

# ANSWERS TO THE QUESTIONS

ON THE

## COLOS AND GUZMAN FAMILY TREES

- I. What makes me unique on the Peralta rancho?.....p. 5*
- II. What do sea otters have to do with my story?.....p. 7*
- III. Why do historians think I was kidnapped?.....p. 8*
- IV. Where did the Ohlone people live in the 1800s?.....p. 10*
- V. How are the lives of children part of history?.....p. 11*
- VI. How did María Colós and I preserve the Ohlone dialect of Oakland?.....p. 12*
- VII. Why did we leave our village on the delta to join the mission?.....p. 14*
- VIII. How did I lose my Yokuts name?.....p. 19*
- IX. Why didn't my son know me?.....p. 20*
- X. Where did we gather to keep tribal traditions alive?.....p. 23*
- XI. What stories did Native Americans tell on the rancho?...p. 27*
- XII. Where are the Ohlone today?.....p. 30*
- XIII. Whose History Is Remembered?.....p. 32*

## Colós and Guzmán Families Storybook

Acknowledgement: This storybook is based on the work of project advisors Ramona Garibay, Ruth Orta, Ted Bonillas, Dr. Richard Orsi, Dr. Beverly Ortiz and Dr. Randall Milliken, and on Aimee Arrigoni's thesis, It does not take a war to be defeated, about East Bay Native Americans between 1850 and 1870.

Holly Alonso, 2009

I got interested in José Guzmán thinking he was the only Native American on Rancho San Antonio whose first and last names had survived—but found out peering closely at a manuscript that it was actually María de los Angeles Colós who lived on the Peralta rancho, not Guzmán. By then, I had pieced together a biography of him, mostly conjectural, from scattered facts. Both their stories are more than worth telling.

Not only did María Colós and her family live on the rancho, but she—with José Guzmán—passed down Chochenyo, the Ohlone language of the Oakland area, to posterity. Read more and find out how this happened...*and then become a part of our team to discover more about the lost Native stories of our region!*

There is a rumor that a photo of María Colós exists, somewhere at the Bancroft Library. Can you find it? We need a photo of this person of great significance to our shared history.

On the next page is the first stanza of a beautiful poem by Linda Yamane, Ohlone artist and weaver, symbolizing the Ohlone longing for lost history. You can also read it outdoors, written across the four alcoves against the adobe wall in the Historic Core, above the mural.

What does it mean to be Ohlone?  
    a voice once questioned me.  
That question stunned me—  
    what would my answer be?  
I wished I could say it was growing up  
    hearing the stories of long ago—  
or listening to old ones  
    singing the old songs,  
        explaining the ways of the world.  
I wished I could say I knew secrets  
    that many have longed to know.  
But Spanish missions  
    and circumstance  
changed native lives irrevocably  
    until—even collectively—  
my living family no longer bore  
    the ancient memories.  
But snatches of song  
    rhythms of dance  
        split-stick clappers  
            voices that chant—  
these faint images of times long past  
    were still a part of me.

So much was missing . . . I wanted to know.

So I searched and found the old words  
    then sat speaking them alone.

by Linda Yamane

¿Qué es lo que significa ser Ohlone?  
me preguntó una vez una voz  
La pregunta me pasmó—  
¿qué sería mi respuesta?  
Deseé que pudiera decir que fue mi niñez  
escuchando los cuentos de antaño—  
o escuchando a los ancianos  
cantando las canciones viejas  
explicando los costumbres del mundo.  
Deseaba que pudiera decir que supe secretos  
que muchos han deseado saber.  
Pero las misiones españolas  
y circunstancias  
cambiaron las vidas indígenas irremediabilmente  
hasta—aún colectivamente—  
my familia no llevaba más  
las memorias antiguas.  
Sin embargo fragmentos de canciones  
ritmos de la danza  
palos para palmotear  
voces que recitan—  
estos imágenes tenues de tiempos desvanecidos  
todavía formaban una parte de mi ser.

Tanto faltaba . . .quería saber.

Por eso busqué y encontré las palabras antiguas  
Entonces me quedé sola hablándolas.

por Linda Yamane

## What makes me unique on the Peralta rancho?



There is no known photograph of María de los Angeles Colós. We have inserted this beautiful photograph as a placeholder, of a Miwok woman who lived about when Colós did, with her family. Colós said her mother was *tamaleño* (Coast Miwok).

