

# MUWEKMA OHLONE INDIAN TRIBE

## OF THE SAN FRANCISCO BAY AREA REGION

'Innu Huššištak Makiš Mak-Muwekma *"The Road To The Future For Our People"*

December 28, 2023

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HorSe Tuuxi De Anza Name Exploration Project Committee Members:

### Introduction

As you may already know, the Muwekma Ohlone Tribe is the only Bureau of Indian Affairs (BIA) documented historic, previously federally recognized tribe of the San Francisco Bay Area with an enrollment of over 600 tribal members. Our direct biological ancestors as well as those who have passed leaving no surviving descendants, continuously made contributions to the dominant colonial societies, formulating survival strategies, providing traditional ecological knowledge, our languages, cultural, spiritual, and ceremonial information, and songs to various anthropologists and linguists such as Alfred L. Kroeber, C. Hart Merriam, Edward W. Gifford, John A. Mason, Jerimiah Curtin, John Peabody Harrington, and others affiliated with U.C. Berkeley, Smithsonian Institutions' Bureau of American Ethnology, and other institutions of higher learning.

Furthermore, our ancestors appear on the two 1900 Federal Indian Censuses for the Niles Rancheria, Washington Township, and the Alisal Rancheria, near Pleasanton, Murray Township; California Indian Agent Charles E. Kelsey's Special Indian Census of 1905-06; the 1910 Federal Indian Census of Indian Town, near Pleasanton; various BIA correspondences and maps spanning from 1905 to 1927; enrollment in the three BIA enrollments under the 1928 California Indian Jurisdictional Act, 1929-1932, 1948-1957, and 1968-71; members in the California Indian Bay Council 1947 -1950s; and Muwekma men and later women serving in the United States Armed Forces (Army, Navy, Marine Corps, Army Air Corps/Air Force, and National Guard) from 1914 through present-day during WWI, WWII, Korea, Vietnam, Desert Storm, Iraq, and still serving today (see attached Muwekma Greeting crafted for the Foothill/De Anza College District).

As you already know, much has been written about military commander and explorer **Juan Bautista de Anza II**, and he has been honored throughout California, Arizona, and Mexico. By comparison very little, up to recently, has been written about the mostly nameless and faceless of the aboriginal San Francisco Bay Costanoan/Ohlone tribes and people whose ancestors resided within the greater Bay Area for over the past ten millennia; and even less has been written about the tribal village(s) of San Joseph Cupertino named by the Mission Santa Clara Spanish priests in 1777, where De Anza College stands today.

The colonial process which the Muwekma Ohlone Tribal leadership has identified as the “Politics of Erasure,” historically perpetrated and perpetuated by the dominant colonial societies, has insured the obfuscation of the history and heritage of our presence and contributions to the greater American society today. Given this adverse foundation of disenfranchisement, we presently find ourselves at the crossroads of history whereby, the administration of the Foothill/De Anza College District is offering the opportunity for us to recommend changing the name of De Anza College in order to honor either a different person, place, or tradition as an alternative to commemorating the colonial invasion of Alta California by the Spanish Empire and the destruction of our California Indian tribes, our people, language, religion, and lifeways.

It is under this process of suggesting an alternative name, that our Tribal Council presents the following information and recommendations:

### **Archaeological Evidence of Ancestral Muwekma Ohlone Settlements within the Greater San Francisco Bay Area**

Archaeological evidence spanning the past 12,520 years before present has been recorded at several Bay Area sites that includes: the **Scotts Valley Site CA-SCR-177** in the Santa Cruz mountains; the **Metcalf Road Site, CA-SCL-178** along Highway 101 and Coyote Creek in San Jose, dates to 10,000 years ago; in the East Bay, the aboriginal artwork recorded in the **Vasco Caves Regional Preserve** and **Los Vaqueros Reservoir Site (CA-CCO-637)** which dates between 8500 to 10,000 years; and more recently Site **CA-SCL-1070** which our Tribe has named *Mánni Húyyú Muwékma Yatiš Túnnešte-tka* (**Place of Where the Ancient People are Buried Site**) is located to the west of the San Jose Airport and yielded dates on ancestral remains of 10,300 years before present, which clearly demonstrates our ancestral Muwekma Ohlone presence within the greater Bay region over the past ten millennia. These sites were occupied even before there was a San Francisco Bay – a time immemorial.

