

OUR FIRST PEOPLE,
THE OHLONE /

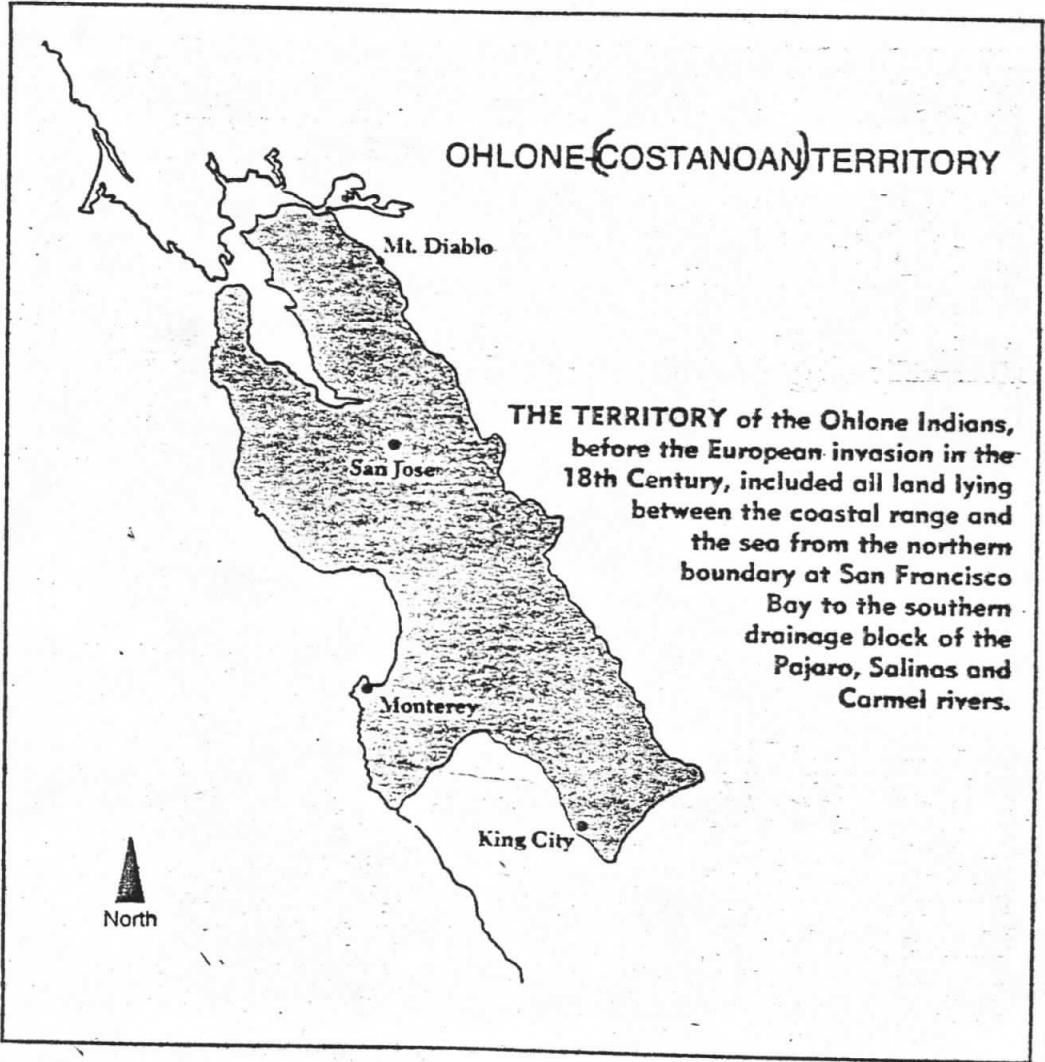
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OHLONE (COSTANOAN) TERRITORY

THE TERRITORY of the Ohlone Indians, before the European invasion in the 18th Century, included all land lying between the coastal range and the sea from the northern boundary at San Francisco Bay to the southern drainage block of the Pajaro, Salinas and Carmel rivers.

North

OUR FIRST PEOPLE THE OHLONE

by

Florence M. Fava

The beautiful virgin lands of California, hemmed in by great mountain ranges, lay undisturbed by civilized man for centuries. The natives laid claim only to the hunting, fishing and acorn gathering areas, believing always that the earth was theirs for the living and not for the taking.

A legend passed down by the early natives tells us that the Golden Gate and Santa Clara valley did not exist in the old days.

One elderly Indian named Monico, who shuttled goods back and forth in launches on the bay for a Captain Richardson, told a story that had been handed down from his remote ancestors regarding Santa Clara valley.

"A long way back there was no Golden Gate. Between Point and right across to the north it was all closed by a mountain range and there was no access to the ocean there.

"The natural outlet of the bay was through the Santa Clara Valley, across the Salinas plains, to the bay of Monterey.

"In a tremendous convulsion of nature, the mountain barrier between the bay and the ocean was thrown down and passage made where the Golden Gate now is, thus becoming the entrance to the bay.

"In the course of time, the Santa Clara valley and other land between the lower end of the Bay of San Francisco and the Bay of Monterey then became drained and elevated."

To substantiate this story, seashells have been brought up from a depth of 108 feet in the boring of a well in San Leandro and shells were found in Alameda at a depth of 100 feet. (William Heath Davis, 75 Years in California).

Our first people, the aborigines, appeared to live with the land rather than on it and were as much a part of the setting as the trees in the forest.

Rites as old as humanity were practiced—rites involving fire, thunder and lightning and such ceremonies as dancing times of harvest, disease, marriage, birth and death.

These first people were called Indians by the influx of new society, but they did not call themselves so. The name first appears in a letter of Columbus dated 1493, wherein the discoverer speaks of the "Indios" he had with him.

It was his belief that in his voyage across the Atlantic he had reached India. The curious, friendly inhabitants who were running down to his ships were given the inappropriate name, "Indian," which has been used ever since to designate the natives of the western hemisphere.

This race is the only original race in America, with all others foreign to this country.

Variety and difference reached an incredible degree among these early native inhabitants, but the one thing they had in common—the one bond that ran throughout America—was respect.

This included respect for each other, for the gods, for the

animals they killed for food and for the land. This wisdom permitted all to live in peace, to avoid organized warfare and to insure the continued vitality of the earth.

Actually, very little has been written about the prehistory of our local Indian. It seems that the newcomers were too busy forcing the natives of this unravished land to learn their way of life instead of learning anything of the ways and cultures of the early inhabitants.

Anthropologists and archaeologists cannot hope to recover the full range of a prehistoric culture. They must work with restricted data.

By means of specific types of laboratory analysis, they have, however, been able to arrive at a surprisingly complete picture of the life and ways of the prehistoric Indian through material culture remains—artifacts of stone, bone and shell which are preserved in the soil.

During the 1700's, when the Franciscan missions were founded, the local Indians were given the title Costanos or Costanoans, meaning coast people; but long before this they were known by the neighboring Miwuks as the Ohlone, or people of the west.

Descendants of this contented race, though few, are still in the area. They recently formed the Ohlone Indian tribe in order to receive the deed to their cemetery in Fremont.

The traditions and cultures which remain can only be brought to light by the remaining people of this race themselves.

Ohlone Indian territory included the San Francisco peninsula, western Contra Costa, Alameda and Santa Clara counties, as well as part of Marin county peninsula.

In most references, the Ohlones are placed with the Penituit family of languages.

The Ohlone tribe's neighbors were the Coast Miwuk, Pomo, Wintun, Wappo, Maidu and Northern Yokuts.

The Pomo held the major part of Sonoma county and the territory to the north; the Coast Miwuk claimed southern Sonoma county and part of Marin county; the Wappo people had the Napa valley area and the Southern Wintun occupied the land to the east as far as the Sacramento River.

At the point where the San Joaquin and Sacramento Rivers drain into San Francisco Bay, Ohlone territory began. The entire southern border, including the long arm known as San Francisco Bay, was Ohlone to the Golden Gate.

South from this point, the tribe's range followed the coast to beyond Monterey. Limits inland have been assumed to be the San Joaquin River, but it is far more probably that the boundary was constituted by the interior chain of coast ranges, the Mount Diablo range.

The included territory falls into two natural divisions. The northern half drains into San Francisco Bay, or by short streams into the adjacent Pacific Ocean. The southern half includes the catchment area of the Pajaro River and the lower courses of the Salinas and Carmel, all of which flow into Monterey Bay or the ocean.

The main line of dialectic cleavage within the Ohlone group appeared to coincide with the irregular line separating these northern and southern areas.

The Ohlone did not think of owning an area enclosed by a sharply drawn line. Tribal habitats were defined by drainage blocks.

The primitive Indian knew that he had been born and would probably die in a village situated on a certain stream and that this stream, or a portion of it and all the creeks flowing into it, and all the land on or between these creeks belonged to his people.

Boundaries generally ran along the crests of hills which marked watersheds, not down the center of streams. The tribe that held one bank also claimed the opposite shore.

Upstream and downstream or across certain hills were other streams and their affluents, along which other Indians lived with proprietary rights to their drainage area.

It would be a mistake to consider them ignorant, without order, laws or a social system of their own. The geographical boundaries established were known and respected by all others. Their way of life was highly ordered, in tune with the laws of nature and their belief in immortality and one supreme being.

