

**Amah Mutsun Tribal Band of the
Mission San Juan Bautista
Petition for Federal Recognition**

Exhibit 5

Amah Mutsun in the 20th Century

by

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Table of Contents

Amah Mutsun in the 20th Century

Abstract.....	1
I. Nineteen Century Historical Overview.....	1
California Indian Claims Cases	8
II. Mutsun Interaction with the Bureau of Indian Affairs.....	10
The California Enrollment Census.....	10
Mutsun Ancestry	11
Mutsun Organization	16
Non-Indian Recognition of the Mutsun Indians	19
III. Amah Mutsun and Sargent Ranch: Continued Interaction with Aboriginal Homeland	26
Conclusions.....	36
Appendix I: Amah Mutsun on 1933 California Roll	38
Appendix II: Amah Mutsun on 1955 California Roll.....	51

Images and Maps

Children of Claudia Corona	following 17
Guadalupe Anzar and Sheriff Jerry Croxon.....	following 19
Elena Sayers in 1973.....	following 23
Maria Garcia in 1906	following 23
“East of the Gabilans”	following 25
Harrington map	following 31
Harrington map	following 31
Harrington map	following 31

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Abstract

Throughout the twentieth century, the San Juaneño, or Amah Mutsun people, interacted with federal, state and local governments, especially the Bureau of Indian Affairs. Much of the Tribe's interaction with the Bureau of Indian Affairs related to a series of census rolls prepared to document California Indians. The process provided considerable evidence about the Amah Mutsun and their image in the community. The census rolls were created to disperse to affected individual Indians the judgments won in two land claim cases. These records demonstrate Mutsun tribal ancestry, organization and recognition in their communities by non-Indians and governmental bodies. Other records document Mutsun life within their aboriginal homeland, which includes the territory on and around Sargent Ranch. This documentation provides evidence that the tribal character of the Mutsun people survived the repressive years of the 1700s and 1800s and flourished in the twentieth century.

I: Nineteenth Century Historical Overview

In order to understand why the Amah Mutsun had to submit information proving their Indian status, genealogy and tribal territory, it is necessary to understand aspects of the history of the California Indians.

Today's Amah Mutsun Tribe is made up of descendants of the Mutsun Indians who occupied the San Benito Valley for literally thousands of years, inhabiting areas in the drainages of the San Benito River, the Pajaro River and Pescadero Creek. Before the arrival of the Europeans, there were nearly twenty Mutsun villages in the valley, including communities located in the vicinity of the modern day towns of Gilroy, San Felipe, Mission San Juan Bautista and Sargent Station.

The first known European presence in Mutsun territory was Gaspar de Portolá, who passed through the area in 1769. Pedro Fages visited the following year, and other Spanish expeditions crossed the land in 1772, 1774, and 1776.¹ Beginning in 1770, the Spanish government and the Catholic Church began founding missions in the region. Between 1770 and 1797, seven missions were established in the broader Costanoan region.² Mission San Juan Bautista was founded in 1797 at a place called "Popeloutchom" by the Mutsun Indians. The existence of Indian villages in the area was very important to the padres who founded the Mission, for the Indians were to be the source of both converts and laborers. Construction of the

¹ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, pp. 8-9

² Engelhardt, Zephyrin. *Mission San Juan Bautista*; Santa Barbara, California: Mission Santa Barbara, 1931, p. 19

Levy, Richard. "Costanoan," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, p. 486.

church located on today's Mission grounds began in 1803. It was completed and dedicated in 1812, and the Mission has been in continuous use ever since.³

In 1794, new Spanish regulations permitted presidio commanders to issue land grants to European settlers. Several Spanish land grants created ranchos in areas where Mutsun villages were located. One such grant was the Las Animas Rancho, which covered an area that includes today's Carnadero. It was within this rancho that the Mutsun village of Unijaima had been located. In 1808, Rancho San Ysidro was granted. This territory included over 13,000 acres of land around today's Gilroy. Englishman John Gilroy eventually acquired a portion of this rancho. John Gilroy married a full-blood Mutsun woman, as did his son, and several of today's Amah Mutsun descend from this family.⁴

After Mexican independence, the California missions were secularized. The Mexican government confiscated the missions' land and Mexican governors issued even more land grants to non-Indians, conveying what had been Mutsun land into the private ranchos. During the period,

³ Sunset Books. *The California Missions: A Pictorial History*. Menlo Park, California: Lane Magazine and Book Company, 1964, p. 235.

California State Parks. *San Juan Bautista State Historic Park*. Sacramento: California State Parks, 2004.

Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 1-2 and 9.

⁴ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, pp. 9-10.

Gilroy, Adela. Interview by E. Richard Hart, May 24, 2004, Redwood City, California.

King, Chester D. "Appendix I: Documentation of Tribelet Boundaries, Locations and Sizes," from *The Southern Santa Clara Valley, California: A General Plan for Archaeology* by Thomas F. King and Patricia R. Hickman. San Francisco: National Park Service, 1973, appendix, I-1-4.

A typical rancho included houses, corrals, a garden, a small orchard, often enclosed by a fence or cactus hedge, and an enclosed tract of grain fields, occasionally accompanied by a small gristmill.

The Ausaymas y San Felipe Rancho was conveyed by the Mexican government to Francisco Perez Pacheco. This rancho was named for a Mutsun village located within its borders. In 1835, Rancho Juristic was granted to Antonio and Faustino German. It lay within the heart of Mutsun territory, including portions of the Pescadero Creek and Parajo River drainages. At least three Mutsun villages were located within the Rancho Juristac grant.⁵

By the early 19th century, much of Mutsun territory had been appropriated by the Spaniards and Mexicans and most Mutsun Indians had been "missionized." Men, women and children were corralled into Mission San Juan Bautista, where they provided what was essentially slave labor for the mission.⁶ Mission marriage records prove that Mutsun Indians were living on the land grant ranchos in their territory, and that there was some intermarriage between Mutsun and non-Indians, both Spanish and English.

⁵ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, p. 10-11.

Gudde, Erwin G. *California Place Names: The Origin and Etymology of Current Geographical Names* (Revised and Enlarged by William Bright). Berkeley: University of California Press, 1998 (originally published 1949), pp. 14, 21 and 67.

Gilroy, Adela. Interview by E. Richard Hart, May 24, 2004, Redwood City, California.

Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. xi and 150. Pierce believed that the word "Juristac" was derived from a Mutsun word.

⁶ Engelhardt, Zephyrin. *Mission San Juan Bautista*; Santa Barbara, California: Mission Santa Barbara, 1931, p. 19.

Levy, Richard. "Costanoan," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, p. 486.

Traditions resulting from their servitude in both the missions and on the land grant ranchos exist today and have been passed down to current tribal members.⁷ Mission records refer to traditional Mutsun foods, drinks, clothes, music, songs, musical instruments, and games. The Mutsun played an important role in building the Mission San Juan Bautista and maintaining the ranchos and farms.

In 1823, the mission population reached its peak. There were 641 male and 607 female Indians, and 22 dwellings of adobe and tile to accommodate the neophyte families.

More than 4,000 Indians are buried in the Mission San Juan Bautista Indian cemetery,⁸ a testament to the pervasive Mutsun presence at the Mission.

With the end of the Mexican War and the signing of the Treaty of Guadalupe Hidalgo, the United States explicitly guaranteed that these land grants would be honored by the United States. Although Congress established many hurdles for “proving up” the grants, many were eventually patented. The San Ysidro lands were patented between 1860 and 1868. The Ausaymas Y San Felipe grant was patented in 1859. The Juristac grant was patented in 1871 by J. P. Sargent and, in the years following, became known as the Sargent Ranch.⁹

Around this time, United States authorities set out to obtain a cession of all California

⁷ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

⁸ Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 3-4.

⁹ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, pp. 9-12.

Gudde, Erwin G. *California Place Names: The Origin and Etymology of Current Geographical Names* (Revised and Enlarged by William Bright). Berkeley: University of California Press, 1998 (originally published 1949), pp. 14, 21, 67 and 351.

Indian lands. After the 1848 Treaty of Guadalupe Hidalgo, and because of the gold rush, California quickly became a state in 1850. United States law and policy required that Indian aboriginal title be extinguished so that non-Indians could settle on California public lands. President Millard Fillmore appointed three commissioners to negotiate treaties with the Indians of California. Between 1851 and 1852, the three commissioners met with 402 Indian leaders and executed a series of eighteen treaties, which came to be known as the Barbour Treaties. Under the terms of these treaties the Indians ceded aboriginal title to some seventy-five million acres in exchange for eighteen reservations on 8,518,900 acres, along with promises of implements, livestock and clothing.¹⁰

Three of the treaties ceded Mutsun lands and created relatively large reservations to the east, where the Mutsun should have been allowed to settle with support from the government.¹¹

¹⁰ Bureau of Indian Affairs. *Indians of California*. Washington, D. C.: Government Printing Office, 1966, pp. 7-8.

Kenny, Robert W. (Attorney General of California) *History and Proposed Settlement: Claims of California Indians*. Sacramento: California State Printing Office, 1944 (facsimile reprint by Coyote Press, n.d.), pp. 2-11.

¹¹ Royce, Charles C. *Indian Land Cessions in the United States*. Extract from the *Eighteenth Annual Report of the Bureau of American Ethnology*. Part II. Washington: Government Printing Office, 1899, pp. 780-783 and California 1 map. Royce shows Mutsun territory being ceded under Treaties M, A, B, and N.

Heizer, Robert F. "Treaties," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, pp. 701-704. Heizer concluded that M was with Sierra Nevada tribes, so A, B, and N were the treaties that impacted Mutsun territory.

Kappler, Charles J., *Indian Affairs: Laws and Treaties*, Vol. IV (Laws), Washington, D. C.: Government Printing Office, 1929, pp. 1981-1096, reprints treaties M, A, and N.

Hoopes, Alban W. "The Journal of George W. Barbour, May 1, to October 4, 1851," *Southwestern Historical Quarterly*, Vol. XL, No. 2 (October, 1936), pp. 145-153; and No.3 (January, 1937), pp. 247-261.

Gibbs, George. "Journal of the Expedition of Colonel Redick M'Kee, United States Indian Agent, Through North-Western California. Performed in the Summer and Fall of 1851," in Henry R. Schoolcraft's *Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States...* Philadelphia: Lippincott, Grambo & Company, 1853, pp. 99-177.

However, the California State Legislature, pressured by California miners and settlers, were vehemently opposed to the treaties. California's senators succeeded not only in preventing the ratification of the treaties, but had them classified as "confidential" and sealed in the United States Senate's archives.¹² Eventually, the United States Court of Claims determined that even though these treaties were never ratified, seventy-five million acres of Indian lands, including all of Mutsun territory, were ceded to the United States.¹³

For the remainder of the 19th century, the Mutsun Indians were left to work, mostly as servants and laborers, around Mission San Juan Bautista and on the land grant ranchos in their aboriginal territory.

Ellison, William H. "The Federal Indian Policy in California, 1846-1860," *The Mississippi Valley Historical Review*, Volume IX, Number 1 (June, 1922), pp. 37-67.

¹² Bureau of Indian Affairs. *Indians of California*. Washington, D. C.: Government Printing Office, 1966, p. 9.

Kenny, Robert W. (Attorney General of California) *History and Proposed Settlement: Claims of California Indians*. Sacramento: California State Printing Office, 1944 (facsimile reprint by Coyote Press, n.d.), pp. 13-17.

Johnson, Kenneth M. *K-344 or the Indians of California vs. The United States*. Los Angeles: Dawson's Book Shop, 1966, pp. 46-59.

¹³ Court of Claims of the United States. "No. K-344," Decided October 5, 1942. Records of the United States Court of Claims, General Jurisdiction Files, Box 4116, File K-344, National Archives.

"Indians of California," K344 Claim, map, 1928, RG 123, Box 4115, National Archives. The cession and reservation lines drawn on the court's map are the same as those found in Royce.

Attorney General of the State of California. "Petition." *The Indians of California vs. The United States*. No. K-344. Records of the United States Court of Claims, General Jurisdiction Files, , RG 123, Box 1117, National Archives.

Assistant Secretary of the Interior Chapman to the Attorney General, "No. K-344, The Indians of California vs. The United States. Report of the Interior Department," Records of the United States Court of Claims, General Jurisdiction Files, RG 123, Box 1117, National Archives.