**All the names of the many Native Americans on Rancho San Antonio during its fifty to sixty years of operation have been lost, except one: María de los Angeles Colós.**

María Colós and her family lived for many years on the Codornices section of Rancho San Antonio, where Berkeley is today.

Colós, born in the 1840s, was the daughter of a Pomo mother who was probably kidnapped along with other Native American children and brought to work on the Piña rancho. Her mother's father was a Koriak Siberian native brought to Fort Ross to hunt sea otter.

Colós, along with her companion, José Guzmán, passed on a rare treasure that otherwise would have been lost to history: Chochenyo, the Ohlone dialect of the Oakland area

Born at Don Agustín Bernal's rancho, María's first language was old *californio* Spanish. Although her parents never taught her the Ohlone language, unidentified "grandparents" and a stepfather, Santiago Piña, taught her *Chochenyo*.

## What do sea otters have to do with my story?

### Gregorio Colós

Gregorio Colós, María Colós' father, was of mixed Russian and Koriak descent.

The Koriak are an indigenous people living in north-eastern Siberia. The Russian American Fur company brought Colós to Fort Ross from Siberia to hunt otter. The origin of the name Colós is Siberian Russian.



The native sea otter population went nearly extinct through overhunting within ten years; Fort Ross was shut down by the fur trading company.

## Why do historians think I was kidnapped?

### Joaquina Pico

The Picos, a Mexican family living in San José, raised Joaquina, María Colós' mother. Her being with the Picos was likely the result of Native American kidnapping, a common *californio* practice that later became far more commercialized (and lucrative) under "Yankee" rule. Children were the main targets of kidnapping. Joaquina's daughter, María Colós, told Harrington about her own witnessing of kidnapped children. She was five or six when the "Yankees came." She saw



"a wagon filled with Indian children coming from Martinez...They were bringing them like some animals to be brought up by Spanish Californians. After they got out of the wagon they mentioned water as *mem*, they wanted some water to drink. They were naked."

*Mem* is the Ohlone word for water.