In order to wrest a living from natural resources, the Indians carefully regulated their lives. There was a time for harvesting, a time for repairing homes or building new ones, a time for catching and drying fish, for hunting and storing varied types of food, for making beautiful baskets, for keeping the land free of brush as protection against fire and for cleansing streams.

Although the difference in culture with any degree of precision has been lost, the Indians knew who they were, knew their ancestry and history, and rightly adhered to their tribal laws.

The beliefs of the Indians came to them from their ancestors. From grandfather and grandmother, father and mother, to sons and daughters, these beliefs were told and retold.

The children heard these tales or myths in story and song, over and over again, until they became a part of their memory — a part they could never forget. And in time, they, too, could repeat the stories to their children and grandchildren.

A typical story of creation, as told to the young by the Northern Miwuk nation, is this:

"In the beginning there was no land, no light. Only darkness and the vast waters of Outer Ocean where Earth-Maker and Great-Grandfather were afloat in their canoe.

"Earth-Maker cast a long line into the water and brought up from the bottom of the ocean a part of earth no longer than his hand. He placed it on the surface of the sea where it drifted on the waves. Then he stretched his arms, fingers open, toward the piece of drifting earth and it grew and spread and thickened until it became the world.

"Earth-Maker and Great-Grandfather beached their canoe on the shore of the new-made world and walked from end to end, for it was flat and empty. As they walked, they thought and thought of all they must do before people could live there. While they thought and spoke together, they reached their arms, fingers extended to the north, the east, the south, the west; to the above and to the below. In this way they caused mountains and hills and valleys to form where there had been only flatness, and creeks and rivers to flow and cut through the land to these. They called sun and moon to come to light the world.

"They planted the seed of acorn oaks, of fruit trees, of berry bushes and grasses, which sprouted and sent roots deep into the ground.

"They put deer and elk and bear and small four-footers to live in the hills and open valleys; low-flying birds in the trees and brush; high-flying birds to go back and forth between the earth and the sky world; and salmon and eels and the lesser fish to swim up rivers and into creeks.

"When the world was finished and complete, Earth-Maker took soft clay and formed the figure of a man and of a woman, then many men and women, which he dried in the sun and into which he breathed life; they were the first people.

"He gave homes to them, some in the fold of the hills, others by the sea. To each he said, 'Here is your home and the home of the children who will be born to you. Your land reaches from here to here.' So saying he indicated a place upstream and one downstream, also the crest of the first line of hills and perhaps a tall pine or boulder or other marker to show the boundaries beyond which the land belonged to someone else.

"Then Earth-Maker and Great-Grandfather taught the first people to hunt and fish, to make fire, to build houses and fashion tools. They taught them also the tongue which each should speak, its songs and ritual words; the taboos to be observed for each age and each special event in a man's and woman's life and all the rules of customary belief that go to make the way.

"When Earth-Maker and Great-Grandfather saw that the first people has learned and understood all these matters, their task was finished. Sadly, because they loved the world they had made, they said farewell and went underground forever. Since that time, since the beginning, the descendants of those first people, even to us here in this house, continue to live in the place where the ancestors lived, to speak the old tongue, to keep the taboos, and in all matters to follow the way.

"In the beginning the world was rock. Every year the rains came and fell on the rock and washed off a little; this made earth. By-and-by, plants grew on the earth and their leaves fell and made more earth. Then pine trees grew and their needles and cones fell every year and with the other leaves and bark made more earth and covered more of the rock.

"If you ever looked closely at the ground in the woods you will see how the top is leaves and bark and pine needles and cones, and how a little below the top these are matted together, and a little deeper are rotting and breaking up the earth. This is the way the world grew . . . and is growing still."

The Indians of the area were surely not ferocious, nor could they be classed as barbarians or savages.

The vast majority, according to explorers' accounts, were docile, gentle, affable people.

The California Indians were first seen by Juan Rodriguez Cabrillo, in 1542. During the following 60 years, they were described as "friendly, frank, handsome, lightskinned, of good stature . . . extraordinary strength . . . and marvelous runners."

In his diary of the 1776 Anza expedition, Frey Pedro Font writes: "Along the way many Indians came out, naked like fawns, running and shouting and making gestures, as if they wished to stop us, and signaling to us that we must not go forward. Although they came armed with bows and arrows, they committed no hostility."

The mild climate probably contributed to their easy ways and casual attitude toward clothing. Father Crespi notes in his diary, "Most of the men were as naked as Adam."

A loin cloth might be worn for dress affairs, and a deer-skin cloak used in the winter for warmth. Mud was also used to seal the body from the cold. The women wore the usual short skirt, fore and aft, made of deer skin; or of fiber made of tule or bark. A deer or rabbitskin cloak served as both mantle and blanket.

Their height was described as slightly over five feet, many having low retreating foreheads, black inset eyes and thick lips. They kept their hair short by singeing and the men

plucked their whiskers with split twigs or clam shells.

The women tattooed their faces with lines or rows of dots. The men painted their faces and pierced their ears in which wore little reeds.

The colors they used to paint themselves came from nut stains, juice from berries and plants, and ground up rocks.

Ralph Rambo mentions that the source of their favorite color was red cinnabar ore called "mohetka" which came from the deep caves in nearby Loma Prieta mountain.

This "cosmetic" was traded for and fought for. The color was the result of a mercuric sulphide in crystalline form which was crushed and wet to make a red pigment.

Unfortunately it was a mild poison which caused excessive saliva, sore mouth and sore gums. Beauty was sometimes a fatal process.

Nature provided the Ohlone with a bountiful supply of acorns, game, fish and plant foods. An on-the-spot historian, Dr. Marsh wrote, "In February and March they live on grass and herbage . . ." Mustard greens, sweet anise, watercress, wild turnip, wild clover, mushrooms, Indian lettuce and bulbs were part of their vegetarian diet.

The marshes and bay lands attracted duck and geese which were easily caught by the nets, made of milkweed fiber, which were set across the sloughs to snare the lowflying fowl. Geese stuffed with straw were used as decoys.

Mussels and shellfish of many varieties are specifically mentioned as an important food. Evidence of these constitute a large portion of the mounds throughout the area.

Wild life included the grizzly, elk, antelope, deer; many small animals and trout. The bear, elk and antelope have disappeared; the trout vanished when the creeks began to dry up seasonally, but the deer and smaller animals may yet be seen in the early morning hours, at dusk and along back roads of the foothills.

With bow and arrow, the natives stalked deer by affixing antlers, attached to part of the deer skin, over their shoulders. They were able to approach the animal quite closely, all the while imitating the antics of the deer.

Occasionally a group of young braves would stage a rabbit drive for fresh meat. Caterpillars, yellow jackets and especially grasshoppers were easily caught and equally relished. Diet was varied with crow, lizards and frogs.

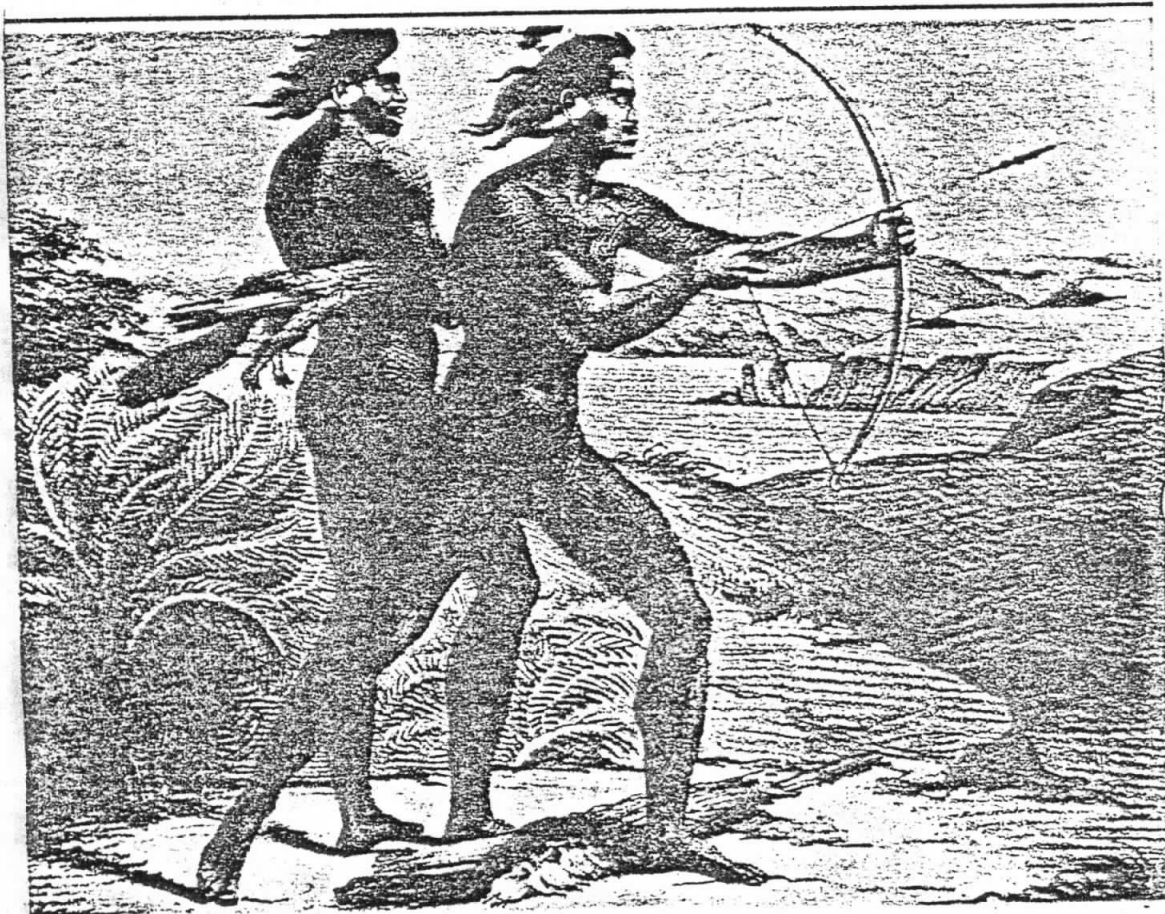
Oak groves dotted the landscape throughout most of the area and provided large and regular acorn crops.

