* (1910) by C. Hart Merriam.

This drawing shows a ceremonial house built partly underground, so that it looks like a small hill. The figures are supernatural beings.

who participates feel good and closer, like a family. It also makes the world feel good. Today some Ohlone children begin learning at a young age about the religious meaning and rules of the ceremonies, the dance steps, and the music and songs.

This does not mean that for Ohlone peoples all music and songs were ceremonial. Ohlone peoples played music and sang songs for many reasons.

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC PIC 1963.002:1312—FR, by Louis Choris.

Detail of an 1816 sketch of a dance ceremony

All photos © Catherine Herrera

Above, counterclockwise (the opposite direction of a clock), which is the Ohlone ceremonial direction: (1) Today's ceremonies sometimes take place outside at night by firelight. (2) They are a time for gathering together and sharing, such as the good words being shared by elders Ruth Orta (Jalquin/Saclan Ohlone/Bay Miwok) and Emily Cerda. (3) Dancers like Steve Cecena sometimes come to events and ceremonial gatherings wearing t-shirts that say something important about who they are. The words "Orres Ama" on Steve's shirt mean that he is a member of the Bear Clan. (4) Olivella, abalone, and clam shell beads are an important part of ceremonial dress. (5) Symbols with religious meaning are sometimes painted on the dancers' faces, like those of Katalina Palafox. These symbols are a form of spiritual medicine. It would not be respectful for this type of painting to be done in another setting for any other reason.

Here is what one Ohlone ceremonial leader has to say about the importance of the ceremonies:

© Alan Dalton

"It's important to me to teach our children the dances. The dances are one of the ways we pray. They are like a prayer you can see. We do not dance them for entertainment. The dances help heal what is wrong with the world and in our lives. We dance to help our people. We dance to help them when they are sick. We dance to say thank you for our acorns, and for the fish.

By participating in our dances, songs, and other cultural traditions, the children learn a way of life that helps all of us become better people. If our children want to dance, they must be responsible people. They cannot use drugs or drink alcohol. When I was growing up, I learned Maidu and Miwok dances. They are the same style as the Ohlone dances. I am glad that I can bring the dances back to my Ohlone people and share them with everyone."

—Marvin Marine, Ohlone/Maidu

Here is how a Rumsien Ohlone man describes the type of respect he was taught to have for the world and why:

© Linda Yamane

"When I was growing up, my grandfather and my father told me about the ways that the natural world holds and nurtures us. We are all part of the natural world, and it surrounds us all. The sun, the moon, the stars, the storms that sweep through; the rocks, and trees, and grass that cover the land; the seas, the streams, and rivers; the deserts that are dry; the flowers, and animals, and birds, and the insects calling at night. All of these watch over us, as we watch over them."

—Stephen Meadows, Ohlone from Carmel Valley

There are many ways today's Ohlone take care of the earth and each other. Here's what one Ohlone woman is doing:

© Anthrony Sul

"I work with a program that offers arts classes to mothers and their children. The program includes Native American culture. It shares ways to live that do not hurt the earth. The program is called the 'Ohlone Wellness Project.' It is located in Ohlone territory. Young people from many different neighborhoods all over the United States come to this camp. Students from local tribes also come. The adults who run the camp like to teach the young people who come about art, different cultures, and how we can help the environment.

I am very happy to share my ancestors' way of thinking and living with others. Our hope is that the youth will learn how to bring Ohlone knowledge together with different types of modern art, like painting, photography, film, sculpture, or quilt work. The goal of the camp is to help the youth learn to live in a way that is closer to the environment, and that protects the earth and all living things."

—Charlene Sul, Ohlone

UNIT FIVE, LESSON ONE, Part 1

Generations of Knowledge: Understanding Plants and Animals as Well as You Understand Your Own Human Relatives[25]

Ohlone peoples are often described in books as hunters and gatherers. How they lived wasn't really as simple as that, however. They were more like caretakers and managers of the natural world. They couldn't gather as many plants or hunt as many animals without first taking care of the landscape by managing it.

Today, many modern people describe their own relationship with the land as living *on* the land. But Ohlone peoples believed, and continue to believe, that people should live *with* the land. What do you think is the difference between these two ideas? Can you think of ways you and other people might live *with* the land today?

Ohlone peoples had a huge amount of knowledge about plants and animals. They had a great understanding of how to take care of each type of plant, so each one would grow even better in the future. They had a great understanding of each animal, too.

It was like Ohlones knew and remembered an encyclopedia full of knowledge about all of the plants and animals in their homeland. This knowledge was based upon thousands of years of living in the same place, and upon thousands of years of taking care of that place.

Ohlone peoples knew that if they took good care of the plants, the plants would be healthier and there would be more wildlife. They knew that by taking good care of the plants and animals, the plants and animals would take good care of them by providing them with the things they needed to live.

Older relatives, called elders out of respect, taught each new generation of children about the rules and laws that made it possible for their tribe to live in the same area for thousands of years without destroying that place and the plants and animals that lived there, including themselves.

Gathering Plants in the Right Season

Ohlone plant knowledge included knowing the right seasons to gather plants. For example, for making baskets, women gathered the shoots of gray willow bushes in the springtime, when the sap, which is the plant's food, flows through the shoots, just below the bark. This is a time of new growth, when the shoots are a little bit

soft. At this time, you can almost bend the shoots in half, and yet they will not break. The women also gathered gray willow shoots in the winter, after the sap dropped down into the root system of the plant. In the winter, the shoots are also flexible, but they are tougher and stronger than those cut in the spring. Depending on the form and use of a basket, sometimes Ohlone basket makers needed spring-cut willow. Other times they needed the tougher winter-cut willow.

© Linda Yamane

Gray willow

Some Ohlones, including women, men, and young people, still gather basketry plants. The plants grow in beautiful places, with birds singing nearby. It's always fun to go on a trip to gather plant materials, especially because you know you will use what you gather to make things that your ancestors have made for thousands of years. It's fun to be with friends and relatives out-of-doors in a beautiful place. It's exciting to know that by gathering from the plants the right way, you can help the plants grow even better.

Helping Plants Grow Healthier and Stronger and the Animals to Have More Food

While we often hear about how Ohlone and other California Indian women gathered and used plants, men also gathered and used plants, especially ones used to make hunting equipment and other tools, but also for houses, baskets, medicine, and many other purposes.

As part of living with the land, Ohlone peoples knew that there were special methods they could use to take care of plants. These methods would help the plants grow stronger, healthier, and in larger numbers than if Ohlones never gathered anything from the plants. In turn, the new, healthy plant growth they caused became food for grazing and browsing animals. Grazing animals, like tule elk and pronghorn antelope, eat grass. Browsing animals, like black-tailed deer, eat the tender, new leaves of bushes and small, flowering plants.

Ohlone peoples used three main methods to manage plants so they grew healthier, and also to provide better plant food for the animals they hunted: (1) digging; (2) burning; and (3) pruning.

Digging (Cultivation)

Another name for digging is cultivation. Cultivation by careful digging helps keep the soil loose and full of oxygen. Plants need oxygen to live, just like we do. Cultivation mixes rotting plant material on the soil surface into the soil itself. Once in the soil, this decaying plant material becomes fertilizer that helps new plants grow. Fertilizer contains nutrients, like nitrogen, that plants use. Did you know that plants need nutrients, just like you do?

Cultivation removes certain small plants that might compete for space, light, and nutrients with other plants Ohlones gathered from. Cultivation causes bulbs and other underground parts of plants to grow healthier and in larger numbers than they would have otherwise. In English, some California Indians call some of the native plants they dig "Indian potatoes."[26] Do you think that's a good name for them?

When Ohlone peoples dug "Indian potatoes," they took out the older ones that had reached their full size. They left behind younger and baby ones, which now grew even better, because these now had more space to grow, and the soil had been loosened from the digging.

Burning

Ohlone peoples used fire as a tool to help certain plants grow healthier. Today we call this type of burning "cultural burning" and "prescribed burning." Today's cultural or prescribed burning requires a lot of special training, so the fire helps rather than harms the plants, and so that the fire does not escape into areas where people have built homes, barns, and other things.

Ohlone peoples set fires in grasslands and meadows every year in late fall or winter. The fires moved slowly across the landscape, because they did not have much fuel. They burned low and cool, creating much more smoke than flames, leaving some patches of grass and small flowering plants unburned, and preventing bushes from being able to take over grasslands and meadows.

Cultural burning caused the tops of grassland plants to be turned into fertilizer in the form of ash. This type of fertilizer has a lot of phosphorous and nitrogen, two things that the future plants need to grow well. The fires reduced disease organisms and insect attacks, increasing the health and strength of spring's new growth. This tender, new growth provided food for grazing and browsing animals—including tule elk, pronghorn antelope, and black-tail deer—which the men of the villages hunted, in turn.

Ohlone peoples used the seeds for food of many of the grasses and small flowering plants they burned. The seeds of some small flowering plants cannot sprout and grow unless the soil has been heated to a certain temperature, and unless the soil has no dry plant material or rotting plants on it. Fire can make both of these things happen. But remember, fire can be dangerous, so you should never light a match. That should only be done by an adult.

Along with burning grasslands and meadows, Ohlone peoples also burned off the tops of bushes in the winter, so they would later grow long, straight, healthy, bendable shoots for making baskets, tools, and other things.

Today, because cities and houses now cover most of the landscape, it's too dangerous anymore to use burning to manage most plants the way Ohlone peoples once did. But some Ohlones, and other California Indians, are working with and for people who manage large, open space parklands to bring back burning and other methods their ancestors once used. Just as the ancestors of Ohlone peoples needed training to safely burn places in the landscape in the past, today's land managers also need special training to do this.

Because local tribal peoples usually cannot burn plants anymore, they cut (prune) bushes back instead. This has a similar effect as burning the bushes. When done at the right time of the year in the right way, it causes healthy, new growth.

Pruning Plants

Pruning involves cutting back branches, and even the trunks of bushes and young trees, in the wintertime, when the trees and bushes have lost their leaves. At this time, the sap of these plants is stored in underground roots and stems (rhizomes). The next spring, when the sap begins to flow out of the roots and underground stems, and into the stems and branches, the plant will grow long, straight, flexible new shoots.

Pruning a plant back close to the ground is called coppicing.

© Beverly R. Ortiz

Winter pruning to the ground (coppicing) of basketry willow species causes healthy, springtime regrowth when burning isn't possible.

The next three photographs show how, after coppicing gray (sandbar) willow in the winter, new straight, flexible shoots will regrow the following spring. The photo on the far right shows some fully-grown, straight, flexible shoots of arroyo willow, another basketry species.

Pruning can be compared to taking a bush that is several years old and turning it into a newborn baby bush that is ready to grow healthy, strong, new branches. Pruning helps the plant, and it helps the person who wants to gather from the plant. It helps the person by causing the growth of straight shoots and branches of the type used for baskets, bows, arrows, "digging sticks," and other tools.

Have you ever seen anyone prune a plant? It's something that you can learn how to do when you get older, if you want to.

All photos © Beverly R. Ortiz

Straight, flexible shoots of winter-cut basketry willows as they look a year later in winter

Thanking Plants for What They Provide

Ohlone plant gatherers worked, and continue to work, with respect for the plants. They sang songs and said a prayer of thanks, as some still do. They talked to the plants, and continue to talk to them, so the plants will know they are appreciated. Gatherers also left, and continue to leave, different kinds of offerings (small gifts of thanks) for the plants. At certain times of the year, they held ceremonies of thanksgiving to dedicate spring's first fruits and autumn's first acorns, as some still do.[27]

By giving back for what was taken, Ohlone plant gatherers showed, and continue to show, appreciation for the plants, so the plants will be there in the future.

Gathering Tools

Gathering involves the use of specially made baskets and tools. Here are three examples:

<u>Seedbeaters and Burden Baskets</u>

Ohlone and other Central California Indian women knocked ripened, edible seeds off plants using specially shaped baskets called seedbeaters. Seedbeaters have a woven handle the women held. The women knocked the seeds into large, cone-shaped baskets called burden baskets, which they held by the rim. As the women walked through a field of tarplant, red maids, chia, or melica grass, and knocked the seeds of these plants into their burden baskets, other seeds fell to the ground, where those seeds could grow into new plants.

<u>Digging Sticks</u>

Women used straight branches of certain plants with sturdy wood, called "hard wood" in English, to dig or cultivate the soil. The bushes and young trees from which Ohlone peoples harvested their digging sticks thrived with human management, in the forms of cultural burning or coppicing, which caused the wood to grow straight.

UNIT FIVE, LESSON ONE, Part 2

Today's Ohlones: A Continuing Relationship with Nature

Today, many Ohlones are continuing their ancestors' relationship with nature. As Ruth Orta, a Jalquin/Saclan Ohlone/Bay Miwok elder tells people, "We hope you will take care of this place, as we have always done."

Ohlone peoples used stories to help teach their children how to respect and understand the natural world. They sometimes still use stories to teach these things. Here's a first-person quote from a Rumsien Ohlone that describes some of these stories and the things they teach:

© Alex Ramirez

My dad tells me stories. Sometimes they are bedtime stories and sometimes they are campfire stories. He tells me about coyote and fox. These stories help me know what it is like to be Ohlone even though I drive a car, live in a house, and play on a computer. When we go to the woods, he tells me to say hello to the trees and rocks, so when we pass them on our way home they will say hello back. Nowadays the trees are in parks, and the rocks are in people's gardens and driveways, but I still say hello to them. Doing these things helps me remember to be Ohlone, even though I'm a modern American."

—Alfonso Ramirez, Rumsien Ohlone

Have you ever said hello to plants? Doing so can help everyone remember how important plants are in all of our lives.

Today, Ohlone peoples have many different ways that they try to encourage, or foster, a respect for nature in everyone. On the next page you'll find an example of a group of women who are trying to do just that.

“I am part of something called the Hummingbird Water Woman Council. Ohlone women sponsor this council. The council is made up of a group of women who want to share the things that their ancestors understood about the world with each other and everyone else who would like to learn. We bring people together who are committed to living in a closer way with the natural world. We want to support each other. We want to help each other continue to share and learn more about how to take care of each other and the earth.”

—Justina Palafox, Ohlone

© Charlene Sul

Justina Palafox with her daughter Emiliana

After reading this quote, do you think you might someday like to start or join a group that would support everyone in the group to live in a closer relationship with the natural world?

UNIT FIVE, LESSON TWO

Staple Foods[28]

In this lesson and the next one, you will learn about some of the many different types of edible plant parts that Ohlone peoples gathered and used.[29]

Most of the information we know about Ohlone plant foods comes from two Ohlone women from two specific Ohlone tribes: Isabel Meadows, a Rumsien Ohlone elder from the Monterey area, and Ascencíon Solorsano, a Mutsun Ohlone and Yokuts elder from the San Juan Bautista area. Their plant knowledge was written down in the 1920s and 1930s by a man named John Peabody Harrington who studied California Indian languages.

Ascencíon Solorano

Isabel Meadows

Photo of Isabel Meadows courtesy Linda Yamane © original in Monterey State Historic Park archives. Photo of Ascencion Solorano courtesy Linda Yamane © original in Smithsonian Institution National Anthropological Archives.

Because of the history of change that Ohlones lived through in tribal areas other than those of Isabel Meadows and Acencíon Solorsano, we don't have very much specific information about how Ohlones from other tribal areas used plants. While all of the tribes would have used many, if not most of the same plants in the same or similar ways, they would have used some of the same plants in different ways. Also, some Ohlone tribes would have used plants that other Ohlone tribes did not use.

Today, some Ohlones still enjoy gathering and eating foods of their ancestors. Some have plant knowledge that was handed down to them by relatives. Others have learned from the records left behind by Isabel Meadows and Ascencíon Solorsano, and from elders from other Central California tribes who used the same plants in the same or similar ways. Today's Ohlones are also sharing what they know with relatives, friends, and other interested people.

Now that you know what we know about Ohlone plant use, and how we know it, here's some information about Ohlone staple foods.

Staple Foods from Acorns

A staple food is one that contains carbohydrates, an important "fuel" for our bodies. In the past, acorns provided one of the main staple foods of Ohlone peoples. Tiny seeds from grasses and small flowering plants provided the other major source of carbohydrates. In fact, we now know that Ohlone peoples gathered tiny seeds in such large quantities (amounts) that these were as important a source of carbohydrates in their diet as acorns, if not more important.

© Linda Yamane

Tan oak

We don't hear as much about these small seeds today as we do acorns because the plants that these seeds come from were almost completely replaced by European plants. Since the oaks and tan oaks from which acorns come grow huge, modern people notice and protect them more easily.

Even before the first people who were not California Indian began to live in the place now known as California in 1769, the seeds of European wild oats and filaree, a small flowering plant, had begun to spread in California. Spanish people, the first non-Indians to live in the region now known as the Bay Area, brought the seeds of European grasses and other plants with them. Often these European seeds came by accident, as "hitchhikers" in the ships, and in the fur of the horses and cattle the Spanish brought.

The climate of the Mediterranean area of Europe, where these hitchhikers originated, is similar to that of California, so the seeds began to spread. Many of the European grasses are fast growing. Soon, these grasses began to outcompete and replace native grasses. The Spanish outlawed cultural burning, the Ohlone land management practice that enabled native seeds to grow in huge numbers. The burning cleared the soil and added fertilizer in the form of ash. For many native wildflowers, the heat of a fire causes germination (sprouting) of the seeds. Today the seeds of European grasses and other plants have almost completely crowded out the native seed-producing plants that Ohlones had relied on for thousands of years.

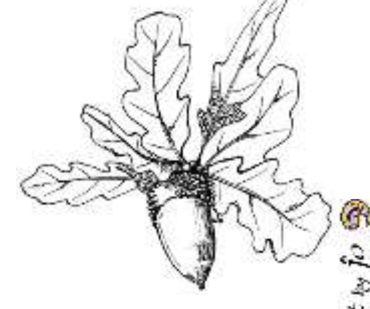
On the following pages, you'll learn about specific species of plants that Ohlone peoples enjoyed as staple foods.

Oak and Tan Oak Acorns

Black Oaks
Trees
yukis (Mutsun name)
yuuks (Rumsen name)
encino (Old California Spanish name)
Examples of types of black oaks:
Quercus agrifolia (coast live oak)
Quercus kelloggii (black oak)

Black oak, left, and coast live oak, right

White Oaks
Trees
'arkx, rapk (Rumsen names)
sirxen (Mutsun and Rumsen names)
roble (Old California Spanish name)
Examples of types of white oaks:
Quercus douglasiana (blue oak)
Quercus lobata (valley oak)



Valley oak, left, and blue oak, right

Tan Oak
Tanbark Oak
Tree
xoppow (Mutsun and Rumsen name)
cascalote (Old California Spanish name)
Notholithocarpus densiflorus (Latin name)

Tan oak

All illustrations © Jo Ann Frisch Art by Jo

Acorns provide what may be the most well-known and misunderstood type of food eaten by Ohlone peoples—acorn soup, mush (a thick soup), and bread. Some California Indians call these foods "acorn" in English. When properly prepared, acorn has a very delicate, light, nutty flavor. Sometimes people who try acorn for the first time compare it to Hawaiian *poi*, but it actually tastes very different from *poi*, which is sweeter than acorn.

When cooked, tan oak acorns, and each different species or type of oak acorns, make a differently flavored food. Ohlone peoples especially enjoyed tan oak and black oak acorn, but they also enjoyed acorn made from other oak species.

Acorn soup is a food that even babies can easily digest. People raised eating acorn soup crave its flavor. When they feel sick, it brings them comfort and helps them get well.

Modern people, used to seasoning their foods, often cannot even taste the flavor of acorn. This is too bad, because they are missing out on some very precious, very special foods that have existed for thousands of years. Foods that are still enjoyed by some Ohlones on special occasions. Not only is this food nutritious, it's also delicious, if you know how to taste its light, nutty flavor.

One more thing you should know about acorn: Ohlone peoples did not always use acorns for food. Mortars and pestles needed to pound acorn kernels into acorn flour date back about 5,500 years ago, while stone tools used to crush small seeds date back about 12,000 years. Before 12,000 years ago, some people think the first people of this land relied more on hunting large animals for their primary (main) food.[30] This is a reminder that everyone's way of life has always changed.

The two photographs at the bottom of this page show the qualities that Ohlones look for when gathering acorns for food (left), and the qualities that tell them when acorns should not be gathered for food (right). On the next three pages, you'll find photographs of Ramona Garibay (Jalquin/Saclan Ohlone/Bay Miwok) showing how to make acorn soup the old way using stone tools and baskets. While some Ohlones still make acorn soup this way, they also use modern equipment to make it. Whatever the method used, acorn remains precious to them. Perhaps someday you'll get to taste this precious, satisfying food!

Three steps in the acorn soup making process aren't shown in these photographs: (1) Gathering acorns in the right season with prayerful thoughts and actions; (2) laying the acorns out to dry; and (3) storing the dried acorns until you're ready to make them into food.

Only the mature, grown up acorns like these would be gathered for making acorn soup.

Both photos © Beverly R. Ortiz

These acorns would not be gathered, because they never grew up. Notice their holes, lumps, and bumps, all caused by baby insects. Also notice their uneven color, the signs of rot, and the cap on one.

Cracking an acorn.

Acorns that have been shelled.

Winnowing in a Western Mono-style basket to remove the red skin in preparation for cooking acorn soup.

Acorns that have been winnowed.

Pounding acorns to turn them into flour.

This acorn flour needs a little more pounding to break up the bigger pieces.

All photos © Beverly R. Ortiz

Sifting in an imported basket to separate the coarse flour from the fine.

The coarse flour is shaken off the edge of the basket. The fine flour sticks to the basket's weave.

Pouring clear water through the fine flour to remove the bitter-tasting tannic acids so the acorn soup will have a light, nutty flavor. The flour turns reddish brown in color when there is a lot of iron in the water.

Removing cooking stones from hot coals in preparation for cooking acorn soup. Note how smooth and round the rocks are. These river-rounded, basaltic rocks are formed from a volcano. They won't explode when heated or cooled.

The ash from the hot coals is rinsed away in a bucket of water.

All photos © Beverly R. Ortiz

Then the rocks are lowered into the cooking basket and slowly stirred so the acorn soup won't burn. The slow stirring, and smooth, round shape of the rocks, protects the basket from damage while stirring the rocks.

As the rocks cool, they're removed from the cooking basket and replaced as needed with more hot ones. The soup begins to boil quickly. The rocks do not burn the basket, which was soaked in water before cooking.

Both photos © Beverly R. Ortiz

Acorn boils and bubbles while it cooks. Once all of the rocks have been removed, the food needs time to cool down.

A Staple Food from Seeds—Pinole

Pinole (Peh-NO-lee) is a word in Old California Spanish for a plant food that is made from the seeds of grasses and forbs (small flowering plants with broad leaves). Do you like to eat grass seeds? If, when you read this question, you thought, "No" or "Ew" or "Yuck," then you must not like eating rice, corn, cake, cupcakes, cookies, cereal, or tortillas. When you eat a sandwich, you must not like to use any bread. That's because wheat, oats, barley, rye, rice, and corn are all seeds of grasses. So you eat grass seeds every day! You just may not have known it until now.

When we learn about someone else's culture, it's often hard to look at things from the point of view of the people in that culture, rather than our own point of view. Yet, if instead of thinking "Ew," our first thought was, "That's interesting. I don't understand that, because it's something I've never thought about," we would learn some wonderful things. Thinking we know what's true before we know the facts is called a presumption. Believing something without having any proof is called making an assumption. We can learn amazing things if we try not to make any presumptions or assumptions, or, put another way, if we have an "open mind."

And now you know that it's not unusual at all that Ohlone peoples ate grass seeds.

On the following pages, you will learn about the wide variety of plant foods that Ohlones had. But first, here's a bit more about pinole ("seed cakes").

Ohlone peoples made pinole by first "toasting" the seeds by expertly tossing them in a basket with hot coals. Next, they pounded the seeds until the natural oils in

them began to come out. After the pounded seeds had become flour-like and oily, they were formed into "cakes," which could be stored and eaten as needed. In 1769, one writer described one form of pinole as being black in color and "the shape of a ball the size of an orange."[31]

Today, we know about ten specific plants used for pinole by Mutsun and Rumsien Ohlones. On the next pages, you'll see photos and drawings of nine of these pinole plants that the elders shared. After each plant name, you'll find some information about that plant.

The English name for each pinole plant is followed by its name in the Mutsun and Rumsen languages, when known. You may recall that Mutsun is the language of the Mutsun tribe of the place now called San Juan Bautista. Rumsen is the language of the Rumsien tribe of the place now called the Monterey area. In some instances, as you'll see, the Mutsun and Rumsen name for the plants is no longer known. You'll know this when those names aren't listed at all.

Sometimes the plant name in "Old California Spanish" has been included. Old California Spanish is a form of the Spanish language that most of today's Spanish speakers would not entirely recognize. That's because many of the words in Old California Spanish were borrowed by Spanish speakers from the languages of the people they encountered after they moved across the ocean from Spain.

<u>Pinole Plants</u> – #1 of 9 Examples

Blue Wildrye
Grass
Elymus glaucus (Latin name)

Blue wildrye seeds are a type of grain
that makes a tasty and nutritious pinole.