California Indian Claims Cases

In 1905, the Senate removed the "confidential" status of the eighteen treaties and revealed them to the public for the first time. There was considerable public sympathy for California Indians, and in 1927, the California legislature passed legislation authorizing the state attorney general to represent California Indians in a lawsuit against the United States. A year later, Congress authorized the United States Court of Claims to "adjudicate California Indian claims in accordance with the provisions of the eighteen unratified treaties of 1851 and 1852, allowing full payment of specified benefits, as if the treaties had been ratified."¹⁴ A short time later, Congress amended that act to authorize the compilation of a census of all Indians in California who would share the proceeds of any judgment. In order to qualify for enrollment, California Indians had to have been alive at the time of the original act of 1928, and had to establish that they had ancestors who lived in California in 1852, the year the treaties were signed.¹⁵

The lawsuit was soon initiated, and during ensuing years, the case came to be known by its Court of Claims docket number, "K-344." In 1930, Fred A. Baker, who had extensive experience in enrolling Indians in censuses, was directed by the Bureau of Indian Affairs to compile the California Enrollment Census. Completed in 1933, the census roll included some

¹⁴ Bureau of Indian Affairs. *Indians of California*. Washington, D. C.: Government Printing Office, 1966, p. 13. 45 Stat., 602.

¹⁵ Bureau of Indian Affairs. *Indians of California*. Washington, D. C.: Government Printing Office, 1966, p. 13. 46 Stat, 259.

23,000 California Indians.¹⁶ In 1944, K-344 was settled for a net award of \$5 million, and a 1950 Congressional act authorized a per capita payment of \$150 to each Indian listed on the California Enrollment Census. Because so many years had passed since the claim was first filed, Congress expanded the roll to include those who could prove eligibility and were alive at the time of the 1950 act. The California Revised Roll was approved in 1955, and \$150 checks were finally sent out to those who qualified.¹⁷

As the K-344 case was being adjudicated, another case began working its way through the courts. While K-344 had compensated California Indians for the loss of their reservations, this new case would address the loss of some 60 million acres of aboriginal territory. The 1947 Indian Claims Commission Case, as it became known, was settled in 1964.

Finally, another act of Congress, this time in 1968, authorized the compilation of yet another census to update the earlier Indian Claims Commission Case census. Indians who had established themselves on the previous rolls, as well as those who wished to establish their ancestry in California since 1852, were permitted to enroll. This 1968 census roll eventually contained some 75,000 names. Ultimately, those on the roll each received a check for \$668.51.¹⁸

¹⁶ Indians of California Census Rolls, Authorized under the Act of May 18, 1928 as amended, approved May 16-17, 1933. Introduction compiled by Larisa K. Miller. Microfilm M1853, National Archives, Northwest Regional Repository, Seattle, Washington.

¹⁷ National Archives. "Records relating to the 1928 California Judgment Enrollment." Descriptive Finding Guide. National Archives, San Bruno.

National Archives. "Records relating to the 1948 California Judgment Enrollment." Descriptive Finding Guide. National Archives, San Bruno.

National Archives. "Administrative Files and Applications to the California Judgment Roll Authorized in 1948, 1948-1955." Descriptive Finding Guide. National Archives, San Bruno.

¹⁸ National Archives. "Records relating to the 1968 California Judgment Enrollment." Descriptive Finding Guide.

II: Mutsun Interaction with the Bureau of Indian Affairs

The California Enrollment Census

On behalf of the Bureau of Indian Affairs, Baker set out to document California Indians and develop the K-344 census in December 1930. Baker was experienced in carrying out censuses with tribes and developed a plan to identify Indians in California.

The plan adopted was somewhat unique in the enrollment of Indian tribes. Its main features were, first, to retain control over the issuance of the blank forms of applications for enrollment so as to avoid a flood of spurious and doubtful claims being filed; secondly, it was decided that the enrolling agents should visit personally the various Indian communities throughout the State of California and assist each individual applicant in the preparation of his claim.¹⁹

In order to certify individuals as Indians, Baker first identified prominent Indians throughout the state.

Names of prominent Indians in each district were obtained and special notices sent to them with instructions to give the matter widespread publicity in their districts.

Then hearings were held in the communities where the Indians lived.

All persons were enrolled in a public hearing, each person had to pass the careful scrutiny of the Indians of the local community. A committee of old Indians acted, in many instances, as witnesses to

National Archives, San Bruno.

Stewart, Omer C. "Litigation and its Effects," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, pp. 705-712.

Royce, Charles C. *Indian Land Cessions in the United States*. Extract from the *Eighteenth Annual Report of the Bureau of American Ethnology*. Part II. Washington: Government Printing Office, 1899, pp. 780-783 and California 1 map.

¹⁹ Baker to Commissioner of Indian Affairs, September 30, 1932, RG 75, Central Classified Files, 053-11626-1929, General Services, Pt. 4, National Archives.

the authenticity of claims, and as to the fact of claimants being recognized as persons of California Indian descent. Unless a person were [sic] in fact of Indian blood, he would tend to hesitate to run the gauntlet of the old Indians present at the hearings.²⁰

Baker visited Mutsun communities in July and December 1930, enrolling Mutsun in the towns of Hollister, Gilroy and San Juan Bautista.²¹ Baker identified Mission San Juan Bautista Indians that could testify to the ancestry of other Amah Mutsun Indians, establishing what amounted to an organizing committee of Mutsun Indians. The committee included Maria Antonia Sanchez Solorsano, Claudia Corona, Theresa Gomez, Frank and Pete Moreno, and Maria Dionisia Mondragon.²²

The committee was successful and many Amah Mutsun were enrolled. The enrollment applications, testimony, correspondence, and other documentary materials generated by Mutsun applications to the California Enrollment Census provide a great deal of information about Mutsun life in the early and mid-20th century. This includes evidence of Mutsun ancestry, Mutsun tribal organization, and non-Indian recognition of San Juan Bautista Indian tribal status.

Mutsun Ancestry

A selective review of the 1933 California Enrollment Census applications and final roll show that at least 79 Mutsun, or Mission San Juan Bautista, Indians were enrolled. Families

²⁰ Baker to Commissioner of Indian Affairs, March 8, 1933, RG 75, Central Classified Files, 053-11626-1929, General Services, Pt. 5, National Archives, pp. 15 and 22.

²¹ Baker to Commissioner of Indian Affairs, January 5, 1931, RG 75, Central Classified Files, 053-11626-1929, General Services, Pt. 3, National Archives.

²² Selected Applications, Record Group 75, Entry 576, National Archives.

could enroll all of their members on one application and, as a result, Mutsun individuals were listed on 38 approved applications.

One of the application questions asked individuals to provide their degree of Indian blood. Some applicants provided genealogical charts showing their ancestors for many generations. The degree of Mission San Juan Bautista Indian varied from 1/16 to full-blood. There were at least thirteen full-blood Mutsun enrollees, including: Thomas Bojorques and his three sons Antonio, Roberto, and Victoriano; Augustine Chavez; Sebastian Garcia and his granddaughter Elena Sanchez; Maria Dionisia Mondragon; Ascension Solórsano Cervantes; Pedro Sanchez and his half-brother Jose Sanchez; Maria Antonia (Sanchez) Solórsano; and Edward A. Solórsano.²³

Individuals were required to provide additional information on the six-page application, including where they lived on May 18, 1928, their place of birth, the name of "the Tribe or Band of Indians" to which they belonged, names of ancestors who were alive on June 1, 1852, and where those ancestors were living at that time. Finally, applicants were asked, "What lands in the State of California do you claim were taken from you or your California Indian ancestors by the United States without compensation?"

Most people of Mutsun descent called themselves Mission Indians and listed their tribe as Mission San Juan Bautista. Some, however, called themselves Mutsun or Ama. Almost all the applicants said that their tribe had lost land that was located in San Benito County. Some also replied that their tribe lost land in Santa Clara and Monterey Counties. Many Mutsun

²³ Applications 8056, 8058, 8079, 8113, 8141, 8144, and 8145, Record Group 75, Entry 576, National Archives.

descendants said that their ancestors were born and married at Mission San Juan Bautista, and many named the particular ancestors who were living in what is now San Benito County in 1852. Four people of Mutsun descent submitted applications on which they said their parents had been married by "Indian custom." (See Appendix I). Today, members of the Amah Mutsun Tribe explain that, among their people, "Indian Custom" simply meant moving in together.²⁴

Mutsun individuals whose names were placed on the California Enrollment Census waited for payment unsuccessfully throughout the 1930s. As stated earlier, although K-344 was settled in 1944, payment was delayed until the census roll was updated in the early 1950s. Pursuant to this update, Mutsun people again filled out applications and corresponded with the Bureau of Indian Affairs officials to make sure that they had re-applied and that new applications were submitted for members of their families born since 1928. These applications were part of the 1955 California Enrollment Census.

In addition to Mutsuns born after 1928, some members who had been born prior to that date but had not been included on the initial census applied as well. Manuel A. Sotelo, born in 1901, was one such enrollee. He was the brother of Elario Sotello, who also enrolled at that time. Manuel reported that his grandmother on his father's side was Refugio Sanchez Sotelo, who was at San Juan Bautista in 1852. He also described himself as one of the "San Juan Indians (Muttsun)" on his 1954 application (he spelled his name with one "L"). In an accompanying letter, Elario stated that both his parents were both full-blood Mutsun Indians.

²⁴ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

Gilroy, Adela. Interview by E. Richard Hart, with Irenne Zwierlein, May 24, 2004, Redwood City, California.

Elario enrolled in 1950, but unfortunately died in 1955, before the judgment was distributed.²⁵ Again, applications included extensive documentation of tribal ancestry. Some people provided genealogical charts showing their ancestors for many generations going back to the early 18th century. Mutsun people described ancestors that were alive in 1852 and living in the area around Mission San Juan Bautista. Most people described themselves as Mission Indians from San Juan Bautista, although again some described themselves further as Mutsun.²⁶

A selective review of the 1955 California Enrollment Census applications showed considerable interaction by Mutsun people with the Bureau of Indian Affairs, both in submitting applications and in corresponding with officials. A total of at least 81 Mutsun individuals were listed in the census records. There were at least 31 Mutsun who were on the 1933 roll and who were still alive and re-enrolled on the 1955 census roll. Also, there were 41 new enrollments. Most of these were children of those who had been on the 1933 census, but some, like Elario

²⁵ Record Group 75, Bureau of Indian Affairs, Sacramento Area Office, California Judgment Enrollment, 1937-1952, Accepted New (1955), Box 25, Series 1 and Series 2, Application of Manuel A. Sotelo,

²⁶ Names of prominent Indians in each district were obtained and Record Group 75, Bureau of Indian Affairs, Sacramento Area Office, California Judgment Enrollment, 1937-1952, Accepted New (1955), Box 25, Series 1 and Series 2, Applications 8119, 8121, 8383, 10045, 10046, 11107, 9942, 13566, Manuel A. Sotelo,

RG 75 Sacramento Area Office, California Judgment 1937-1955, Deceased Enrollees, Box 302, Box 382, 387, 376, 302.

Caudell, Cleo D. To John E. Wallace, June 9, 1953, RG 75 Sacramento Area Office, California Judgment 1937-1955, Deceased Enrollees, Box 302, Box 387.

RG 75, Bureau of Indian Affairs, Sacramento Area Office, California Judgment Enrollment, 1937-1955, 1933 Enrollees' Reapplications, Box 202, Application # 3951, 3952, 3953, 8119, 8120, 8121, 8122, 10045, 10046, 13331, 13332, 13333, 13334, 13336, 13566, 13567, 13568, 13571, 13572, 13573, 13536, 13538, 18587.

RG 75, Bureau of Indian Affairs, California Judgment and Enrollment, Accepted New (1955), 1937-1952, Series 1, Box 2, File #48-126.

RG 75, BIA, Sacramento Area Office, California Judgment Enrollment, 1937-52, Accepted New-1955, Series 2, box 86, box 78.

Sotelo, had been eligible for the 1933 roll but had failed to apply. The census also listed at least nine Mutsun who had died since 1933. (See Appendix II).

Finally, in 1955, checks for K-344 were sent out to those Mutsun enrolled on the California Enrollment Census. After twenty-seven years of litigation, years of filing applications, arranging witnesses, and corresponding with the BIA, individuals on the census roll received a check for \$150.