### **The San Joseph Cupertino Rancheria and Founding of Mission Santa Clara de Thámien**

#### **Founding of Mission Santa Clara de Thámien**

Although Winter (1978), Milliken (1995), and others have spelled Tamien without the letter “h,” historian Arthur Spearman, however in his 1963 book titled The Five Franciscan Churches of Mission Santa Clara, provided the following historic excerpt from a letter from Father Peña to Father Serra:

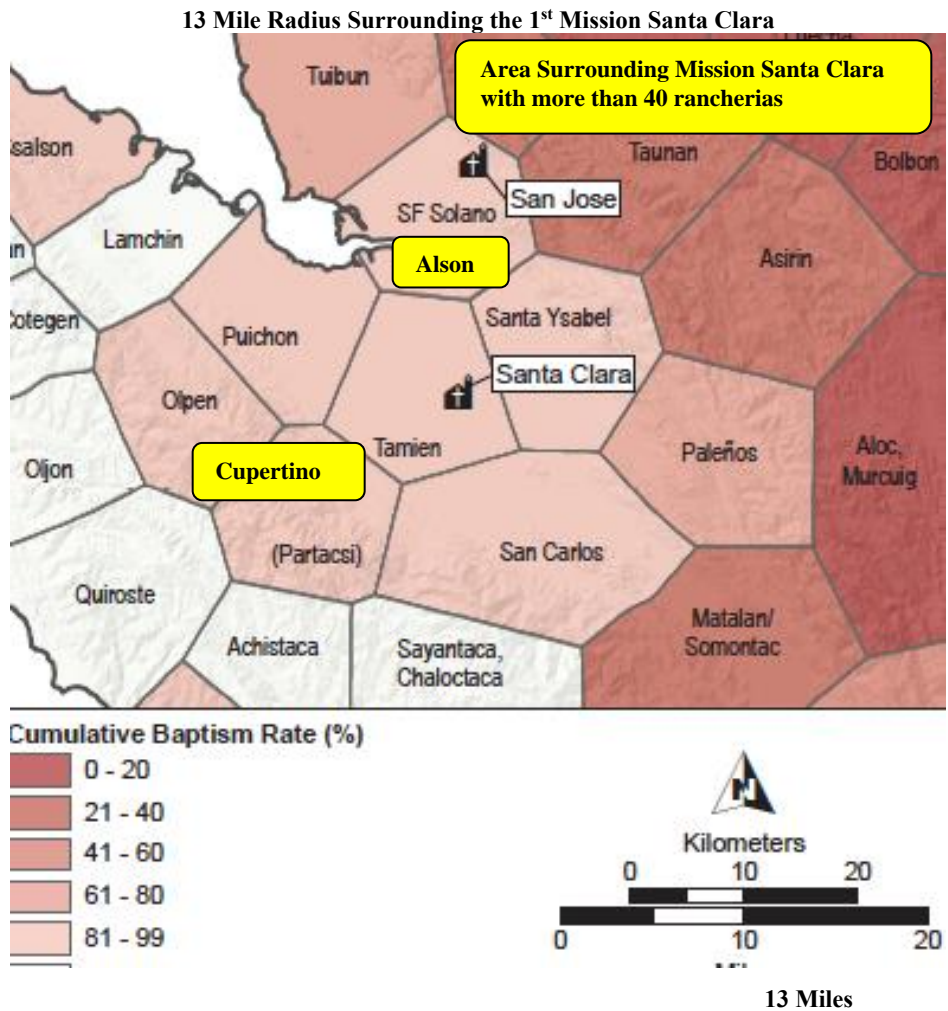
Letter to Padre Presidente Junipero Serra  
From Padre Tomas de la Peña  
**Mission Santa Clara de Thámien**

December 31, 1777

The site of the Mission, which in the language of the natives is called *Thámien*, is a plain stretching more than three leagues in every direction, pleasant to behold, with much land for irrigation of crops, and extensive areas for raising cattle.