Acorns could readily be stored and being richly nutritious (containing over 30 vitamins and minerals) were eminently suitable for human consumption, provided the tannic acid was removed.

Six varieties of oaks were available. Of the live oaks, the Coast live oak was most highly praised while the Valley oak was the Indians' choice among deciduous oaks. A. L. Kroeber, Handbook of the Indians, states "... acorn soup or mush was the chief daily food of more than three-quarters of native California."

Although the process of gathering, storing, preparing and using acorns varied somewhat in detail from tribe to tribe, the procedure was much the same throughout the state.

After gathering, the acorns were slowly dried, then stored





And ground meal from the plentiful supply of acorns.

until ready for use. They were usually cracked and ground at the time they were used.

The process of grinding or pounding was simple but tedious, accomplished in a mortar with a pestle. The mortars were large round stones with a worn depression or hollow in the center. The pestles were cylindrical, blunt ended rocks.

A bottomless basket was sometimes fastened to the mortar with pine pitch or asphaltum. The basket kept pieces of the nuts from flying away during preparation.

The acorn meal was winnowed from woven baskets and leached with hot water in a sandpit. A depressed circle was made in the damp sand along the stream, lined with green leaves and the meal placed in it to be leached many times until the water ran clear, thus removing the tannic acid.

The center of this meal, which was free of sand, was reserved for bread. Some of it was eaten as it came from the leaching basins, while some was made into small loaves and baked in an earth oven.

The remainder of the meal, often with sand sticking to it, was placed into water-tight baskets and eaten as a gruel or mush, often being flavored by adding the meat of wild game, roasted grasshopper or berries or nuts.

The meal was often made into little griddle cakes, much like our pancakes, and fried on a flat heated rock. The Spanish called the meal "pinole" when eaten raw or as bread, and "atole" when cooked or served as a gruel or mush.

The California buckeye was used by the early day Indians in much the same manner as the acorns, but needed a longer period to remove the small amount of poison and tannic acid.

The seeds of the wild oats and many flowering grasses were also ground and used in much the same way. Certain shrubs and bulbs provided a crude sugar to sweeten the mush.

Besides the mortar and pestle, a flat, rectangular slab of rock (a primitive version of the breadboard) was used in preparing many types of food. Meal was ground by the use of a "mano" or rounded flat rock.

Abalone was pounded, along with other foods and the large rectangular slabs were often used as we would use a frying pan.

Earth ovens were simply pits, dug into the ground and lined with rocks. A fire was made and when the lining became thoroughly heated the fire was raked out and food placed in the hot pit which was covered with leaves and banked over with more rock and earth.

This pit was one and a half to two feet deep. It was not only used to bake bread, but many bulbs were slowly roasted overnight, as were large pieces of meat.

Two very versatile plants were the soap plant (amole) and the cattail. The amole is a bulb with a harsh, fibrous coating. The bulbs were slow baked in the earth oven and eaten much as we eat a potato.

The fibrous outer coating was used as a scrub pad and was made into many types of brushes. The juice which oozed out of the bulbs in the earth oven served as glue. It was also used to make handles for the brushes. When it hardened, it was much like our plastic of today.

The very young spring shoots were quite sweet and were often eaten raw as well as being cooked. The older leaves were largely used for wrapping acorn bread during the baking process.

The bulb, soap plant, derives its name from being used as such. It was crushed for use as soap both by the Indian natives and the early Spanish and American settlers.

The crushed bulb was used to stupify fish so that they could be taken out of the pools of water which had been carefully dammed beforehand. The fish floated to the surface, where they were removed with a coarse mesh net or by hand.

The women used a digging stick made from the straight, slender trunks of the madrone to gather the bulbs. These sticks were about four feet long and two inches in diameter, sharpened to a point by burning and hardening in fire.

The antler tine of the deer was much in demand as a digging tool also. With the branching tines removed, the curved hard bone served its purpose well.

The cattail has been called the "supermarket of the swamps" for its many valuable uses. Its long tough leaves were woven into baskets. The down of its ripe "tails," which are actually thousands of minute flowers, were used much as we use kapok. Its tender green shoots make a supreme cooked vegetable; its pollen flavored the griddle cakes and the roots or tubers were ground into a flour or eaten whole.

Berries from the madrone, manzanita and toyons which brightened the hillsides were used, seeds and all, as were the wild blackberries that grew in profusion.

Salt was obtained by planting stakes in the water near the shores. After the sun evaporated the water, a harvest of salt crystals could be gathered. Seaweed sometimes replaced salt and a certain type of grass, when dried and ground, provided another.

In addition to food, nature provided the early California Indian natives with necessities such as fuel, medicine, tools and utensils. Many native plants were used to cure the ills, injuries and ailments to which the Indians were liable.

The gum or resin from the pine trees; the bark, root and leaves of the Madrone, the leaves and bark of the Toyon; the bark of the oaks and the bay tree all had medicinal uses for curing or purifying the blood.

A tea made from the bitter bark of the white alder was used in large quantities to produce perspiration and as a blood purifier. The dry rotted wood was combined with powdered willow bark as a poultice on burns.

A tea for lung congestions was brewed from the tips of the branches of the Douglas fir. The poison oak, in spite of its poison, was used in a number of ways by many tribes. It is clear that they could not have been subject to the common unpleasant effects of this plant to allow so many uses in their everyday life.

Twigs were used to spit salmon steaks while they were being smoked. The supple slender stems formed the warp, or ground, in woven baskets. The juice was valued as a cure for ringworm and for rattlesnake bites.

The gum of the pine was often used for glue. The thick, sticky leaves of the yerba santa, either fresh or dried were boiled to make a bitter tea which was taken as a cure for coughs, colds and sore throat.

The fresh leaves were also said to be a great thirst quencher and were chewed as the Indians went along the trails. Reportedly, the first bitter taste disappears and is replaced by a sweet, cooling sensation.

Spines from the cactus plants were used as needles to prick in the designs tattooed on the native's faces and bodies. Some were set in a head of pitch and used as awls. The same plants provided the dye for tattooing as well as for the art of basketmaking.

The leaves of the wild iris provided a fiber which was made into strong, pliable cords for fish lines, nets and snares. Large bundles of the leaves were gathered and a single, silky fiber taken from each margin of the leaf.

The women cleaned the fibers with a mussel shell or abalone "thumb nail." The sharpened shell was either attached to the thumb or held in the palm of the hand. With this instrument the fibers were detached from the leaves and scraped clean of all tissues.

While the men were sitting around, mostly in the sweat house, they made a cord or rope by twisting the threads on their bare thighs. The cord or rope fashioned from the fiber in this manner was beautiful, strong and pliable. It took nearly six weeks to make a rope 12 feet long.

The bark of the milkweed plant provided another source of string. The bark was removed from the stems and the fibers separated by rubbing between the hands and then drawing them over a rock.

The cord was then rolled on the bare thighs. A two strand twist of this fiber resulted in an excellent rope. A carrying net for loads and baskets was made of this fiber and had a smoothly-worked stone for a weight.

Many of these stones have been found in the mounds. Stones of the same type were hung on poles beside a stream or carried along for luck in hunting and fishing.

It has been said that a bone from the jaw of the deer made an excellent fishhook, as did the curved piece of the abalone shell and bone fish gorges (bone "needles" pointed at both ends to catch fish in the mouth).

The harpoon was several feet long and the point was a very sharp bone inserted in wood. It was so adroitly used that it seldom missed its mark.

There were many natural mineral springs throughout the hills and there is little doubt that they were the "medicine

waters" of the Indian tribes. They have proved of medical virtue in dyspepsia, liver complaints, kidney disease and neuralgic afflictions and reportedly had many other curative qualities.

Tools for the early day California Indians to use for hunting were at hand everywhere.

The major tool was the atlatl, a stick fitted with a thong on one end to hold the butt of a spear, used for throwing.

Spears made in the form of javelins were sometimes thrown at the game. They were made in such a way that the main shaft would fall away when the animal was struck. Another point could then be fitted to the shaft and the weapon thrown again.

Tribes of Santa Clara valley were distinguished by carrying long poles in the manner of spears, tufted with feathers.

A sort of throwing stick of very hard wood, similar in form to a short, curved sabre, was carried to be thrown at snakes or other noxious creatures, generally cutting them in two.