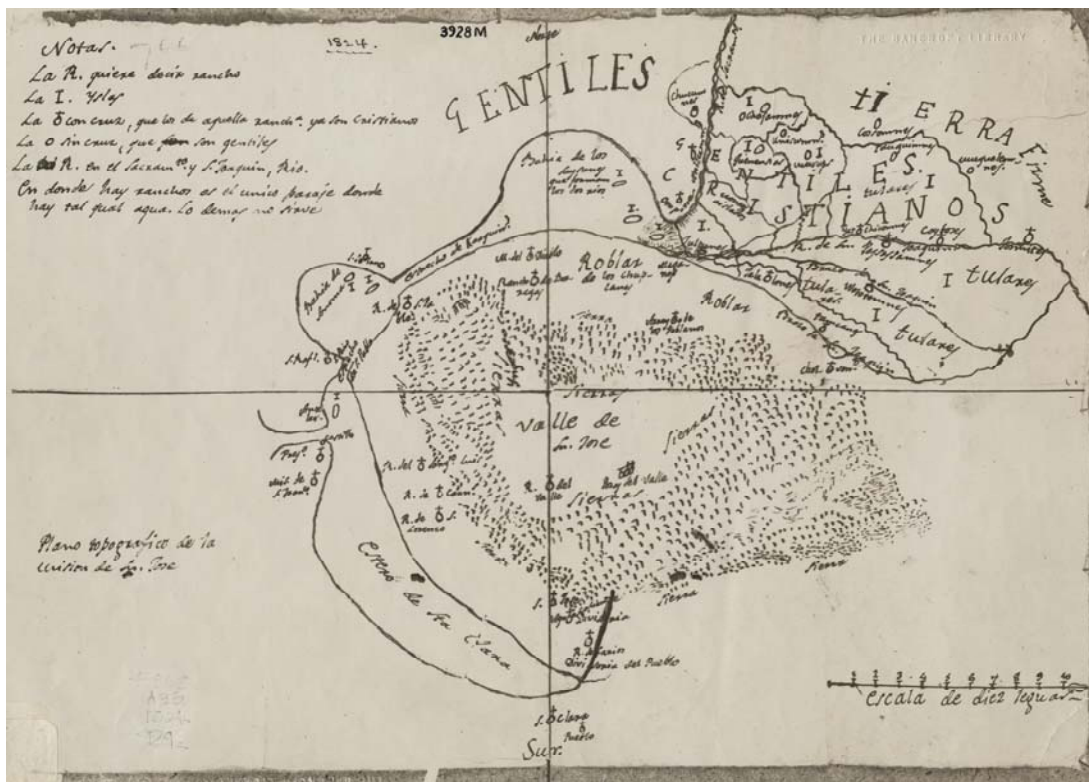


Joaquina married Santiago Piña after María Colós's biological father died. It was through his parents that Colós learned Chochenyo.

Colós said her mother was *tamaleño*. The term "*tamaleño*" referred to a number of tribes, probably Coast Miwok, and possibly Southern Pomo, all living at Mission San Rafael.

## Where did the Ohlone people live in the 1800s?

Most of the surviving Ohlone lived in missions after 1810. After secularization, they and ex-mission workers from other tribal groups went to the private ranchos. Many lived on the edges of both the mission and private ranchos, where they were able to maintain something of their traditional ways of life when they were not called in for seasonal work. The Mission San Jose outreach area, shown here, contained many Native settlements where Ohlone and other Natives lived.



Circles with crosses are settlements of Natives baptized in the missions, but living in outlying areas. Non-Christianized settlements are marked with circles without crosses. Santiago Piña, María Colós's stepfather, was born July 11, 1819. He was raised by the Piña family. The "grandparents" who taught Colós to speak Chochenyo were very likely Santiago's own parents, Bruno and Fermina. Mission San José records show Bruno as "Este" (Tanan from the Alameda Creek and Del Valle Creek area), and Fermina as Luecha (from Corral Hollow, near Livermore), both Ohlone groups. See the Del Valle rancho near the center of the map.

## How are the lives of children part of history?

**Prudencio and  
María Antonia  
Colós:**

**María had a younger brother, Prudencio, who knew "good English" according to Colós, but died at age 14 while employed as a laborer at the Moraga Rancho. María also had a younger half sister, María Antonia Piña, who grew up and later died at Doña María Jesus Briones' San Rafael rancho.**



**Economic hardships necessitated María's role as helpmate to her mother, where daughter and mother combined energy and resources to eke out a living. Sewing was their chief economic activity, and it was time-consuming, leaving María little time to play with other children. She told the linguist, Harrington, that she didn't have time to "make dolls or sew dolls' clothes like other girls were making" or to "play with other girls or to laugh with them."**

## How did María Colós and I preserve the Ohlone dialect of Oakland?

**José Avencio Guzmán**

José Guzmán was born in present day Dublin and was a Chochenyo speaker like Colós.

Guzmán's father, a Northern Valley Yokuts, was baptized at Mission San José in 1817.



José Guzmán and young woman in 1936, the year he died.

His great granddaughter Corinna Gould, is an activist in the Ohlone and larger Native American community today.

In the early twentieth century, María Colós and José Guzmán, shared their beliefs, traditional stories, language and knowledge of the natural world with linguist J.P. Harrington and anthropologist Alfred Kroeber. Kroeber had founded the UC Berkeley Anthropology Department in the early 20<sup>th</sup> century. Much of what we know today about Ohlone oral literature, and traditional knowledge and the Chochenyo branch of the language is due to the openness and generosity Colós and Guzmán and other Native Californians showed academic outsiders.

Colós and Guzmán were companions in later life at Alisal, a *ranchería* (native settlement) near present day Pleasanton.

Linguist J.P. Harrington interviewed Colós and Guzmán together near Alisal, after the community had declined. He wrote about Guzmán that he was "one of the oldest timers here. Has lived whole life around here."

### Guzmán's life before Alisal

José Guzmán married Angustia Lasoyo in 1876 and had several children with her before she died. In 1881, he married Ambrosia Binoco. All their children died. In 1891, he married Francisca Nonessa and they had six children.