There is abundance of Ash, Alders. White Poplar, and Red, Willow, Laurel, black and live Oaks. At the distance of four leagues to the west is much redwood, so-called, from which we have already obtained some boards. A large population of Gentiles surrounds the site, such that we judge there are more than forty rancherias within a radius of five leagues, of a people that we may call Tares, since this is the name they give to the men (Spearman 1963:15). [also cited from Hylkema 2007: iii].

**\*Note:** a Spanish League was approximately 2.6 miles. This means that there were “more than 40” Ohlone villages within a 13 mile radius of the first mission including **San Joseph Cupertino** and Alson (see map below).



**Thámien Dialect-Speaking Tribal Groups within a 13 Mile Radius of Mission Santa Clara**  
(after Milliken 2010, Byrd et al. 2020)

Furthermore, renowned anthropologist and ethnohistorian Randall Milliken (1991) noted the following observation by the Spanish priests whom had established the First Mission Santa Clara to the west of the Guadalupe River located to the northwest of downtown San Jose:

**Mission Santa Clara in Thámien Lands**

... The Santa Clara Mission settlement lay at the northeastern edge of the **Thámien** tribal district, very near to lands of three other tribes. Three large villages of over 120 inhabitants each lay within four-mile radius of the Santa Clara Mission site. The native names of those villages are not known. The missionaries at Mission Santa Clara gave each of them a Spanish designation; **San Francisco Solano** village of the **Alson** tribe a mile or two downstream at the mouth of the Guadalupe River, Santa Ysabel village of a different, unnamed tribe east of San Francisco Solano on the lower Coyote River, and **San Joseph Cupertino** village of the Thámien tribe in the oak grove about three miles to the southwest of the mission site.

Still nearer to the site were two tiny hamlets, **Our Mother Santa Clara** within a few hundred yards of the first mission site, and **Our Patron San Francisco** perhaps another mile upstream on the Guadalupe River” (Milliken 1991:116-117).

Milliken also noted in his published doctoral dissertation **A Time of Little Choice**, that the “Tamien tribe held the central Santa Clara Valley along the Guadalupe River from Agnews to the present area of downtown San Jose, and the flat lands westward from the Guadalupe to the present town of **Cupertino** on upper Stevens Creek” (1995:236). Some of the Muwekma enrolled lineages are directly descended from the intermarried **Alson Thámien Ohlone**-speaking tribe who were missioned into Missions Santa Clara and San Jose.

In his published study, under the subheading **First Mission Baptisms, 1777-1779**, Milliken wrote:

The first Christian baptisms in the San Francisco Bay Region took place among dying infants in Santa Clara Valley villages on June 6, 1777, almost a year after the missionaries came north to settle the Bay Region. An epidemic of some undescribed disease ran through the Santa Clara Valley villages in late May and early June, killing mostly one-to-two year-old infants. Parents in villages near the mission allowed the missionaries to baptize infants from June 6 to June 20.

Missionary priest Tomas de la Peña baptized two sick infants “with the delighted consent of their parents” in the hamlet he called Our Mother Santa Clara on June 6, 1777 (SCL-B 1, 2). Peña continued south up the valley that day to the village he named San Juan Bautista, where he baptized five more children (SCL-B 3-7). Peña’s partner, José Murguía, baptized thirteen infants and children at the village of **San Joseph Cupertino, the main Tamien [Thámien]** village to the southwest of Mission Santa Clara, on the same day. ... (1995:67-68).

In a footnote of the same publication, Milliken noted the following about the First Mission Baptisms, (1777-1779) that included sick children at several **Thámien** villages which included **San Joseph Cupertino** by fathers Peña and Murguía on June 6, 1777:

The symptoms of the spring 1777 disease in the Santa Clara Valley were not recorded, but the age distribution of those who died suggests that it was a bacterial disease from contaminated water. The epidemic was most acute among children under the age of four. Of twelve children under one year old baptized, eight survived, yet of thirteen children age 1-2 baptized, only two survived. ... The epidemic was already occurring in every village on the floor of the Santa Clara Valley where the Spanish priests found out about it. ... This was the first epidemic recorded for the San Francisco Bay Area, ... .