Bows were made from the ash tree and saplings were used for arrows. Feathers were first split then fastened to the shaft in the form of a spiral, which helped the arrow travel where the hunter aimed. The feathers were fastened to the shaft by sinews, the natives' scotch tape.

Petroleum and asphaltum was abundant in the range of mountains between Gilroy and Watsonville and in Moody gulch at Lexington. Asphaltum was used as a mastic to mend or join articles together, according to early accounts.

There is no doubt that the tribes of different localities engaged in a great deal of trading and bartering for much of the material used in making their tools and weapons. Many of these articles have been found of material foreign to the locality.

Most of the natives, however, did not travel far from their own villages. How much trading was done by our own local inhabitants we do not know, yet there was some. For most of their travels they went on foot.

The diaries and records of Spanish expeditions frequently mention the many trails traversing the oak-studded foothills and redwood groves; the thickly wooded places where they crossed steeply banked creeks and pushed through the wild mustard of the flats and the rushes and brush of marshy tidelands.

These routes had been used for hundreds of years and the people, young and old, knew them well.

In their travels, it was often necessary for the early California Indians to cross a river or lake. This was accomplished on their tule rafts or boats.

Even San Francisco Bay, normally far from calm with strong currents, was crossed by means of the tule boats. Although water washed over the craft if the bay was rough, the boat was unsinkable.

The boats were made from a marsh plant called tule, which grew in abundance at the water's edge. The plant resembles tall grass and is green until mature, when it becomes dry and the color of straw.

The tule was cut, twisted and tied into bundles, or rolls, the length of a canoe. The bundles were lashed together with rope made of plant fiber. Two or three bundles, three or four feet wide and about two feet in thickness tapering to a point at each end, made the bottom of the boat, with the ends much higher than the middle. A smaller bundle, about twice as long and thinner, was used as the railing.

The boats rode low in the water. In time, usually within a year, the boats would become watersoaked and have to be replaced. They are thought to have been propelled with double-bladed paddles.



Fire was made by rubbing dry willow sticks together to ignite decayed heart of white oak.

Nature provided the Indians with a tobacco plant. The social ritual of smoking was done after the evening meal, in the sweathouse, before going to sleep.

Ludovick Choris, a Russian of German stock (1795-1828), who visited San Francisco and the Bay region while on board the "Ruric" as the ship artist, described these pipes as being made of straight tubes of stone with the tobacco giving forth a sickening odor.

Tobacco had considerable use in the practice of the shaman (medicine man). It was carried, wrapped in leaves, in an elk or antelope horn.

It was the natives' custom, usually in the fall, to burn the countryside over to clear out underbrush. Purpose of this practice was to facilitate acorn gathering, to foster the growth of seed bearing annuals and to make hunting easier.

Great care was given to the type of fuel used so as not to give the food a bitter or undesirable taste. The bark of the black oak was much prized because it burned long and slowly without a flame.

The Ohlones were noted for their beautiful basketry, of which there are less than half a dozen examples known to exist today.

Indications are that the materials used were local grasses, alder and willow roots, the dark stem of the maidenhair fern and the bark of the redbud.

Cooking pots and water containers were made of basket-work so finely and closely worked they could hold liquids.

Because the baskets could not be placed directly over the fire, the cooking technique was to heat rocks until very hot in the fire. These were then lifted out with two green willow sticks, used as tongs. The rocks were dropped into the food in the basket and stirred with a wooden paddle to prevent scorching of the food or burning holes in the basket. This process was repeated until the food was satisfactorily cooked.

Water was boiled in this manner and seeds were parched by tossing in a water-soaked basket with hot stones or live coals.

The typical Ohlone Indian hut was made from the branches of the willow which grew along the creek banks and the tule gathered from the marshlands. When they were completed, the huts resembled beehives or round upside-down baskets with a small smoke hole at the top and a door, usually close to the ground and not very high. Generally, a tule mat was hung to keep out the cold and rain of winter.

Each hut housed a whole family of relatives by blood and marriage; the dimension of the habitation depended on the size of the family. The regular size hut was about 10 feet across and 12 feet high and built over a low pit.

The women and children slept in these huts; the men slept in the round house or sweat house. These were common sights before the mission days and were called "rancherias" by the early Spaniards. Alternate shelters were the natural caves found in the hills.

Each community had a roundhouse or sweathouse called a temescal. It was also built over an excavation about three feet deep and was said to be about 40 feet long and 20 feet wide with a roof high enough so no one would bump his head.

Willow was used both in the supports and woven sides of the hut. The branches were then plastered over with wet clay, which when dry gave the walls and roof a thick hard covering.

From the outside, the councilhouse looked like a smooth, low hill. Everyone in the village helped to build the house; although it was used principally by the men for ceremonies appropriate only to them. There they smoked, prayed, slept and purified themselves before a hunting or fishing trip.

Here also the men came to receive instruction and initiation. In times of ceremony or in the long winter months, the women and children were sometimes allowed to join the men when they sang songs and told stories.

The villages were always built on the margins of rivers and creeks, such as the Adobe, San Francisquito, Matadero, Coyote and the Guadalupe, or in the dells of mountains. They were always near some stream to which the Indians had access for their ablutions.

The first thing they did in the morning after rising was to plunge into the river or wash themselves in the stream. They would then dance and play around a large fire until hungry.

enough to eat a hearty meal. This was their practice in the cold mountain regions as well as the more temperate valleys; in winter as well as in the summer.

EARLY CALIFORNIA Indians built graineries and storehouses in which they kept food for the winter months. These were made between two branches of an oak tree which grew out about the same height from the ground.

Straight sticks were put across from branch to branch and the ends tied fast to the two branches of the tree with deer-skin strings. Then twigs, that bent easily, were woven back and forth among the sticks to form a floor for the storehouse. In the same way, the sides and the top were made, leaving a hole near the tree trunk for a door.

To discourage the squirrels from robbing the storehouse, a broad band of pitch was smeared around the trunk of the tree. Other storage huts held great baskets filled with acorns, nuts and prepared berries, plus many bulbs and ground roots.

LEADERSHIP usually passed by descent, which meant a succession from father to son. Members were organized into clans or groups of individuals who were descendants from a single ancestor, usually a "totem" animal. Descent was not only through the father's family but at times by tribal selection.

Each village had a leader or chief and each hamlet had a leader above all leaders who was paid tribute in the form of seeds, fruit, game or fish. This leader of the tribe was the person who acted in the capacity of general advisor; he was the elder and teacher.

Members of the tribe were inclined to wait for the elder or leader to determine when to move from one location to another or to decide when to gather the various articles of food.

MARRIAGE was a festive time with customs differing in different localities. Members of the same clan could not intermarry.

Shell money, polished discs made from the innermost part of seashells, were tendered for the bride. Proper marriage etiquette required the bride to scratch the groom severely with her nails. This was expected — otherwise the young woman might be considered immodest.

Whenever a couple was to be married, runners were sent from village to village announcing the happy occasion. Presents and food were brought for the three or four-day celebration.

THE INDIANS danced and sang without sleep until the food ran out, leaving a sentinel on guard to make sounds between the villages with bone whistles in case of fire, trespassers or trouble. Specially designed and decorated costumes were worn and many games were played.

Customs of birth in historical records are few. Orphans were unheard of. A child, no matter what age, if left alone was immediately taken in by either his kin or another family and raised as their own. Great love and understanding were given to the young and the old alike.

ALL NATURE was worshipped by the early California Indians. Sacred objects, besides the sun, were large redwood trees, such as the famous "el Palo Alto" that stands today by the railroad bridge near Alma street in Palo Alto. Earliest Indian inhabitants believed it to be the home of the Great Spirit and held their councils near its base.

Pajaro river is said to have been named for a stuffed bird, presumably an eagle, which the Indians worshipped. The river and valley were named after Portola had been presented with this stuffed bird near the present day Watsonville. The Ohlones made offerings of acorns, seeds, fish or meat on little feather rods, suggesting prayer sticks.

Portola found such an offering before an undisturbed cross he had erected in the year 1769. It was found a year later on his return expedition. Padre Palou and Crespi often discovered such tributes along the trail where they had said mass.

Many legends were passed down through the years. All tribes had legends of an animal from which they had descended and hence could not eat. They saw deity in such animals and birds as the eagle, hummingbird and coyote.

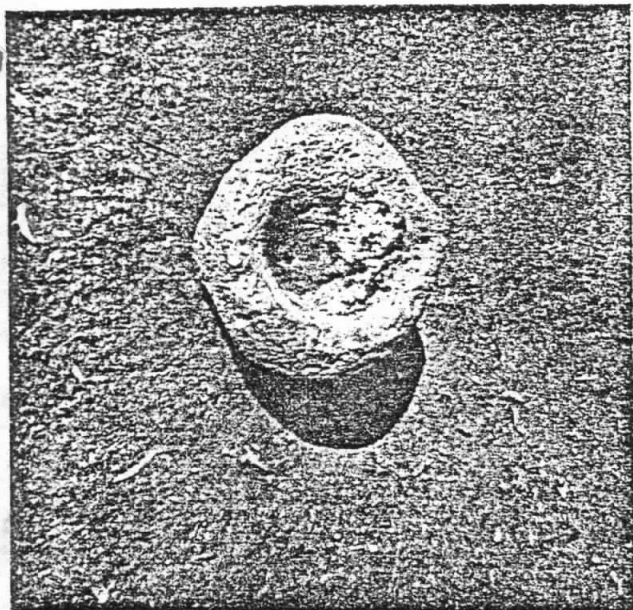
The character, coyote, appears in myths of tribes all over the North American continent giving cause to believe that the tales must be among the oldest of all American Indian myths.