Today, most of the grasses that cover the hills and valleys in open lands are introduced grasses from Europe and other countries. Before that, native grasses like blue wildrye covered the hills and valleys. Blue wildrye is thought to be the native grass that was once described as growing as high as the hips of horses.[32]

© 2012 Aaron Arthur, left; © 2005 Steve Matson, right

Blue wildrye flowers, where the seeds form

© Jo Ann Frisch

Blue wildrye

Pinole Plants – #2 of 9 Examples

Chia
Forb
patti (Mutsun name)
'patx (Rumsen name)
chía (Old California Spanish name)
Salvia columbariae (Latin name)

Mutsuns and Rumsiens gathered chia seeds in huge amounts for pinole. They could do this because they managed this plant, so it covered whole fields. Chia grows better after a fire. Because Ohlone peoples burned the landscape, they increased the number and range of chia, and many other native wildflowers with seeds that germinate (sprout) after fires.

© 1997 Christopher L. Christie
Chia plant

© Beverly R. Ortiz
Chia seeds

© Jo Ann Frisch
Chia

<u>Pinole Plants</u> – #3 of 9 Examples

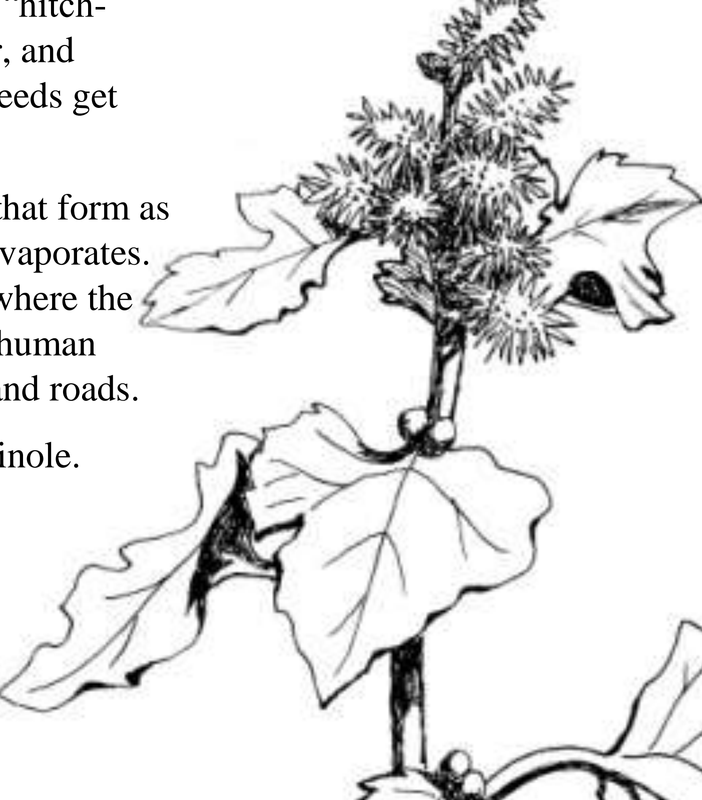
Cocklebur
Forb
kadiiyo (Rumsen name)
cadillo (Old California Spanish name)
Xanthium strumarium (Latin name)

© 2003 George W. Hartwell
Cocklebur fruit

This native plant grows worldwide. Its fruits (seed pods) have sharp, hooked burrs on them. These hooks grab onto things like animal fur and hair, and clothing, especially socks. By "hitch-hiking" on animal fur and hair, and people's clothing, cocklebur seeds get spread to new places.

Cockleburs grow in mudflats that form as the water in lakes and ponds evaporates. Cockleburs also like to grow where the soil is disturbed (loosened by human activity), such as along trails and roads.

Cocklebur seeds make good pinole.


© Jo Ann Frisch
Cocklebur

<u>Pinole Plants</u> – #4 of 9 Examples

Curly Dock
Non-native forb
looputuk (Mutsun name)
loopotk (Rumsen name)
lengua de vaca (Old California Spanish name)
Rumex crispus (Latin name)

Curly dock is an introduced plant originally from the continents of Europe and Asia. After it spread across the landscape, Ohlone peoples began to use its seeds for pinole.

© 2008 Neal Kramer
Mature curly dock plant

© Beverly R. Ortiz
Curly dock seeds with husk

© Jo Ann Frisch
Curly dock

Pinole Plants – #5 of 9 Examples

Mule Ears
California Compassplant
Narrow-leafed mule ears
Forb
soorokwa (Mutsun name)
soorok (Rumsen name)
camer (Old California Spanish name)
Wyethia angustifolia (Latin name)

© 1998 California Academy of Sciences, photo id # 8076 3101 3984 0071

Mule ears blossoms

Mule ears has several blossoms that look like individual flowers, but each petal, and each "bump" in the center of the blossom is actually a single flower that can make a single seed covered by a hard shell. You know these as "sunflower seeds," but the actual seed is located inside that hard shell. In combination with the hard shell, a "sunflower seed" is actually a type of fruit called an achene in English. Each blossom has many achenes, all with an edible seed inside.

© Beverly R. Ortiz

Mule ears seeds with husks

In addition to using mule ears seeds for pinole, Ohlone peoples ate mule ears stems raw.

© Jo Ann Frisch

Mule ears

Pinole Plants – #6 of 9 Examples

Red Maids
Forb
saapah (Mutsun name)
sapx (Rumsen name)
pil (Old California Spanish name)
Calendrinia ciliata (Latin name)

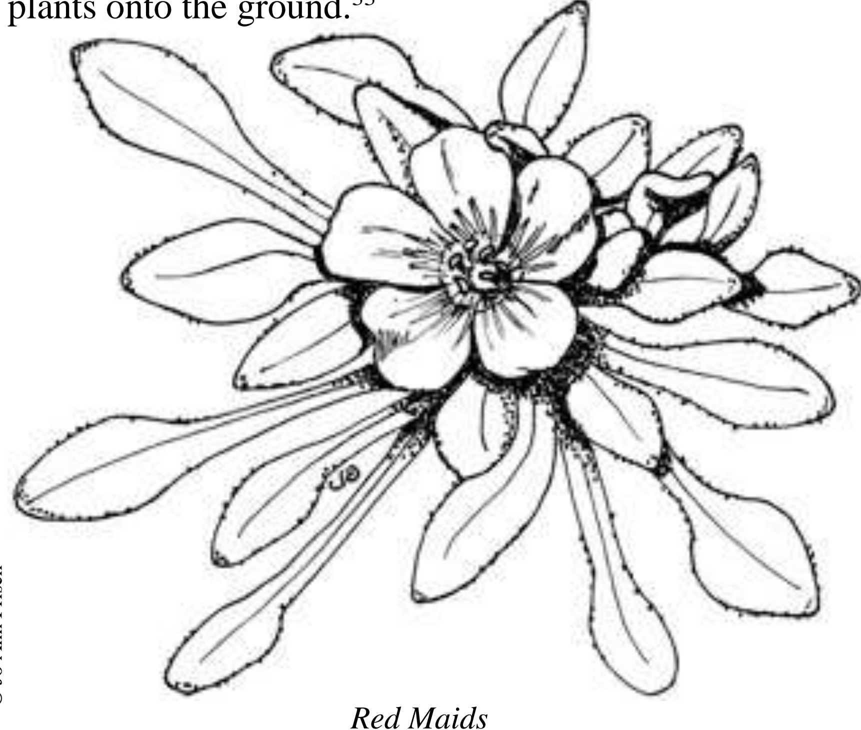
© 2007 Lara Hartley

Red Maids blossom

© Beverly R. Ortiz

Red Maids seeds

Red maids have become rare today. In the past, when Ohlone peoples managed the landscape by burning, clusters of small, dark pink to purple red maids flowers once covered whole fields in the spring. An Ohlone, who saw how people gathered red maids for making pinole in the late 1800s, said that the plants would be gathered roots and all. Then, while the plants were still fresh, they were piled roots up at a certain place where the ground was "clean and level." Although we don't know exactly how the ground was made clean, it's likely that it was sprinkled with water and swept until it became hard, like a kitchen floor is hard. The little seeds fell from the plants onto the ground.[33]


© Jo Ann Frisch

Red Maids

Pinole Plants – #7 of 9 Examples

Tarplant
Tarweed
Forb
yarcas (Mutsun name)
yarcáz (Old California Spanish name)
Deinandra corymbosa (Latin name)

© 2010 Aaron Arthur

Tarplant blossom

© Beverly R. Ortiz

Tarplant seeds

Weeds are plants growing where humans don't want them to grow. So tarplants, sometimes called tarweed, aren't actually weeds, but beautiful, yellow wildflowers in the sunflower family. The leaves have a sticky substance with a strong, often pleasant smell that gives them the name "tar." Ohlone peoples gathered the seeds and prepared them as pinole.

© Jo Ann Frisch

Tarplant

<u>Pinole Plants</u> – #8 of 9 Examples

Tidy-tips
Forb
Layia platyglossa (Latin name)

Like mule ears and tarplant, tidy-tips is in the sunflower family. In fact, it's part of a group of plants that botanists, people who study plants, call the "tarweed tribe," which includes tarplants. As with tarplant, Ohlone peoples gathered tidy-tips seeds and prepared them as pinole.

© Jo Ann Frisch

Tidy-tips

© Beverly R. Ortiz

Tidy-tips blossom

© 2008 Zoya Akulova

Dried blossom with seeds

© Beverly R. Ortiz

Tidy-tips seeds

<u>Pinole Plants</u> – #9 of 9 Examples

Wild Barley
Grass
colazorra (Old California Spanish name)
Hordeum murinum subsp. *glaucum* (Latin name)

© Kate Weir, left; © 2009 Barry Rice, right

Wild barley seed heads, left. Meadow barley seed heads, right.

Wild barley is an introduced grass used by Mutsuns and Rumsiens for pinole. Meadow barley (*Hordeum brachyantherum*) is a native grass that grew in place now called the Bay Area when Ohlone and other local Native peoples were the only people living in this area. We don't know why in the 1920s and 1930s Mutsun and Rumsien elders identified wild barley, and not meadow barley, as the plant their people used for pinole. Perhaps it's because meadow barley became less and less common, and harder and harder to find, as European grasses began to replace native grasses.

© Jo Ann Frisch

Wild barley, left. Meadow barley, right.

UNIT FIVE, LESSON THREE, Part 1

Other Plant Foods: Cultural Context[34]

Nature is filled with plants that provide food for humans and other animals, if you know how to recognize and use these plants. As you learned earlier, Ohlone peoples had many ways to help plants grow healthier and in greater numbers than if they just left them alone.

When the first non-Indians came to the place now known as the Bay Area, the seeds of plants from other countries travelled with them. The plants that grew from these seeds made other seeds, and soon these plants began to spread throughout the area, sometimes crowding out or replacing the native plants that Ohlone peoples and their ancestors loved, tended, and took care of for untold generations. But the native plants that Ohlone peoples used, and continue to use, still grow here. And it's interesting to think about how many of these plants can be eaten.

© Jo Ann Frisch

Poison hemlock

Poisonous plants that people need to be careful of also grow here. One of the most poisonous of these plants came from Europe. It's called poison hemlock. Poison hemlock is related to carrots and parsley. Sometimes the poisonous plants and the plants that are safe to eat look almost the same. You should never eat a wild plant unless you're with an adult who knows how to tell the difference between poisonous plants and plants that are safe to eat.

Remember what Lucy Smith (Dry Creek Pomo) said about getting to know plants as well as you know your own human brothers and sisters? That's how well Ohlone peoples knew native plants. They learned from a young age how to tell the difference between the edible ones and the poisonous ones, even when those plants looked very similar. In fact, Ohlone peoples knew so much about plants, they knew how to take certain plant parts that had poisons in them, like acorns and buckeye fruits, and remove the poisons, then make what remained into a delicious food. It's one of the many ways that local tribal peoples made friends with the plants. It's one of the many ways that they continue to make friends with them. It's kind of like they made an agreement or covenant with the plants: "You take care of me, and I will

take care of you. We'll take care of each other." Have you ever taken care of a plant?

© Linda Yamane

Acorns, acorn caps, and buckeye fruits (larger and round)

Here's some information about plants that one Ohlone elder learned about when she was a child:

> "When I was a little girl, growing up in the 1940s, we gathered plants at Alameda Creek in Niles Canyon, just east of Palomares Road. The one I remember best was *ver da lagos*, because I liked that name.[35] It grew in the creek. My mother would use *ver da lagos* in soups and stews. She also made soups with the leaves of the mustard that has the pretty, yellow flowers and grows in fields. She'd use it like people use spinach or kale today.
>
> In her garden at home, near the faucet, mom planted *yerba buena*, a bright green bush[36] with a minty taste. Whenever we had tummy aches or cramps, she'd make a tea from the leaves and give it to us to drink. It's a miracle tea to me. To this day, I still use a similar plant that the Portuguese people also use."
>
> —**Ruth Orta, Jalquin/Saclan Ohlone/Bay Miwok**

© Courtesy Trina Marine Ruano family

This photo was taken in the summer of 1956 in Niles Canyon very near where Trina Marine Ruano gathered *ver da lagos*. In the photo from left to right:

Top row: Irene Ruano, Ruth Orta's sister; Alice Vasquez, Irene's best friend; and Sue Ruano, Ruth and Irene's sister-in-law.

Middle row: Lola Thompson, Ruth and Irene's sister; their mother Trina Marine Ruano; and Ruth Orta.

Bottom row: Kathy Elston, age 2, Ruth Orta, Irene Ruano, and Lola Thompson's niece; Roberta, age 3, Ruth's daughter; and Ramona, age 5, Ruth's daughter.

Native yerba buena, above.

White saucco (elderberry) flowers, right.
Elderberries beginning to mature, right.

Both photos © Beverly R. Ortiz

© Beverly R. Ortiz

"When I was a child, I remember my grandma pointing out *sauco* to me. It's a native plant used for medicine that some people call elderberry. We'd drink teas made with the flowers to relieve stomach aches and fevers. So we didn't get as bad a fever, grandpa took the soft, inner cork-like material of the *sauco* branches, laid it out on an opened up newspaper, then strung the pieces together with sewing thread. Then he called us over to him and tied the thread around our neck. It looked like a short necklace. We'd wear it until we were done being sick."

—T. Michael Bonillas, Mutsun Ohlone

In this lesson, the plants are listed by the parts that local Native peoples ate—bulbs, corms, inner bark, fern fiddlenecks, fruits, false fruits, leaves, nuts, pollen, rhizomes, seeds, stems, taproots, and tubers. In fact, Ohlones had dozens of different types of plant foods to enjoy!

All of these same plant parts provide food for us today. It's just that the kinds of plants that have these edible plant parts are different. Today we grow our plant foods on farms and in orchards, while Ohlone peoples gathered their foods directly from nature.

Before learning about these plant foods, there are three more things that you should remember about plants used by Ohlone peoples. First, most of what we know about local plant uses comes from two Ohlone women, Isabel Meadows and Ascencíon Solorsano, who were from two specific Ohlone tribes, Rumsien and Mutsun.

Second, plants did not just provide Ohlone peoples with food. They also provided them with medicines, tools, clothing, houses, boats, hunting equipment, baskets, string, fire-making equipment, hair rinses, soap, brooms, and much more. In return for what the plants gave them, Ohlone peoples gave songs, offerings, prayers, and gifts to the plants. They said hello to them. They took care of them in a way that helped the plants grow healthier and in greater numbers than if Ohlones never used and took care of them.

Third, a single kind of plant can provide many different types of things for people, not just food. On the next page you'll find two examples:

Example #1: Soap Plant

In addition to eating the tender, young leaves of soap plants, Mutsun and Rumsien peoples used the bulb of this plant to make a detergent foam for soap. They used the soapy substance in the bulb as part of a fishing method. (You'll learn more about this when you read about fishing.) They made a hair wash from the pounded stem to reduce dandruff. They used the bulb, and the fibers covering the bulb, to make soap plant brushes, a type of whisk broom, sometimes called "soaproot" brushes.

© Linda Yamane

Soap plant and soap plant brush

Some of today's Ohlones have revived (brought back) soap plant brush making. One, Ramona Garibay (Jalquin Ohlone/Bay Miwok and Saclan Bay Miwok) makes full-sized soap plant brushes and miniature soap plant brush pins and earrings for gifts and for sale. She was the first California Indian to make these miniatures. These pins and earrings keep her ancestors' ways alive for a modern purpose.

Example #2: Pepperwood (California Bay)

In addition to eating the roasted kernels of the nuts of the pepperwood tree, Mutsun and Rumsien peoples hung its minty smelling leaves in bunches inside their homes to freshen the air. They used smoke from its burning leaves to get rid of fleas. They also used the smoke to drive ground squirrels from their burrows. They cured headaches by placing the dampened leaves against their foreheads. They made cold tea from pepperwood leaves to treat poison oak rashes.

© Linda Yamane

© Chris Cochems

Left: California bay. Right: Ground squirrel nibbling a flower.

New, springtime poison oak leaflets

Autumn-colored poison oak leaves

Both photos © Beverly R. Ortiz

If you're allergic to the oils on the leaves and stems of poison oak, you can get an itchy rash. ***Remember: Leaflets in three, leave it be!***

On the following pages, you'll find some information about what we know about Mutsun and Rumsien Ohlone uses of plants for food. You will notice that the English names for the plants are followed by their names in the Mutsun and Rumsen languages, when known. You may recall that Mutsun is the language of the Mutsun tribe of the place now called San Juan Bautista. Rumsen is the language of the Rumsien tribe of the Monterey area. In some instances, as you'll see, the Mutsun and Rumsen name for the plants is no longer known. You'll know this when those names aren't listed at all.

Sometimes the plant name in "Old California Spanish" has been included. Old California Spanish is a form of the Spanish language that most of today's Spanish speakers would not entirely recognize. That's because many of the words in Old California Spanish were borrowed by Spanish speakers from the languages of the people they encountered when they moved across the ocean from Spain.

Before you learn about Ohlone plant foods, on the next three pages you'll find photographs that show how Mona Garibay makes her soap plant brushes.

Miniature soap plant brush pins made by Ramona Garibay. The one on the right has a paste handle. The one on the lower left has a handle of melted pine pitch mixed with charcoal.

© Beverly R. Ortiz

How Ramona Garibay makes her soap plant brushes:

Row 1: Newly gathered soap plant bulb
Row 2: Separating the fibers from the bulbs. The blue tool is used to scoop out the root ball
Row 3: Storing soap plant fiber bundles in a cardboard box for later use
Row 4: Cleaning the soil off the fibers by brushing the fiber bundles against hand and knee
Row 5: Cleaning the bulbs before baking them by cutting off all of the remaining brown fibers

All photos © Beverly R. Ortiz

How Ramona Garibay makes her soap plant brushes (continued):

Row 1: Baked bulbs ready to make into paste

Row 2: Extracting the paste by rubbing the baked bulbs against a colander with gloved hand

Row 3: The paste squeezing through the holes in the colander, left, and the blond fibers that remain after all the paste is removed, right

Row 4: Tying the brush handle

All photos © Beverly R. Ortiz

How Ramona Garibay makes her soap plant brushes (continued):

Row 1: Applying paste to the handle, then smoothing it with water on a fingertip

Row 2: Hanging the brush while the paste dries

Row 3: A finished brush made by Carol Bachmann (Mutsun Ohlone) with her signature piece of abalone on the handle, left, and a brush made by Ramona Garibay using the blond soap plant fibers, right. These blond fibers are stiffer than the brown ones, fewer in number, and take more time to clean.

All photos © Beverly R. Ortiz

UNIT FIVE, LESSON THREE, Part 2

THE PLANT FOODS[37]

Bark, Inner – #1 of 2 Examples

Alamo Cottonwood
Fremont Cottonwood
Tree
porpor (Mutsun and Rumsen name)
alamo (Old California Spanish name)
Populus sp. (Latin name), likely *Populus fremontii* subsp. *fremontii*

© Gerald and Buff Corsi © California Academy of Sciences, image # 1335 3153 0216 0049.

Alamo cottonwood

Did you know that trees have two types of bark? Most of us only know about the hard, rough "outer bark" that we see on the outside of the trunk and branches. This outer bark protects the tree. Trees also have a much softer "inner bark" below their outer bark. In the springtime the inner bark of cottonwood is juicy, and Ohlones ate it.

© 2003 BonTerra Consulting

Alamo cottonwood outer bark

Cottonwoods grow near creeks. Two types of cottonwood grow in this area, black cottonwood (*Populus balsamifera* subsp. *trichocarpa*) and Alamo or Fremont cottonwood (*Populus fremontii*). Based on its name in Old California Spanish, the Alamo cottonwood appears to be the one that Mutsuns and Rumsiens used. They may have also eaten the inner bark of black cottonwood, but we don't know that for sure.

Did you know that we have a place in the Bay Area named after the Old California Spanish name for Alamo cottonwood? Can you find Alamo on a map?

Alamo cottonwood

Both illustrations © Jo Ann Frisch

Black cottonwood

<u>Bark, Inner</u> – #2 of 2 Examples

Western Sycamore
Tree
maar (Mutsun and Rumsen name)
aliso (Old California Spanish name)
Platanus racemosa (Latin name)

This tree grows near creeks, like cottonwood. Also like cottonwood, some Ohlone peoples ate western sycamore inner (inside) bark.

© 2004 BonTerra Consulting

Western sycamore

© 2009 Keir Morse

Western sycamore outer bark

© Jo Ann Frisch

Fern Fiddlenecks – #1 of 2 Examples

Bracken Fern
Fern
witt (Rumsen name)
manita (Old California Spanish name)
Pteridium aquilinum var. *pubescens* (Latin name)

The young, uncurled fronds of bracken fern may be eaten raw or cooked. These look like the neck of a fiddle.

© 2011 Zoya Akulova

Uncurled bracken fern frond

© 2010 Keir Morse

Bracken fern frond opened up

© Jo Ann Frisch

Fruits – #1 of 6 Examples

Blackcap Raspberry
Bush
maduza (Old California Spanish name)
Rubus leucodermis (Latin name)

Spines on blackcap raspberry stems protect the raspberries from being eaten by animals. Mutsun and Rumsien Ohlones enjoyed eating blackcap raspberries raw. Blackcap raspberries taste like the raspberries you can buy in the supermarket, which have their origin in other parts of the world.

© 2008 Keir Morse
Blackcap raspberry leaves and blossoms

© 2008 Keir Morse
Blackcap raspberries

© Jo Ann Frisch

Fruits – #2 of 6 Examples

California Blackberry
Bush
'een, eenena (Rumsen, Mutsun names)
zarsamora mora (Old California Spanish name)
Rubus ursinus (Latin name)

© Carol Pike
Ripening California blackberries

Mutsun and Rumsien Ohlones enjoyed California blackberries as a "favorite food." This native blackberry, like blackcap raspberries, has spines on its stem that protect the berries from being eaten by animals. California blackberry spines are small and less sharp than those of a type of blackberry from Europe and Asia that grows today throughout the place now known as the Bay Area. Called Himalayan blackberry (*Rubus discolor*), its berries can also be gathered and eaten. But beware! Himalayan blackberry spines are large and very sharp.

© Jo Ann Frisch
© Linda Yamane

Fruits – #3 of 6 Examples

California Huckleberry
Bush
soys (Rumsen name)
soyoso (Old California Spanish name)
Vaccinium ovatum (Latin name)

Rumsien and other Ohlones enjoyed eating the fruits of California huckleberries raw. Like blackberries, Rumsiens considered huckleberries to be a favorite food.