*Where does José Guzmán's last name come from? The name might have come from someone he worked for; it was common practice for Native Americans without surnames to take the name of the property owner for whom they worked. He also might have been adopted by other Native Americans who gave him this name, after his father died.*

**Why did we leave our village on the delta  
to join the mission?**

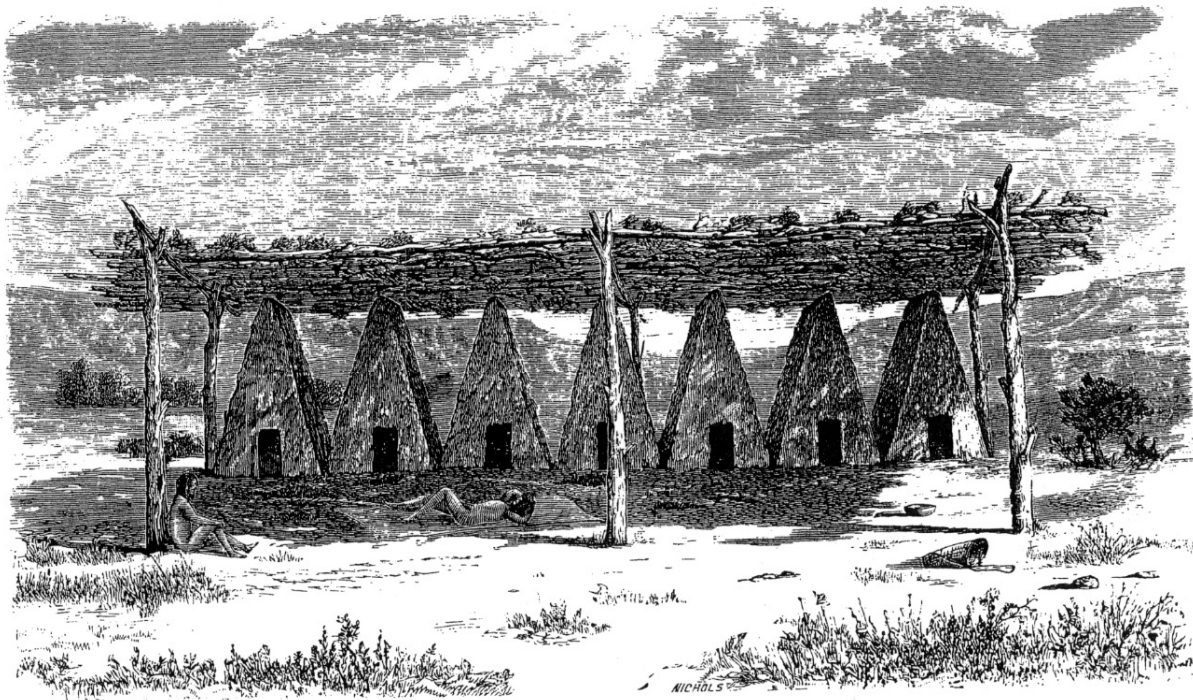


Figure 39. Yó-kuts Tule Lodges.

### **Habencio and Habencia**

Tuchuachi and Luitatsme/Habencio (born about 1773) and Habencia (born about 1780):

**José Guzmán's *Tamcan* grandfather and *Passasimi* (Stockton area) grandmother, Tuchuachi and Luitatsme, were born about 1773 and 1780 in the Sacramento delta.**

### **Losing Their Names**

**In 1817, Tuchuachi and Luitatsme arrived at San José Mission from their village in the delta to be baptized with their four-**

year-old son Zapasi. They were by then 37 and 44 years old, respectively.

Their Native American names were discarded at the mission. The mission priests renamed them Habencia and Habencio, the masculine and feminine form of the same Spanish name, similar to naming a husband and wife Roberta and Robert in English. Their four year old, Zapasi, was also baptized and named Habencio. Once baptized they were not free to leave the mission without permission, and if they did, they would be punished. (Some missions allowed the workers to come and go more freely.)

Why did the family come to the mission? Each individual Native American had his or her own reasons. The Spanish expeditions intimidated the Native Americans with military force. They persuaded them to come using gifts or threatened them with divine retribution. Native Americans often arrived at the missions hungry when food was scarce, or with sick children. Some Native Americans became intrigued by the Spaniards' domesticated animals—cows, horses, sheep—and their farming and military techniques.