Mutsun interaction with the BIA continued into the 1950s and 1960s. With the filing of the 1947 Indian Claims Commission California case, San Juan Bautista Indians were again called upon to provide the necessary papers to document their Indian ancestry, and to work with BIA officials to ensure they were enrolled. The case was litigated through the 1950s and finally settled in 1964, when yet another update to the California Enrollment Census was authorized by Congress. Between 1968 and 1969, additional Mutsun wishing to be part of the settlement followed the pattern set by the three previous enrollment stages (i.e. the 1933 census and early 1950s update for the K-344 settlement, and the initial 1955 Indian Claims Commission case census), submitting the necessary documentation and filing the required application paperwork. Finally, in 1972, those enrolled each received a check for \$668.51. Some Mutsun people did not learn of the filing period in time and filed late. They received no payment.²⁷

In conclusion, the documentary record shows that Mutsun people organized themselves and aggressively worked to prove their tribal ancestry and heritage during the entire period from 1928 to 1972.

²⁷ Gilroy, Adela. Interview by E. Richard Hart, with Irenne Zweirlien, May 24, 2004, Redwood City, California. She recalled that several of her relatives did file on time and received a check.

Mutsun Organization

Records associated with the 1933 California Enrollment Census provide evidence of Mutsun organization. Several individuals of Mutsun ancestry made up what amounted to a *de facto* committee, which consulted with Fred Baker as he worked on the census roll. As stated earlier, these committee members came from a number of different families, including at least three of the four main Amah Mutsun lineages. They had knowledge of Mutsun genealogy beyond their own families and assisted other Mutsun with their applications. For instance, Maria Dionisia Mondragon witnessed the applications of at least thirty-seven people of Mutsun ancestry who were subsequently enrolled.

It is clear from the census records that Maria Dionisia Mondragon held a leadership role in helping to organize the Mutsun people to file their applications.²⁸ She was also recognized as an authority by Baker, who attached notes to Maria's application identifying the names, addresses, and ages of other Mutsun people so that Baker could contact them. These notes led to the enrollment of five others, including Santos Corona.²⁹ In a letter written to Corona in Sacramento by Baker on March 5, 1931, Baker said,

At the suggestion of Mrs. Maria Dionisia Mondragon, your aunt who resides in Monterey, I am enclosing for your use a blank form on which you may apply for enrollment as a descendent of the California Indians under the Act of May 18, 1928... You will not need any witnesses as the family history of your family has been

²⁸ Mondragon, Joseph. Interview by E. Richard Hart, October 15, 2002, San Francisco. Also present were Irenne Zwierlein, Chairperson of the Amah Mutson Tribe, Jennifer Starks with Pillsbury Winthrop, Katherine Hicks, Secretary of the Amah Mutsun Tribal Council, tape 2, transcript pp. 34-36. Joseph recalled his mother, Maria Dionisia, working to organize the Mutsun people.

²⁹ Notes, attached to Application File No. 8113, Maria Dionicia Mondragon (head of household), approved July 22, 1930, RG 75, Entry 576, National Archives.

already proved. You have a good claim and should file it without delay.³⁰

Corona, who was twenty-five years old at the time, reported that he was of the "San Juan Tribe" and was enrolled by Baker.

Through the direction of Maria Dionisia Mondragon, many San Juan Bautista Indians met with Baker in July and December of 1930. The organized nature of their application submission is evidenced in part by the fact that most of the San Juan applications were filed together as a group and are thus numbered sequentially. Moreover, Mrs. Mondragon witnessed at least seventeen different applications certifying that the individuals named on the applications were Indian. (See Appendix I). The individuals spanned family lines and were not merely members of Maria's own family.

Another prominent Mutsun that helped enroll members onto the 1933 census was Claudia Corona. Her daughter, Marie, continued to work with Mutsun descendants to gain enrollment on the 1955 and 1972 census rolls. Marie also passed along Mutsun traditions that had been taught to her by her mother, Claudia Corona, and her grandmother, Ascension Solórsano. Marie continued to use traditional Mutsun herbal remedies. Marie's daughter, Martha M. Ketchum, who remembers J. P. Harrington working with Ascension Solórsano, still recalls her mother taking her to Sargent Ranch to explain which herbs could be used and which were dangerous. Martha said her mother was able to identify many herbs from the ranch, which she gathered and

³⁰ Baker to Santos, March 5, 1931, in Application File No. 8458, Santos Corona, approved in 1933, RG 75, Entry 576, Application 8458, National Archives.



later used.³¹

Marie also carried on the tradition of caring for and feeding less fortunate tribal members. Like her grandmother and her mother, who had provided crucial leadership and care throughout the first half of the 20th century, Marie fed people who came off the street and whom she had never met. This tradition of Mutsun shamanistic obligation dates to aboriginal times and has been passed down to the present.³²

Martha and her brothers, Melvin and Harold, also recall their mother working to organize applications for the 1955 census and the 1972 census. They remember Marie telling them that their papers had been submitted and that they would “be recognized” in no time at all. They recalled that they were in fact enrolled in the 1955 and 1972 censuses, and that their mother received the checks that were finally issued.³³

Doing the necessary work to get San Juan Indians placed on the 1955 and 1972 census rolls led a number of members of the Mutsun Tribe to get more interested in genealogy. Some members began fairly extensive genealogical research beginning in the 1950s and through the 1960s.³⁴

³¹ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

³² Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

³³ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

³⁴ Beltran, Mary Gilroy and Dolores Gilroy Quintana. Interview by E. Richard Hart, with Irenne Zwierlein and Danise Quintana, May 20, 2004, Woodside, California.

Non-Indian Recognition of the Mutsun Indians

The records of the 1933 California Enrollment Census provide extensive evidence of non-Indian recognition of Mutsun Indians. In particular, the applications demonstrate that many non-Indians from the community interceded to support and legitimize Mutsun applications.

The Sheriff of San Benito County was Jeremiah J. Croxon, a man of obvious and significant prominence. Prior to becoming sheriff, he had been a bookkeeper at the New Idria Mines. He also owned a warehouse in San Juan village. He was active in community affairs, including the annual Mission San Juan Bautista Fiesta, which had been held since at least the mid-19th century.³⁵ Sheriff Croxon submitted a letter with the application of Gerbacio P. Lopez, identifying him as a San Juan Indian.

This will introduce to you Gerbacio P. Lopez. I have known him & his mother since 1874. His mother was of the San Juan Bautista Indians and always had the painted face. She died in 1906 in Los Banos, Merced Co. Was living with her son Isador Boyorques (the latter decease)...Gerbacio is a good man & of No. 1 habits is married & has one daughter besides a wife & five step children.³⁶

The application of Yriberto Herman also cited Sheriff Croxon as a witness.³⁷ Sheriff Croxon, along with San Benito County Clerk Elmer Dowdy, witnessed the application of another four full-blooded San Juan Indians, including Tomas Bojorques.³⁸

C.C. Zanetta was another well-respected citizen of San Juan, from an old family with

³⁵ Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 32 and 125.

³⁶ Croxon to Baker, December 14, 1930, in Application No. 8095, RG 75, Entry 576, National Archives.

³⁷ Application 8084, Record Group 75, Entry 576, National Archives.

³⁸ Application 8056, Record Group 75, Entry 576, National Archives.



roots in the region. His father moved to San Juan in the 1860s, where he became involved in the stage and hotel business. Zanetta became constable of San Juan in the late 1880s, a position he held until his death in 1945. He was admired in the community, never wore a gun, and refused to embrace the automobile, driving a buggy until his death. Zanetta witnessed the applications of Yriberto Herman and Patricio Feliz, two Mutsun Indians from Mission San Juan.³⁹

Polocronio Escolastico Guadalupe Anzar was known as "Peg." He was a "pioneer rancher" whose family arrived at San Juan Bautista in 1833 and eventually acquired Rancho Las Aromitas y Agua Caliente. P.E.G. Anzar married C. C. Zanetta's sister, Mariquita. He was one of the most "prominent citizens of San Juan," was active in community affairs, and was an "outstanding horseman" who at one time joined Sheriff Croxon to lead the fiesta parade up El Camino Real to the Plaza.⁴⁰ P.E.G. Anzar also wrote a letter to accompany the application of Gerbacio P. Lopez.

This will introduce to you Gerbacio P. Lopez. I have known him and his mother since 1874.

His mother was a servant to my grandmother and my mother. She was of the San Juan Bautista Indians, with the marks on this tribe of Indians | | |.

Gerbacio P. Lopez is a good man and of very good habits. Has always lived in San Benito Co.⁴¹

Anzar also witnessed the application of another San Juan Indian.⁴² His affirmation of the San

³⁹ Application 8084, Record Group 75, Entry 576, National Archives.
Application 8072, Record Group Entry 576, National Archives.

⁴⁰ Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 13, 16, 20 and 32-36.

⁴¹ Guadalupe Anzar to Baker, December 14, 1930, Application 8095, Entry 576, National Archives.

⁴² Application 8084, Record Group 75, Entry 576, National Archives.

Juan Bautista Indians, and of their mark, shows not only that the tribe had distinct cultural habits, but just as importantly, that the Mutsun culture was recognized by local non-Indians as being particular to their tribe.

In 1993, the Rev. Charles L. Sayers published a work on the Mutsun Indians called *The Spirit-Soaring Drum*. Sayers compiled this account of the Mutsun Indians of San Juan Bautista using John Peabody Harrington's microfilmed field notes, "The Juan 1920 Report." Sayers commented on the work that Mutsun Henry Cervantes did helping Harrington translate materials from Ascención Sólorsano. Sayers also acknowledged the help of Tony and Melba Corona, both Mutsun. In this work, Sayers reported that Costanoan girls formerly tattooed their faces, breasts and shoulders at puberty. Ascención Sólorsano told Harrington that Mutsun Indians painted themselves, even in relatively recent years.

Indians painted themselves with white, red, and black, all from minerals...The white was white clay, the black could have been charcoal, and red from red ochre called "Kurch."...

She said that Mutsun painted themselves for fiestas at the mission.⁴³

Sayers pointed out that the Mutsun people had survived to the present day despite incredible odds. He concluded that most full-blood Mutsun had died, but that the Mutsun people had survived

... in spite of the advent and establishment of the Spanish California Mission spearheaded by the zeal of Fr. Junipero Serra, the ensuing ravages of disease, brutality, and radical change of social life imposed by the Jesuit priests.⁴⁴

⁴³ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993, pp. 8-9. Sayers also thanked Dr. Alan Levanthal for his assistance.

⁴⁴ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993,

Amah Mutsun tribal members today recall many examples of non-Indian recognition of their Indian status in society. Martha, Harold and Melvin Ketchum all recall taking field trips to Mission San Juan Bautista with grade school classes in the 1950s and 1960s. Everyone knew they were of Mutsun descent. Because of that, and the Mission's history relating to the Mutsun, they said they were "king for a day." Their teachers lectured the class on the San Juan Indians, and told their other students of the Ketchums' genealogy and well-known grandmother, for whom Ascención Sólorsano Middle School was dedicated in October 2003 (as a part of the Gilroy Unified School District). According to the Ketchums, everyone in Gilroy always knew that they were San Juan Indians. They wonder why the United States has taken so long to recognize their tribe.⁴⁵

Recognition of the Mutsun Indians by non-Indians did not always have a positive result. Adela Gilroy is 86 years old and of Mutsun descent. She recalled that when she was a girl in the local Gilroy Catholic school, everyone "knew who was Indian." She said the sisters at the convent were cruel to the Indian students, treating them differently than white students. They had been taught, Adela said, that Indians "couldn't be trained, so why bother with them?" The sisters believed the Indians were "worthless,"⁴⁶ and taught the other students "not to treat the Indians as human."

One California Enrollment Census application that was witnessed by Maria Dionisia

pp. 88-89, quoted at 43.

⁴⁵ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zweirlein, May 26, 2004, Woodside, California.

⁴⁶ Gilroy, Adela. Interview by E. Richard Hart, with Irenne Zweirlien. May 24, 2004, Redwood City, California.

Mondragon and Claudia Corona was that of Elena Sanchez, a full-blood Mutsun Indian. In 1930, when the application was submitted, she was eighteen and living with her full-blood sixty-one-year-old grandmother, Maria Garcia. Her grandfather, Edward Sanchez, was 68 years old. In her application, Elena's grandmother recalled that her grandmother helped to build the mission.⁴⁷

Elena grew up on the same lands where her grandparents lived, south of the mission in the Cienega district. By marriage, Elena Sanchez became Elena Sayers and had a son, Christian. She was well known in the community of San Juan Bautista and was interviewed by author and journalist Marjorie Pierce in 1973, when Elena was sixty-three. Pierce described Elena as

...a full-blooded Mutsun Indian who lived most of her life in the Indian lands of the Cienega district in the hills above the Almaden Vineyards until 1973...