Many other waves of disease followed in succeeding years. The extent to which they spread among the tribes of west Central California away from the missions cannot be determined. Considerations about the nature of epidemic spread form the crux of an extensive debate about the depopulation of native North America. One point of view holds that waves of the disease decimated Indian populations, leaving only remnant populations to meet newly arriving European settlers (Dobyns 1966, 1988). ... Recent studies indicate that some populations recovered rapidly following smallpox epidemics (Milliken 1995:67).

### **Mission Santa Clara de Thámien Baptisms at the San Joseph Cupertino Rancheria**

The Muwekma tribal administration and leadership conducted our own Mission Records research focusing on the children and parents of some of the ancestral people baptized at the **San Joseph Cupertino Rancheria** and at the Mission Santa Clara thus providing the names of real Ohlone people previously rendered to invisibility and oblivion.

The first Mission Santa Clara de Thámien Baptisms at the **San Joseph Cupertino Rancheria** commenced on June 6, 1777 by **Father Joseph Antonio Murguía**, who baptized sick infants.

The first child baptized was named **Joseph Maria** by Father Murguía, (his Native name was not recorded). He was about 7 years old (SCL-B # 8). His father was named **Tújes** (a gentile) and his mother was **Gennee/Gennéc/Gensen**, (SCL-B # 01481). She was baptized on November 13, 1789 “at the moment of death” at the age of 38 years old, and was given the Christian name Maria Martina. Her three children were:

1. Vito Antonio, age 1 year, baptized on June 15, 1783 (SCL B- #510);
2. Pablo Maria baptized on June 6, 1777, age 6 months (SCL-B # 00011). He was identified as “enfermos” - sick; and he died on December 19, 1784;
3. Rufina Barbara, age 6 years, baptized on November 13, 1779 (SCL-B #150). She died on September 21, 1784.

The second child who was baptized was named **Joseph Antonio**, age 1, (SCL-B #9), and recorded as “enfermos.” Joseph’s father was **Tascalexac** (gentile) and his mother was **Atláma** (gentile). Joseph Antonio died on February 23, 1788.

The next child was Pedro Antonio, age 1, (SCL-B #10), identified as sick. His father was **Chiquinuca/Túscas** (gentile) and his mother was **Athiáma**, named Maria Candelaria, SCL-B #247, baptized on December 8, 1780 at the age of 30 years. She died on July 18, 1785. Her other son was named Junipero Maria, (SCL-B # 156) on February 13, 1780, age 8 years, identified from “**San Joseph, rancheria de Señor.**” Pedro Antonio died on December 18, 1814.

The next child see Pablo Maria (SCL-B # 00011) above.

The next child was named Maria de la Concepcion, age 1 year, (SCL-B #12); identified as “enfermos.” Her father was **Sussanc** (gentile), and her mother was **Chucúu** (gentile).

The next child was named Maria Antonia, age 1 year, “enfermos,” (SCL-B-13). Her father was **Chaguana** (SCL-B # 1919), and her mother was **Masge** (SCL-B # 03440).

Milliken defining the ethnogeography of the intermarried Tamien [**Thámien**] tribal rancherias noted that:

[T]he Tamien tribe held the central Santa Clara Valley along the Guadalupe River from Agnews to the present area of downtown San Jose, and the flatlands westward from the Guadalupe to the present town of **Cupertino** on upper Stevens Creek. Fathers Murguía and Peña of Mission Santa Clara noted in the title page of their Libro de Bautismos, and again in a letter of 1777, that the mission was built in an area known as Tamien. ...

Three of twelve villages and villages/regions designated with Spanish names in the Santa Clara Mission vital registers probably made up the Tamien tribe .: Our Mother Santa Clara, Our Patron San Francisco, and San Jose Cupertino. Those towns were empty by the end of 1795 (Milliken 1995:256).