© Zoya Akulava

Ripening California huckleberries

© Jo Ann Frisch

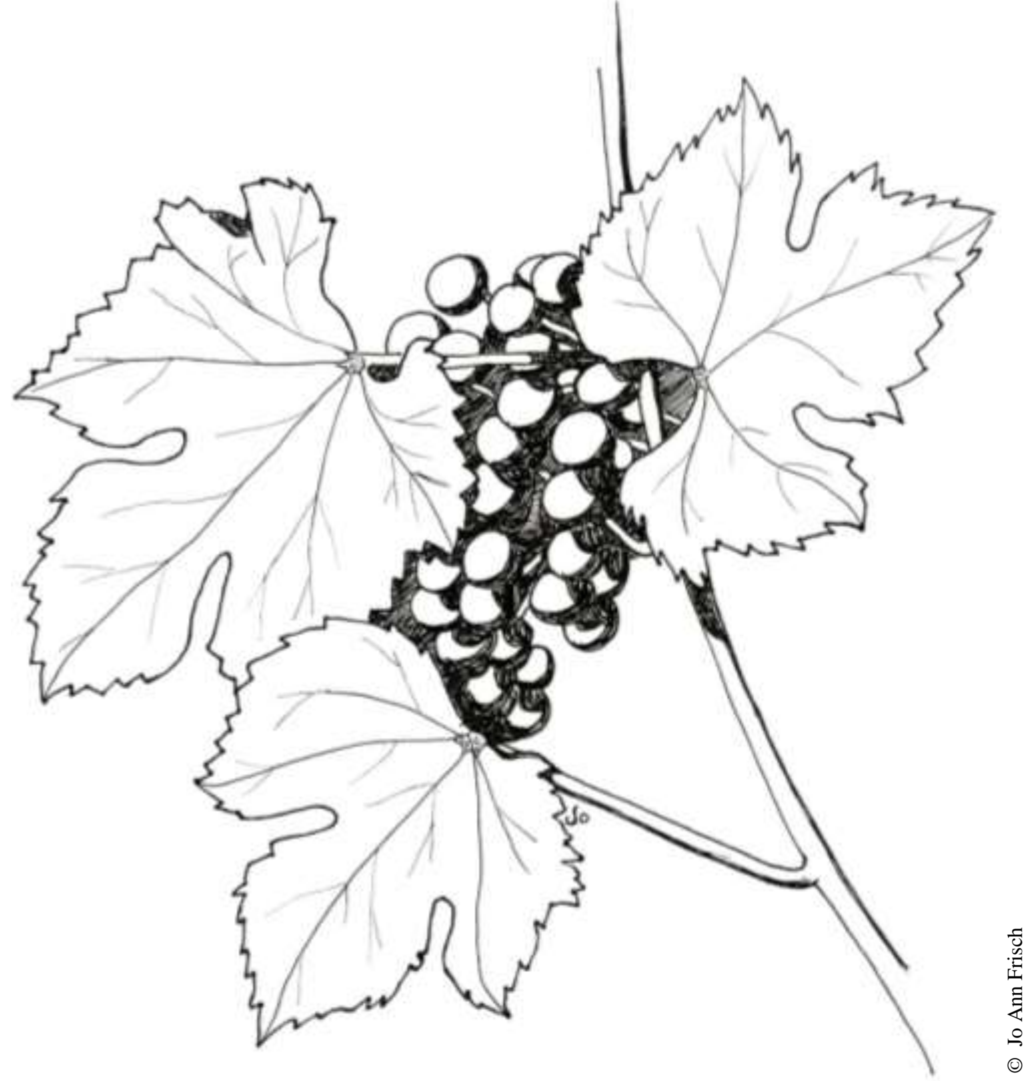
Fruits – #4 of 6 Examples

California Wild Grape
Vine
huuwas (Mutsun name)
uva del campo (Old California Spanish name)
Vitis californica (Latin name)

Dr. G. Dallas and Margaret Hanna © 2008 California Academy of Sciences, photo id 1338 3152 3387 0097.

Ripe California wild grapes on the vine

California wild grape plant also grows in the place now known as Oregon. Mutsun and other Ohlone peoples ate its grapes raw. They're similar to the grapes you can buy in supermarkets, except those are grown on farms and come from a different type of grape plant that was brought from Europe.



© Jo Ann Frisch

Fruits – #5 of 6 Examples

Currants and Gooseberries
Bushes
'issak (Rumsen name)
mampunser and *baburi* (Old California Spanish names)
Ribes spp. (Latin name), likely hillside gooseberry (*R. californicum),* straggly gooseberry (*R. divaricatum*), and *R. malvaceum* (chaparral currant)[38]

© Neil Kramer

Two species of currants and seven species of gooseberries grow within the homelands of Ohlone peoples.[39] Today, we know that Ohlones enjoyed eating the berries of several species of these two types of closely-related plants. We just don't know which Ohlone tribes enjoyed which ones.

Currants have a smooth berry, while most types of gooseberries have spines on theirs. Gooseberry spines are somewhat soft. If placed between your back teeth in just the right way, when you bite down on the spiny berries, the spines won't stick you!

Top, right: California gooseberry blossom and leaf (Ribes californicum var. *californicum)*
Middle, right: California gooseberry fruit ripening
Bottom, right: Ripened California gooseberries

© Jo Ann Frisch

Fruits – #6 of 6 Examples

Manzanitas
Bushes
tcuttus (Mutsun and Rumsen name)
manzanita (Old California Spanish name)
Arctostaphylos spp. (Latin name), likely common manzanita (*A. manzanita*) and woolyleaf manzanita (*A. tomentosa*).[1]

© Zoya Akulava

Ripe common manzanita berries

Many different species of manzanitas grow within the homelands of Ohlone peoples. Most only grow in small, isolated areas, like the foothills of the place now called Mount Diablo. We call these endemic species. Some grow in much larger areas, sometimes stretching from present-day California into parts of present-day Mexico and Oregon. Ohlone peoples gathered, and continue to gather, their local species with sweet-tasting fruit.

Manzanita means "little apple" in Spanish. This name describes the fruits, which look like tiny apples. Like apples, they make a delicious cider. Ohlone peoples gathered, and gather, manzanita berries when red and ripe. After the berries turn red, they dry on the bush, making them easy to store. Ohlones pounded, and pound, the dried berries, as needed, between mortar and pestle. When they did this, the dried pulp and skin (husks) around the seeds break apart and turn powdery. Ohlones leached, and leach, water through this powder to remove the sweetness. They enjoyed, and continue to enjoy, the sweetened water or "cider."

Do you remember the name of another type of food that Ohlones and other Central California Indians leached, and leach? In

Both photos © Beverly R. Ortiz

Top, right: Dripping (leaching) water through crushed manzanita berries atop a Western Mono-style leaching basket. The basket sits atop a glass bowl, where the water collects during leaching. Bottom, right: The completed cider (sweetened water) in the bowl.

the case of manzanita, they leached out the sweet flavor. In the case of acorns, they leached out the bitter-flavored tannins.

Common Manzanita (Arctostaphylos manzanita)

False Fruits – #1 of 1 Example

Wild Strawberries
Forb
maduce (Old California Spanish name)
Frageria spp. (Latin name), likely woodland strawberry (*F. vesca*) and beach strawberry (*F. chiloensis*)[40]

© Carol Pike

Woodland strawberry

© 2012 Gary A. Monroe

Beach strawberry

The next time you eat a strawberry, first take a close look at it. When you eat strawberries, you're actually not eating a berry. You're eating tiny seeds attached to a ripened flower part called a receptacle. The receptacle is the part of the flower that the petals attach to. This is the reason strawberries are sometimes called "false fruits." Two different species (types) of strawberries grow in the homelands of Ohlone peoples. The first, woodland or California strawberry, likes to grow in shady, wooded places. The second, beach strawberry, grows in sand dunes along the coast. Both have small, but very sweet tasting strawberries. In the past, both types of strawberries grew in huge numbers.

© Jo Ann Frisch

Left: Woodland strawberry. Right: Beach strawberry.

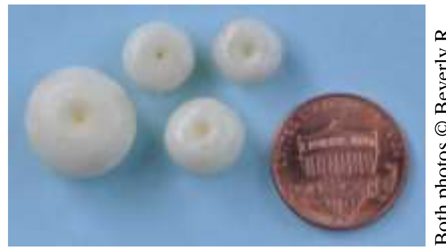
Indian Potatoes (Bulbs and Corms) and Tubers

Bulbs and corms form underneath the ground. They are food storage parts of plants. In the early spring they grow into a small plant with beautiful flowers. In late spring or early summer, when the rains stop and the ground becomes dry, the above-ground parts of the flowers die back, and only the bulbs or corms stay alive.

Bulbs have “scales,” which are actually fleshy leaves. Corms are solid and round, without fleshy leaves.

Tubers, like bulbs and corms, are an underground food storage part of a plant. Unlike bulbs and corms, tubers look like a swollen root.

A modern example of a bulb is an onion. A modern example of a corm is taro. A modern example of a tuber is a potato.



Both photos © Beverly R. Ortiz

Top: Life-sized, newly dug Indian potato (corm). Bottom: Life size, cleaned Indian potatoes (corms) of different ages. The larger, mature corms would be gathered, baked, and then eaten, or strung together, and then dried and stored for later cooking.

Indian Potatoes (Corms) – #1 of 1 Example

© 2012 Gary A. Monroe
Blue dicks blossom

Brodiaeas[41] **(Bro-DEE-ahs)**
Forbs
rawson (Rumsen name)
cacomite (Old California Spanish name)
Dichelostemma spp., likely *D. capitatum* (blue dicks) and *D. congestum* (ookow) (Latin name)

Local tribal peoples dug and ate brodiaea corms. They left the baby corms behind to grow into new brodiaea flowers the following year.

© Jo Ann Frisch
Blue dicks plant and corms

Indian Potatoes (Onions) – #1 of 1 Example

Wild Onions
Forbs
'uuner (Rumsen name)
cebollín (Old California Spanish name)
Allium spp. (Latin name), likely oneleaf onion (*Allium unifolium*) and narrowleaf onion (*A. amplectens*).[42]

Local Native peoples gathered the bulbs of wild onions in the late fall and winter, when the ground was soft and easy to dig, but the leaves and flowers had not yet grown up (matured). They gathered the full-size (mature) bulbs, and left the younger bulbs behind to keep growing. Today we don't know for sure which species of wild onions local tribal peoples used for food.

© 1995 Br. Alfred Brousseau, Saint Mary's College

© 2004 Julie Kierstead Nelson

Top: Oneleaf onion.

Bottom: Narrowleaf onion showing the blossom and the below-ground bulb.

Illustration below: Oneleaf onion plant and bulb.

© Jo Ann Frisch

<u>Leaves (Greens)</u> – #1 of 3 Examples

Clovers
Forbs
muuren (Mutsun and Rumsen name)
tuche (Old California Spanish name)
Trifolium spp. (Latin name), likely tomcat clover (*T. willdenovii*), Indian clover (*T. albopurpureum*), creek clover (*T. obtusiflorum*), and whitetip clover (*T. varigatum*)

© 2012 Gary A. Monroe

Rancheria clover
(Trifolium albopurpureum)

Many species of native clovers grow in the homelands of Ohlone peoples. One, called Monterey clover, grows nowhere else in the world except the Monterey peninsula. Today, Monterey clover has become rare, because people have built cities on top of most of its habitat. When we lose entire species of plants, we lose plants that have been useful to people for untold generations.

© Jo Ann Frisch

Left: Tomcat clover. Right: Indian clover.

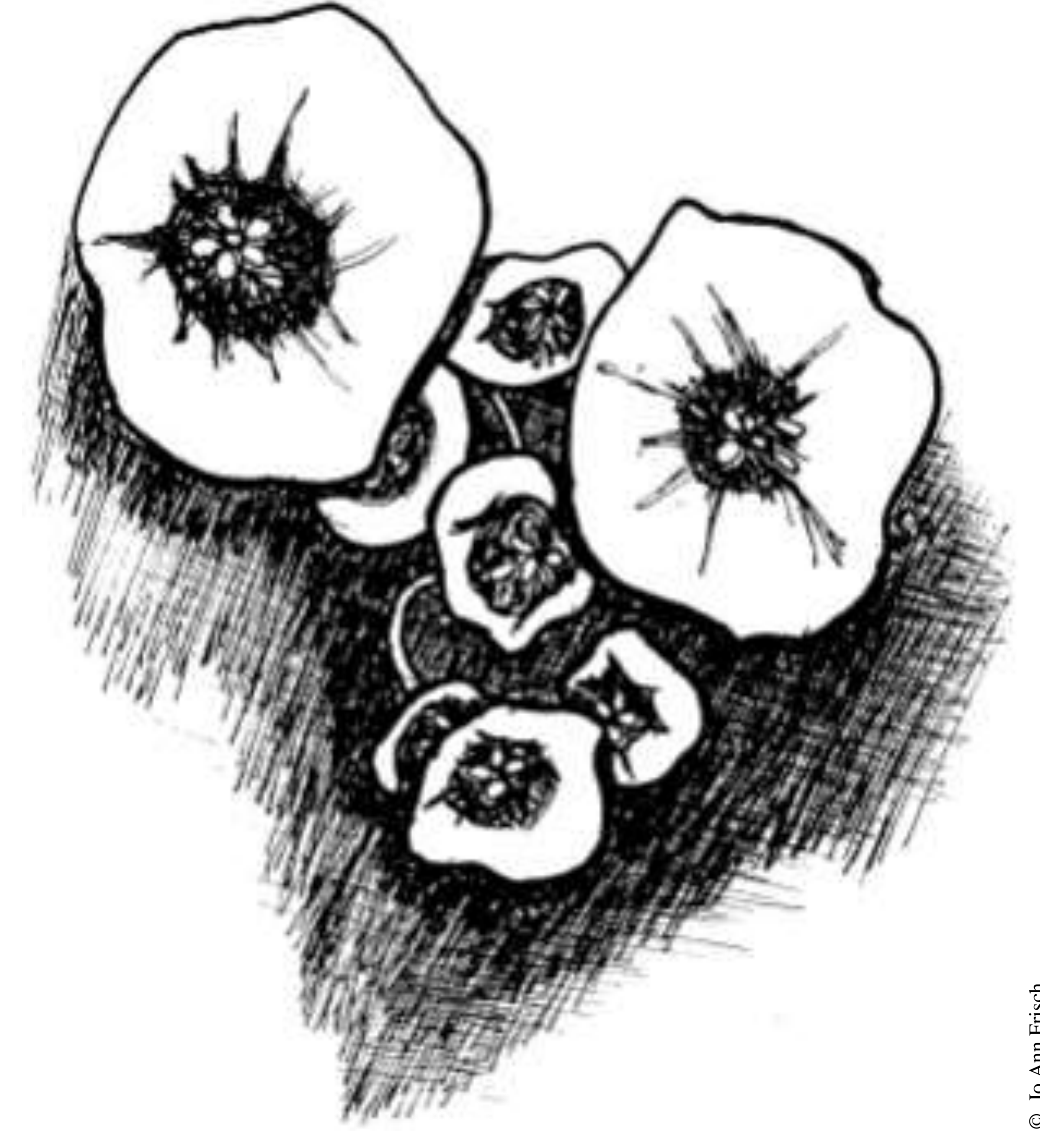
Leaves (Greens) – #2 of 3 Examples

Indian Lettuce
Miner's Lettuce
Forb
petota (Old California Spanish name)
Claytonia perfoliata (Latin name)

© 2006 Lara Hartley

Indian Lettuce

Ohlones gathered the foliage (leaves) of Indian lettuce in the early spring, when it was tender. They ate the leaves raw. When they gathered the foliage later in the spring season, they boiled or steamed the leaves. Since all of the above-ground parts are edible, Mutsun, Rumsien, and other Ohlone peoples also ate the stems and flowers.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Leaves (Greens) – #3 of 3 Examples

Soap Plant
Forb
torow (Mutsun name)
torrow (Rumsen name)
amole (Old California Spanish name)
Chlorogalum pomeridianum (Latin name)

Ohlones gathered and ate the tender, new leaves of young soap plants.

© Neal Kramer

Some of these soap plant leaves are older than those Ohlones gathered and ate.

© Jo Ann Frisch

Nuts (Other Than Acorns) – #1 of 4 Examples

California Black Walnut
Tree
nogal (Old California Spanish name)
Juglans hindsii (Latin name)

© Beverly R. Ortiz

California black walnuts developing on branch

© Neal Kramer

Black walnuts ripening on branch

© Carol Pike

Black walnuts, cracked and uncracked

Do you like to eat walnuts? Have you ever cracked one open, or do your parents buy them in the store already cracked? Your parents buy English walnuts, a type of walnut with a rather thin husk or "shell" that's pretty easy to crack. Sometimes people call this tree Persian walnut or common walnut. English walnut originally grew in the mountains of Central Asia, from the Balkans eastward to the Himalayas and to southwest China. Do you know where these places are? If you don't, you might want to look them up on a map. A very long time ago, perhaps more than 1,000 years ago, people introduced English walnuts into western and northern Europe. By the 1600s, people from England introduced them into the present-day "Americas," which may be why some people call them English walnuts today.

Long before the English walnut tree was planted in orchards in this area, when only Ohlone and other local tribal peoples lived in this region, a type of native walnut grew here, California black walnut. Ohlones cracked California black walnut shells and ate the nuts. Black walnut nutmeats are similar to English walnuts. Although black walnuts have smaller nutmeats and a thicker, tougher shell than English walnuts, the nuts taste wonderful, and they still grow here!

© Jo Ann Frisch

Black walnut ripening in the husk

<u>Nuts (Other Than Acorns)</u> – #2 of 4 Examples

California Hazel
Bush
sirak (Mutsun name)
sirrak (Rumsen name)
Corylus cornuta var. *californica* (Latin name)

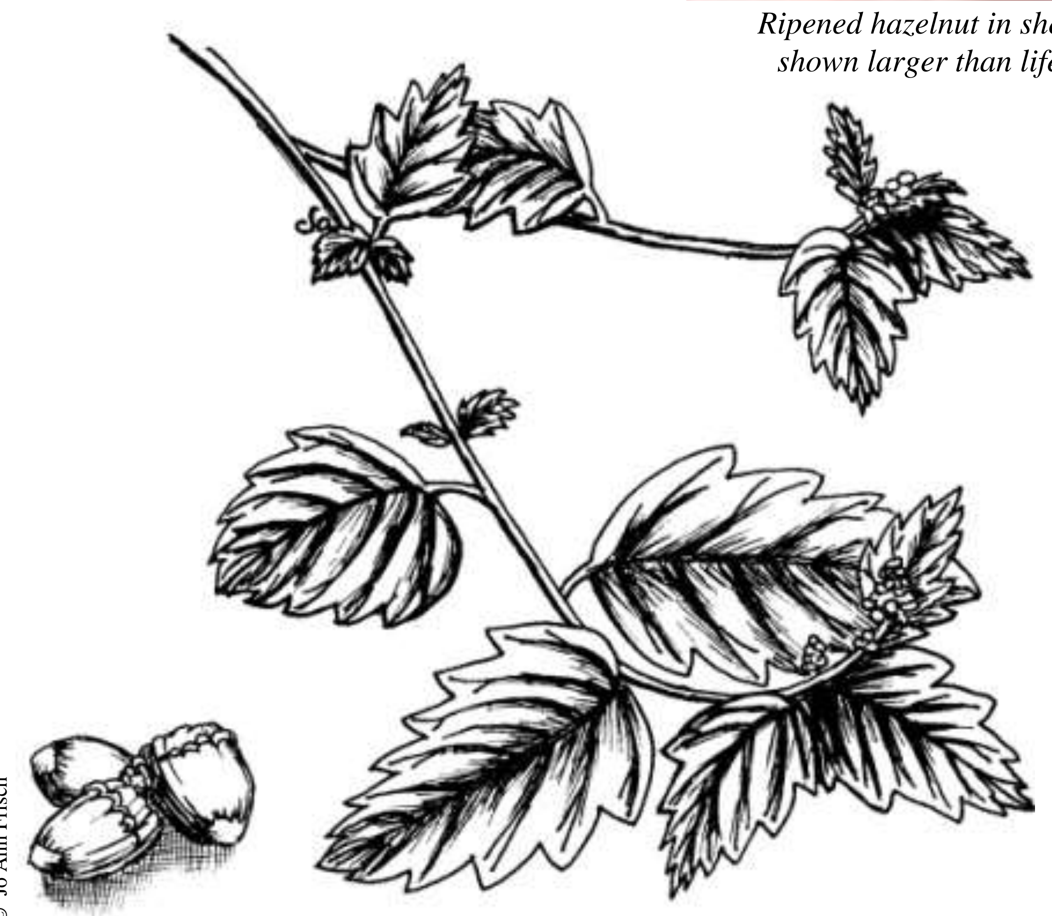
The large seeds inside the nuts of California hazel taste great when mature (fully ripened).

© 1998 Charles Webber

Hazelnut leaves

© 2008 Keir Morse, California Academy of Sciences.

Ripened hazelnut in shell shown larger than life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<u>Nuts (Other Than Acorns)</u> – #3 of 4 Examples

© Beverly R. Ortiz

Gray pine nuts in mature gray pine cone

Gray Pine

Tree

sak (Mutsun name)

<u>s</u>aak (Rumsen name)

piñon (Old California Spanish name)

Pinus sabiniana (Latin name)

Mutsun and Rumsien Ohlones gathered the nuts of this plant and ate the single seeds inside. Although smaller than the pine nuts sold in supermarkets today, they taste very delicious.

© Jo Ann Frisch

Nuts (Other Than Acorns) – #1 of 4 Examples

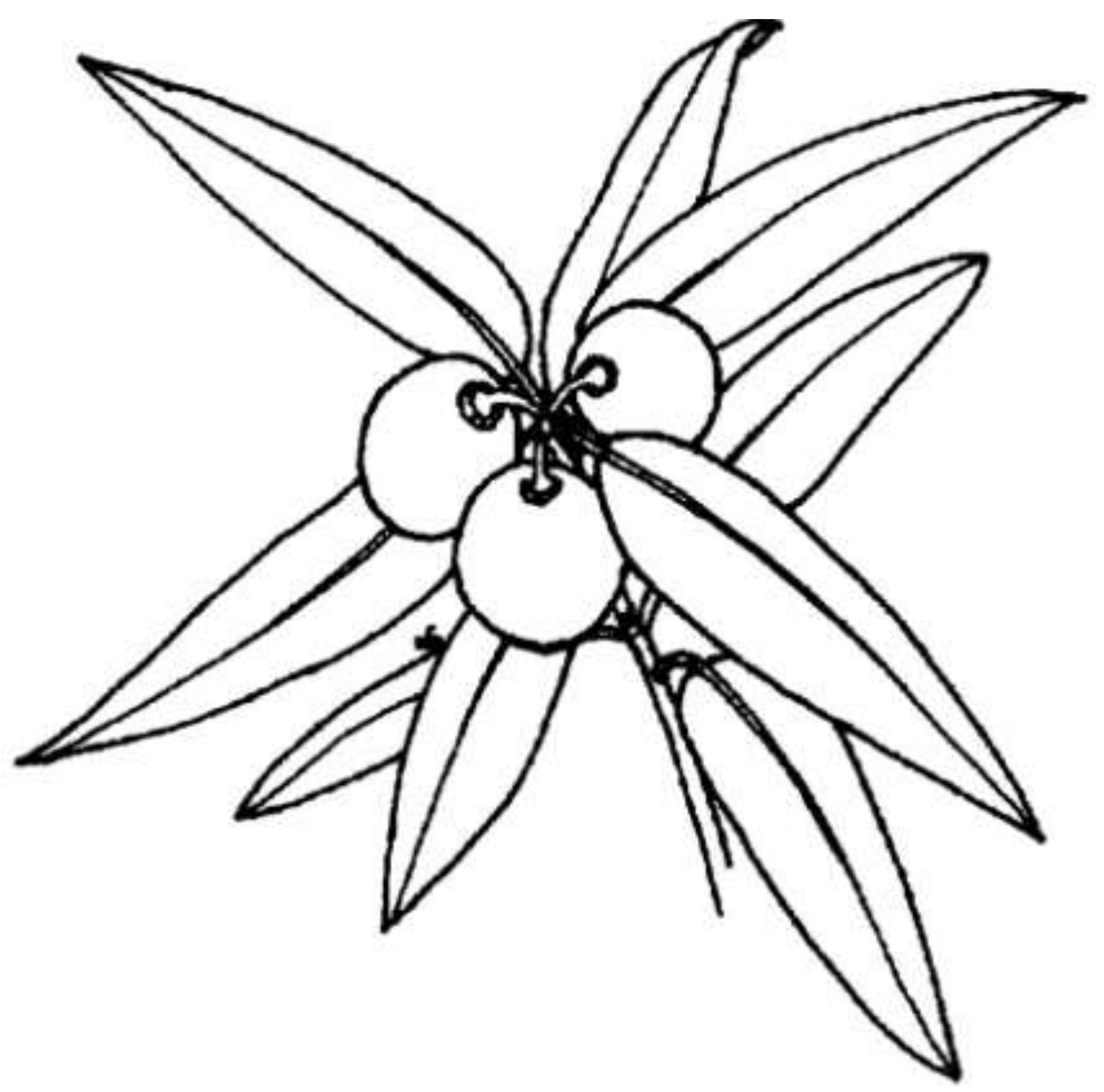
Pepperwood
California Bay
California Laurel
Tree
sokkochi (Mutsun name)
sokkoch (Rumsen name)
laurel (Old California Spanish name)
Umbellularia californica (Latin name)

California Indians commonly call this tree pepperwood. They call its fruits peppernuts, because of the peppery taste of the skin that surrounds the nuts. Pepperwood is in the same plant family as avocado, camphor, and cinnamon. Its fruits look like miniature, green avocados when young. As the fruits ripen, the skin turns from green to purplish brown in color.

Ohlones roasted "peppernuts," like other Native peoples in the places now known as Central and Northwest California. Roasting removes a bitter flavor in the nuts, giving them a satisfying taste. Ohlones ate the roasted kernel whole. They also pounded the roasted kernels to release the natural oils in them, then shaped this "flour" into "cakes," like making pinole.[43] Today, some Ohlones still enjoy gathering, roasting, and eating peppernuts, a tradition they restored in the 1990s.

All photos © Beverly R. Ortiz

Photos from top: Young peppernut leaves. Peppernuts in shell with outer skin removed. Shelled peppernuts. A papery "skin" between the two halves of each peppernut is easily removed. Cleaned peppernuts ready for roasting.



© Jo Ann Frisch

Pepperwood plant and unripened fruits,
where the nuts form

Pollen – #1 of 1 Example

Broad-leaved Cattail

Wind-pollinated monocot related to grasses and lilies
haale (Mutsun name)
xaal (Rumsen name)
tule ancho (Old California Spanish name)
Typha latifolia (Latin name)

Cattails grow out of shallow water in ponds, marshes, and along waterways. Cattails may have gotten their name in English because their seedheads are shaped a little bit like a cat's tail. Cattails may also have gotten their name in English because, as their seedheads mature, they become soft to touch, like a cat's tail. When the seeds ripen, they look furry. This "fur" is made up of soft hairs that allow the seeds to fly. As they fly, the seeds spread to new places.