Elena spoke of her Mutsun family – her grandfather, an Indian vaquero, made deerskin clothes, horsehair ropes and hobbles; her uncle, Fagundo Batron, 72, was a full-blood living in Watsonville; and her grandmother was Maria Garcia, who recalled her people still living in tepees on the family lands, in what was called “Indian Canyon.” Like other Mutsun, Elena described her family's use of traditional herbs and consumption of traditional Mutsun foods, including deer, rattlesnake and acorns.⁴⁸ Throughout her life, like the lives of her parents and grandparents, she was known in the non-Indian community as a Mutsun Indian.

Indeed, recognition of who was a San Juan Bautista Indian was so pervasive in the San Benito Valley that even Indian children raised in foster homes were often recognized as Mutsun

⁴⁷ Applications 8078 and 8079, Record Group 75, Entry 576, National Archives.

⁴⁸ Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 70-73.





Indian by their teachers. For instance, Mary Gilroy Beltran, 70, and her sister, Dolores Gilroy Quintana, 66, were moved to a foster home at a very young age when their grandmother died. They had no contact in their early years with other tribal members. Nonetheless, Mary reported that her grade school teacher explained to her that she was a San Juan Indian and gave her an outline of her lineage.⁴⁹

Non-Indian recognition of the Mutsun Indians continues today. Several local parks contain plaques that provide genealogical, cultural and historical information about the Mutsun. Importantly, Mission San Juan Bautista makes accommodations to the tribe, opening its doors for Tribal meetings. As noted above, Ascención Sólorsano Middle School, a local public school for children of all ethnic backgrounds, was dedicated in October 2003. Exhibitions detailing the history and culture of the Mutsun are also sponsored across the region.⁵⁰ In short, at the city, county, state and grass roots levels, the Amah Mutsun Tribe and its culture have been recognized and celebrated.

⁴⁹ Beltran, Mary Gilroy and Dolores Gilroy Quintana. Interview by E. Richard Hart, with Irenne Zwierlein and Danise Quintana, May 20, 2004, Woodside, California.

⁵⁰ Beltran, Mary Gilroy and Dolores Gilroy Quintana. Interview by E. Richard Hart, with Irenne Zwierlein and Danise Quintana, May 20, 2004, Woodside, California.

San Benito County Board of Education. *San Benito County Long Ago and Today*. San Benito County: San Benito County Board of Education, 1998, pp. 4-10, is a book for the school children of San Benito County, produced by the San Benito County Board of Education, which provides an overview of Mutsun culture, and acknowledges the villages of Mutsun and Ausaimas.

California State Parks. *San Juan Bautista State Historic Park*. Sacramento: California State Parks, 2004, provides an acknowledgment of the Mutsun Indians' role with Mission San Juan Bautista and notes the grave of Ascención Sólorsano in the mission cemetery.

III: Amah Mutsun and Sargent Ranch:

Continued Interaction with Aboriginal Homeland

Before the Spanish invasion, there were as many as twenty Mutsun villages, including those located in the vicinity of today's towns of Gilroy and San Felipe, at the Mission San Juan Bautista and near the railroad stop at Sargent. Ausaima, for which the Ausaymas y San Felipe Rancho land grant was named, was located "on the east side of the San Felipe sink on Pacheco Creek." Between 1797 and 1806, a total of 276 Ausaima Mutsun were baptized at Mission San Juan Bautista. Unijaima was the Mutsun village in the Gilroy and Carnadero areas, "on the west side of the San Felipe Sink." One hundred thirty-five Unijaima "converts" were moved to Mission San Juan Bautista and baptized between 1797 and 1808.⁵¹ There were several other villages in the area, including Huristac (or Juristac) that was located south of Unijaima in the area where Pescadero Creek flows into the Pajaro River.⁵² Mission San Juan Bautista itself was founded in

⁵¹ Milliken, Randall. *A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769-1810*. Menlo Park, California: Ballena Press, 1995, pp. 237 and 258. Milliken called Ausaima, Unijaima and Mutsun tribes, within the Costanoan language group area.

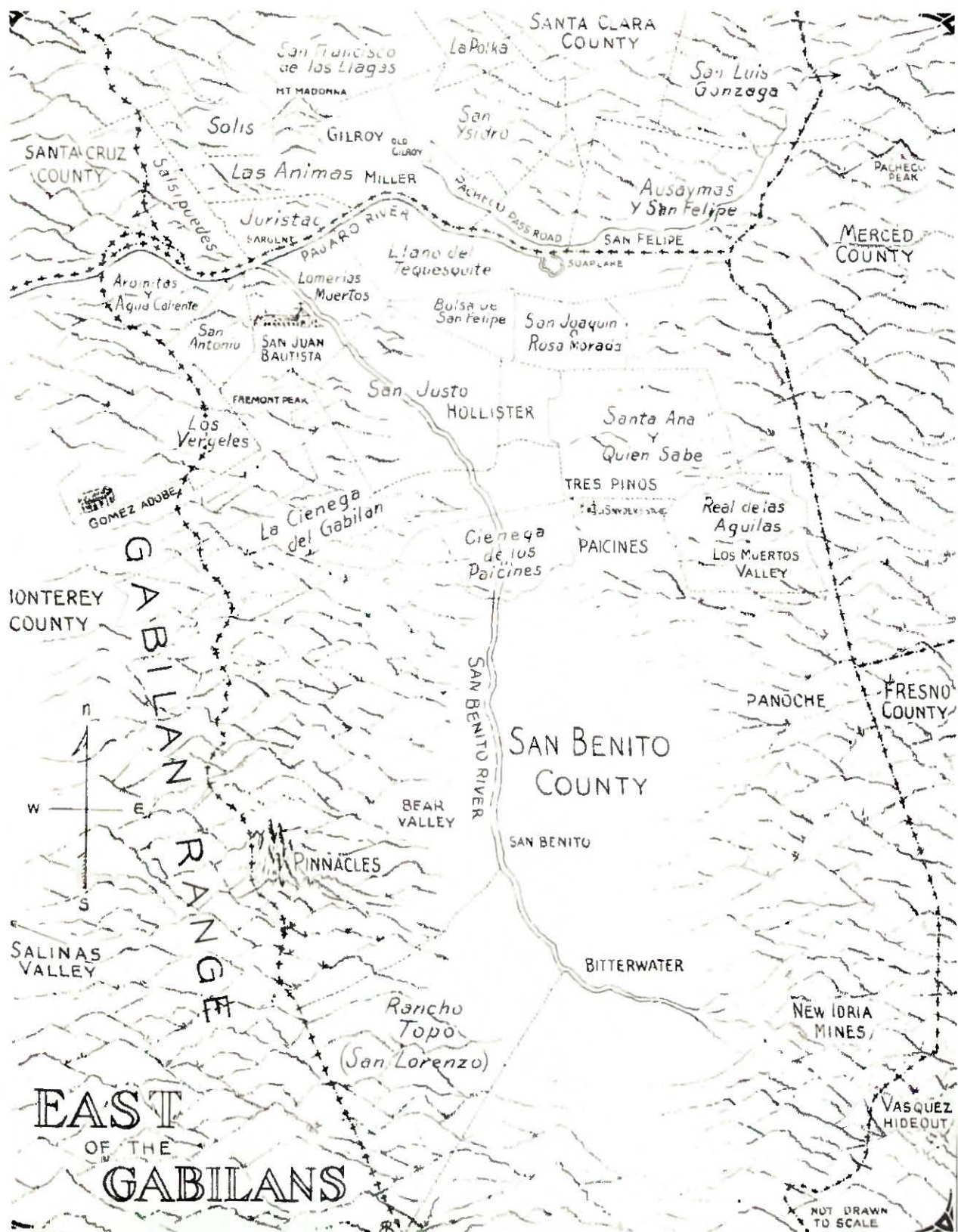
Levy, Richard. "Costanoan," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, pp. 485-495. Levy somewhat ambiguously, referred to Ausaima and Mutsun as triblets within the Mutsun tribal area.

King, Chester D. "Appendix I: Documentation of Tribelet Boundaries, Locations and Sizes," from *The Southern Santa Clara Valley, California: A General Plan for Archaeology* by Thomas F. King and Patricia R. Hickman. San Francisco: National Park Service, 1973, appendix, I-3-4 reported that there were 20 houses in Unijaimas in 1776, and that the Las Animas land grant may have been named for Unijaimas.

Gudde, Erwin G. *California Place Names: The Origin and Etymology of Current Geographical Names* (Revised and Enlarged by William Bright). Berkeley: University of California Press, 1998 (originally published 1949), pp. 14, 21, and 67.

Pierce, Marjorie and Conrad Barnaby. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, map.

⁵² Milliken, Randall. "A Hypothetical Reconstruction of Tribal Territories in the San Felipe Sink and Surrounding Areas of West-Central California," map.



1797, and was the largest of the twenty-one Franciscan missions in New Spain. It was located very close to the village of Mutsun.⁵³

As noted above, Rancho Juristac was granted to Antonio & Faustino German by the Mexican government in 1835. This grant included some of the heart of Mutsun territory, including portions of the Pescadero Creek and Parajo River drainages. At least three Mutsun villages were located within the Rancho Juristac grant.⁵⁴ Current Amah Mutsun tribal members report that one such village, Sargenta, was located on the Pajaro River by the Betable overpass, on Highway 101 adjacent to Sargent Ranch. Another village, called La Brea because of the nearby tar pits, was located on Pescadero Creek.⁵⁵ With Mutsun villages located within the grant territory, it is not surprising that Antonio Herman's family intermarried with the Mutsun.⁵⁶

From the scant documentation available, it is hard to determine whether Mutsun

Levy, Richard. "Costanoan," *Handbook of North American Indians*, Volume 8, California; Washington, D. C.: Smithsonian Institution, 1978, p. 485.

⁵³ King, Chester D. "Appendix I: Documentation of Tribelet Boundaries, Locations and Sizes," from *The Southern Santa Clara Valley, California: A General Plan for Archaeology* by Thomas F. King and Patricia R. Hickman. San Francisco: National Park Service, 1973, appendix, 1-2.

Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, p. 1.

⁵⁴ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory update: South County*. Los Gatos, California: Dill Design Group, 2003, p. 10-11 and 14-15.

Gudde, Erwin G. *California Place Names: The Origin and Etymology of Current Geographical Names* (Revised and Enlarged by William Bright). Berkeley: University of California Press, 1998 (originally published 1949), pp. 14, 21 and 67.

Gilroy, Adela. Interview by E. Richard Hart, May 24, 2004, Redwood City, California.

⁵⁵ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

⁵⁶ Herman, Yriberto to Fred Baker. March 19, 1930, RG 75, Entry 576, application number 8084, National Archives.

leaders actually signed the 1851 treaties that ceded their land. While these treaties would have established reservations where the Mutsun could relocate, there is no tangible evidence indicating that any Mutsun leader ever voluntarily contemplated such a move. Although the treaties called for a cession of all Mutsun land, the cession did not include Spanish and Mexican land grants, so the Juristac grant would have remained unchanged even if the treaties had been signed.⁵⁷

During the same year, 1851, the United States established the California Land Claims Commission. The commission was created to determine the boundaries and legal ownership of Spanish and Mexican land grants. But the process was "long, cumbersome, and expensive" and practically "insurmountable" for many Mexican owners. As a result many grants were acquired by early American immigrants. By 1860, Rancho Juristac was acquired by James P. Sargent, a local farmer and stock breeder, who purchased the land with his brother and another partner.

⁵⁷ Hoopes, Alban W. "The Journal of George W. Barbour, May 1, to October 4, 1851," *Southwestern Historical Quarterly*, Vol. XL, No. 2 (October, 1936), pp. 145-153; and No.3 (January, 1937), pp. 247-261, describes the negotiations for treaty N. There is no indication that the status of land grants was discussed.

Gibbs, George. "Journal of the Expedition of Colonel Redick M'Kee, United States Indian Agent, Through North-Western California. Performed in the Summer and Fall of 1851," in Henry R. Schoolcraft's *Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States...* Philadelphia: Lippincott, Grambo & Company, 1853, pp. 99-177.