#### Work, Culture, and Deadly Epidemics:

Although his parents had lived to adulthood in a traditional village setting in the delta of the Sacramento River, Habencio grew up in the mission. His parents, Habencio and Habencia, became part of the workforce.

Narciso Durán, the director of Mission San José, composed religious music like that sung in Spain at the time. He took great pleasure in teaching the Native Americans to perform it.

"in this mission, they play 15 violins and 3 violoncellos, and the feasts of the Church are celebrated with decency and a majesty superior to anything which the land seemed to promise."

Narciso Durán

José María Amador, a San José Mission overseer under Father Durán, testified in his memoirs to the mission's system of discipline, which José Guzmán's grandparents would have experienced:

"A very minor dereliction was punished with fifteen lashes, a more serious one with twenty-five. A person who was absent from work over two weeks without permission of through laziness or anything else not thoroughly justified suffered fifty lashes. Other serious infractions, such as quarrels at the *rancherías*, fights or the use of arrows brought one hundred lashes and a set of shackles in the guard house of one or two weeks during hours off from work, while at the same time working at a loom, gathering wood or performing other tasks during the daily hours of labor."

José María Amador, from his recollections



### Lean Times

Habencio, Habencia and their son were at the mission during a period of drought and labor shortages. After Mexico won independence from Spain in 1821, the impoverished new government, against the objections of Durán and other missionaries, commandeered supplies from the missions. Durán had to divert as much as three-quarters of the mission's crops to feed soldiers and their families and was forced to put the Native Americans on food rations.



View of Mission San Jose, near today's Fremont, in the late 1820s, with two vaqueros.

At the mission, landless Mexican laborers and mission Indian brought up from Mexico taught Native Americans how to tend the Mission's herds, how to build houses of adobe, and how to grow the unfamiliar Spanish and Mexican crops in the mission's field and extensive gardens. These herds grew to 8000 head of cattle, 3000 horses and 8 to 10,000 sheep through the labor of the Native Americans working at Mission San Jose.

### Disease

Even in "normal" years, about 10% of the Native Americans at Mission San José, including 30% of the children, would die. As many as one-third might die during one of the ferocious epidemics, often a dozen or more in a single day. So often did death visit the mission that Father Durán assigned five boys the full-time task of informing him of impending deaths so that he might comfort families and administer last rites.

## How did I lose my Yokuts name?

### Zapasi - Habencio

The four year old Zapasi (his original Yokuts name) was baptized as Habencio when his parents joined Mission San José (now in Fremont) in 1817. He grew up in the mission as Habencio.

The young Habencio was thirteen when Estanislao, the Native American *alcalde* (leader or overseer) at the mission, led an exodus into the valley from which the workers refused to return. Habencio could have been part of the rebellion.

You can learn more about this rebellion on audio selection #112.



Indigenous man of Alta California, Louis Jules Maselet, 1837

## Why didn't my son know me?

### Petra

When he was 18, Habencio married Petra, according to Mission records. Petra, a *Julpun* (Bay Miwok-speaking) woman in the Mission San José records was probably José Guzmán's mother.

Guzmán had no memory of her; she died when he was very young. The influx of new settlers after the Gold Rush brought microbes deadly to the Native Americans. Guzmán's mother may have been one of the victims.



Indigenous woman of Alta California by Louis Jules Maselot, 1837

### Mission San José Secularized

Mexico officially ended support of the missions in 1834, a process of secularization that had begun as early as 1819. In 1834, Mission San José closed as landholding commune, and became just a parish church. Nearly 1000 of the 1550 Native Americans at the mission were told to leave over the next two years. It is likely that Habencio and Habencia left the mission at that time.

Petra and Habencio may have gone to work on José María Amador's land grant, Rancho San Ramón. This is likely because José Guzmán was born in 1853 near its headquarters. Rancho San Ramón was named after an Native American shepherd, Ramón, who had tended the mission San José herds in today's San Ramón Valley in the winter, and later became *alcalde* (leader or overseer) of the Native Americans at the mission. Amador employed Native American and Mexican workers and developed a center there that produced leather goods, harnesses, wagons and furniture. Because their son was born there, it seems likely that Petra and Habencio had worked on the Amador rancho. They might have been among the Native Americans learning those crafts.