THE SHAMAN, or medicine man, had his place in the Indian village and was expected to have influence with the evil spirits, control weather and crops and cure the ill.

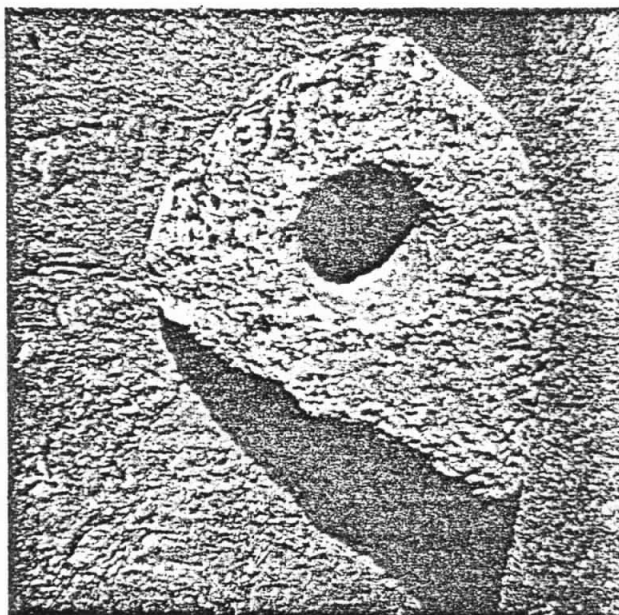
Shamans not only had to possess knowledge of what herbs and grasses made good medicine, how to set broken bones,



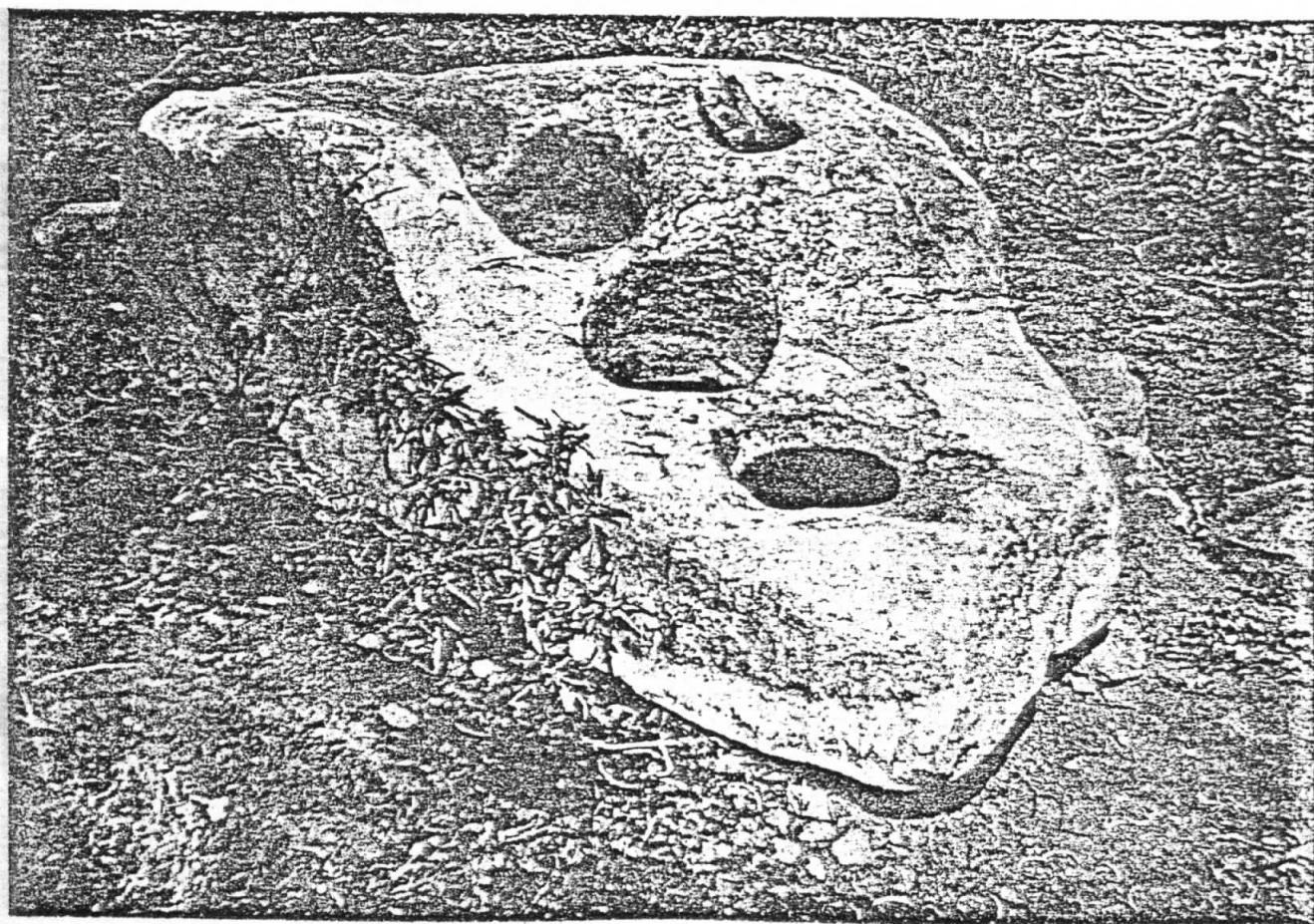
UNLIKE the nomadic, warring Plains Indians, the Ohlone's were content to live a stable life amidst California's plenty. Territorial rights were seldom contested and, until the arrival of the Spanish in the 18th Century, outside influences were negligible.



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treat injuries, wounds and sprains; they also had to be able to go into trances and to function while in them.

Accordingly, many articles and materials were used exclusively by the medicineman in his profession. These included quartz, red ochre, seeds of wild sage, many bird bones, seed filled cocoons and charmstones.

The music of the Ohlone was unusually pleasing to the newcomer. The beat of their instruments provided rhythmic accompaniment for barefoot dancing.

The flute of the elderberry, whistles of bird bone and a hollow log for a drum were used, as well as rattles made of deer-hoof, split sticks and big gray, seed-filled cocoons which were fastened to a stick and held by hand.

EARLY CALIFORNIA Indian sports and games were simple and greatly enjoyed. Included were a hoop-and-pole game which showed off their ability to throw lances through a rolling hoop, a game of stick hockey, a hidden rock game and a sort of pre-historic football game in which a wooden ball was kicked for long distances.

In the mission period, two Indians, in two days, kicked a ball from San Luis Obispo to San Juan Bautista, a distance of 100 miles, according to contemporary accounts.

Dice was a favorite game, especially of the women. Black walnut shells were filled with asphaltum and pieces of brightly colored shell, presumably abalone, were pressed into it. These were then tossed in a basket or on a blanket.

THE INDIANS believed in the immortality of the soul following death. They had the conception that the soul, when it left the body, went to reside on a certain island in the Pacific and returned to be introduced into other bodies that were born.

Mounds, such as those found on the Peninsula, are the only indications or monuments left of these people. They are simply the "kitchen middens," or refuse heaps, that accumulated where they lived consuming their daily diet.

The shells, bones and broken utensils formed the mound and the size would indicate approximately the length of time of the Indians' residence in that particular spot. The mound was never planned; it simply grew by the accumulation of the refuse and as the heaps grew, the mound became more clearly defined.

The dead were also buried in these mounds. Some were laid out full length, in a flexed position, knee to chin, or in a fetal position with knees bound tightly to their chests.

All their earthly possessions were buried with them and the graves sprinkled with yellow ochre to protect them in the afterworld. Charcoal was used abundantly with the belief that it would absorb any odor which might escape from the grave.