Milliken also noted that the adjacent intermarried **Partacsi** rancheria’s territory also included the **Stevens Creek** drainage in Cupertino:

**Partacsi.** The name of the tribe that inhabited the Saratoga gap area in the high mountains and valleys of the upper Pescadero Creek, **Stevens Creek**, and Saratoga Creek watersheds of the Santa Clara Valley is unknown. The village known as Partacsi in the thirty-six Mission Santa Cruz records and as Paltrastach in one Mission Santa Clara baptismal record (SCL-B 2525), seems to have been in this rugged area which today lacks a single small town. Most of the people of the area went into Mission Santa Clara along with members of neighboring tribes under the general designation “San Bernardino” between 1787 and 1801. They are probably one of four “San Bernardino” tribal groups whose names appear on the Mission Santa Clara vital registers without specific location ... **Solchequis** (SCL-B 2334, 2335, 2342) (Milliken 1995:250-251).

Milliken further suggested in that same study that:

Some of the Santa Cruz Mountains and coastal people were probably already in catechism classes. Thirty-three Quiroste and **Solchqui** adults were baptized on November 12 and 13 [1794]; seventy more were baptized between November 27 and December 5.

A good portion of the remaining adults from **San Jose Cupertino village, the main Tamien town** on the west side of the Santa Clara Valley were with the later groups (Milliken 1995:129).

### **Who Was Military Commander Juan Bautista de Anza II?**

Information derived from on-line resources about the life of de Anza is incorporated below. As stated above, much has been written about **Juan Bautista de Anza II**. He was born in July 1736, in Sonora, Mexico, and he died December 19, 1788, in Arizpe, Sonora. He is noted as a Spanish military commander and explorer who led “settlers” on an overland route through the Sonoran Desert and eventually up the coast of California to San Francisco. Beginning his expedition in 1775, de Anza led a large contingent of more than 240 Spanish colonists in order to establish settlements within the greater San Francisco Bay region.

Under the orders of king Carlos III of Spain (1759-1788), the Spanish authorities wanted to establish permanent settlements and presidios in California as a bulwark against Russian and British incursions into the Alta California region. De Anza was charged by Antonio María de Bucareli, the viceroy of New Spain, to establish an overland route from Sonora, Mexico to California. De Anza and his expedition left Tubac, Mexico in January 1774 with a small group that included soldiers and missionaries. With the help of the Yuman Indian tribal groups who inhabited the lower Colorado River Valley, de Anza and his entourage traveled along the Gila and Colorado rivers, across the desert, and over the San Jacinto Mountains, until they arrived at the Mission San Gabriel in March 1774. They then continued north until they reached the newly established Mission San Carlos and the Monterey Presidio later that April 1774.

A year later, the viceroy ordered de Anza to lead another expedition of about 240 soldiers and colonists, including women and children, to San Francisco Bay Area. De Anza and his charges began their travels in October 1775. The expedition reached Mission San Gabriel in January 1776. De Anza continued to the Monterey Presidio in March 1776 before preparing to explore the area near San Francisco Bay, where he chose locations for a new presidio and mission. By June 1776 de Anza’s lieutenant, José Joaquín Moraga, had led the remaining settlers to what is now San Francisco, California.

The expedition continued on to Monterey with the colonists. Having fulfilled his mission, he continued north with Father Pedro Font and a small party of twelve others, following an inland route established in 1772 by captain, later governor, Pedro Fages to the San Francisco Bay. In de Anza's diary on March 25, 1776, he stated that he

arrived at the arroyo of **San Joseph Cupertino** (Stevens Creek). Here we halted for the night, having come eight leagues in seven and a half hours. From this place we have seen at our right the estuary which runs from the port of San Francisco.