### After the Gold Rush

What happened to the family after 1853? We have no sure information, except the death of Guzmán's mother. Petra, Habencio and José might have been told to leave the area by the new owners of Rancho San Ramón. In 1852, one year before José Guzmán's birth, José María Amador sold his land

to two American miners, Michael Murray and Jeremiah Fallon. The site later became the town of Dublin.

Many English-speaking settlers did not permit Native Americans to stay on the land they bought from the Californios. The newcomers preferred farmhands who spoke English, who were culturally similar to them, and who did not have families to support as many of the Native Americans did. It may have been at this time that the family joined other displaced former mission workers at Alisal, near present-day Pleasanton.

## Where did we gather to keep our tribal traditions alive?

### Alisal, Refuge for the Native Americans:

Where Pleasanton is today—on property owned by *californio* rancher Agustín Bernal in the late 1830s—people from the Coast Miwok, Northern Valley Yokuts and Ohlone tribes in the former Missions San José and possibly Santa Clara, created a communal refuge after secularization of the missions. It was called Alisal, or Alder Grove, in Spanish.

Bernal had held onto his land and continued to allow some of the Native Americans to live there. The Bernals had served as godparents to Native American children born in the late 19<sup>th</sup> century and Native Americans probably continued to work for the family as laborers, as they had in the past.

**Alisal means Alder Grove. The Native American *ranchería* or settlement was located where Pleasanton is today. Many workers from the East Bay ranchos went to Alisal after the Californios had lost their lands.**

### Last Ghost Dance

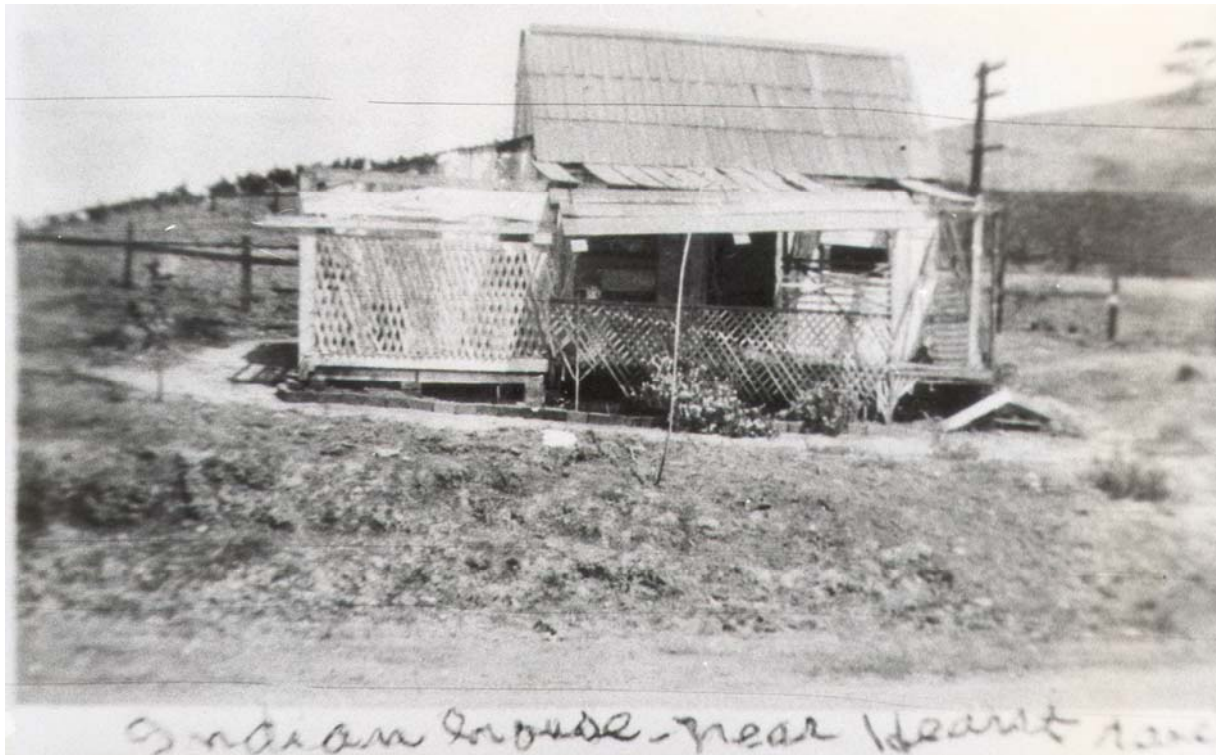
Dance rituals began at Alisal in the 1870s, linked to the Ghost Dances of American Native Americans occurring nationwide. At Alisal, these dances combined local dances, especially the Kuksu Dance and the World Renewal Dance. The last Ghost Dance was celebrated in 1897, according to descendants.