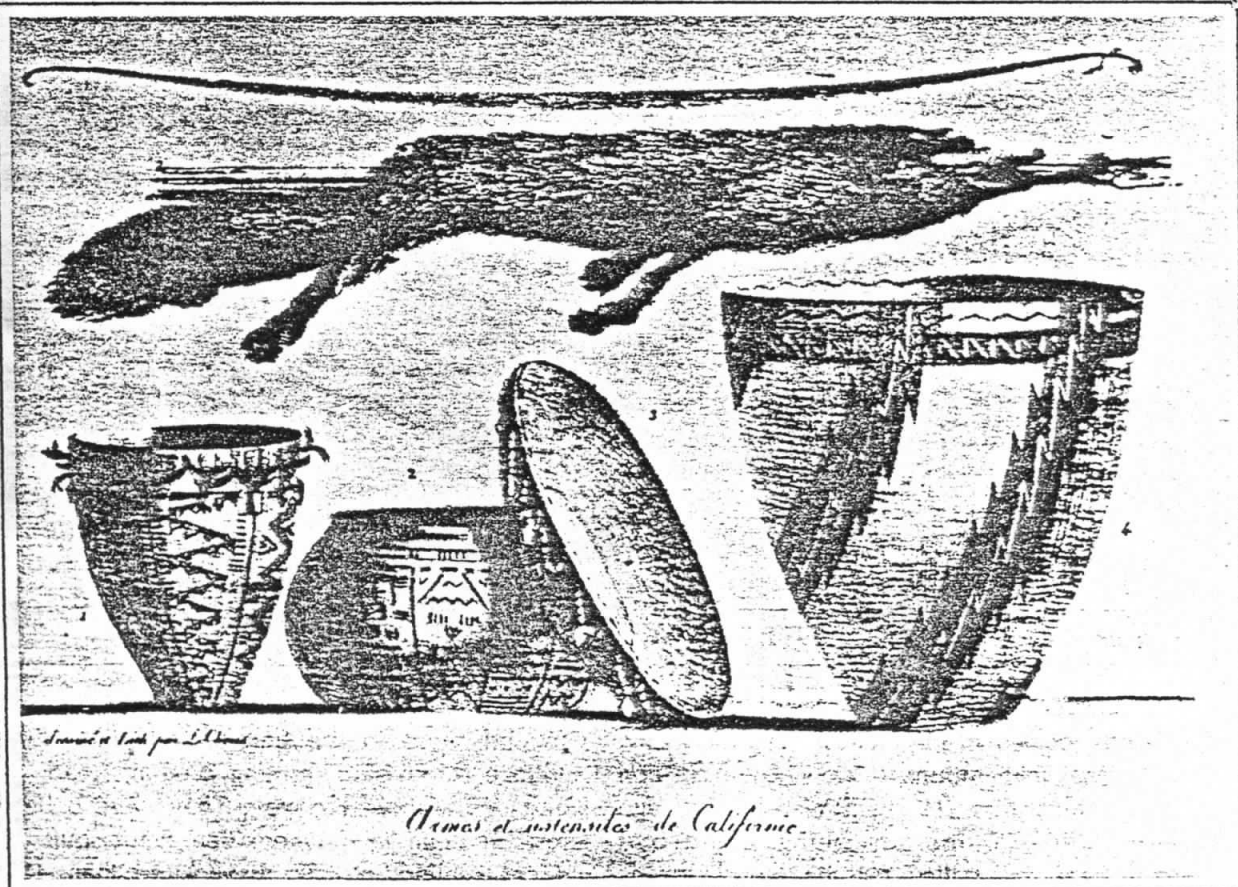
It is believed that cremation was not the custom of the Ohlones. However, at the death of the leader of the tribe, he was cremated in his councilhouse and another house was built at the time of the new appointment to the position.

MANY OF THE old Ohlone Indian campsites have long been destroyed by erosion, drowned by rising sea levels or eliminated by the relentless push of the bulldozer.

Yet many still remain and many are yet undiscovered.

Much has been written in the past regarding mounds located in such areas as Redwood City, Palo Alto, Mayfield, Mountain View, Los Altos and Los Altos Hills:

Mrs. H.A. Brainard long ago reported over 200 mortars being found and collected from Santa Clara valley for the New Orleans Exposition in 1885. The collection was later sent to Oakland.



A BOW, ARROWS and a number of tightly woven baskets typical of Ohlone work.

Artifacts and relics taken from many of the mounds are displayed in historical museums at Stanford university, San Mateo college, Treganza museum at San Francisco state university and Santa Clara university.

THE CASTRO mound, situated south of San Antonio road midway between Alma street and Middlefield road, alerted interest in academic circles at Stanford in 1893. Permission to explore the mound was given to Stanford by Joseph P. Ponce, who had acquired the land from Secondino Robles.

Robles told many fascinating stories of early California days. His father had often spoken of a band of 2,000 to 3,000 Indians living on a plateau at the site of the Castro mound.

Over the years, the mound disappeared, despite repeated protests, even as late as 1946, by Stanford anthropologist Dr. Felix M. Keesing. Profits in topsoil reduced the mound far more than any diggings. Leveling for prospective housing developments finished the job.

ANOTHER SCIENTIFIC find was announced in 1922 when anthropologist Dr. Robert F. Heizer discovered a 4,000-year old skull of a male Indian at a 20-foot depth in San Francisquito creek near the old Stanford home.

Another clue to occupation of this region by people of 3,000 years ago turned up in Hillsborough in 1951 when Eric Mayell, a newsreel cameraman and amateur archeologist, found nearly 60 crude stone tools of chert and reddish jasper in his garden.

ALSO IN 1951, Dr. Bernal J. Seigal, Stanford anthropologist, reported a significant Indian mound in East Palo Alto. This mound, or cluster of mounds, was in the Barrett and Hill University Village subdivision fronting on Bay road, a mile east of Bayshore freeway. They were believed to rest on delta land where San Francisquito creek once emptied into the Bay.

More than 40 finds were uncovered from this mound. It became a race with time and machinery as the researchers dug in relays by the light of lamps to obtain as much data and artifacts as possible before the subdivision schedule was met.

It was the typical mixed Indian mound, comprising village dump and burial grounds, and was unique in size, scope of its 2,600 artifacts and its antiquity. Parts of this mound were determined to be 2,100 years old after artifacts were sent to Harvard university for carbon tests.

LOS ALTOS was granted its first "Historical Point of Interest" April 21, 1972 for the Ohlone Indian village and burial ground which was unearthed during excavations for a condominium at O'Keefe lane and El Monte avenue.

Recommended by the county board of supervisors, the official recognition was approved by the California Landmarks Advisory committee in Sacramento.

Permission was given Foothill community college in 1970 to do a "dig" and an archaeological study of the area when I brought the mound to the college's attention.

THE AREA across O'Keefe lane, known as Colonial Estates, had been developed in 1964 by a private developer who unearthed many human remains as well as countless artifacts. Since his interest was merely a personal one, none of the findings was recorded, but this important find was a portion of the Ohlone Indian village.

The mound is important to both cities, Los Altos and Los Altos Hills, the boundary being O'Keefe lane.

The history of the area has been brought to light through the understanding and consideration of Edwin C. Johnsen, developer of the Creekside Oaks condominiums, in allowing students of the surrounding colleges and a very interested historian to collect the artifacts which turned up at every cut of the bulldozer's blade.

After being notified of the potential mound, Timothy Hall,

a geologist at Foothill college, was instrumental in obtaining a small grant to purchase supplies for the planned dig in November 1970.

Permission was granted by the owner, Mrs. Lucile Costello, and the buyer, Johnsen.

LED BY anthropology professor Dr. Harry Nelson, approximately 15 students painstakingly gave their attention to the dig a few hours each day and on weekends, assisted by Professor Engle and Hall.

Their most dramatic find was the skeleton of a child who was evidently one or two years of age. The first traces of the skeleton were found at the 18 to 24-inch level.

Obsidian and chert points, scrapers and blades, pestles, boiling rocks, mammalia (elk) bones and hundreds of ceretheria shells were part of their find.

A hearth was excavated shortly before the end of the school quarter and the activities came to an end. Dr. Nelson said that the area was not a "rich" one and he and his students gave up the project after having dug eight test pits.

On June 19, 1971, the bulldozer arrived and the first cut of the huge blade turned up mortars, pestles, metates, manos, the bones of human burials and many other artifacts. Hall, a few of his students and I continued work to collect these "treasures" and removed them to Foothill college.

The workmen manning the heavy equipment moved from one area to another to give the amateur archaeologists time to rescue what turned up after a cut of the blade. The workmen assisted as much as they could while continuing with their work.

The Ohlone Indian village site in Los Altos was excavated in stages as the Creekside Oaks condominiums were being built. The second stage began in January, 1972. Previously, this had been an apricot orchard.

Because of the discing, it is impossible to say how deep the site might have been. The final stage was conducted along the creek in a northwesterly position from the second stage of development.

Soil was carefully screened and objects placed in separate containers and labeled for future cataloguing and study.

The first phase turned up mortars of all sizes, some containing two or three bones. They were probably connected with a burial. One had the small bones of what appeared to be a fetus. Burials numbered about 46 or more, some seemingly in straight burials, others in a fetal position and one very definitely a burn burial.

Near the apricot orchard a burial revealed the remains of a teenager and of a small child about five or six years old.

The small child's bones comprised the only perfect specimen found. There were many teeth as well as a broken piece of bone, but numbering them accurately was an impossibility.

The burn burial appeared to have been intensely hot and of long duration, judging from the virtually complete reduction of bones and teeth.

Although cataloguing of the many artifacts in the Foothill college collection and my private one has not yet been completed, there were thousands of pieces. Small chips and an unbelievable amount of so-called scrapers and flaked lithic artifacts were found throughout the area.

Scrapers, a descriptive term that has found its way through the literature, may or may not describe the function of these objects. For the purpose of this writing, scraper defines any piece of chert that has been secondarily flaked along one or more edges, thus giving the edge a sharp surface. Such a piece of chert could have been used to scrape something but could also have been used as a drill.

Implements for grinding acorns and or other seeds were found, many intact, ranging from small to huge as well as mortar fragments, pestles, pestle fragments and flat stones (metates) possibly the stone used to "fry" or pound the meat of the animals and fish such as abalone.

Rocks showing side wear, as would be the case if they were used as manos, also show edge wear and could be recorded as hammerstones. These are described for rock or cobble that shows wear or battering along an edge as if it were used for hammering or pounding.

Stones resembling chisels were located as well as rounded, smaller ones that were probably used in boiling water or cooking mush.