Ellison, William H. "The Federal Indian Policy in California, 1846-1860," *The Mississippi Valley Historical Review*, Volume IX, Number 1 (June, 1922), pp. 37-67.

Royce, Charles C. *Indian Land Cessions in the United States*. Extract from the *Eighteenth Annual Report of the Bureau of American Ethnology*. Part II. Washington: Government Printing Office, 1899, pp. 780-783 and California 1 map.

Kappler, Charles J., *Indian Affairs: Laws and Treaties*, Vol. IV (Laws), Washington, D. C.: Government Printing Office, 1929, pp. 1981-1096, reprints treaties M, A, and N.

Rancho Juristac thus came to be known as Sargent Ranch.⁵⁸

There were approximately sixty acres of tar springs on Sargent Ranch. As early as 1860, the oil and asphalt seeps began to be mined along La Brea Creek. The tar was then shipped from Sargent Station (which later was called "Sargent") on Monterey Road to San José. By 1864, an oil and kerosene distillery had been constructed at Sargent Station.⁵⁹

In 1869, the Santa Clara & Pajaro Railroad finished a rail line that reached Sargent Ranch. Sargent Station became the railway stop and was located near the mouth of Pescadero Creek. A year later, the line was purchased by Southern Pacific. Then, in 1871, Sargent, his brother and partner succeeded in finally obtaining a patent to Rancho Juristac. The 4,540 acre grant then became part of Sargent Ranch, and J. P. Sargent thus acquired one of the largest cattle ranches in region,⁶⁰ complete with a stop on the Southern Pacific railroad. Commercial activity grew in the Sargent Ranch area, as a stage line, hotel, saloon and dance hall were established.⁶¹

Ethnologist and linguist John Peabody Harrington created a remarkable documentary

⁵⁸ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, p. 12.

⁵⁹ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, pp. 14-15.

Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 150-151.

⁶⁰ Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003, pp. 9-15. The special court patented the grant in Case No. 0009 ND.

Gudde, Erwin G. *California Place Names: The Origin and Etymology of Current Geographical Names* (Fourth Edition, revised and enlarged by William Bright). Berkeley: University of California Press, 2004 (originally published 1949), p. 351.

⁶¹ Mylar, Isaac L. *Early Days at the Mission San Juan Bautista*. Fresno, California: Valley Publishers, 1970 (originally published Watsonville: Evening Pajaronian, 1929). The railroad wrecked the economy of San Juan, but helped the economy of Gilroy, Hollister and Watsonville.

record of the Mutsun in the twentieth century, working in the 1920's and 1930's with Mutsun people, especially Ascención Solórsano, who was probably the most influential Mutsun leader in the twentieth century.⁶² Harrington's 1920 report on the San Juan Indians came largely from his field work with Solórsano, whom he interviewed while living for several months at the home of her daughter, Dionisia Mondragon. Another of Solórsano's daughters, Martha Herrera, and Solórsano's nephew, Henry Cervantes, helped Harrington translate the report.⁶³

Ascención Solórsano provided considerable detail about Mutsun life at Sargent Station, where she lived with her kin and with other Mutsun families. She told Harrington about a Mutsun medicine man who carried out dances near the Sargent home. He was a curer, she said, who lived in a sweat house and was fed by his fellow Mutsun people.⁶⁴

According to Ascención, the name of one village where she lived was "Tappar." She also talked about "La Posa," a place along Pajaro River where the people could bathe and take a cable ferry to cross the river.

La Posa was a pretty place to bathe, formed by the joining of the Pajaro River downstream from where the Sargent River joined the San Benito River.

⁶² Peabody, John Harrington. "The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957," National Anthropological Archives, Smithsonian Institution. Microfilmed: Millwood, New York: Krauss International, 1984, especially microfilm rolls 36-37 and 41-61.

⁶³ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993.

⁶⁴ John P. Harrington Papers, National Anthropological Archives, Smithsonian Institution, microfilm, reel number 58, for example, frame numbers 274, 275, 294, 300, 302, and 303.

Other Mutsun lived "on the top of a hill near La Posa and San Benito and the Sargent River on the side toward San Juan and the Betabel branch of the railroad."⁶⁵

Ascención Solórsano told Harrington that what the Mutsun called the "Spring of the Water of Life" was located near the "Mire of La Brea." She continued,

The arroyo of La Brea starts this side of the hills on the other side of which the hot springs are and runs to the south and east. The highway and also the railroad crosses the arroyo together near the Sargent house.

My mother used to say 'sikkaniyka' at La Brea, which comes from 'hikkani' [mineral-tar]. It may have had a different name in Indian but this [name] is all that I know.

The pools of La Brea are on the west side of the arroyo, upstream from the Sargent home. Oil wells were there some years ago but these derricks were removed. The tar is still in pools in the ground...on the slope of the hills on the other side of the arroyo. Cattle used to get in the tar because it was not fenced and get stuck and die.

In a letter to Harrington, Ascención's daughter, Martha Herrera, said that the "Spring of the Water of Life" was located further up the creek, past the La Brea tar pits. "Mas arriba [very high]," she said, "upward is the water of life. It is on the left hand side. The water of life is a spring of water."⁶⁶

⁶⁵ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993, pp. xv, xxv and xxiv.

Peabody, John Harrington. "The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957," National Anthropological Archives, Smithsonian Institution. Microfilmed: Millwood, New York: Krauss International, 1984. "San Juan Report" is found in rolls 58 and 59.

Pierce, Marjorie. *East of the Gabilans*. Santa Cruz: Western Tanager Press, 1976, pp. 151, noted that this was also a popular swimming location for non-Indians, and that the bridge over the river was the only one for miles in either direction.

⁶⁶ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993, p. xxix.

The importance of Sargent Station to the Mutsun can be seen from three hand-drawn maps that are found in Harrington's papers at the Smithsonian Institution. The three hand-drawn maps locate Sargent Station, Sargent's home, the Pajaro River, Carnadero Creek, Carnadero Station, the railroad line, "rancheria de los Indios" near Sargent and other locations in the area around San Juan Bautista. Sargent Station is essentially the hub of the Mutsun territory.⁶⁷

John P. Harrington lived with Maria Dionisia Mondragon, working with Ascención Solórsano on Mutsun language and tradition for six months between 1929 and 1930. Solórsano died in late January 1930, and was buried on February 1, 1930, in Mission San Juan Bautista's Old Indian Cemetery, where so many of her ancestors were also buried. Father F. J. Caffrey, a priest who had been in charge of the Indian Mission of San Juan Bautista, reported, "It was one of the largest funerals in the history of the County."⁶⁸ Solórsano was widely known for her knowledge of Mutsun language and culture, as well as for her work as a traditional doctor. Dignitaries from throughout the state attended the funeral, alongside many Mutsun Indians. It was reported that the governor and Leland Stanford were among those attending. Father Caffrey reported, "We were paying honor not to one person only, but to the entire tribe."⁶⁹ This level of

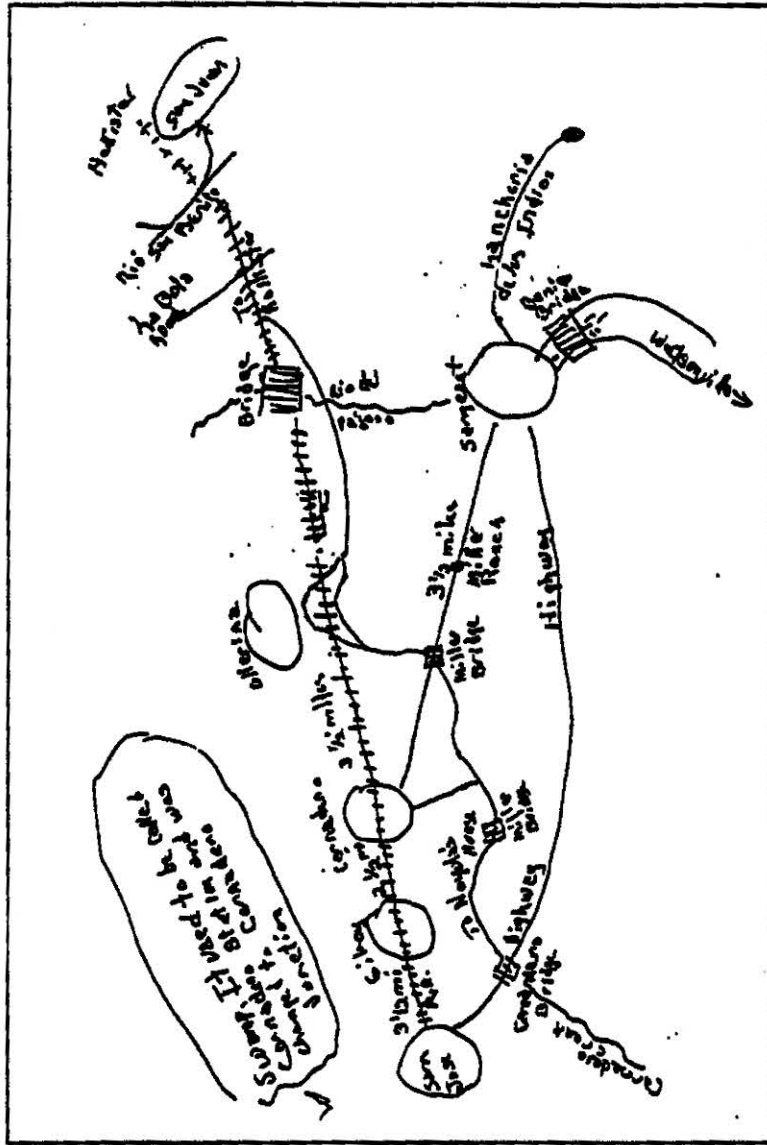
Peabody, John Harrington. "The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957," National Anthropological Archives, Smithsonian Institution. Microfilmed: Millwood, New York: Krauss International, 1984. "San Juan Report" is found in rolls 58 and 59.

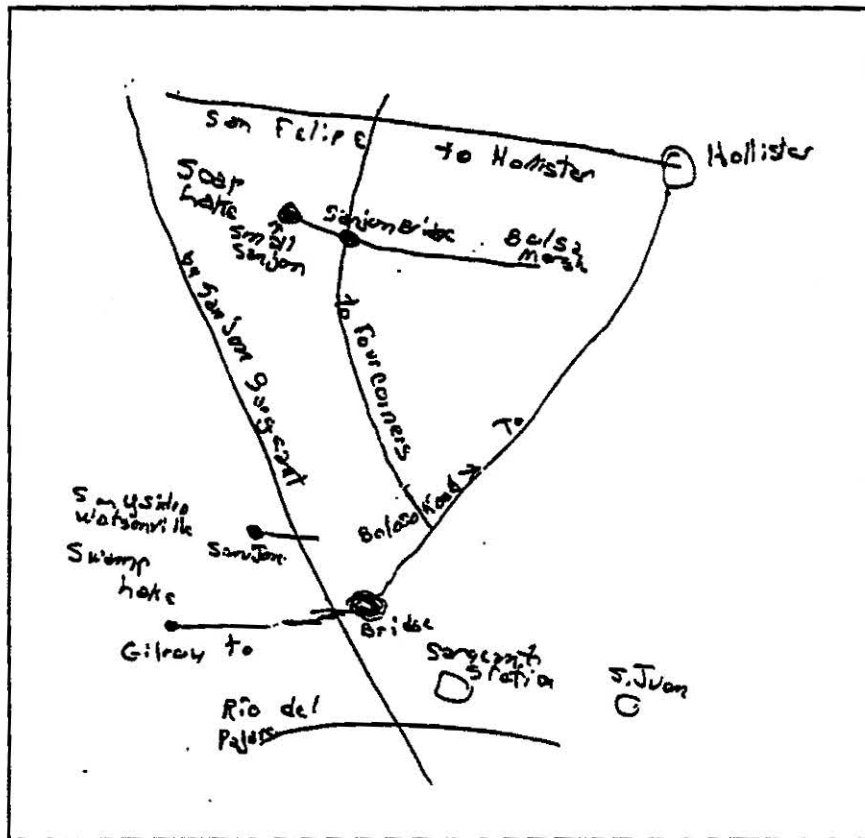
⁶⁷ Sayers, Charles L. (ed.) *The Spirit-Soaring Drum*. San Jose, California: California Landmark Publications, 1993, unnumbered appendix.