Mutsun and Rumsien Ohlones gathered and ate the yellow, springtime pollen of broad-leaved cattails. They also ate the underground stems, which are a rich source of carbohydrates, and the young shoots, which also have a lot of carbohydrates.

© Beverly R. Ortiz

Broad-leaved cattail (T. latifolia)

© Carol Pike

Cattail pollen

© Jo Ann Frisch

Broad-leaved cattail

Salt – #1 of 1 Example

Salt grass
Grass
zacate saludo (Old California Spanish name)
Distichlis spicata (Latin name)

Salt crystals were gathered from the leaves. The stems were picked at a particular time of the year and laid out on mats to collect these salt crystals.

© 2003 George W. Hartwell

Salt crystals on salt grass leaves

© Jo Ann Frisch

Seeds (Other Than for Pinole) – #1 of 3 Examples

Big-leaf maple
Tree
torote (Old California Spanish name)
Acer macrophyllum (Latin name)

Ohlone peoples ate the seeds of this large, graceful tree. Big-leaf maples like to grow in shady places near creeks, places with lots of water in the soil.

© 2008 Abe G. Doherty

Big-leaf maple leaves

© 2009 George W. Hartwell

Ripened big-leaf maple seeds in wing-like outer skin of the fruit

© Jo Ann Frisch

<u>Seeds (Other Than for Pinole)</u> – #2 of 3 Examples

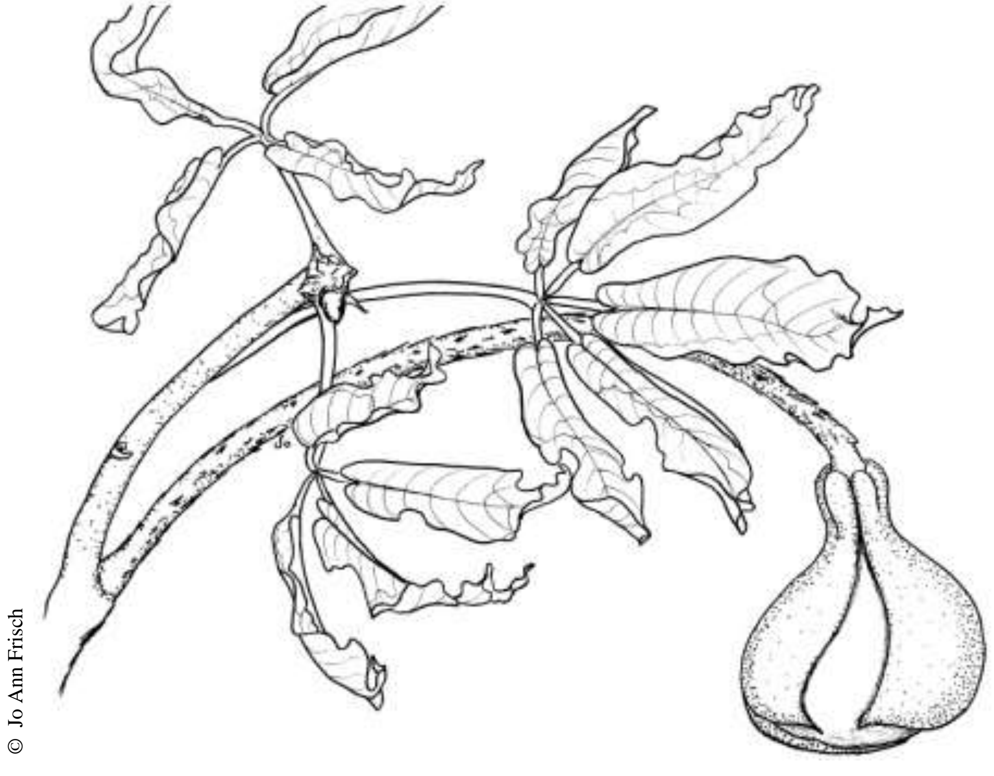
Buckeye
Tree
chatt^{y}*a* (Mutsun name)
chatch (Rumsen name)
berraco (Old California Spanish name)
Aesculus californica (Latin name)

© Carol Pike

Buckeye seed with husk

The large seeds of buckeye contain a neurotoxin (nerve poison), yet Ohlone and other Central California Indians knew how to remove the poisons and prepare a tasty and nutritious food from the seeds.

Although we don't know exactly how Ohlones removed the buckeye poisons, we know that some Central California Indian peoples first boiled the fruits to soften their orange husk. Then they removed the husks. Next, they boiled the husked fruits until they became soft like a cooked potato. They mashed the softened fruit before leaching out the poisons inside by running or dripping water through it until all of the poisons were removed. They cooked the leached fruit into a thick soup (mush).[44]


© Jo Ann Frisch

Seeds (Other Than for Pinole) – #3 of 3 Examples

Common Sunflower
Forb
kaamer (Mutsun name)
mirasol del campo (Old California Spanish name)
Helianthus annuus (Latin name)

© 2011 Zoya Akulova

Common sunflower

Common sunflower makes small sunflower seeds (achenes) like mule ears, tarplant, and tidy-tips. Ohlones usually ate these seeds raw, rather than turning them into pinole.

© Carol Pike

Common sunflower seeds, smaller than life, with dried

© Jo Ann Frisch

Stems – #1 of 2 Examples

Water Parsley
Pacific oenanthe
Forb
apio del campo (Old California Spanish name)
Oenanthe sarmentosa (Latin name)

Have you ever eaten parsley? Water parsley is nature's parsley. **Be careful, though! Don't ever try to pick a wild plant.** Water parsley looks like poison hemlock, a deadly poisonous plant brought here from Europe. Sometimes the poisonous plants and the plants that are safe to eat look almost the same.

Ohlones were so smart about nature, they knew how to tell the poisonous plants from the ones that were good to eat. They ate the stems of this plant raw or cooked.

© 2011 Zoya Akulova
Young water parsley leaves and stems

© Carol Pike
Water parsley in bloom showing fresh stems

© Jo Ann Frisch

Stems – #2 of 2 Examples

Red-stem filaree
Clocks
Forb
alfilerillo (Old California Spanish name)
Erodium circutarium (Latin name)

© Carol Pike

Red-stem filaree stems and leaves

Some Ohlone peoples gathered and ate red-stem filaree stems raw. This plant is native to Europe and Asia.

© James M. Andre

Red-stem filaree capsules

Red-stem filaree seeds may have arrived in the place now known as California overland from the Spanish missions in Baja California. The seeds may have come as “stowaways” in the fur of mammals. This plant began to spread rapidly across the place now known as California and beyond. In fact, studies of seeds found in adobe bricks from the first-ever European (Spanish) settlement in California, San Diego in 1769, show that this non-native plant had begun to spread throughout California even before Europeans settled here permanently.

Children sometimes call red-stem filaree and related plants “scissor plant,” because its long, narrow capsules, a type of fruit, can be made into toy scissors.

Rhizomes – #1 of 2 Examples

Tule plants

Rhizomes are stems that grow horizontally (sideways) underground. There are places along these stems where new plants can sprout up.

Tule
Southern bulrush
Reed
rookos (Mutsun)
tule redondo (Old California Spanish name)
Schoenoplectus spp. (Latin name), likely both common tule (*Schoenoplectus acutus*) and California tule (*S. californicus*).[45]

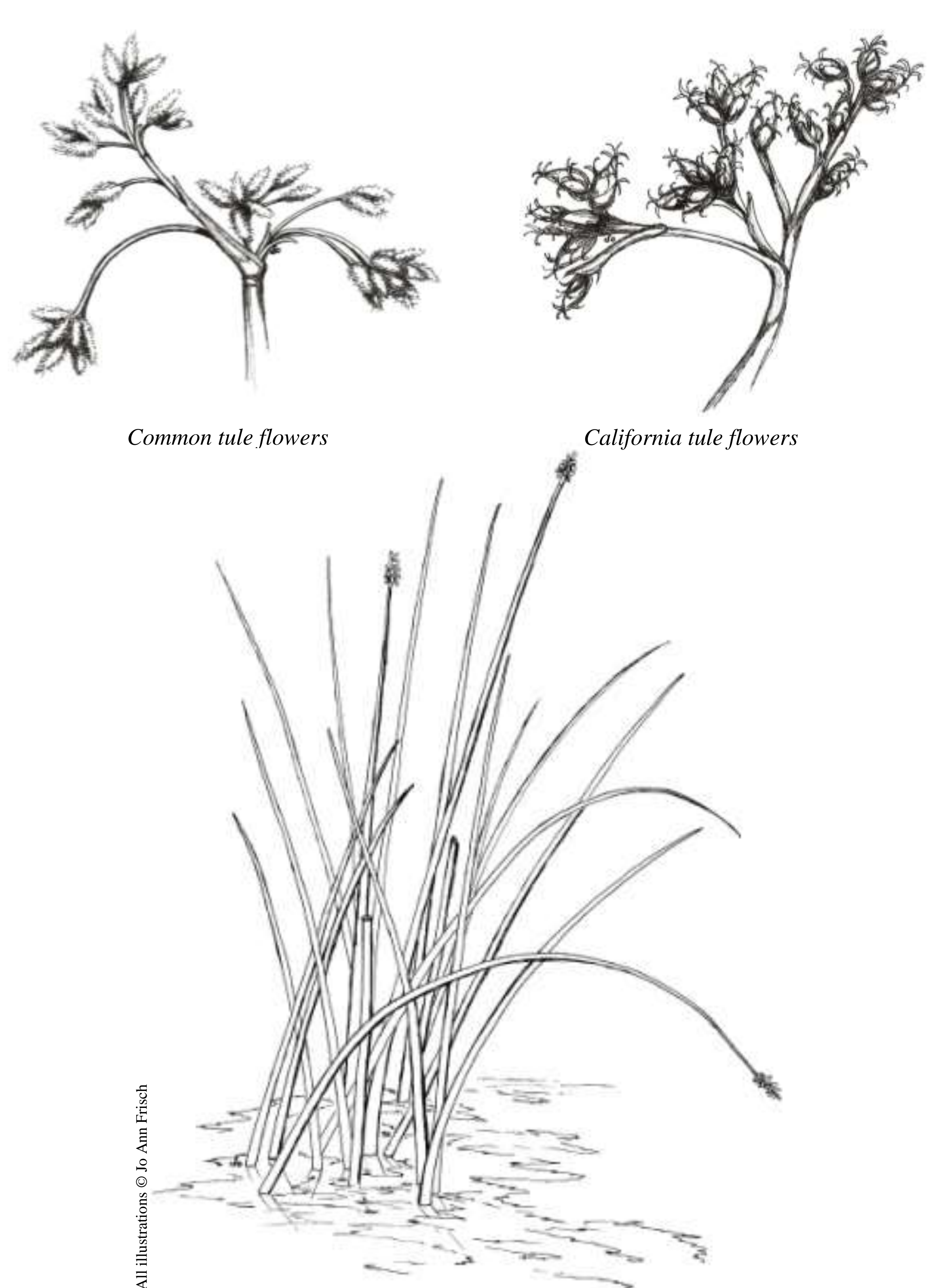
Ohlones ate the inside of tule rhizomes either raw, or pounded into flour, then cooked.

Close-up of tule stalks

Tule rhizome and sprout of new stalk

The inside of a split tule rhizome

All photos © Beverly R. Ortiz



Common tule flowers *California tule flowers*

All illustrations © Jo Ann Frisch

Rhizomes – #2 of 2 Examples

Western Sword Fern
Fern
yerba del golpe macho (Old California Spanish name)
Polystichum munitum (Latin name)

© 2008 Matt Below
Western sword fern

Mutsun and Rumsien Ohlones ate the inside of western sword fern rhizomes, either after boiling them with red-hot stones in a coiled basket, or after baking them in hot coals. Although it may seem impossible to cook with hot stones in a basket without burning or otherwise harming the basket, here's how it works:

First, you presoak the basket, which helps the fibers in the stitches swell. Second, you use special types of stones to cook with. They must be smooth, round, and volcanic. Volcanic rocks won't explode when heated in a fire. If they're smooth and round, they will do almost no damage to the basket; also because they're slowly stirred in the basket, which spreads the heat. Before being placed in the basket, the rocks get rinsed in water to remove the ash.

© Jo Ann Frisch
Western sword fern

Taproots

A taproot is the main root of a plant that grows straight down into the ground. Other fine roots grow from the sides of taproots.

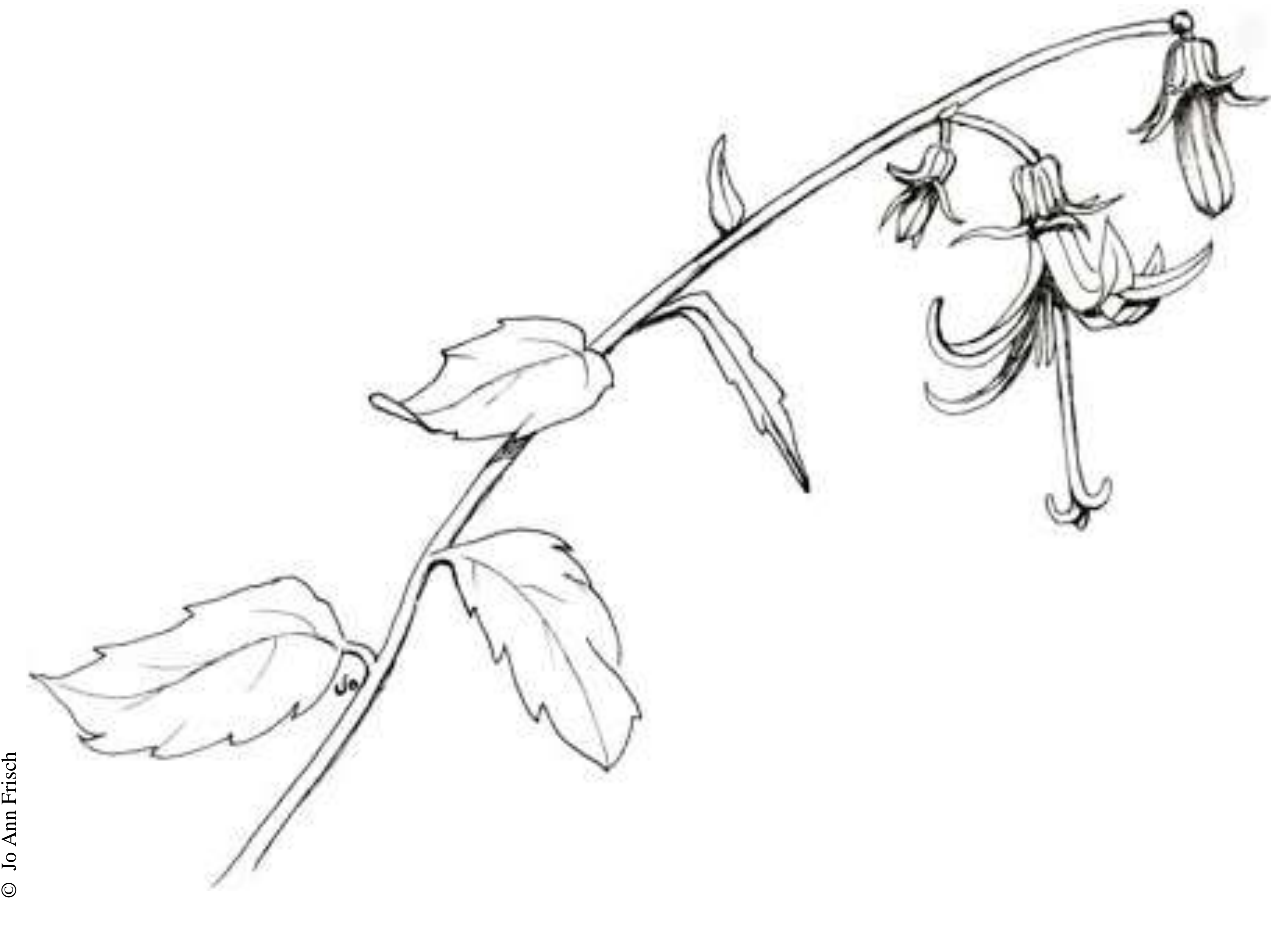
© 2003 Sharon Salisbury

California bluebells leaves and flowers

Taproots – #1 of 1 Example

California bluebells
Nodding harebells
Forb
campanitas (Old California Spanish name)
Campanula prenanthoides (Latin name)

Ohlone peoples dug and ate the taproots of these small, flowering plants in the winter and early spring, when the ground was soft. As they dug, they left some of the taproot behind to grow into new flowers.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UNIT SIX, LESSON ONE

More about Food and Ohlone Hospitality[46]

In this lesson, you will learn about some of the most important foods for Ohlone peoples. Ohlone peoples shared food whenever someone visited. They placed such great importance on some of their plant and animal foods that they offered them as gifts to the first non-Indians to visit their homelands, Europeans from Spain, and later Spanish speakers from New Spain (now Mexico). Some of these newcomers kept a written record of their visits. They described some of the things that they saw and did as they traveled. They recorded these things in journals, a type of diary that they wrote for Spanish officials in the places now known as Spain and Mexico City.

It's been more than 200 years since these newcomers from Spain and New Spain wrote their journals, yet people still read these journals, because it's important to know what happened back then. If you kept a journal that described the places you traveled and the people you met, do you think that two hundred years from now people would find what you wrote interesting to read?

The newcomers from Spain and New Spain were the first non-Indians to settle permanently in the region now known as the San Francisco Bay Area. Although European sailors had travelled up and down the coast for centuries, the first time one of their ships entered the San Francisco Bay was in 1775. Six years earlier, in 1769, the Spanish began sending groups of people overland into this area, including soldiers and a few Native peoples from other areas, who served as scouts. The newcomers traveled by foot and on horseback to find out what the landscape and the people were like. They usually followed trails that California Indians had been using for centuries, if not longer. At first the Spanish sent only men on these journeys, but in 1776, they began to send families.

Because everyone needs and enjoys food, the Spanish wrote a lot about the foods that local Native peoples from several tribes gave to them, including:

- fish, such as sturgeon and salmon;
- waterfowl, such as ducks and geese;
- acorn soup (which the Spanish called atole) and acorn bread;

© Chris Cochems

Canada goose

- roasted soap plant bulbs (which the Spanish called amole);
- strings of smaller bulbs and corms (which the Spanish called cacomites, and in English are sometimes called "Indian potatoes"); and
- pounded seeds, formed into "cakes" of different shapes (which the Spanish called pinole).

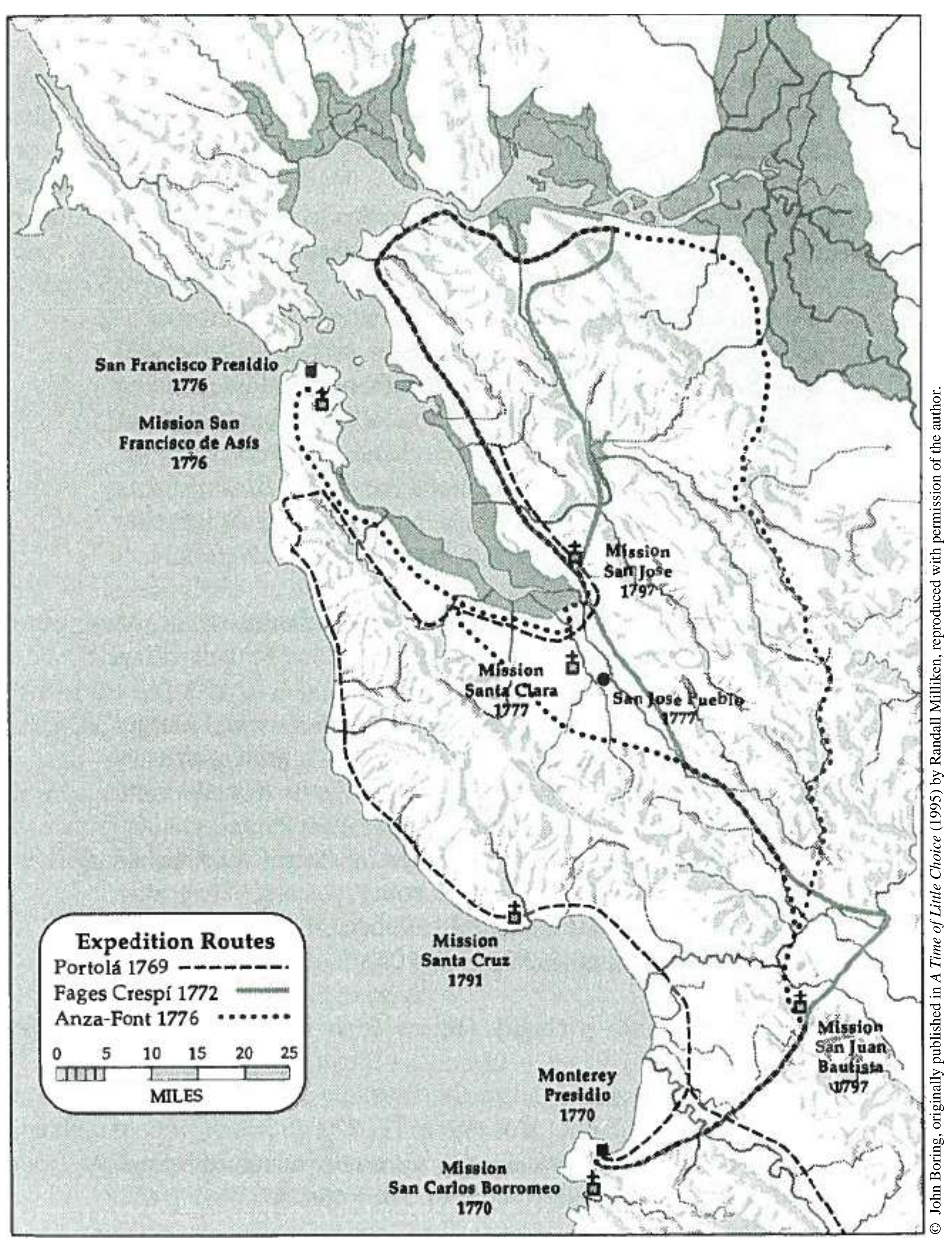
Atole (ātōlli), amole (ahmōlli), cacomites (cacómitl), and pinole (pinolli) come from words that the Spanish first learned from Nahuatl-speaking peoples from the places now known as Central Mexico and El Salvador, where the Spanish settled much earlier than the place now known as the state of California.

Before you read more about these foods, label a page of your journal "Foods." As you read, take notes about the foods that the newcomers wrote about. Include information about how local tribal peoples obtained and prepared these foods, and how the journal writers described the taste of these foods.

You'll find nine accounts of foods to read, all translated from Spanish into English. The first seven come from journals. The last two come from a book and a report. As you read, see if you can identify the values that local Native peoples showed when they provided the newcomers with these foods.

Remember that it took time to obtain and prepare these foods. Remember, too, that the newcomers wrote from their point-of-view. As you read their words, think about how those words might be different if someone who was Ohlone wrote them. What might Ohlones have thought about these newcomers from Spain and New Spain? You will learn more about the effect the newcomers had on local Native peoples in a later lesson.

Before you start reading the nine accounts, on the next page you'll find a map of the routes that the Spanish newcomers traveled. They traveled on paths that local tribal peoples made and used long before the Spanish came here. Do you know where your city is on this map? If not, try to find out.