Many of these stone implements have a definite imprint of the wear from the fingers and hands of the user. Toward the orchard area, a mortar, shaped like a flower pot, flat on the bottom and deeper inside, was found. It suggests an older or different culture.

Shell fragments by the hundreds were among the articles unearthed at the Ohlone Indian village site at O'Keefe lane and El Monte avenue in Los Altos.

The shell varieties included the olivella, oyster, abalone and ceretheria. There were also many pieces of bone, possibly tips of awls, some containing cutting marks.

Also discovered during the dig were five different types of charmstones, including a nest of 12 phallic type which had been drilled. A carved piece of quartz crystal was also unearthed during the first phase of the excavations.

Other discoveries were a piece of antler tine, hunks of clay, white earth rocks, yellow and red pieces of ochre (presumably used for paint), located wherever there was a burial. The red ochre was very scarce, but there was an abundance of the yellow.

The second phase of the excavations produced 19 recorded burials. Most of these remains were taken to the Ohlone cemetery in Fremont for reburial at the request of Philip Galvan, a descendant of the Ohlone tribe. Others were taken to Foothill college for further study.

The excavations revealed the mortar burial of a small child, possibly two or three years of age. Abalone shell had been placed over the child's face and the shell then covered with a mortar weighing 55 pounds.

The pestles and stones found at this part of the mound were mostly made of sandstone and the teeth of the human remains were worn down almost to the gums.

This was apparently the older living site. The bones were larger, leading to conjecture that the earlier people were larger in size.

This site appears to have been a large settlement occupied predominantly in historic times.

There is much evidence of hunting, fowling, fishing and collecting both of bay and ocean shore animals. The site's location is typical of the early inhabitants because of the proximity to potable water, the shelter offered from bay or coastal winds, the marsh lands being nearby and oaks plentiful.

Native vegetation at the site includes wild blackberries, mustard, thistle, wild oats, willows, bays, pines, oaks, toyons, poison oak and ferns. Watercress still grows in the creekbed and there is an assortment of bulbs.

Animals which probably lived in the vicinity during aboriginal times include elk, antelope, deer, bear, skunks, raccoon, opossum, rabbit, ground squirrel, mountain lion, coyote, badger and fox. Birds believed important to the Ohlone were pelicans, loons, cormorants, California quail, bandtailed pigeons and mourning doves.

Adobe creek provided trout, as well as steelhead.

Of the plants, most important to the Ohlone were tule and cattail, for basketry and food, and California bulrush and willow, for basketry.

Also providing food for the Indians were a variety of waterfowl in the fresh water marsh, small birds and edible insects, such as grasshoppers.

The Ohlone village site, a prolific find, consisted of at least 30 to 50 acres with two distinct living sites on the Creekside Oaks 20 acres.

Recollections of Santa Clara valley in the 1840's were obtained from early Californian Ignacio Bernal of Santa Clara by Miss Mabel Patterson in the 1890's.

Bernal's reminiscences were first printed in the Feb. 21, 1896 issue of the "Sequoia," a Stanford university student literary journal. Excerpts from the account follow:

"I was born in 1841 and can remember back as far as 1847. Then there were many more Indians in this valley than white people. From what I have heard, there must have been eight to nine thousand Indians in the valley.

"This valley did not look then as it does now. It was covered with thick woods and there were many wild animals, especially elk and grizzly. It was rather dangerous for a person to travel alone in the daytime and, if everything now was like it used to be, you wouldn't dare to go home tonight.

"The wild Indians used feathers for ornamentation and they went nearly naked.

"They lived in the open air and had plenty of good water and good meat, so they kept healthy, though sometimes, when the smallpox broke out among them, it cleared out whole rancherias."

"They had very strong lungs and never seemed to get out of breath. To tell you how they'd do, one would run from my ranch at Eden Vale to Santa Clara, keeping up with the fastest horse, and laugh when he got there.

"The mounds were the places where the Indians dressed their game. The soil is always greasy and black. Sometimes the mounds are large — the one on my place contains six acres — but they are not very high. You can tell them always because the soil is greasy and sticky. Wherever there is a mound, there was once an Indian camp."

All that we know of California history before 1769 is founded on reports of six expeditions, which first began in lower California.

Expeditions were those of Juan Rodriguez Cabrillo, 1542; Francis Drake, 1579; Francis de Gali, 1584; Sebastian Rodriguez de Cermenon, 1595; Sebastian Vizcaino, 1602 and Gemillie Carreri in 1606.

Names given in mentioning our state in the reports were California Septentrional, California de Norte and California Superior. It was called Nueva California in 1542 and finally, in 1824, Alta California.

Credit for discovering Lower California and establishing the first colony and first Indian mission on that peninsula goes to Hernando Cortes, the conqueror of Mexico in 1519, who was originally from Spain.

Landing by ship at Santa Cruz bay, Lower California, in 1535, he took formal possession of the country for the crown of Spain, thinking he had discovered an island. He died in Spain in 1547.

In July of 1542, Cabrillo sailed into Santa Cruz Bay and then journeyed southward, taking refuge from heavy storms at an Miguel Island, where he died of blood poisoning from a broken arm.

The first explorer to see and map Monterey Bay was Vizcaino, who stepped ashore at Monterey in 1602. After a lapse of 60 years, Spain sent another expedition under the command of Jose de Galvez.

In July 1769, Don Gasper de Portola and his party of 64 men left San Diego, heading north. Until they reached the rugged Santa Lucia mountains, they hung close to the coast.

In July, 1769, Don Gasper de Portola and his party of 64 men arrived at Santa Lucia where they turned inland and crossed the Salinas valley. It is there they mistook the Salinas river for the Carmel river. This mistake led the expedition to Santa Clara valley instead of to Monterey.

While pushing northward, Portola paused to name some tall trees—our redwoods—"Palos Colorados."

On Nov. 2, 1769, two soldiers, sent into the eastern hills on a deer hunt, reached the summit of Montara Mountain where they experienced the white man's first view of Santa Clara valley and the Indians "in considerable number that dwelt there."

They were strangely slow to realize that they had also found one of the great harbors of the world, San Francisco Bay. Portola considered his expedition to be a failure.

Leaving the camp on San Pedro creek, the party traveled down into Santa Clara valley, which they called the "Valley of the

Oaks." They probably came by way of what is now Crystal Spring Valley lakes and Woodside to the lone redwood beside San Francisquito creek, Palo Alto.

This tree was a landmark for the Indians, Spanish explorers, the missionaries and soldiers traveling up and down the Peninsula between San Francisco and the Missions of Santa Clara and San Jose. The Spanish called it "palo alto" (high tree)—the name given the modern city.

Fray Crespi, chronicler of the expedition, wrote, "We pitched camp in a plain some six leagues long, grown with good oaks and live oaks and with much timber in the neighborhood. . . This entire port is surrounded by many and large villages of barbarous heathen who are very affable, mild and docile and very generous. . ."

The site of the camp under the redwood tree has been marked by a boulder, with a bronze tablet carrying an inscription of the Historic Landmarks committee.

Since twin trunks rose from the plain at the time, the lone redwood was called a "double trunked tree." One of these trunks was swept away in a storm in 1886, leaving the long scraggly spire that stands today by the railroad bridge near Alma street, Palo Alto.

The redwood tree located on the banks of San Francisquito creek in Palo Alto, has a history-laden past.

Not only did the Indians hold council at its base, but Portola's first overland expedition set up camp beneath its spreading branches in 1769.

The expedition used the tree, call "palo alto" by the early day Spanish, as a base for reconnoitering operations which led to the discovery of San Francisco Bay.

What is now a thriving city had its origins in a little "rancheria" of about 20 huts on the banks of the Creek. It was named Palo Alto in honor of the redwood.

The location is said to have been the first proposed site for the Mission Santa Clara. But on the fathers' next trip, they found the creek bed dry and moved on to what was to become the mission's original site—on the banks of the Rio Guadalupe, where they would be sure of a dependable water supply.

When a mission was established in a new area, the first step was to attract the Indians. This was accomplished through colorful ceremonies and the distribution of gifts and foods.

After gaining the confidence of the Indians, the missionaries tried to persuade them to move into huts near the mission where they could work and accept religi-

ous training. If they accepted the new life, they were known as neophytes and became part of the mission.

The neophytes built the missions, which were of the crudest construction—huts of sticks plastered with mud. From these huts evolved the latter missions made of adobe and stone.

Once connected with the mission, the neophyte would be returned to it, forcibly if need be, if he attempted to return to his tribe or otherwise revert to his former ways.

The first Indians brought to the Mission of Santa Clara were those from the valley. After the establishment of the Mission of San Jose, Indians were gathered from San Joaquin, Suisun and Napa valleys. Some of these tribes were brought to the Santa Clara Mission, so many dialects were spoken.

In their effort to become self-sufficient, the missionaries became owners and operators of large factories and farms.

The Franciscans worked hard to give the Indians a basic belief in Christianity and the essentials of its civilization. Their former ways of life, their traditions and their myths were forbidden the children during the Mission period. In time, as the older people died, more and more of these myths and legends were forgotten and eventually practically wiped out.

The first Mission Santa Clara was dedicated Jan. 4, 1777 on the banks of the Rio Guadalupe.

It was located "un tiro de escopeta" (a musket shot) from the river and on the west bank of a little creek, named Mission creek, just south of its confluence with the Guadalupe.