## Whose Land? Whose History?

### **Poso de Verona**

During the 1880s George and Phoebe Apperson Hearst (William Randolph Hearst's parents) bought 500 acres of the Bernal rancho. She let the Alisal community of 125 people stay, although they still had no legal title to the land. Mrs. Hearst employed them on her estate in the laundry.

After her husband's death, Phoebe Hearst built an estate known as Hacienda del Poso de Verona on the land in Pleasanton, with the manor designed by Julia Morgan, who later created San Simeon castle for her son. The Western Pacific Railroad built a train station there so that the Victorian elite and other guests could visit with Mrs. Hearst. (This railway stop was named Verona Station. The Ohlone group seeking title to the land through the federal government was later known as the Verona Band.)



"Indian House" on Phoebe Hearst's Pleasanton estate, formerly Alisal.

### The End of Alisal



Even though much of the heritage of local tribes was saved at Alisal, it began a slow decline during the 1890s. Indians felt the pressure to assimilate; the white population increased dramatically and bought most of the Californios' East Bay ranchos where the Indians had been welcome as workers.

In 1897, the last Kuksu Dance was held at Alisal. In 1900, the last Capitán, José Antonio, died, and his wife ordered the Alisal temescal, or sweathouse, to be taken apart.

Seventy Indians were still living in the community according to a Special Indian Census in 1905. That same year, anthropologists came to Alisal to interview them for the first time. Phoebe Hearst, in part inspired by her contacts with the Ohlone, Yokuts, and Miwok peoples at Alisal, founded the Department of Anthropology at UC Berkeley. The head of the department, Alfred Kroeber, tried to salvage as much cultural memory from Indian elders before their passing and interviewed them several times over the next few years.

Then, in 1914, all the Native Americans' houses at Alisal burned down in an accidental fire. Catherine Peralta, José Guzmán's granddaughter, was the last resident. She married Dario Marine, the son of Ohlone Avelina Cornates, whose descendants, Ruth Orta and Ramóna Garibay, have learned Ohlone lifeways and are participating in today's Ohlone revival. They serve as advisers to this project.

Even after Phoebe Hearst's death and the sale of the land to a group of businessmen who founded the Castlewood Country Club, María de los Angeles Colós, José Guzmán and many other Native Americans continued to live nearby through the 1920s and 30s. Despite this, the Ohlone and other local tribes were viewed by the public, and spoken of by academia, as extinct.

### 20<sup>th</sup> Century

In 1906, the California Native American population had sunk to just 17,000 people. In 1927 they were dropped as federally recognized tribes by the Superintendent of the Bureau of Indian Affairs in Sacramento, to be "no longer dealt with" (along with 135 officially acknowledged California Native American communities).

In 1972, the government offered each of the Ohlone descendants \$668.51 plus interest since 1852 as settlement for their lands. The Ohlone were required to either accept this money or give up any compensation.

## What stories did the Native Americans tell on the rancho?



Native Americans talking and gesturing, from an 1826 painting of a larger scene at Carmel mission drawn by British seaman Frederick Beechey.