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Journal Entry #1

- Place: The Fremont Plain, east of the place where Alameda Creek enters the Bay
- Tribe: The Alson or Tuibun
- Cultural Nationality: Ohlone
- Year: 1770. Can you figure out how long ago this was?
- Journalist: Pedro Fages

"Up close to the lake we saw many friendly good-humored heathens, to whom we made a present of some strings of [glass] beads, and they responded with feathers and geese stuffed with grass, which they avail themselves of to take countless numbers of these birds."[47]

Understanding Journal Entry #1

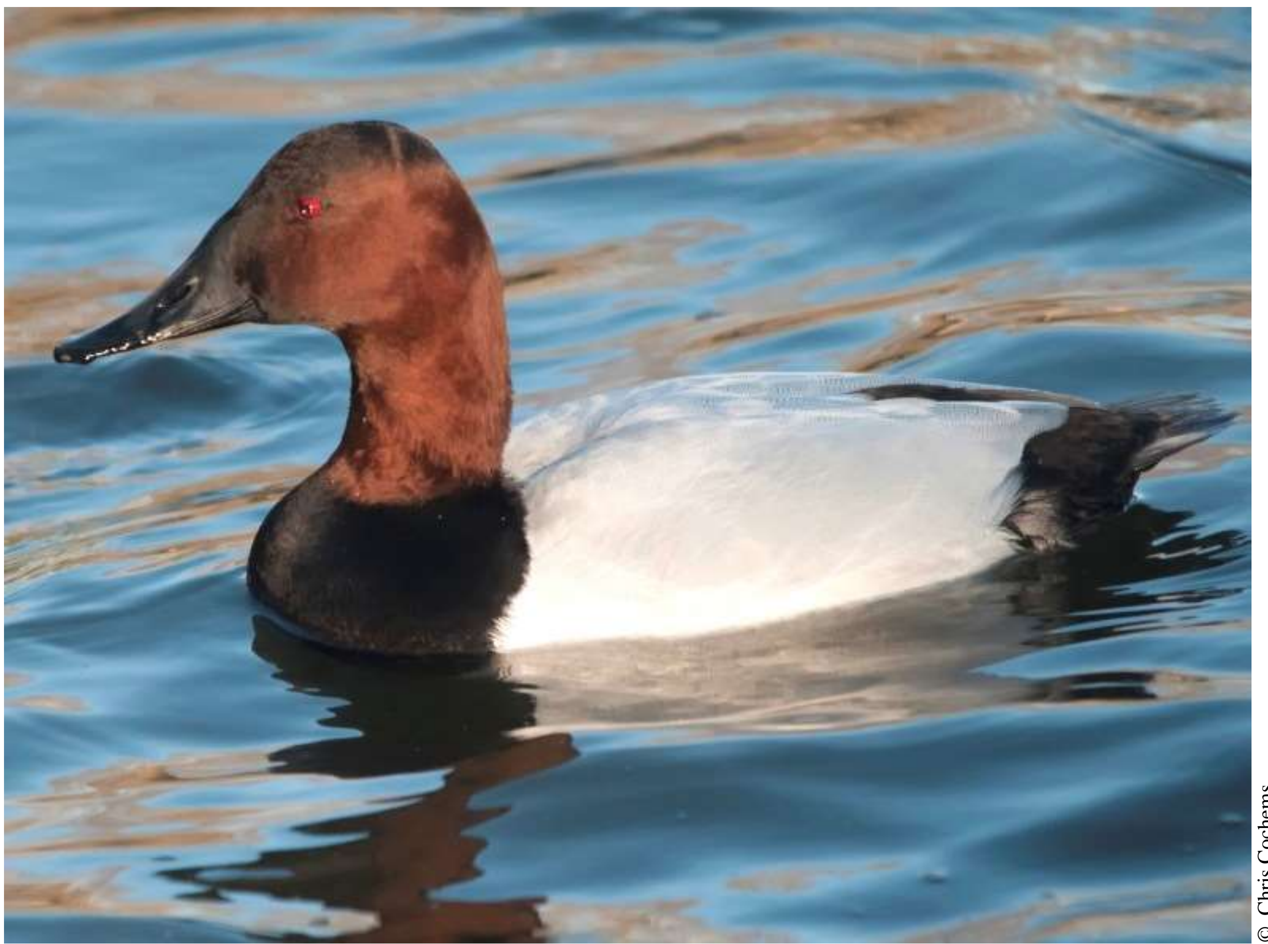
Did you notice that Pedro Fages called the Alson or Tuibun people he met "heathens" in his journal? Heathen is a word that Spanish Catholics used to describe people whose religion wasn't the same as that of their own. How would you feel if a stranger called you a heathen because you didn't believe the same things as them? Especially a stranger that you welcomed and treated well?

Before they arrived in the Bay Area, the Spanish learned that American Indians liked glass beads, because many American Indians had made and worn shell pendants and shell and stone beads for thousands of years. In this journal entry we learn how the Spanish exchanged (traded) European glass beads for duck decoys. Decoys are replicas of an animal. Because they look real, other animals of the same species will be fooled by the decoys and come close to them. When animals come near, a hunter who is camouflaged or hidden nearby can then capture or kill the animals.

Note that journalist Pedro Fages used the words "feathers and geese stuffed with grass" when describing the decoys the Alson or Tuibun people gave the Spanish newcomers. Even though Pedro Fages used the Spanish word for geese, Alson, Tuibun, and other Ohlone peoples used decoys to hunt certain types of ducks, such as canvasbacks, as did other Central California Indians. Although Fages doesn't give us very much information about how the people he met made their duck decoys, we know more about decoys made in other areas. Because of this, we know enough to be able to say that an actual bird skin was sometimes put over a tule base, not a grass

one. Tule is a reed-like plant that floats, so the duck decoy looked like a real duck floating on the water. Sometimes individual bird feathers were attached to the outside of a decoy using handmade string.[48]

While duck decoys sound easy to make, they actually take practice and skill to make well. Have you ever tried making something you thought would be easy to make, but it turned out to be much harder to make than it looked?



© Chris Cochems

Canvasback duck

Journal Entry #2

- Place: The village of Mitenne at Point Año Nuevo
- Tribe: Quirostes
- Cultural Nationality: Ohlone
- Year: 1769
- Journalist: Juan Crespí

> "These heathens presented us with a great many large black and white-colored tamales; the white tamales were made of acorns, and they said the black-colored ones were very good too. They brought two or three bags of the wild tobacco they use, and our people took all they wanted of it…"[49]

<u>Understanding Journal Entry #2</u>

Do you think Juan Crespí was being respectful of his hosts when he called the Quiroste people heathens? If you're not sure, re-read the information about this word in "Understanding Journal Entry #1."

Juan Crespí described pinole as "large black…tamales." He described acorn bread as "white-colored tamales." Even though seed cakes (pinole) and acorn bread do not taste like tamales, why do you think Juan Crespí called them that? If you're not sure, think about the shape and texture, or feel, of tamales.

Today, the place now known as Point Año Nuevo is part of a state park about 55 miles south of the place now called San Francisco. A lot of people like to visit this park because elephant seals spend a lot of time on its beaches. Point Año Nuevo is a wonderful place for a village, because there was a lot of fish, shellfish, and marine mammals along the coast. It was also an important place to obtain chert, a hard stone used to make drill bits, sharp, points for drilling holes in shell beads and narrow abalone pendants. It took practice and skill to make good chert drill bits, but people still know how. These were an important trade item, as was the stone.

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Elephant seal

Journal Entry #3

- Place: San Gregorio Creek, which flows from the Santa Cruz Mountains twelve miles to the ocean at San Gregorio State Beach
- Tribe: Oljon
- Cultural Nationality: Ohlone
- Year: 1769
- Season: Fall
- Journalist: Juan Crespí

> "They brought us large shares of big dark-colored tamales they make from their grass-seeds, and the soldiers said they were very good and rich when used in atole-mush. They were with us during almost all the time we spent here, very happy and friendly, bringing a new lot of tamales again at every mealtime."[50]

Understanding Journal Entry #3

Notice how much pinole the Oljons gave the Spanish. What did the Spanish think about the taste of pinole? How did they eat it? How did the Spanish soldiers like to eat pinole?

Thinking about Ohlone values, why do you think the Oljon were so "happy and friendly" towards the Spanish? Do you think the Oljon villagers would still have been happy and friendly if they knew that in only a few years, the Spanish planned to take over their land and change their way of life forever?

Journal Entry #4

- Place: Southeast Shore of San Pablo Bay
- Tribe: Huchiun
- Cultural Nationality: Ohlone
- Year: 1772
- Month: March
- Journalist: Juan Crespí

"They gave us many cacomites, amoles, and two dead geese, dried and stuffed with grass…"[51]

Understanding Journal Entry #4

Do you remember what cacomites is? How about amoles? Do you remember what the Spanish meant when they wrote, "…two dead geese, dried and stuffed with grass?" Why do you think this was such a generous gift?

Journal Entry #5

- Place: Richmond area
- Tribe: Huchiun
- Cultural Nationality: Ohlone
- Year: 1775
- Month: August
- Journalist: Vicente Santa María

In August 1775, Huchiun men from the area now known as Richmond paddled tule boats alongside the first Spanish ship to enter the Golden Gate, and, as part of a formal ritual aboard ship, their headman distributed among the Spanish "many pats or small cakes of pinole" from a "container made of reeds."[52]

Understanding Journal Entry #5

Vicente Santa María, a Spanish priest aboard the first non-Indian ship to enter the place now known as the Golden Gate of the San Francisco Bay, had a great interest in local Indian peoples and spent more time than most Spanish describing their actions.

What do you think the "container made of reeds" might have been? You will learn more about baskets in a future lesson. This one was likely made with tules.

Journal Entry #6

- Place: South side of San Pablo Bay
- Tribe: Huchiun-Aguastos
- Cultural Nationality: Ohlone
- Year: 1775
- Journalist: Vicente Santa María

> "Right away came atoles, pinoles, and the cooked fishes, refreshment that quieted their [the Spanish] pangs of hunger… The pinoles were made from a seed that left me with a taste like that of toasted hazelnuts. Two kinds of atole were supplied at this meal, one lead [bluish grey] colored and the other very white, which one might think to have been made from acorns. Both were well flavored and in no way disagreeable to a palate little accustomed to atoles."[53]

Understanding Journal Entry #6

What types of foods did the Huchiun-Aguastos give the Spanish? What did the Spanish think about these foods? Why do you think one of the atoles was a different color than the other one?

Journal Entry #7

- Location: Near village along San Pablo Bay
- Tribe: Huchiun-Aguastos
- Cultural Nationality: Ohlone
- Year: 1776
- Month: April
- Journalist: Pedro Font

“Now an Indian arose and presented the commander with a string of cacomites, and again sat down. Shortly afterward he rose again and made me a present of another string of cacomites and again sat down…”[54]

Understanding Journal Entry #7

Do you remember what cacomites is? If not, to find out, read the beginning of this lesson again.

Why do you think that the Huchiun-Aguastos man that presented the Spanish commander Juan Bautista de Anza with strings of cacomites did not give all of it to the commander at once? Have you ever been to an event where people are meeting each other for the first time? Are there any formal rules for greeting new people? Do you think that this Huchiun-Aguastos man is following the formalities (social rules) of his people?

Why do you think we know the name of the Spanish commander, but we don’t know the name of the Huchiun-Aguastos man who greeted the commander? Might that man have been a leader of his tribe? Do you wish you knew his name?

Entry #8, from a Book

- Place: Mission Dolores in San Francisco and the surrounding areas
- Tribe: Yelamu and others
- Cultural Nationality: Ohlone
- Year: 1786
- Author: Father Francisco Palóu

> "The Indians of this locality live on the grass seeds of the fields. Among their seeds they have a black kind from the flour of which they make a *tamale*, in the shape of a ball the size of an orange."[55]

Understanding Entry #8

Father Francisco Palóu founded Mission Dolores in San Francisco in 1776, ten years before he wrote this journal entry. You will learn how the missions affected the Yelamu and other local tribal peoples in another lesson.

An earlier plant foods lesson discussed the type of food that Father Palóu described here. Do you remember what it was? The Spanish brought European plant seeds and cattle with them. Do you remember what impact the European plants and cattle had on the native plants used to make pinole?

After reading all of the journal entries, see if you can figure out how important pinole was for Yelamu and other local Native peoples.

Do you remember why the seed plants local tribal peoples used for pinole became rarer and rarer? What are some of the things that have replaced them since 1770, when non-Indians first began to live in the region now known as the Bay Area?

Entry #9, from a Report

- Place: Mission San Juan Bautista and the surrounding areas
- Tribe: Mutsun and others
- Cultural Nationality: Ohlone
- Year: 1814
- Author: Arroyo de la Cuesta

"Daily they consume atole morning and evening and at noon, pozole consisting of wheat, horse beans, peas and other vegetables either mixed or singly. In their houses they have an abundance of acorns and wild seeds, their ancient foods. Nor do they ever disdain catching rats, squirrels, moles, rabbits, and other small animals which they formerly ate and even now continue to consume."[56]

Understanding Entry #9

Arroyo de la Cuesta had a tremendous interest in local Indian languages. He made the first written record ever of Ohlone and other California Indian languages.

In 1811 an official in New Spain (now Mexico) sent a list of questions for Spanish officials to answer about California Indians. They sent the list to the place they called Alta California, where the current state of California is located. The entry quoted above is part of a report that Arroyo de la Cuesta completed in 1814 for the Spanish official. Did you notice that the noon meal, pozole, was made from plants raised as crops at the mission?

You may have been surprised to hear that Mutsun and other local Indian peoples enjoyed eating rats, squirrels, moles, rabbits, and other small animals. Did you find yourself thinking, "Ew," when you read that part, or thinking, "That's interesting!" You may be interested to know that all of the small mammals that Father de la Cuesta wrote about taste delicious when cooked the right way. Many other Native peoples ate these mammals, too.

© Chris Cochems

Brush rabbit

Local tribal peoples ate wood rats and kangaroo rats, which aren't "true rats." True rats weren't Ohlone foods. They were introduced from Europe to the place now known as California. One "true rat" is called the Norway rat. Sometimes people call them brown rats or sewer rats. Brown rats invade the lower areas of buildings, such as garages and basements. True rats also include roof rats that invade the attic areas of buildings.

UNIT SIX, LESSON TWO

Objects of Daily Life: Beauty and Usefulness Combined[57]

Ohlone peoples used natural materials to make the things they needed to live, and to make the games they enjoyed playing. It took practice to learn how to make these things well. Nearly every object Ohlones made had a certain beauty to it. It was like art was part of everyday life. The following sections teach about some of the things Ohlones made. Most of the information we have about these things comes from the speakers of two Ohlone languages, Mutsun and Rumsen.[58]

Houses

Early Spanish descriptions of houses let us know that in different parts of the Bay Area people built most of their houses in a dome shape. Sometimes they thatched or covered these houses with tule, a type of rush, or with bundles of certain types of tall grasses. In some places, where redwood trees grow, such as at the place now called Point Año Nuevo, people built houses in more of an upside-down cone shape. They thatched (covered) these with thick redwood bark.

People used willow poles to build the framework of their houses. They put the thatching material over these frameworks. In some cases Ohlones used bracken fern as a roofing material. They sometimes hung pepperwood leaf bunches inside to freshen the air. Do you remember learning about pepperwood? Pepperwood is a type of native tree that is sometimes also called California bay or California laurel in English. Its leaves smell nice and are sometimes sold in stores today as a seasoning for spaghetti sauce!

While no direct information exists about the material used to tie the willow frameworks of houses together, in some parts of Central California, people used the outside and inside bark of willow for this purpose. We know that at least some Ohlone peoples braided the inner bark of willow, so perhaps in this area braided bark was used. Another material used to tie house frameworks together in Central California was wild grape vine.

When gathered in the springtime, willow bark and grape vine bend and twist really well. At other times of the year, they crack and break. When Ohlones gathered willow bark, they made sure to strip off only some of the bark, so the plant could heal by growing new bark over the stripped off area. When Ohlones gathered grape vine, they pruned the plant, also enabling it to grow back.

The drawing to the right shows a grass-thatched house in the Monterey area in 1791. Note the dome shape and the height of the door. Note, as well, that the women have two-parted skirts with soft, shredded inner bark on the front, making it easy to walk and run, and tanned deer, elk, or antelope hide on the back. It must have been a cold day, because two of the women have otter or rabbit fur capes draped over their shoulders for warmth. Imagine how soft these fur capes must be.

Detail of 1791 drawing probably by Tomás de Suria, © Courtesy Museo Naval, Madrid

Today it is difficult for some people to imagine how a house could have been thatched with grass. But the image of grass-thatched houses is easier to form, if you understand that the stems of healthy stands of purple needlegrass, one of the grasses the people used for thatching, can grow as tall as five feet, and blue wildrye can grow even taller.[59]

Purple needlegrass

© Jo Ann Frisch

Hearth fires, small fires in the center of the houses, kept the houses warm and dry. Since heat rises, low doors that you sometimes had to bend down to enter, helped hold in the heat. When rain falls on dry plant material, it can soak in and cause that plant material to rot. But the hearth fires kept the houses dry in the rainy season, so they did not rot. The creosote (carbons) in the smoke also helped keep the plant materials from rotting.

Houses did not need to be large, since Ohlone peoples built separate granaries to store the acorns, seeds, and nuts that they gathered every year. Also, unlike today, people spent most of their time out-of-doors. They used houses and other structures to sleep, to take shelter from the rain, and to store objects. They stored objects in baskets and nets that they hung from the framework of their houses.

Sweathouses

There were periods of time when men and older boys did not sleep with the rest of the family, but instead slept in the sweathouse, a structure heated with a central fire that appeared to rise out of the ground like a small hill. We call such structures semi-subterranean, since they are partly built into the ground. Sweathouses were covered with thatching material before being covered with soil. The soil helped hold the heat inside of the sweathouse, keeping it insulated and warm. Is the building where you live insulated to help hold in heat in winter, and to keep it cooler in the summer?

Sweathouses provided a type of men's clubhouse. The men also went into sweathouses to cleanse themselves physically and spiritually before going on a hunt for deer, elk, or antelope. To cleanse their bodies, the men and older boys would stay inside until their bodies sweated from the heat of the fire. Sweathouses get very hot inside, since they aren't tall enough to stand up in, and they hold in a fire's heat so well. Those inside used a special bone tool, called a sweat scraper, to scrape the sweat from their bodies and open up the pores in their skin. When they got really hot, they dove into a nearby stream.

Have you ever sweated in a modern sauna bath? Modern sauna baths, as well as sweat lodges made by some American Indians, use steam to cause sweating. Ohlone peoples didn't use water to create steam in their sweathouses. Instead, they sweated from just the heat of the fire, called a "dry heat" in English.

Granaries

Granaries are tall, narrow structures made from particular types of plant materials. Ohlones used granaries to store dried nuts for later use, including acorns. Granaries protected the nuts from animals, including rodents and insects, which would eat the nuts. They also protected the nuts from rain, so the nuts wouldn't get moldy. Today we no longer know exactly how Ohlone peoples built their granaries. Nor do we know what plants Ohlones used to build them.

Clothing

Today, we are used to wearing a lot of clothing, but in the past, or "old days," Ohlone peoples wore little clothing. Instead, due to the moderate climate, they became used to the temperature of the world around them. When the weather was nice, men and boys wore nothing, while women and girls wore two-parted skirts. The back "apron" of women's skirts was usually made of deer hide, which becomes

soft when tanned. The front apron was made of strips of soft inner bark, probably of willow or maple in this region. In the springtime, when the sap is actively flowing through willow and maple plants, the bark can be easily removed in narrow strips. As long as only some bark is stripped off, the plant will heal by growing new bark.

© Courtesy Smithsonian Institution National Anthropological Archives (Inv. 01515100), by José Cardero, 1791

Native woman of Monterey wearing fur cape and two-parted skirt.

To make the front apron, the outer bark, which is rough, is stripped away, while the smooth inner bark is “shredded,” or separated into thin strips. Women doubled these inner bark strips over a plant-fiber rope, then twisted handmade string back and forth around the strips just below the rope. The finished front apron was beautiful and comfortable to wear.

For winter warmth, Ohlones cut otter or jack rabbit fur into strips with an obsidian knife. Women twined the twisted strips together to form a blanket or cape that had fur on both sides. Can you imagine how comfortable and warm otter or rabbit fur blankets and capes would be? Some-times Ohlones and other Central California Indians made capes or blankets with soft feathers. Here’s an 1806 description of capes and blankets made with bird feathers and otter fur:

> “They also make for themselves garments of the feathers of many different kinds of water-fowl, particularly ducks and geese, bound together fast in a sort of rope, which ropes are then united quite close so as to make something like a feather skin… In the same manner they cut the sea-otter skins into small strips, which they twist together, and then join them as they do the feathers.”[60]

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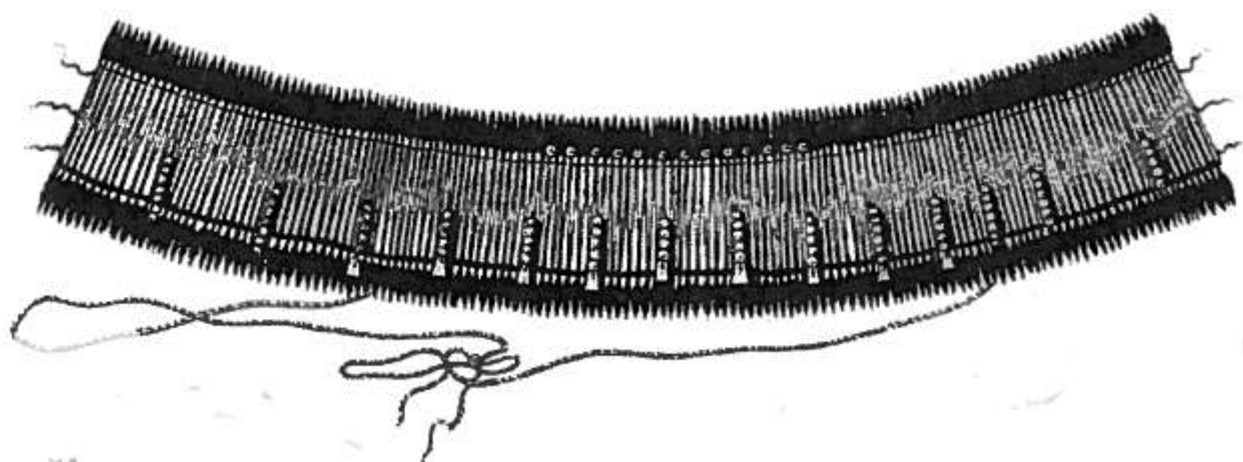
Sea otter

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC PIC 1963.002:1035—ffALB, by Georg Heinrich von Langsdorff, 1806

Sea otters on a rocky beach

Ceremonial Regalia

The most elaborate (fancy) garments (clothes) were reserved for ceremonial use. These are called regalia in English, not costumes. Costumes are for pretend dressing up. Wearing regalia is like wearing your finest clothing. For the men, regalia included feathered net capes, and bands made of beautiful, reddish-orange flicker quills that hid the men's eyes.



© Courtesy of The Bancroft Library, University of California, Berkeley, BANC Pic 1963.002:1022—ffALB, attributed to Georg Heinrich von Langsdorff.

An Ohlone or Bay Miwok made this flicker feather band, which was drawn in 1806. Ohlones or Bay Miwoks also made the regalia in the drawings on the next page.

Men also wore abalone pendant necklaces and finely decorated, feathered “hairpins” inserted into their long hair, which was bound up in a hand-made net. The men also wore feather topknots, where the feathers stood up in a cluster.

Feathered topknot drawn in 1806

For the women, regalia included skirts with front and back aprons of hide, beautifully decorated with gray pinenut beads, strings of shell beads, and abalone pendants. They wore necklaces of clamshell disk beads, abalone pendants, and magnesite beads. Magnesite is a type of soft, light-colored stone that when baked, turns into a harder, shiny, reddish-orange colored stone. The women also wore feathered “topknots” on their heads. The feathers stood up in a cluster. As the women danced, the feathers moved in a pleasing way, and the firelight reflected off the blue-green abalone pendants.

All drawings © Courtesy of The Bancroft Library, University of California, Berkeley, BANC Pic 1963.002:1022—ffALB, attributed to Georg Heinrich von Langsdorff

Top left: Necklace with abalone pendants and clamshell disk beads drawn in 1806.
Top right: Clamshell disk bead necklace drawn in 1806.
Bottom: Necklace with abalone pendants and clamshell disk beads drawn in 1806.

Men only decorated their bodies with paint at special, ceremonial (religious) times, not as something they did every day. The designs they painted had special, religious meaning. They made paint out of a red-colored mineral, black-colored ash, and white-colored clay.

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Detail of an 1806 drawing showing ceremonial dance headdresses and necklaces. The painted designs have religious significance. The dancer (second from right) with the flicker quill band has his body adorned with bird feather down. The dancers are likely Ohlone or Bay Miwok.

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Detail of an 1816 drawing showing ceremonial dance headdresses. The dancers were identified in pencil on the drawing as Olompali (Coast Miwok, left), and Saclan (Bay Miwok, right).

Tule Boats

Can you imagine what it would be like to make a boat out of reedy plant stalks? How might it feel to float on those stalks? Ohlones and other Central California Indians made their boats out of tule, a tall, skinny plant stalk with no leaves. Tules grow in shallow water. Tules store lots of oxygen in their stalks, which have little holes inside, like a sponge. This oxygen makes it possible for tules to live partly underwater. It's as if tules have a built-in oxygen tank, like scuba divers wear so they can breathe underwater. Because of the oxygen in tule stems, the stems float really well. So well, in fact, that when you bundle them together to make a boat, that boat will float even in rough, stormy waters!

In 1775 a Spanish man wrote with amazement and awe about how well the tule boats he saw floated in the San Francisco Bay, better than the Spanish longboats, a type of wooden rowing boat that early Spanish ships carried.[61]

Below is an 1806 drawing of a tule boat on the San Francisco Bay. The people in this boat are likely Ohlone or Bay Miwok.

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC Pic 1963.002:1021—FR, Wilhelm Gottlief Tilesius von Tilenau, attributed to Georg Heinrich von Langsdorff

Below is an 1816 drawing of a tule boat on the San Francisco Bay. The people in the boat are likely Ohlone or Bay Miwok, but could have also been Patwin or Wappo.