(The Spanish musket, best then made, unrifled, carried a round ball 1,350 feet. Its accurate target range was about 350 feet.)

The mission was built of saplings with thatch roofing. The land surrounding it stretched more than three leagues in every direction, comprising approximately 14,000 acres.

The present day Bayshore highway and De la Cruz interchange now surround the first mission site. A large scale earth moving project in 1960 eliminated the historic bend in the Rio Guadalupe.

This site was one of the chief camping and fishing grounds of the Ohlone Indians. They called it "Socoisuka" or "Tshaitka," meaning laurel wood. Here the mission cross was first planted on a spot which later became Laurelwood Farm.



All told, as a result of floods, earthquakes and fire, Mission Santa Clara was built five times. The last site was where the Santa Clara Mission church of the University of Santa Clara now stands, about two miles from the first mission on the banks of the Guadalupe.

Peach, apple, apricot and olive trees for the first orchards and grapes for the early vineyards were planted by the Indians and the padres as far as the present Frank B. Duveneck ranch on Moody road, Los Altos Hills.

It is assumed the Duveneck ranch was once part of the original Mission Santa Clara lands since the marker for the first mission site is only a few miles distant.

Olive trees still line one side of Moody road and on the righthand side of the Duvenecks' Hidden Villa ranch entrance stands a gracious old olive orchard.

The wide, level meadows of the ranch were once lined with grapevines. Although present when the Duvenecks purchased the property in the early 1920's, the vines were in a state of deterioration from a disease which ravished all the vineyards in the area at that time.

Just to the west of the original mission site along the Guadalupe was an abundant stand of redwood which supplied boards for the mission. More than 40 rancherias were within five leagues of the site.

The Indians called themselves "Tares," (denoting men) and the mission "Thamlana."

Not all of the Indians in Santa Clara valley were converted by the tremendous efforts of the padres. It was estimated there were 4,000 Indians in the nearby rancherias, with many of them remaining in the hills as bands of renegades.

The mission's Indian population in 1800 was 2,223.

Several Indian chiefs of the Santa Clara valley were educated at missions in the area. One such chief was Yoscolo, who studied at the Mission Santa Clara. He became chief of all the Indians at the mission when he was 10 years old and was known for his fair treatment of others.

In a dispute over the punishment of one of Yoscolo's followers, the padres proposed punishing him. During the night, Yoscolo and about 500 others broke into the mission stores and helped themselves to all the supplies.

They then broke into the convent attached to the mission and seized 200 young Indian girls. They took 2,000 horses and headed south.

Yoscolo's escape was so effective that the padres believed he had planned it far in advance and was just waiting for the time and excuse to execute it.

Yoscolo and his band went to the Mariposa mountains and joined another ex-neophyte, Stanislaus (Estanislao), chief of Mission San Jose, who was leading a revolt in the north. After that revolt failed, the band turned south and, together with Yoscolo's group of Indians, they reportedly stole, murdered and plundered throughout the valley.

In July 1839, Yoscolo struck again at Mission Santa Clara and took up positions at a pass in the Santa Cruz mountains, La Cuesta de los Gatos.

Alferez Prado Mesa gathered 100 men and went after Yoscolo and his group of Indians. After a hard battle, Prado Mesa and his group returned with Yoscolo's head, which was mounted by the hair as a warning to other Indians. It remained on the top of a pole in front of a church for three days.

Estanislao was captured and returned to Mission San Jose, where he later died of diseases brought by the white man.

The mission had one of the largest

Indian populations in 1800. Each week, 24 oxen were slaughtered for food. Neophytes worked in the fields or the workshops; they plowed and planted, quarried stone and made adobe bricks.

In 1834, when the missions were secularized, there were 1,800 Indians in Mission Santa Clara and by 1842, the number had been reduced to 400.

Two very interesting and colorful Indians of the Santa Clara valley mission days were Lupe Ynigo and "Old" Marcelo, both tribal chiefs.

From an early period, a tribe of Indians occupied the region on the Guadalupe River near the lower end of what is now Moffett Field. Lupe Ynigo was their leader.

Explorer Bautista de Anza reported that he and his party saw several "rancherias" or villages on his arrival in the Santa Clara valley in 1776.

Ynigo was a popular and regular attendant at the choir services of the Mission San Jose and was well known to the Franciscan padres. He has been described as a "gifted musician and a possessor of a fine singing voice."

Ynigo probably supplied much of the local Indian vocabulary that is used today. He also was said to have been in charge of Indian workers of the Santa Clara mission.

These workers planted the willow trees which lined both sides of the then 30-foot wide road known as "The Alameda." This road was laid out and tree-lined to the plaza of the Murquia church by Padre Catala in 1795.

Ynigo's "farm," (as it was called for many years) was given to him by Governor Micheltorena in 1844. It consisted of 1,695 acres.

The name given to this grant was Rancho Polosmi, meaning "little wells of the souls," and it was occasionally called "Positos de las Animas." A smaller plot of land, which contained a spring was included in the land grant.

The exact identity of the "old chief" is unclear. Ynigo is reputed to have been born in the year 1760 and his death notice in the San Jose Patriot, March 2, 1864, gives the date of his death as Feb. 28, 1864, making him 104 years old. Ynigo sold his "farm" to a mining expert but continued to live there until his final years.

Marcelo was perhaps the most famous, most picturesque of all our Santa Clara Valley Indians.

He was said to have been unusual in comparison with his fellow tribesmen. Over six feet tall and weighing more than 200 pounds, he had a lighter complexion than the average Indian.

Local historians have disagreed about his age, varying their estimates of his longevity from 75 to 130 years.

However, his baptismal record on file in the University of Santa Clara archives states that Marcelo was baptized at the age of four at the request of his "gentile" parents. This would give him a birthdate of 1785, making him 90 years old when he died.

He directed the neophytes (converted Indians) in "puddling" bricks to be laid out by the acre to dry. These bricks were then used in the construction of early Mission Santa Clara.

Marcelo was one of the mission's most dependable builders, a mason, foreman, guide and later a chief or "alcalde." He was hailed instinctively as a chief, perhaps because his very figure was commanding. He is said to have "loomed over the five-foot Indians of Santa Clara as the Sequoia looms above the dwarf pines of the Sierra."

Through a tribal grant after secularization (May 19, 1845), Marcelo came into possession of the grant of land known as Rancho Ulistac, comprising 2,217 acres, which was confirmed by Governor Pio Pico in 1846.

The land was situated between Santa Clara and San Francisco Bay in the Agnew-Alviso lowlands between the Guadalupe river and Saratoga creek. It was part of the Laurel-Wood farm and bordered Trimble road and the "old Spanish bridge."

This "estate" was worthy of a chief and Marcelo became exceedingly vain of his reputed royal descent. The shadow of war

fell over the country. When the shadow passed, a new flag — the Stars and Stripes — flew over California.

In his ignorance of law and in his blind eagerness to obtain the means to satisfy his worldly pleasures, Marcelo signed away all his domain for the paltry sum of \$500 on July 5, 1850 to Jacob D. Hoppe, the first American postmaster of San Jose.

The land was then subdivided into small farms and Marcelo spent his last days as a pensioner of friends and neighbors, plodding from house to house requesting and receiving food and raiment. He regarded such favors, not as charity, but as a right.

Twice a year Marcelo made devout pilgrimages to the mission.

He died Sept. 25, 1875 in a humble cabin donated by a generous farmer in a remote section of the Pio Pico grant. He was buried at Fenton's Indian Mound farm, near Alviso, a portion of the former mission land granted to him.

The California missions were rich in cattle, horse, sheep, goats and swine. The missions' wealth and influence was resented by the new settlers, who ignored the fact that the friars had carved these missions out of wilderness.

Pressure mounted and the Mexican congress passed the Act of Secularization in 1833, resulting in a disastrous transfer of power to the authorities.

The farms and factories of each mission were placed under a civil administration, intended to divert the mission land to other uses. The usual results were political and economic benefits to a few.

The Indian neophytes were removed from the missions and allowed to fend for themselves, which was the beginning of the end for the neophytes.

Ten missions were secularized in 1834, six in 1835 and the remaining five in 1836. Mission Santa Clara was among the last.

The Indians were given half the land, but were not allowed to sell it. This was to prevent graft and speculation.

But the Indians of California had no concept of the rights and privileges of citizenship and their slave life at the missions did not prepare them for this new role.

The territorial "diputacion" of California declared Oct. 21, 1834 that all the property, real and personal, of the missions belonged to the converted or pueblo Indians and that they were its only owners with the condition that nothing could be sold.

But this was ignored and within a year what had not been eaten or drunk was sold or gambled away.

The 30,000 Christianized Indians, who were under the leadership and protection of the monks, had helped to create the wealth of the missions in California. The Franciscan monks were driven out, and the few who remained were insulted, thwarted and, in some instances, died of starvation while trying to maintain church services.

The mayor-domos appointed in their place were generally brutal, uneducated and frequently dishonest. The Indians refused to work for them and returned to their tribes complaining about injustices, theft of their cattle and the treachery of the civil authorities.

They began raiding the missions, and retaliatory raids were led against the Indian communities. Of those who remained at the missions, some died and the rest abandoned their lands and water rights which eventually were granted to the rancheros by the government.