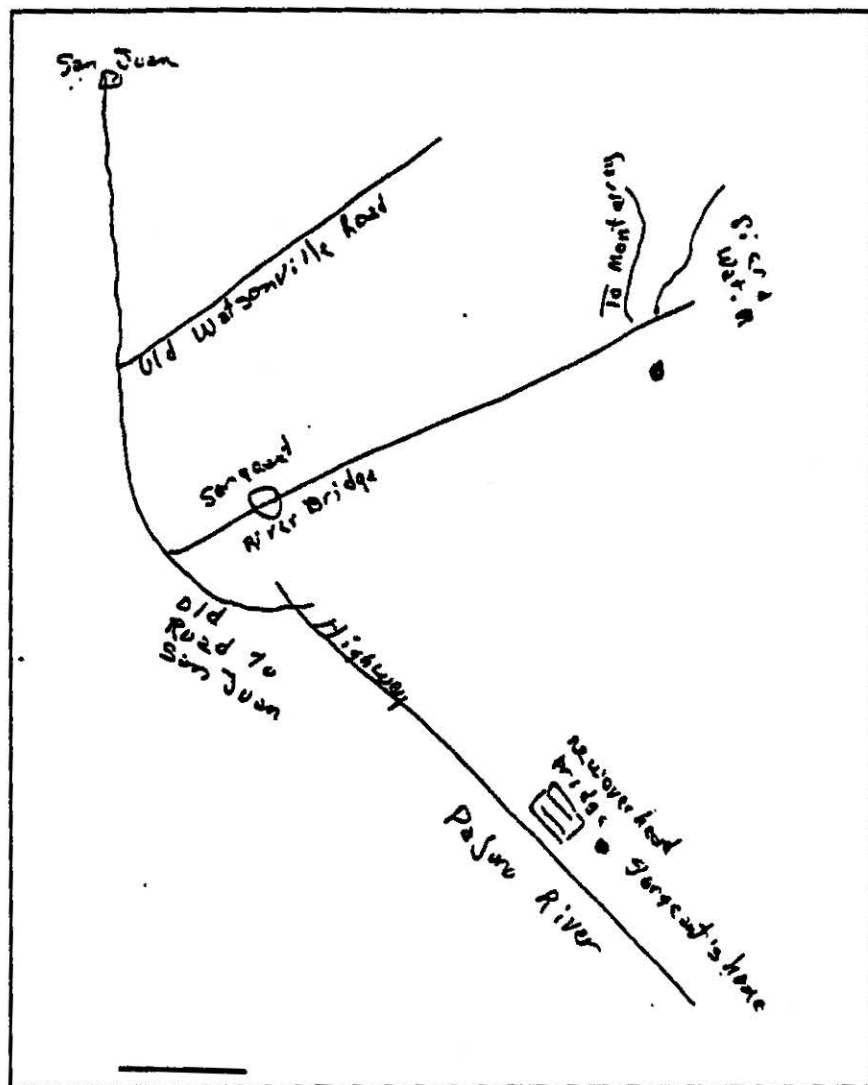
Peabody, John Harrington. "The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957," National Anthropological Archives, Smithsonian Institution. Microfilmed: Millwood, New York: Krauss International, 1984. "San Juan Report" is found in rolls 58 and 59.

⁶⁸ Engelhardt, Zephyrin. *Mission San Juan Bautista: A School of Church Music*, Mission Santa Barbara: Santa Barbara, California, 1931, pp. 118-120.

⁶⁹ Engelhardt, Zephyrin. *Mission San Juan Bautista: A School of Church Music*, Mission Santa Barbara: Santa







recognition, this substantial outpouring of respect, for an individual Indian and her tribe was extraordinary for the era and strongly underscores the impact of the Mutsun on the surrounding community.

On December 12, 1930, Fred Baker convened a meeting in the Hollister County Courthouse to consult with local Indians who wished to be enrolled on the California Enrollment Census. Baker used a committee of tribal elders and local officials to determine who was Indian.⁷⁰ As previously discussed, the record of Yriberto Herman is found on census application number 8084.⁷¹ On his application, which was witnessed by several prominent members of the non-Indian community, Herman reported that his tribe lost land in what is now Monterey and San Benito Counties. At the hearing Baker asked him, "Did your father's father, Juan German, have a Spanish grant in California?" He answered, "No. But his father, Antonio German, had a grant by the name of Rancho La Brea, near Sargent Station," and his own father had been born in Rancho La Brea.⁷² Also as previously detailed, Rancho La Brea was a name used to describe the Rancho Juristac land grant, which became Sargent Ranch.

Today, Sargent Ranch is still used by the Amah Mutsun people. Mutually-held tribal traditions about the ranch continue to be passed down from generation to generation, throughout

Barbara, California, 1931, quoted at p. 120.

Mondragon, Joseph. Interview by E. Richard Hart, October 15, 2002, San Francisco.

Harrington, J. P. Photographs of the Funeral of Ascención Solórsano. OPPS 91-30402 and 30403, National Anthropological Archives, Smithsonian Institution.

⁷⁰ Baker to Commissioner of Indian Affairs, January 5, 1931, RG 75, Central Classified Files, 053-11626-1929, General Services, Pt. 3, National Archives.

⁷¹ Herman, Yriberto. Application number 8084, RG 75, Entry 576, National Archives.

⁷² Herman, Yriberto. Application number 8084, RG 75, Entry 576, National Archives.

the tribe. Melvin, Harold and Martha Ketchum, speak often of the great importance of Sargent Ranch to the Amah Mutsun. According to them, their mother, Antonia Marie, was educated in a one room schoolhouse on the property, adjacent to the entrance to the Watsonville Road. The Ketchums, now in their 50s, 60s and 70s, fished on rocks lining the river as children, angling for steelhead and crawfish on rocks lining the river.⁷³

Melvin, Harold and Martha also indicate that there were two other villages on Sargent Ranch, one of which was located on Pescadero Creek. Growing up they had heard stories of Mutsun villages called La Brea and Sargenta. The Sargenta village apparently referred to the village site on the Pajaro River and near the mouth of Pescadero Creek. Their mother regaled them with tales from areas of today's Sargent Ranch, and about Indian dealings with the United States, including treaties under which the Indians lost their land.⁷⁴

Martha Ketchum said that her mother took the family to Sargent Ranch to gather herbs, explaining which herbs were edible and which were dangerous, as well as the names of plants that were useful to their daily lives.⁷⁵ Her mother took her throughout what was once Mutsun territory, explaining each different area and its boundaries. She told them, "this used to be our country." The territory stretched from Lover's Leap at Pacheco Pass to Sargent Ranch—the entire

⁷³ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

Spearing, Skip. Interview during a tour of the Sargent Ranch for E. Richard Hart, May 27, 2004, who said there are still steelhead in Tar Creek, which parallels Pescadero Creek on Sargent Ranch.

⁷⁴ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

⁷⁵ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

San Benito Valley—and all of Sargent Ranch was part of this aboriginal territory.⁷⁶

Sargent Ranch's influence was not limited to Ascención Solórsano's family line. Other Mutsun families lived on Sargent Ranch lands and subsisted on its resources. Knowledge of the land's importance has been passed through the generations. For example, when interviewed, Amah Mutsun sisters Mary Gilroy Beltran and Dolores Gilroy Quintana stated emphatically, "That's our land," and said that Mission San Juan Bautista records proved their claim.⁷⁷ The two sisters also reported that their Aunt Charlotte had explained to them that their ancestors had an interest in the San Ysidro Land Grant, but that it had been lost.⁷⁸ Indeed, mission records do include Mutsun as one of the rancherias under the jurisdiction of Mission San Juan Bautista, along with Ausaime and Unijaima.⁷⁹ All three were villages of the Amah Mutsun tribe.

Adela Gilroy, mother of Amah Mutsun Chairperson Irenne Zwierlein, described her first-hand experience with Sargent Ranch. She recalled a visit to the ranch that she made in 1938 to pick mustard greens with her family, when she befriended the Sargent children and played in the hills. She also described the annual Sargent Ranch cattle drive and corrals.⁸⁰

Adela Gilroy also recalled what she had heard about the life of Indians who worked on

⁷⁶ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

⁷⁷ Beltran, Mary Gilroy and Dolores Gilroy Quintana. Interview by E. Richard Hart, with Irenne Zwierlein and Danise Quintana, May 20, 2004, Woodside, California.

⁷⁸ Beltran, Mary Gilroy and Dolores Gilroy Quintana. Interview by E. Richard Hart, with Irenne Zwierlein and Danise Quintana, May 20, 2004, Woodside, California.

⁷⁹ Engelhardt, Zephyrin. *Mission San Juan Bautista: A School of Church Music*, Mission Santa Barbara: Santa Barbara, California, 1931, p. 130.

⁸⁰ Gilroy, Adela. Interview by E. Richard Hart, with Irenne Zwierlein present, May 24, 2004, Redwood City, California.

land grant ranchos. The men who owned the San Ysidro rancho were “dons,” she said, who were generally unproductive and who forced the Indians to do all the work on the ranch. Adela said that on the San Ysidro Rancho, Gilroy gave all the ranch Indians one “beef” a day to slaughter and eat. After the United States assumed control of California, things did not change much. Servants came from the Indian ranks, and most of the Americans had Indian servants. In fact, Adela said that her own mother was a servant, although she had been fortunate enough to be paid.⁸¹

It is not surprising that, after incorporating, the Mutsun people approached William Johnson, former owner of Sargent Ranch, asking for his permission to hold their tribal meetings on his land. He agreed, and meetings were held there throughout the 1980s, until Johnson was killed in a plane crash. The Amah Mutsun were especially pleased to hold their meetings at the ranch because it was their ancestral homeland.⁸²

For a time thereafter, the ranch was owned by a Malaysian company, but ultimately was purchased by Wayne Pierce. After Sargent Ranch was acquired by Pierce, Chairperson Irenne Zwierlein approached him with the hope of using the ranch. Through many meetings between Pierce and the Tribal Council, a familiarity and friendship grew, and Pierce came to understand the meaning of this ancestral land to the Tribe. An agreement was reached to work together to

⁸¹ Gilroy, Adela. Interview by E. Richard Hart, with Irenne Zwierlein present, May 24, 2004, Redwood City, California.

Mondragon, Joseph. Interview by E. Richard Hart, October 15, 2002, San Francisco. During this interview, Irenne Zwierlein also explained the life of Indians under Gilroy, and the fact that he provided subsistence in the form of a beef a day to the one hundred or more Indians he used.

⁸² Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

establish a plan that would guarantee the Amah Mutsun rights to the center of their aboriginal homeland.⁸³

Conclusions

After Spain occupied Mutsun territory and established Mission San Juan Bautista, Mutsun people were forced to work for the Mission on ranchos created from Mutsun land. Following the Mexican Revolution, Mexico granted more Mutsun land to private individuals to create additional ranchos. With the Treaty of Guadalupe Hidalgo, the United States agreed to honor these land grant titles. Despite these changes, and although the Tribe had been dispossessed of its land, one thing remained constant—the Amah Mutsun continued to work and live on this, their aboriginal land.

Today's Sargent Ranch is within this Amah Mutsun homeland. At least two and perhaps three Mutsun villages were located within the modern-day boundaries of the ranch. One of the most important Mutsun villages was located on the Pajaro River near the mouth of Pescadero Creek. Another Mutsun village was located at another site along Pescadero Creek.

Despite attempts to subjugate and eradicate the Tribe in the 1800s, evidence shows that it survived and grew in strength in the 1900s. Indeed, records associated with California Indian land claims provide abundant evidence of Mutsun ancestry, organization and recognition at the Sargent Ranch and in the surrounding community. Mutsun people worked aggressively during the past century to gain recognition of their Indian status. Between 1928 and 1972, Mutsun

⁸³ Ketchum, Melvin M., Martha M. Ketchum, and Harold M. Ketchum. Interview by E. Richard Hart, with Irenne Zwierlein, May 26, 2004, Woodside, California.

Dill, Leslie A. G., Kara Oosterhous and Charlene Duval. *Santa Clara County Heritage Resource Inventory Update: South County*. Los Gatos, California: Dill Design Group, 2003. In 1991 the California Department of Transportation (CalTrans) commissioned a report to evaluate Sargent Station as an historic resource.

leaders organized their fellow members to become enrolled in the California censuses. In most cases, the children and grandchildren of those leaders continue to play important leadership roles in the Tribe today, some as current members of the Tribal Council.