© Courtesy of The Bancroft Library, University of California, Berkeley, FG420.K84C6.1822 Part 3, Plate X, by Louis Choris

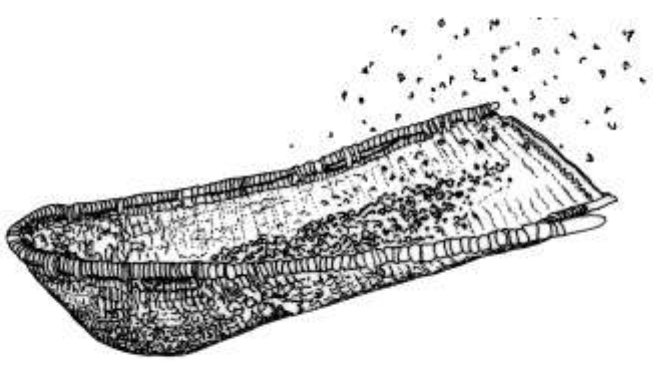
In the photograph below, Linda Yamane (Rumsien Ohlone) and her friend Carol Bachmann (Mutsun Ohlone) are paddling tule boats at Coyote Hills Regional Park in 2003. Linda was the first Ohlone in modern times to make a tule boat and, over the years, has taught many other Ohlones to make them. You can see a tule boat that Linda made on display at the Oakland Museum of California.

© Richard Miranda

Baskets

<u>Types of Baskets</u>

Ohlone coiled basket



Ohlone twined basket, called a walaheen, used to toss seeds to remove the husks

Both illustrations © Linda Yamane

Although people may admire California Indian baskets as art forms because they are often very beautiful, Ohlones and other California Indians made baskets to use in their daily life. Each family had as many as 15 or more different types of baskets. They used baskets for such activities as gathering plant foods; trapping small mammals, birds, and fish; carrying, processing, cooking, and serving food; cradling babies; and storing food and objects. They also used baskets as gifts, and as parts of games.

Women wove most baskets, but Central California Indian men also wove certain types of baskets—in particular those used in hunting and fishing.

Ohlone and other Central California Indian peoples used two types of methods to weave their baskets—twining and coiling. They made coiled baskets by pulling a "sewing strand" through a hole that they poked in the basket's foundation, or core. To twine, they used their fingers to wrap two or three sewing strands horizontally back and forth around one or two vertical shoots. The methods and materials varied, making it possible to identify which group of people made particular types of baskets.

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC Pic 1963.002:1022—ffALB, detail of a drawing attributed to Georg Heinrich von Langsdorff, 1806.

In addition to its woven pattern, this "gift basket" is decorated with quail topknot feathers, red woodpecker feathers, disk beads, and abalone pendants.

Basket Materials

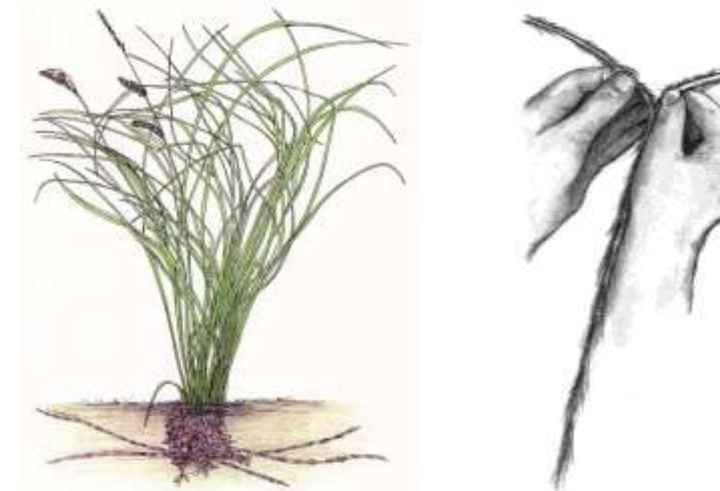
The plant materials used in Ohlone baskets must usually be gathered long before weaving can begin. Burning or winter pruning causes the growth of long, straight, bendable shoots. Careful digging causes rhizomes (underground stems) to grow long and straight.

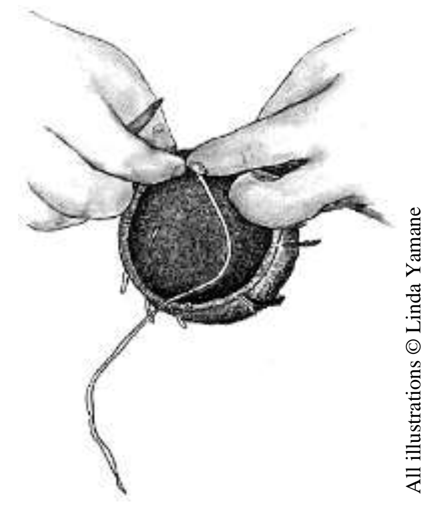
Ohlone peoples wove, and continue to weave, most of their baskets with the underground stems (rhizomes) of sedge and the straight shoots of two types of willow. They used, and still use, the rhizomes of bracken fern, bulrush, and scoring rush for the black designs.

Weavers gathered, and gather, their materials at specific times of the year, sometimes in the winter, after the leaves have fallen off the plants and the sap has dropped into the root system. They gathered, and gather, in a prayerful way, with good and happy thoughts, since anything they were thinking or feeling became part of the basket. Offerings (small gifts to the plant) provided, and provide, a way to give thanks to the plant, or, in other words, to return something to the plant for what it had given the basket maker. Can you think of any modern ways we can give back to nature for what it has given us? How about the three R's that we call reduce, reuse, and recycle?

Basket makers cured (slowly dried), and continue to cure, most of their plant materials for as long as a year or more before using them in a basket. For tightly woven baskets, they scraped, and scrape, some materials to an even diameter (roundness). They split and trimmed others to an even width, or thickness. They did, and still do, all of this before ever weaving a single stitch.

Some baskets can be woven very quickly. Other baskets take a long time to make. An average-sized, watertight cooking basket can take 400 to 600 hours or more to complete, including the time needed to gather and prepare the materials.[62] Since Ohlone peoples had more free time than we do today, Ohlone basketweavers could spend a lot of very relaxing time making their baskets both useful and beautiful. They took, and take, their time to make sure every stitch in the basket was, and is, as tight, even, and fine as they could, and can, make it.





All illustrations © Linda Yamane

Left: Drawing showing the underground stems (rhizomes) of sedge.

Middle: Splitting sedge rhizome before removing the bark.

Right: Weaving a coiled basket with split and debarked sedge that has been dried, then re-soaked and sized with an obsidian blade (in the past) or metal knife (today), so that every sewing strand in the basket is the same thickness and width.

Basketry Today

Although Ohlones no longer need baskets to live, some still make them today as a way of honoring their ancestors, expressing their culture, for enjoyment, and as something to be used and treasured. Sometimes they use new methods and techniques and make new styles of baskets. Whether old-style or new, each basket takes skill, time, patience, and caring on the part of its maker. It takes a long time to learn how to make a basket well, but if people really want to learn, they can.

Unlike the past, today it can be hard to find places where basket makers can manage and gather the plant materials used to make baskets. California Indian basket weavers tell stories about gathering sites, sometimes used by their tribe or family for generations that were suddenly closed off by fences, destroyed to make room for buildings, covered by the waters of a reservoir, or bulldozed out of existence. Herbicides, pesticides, and pollution are a concern, since weavers sometimes put basket materials in their mouths to split them. Despite these problems, some Ohlones have committed themselves to still weaving baskets today.

© Tim Molino

The photograph on the right shows Linda Yamane (Rumsien Ohlone) holding a coiled basket that she completed in 2012. Here is what Linda would like you to know about this basket:

> "This very special basket, which I made for the Oakland Museum, took about two years to make, contains nearly 20,000 stitches, thousands of feathers, 1,200 little olivella shell beads, 170 willow shoots, and 550 sedge rhizomes. The coil itself is 89 feet long (the length of six cars), and if the sedge weaving strands were laid end-to-end, they would stretch the length of four-and-a-half football fields! If you can't quite picture that, imagine a line of 95 cars. That's a LOT of sedge to dig from the ground, split, peel, split again, trim, and gently scrape clean. I hope that when people see this basket, they'll remember our Ohlone ancestors, and learn that they didn't just "survive" off the land, but lived

very rich lives that included creating things of great beauty, like this basket."

Here is what one Mutsun basket maker had to say in 2003 about weaving baskets:

© David Romero

"I love everything about my culture—the music, songs, values, and so much more, but I especially love basketry. Sometimes in this modern world it's hard to find the time to pick up my basket, but once I have it in my hands, I don't ever want to stop weaving."

—Carol Bachmann, Mutsun Ohlone

Today's Ohlones also devote themselves to making many of the other things that their ancestors made in the past. Here's what one woman who has both Ohlone and Bay Miwok heritage has to say about this:

"I am part of a team of Ohlone people from several tribes that shares their culture and history with visitors at Coyote Hills Regional Park in Fremont. I'm a mother now, but I still enjoy learning new things about the way of life of my ancestors. I want to learn everything I can. I want to get good at making such beautiful and useful things as soaproot brushes, baskets, hand-made string from plants that I gather myself, and much, much more. It's not easy to do a good job making these things. You need to learn a lot of little details. You need to practice and practice for a long time. I look forward to what the future holds for me and my children."

© Beverly R. Ortiz

—Rita Rodriguez, Jalquin/Saclan Ohlone/Bay Miwok

UNIT SIX, LESSON TWO

Objects of Daily Life Quiz

1) What shape were most of the houses that local tribal peoples built?
- (a) Cone-shaped
- (b) Square-shaped
- (c) Dome-shaped
- (d) Circular

2) What was one of the main materials they used to build their houses?
- (a) Bricks
- (b) Wood
- (c) Concrete
- (d) A plant called willow

3) Why didn't local Native peoples and other California Indians need windows in their homes?
- (a) They did not like looking outside.
- (b) They were bored with looking at the landscape.
- (c) They spent most of their time outdoors.
- (d) They already knew what the outside looked like.

4) When Ohlone women made baskets, which of the following materials did they NOT use?
- (a) Sedge
- (b) Bunchgrass
- (c) Willow
- (d) Bracken fern

5) How was a sweat house different from a regular home?
- (a) It was built partly underground.
- (b) It was made with bricks.
- (c) It was a place children went to play.
- (d) Men and women went there to take a "steam-bath."

UNIT SIX, LESSON THREE

Hunting and Fishing[63]

Hunting Animals for Food and Other Reasons

Quail

Both photos © Chris Cochems

Jackrabbit

Ohlone peoples ate many animal foods, including fish, shellfish (abalone, clams, and mussels), waterfowl (ducks and geese), and other types of birds, like quail. In fact, we think that Ohlone peoples living near the coast got as much (or more) of their animal food from fish and shellfish as they did from land animals.[64] They also ate particular types of roasted insect larvae (baby insects) and roasted grasshoppers.

Did you find yourself thinking, "Ew," when you read that local tribal peoples ate roasted insect larvae and roasted grasshoppers, or did you want to find out more about this?

When the foods we buy in the supermarket are being prepared for sale by food companies, insect parts sometimes get in them. So you sometimes eat insects without even knowing it. These insect parts aren't harmful. In fact, they contain protein and other nutrients, and they're so small you can't even see them in the food.

The types of roasted insect larvae and grasshoppers that Ohlone peoples ate have a rich, nutty taste. If you ever have an opportunity to eat them, you will find this out.

Ohlone peoples also hunted, cooked, and ate the meat of small mammals, including rats, ground squirrels, brush rabbits, and jack rabbits, a type of hare. Did you find yourself thinking, "Ew," when you read that they ate rats? Or did you remember reading an earlier lesson, where you learned about how good woodrats and kangaroo rats tasted?

Here’s a description from 1806 about jackrabbit and brush rabbit hunting:

> “One day we went out, accompanied by a party of twelve, and conducted by some thirty or forty Indians, to catch hares and rabbits. This is done by a peculiar kind of snare. Inside of three hours, without firing a shot, we had taken seventy-five, and most of them alive.”[65]

Large mammals, including deer, elk, and antelope, are the most well known of the animals that Ohlone peoples ate. Many deer still live in open lands in the Bay Area. Antelopes were entirely killed off in the Bay Area by Americans after California became a state. So were elk. Elk have been reintroduced into hill lands near the places now called Pleasanton, Sunol, and Concord, where they’re sometimes spotted.

© Chris Cochems

Tule elk

From the point of view of Ohlone people’s, when the men hunted an animal, that animal was giving up its life so that they could live. They honored and respected the animal for this great gift by using every part of it that they could. Some of the animal parts that Ohlones used included:

© Lee Eastman

Tule elk

- the meat and some of the inside organs for food;
- the hide for clothing;
- the sinew, a type of tendon that runs along the legs and back of deer and other mammals, for bows and bowstring;
- tips of deer antlers to chip obsidian for making arrow points;

© Beverly R. Ortiz

Canon bone awl made by Norman Kidder

- antler wedges to split wood;
- the canon, or lower leg bone of deer, for awls, a sharp-pointed tool used to poke holes in hides and baskets;
- deer hooves for a type of religious instrument;
- olivella, clam, and abalone shells for making jewelry;
- certain types of feathers for making down blankets, beautiful ceremonial outfits, and for decorating baskets; and
- fur for making blankets and capes.

What kind of things do we use animal parts for today? Are you wearing any animal parts now?

© Beverly R. Ortiz

Shell necklace with whole olivella shells, clamshell disk beads, and abalone pendants made by Lisa Carrier (Mutsun Ohlone). Sometimes necklaces like these are worn during ceremonial dances. Imagine the wonderful sound the shells make when worn by one of the ceremonial dancers. Imagine how beautiful the shells look with firelight reflecting off of their surface.

Hunting Methods and Materials

When most people think of California Indian hunting methods, they usually think of deer hunting with bows and arrows. Would it surprise you to know that Ohlone peoples, and their ancestors, did not start hunting with bows and arrows until about 800 years ago? Instead, for thousands of years before this, they hunted deer and other large mammals with darts, spears, and spear throwers, called atlatls (át-LATT-ls).[66] Local Native peoples hunted other types of animals with snares, nets, traps, duck decoys, and other methods.

Obsidian and chert provided the raw materials for making spear and arrow points, and chert for drill bits for putting holes in disk beads. However, plants provided the raw materials for most hunting equipment, including bows. Bows and arrows, like baskets, took knowledge, practice, patience, and skill to make. The bows Ohlone men used for hunting had certain, special qualities. The specific information we have today about bow making by local tribal peoples comes from speakers of the Mutsun and Rumsen languages. For making bows, Mutsun and Rumsien men used wood from the Pacific yew tree. At least one researcher also thinks that local Native peoples got their bows in trade from bow makers in the foothills of the Sierra Nevada mountains.[67]

After removing the bark, the bow maker cured (slowly dried) the wood. Then he carved it into the right shape. Next, he took strips of sinew and chewed these to make them soft and flexible. Sinew can be found along the legs and backbone of deer and elk. Sinew, also called tendon, connects muscles to bones. It has a stretchy quality, so it's ideal for backing a bow and making bowstring.

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC Pic 1963.002:1022—ffALB, attributed to Georg Heinrich von Langsdorff

An Ohlone or Bay Miwok man made this sinew-backed bow, which was drawn in 1806. When strung, the hunter bent the ends of the bow in the opposite direction.

Bow makers covered the back of their bows with chewed sinew. This increased the bow's strength and ability to bend. The bow maker let some of the sinew stick out beyond each end of the bow. He formed this into "notches" around which the bow could be strung in a

reflexed way (bent back on itself to increase the force of the arrow's forward movement). He chewed the sinew fibers to soften them, then twisted them to make his bowstring.

Mutsun and Rumsien men used California hazel and blue elderberry shoots for arrowshafts. These grew straight because the men managed the plants with burning and pruning techniques. They took the bark off of the shoots while the shoots were still fresh, and cured (dried) the shoot. As needed, they straightened the arrow shaft by preheating it over a fire, then bending it against a stone arrow straightener. Next, they split certain types of feathers of certain types of birds in half. They then wrapped three of the half feathers onto one end of the arrow with chewed sinew, so the arrow would fly straight.

© Beverly R. Ortiz

Straight elderberry shoot suitable for arrow making

To attach the arrow point, the arrow maker cut a small notch into the non-feathered end of the hazel or elderberry arrow shaft. He sometimes notched a chamise (greasewood) foreshaft. A foreshaft is a short piece of wood that fits inside a hole in one end of the main arrowshaft, which is wrapped with chewed sinew so it won't crack. The hunter placed his arrow point into the notch on the end of the shaft or foreshaft. Then he wrapped this with sinew to hold the arrow in place.

Hunters throughout Central California carried extra arrow shafts and foreshafts in a fur quiver. They sometimes stalked a deer wearing a deer disguise and imitating the movements of the deer. For this disguise, they wore a stuffed deer head and its hair-covered skin over their own head and back. This way they could get close enough to shoot and kill the deer, so it would not suffer.

© Courtesy Museo Naval, Madrid, by Tomás de Suria, 1791

The drawing on the right shows a hunter in the present-day Monterey area. Notice how the bow is bent when strung. Notice too that, except for what appears to be a deerskin and deer hair cap, the hunter is not wearing the type of hunting disguise worn in some other parts of Central California. Whether or not any Ohlone hunters wore a full disguise is unknown today.

The photographs on this page and the next one show the arrowhead making process. See if you can tell from the photographs what Ken Peek is doing to turn a chunk of obsidian into arrow points.

All photos © Beverly R. Ortiz

All photos © Beverly R. Ortiz

Fishing[68]

Some local Native peoples used nets, stretched from tule boats, to catch fish in the places now known as the San Francisco Bay, the San Pablo Bay, Carquinez Straits, and the Delta.[69] They used spears to catch fish along the shore, the edges of streams, and in quiet, fresh water pools.

Some of the most specific information we have today about fishing by Ohlone peoples comes from speakers of the Mutsun and Rumsen languages. When fishing at night, Mutsun and Rumsien men used wormwood and California mugwort torches.

To stun and kill fish, Mutsun and Rumsien men pounded turkey mullein leaves and soap plant bulbs against submerged rocks in a ponded area of a stream. Sometimes people call turkey mullein and soap plants fish poisons, but they don't actually poison the fish. If they did, people could not eat the fish. Instead, a substance in these plants, when mixed with water, is absorbed into the fish's gills, so the fish cannot remove oxygen from the water, and they become stunned or die.

UNIT SIX, LESSON THREE

Hunting and Fishing Quiz

1) What is a hunting method that did not exist in the long-ago past?

(a) Spears
(b) Bows and arrows
(c) Nets and traps
(d) Rifles

2) Which of the following were NOT used to make arrows?

(a) Steel
(b) Bird feathers
(c) Deer sinew
(d) Blue elderberry shoots

3) What did Mutsun and Rumsien men use to shape the wood they used for arrows?

(a) They only picked wood the right shape.
(b) They used heat and a straightening stone.
(c) They just kept bending the wood until it was the right shape.
(d) They used knives to cut it into the right shape.

4) Local Native peoples, and other California Indians, carried extra arrows when they went hunting. What is the name for the bag they carried arrows in?

(a) Backpack
(b) Pouch
(c) Arrow safe
(d) Quiver

See the next page for two fishing questions.

5) True or false? Local tribal peoples sometimes used a soapy substance from a plant to kill fish?

(a) True

(b) False

6) Which of the following were NOT used to fish?

(a) Nets

(b) Spears

(c) Bows and arrows

(d) Pounded plant material

UNIT SIX, LESSON FOUR

Games and Toys

Ohlone and other California Indian peoples had many fun games and toys. Sometimes parents made the game pieces, toys, and dolls for their children. Sometimes the children made these things themselves, using leaves, stones, sticks, and other natural objects. We play with games and with toys for the same reason Ohlone peoples did, because they're fun.

Today, we no longer know anything specific about the toys that Ohlone children played with. We do know quite a bit about some Ohlone games, mostly those played by adults. Linda Yamane (Rumsien Ohlone) has researched, written, and taught the games of her Rumsien ancestors for years. In a 1994 article called "Bringing Our Games Back Home," Linda described how she became interested in bringing back the games of her ancestors and learning to play them:

> "A number of years ago—when my son was just a little guy—we were up around Clear Lake at Anderson Marsh State Park. I met a Pomo man who was working out there that day. He was sitting with his hand game pieces and counters, and I couldn't keep myself away from his table. I remember the yearning I had to learn more about this California game."[70]

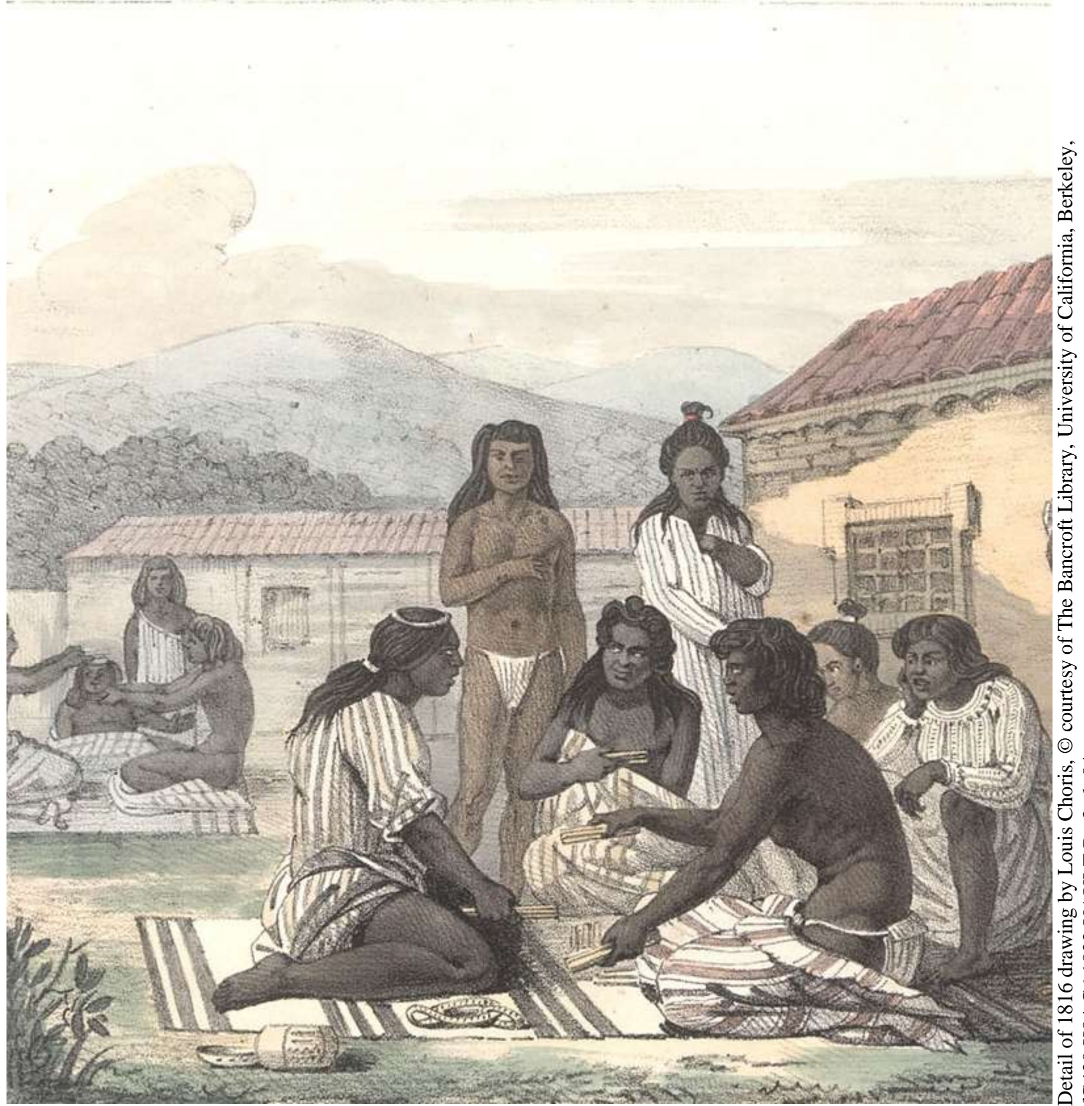
One Rumsien game, called stick game, or *tralk* or *trallik* in the Rumsien language, involved playing with 20 staves, wood from the branches of certain types of plants that is split in half. Rumsiens kept score with smaller, straight round shoots called counters in English. The adult players earned a counter whenever ten staves fell with the flat sides facing up.

Another game, first written about in 1786, was called *toussi* or hand game. Later, it was called by the Old California Spanish name *escondidas*. Men played this game. They sang special songs for luck as they played. *Toussi* involved guessing which hand the players on another team hid a piece of bone, wood, or small string of olivella shells. The score was kept using 24 counters. The winning team obtained all 24.

Rumsien Ohlones also played field sports. In one ball game, two men raced against each other by pushing a wooden ball along the ground with their feet. In another, called shinny in English, teams of twelve people each, men or women,

competed to hit a wooden ball toward their teams' goal with a curved playing stick. According to Linda,

> "…[T]he game started out with the wooden ball covered over with dirt in a hole in the middle of the playing field. Two players then advanced and tried to strike the ball out of the hole with their curved playing sticks. When the ball was in play the rest of the team members…joined the game… Isabelle Meadows [Rumsien Ohlone] remembered that on Saturdays and Sundays well-known 'panchoners' (shinny players) would come to Monterey from Soledad to play. Isabelle knew of a place the game was played in the old times, on a little mesa of hard ground that runs along the Carmel River bank."[71]



Detail of 1816 drawing by Louis Choris, © courtesy of The Bancroft Library, University of California, Berkeley, fG420.K84.C6 1822 VAULT Pt. 3 pl. 04

This drawing shows the stick game being played by men in 1816 at the mission in San Francisco.