**One of Guzmán and Colós's contributions to history were their memories of the traditional stories and beliefs of the Native people of the East Bay, very likely the stories told among the Native Americans who lived on the Peralta rancho, such as the historical legend on the following page.**



Native Americans talking, detail from Louis Choris, View of San Francisco Presidio

### **The Beginning of the World, An Ohlone Story**

**When the world was finished, it was covered with water. Eagle, Hummingbird, and Coyote were standing on top of a high mountain. The water rose around their feet, so Eagle picked up Hummingbird and Coyote and flew with them to the top of a higher mountain. There they waited until the water went down.**

**Eagle told Coyote, "Go down the mountain and see if the world is dry yet."**

**Coyote came back and said, "The whole world is dry."**

**Eagle told him "Go and look in the river. See what is there."**

**Coyote came back and said, "I saw a beautiful young woman."**

**Eagle said, "She will be your wife. Together you will have children, so that people will come to the earth."**

The Yokuts, an important group in East Bay history, spoke a Penutian language, like the Ohlone. The Yokuts were the largest and most widespread Native American group in California, occupying much of the Central Valley, and traded with the Ohlone peoples.

Dancing Song for a Yokut Wedding

Who put the trees on the hills?

Coyote did it. Coyote did it.

Coyote did it. Coyote did it.

Who put the acorns up there?

Coyote did it. Coyote did it.

Coyote did it. Coyote did it.

Who made the marriage song?

Coyote did it. Coyote did it.

Coyote did it. Coyote did it.

Who now shall marry this woman?

Him says Coyote. Him says Coyote.

Hi, him says Coyote, him, him!

Him him him him him him him!

## Where are the Ohlone today?



Ruth Orta and Ramona Garibay, participants in this project, both teach at Coyote Hills, passing on the Old Ways to the next generation. Ramona is holding a traditional soaproot brush she made. Photos courtesy of Ene Osteras-Constable.

**During the last 100 years,** surviving Ohlone have rebuilt their culture and worked to protect their civil rights. In 1924, Native Americans, including the Ohlone, were finally granted US citizenship. The Ohlone living today include many tribal groups, currently petitioning the federal government for tribal recognition.

## **Coyote Hills: Haven for Ohlone culture and history**

**Ohlone people in the East Bay today** are dedicated to rediscovering, preserving and practicing their ancient culture. At the *Coyote Hills East Bay Regional Park* in Fremont, Ohlone people teach a regular program of Ohlone arts, crafts, history and culture. Dr. Beverly Ortiz, historian, helped to build consciousness of their legacy among living Ohlone.

**The visitor center at Coyote Hills**, and the outdoor Ohlone village with dwellings and a Round House, bustle with activity every weekend and weekdays. The indoor interactive exhibit on Ohlone history is thronged with visitors. Every year, Ohlone families congregate At Coyote Hills for a powwow in October.

## Whose history is remembered?

### • A Linguist's Crusade

J.P. Harrington was possessed with the desire to preserve the vanishing languages of California's First Peoples. He worked his whole life to accomplish this task, and is said to have died uttering the word for Oakland's native language, "*Chochenyo*."

Harrington's tri-lingual notes of the interviews with Colós and Guzmán have never been transcribed or published. The original is kept at the Smithsonian Institution in Washington, D.C..

José Guzmán, who worked with Harrington and María Colós to record Chochenyo, the Ohlone language of the Oakland area.





Samantha Wainwright, research assistant for this project transcribed part of the manuscript from a copy generously provided by Bev Ortiz, historian at Coyote Hills Regional Park.

Examples from this rare manuscript include:

- Oakland was called El Roblar (The Oak Grove) by the Californios.
- Domingo Peralta's section (today Berkeley) was called Codornices (quails) because there were many quails there.
- Owl, *tecolote*, says hu-hu. It comes to you with its wings *arrastrando en el suelo* (dragging on the ground) and talking, hu-hu. Talks like people--an omen of death.
- The Peraltas used to eat corn on the cob cooked with chile peppers.
- They used a lot of *palo colorado* (redwood) on Rancho San Antonio, made boards and posts out of it.
- There was a whirlpool in the sea near the rancho that they had to respect. They threw tobacco, *abalorio* (beads), *panocha* (brown sugar), to the *dueño* (owner or spirit of the whirlpool) in order to pass safely. It took many Indians when they passed in their balsas if they did not pay the *remolino* (whirlpool) enough. There is a crying baby like a cow bereft of a calf in the sea near Richmond.
- Colós drank the petals of elderberry at San Antonio, soaked in cold water, when she had the fever.