These Mutsun leaders' efforts are well-known to many people in Santa Clara County, Santa Cruz County and San Benito County. Throughout the twentieth century, non-Indians in the local community, leaders and constituents alike, have repeatedly recognized the Amah Mutsun tribe. Over the past hundred years, the people of the counties have continually expressed respect for and have celebrated the Mutsun culture. Prominent leaders and members of the non-Indian community attested to individual members' Mutsun status and provided evidence that the Mutsun Tribe had occupied the region for centuries.

The history of the Amah Mutsun Tribe is inextricably tied to its aboriginal territory in today's Santa Clara, Santa Cruz and San Benito Counties. Despite waves of subjugation and persecution, and the confiscation of its tribal territory, the Amah Mutsun have held on to their culture, tradition and identity. Analysis of the historical record evidences the conclusion that Amah Mutsun should receive federal acknowledgment.

**Appendix I:
Amah Mutsun on 1933 California Roll**

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other	
Alvarado, Reginald (son)	10559	310	Del Carmelos, Los Virgines Reservation	1/16	"Rancheria del Carmelo Los Virgines was the name of the reservation."	Mrs. Marjorie Heaney and John Mitchell	Father and mother were born at San Juan Bautista. "My ancestors were under 2 treaties Spain with Mexico and in 1852 United States with Mexico." Memo lists descent from Manuel Butron.	
Alvarado, LaVerne (son)	10559	311	Del Carmelos, Los Virgines Reservation	1/16	"Rancheria del Carmelo Los Virgines was the name of the reservation."	Mrs. Marjorie Heaney and John Mitchell	Father and mother were born at San Juan Bautista. "My ancestors were under 2 treaties Spain with Mexico and in 1852 United States with Mexico." Memo lists descent from Manuel Butron.	
Ardaiz, Martha Presentation Cano (mother)	10512	600	Las Virgenes Reservation, Rancheria del Carmelos		"My ancestors were under two treaties Spain with Mexico and in 1852 United States with Mexico."	D. W. Rohrback	Parents married at San Juan Bautista. Suggestion that father was San Juan Indian.	

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other	
Ardaiz, A. M. (son)	10512	601	Las Virgenes Reservation, Rancheria del Carmelos		"My ancestors were under two treaties Spain with Mexico and in 1852 United States with Mexico."	D. W. Rohrback	Grandparents married at San Juan Bautista. Suggestion that father was San Juan Indian.	
Ardaiz, Eloisa, A. (daughter)	10512	602	Las Virgenes Reservation, Rancheria del Carmelos		"My ancestors were under two treaties Spain with Mexico and in 1852 United States with Mexico."	D. W. Rohrback	Grandparents married at San Juan Bautista. Suggestion that father was San Juan Indian.	
Bojorques, Thomas (head)	8056	1803	San Juan Bautista Mission	4/4	missing	San Benito County Sheriff J. J. Croxon and County Clerk Elmer Dowdy	both parents Mutsun, resided in San Benito County in 1852	
Bojorques, Antonio (son)	8056	1804	San Juan Bautista Mission	4/4	missing	San Benito County Sheriff J. J. Croxon and County Clerk Elmer Dowdy	both parents Mutsun, resided in San Benito County in 1852	
Bojorques, Roberto (son)	8056	1805	San Juan Bautista Mission	4/4	missing	San Benito County Sheriff J. J. Croxon and County Clerk Elmer Dowdy	both parents Mutsun, resided in San Benito County in 1852	
Bojorques, Victoriano (son)	8056	1806	San Juan Bautista Mission	4/4	missing	San Benito County Sheriff J. J. Croxon and County Clerk Elmer Dowdy	both parents Mutsun, resided in San Benito County in 1852	

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Chavez, Augustine	8058	3376	Mission Indian, San Juan Bautista	4/4	San Benito and Santa Clara Counties	Maria Dionisia Mondragon Joe A. Martin	one parent Mutsun, resided in San Benito County in 1852. Born Pacheco Pass. Note on Barbara Sierras and Miguel Solorzano.
Corona, Claudia	8060	3950	Mission Indian, San Juan Bautista	1 / 2	San Benito County	missing	Ascencion Solorsano, mother, lived at mission in 1852
Corona, Santos	8458	3951	San Juan Tribe	1/4 or 1/8	No definite record	Maria Dionisia Mondragon. Letter from Baker noting that she referred him to S. Corona.	Born San Juan Bautista. "My mother is direct descendant from San Juan Tribe of Amer. Indians."
Corona, Tony	8061	3952	Mission Indian, San Juan Bautista	1/4	San Benito and Monterey Counties	Claudia Corona and Maria Dionisia Mondragon	Grandmother born at San Juan Bautista
Corona, Vincent	8062	3953	Ama Tribe, San Juan Bautista Mission	1/4	San Benito and Monterey Counties	Alberta A. Lopez and Jose M. Espinosa.	Mother Claudia is of the "Ama tribe, San Juan Bautista." She was daughter of Ascencion Solorsano, who was born, as was her husband, at San Juan Bautista. Clippings attached identify "San Juans, who called themselves the Ama Tribe.
Espinoza, Jose M.	8069	5601	Mission Indian, San Juan Bautista	1/ 2	In San Benito County	Alberta Lopez and Edward A. Solorsano	Descended on mother's side from the Sierras. Parents at San Juan Bautista in 1852.

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Feliz, Patricio	8072	5791	Name of tribe unknown, San Benito County	1/2	In Monterey and San Benito Counties	Juan Sanchez and Alberta M. Lopez. Jerry Croxon, Sheriff, Hollister, California and C. C. Senetti [Zanetta], Constable, San Juan, California also listed as witnesses.	Parents resided at San Juan Bautista in 1852
Garcia, Maria	8078	6474	Mission Indian, San Juan Bautista	1/2	San Benito County	Ambrosia Velasquez and Joe M. Espinosa	Mother born at San Juan Bautista. Parents lived there in 1852.
Garcia, Sebastian (head)	8079		Mission Indian, San Juan Bautista	4/4	In San Benito County	Maria Dionisia Mondragon and Claudia Corona	States that he has in allotment dated 1911.
Sanchez, Elena	8079		Mission Indian, San Juan Bautista	4/4	In San Benito County	Maria Dionisia Mondragon and Claudia Corona	
Gilroy, Rosalia	10496	6774	Rancheria del Carmelo	1/16		Adelaide L. Utzerath and J. J. Croxon	Attached memorandum references descent from Manuel Butron. Grandparent from San Juan Bautista
Gomez, Theresa (head)	8080	6885	Mission Indian, San Juan Bautista	1/4	Monterey and San Benito Counties	Maria Dionisia Mondragon and Maria Antonia Sanchez Solarsano	Parents "married Indian Custom." Grandmother born in San Juan Bautista. There in 1852.
Gomez, Isabelle (daughter)	8080	6886	Mission Indian, San Juan Bautista	1/8	Monterey and San Benito Counties	Maria Dionisia Mondragon and Maria Antonia Sanchez Solarsano	Great-grandmother born in San Juan Bautista. There in 1852.

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Gomez, Carlotta (daughter)	8080	6887	Mission Indian San Juan Bautista	1/8	Monterey and San Benito Counties	Maria Dionisia Mondragon and Maria Antonia Sanchez Solorsano	Great-grandmother born in San Juan Bautista. There in 1852.
Herman, Yriberto (Billy) (head)	8084		Mission Indian, Carmel Mission and San Juan Bautista Mission	1/2	Monterey and San Benito Counties.	Isabelle Meadows. Also Guadalupe Anza "(Age 80 years) San Juan Bautista"; C. C. Zanetta (Constable) San Juan Bautista; and J. J. Croxon, Sheriff, Hollister.	Father from San Juan Bautista. Grandfather born here. "Q. Did your father's father Juan German, have a Spanish grant in California. A. No. But his father, Antonio Herman, had a grant by the name of Rancho La Brea, near Sargent Station..." His father was born "Rancho La Brea."
Herman, William	8084		Mission Indian, Carmel Mission and San Juan Bautista Mission	1/4	Monterey and San Benito Counties.	Isabelle Meadows. Also Guadalupe Anza "(Age 80 years) San Juan Bautista"; C. C. Zanetta (Constable) San Juan Bautista; and J. J. Croxon, Sheriff, Hollister.	Grandfather from San Juan Bautista. Great grandfather born there.
Herman, John	8084		Mission Indian, Carmel Mission and San Juan Bautista Mission	1/4	Monterey and San Benito Counties.	Isabelle Meadows. Also Guadalupe Anza "(Age 80 years) San Juan Bautista"; C. C. Zanetta (Constable) San Juan Bautista; and J. J. Croxon, Sheriff, Hollister.	Grandfather from San Juan Bautista. Great grandfather born there.

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Herman, Mike	8084		Mission Indian, Carmel Mission and San Juan Bautista Mission	1/4	Monterey and San Benito Counties.	Isabelle Meadows. Also Guadalupe Anza "(Age 80 years) San Juan Bautista"; C. C. Zanetta (Constable) San Juan Bautista; and J. J. Croxon, Sheriff, Hollister.	Grandfather from San Juan Bautista. Great grandfather born there.
Herman, Rosie	8084		Mission Indian, Carmel Mission and San Juan Bautista Mission	1/4	Monterey and San Benito Counties.	Isabelle Meadows. Also Guadalupe Anza "(Age 80 years) San Juan Bautista"; C. C. Zanetta (Constable) San Juan Bautista; and J. J. Croxon, Sheriff, Hollister.	Grandfather from San Juan Bautista. Great grandfather born there.
Herman, Juan	8083	8038	Mission Indian, Carmel Mission	1/4?	Monterey and San Benito Counties	Claudia Corona and Jose Buelna	Grandfather from San Benito County, he thought. Father from Paicines, San Benito County. Mother from San Juan, 1/2 Indian.
Higuera, Joe	8085	8118	San Juan Bautista	1/4	Monterey and San Benito Counties	Maria Dionisia Mondragon and Joe Elario Sotello	Parents married by Indian custom. Grandmother born at San Juan Bautista
Higuera, Carrie (wife)	8086	8119	San Juan Bautista	1/4	In San Benito and Monterey Counties	Maria Dionisia Mondragon and Theresa Gomez	Grandmother at San Juan Bautista in 1852.
Higuera, Joe, Jr. (Son)	8086	8120	San Juan Bautista	1/4	In San Benito and Monterey Counties	Maria Dionisia Mondragon and Theresa Gomez	Great-grandmother at San Juan Bautista in 1852.