UNIT SEVEN, LESSON ONE, Part 1

Europeans Arrive from Spain[72]

In 1770, people from Spain began to move permanently into the place now known as the Bay Area, first into the place they named Monterey. Their arrival caused huge changes in the lives of Ohlone peoples. They used Indian labor to build seven missions, two presidios (forts) and two pueblos (towns) within Ohlone homelands.

© Courtesy of The Bancroft Library, University of California, Berkeley, BANC PIC 1963.002:1308—FR, by Jose Cardero

The plaza of the presidio near Monterey Bay

During the first weeks of Spanish settlement, the Spanish killed anyone who opposed them with weapons that local Native peoples did not have—muskets, steel swords, and lances. The Spanish also had another kind of weapon that nobody could see or touch, and about which nobody in the 1700s knew the cause. Do you know what it was?

This weapon was disease—diseases from Europe that Ohlone peoples had never before known, including measles. Although Ohlone doctors could cure other diseases, they could not cure these new diseases, which spread very fast among the Native population. The young (the future generations) and the old (the people of wisdom and knowledge) died in greatest numbers. The elders who died included specialists, people who studied about and knew how to do certain jobs that other

people did not know, or could not do, just like your fathers or mothers may have studied and learned to do certain special jobs today.

Once the diseases began to spread, and the young and old began to die, Ohlones could no longer live the way they once had, and they had little choice about moving to the missions.

The Spanish newcomers did other things that also made it impossible for people to continue to live as their ancestors had. For instance:

- They brought cattle and horses to California, which they allowed to graze in such large numbers that the cattle and horses ate too much of the grasses.
- They made it against the law for local tribal peoples to manage the landscape through burning, as their ancestors had. Soon it became harder and harder for local Native peoples to be able to find enough seeds to gather.
- Also, the seeds of new European grasses and forbs (small flowering plants) began to spread across the hills and valleys. As these European plants began to spread across the landscape, they replaced the grasses and forbs from which Delta Yokuts peoples gathered seeds for pinole.

The Spanish introduced a whole new way of life that Ohlone peoples had never known before:

- The Spanish interfered with Ohlone personal lives. For instance, at night they locked older girls and unmarried Indian women into dormitories called *monjeriós.*
- They introduced new types of jobs and ways of working that meant people had to work harder and for longer hours than they did in the past.
- They whipped Ohlones to punish them, and put them in stocks.
- They forced Ohlones who ran away to their homelands to return to the missions.

How would you feel if this happened to you? This new way of life caused a lot of sadness and suffering for Ohlone peoples.

Ohlone Resistance to the Mission System

The first known effort by Ohlones to actively resist the mission system was led by Charquin, a leader of the Quiroste tribe in the Point Año Nuevo area. The Quirostes were the largest tribe located along the coast between the places now called the Golden Gate of the San Francisco Bay and Monterey Bay. Their effort to resist the mission system started in 1791.

In November of 1791 Charquin was baptized with other Quirostes and some Oljons, their neighbors to the north. Within eight days of his baptism, Charquin ran away. After this happened, Charquin and his followers went to live in harder to get to hill lands in their homeland area. They invited tribal people living at the three closest missions to leave and join them there.

In the coming weeks and months, Spanish attempts to capture Charquin failed. But in the spring of 1793 the Spanish succeeded in capturing him. After the capture of their leader, the Quirostes continued to resist the mission system. On December 14, 1793, they took part in the only direct attack ever made on a Spanish mission north of the place now known as Monterey, Mission Santa Cruz.

The Quirostes partly burned the mission, but ended their attack without much injury to themselves or the Spanish soldiers. Soon, more and more Spanish soldiers began coming to Mission Santa Cruz. During the next month and a half, Spanish soldiers sent mission Indians out to find the attackers and bring them to mission. Among their captives was another resistance leader named Ochole.

In 1775 Charquin escaped from the Santa Barbara Presidio, where he had been sent after his capture. He was captured again. Then, in April of 1796, the Spanish sent Charquin and Ochole far from their homelands to the San Diego Presidio. Both men died as prisoners at that fort in 1798.[73]

In the years that followed, more and more Ohlones had to make the tough decision about whether or not to join the mission system. For many reasons, including a drought that kept the seeds that they needed for food from forming, more and more Ohlones joined the mission system in the years that followed. Ohlones and other local tribal peoples continued to resist, but their choice not to join kept getting smaller and smaller.

On the next two pages, three Ohlones share personal stories about how the missions continue to impact their lives today.

Here is what one man who is both Ohlone and Bay Miwok is doing to tell the story of his ancestors, and other Ohlones, at Mission Dolores in the place now known as San Francisco:

© Ben Alles

"I became Museum Director of Old Mission Dolores, San Francisco, on February 1, 2004, the first Mission Indian descendant to oversee a California Mission. As curator, I have the huge responsibility of running the daily operations of an historic site and museum that is also a working neighborhood church. I've often joked about hanging a banner on the façade [front] of the Old Mission that reads 'Under New Management.' The challenge at hand is to present an interpretation of the historical records that is comprehensive, objective, and critical. In this constant search for truth, and this continual quest for fuller knowledge, it is inevitable that what one generation learns as fact, and may even come to revere as absolute truth, subsequently may be reevaluated as incomplete, sometimes inaccurate, and on occasion downright false. With this in mind, I have set two goals for my tenure as museum director: to tell the accurate story of my ancestors and to give that story an academic slant."

—Andrew A. Galvan, Chochenyo Ohlone

Here is what one Ohlone man did to protect a mission Indian burial ground with the help of his family and other American Indians, including the American Indian Historical Society:

© John Wright

"I've always been aware of my Ohlone heritage, especially in the Old Mission San Jose District of the City of Fremont. We still own one important site there, the Ohlones Indian Cemetery, our ancestral burial ground near the corner of Washington Boulevard and Paseo Padre Parkway. In 1964, as construction of Interstate 680 through the cemetery was planned, we put forth an effort to protect this sacred ground. Not only were we successful in getting the freeway moved, but our efforts also resulted in altering the proposed path of Paseo Padre Parkway, a major street in Fremont. Bishop Floyd L. Begin of the Diocese of Oakland

rededicated the ground as a holy place in 1965. After we created an organization called The Ohlone Indian Tribe, the burial ground was returned in June 1971. This is the only time that former mission lands have been returned to the original people of the land."

—Philip Galvan, Chochenyo Ohlone

This next and final quote describes an apology that the Catholic Church made to the Amah Mutsun tribe about the sad and terrible things that happened at Mission San Juan Bautista:

© Monica Albarico

"My past defines who I am today. That past includes the terrible things that happened to my ancestors during the time of Spanish missions. When something like that happens, it needs to be talked about and remembered, not forgotten, as if it doesn't matter anymore. I cry every time I walk on the Mission San Juan Bautista grounds. Every piece of that mission holds a memory for me of my family and my ancestors.

On December 22, 2012, at the San Juan Bautista mission, Bishop Richard Garcia of the Monterey Diocese of the Catholic Church apologized to my tribe, the Amah Mutsun, for the wrong doings of the people of the Catholic Church during the mission times. His apology was real and heartfelt. He offered it during a Mass of Reconciliation. Reconciliation means the ending of a conflict so that a good relationship between people can be brought about.

My hope for us as Amah Mutsun people is that now we can move on and continue our relationship with the mission. Maybe one day the things people teach about our past, present, and future will be complete and correct, so our people can be whole again."

—Alesia Moniz, Amah Mutsun

UNIT SEVEN, LESSON ONE, Part 2

Spanish Missions

© Courtesy of The Bancroft Library, University of California, Berkeley, FG420.K84C61822XPart3, Plate11, by Louis Choris

Spaniard on horseback escorting Native people to the Presidio at San Francisco in 1816

The Europeans who visited and moved here from Spain and other European countries sometimes wrote in journals about what they saw and experienced.

One man from France, who visited the mission in Monterey in 1786, wrote about what he saw there. As you read what he wrote, think about how what he is describing is different from how Ohlone peoples lived before the Spanish came.

> "The Indians as well as the missionaries rise with the sun, and immediately go to prayers and mass, which last for an hour. During this time three large boilers are set on the fire for cooking a kind of soup, made of barley meal, the grain of which has been roasted previous to its being ground. This sort of food, of which the Indians are extremely fond, is called atole….
>
> The time of repast is three quarters of an hour, after which they all go to work, some to till the ground with oxen, some to dig in the garden, while the others are employed in domestic [household] occupations, all under the eye of one or two missionaries.

> The women have no other employment other than their household affairs, the care of their children, and the roasting and grinding of corn. This last operation is both tedious and laborious [difficult], because they have no other method of breaking the grain than with a roller upon a stone.”[74]

As you read this description of mission life, did you recognize the word atole? Do you remember what the original atole was? What way is the atole described here different from the atole Ohlone peoples ate before the missions?

Write in your journal about how the new way of life under the Spanish was different from the old way of life, and how you feel about that.

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The mission in the place now known as Carmel in 1791. In the background of this drawing you can see the old-time, dome-shaped houses in which the local tribal people at this mission still lived.

UNIT SEVEN, LESSON TWO

Mexican Ranchos[75]

At one time, the country known today as Mexico was part of "New Spain." New Spain was ruled by the Spanish government. At that time, California was part of a region of New Spain called Alta California. In 1821, Mexico became independent of Spain. When that happened Alta California became part of Mexico. Under Mexican rule, the Spanish mission system was ended and a system of privately owned *ranchos* was created. Ranchos were large cattle ranches with thousands of acres of land.

Under this new rancho system, most Ohlones became laborers (workers) for the *rancheros* (ranch owners). The older boys and men worked as *vaqueros* (horsemen and cattle herders). The older girls and women cooked, cleaned, sewed, and completed other household chores.

The Spanish promised Ohlone and other local Native peoples who lived and worked at the missions that one day they would get the mission lands back to ranch and farm. Originally, about 17,000 Ohlones lived in the Bay Area. But, after California became part of Mexico, almost no Ohlones ever received their own ranchos, or even permission to farm. The tiny number of Ohlones who did get land soon lost it to American newcomers, who filed court cases against the land holders in the 1850s, after California became a state.

Here's a list of Ohlones who got land:

- Four Ohlones in the Santa Clara Valley received ranchos—Jose Gorgoinio, Roberto, Inigo, and Marceleno. Some of them got land located in their ancestral homelands, but all was later lost.
- Near Mission San Jose, seven Ohlones and their families received a license to farm. The license was sold in 1849, the year before California became a state.
- A small number of Ohlones living at the mission in Carmel received land grants, but only one family managed to hold on to the land for a long time—Loreta Onesimo (Rumsien Ohlone) and her husband James Meadows, an English seaman who jumped ship in Monterey.

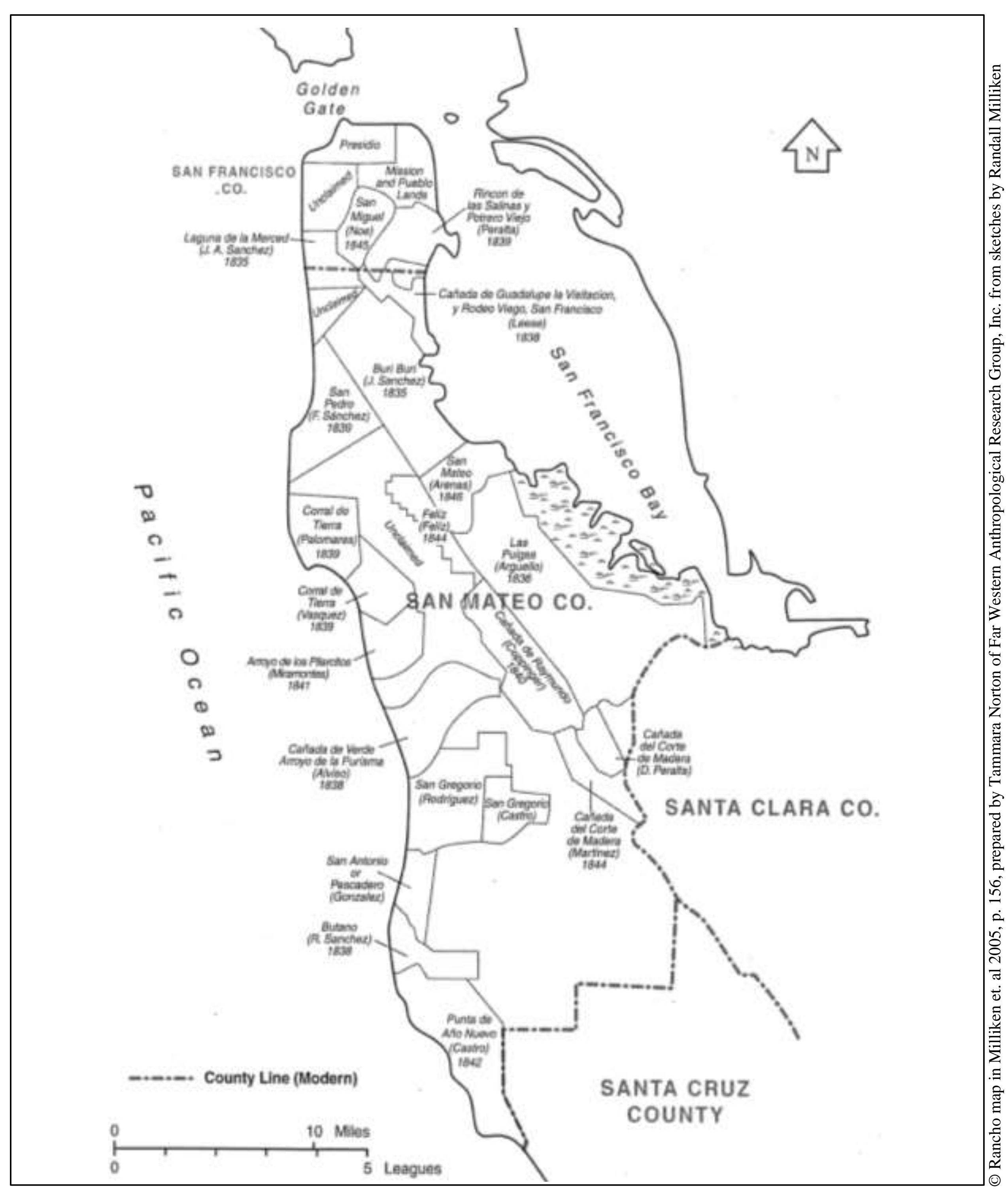
All of the other Ohlones at local missions became laborers on ranchos that did not belong to them. They did not receive money for their work, only food, clothing,

and a place to stay. If they did not cooperate with what the rancho owners wanted, corporal (physical) punishment was used to bring them back into line.

One of the many non-Indian rancho owners was named John Marsh. He came to the place now known as California in 1836, before it was a state. He came from New England in the eastern United States. John Marsh's home at his Rancho Los Médanos east of Mount Diablo was located near the current town of Brentwood on the site of a Julpun (Bay Miwok) village. In an 1846 letter to a friend, John Marsh described how he kept the Julpun and other Native peoples who worked for him under control, by first treating them kindly, and later whipping them whenever they did something he did not like. John Marsh ended his letter by describing how he and other rancho owners could not get by without the labor of California Indian peoples.

> "Nothing more is necessary for their complete subjugation [control] but kindness in the beginning, and a little well-timed severity [whipping] when manifestly deserved… Throughout all California the Indians are the principal laborers; without them the business of the country could hardly be carried on."[76]

Imagine you are an Ohlone girl or boy writing in a journal in the same year John Marsh wrote this letter. What would you write about the treatment of you and your family by rancho owners? What thoughts, concerns, worries, or hopes might you share?



Map of ranchos in the place now called San Mateo County

© Rancho map in Milliken et. al 2005, p. 156, prepared by Tammara Norton of Far Western Anthropological Research Group, Inc. from sketches by Randall Milliken

UNIT SEVEN, LESSON THREE

American Government[77]

In 1850 the place now called California became the 31st state in the United States. Like the Spanish and Mexican governments that came before, Americans used Ohlone peoples as laborers. California was called a "free state," because its government did not allow slavery of people from Africa, and their descendants. However, California was not a free state for Ohlones or other California Indians. One of the first laws in the new state, sometimes called an "apprenticeship act," allowed non-Indian ranchers, farmers, and miners to "own" Indian boys and young men until they were 25 years old, and Indian girls until they were 21 years old. These "apprentices" worked in return for only food, clothing, and a place to stay. How would you feel if that could happen to you? That law, and a second apprenticeship act in 1860, was not stopped until after the Civil War, when Americans fought each other to end slavery.

Another event in history that affected Ohlones was the discovery of gold by a non-Indian in 1848. While California Indians already knew about the gold, it wasn't something that was useful in their lives, so it had no value to them.

Even though the gold in California was mined far from Ohlone homelands, some Ohlones who worked for non-Indians were taken to the gold fields by the people they worked for, where they became miners.

For example, in Santa Clara ten Indian prisoners were taken from jail and forced to mine for San Jose's sheriff Harry Bee. The Murphy brothers of Santa Clara Valley had 150 Indians from Mission Santa Clara working for them in the gold mines. According to some reports, the brothers returned from the gold fields with sixteen burros all loaded down with gold.[78]

The gold that Ohlones mined helped make other people rich, not themselves. How do you feel about that?

Under the Spanish, Mexican, and early American governments, Ohlone peoples lived through a time of sadness and suffering. In order to survive they had to change their way of life and stop doing many of the things their ancestors once did.

On the next three pages, you'll find out what five Ohlones from different tribes are doing to honor their ancestors by keeping the traditions of their ancestors alive in the modern world.

© Courtesy Lydia Bojorquez

"Although I am very proud of my heritage, I know very little about how my ancestors actually lived. This is because my ancestors were forced to leave their homes a long time ago, and I grew up in a small city. I have always felt a connection to the earth and its elements. I wish people would take better care of her and preserve all that she provides, because I believe they are gifts for every generation to share."

—Michael Bojorquez, Costanoan-Ohlone

© Beverly R. Ortiz

"When I was growing up, it was like getting a very fine gift for me and the other members of my family to know who we were as Indian people, and to know where we came from. This did not happen in very many other Salinan and Ohlone families at that time. It was a very different story, however, to know how and why I was who I was. That part was not taught, because our elders were afraid. I learned in school that I was 'dead.' In fact, I learned in school that all California Indians were dead and gone. That was quite a surprise to me and my parents. It wasn't until recently that I learned about the upbringing of our elders and ancestors. At one time in history, it was dangerous to be 'Indian.' It took a lot of courage on the part of some elders to keep alive the knowledge of who they were. It was taught to them as part of everyday life, even though they didn't use the label 'Ohlone' or 'Indian' when they were taught about it. They knew more than they thought, but it was hidden knowledge. Now some of us are bringing that knowledge out into the open, and we are sharing it with others. The first people we usually share that knowledge with are our kids. Now we not only tell them about the who and where of what they are, but we can also tell them the how and why of what they are—proud holders of very great traditions."

—Gregg Castro, *t'rowt'raahl* Salinan/*rumsien* Ohlone

© Yolanda Carillo

Sabrina Garibay and her grandmother Ruth Orta

"My great-grandmother Trina Ruano and my grandmother Ruth Orta taught me to always be proud of who I was and where I came from. Because of my great-grandmother and my grandmother, it's important to me to keep our Ohlone traditions and history alive. Over the years, I've learned to appreciate nature more and more. It's very important to me to teach my children about our Ohlone history. It's important to me to visit schools and teach other children, too. I want everyone to always remember my ancestors and to learn about them. I want people to know that we are still here.

I especially like to make string from a plant that my ancestors used called dogbane, even though we can buy string at the store now. I like to say thank you to the plant when I gather it. It feels magical to take the fibers out of the plant, and to twist the fibers into a really strong string. Maybe someday you would like to learn how to do this, too. It takes time, patience, good feelings, and practice to make a strong string from plant fibers. It's fun to do. I am so glad I could learn how."

—Sabrina Garibay, Jalquin/Saclan Ohlone/Bay Miwok

© Courtesy Ron Mendoza

"My family history is very important to me. I was very excited to research and learn about it. It helped me to better understand the effect that my family has had on other people, both in the past and today. It also helped me to better understand the effect that other people had on my family. It's like reading a map. It shows you where you started and what roads you took to get you to where you are now. By knowing my family history, I keep some of my family's important customs and traditions alive today."

—Ron Mendoza, Descendent of Manuel and Margarita Butron, Carmel Valley

© Carla Muñoz

“We must know where we come from in order to plan for the future.”

—Henry Muñoz, age 14,
Costanoan Rumsen Carmel Tribe

UNIT EIGHT, LESSON ONE, Part 1

California Indian Sovereignty[79]

Sovereignty (SAHV-wren-ty) is an important part of a group of people's way of life (culture). It involves the way a group of people comes together to practice their power to govern themselves. They come together in order to meet their political, social, and cultural needs.

Put another way, sovereignty is "the common interest" that binds a group of people together. Do you know what the words political, social, cultural, and "common interest" mean? If you don't know, ask you teacher or look these words up in a dictionary.

In the place now known as the United States, we come together to practice our sovereignty as a nation through the United States (federal) government. We also have city, county, and state governments.

American Indians in the United States also come together to practice their sovereignty as members of particular tribes or groups. They have sovereignty, or the power to govern themselves, in part because their governments were here for thousands and thousands of years before the United States existed. Some modern American Indian tribes operate under written constitutions, just like the United States has a constitution. Others operate under "customary or spiritual laws handed down from generation to generation." Still others operate under a combination of both constitutions and customary laws.

California Indians are citizens of the United States, as well as citizen members of their tribes. Like the people of the United States, the members of tribes can elect their own tribal officials. Tribes can create their own constitutions, create and enforce their own laws, and create their own businesses, programs, services, and projects to benefit their people.

Treaties are agreements or contracts between two or more countries or other governments. California Indians who signed treaties with the United States in 1850–1851, agreed to give up ancestral land, and some, but not all, of their people's sovereign powers, in exchange for receiving some land and certain services and benefits from the federal government. Since the treaties California Indians signed with the federal government were never made into law by the United States, some California Indian tribes still have all of their sovereignty, but none of the things the treaties promised.

UNIT EIGHT, LESSON ONE, Part 2

Ohlones and Federal Recognition

Federal Recognition[80]

Some American Indian governments in the United States are recognized by the United States. Others are not. The United States government calls federally recognized groups "tribal entities," because they don't all have the same type of government.

The federal government does not use the word "tribe" in the same way we have used this word in other lessons. In other lessons, the word tribe meant a group of people with their own leaders and homeland (territory) who shared a common ancestry and culture. The federal government uses the word "tribe" or "tribal entities" as a way of talking about American Indian governments recognized by the United States.

Almost all federally recognized tribes have land, called reservations and rancherias. Reservations and rancherias are sometimes called "trust lands," because the federal government holds the land in trust for the use of "tribal entities" and their members. Federally recognized tribes that don't have land held in trust can buy land and apply to the federal government to have that land become "trust land."

In addition to land held in trust, federally recognized tribes have certain rights and receive certain services and resources from the federal government. In return, they must give up some, but not all, of their sovereignty.

Like other sovereign governments, federally-recognized "tribal entities" or "tribes" can set standards for tribal membership, hold elections for tribal officials, and create their own constitutions. They can create and enforce their own laws, create and run their own businesses, and create and run their own services, projects, and programs. These include environmental protection, education, health, child welfare, cultural, and emergency services, projects, and programs.

Ohlones and Federal Acknowledgement[81]

It is a kind of accident of history which ones of the hundreds of independent tribes of California Indians ever received federal recognition after California became a state

and which ones still have it today. At present, no Ohlone tribes are federally recognized, although three historic Ohlone tribes had federal recognition until 1927.

All three tribes have been working for years to put together the papers, records, and other documents needed to be federally recognized again. Before any of the three tribes can be federally recognized again, their papers, records, and documents have to be accepted by the United States Bureau of Indian Affairs Office of Federal Acknowledgement, the federal agency that makes those decisions.

Federal acknowledgement is the process by which tribes become federally recognized. It takes a very long time and costs a lot of money to go through this process. Even when tribes do go through this process, it does not mean they will become federally recognized.

In addition to the three Ohlone tribes that were once federally recognized, there are other Ohlone tribes that have expressed an interest in becoming federally recognized. These tribes also need to have their papers, records, and documents accepted by the United States Bureau of Indian Affairs.

California has 109 federally recognized tribes with sovereignty limited by federal law. It has 79 tribes that are trying to become federally recognized.[82] It also has a small number of tribes that are state recognized, but not federally recognized.

Whether or not they are federally recognized, all tribes in California can practice their sovereignty. They can also participate in and contribute to their local city and county governments, as well as the California and United States (federal) governments. One way they contribute to city, county, and state governments, and the federal government, is by contributing to and carrying out programs and projects that benefit all citizens.

How do you feel about the fact that some California Indian tribes are federally recognized and some aren't? How do you feel about the fact that some Ohlone tribes were once federally recognized, but they're no longer federally recognized today? How do you feel about the fact that no Ohlone tribes are federally recognized today?