Continuing on the next ensuing days, de Anza identified the locations for the establishment of the Mission San Francisco de Asis and the Presidio of San Francisco on March 28, 1776. De Anza himself, did not establish the Mission San Francisco settlement; it was established later by lieutenant José Joaquín Moraga, and built by local Ohlone Indians brought under the influence of the mission. While returning to Monterey, de Anza may have identified the original locations for **Mission Santa Clara de Thámien** and for the **Pueblo de San José de Guadalupe**. As many people know the historic de Anza expedition route is now identified as the **Juan Bautista de Anza National Historic Trail** by the National Park Service.

It is noted on a website that the “de Anza and De Anza spellings are also the namesake of streets, schools, and buildings in his honor including: De Anza Boulevards in San Mateo and Cupertino, De Anza Park in Sunnyvale, De Anza College in Cupertino, De Anza High School in Richmond, Juan Bautista De Anza elementary school in San Jacinto, Juan De Anza K-5 in the Wiseburn Elementary School District of Hawthorne, De Anza Middle School in Ontario, De Anza Middle School in Ventura, De Anza Elementary School in El Centro, and the De Anza School in Baldwin Park, the landmark De Anza Hotel in San Jose, and the historic De Anza Hotel in Calexico—all in California.”

## **Military Commander Juan Bautista De Anza: Indian Fighter**

Information provided on a website about de Anza's military expeditions against Native American tribes noted that:

Governor de Anza led a punitive expedition against the **Comanche** group of Native Americans, who had been repeatedly raiding Taos during 1779. With his Ute and Apache Native American allies, and around 800 Spanish soldiers, Anza went north through the San Luis Valley, entering the Great Plains at what is now Manitou Springs, Colorado. Circling "El Capitan" (current day Pikes Peak), he surprised a small force of the Comanche near present-day Colorado Springs. Pursuing them south down Fountain Creek, he crossed the Arkansas River near present-day Pueblo, Colorado. He found the main body of the Comanche on Greenhorn Creek, returning from a raid in Nuevo México, and won a decisive victory. Chief Cuerno Verde, for whom Greenhorn Creek is named, and many other leaders of the Comanche were killed.

Two years later, in July 1781, Fernando Rivera y Moncada who was second-in-command on the Portolá expedition in 1769 and later military governor of California in 1774, was killed along with the local missionaries, settlers, and travelers with them in the Yuma revolt of the **Quechan Indians** in 1781.

The Quechan and Mojave Indians rose up against the party for encroaching on their farmlands and for other abuses inflicted by the soldiers. On July 17–19, 1781, the Yuma/Quechan Indians, in a dispute with the Spanish government and Catholic church, destroyed both missions and pueblos – killing 103 soldiers, colonists and priests, and capturing about 80 more civilians mostly women and children. Included in the casualties were Fernando Rivera y Moncada military commander and former governor of California and Father Francisco Garcés founder of the missions on the Colorado River. In four well-supported punitive expeditions in 1782 and 1783 against the Quechans, the Spanish military managed to recover their dead and ransom nearly all the prisoners but failed to re-open the de Anza Trail. The Yuma Crossing and the de Anza trail were closed to Spanish travel and trade, and would stay closed until the late 1820s. As a result, California was nearly isolated again from land-based travel, and about the only way into California from Mexico was a voyage by sea.

In late 1779, de Anza and his party found a route from Santa Fe to Sonora, west of the El Camino Real de Tierra Adentro. His various local military expeditions against tribes defending their homelands were often successful, but the Quechan (Yuma) Indian tribe which he had established peace with earlier rebelled, and he fell out of favor with the military commander of the Northern Frontier. In 1783 de Anza led a campaign against the Comanche on the eastern plains and by 1784 they were suing for peace. The last of the Comanche chiefs eventually acceded and a formal treaty was concluded on 28 February 1786 at Pecos Pueblo.

The **Juan Bautista de Anza National Historic Trail** is a 1,210-mile (1,950 km) trail extending from Nogales on the U.S.-Mexico border in Arizona, through the California desert and coastal areas in Southern California and the Central Coast region to San Francisco. The trail commemorates the 1775–1776 land route that Spanish commander Juan Bautista de Anza took from the Sonora y Sinaloa Province of New Spain in Colonial Mexico through to Las Californias Province. The goal of this expedition was to establish a mission and presidio on the San Francisco Bay. The trail was an attempt to ease the course of Spanish colonization of California by establishing a major land route north for purposes of colonization. It became a National Historic Trail in 1990 administered by the National Park Service and was also later designated a National Millennium Trail in 1999.