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Higuera, Clarence (son)	8086	8121	San Juan Bautista	1/4	In San Benito and Monterey Counties	Maria Dionisia Mondragon and Theresa Gomez	Great-grandmother at San Juan Bautista in 1852.
Valdez, Lawrence (nephew of husband)	8086	8122	San Juan Bautista	1/8	In San Benito and Monterey Counties	Maria Dionisia Mondragon and Theresa Gomez	Great-grandmother at San Juan Bautista in 1852.
Hooper, Anna Martha	8088	8383	Mission Indian, San Juan Bautista	1/4	In San Benito County	Frank Moreno and Pete Moreno	
Silva, Lloyd (name changed to Manuel Lloyd Silveita)	8088	8384	Mission Indian, San Juan Bautista	1/8	In San Benito County	Frank Moreno and Pete Moreno	
Keith, Mary Anastacia (head)	8089	9940	Mission Indian, San Juan Bautista	1/2	San Benito County	Alberta A. Lopez and Jose M. Espinosa. Also Maria Dionisia Mondragon and Maria Antonia Solorsano.	Parents born San Juan Bautista
Keith, Mildred Gabriela (daughter)	8089	9941	Mission Indian, San Juan Bautista	1/4	San Benito County	Alberta A. Lopez and Jose M. Espinosa. Also Maria Dionisia Mondragon and Maria Antonia Solorsano.	grandparents born San Juan Bautista

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Espinoza, Leonardo (father)	8089	9942	Mission Indian, San Juan Bautista	1/2	San Benito County	Alberta A. Lopez and Jose M. Espinosa. Also Maria Dionisia Mondragon and Maria Antonia Solorsano.	Grandparents born San Juan Bautista
Ketchum, Antonia Marie	8090	10045	Mission Indian, San Juan Bautista	1/4	In Monterey and San Benito Counties	Claudia Corona and Marcella Diaz	Parents married by Indian Custom. Grandmother lived at San Juan Bautista in 1852
Ketchum, Donald E.	8090	10046	Mission Indian, San Juan Bautista	1/8	In Monterey and San Benito Counties	Claudia Corona and Marcella Diaz	
Littlejohn, Rosalinda	10494		Las Virgenes Reservation, Rancheria del Carmelo	1/8?		Adelaide L. Utzerath and J. J. Croxon	Mother from San Juan Bautista. Memorandum attached traces lineage to Manuel Butron. "My ancestors were under 2 treaties Spain with Mexico and in 1852 United States with Mexico."
Littlejohn, Elmer Joseph (father)	10495	11107	Rancheria del Carmelo	1/16?		Adelaide L. Utzerath and J. J. Croxon	Grandmother from San Juan Bautista. Memorandum attached traces lineage to Manuel Butron
Lopez, Alberta A. (Head)	8094	11224	Mission Indian, San Juan Bautista	1/2	In Monterey and San Benito Counties	Jose M. Espinosa and Joe Bustamante. She stated that she was a niece of Maria Dionisia Mondragon.	
Sanchez, Angel Irvin (son)	8094	11225	Mission Indian, San Juan Bautista	1/4	In Monterey and San Benito Counties	Jose M. Espinosa and Joe Bustamante	

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Rainero, Louise Genevieve (daughter)	8094	11226	Mission Indian, San Juan Bautista	1/4	In Monterey and San Benito Counties	Jose M. Espinosa and Joe Bustamante	
Sanchez, Angel (father)	8094	11227	Mission Indian, San Juan Bautista	1/4	In Monterey and San Benito Counties	Jose M. Espinosa and Joe Bustamante	
Lopez, Gerbacio P. (Head)	8095	11251	Mission Indian, San Juan Bautista	1/2	missing	Claudia Corona. She stated Thomas Bojorques was her nephew. Letters from J. J. Croxon and Guadalupe Anza. [?]	Parents resided at San Juan Bautista in 1852.
Lopez, Teresa M. (Daughter)	8095	11252	Mission Indian, San Juan Bautista	1/4	missing	Claudia Corona. Letters from J. J. Croxon and Guadalupe Anza. [?]	Grandparents resided at San Juan Bautista in 1852.
Mondragon, Maria Dionisia (head)	8113	13331	Mission Indian, San Juan Bautista	4/4	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852, married by Indian Custom. Provided names, birth dates and addresses of six other San Juanefios
Herrera, Martha	8113	13332	Mission Indian, San Juan Bautista	1 / 2	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852
Mondragon, Joe, Jr.	8113	13333	Mission Indian, San Juan Bautista	1 / 2	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other	
Mondragon, Paul	8113	13334	Mission Indian, San Juan Bautista	1 / 2	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852	
Cervantes, Ascension Solorsano	8113	13335	Mission Indian, San Juan Bautista	4/4	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852	
Cervantes, Henry	8113	13336	Mission Indian, San Juan Bautista	1 / 2	San Benito and Monterey Counties	Maria Antonia Sanchez Solorsano and Claudia Corona	Ascencion Solorsano and Jose Cervantes living at San Juan Bautista in 1852	
Moreno, Frank	8117	13562	Mission Indian, San Juan Bautista	1/ 2	San Benito County	Maria Dionisia Mondragon, Tomas Bojorques and Frank Moreno	Mother's parents lived at San Juan Bautista in 1852	
Moreno, Mitchell (head)	8118	13566	Mission Indian, San Juan Bautista	1/4	In San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Theodore Frank (son)	8118	13567	Mission Indian, San Juan Bautista	1/8	In San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Erolinda Maria (daughter)	8118	13568	Mission Indian, San Juan Bautista	1/8	In San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Pete (head)	8119	13571	Mission Indian, San Juan Bautista	1/4	San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other	
Moreno, Frank (son)	8119	13572	Mission Indian, San Juan Bautista	1/8	San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Fernando (son)	8119	13573	Mission Indian, San Juan Bautista	1/8	San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Tranquilino (son)	8119	13574	Mission Indian, San Juan Bautista	1/8	San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Moreno, Ermalinda (daughter)	8119	13575	Mission Indian, San Juan Bautista	1/8	San Benito County	Tomas Bojorques and Maria Dionisia Mondragon		
Sanchez, Lorenzo	8140	17285	Mission Indian, San Juan Bautista	1/4	In San Benito County	Claudia Corona and Lorenzo Sanchez		
Sanchez, Pedro	8141		San Juan Bautista Mission	4/4	In San Benito County	J. H. Lavaguino and Elmer Dowdy		
Sanchez, Jose	8141		San Juan Bautista Mission	4/4	In San Benito County	J. H. Lagaguino and Elmer Dowdy		
Solorsano, Maria Antonia (Sanchez)	8144	18539	Mission Indian, San Juan Bautista Mission	4/4	In San Benito and Monterey Counties	Claudia Corona and Maria Dionisia Mondragon	mother from Mission Carmel	

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Solorsano, Edward A. (head)	8145	18535	Mission Indian, San Juan Bautista	4/4	In San Benito County	Juan Sanchez and Jose M. Espinosa	parents born at San Juan Bautista and were there in 1852
Solorsano, Frank E. (Son)	8145		Mission Indian, San Juan Bautista	3/4	In San Benito County	Juan Sanchez and Jose M. Espinosa	grand parents born at San Juan Bautista and there in 1852
Solorsano, Luisa (wife)	8146	18536	Mission Indian, Mission Carmel	1/2	In Santa Clara and Monterey Counties	Claudia Corona and Maria Dionisia Mondragon	Parents in Alameda and Monterey Counties in 1852. Husband is 8145 a San Juan Bautista Indian.
Peralta, Thomas (Solorsano)	8146	18537	Mission Indian, Mission Carmel	1/4	In Santa Clara and Monterey Counties	Claudia Corona and Maria Dionisia Mondragon	Grandparents in Alameda and Monterey Counties in 1852. Father is 8145 a San Juan Bautista Indian.
Sotello, Joe Elario (head)	8147	18587	Mission Indian, San Juan Bautista	3/4	In Monterey and San Benito Counties	Maria Dionisia Mondragon and Carrie Higuerra	Parents at San Juan Bautista in 1852.
Sotello, Frank (son)	8147	18588	Mission Indian, San Juan Bautista	5/8	In Monterey and San Benito Counties	Maria Dionisia Mondragon and Carrie Higuerra	Grandparents in San Juan Bautista in 1852.
Venegas, Isabel (head)	8151	20189	Mission Indian, San Juan Bautista	1/4	San Benito County	Claudia Corona and Maria Dionisia Mondragon	Grandparents on father's side born at San Juan Bautista
Lopez, Hugh (son)	8151	20190	Mission Indian, San Juan Bautista	1/8	San Benito County	Claudia Corona and Maria Dionisia Mondragon	Great grandparents on father's side born at San Juan Bautista

Name	Application Number	Final Enrollment Number	Name of Tribe or Mission	Degree of Blood	What land claimed	Witnesses	Other
Venegas, Felix (son)	8151	20191	Mission Indian, San Juan Bautista	1/8	San Benito County	Claudia Corona and Maria Dionisia Mondragon	Great grandparents on father's side born at San Juan Bautista
Venegas, Rosie (daughter)	8151	20192	Mission Indian, San Juan Bautista	1/8	San Benito County	Claudia Corona and Maria Dionisia Mondragon	Great grandparents on father's side born at San Juan Bautista
Venegas, June (daughter)	8151	20193	Mission Indian, San Juan Bautista	1/8	San Benito County	Claudia Corona and Maria Dionisia Mondragon	Great grandparents on father's side born at San Juan Bautista

**Appendix II:
Amah Mutsun on 1955 California Roll**

Name	1933 Enrollment Number	Re-Application Enrollment	New Application
Alvarado, Reginald	310	presumed	
Alvarado, Reginald Robert (son)			New number 36689
Alvarado, Dona Jeanne (daughter)			New number 36690
Alvarado, Joanne			New number 36691
Ardaiz, Martha Presentation Cano	600	presumed	
Ardaiz, Armand Arlen (son)			New no. 23831
Ardaiz, Aran John Alton (son)			New no. 23832
Ardaiz, Aris Avena Veronica (daughter)			New no. 23833
Ardaiz, A. M.	601	presumed	
Ardaiz, Eloisa, A.	602	presumed	
Bojorques, Roberto	1805	presumed	
Bojorques, Frank Leonard (son)			1805
Bojorques, Anthony Victor (son)			1805
Bojorques, Robert Gordon (son)			1805
Bojorques, William Thomas (son)			1805
Bojorques, Victoriano	1806	presumed	
Bojorques, Mary Victoria (daughter)			1806
Corona, Claudia	3950	deceased	

Name	1933 Enrollment Number	Re-Application Enrollment	New Application
Corona, Santos	3951	Re-applied	
Corona, Tony	3952	Re-applied	
Corona, Gilbert Dale (son)			3952
Corona, Barbara Joan (daughter)			3952
Corona, Vincent	3953	Re-applied	
Gilroy, Rosely Viola	6774	Re-applied	
Gilroy, Viola (daughter)			accepted, no number available
Gilroy, Harold			accepted, no number available
Higuera, Joe	8118	deceased	
Higuera, Carrie	8119	Re-applied	
Higuera, Carlos L. (Son of Carrie)			8119
Higuera, Dolores P (Daughter of Carrie)			8119
Higuera, Joe, Jr.	8120	Re-applied	
Higuera, Clarence	8121	Re-applied	
Higuera, Caroline (daughter of Clarence)			8121
Higuerra, Priscilla (daughter of Clarence)			8121
Valdez, Lawrence	8122	Re-applied	
Hooper, Anna Martha	8383	presumed	
Hooper, Edward Ralph (son)			8383
Hooper, Donna Marie (grand-daughter)			8383
Hooper, Judy Ann (grand-daughter)			8383
Keith, Mary Anastacia	9940	deceased	
Espinoza, Leonardo	9942	deceased	
Espinosa, Joseph G. (son)			9942
Ketchum, Antonia Marie	10045	Re-applied	

Name	1933 Enrollment Number	Re-Application Enrollment	New Application
Ketchum, Martha M.(daughter)			10045
Ketchum, Harold M. (son)			10045
Ketchum, Melvin M. (son)			10045
Ketchum, Donald E.	10046	Re-applied	
Ketchum, Donald Eugene (son)			10046
Littlejohn, Elmer J., Jr. (son)			11107
Mondragon, ` Dionisia	13331	Re-applied	
Herrara, Martha	13332	Re-applied	
Mondragon, Joe, Jr.	13333	Re-applied	
Mondragon, Paul	13334	Re-applied	
Cervantes, Ascension Solorsano	13335	deceased	
Cervantes, Henry	13336	Re-applied	
Moreno, Frank	13562	deceased	
Moreno, Mitchell	13566	Re-applied	
Moreno, Mitchell A. (son)			13566
Moreno, Carleen Ann (grandson)			13566
Moreno, Barbara Dolores (daughter)			13566
Moreno, David Joseph (son)			13566
Moreno, John Jacob (son)			13566
Moreno, Gertrude Frances			13566
Moreno, Margaret Louise			13566
Moreno, Theodore Frank	13567	Re-applied	
Moreno, Erolinda Maria	13568	Re-applied	
Moreno, Pete	13571	Re-applied	
Moreno, Frank	13572	Re-applied	
Moreno, Fernando	13573	Re-applied	

Name	1933 Enrollment Number	Re-Application Enrollment	New Application
Moreno, Tranquilino	13574	Re-applied	
Moreno, Ermalinda	13575	Re-applied	
Solorsano, Edward A.	18535	deceased	
Solorsano, Luisa Paulina	18536	Re-Applied, then deceased	
Solorsano, Thomas Peralta	18537	deceased	
Solorsano, Frank E.	18538	Reapplied	
Solorsano, Maria Antonia	18539	deceased	
Sotello, Joe Elario	18587	Re-applied	
Sotello, Manuel A. (Brother of Elario, but previously unenrolled)			Enrolled but then deceased new no. 41910
Sotello, Rita Lorraine (daughter)			new number 40674
Sotello, Helen Marie			new number 40675
Sotello, Frank	18588	Re-applied	