An Ohlone Individual Trust Allotment

Today, the only place set aside by the United States government for any Ohlones is "Indian Canyon," located near Hollister, California. The United States government calls Indian Canyon an "individual trust allotment." This means that Indian Canyon will always be held by the descendants of the Mutsun Ohlone family that lives there.

This family has opened Indian Canyon to all American Indians who need a place for ceremony. Students in public and private schools, as well as colleges and universities, visit Indian Canyon for educational reasons.

All photos © Courtesy Kanyon Sayers-Roods

Above: "Healing Pole" at Indian Canyon, carved by Shane Tonu Eagleton, an internationally-known artist, with the support of the Jon and Karen Larson Foundation and the Cultural Conservancy. The pole was carved in honor of the indigenous (original) people of the Bay Area. Its design includes the spiraling double helix structure of DNA and RNA, representing all life around us.

Stands of abalone cover "Elena's Spirit Rock" to the left of the pole. Originally, Elena's Spirit Rock was a single, large granite boulder. It split in half and one half rolled down the hill, so that both flat surfaces of the split boulder now face the road.

Abalone strands were placed near the base of the Spirit Pole at the suggestion of Jacquelyn Ross (Jenner Pomo/Coast Miwok) in a conversation with Ann Marie Sayers (Mutsun Ohlone), the Chairwoman of Indian Canyon.

Each abalone on the boulder was placed there with a prayer for the return of abalones to health and large numbers in the ocean. Abalones are becoming rarer and rarer, because of human misuse and pollution of their ocean tidal habitat.

Do you remember why abalones are important to Ohlone peoples? To learn more about the importance of abalone to Ohlones and other California Indians, you can read an interview with Jacquelyn Ross at http://www.nativeland.org/raft/ross.html.

This sweat lodge at Indian Canyon is a place of prayer.

This waterfall at Indian Canyon is a sacred place. It has been the location of Mutsun Ohlone ceremonies for centuries.

Both photos © Kanyon Sayers-Roods

<u>UNIT EIGHT, LESSON ONE, Part 3</u>

Federally Recognized Tribes in the United States

Fair use image

The United States of America

Here is a list of the number of federally recognized tribes per state:[83]

ALABAMA 1
ALASKA 229
ARIZONA................... 21
CALIFORNIA 109
COLORADO 2
CONNECTICUT 2
FLORIDA 2
IDAHO.......................... 4
INDIANA...................... 1
IOWA............................ 1
KANSAS....................... 4
LOUISIANA................. 4
MAINE 4
MASSACHUSETTS 2
MICHIGAN 13
MINNESOTA 6
MISSISSIPPI 1
MONTANA 7
NEBRASKA 6
NEVADA......................17
NEW MEXICO.............23
NEW YORK 8
NORTH CAROLINA 1
NORTH DAKOTA 4
OKLAHOMA 38
OREGON 10
RHODE ISLAND 1
SOUTH CAROLINA.... 1
SOUTH DAKOTA........ 9
TEXAS 3
UTAH..............................7
WASHINGTON............29
WISCONSIN................ 11
WYOMING.....................2

Federally Recognized Tribes in the United States Questions

1. What do you think you can you learn from this list?

2. Of the 50 states in the United States, how many have federally recognized tribes?

3. How many states don't have any federally recognized tribes?

4. Which state has the most federally recognized tribes?

5. How many states have only one or two federally recognized tribes?

6. How does California rank in terms of its number of federally recognized tribes?

UNIT EIGHT, LESSON TWO, Part I

Ohlone Heroes

Heroes are people who make a difference in other people's lives. They have courage and character.

There are many kinds of heroes. Local Indian heroes include tribal elders, tribal leaders, and the men and women who have served in the United States Armed Forces.

In this lesson you will have an opportunity to learn about some of the Ohlone heroes who kept alive the history, cultures, and languages of their ancestors, even when it wasn't easy to do so, because of the terrible, sad, and difficult things they experienced in history, and the discrimination they faced.

In addition to sharing what they knew with their families, in the early 1900s some of these heroes shared a lot of their cultural knowledge with non-Indian cultural anthropologists and others who were interested. They shared their languages with linguists, people who record and study languages. Without the courage and generosity of these heroes, we would not know as much as we do today about Ohlone history, cultures, and languages. In fact, because of them, since the 1970s, many Ohlones have been able to bring back many of their cultural traditions. They have also been able to bring back three of their languages—Mutsun, Rumsen, and Chochenyo, a dialect of the San Francisco Bay Costanoan language.

Courtesy Linda Yamane, © original in Monterey State Historic Park archives.

Isabel Meadows

Below and on the next two pages, you'll find out about four people who preserved the Mutsun, Rumsen, and Chochenyo languages, so that they could be spoken again today. Your teacher has a much longer list of all of the heroes who helped preserve Ohlone history, cultures, and languages by sharing their knowledge in the 1800s and early 1900s.

Isabel Meadows (Rumsien Ohlone), born in 1846, spoke the Rumsen language. She shared what she knew about that language and her Rumsien culture with a linguist named John Harrington in 1929–1930, 1932, and 1934–1939.

Ascención Solorsano de Cervantes (Mutsun Ohlone/ Yokuts), born in 1854, spoke the Mutsun language. Ascención Solorsano shared what she knew about the Mutsun language and culture with a linguist named John Harrington in 1922 and 1929–1930, assisted by her granddaughter Marta Herrera, her daughters Dionisia Mondragón and Claudia Corona, and her grandson Henry Cervantes. A middle school in Gilroy is named in her honor, Ascencíon Solorsano Middle School.

Ascencíon Solorsano de Cervantes

Courtesy Linda Yamane, original © Smithsonian Institution National Anthropological Archives

María de los Angeles Colos (Coast Miwok/Plains Miwok), born in 1839 or 1840, learned Chochenyo, a dialect of the San Francisco Bay Costanoan language, from her stepfather Santiago Piña. Santiago was Souyen Ohlone from the western Livermore Valley and north to the foothills south of Mount Diablo. He was also Luecha, an Ohlone and Delta Yokuts tribe from the places now known as Corral Hollow and Arroyo Mocho southeast of the Livermore Valley. María shared what she knew about Chochenyo, and her stepfather's culture, with a researcher named C. Hart Merriam in 1904 and 1905, and a linguist named John Harrington in 1921.

María de los Angeles Colos

© John Peabody Harrington, courtesy Muwekma Ohlone Tribe

José Guzman (Delta Yokuts), born about 1854, spoke Chochenyo. He shared his knowledge of that dialect with a linguist named John Harrington in 1921 and 1930. It appears that José learned Chochenyo while living with other local Indians at a place near Pleasanton called the Pleasanton Rancheria or Alisal. He was married to Francisca (Jalquin Ohlone/Bay Miwok).[84]

José Guzman and his granddaughter Margaret Guzman in about 1934

© C. Hart Merriam, courtesy Muwekma Ohlone Tribe

Although Isabel Meadows, Ascencíon Solorsano, María de los Angelos Colos, and José Guzman are no longer alive, they, and other Ohlone heroes like them, continue to inspire many of today's Ohlones to restore ancestral language and cultural practices.

The knowledge of these four elders is preserved in hundreds of pages of notes written down by people who spent countless hours with them in the early 1900s, and in sound recordings some of them made of ceremonial and other songs. Through these notes and songs, their voices continue to be heard.

UNIT EIGHT, LESSON TWO, Part 2

Keeping Ancestral Traditions Alive

© Beverly R. Ortiz

The quotes that follow will help you understand why and how Ohlones of today are keeping their cultures alive while living as modern Americans, in large part because of the knowledge and inspiration they have received from heroes like the ones you just read about.

Let's begin with a quote from Emiliana Palafox, a six-year-old Ohlone who describes why she likes to learn about and participate in her culture.

"I love to pray, and dance, and sing with the other Ohlone people. I like to play songs with the drums and rattles. I think it is important. I will teach my children everything I know."

—**Emiliana Palafox, age 6**

© Mike Bojorquez

Lydia Bojorquez and Linda Yamane, also Rumsien Ohlone

"My ancestors came from a village once called *Ka-Koon-Ta-Ruk*, meaning Place of the Red-tailed Hawk, which is now called Andrew Molera State Park in Big Sur, California. In the past, people tried to force my ancestors to forget our culture. Today, I honor my ancestors, including Jacinta Gonzales (Rumsien Ohlone), by keeping our culture alive.

I sing songs that my ancestors recorded nearly 100 years ago on something called waxed cylinders. They sang the songs for anthropologists, people who like to learn about other cultures. I have woven our baskets. I have also learned about our baskets from looking at some in museums. We are also learning our language, because nearly 100 years ago my ancestors taught it

to linguists, people who knew how to write down the sounds, when they weren't the same as English sounds.

I am a mother and grandmother, and now I am teaching my children and grandchildren the songs and ways of my ancestors. It makes me happy to keep the ways of the past alive, but it is not easy, because not everyone can speak or understand our language. Pots, pans, and Tupperware now do the same things as the baskets we had for cooking acorn, and storing dried meats and acorns. Time has also changed the land. We are no longer free to hunt, or gather materials for our baskets, wherever we want. It's convenient to have stores, but it's also special to make things myself."

—Lydia Bojorquez, Rumsien Ohlone

© John William

"I am one of the great-granddaughters of Francisca, Jalquin Ohlone and Bay Miwok, and Jose Guzman, a well-known elder who preserved many things about the Chochenyo culture and dialect by sharing those things with a man named J.P. Harrington, who liked to study languages. I am proud to be an Ohlone woman. I am able to talk to my children about who they are as Ohlone people. I talk to my children about their ancestors and how strong their ancestors were. I love going to classrooms in the cities of Oakland and Alameda and sharing the history of my people with school children. I like to talk to them about how good our future as Ohlone people will be. I enjoy coming to gatherings and letting people know that our culture is still continuing. We are the voices of our ancestors.

Every year I organize a week-long walk to visit our ancestors' village sites and burial grounds, called shellmounds. Today most of these places have buildings, roads, and parking lots built on top of them. We walk to these places so people will know how important it is to protect them. We call our walk the Shellmound Peace Walk. Someday, if you want to help us, you can join our walk, too."

—Corrina Gould, Ohlone

© Jill Beckett

From left: Vera Powers (Mutsun Ohlone), Jakki Kehl (Mutsun Ohlone), Linda Yamane (Rumsien Ohlone), and Holley and Patricia Carter (Mutsun Ohlone)

"I choose to use Mutsun, the language which my ancestors spoke, as part of my Ohlone affiliation. In our Mutsun language, *amah* means people. My ancestors came from the following villages: Ausaima, Unixaima, Ochentac, and Orestac. *Ores* is our word for bears and *Tac* means place, thus Orestac is the place of the bears. Since the mission records only listed village names in my area, not tribes, I use no tribal affiliation other than Ohlone. I have been learning Ohlone traditional ways for many years, and enjoy sharing our culture at public displays and demonstrations, especially when we can be with friends."

—Jakki Kehl, Mutsun Ohlone

© Beverly R. Ortiz

"My mother Trina Marine Ruano was very proud of being a California Indian. She told all of her eight children to also be proud of being Ohlone, including me. Growing up, I remember my mother being in her vegetable garden. She raised rabbits and chickens. We even had goats and ducks. My mother had many interesting beliefs. The two that I remember most are how you should never kill spiders and how you should not hang pictures of owls inside your house.

"I have seven children, 17 grandchildren, 28 great-grandchildren, and one great-great grandchild. I volunteer at my grandchildren's school. I attend all of the weddings, birthdays, and graduations, so I'm gone more than I'm home. Like my own mother, I am teaching all of them to be proud of who they are as Ohlone people. I enjoy sharing my heritage with them. I also enjoy sharing it with other Ohlone families and tribes, and anyone else who is interested. Most important of all, I enjoy sharing my Ohlone culture with school children."

—Ruth Orta, Jalquin/Saclan Ohlone/Bay Miwok

© Beverly R. Ortiz

Four generations of Ruth Orta's family reminiscing about the fifth generation. Left to Right:
Ruth Orta holding a photograph of her mother Trina Marine Ruano;
Ramona Garibay, Ruth's daughter;
Rita Rodriguez, Ruth's granddaughter and Ramona's daughter; and
Athina Rodriguez, Ruth's great-granddaughter, Ramona's granddaughter, and Rita's daughter.

© Charlene Sul

Justina Palafox and her daughter Emiliana

"I am a mother of four, ages six months, three years, five years, and six years. I teach them as much as I can about being Ohlone and their ties to sacred places. On very special occasions we go to mountain tops and places where water flows to pray. Some of these beautiful places include the beaches and hills near San Francisco, Pacifica, Santa Cruz, and Carmel. I hope others understand how special these places have been for so many."

—Justina Palafox, Ohlone

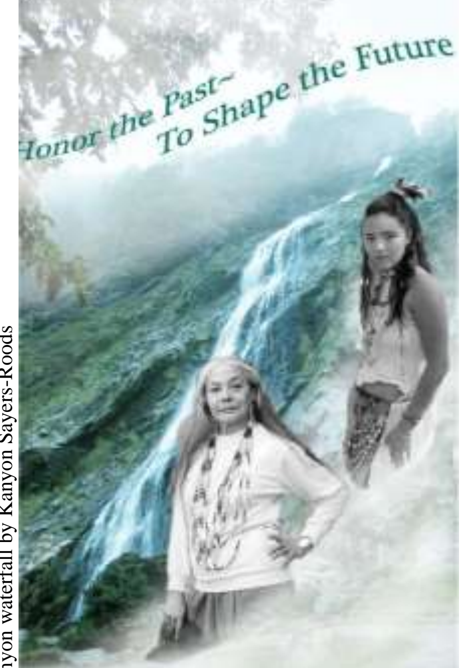
© Stephanie Felice

Vera Bocanegra Powers and her granddaughter Carli Mia Felice

"As an Ohlone woman and a grandmother, it is very important for me to learn and pass on our Ohlone traditions, songs, and dances to my granddaughter Carli Mia. Education about my culture begins at home with the help and guidance of Ohlone elders. This is something I live by and try to show others through my actions. Ohlone cultural activities are not a weekend activity. They're a way of life.

Elder Linda Yamane has been teaching me about Ohlone plant uses and Ohlone basket making, including all of the steps to make a basket, from gathering the plant materials to putting the last stitch in the basket. Lessons from an elder like Linda are priceless. These lessons come with the responsibility of making a commitment to them. Children depend on their elders to be good role models in their lives. Education and respect begins at home."

—Vera Bocanegra Powers (Mutsun Ohlone/Salinan/Chumash)



© Ruth Morgan and Kanyon Sayers-Roods, who created the design with Indian Canyon waterfall by Kanyon Sayers-Roods

"You are the total sum of all your ancestors, and for me, to honor one's ancestors is a reason for living."

—Ann Marie Sayers, Costanoan Ohlone

Ann Marie Sayers and her daughter Kanyon

UNIT EIGHT, LESSON THREE

An Ohlone Legacy

> "There is an Ohlone song that talks about dancing on the edge of the world. The cliffs where the land and the sea meet are the place where the edge of the world exists. These places were an everyday part of my ancestors' lives. My ancestors were most at home where they could be part of the rocks and part of the sea at the same time.
>
> Not only are these very beautiful places, but it is a wonderful thing to hear the sounds of the seals barking in the distance. At one time, you could also hear wolves barking at these places. The Spanish name for wolves is *lobos*. Today we call the place where my ancestors came from Point Lobos, or Wolf Point. Here is a poem I wrote about how I feel about this place."
>
> **—Stephen Meadows, Ohlone from Carmel Valley**

Point Lobos
Our silence sings
we are the ones
born on this crescent
of rock and water
born of this light
friends of the sea
beneath these cool
constellations
The wind
in the pine boughs
sings our song
in stillness
we are listening
here beneath the trees
We are native
we were born
to rest among these stones
the roots and tongues
the quiet turned
among these bones

© Stephen Justin Meadows

Here is how two Ohlones describe the way their ancestors have inspired them to do art today, the first the son of Stephen Meadows, who wrote the poem on the page before this one:

© Stephen Meadows

"One of my earliest memories is of watching my dad build wood fires in the fireplace of our old house. Over the years, by watching him, I learned the importance of respecting nature as though it was a wise teacher. Whenever I sit down to write a song or work on a new sculpture, what inspires me is the tradition of my ancestors."

—Stephen Justin Meadows, Ohlone from Carmel Valley

© Courtesy Anthony Sul

"I help with a program called the Ohlone Wellness Project. This program was created to help young people learn how to say what they think and feel in a good way. It was created to help young people learn how to talk about the things that they care about in a good way.

Sometimes you don't need to say what you think in words. You can use art to say what you think. The program teaches young people how to use art to say what they think and feel."

—Anthony Sul, Ohlone

ENDNOTES

[1] Randall Milliken, personal communication 2012; Heizer 1978.

[2] All Ohlone quotations in this curriculum were shared with the author between 2008 through 2014, many, but not all, specifically for use in this curriculum. All are included here with permission of the individuals quoted, and/or their parents and guardians.

[3] Milliken 1995:19–20; Milliken et al. 2005:66.

[4] Milliken 1995:19; Milliken et al. 2005:63.

[5] Milliken 1995:21; Milliken et al. 2005:64.

[6] Vincent Medina, personal communication 2013.

[7] Linda Yamane, personal communication 2013.

[8] Milliken et al. 2005:65; Randall Milliken, personal communication 2012.

[9] Beverly R. Ortiz, field data 1995-present.

[10] Milliken et al. 2005:6–7.

[11] Beverly R. Ortiz, field data 1991-present.

[12] Beverly R. Ortiz, field data 1990–present.

[13] From copy of original notes at U.C. Berkeley given to author by Catherine Callaghan in 1981.

[14] Miwok linguist Catherine Callaghan, who is also familiar with the Chochenyo language, gave much appreciated input that led to the finalized version of the song published in this curriculum, personal communication 2013.

[15] Milliken et al. 2005:6.

[16] Peri and Patterson 1979:43–44.

[17] Ortiz 1995.

[18] Tony Cerda and Henri Mascorro, personal communication 2012.

[19] Resolution #SD-02-027, National Congress of American Indians, 2002.

[20] Beverly R. Ortiz, field data 1981 to present.

[21] Kroeber 1907:200–201.

[22] Catherine Callaghan, personal communication 1987 and 2013.

[23] The temple panel is located at 80 Canada Road in Redwood City and the playground at 3545 Fair Oaks Avenue in Redwood City.

[24] Ortiz 1991, 1995, and field data 1981-present.

[25] Blackburn and Anderson 1993; Ortiz 1993, 2004, and field data 1981-present; Anderson 2005.

[26] Kathleen Smith, personal communication 1991.

[27] Beverly R. Ortiz, field data 1995-present.

[28] Unless otherwise indicated, all of the information in "Staple Foods" comes from late 1700s and early 1800s Spanish journals and documents, and the author's field research, 1977-present.

[29] The plant use information here comes primarily from the 1920s and 1930s fieldnotes of J.P. Harrington with Isabel Meadows (Rumsien) and Ascencíon Solorsano (Mutsun/Yokuts), as summarized by Bocek (1984:240-255). Notes have been added by the author of this curriculum based on her 1990s and 2000s field research with Central and other California Indians.

[30] Milliken et al. 2005:70-71.

[31] Palou in Milliken 1995:17.

[32] Amme, 2004:23.

[33] Harrington [1921–1938] in Milliken 1991:32.

[34] Unless otherwise indicated, all information in "Other Plant Foods: Cultural Context" comes from late 1700s and early 1800s Spanish journals and documents; the author's field research, 1977-present; and the author's comparative study of published ethnobotanies that feature the plant uses of varied California Indian groups.

[35] Likely watercress (*Nasturtium officinale*), which was called *berro* in Old California Spanish, similar sounding to the "ver" in the Spanish name Ruth learned for the plant (Bocek 1984:252).

[36] Note here that Ruth is not referring to *Clinopodium douglasii* (syn. *Satureja douglasii*), a small-leaved vine called *yerba buena* by botanists today (Ibid., p. 253; Jepson Online Interchange).

[37] Most information in "The Plant Foods" comes from Bocek 1994. Some also comes from late 1700s and early 1800s Spanish journals and documents; the author's field research, 1977-present; and the author's comparative study of published ethnobotanies that feature the plant uses of varied California Indian groups.

[38] Based on species that grow in "Ohlone country" that are also listed in other Central California Indian ethnobotanies as eaten.

[39] Jepson Manual Online 2010; Stephen W. Edwards, personal communication 2012.

[40] Based on species that grow in "Ohlone country" that are also listed in other Central California Indian ethnobotanies as eaten.

[41] According to the Jepson Manual Online, the following brodiaea species grow in Mutsun and Rumsen country: *Brodiaea elegans* and *B. terrestis* (dwarf brodiaea). *Brodiaea jolonensis* (Jolon brodiaea) grows only in Mutsun country. The following species grow elsewhere in

"Ohlone country": *B. coronaria* (crown brodiaea). *B. elegans* (harvest brodiaea), and *B. terrestis* (dwarf brodiaea).

[42] Based on species that grow in "Ohlone country" that are also listed in other Central California Indian ethnobotanies as eaten.

[43] Bocek 1994.

[44] About buckeye, Bocek 1994:252 states "fruits eaten, after leaching." The descriptive detail presented here about how that leaching occurred in Central California is derived from Oswalt 1964 303, 305, and Barrett and Gifford 1933:252.

[45] Based on species that grow in "Ohlone country" that are also listed in other Central California Indian ethnobotanies as eaten.

[46] In addition to late 1700s and early 1800s Spanish journals and documents, the information in "More About Food and Ohlone Hospitality," comes from the author's field research, 1977-present, and the author's comparative study of ethnographic, archaeological, and zoological reports.

[47] Fages [1770] in Milliken 1991:78.

[48] Loud and Harrington 1929.

[49] Crespí [1769] in Milliken 1995:32.

[50] Ibid.:32, 34.

[51] Crespí [1772] in Milliken 1995:37.

[52] Santa Maria [1775] in Milliken 1995:48.

[53] Ibid.:45.

[54] Font [1776] in Milliken 1995:55.

[55] Palou [1786] in Milliken 1995:17.

[56] Arroyo de la Cuesta [1814] in Milliken 1991:151.

[57] Unless otherwise indicated, the information in "Objects of Daily Life: Beauty and Usefulness Combined" comes from late 1700s and early 1800s Spanish journals and documents, the author's field research, 1977-present, and the author's comparative study of ethnographic and archaeological reports focused on the material culture of Ohlones and other Central California Indian groups.

[58] Harrington [1921–1939]; Bocek 1985.

[59] Amme 2004:23.

[60] Langsdorff in Millilken 1995:19.

[61] Santa María [1775] in Galvin 1971:51-55.

[62] Arlene Anderson, personal communication 1983.

[63] Unless otherwise indicated, the information in "Hunting and Fishing" comes from late 1700s and early 1800s Spanish journals and documents, the author's field research, 1977-present,

and the author's comparative study of ethnographic and archaeological reports focused on varied aspects of hunting by Ohlone and other Central California Indian groups.

[64] Langsdorff in Milliken 1995:18.

[65] Ibid.

[66] Milliken et al. 2005:61, 73.

[67] Bates 1991.

[68] Bates 1984; Bocek 1984: 249, 252, 254, 255.

[69] Santa María [1775] in Galvin 1971:51-55.

[70] Yamane 1991:34.

[71] Ibid.; La Pérouse 1786.

[72] The information in this lesson comes primarily from Milliken 1995.

[73] Milliken 1995:115-120.

[74] La Pérouse 1989 [1786]:85–86.

[75] The non-quoted information in this lesson comes from Rawls 1984:76–77 and Milliken et al. 2005:153–174, 181.

[76] Rawls 1984:77.

[77] The information preceding the quotes in this lesson comes from Rawls 1984.

[78] Kehl and Yamane 1995.

[79] The information in this lesson about sovereignty comes from an unattributed book chapter by the Institute for the Development of Indian Law entitled "What is Sovereignty."

[80] For more about sovereignty and federal recognition, see Pevar, Stephen L. (2012), *The Rights of Indians and Tribes*, NY, NY: Oxford University Press.

[81] The information about "Ohlones and Federal Acknowledgement" comes from Ortiz in Milliken et al. 2005:175–307; Alan Leventhal, personal communication 2012; Valentin Lopez, personal communication 2012.

[82] "Notice of Indian Entities Recognized and Eligible To Receive Services From [sic] the Bureau of Indian Affairs," Federal Register 77(155):47868-47873, Department of the Interior Bureau of Indian Affairs, August 10, 2012; "List of Petitioners for Federal Recognition by the Bureau of Indian Affairs Office of Federal Acknowledgement, accessed by the author on July 31, 2012, http://www.bia.gov/cs/groups/xofa/documents/text/idc-020619.pdf.

[83] These figures come from the January 14, 2015 Department of the Interior Bureau of Indian Affairs Notice of 566 "Indian Entities Recognized and Eligible to Receive Services from the Bureau of Indian Affairs," Federal Register 80(9):1942-1948.

[84] Mills 1985:81–86; Milliken 1995:247, 254; Milliken et al. 2005:198-199; Alan Leventhal, personal communication 2012; http://www.icimedia.com/costanoan/history_ascencion.html; http://asms.schoolloop.com/AscencionSolorsano; http://www.muwekma.org/tribalhistory/historicaltimeline.html.