## **Muwekma Tribe's Formal Determination of Previous Unambiguous Federal Recognition**

The enrolled Muwekma tribal members are **directly descended** from the aboriginal tribal groups whom were missionized in to Mission San Francisco, Santa Clara and San Jose, and our genealogy was independently verified by the Bureau of Indian Affairs' Office of Federal Acknowledgement in 2002 as part of our petitioning efforts to regain our Tribe's previous federally recognition status. Furthermore, as the only documented previously Federally Recognized Ohlone Tribe, we, along with our over 600+ BIA documented tribal members claim the Foothill-DeAnza Community College District region as part of our ancestral and historic homeland.

In 1989 our Tribe sent a letter to the Branch of Acknowledgement and Research in order to have our Acknowledged status restored. After eight years in the petitioning process, and after the submittal of several hundred pages of historic and legal documentation, on May 24, 1996 the Bureau of Indian Affairs' Branch of Acknowledgment and Research (BAR) made a positive determination that:

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

On December 8, 1999, the Muwekma Tribal Council and its legal consultants filed a law suit against the Interior Department/BIA – naming Secretary Bruce Babbitt and AS-IA Kevin Gover over the fact the Muwekma as a previously Federally recognized tribe it should not have to wait 24 or more years to complete our reaffirmation process.

In 2000 – D.C. District Court Justice Ricardo Urbina wrote in his **Introduction of his Memorandum Opinion Granting the Plaintiff's Motion to Amend the Court's Order** (July 28, 2000) and **Memorandum Order Denying the Defendants' to Alter or Amend the Court's Orders** (June 11, 2002) that:

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

### **Muwekma Ohlone Tribal Leadership's Recommendation to Rename De Anza College**

Our tribal council would like to thank the De Anza Name Exploration Project committee for your good efforts and for providing the invitation to help guide the process for changing the name of De Anza College. Although, it appears our Tribe was not directly contacted by the committee, nonetheless, based upon the goals and objectives stated in your letter that was forwarded by Amah Mutsun Tribal Band Chairman Val Lopez to us stating:

A lesson that we learned in our previous organizing is that we need to provide sufficient lead time to coordinate with local Native groups in order to respect their many responsibilities. With that in mind, we would like to invite you to be part of the organizing in our next steps in changing the name of our college. We have three activities in mind:

- 1) The creation of a web site devoted to tribes local to our college, hosted by the California History Center.
- 2) An event on a Sunday at St. Jude's Episcopal Church, which is across the street from the college. The purpose of this event would be to build community support for the name change process, and also to advance the goals of a task force of the Episcopal Diocese of El Camino Real to reckon with its historical relationships with indigenous peoples.
- 3) An event in April at De Anza College, where the petition with signatures will be delivered to the college administration and the district Board of Trustees.

In the spirit of mutual cooperation and respect, it is our Tribe's intention to fully participate in this process and proposed activities.

For the interim, as a result of presenting the information on our Tribal region located within the San Francisco Bay Area in general, and the City of Cupertino specifically, and viewing this discussion and recommendation through our Native America/Muwekma Ohlone perspective, we offer two possible alternative names for this important institution of higher learning:



1. **Thámien College** after the original Ohlone placename of this area; and,
2. **Partacsi College** after the aboriginal Ohlone Tribal group of the greater Cupertino/Stevens Creek region.

Should you desire any primary documentation concern our Tribe's legal status and history, or should you have any questions, please feel free to contact us.

Respectfully submitted,

On behalf of the Muwekma Ohlone Tribe of the San Francisco Bay Area,



Charlene Nijmeh, Chairwoman



Monica V. Arellano, Vice Chairwoman and MLD Tribal Representative

Cc: Muwekma Ohlone Tribal Council  
Foothill-DeAnza Community College District

Attachments: