

SISKÁ 'E HÉEMETEYA PUICHON WOLWÓOLUM

PLANT LIFE OF THE PUICHON OHLONE

THE NATIVE PLANTS OF JASPER RIDGE BIOLOGICAL PRESERVE AND THEIR
TRADITIONAL USES BY THE MUWEKMA OHLONE

COMPILED BY LEON J. NO'EAU PERALTO

IN COLLABORATION WITH:

ROSEMARY CAMBRA, CHAIRWOMAN, MUWEKMA OHLONE TRIBE

MONICA V. ARELLANO, VICE CHAIRWOMAN, MUWEKMA OHLONE TRIBE

ALAN LEVENTHAL, ETHNO-HISTORIAN, MUWEKMA OHLONE TRIBE

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JASPER RIDGE BIOLOGICAL PRESERVE DOCENT PROGRAM

OCTOBER 2008

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'Arweh, Valley Oak, (*Quercus lobata*) at Jasper Ridge Biological Preserve.

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KAMIŠ HORŠE 'EK-HINNAN! MAHALO NUI IĀ 'OUKOU!

THANK YOU ALL!



MUWEKMA OHLONE TRIBE

OF THE SAN FRANCISCO BAY AREA

Muwekma Ohlone Tribe of the San Francisco Bay Area A Brief Historical Overview of A Previously Federally Recognized Tribe

Makkin Mak Muwékma, 'Akkoy Mak-Warep, Manne Mak Hiswi!
We Are Muwekma, Welcome To Our Land, Where We Are Born!

The present-day Muwekma Ohlone Indian Tribe is comprised of all of the known surviving Native American lineages aboriginal to the greater San Francisco Bay region who trace their ancestry through the Missions Dolores, Santa Clara, and San Jose; and who were also **members of the historic Federally Recognized Verona Band of Alameda County**. The aboriginal homeland of the Muwekma Tribe includes the following counties: San Francisco, San Mateo, most of Santa Clara, Alameda, Contra Costa, and portions of Napa, Santa Cruz, Solano and San Joaquin. This large contiguous geographical area, which historically crosscuts aboriginal linguistic and tribal boundaries, fell under the sphere of influence of the aforementioned three missions between 1776 and 1836. The missionization policies deployed by the Catholic Church and militarily supported by the Hispanic Empire, brought many distantly related, and in some cases already intermarried, tribal groups together at the missions.

Comprehensive genealogical analysis of the Mission Birth, Death, and Marriage Records from the three Bay Area missions traces the surviving Muwekma lineages of the late 19th and 20th centuries back to their aboriginal villages. The present-day enrolled Muwekma lineages are represented by the: Armija/Thompson families, the Santos-Piños-Juarez/Colos/Armija families, the Guzman/Nonessa families, and the Marine-Peralta-Guzman, Marine-Alvarez/Galvan, Marine-Sanchez, Marine-Arellano, Marine-Munoz and Munoz-Guzman, and the Marine-Elston/Thompson/Ruano families.

Through mission records the enrolled Muwekma lineages have been traced back respectively to the Seunen and Alson Ohlone-speaking tribal groups of the greater Fremont Plain/Livermore Valley/East Bay; to the Chupcan Bay Miwok-speaking and Tamcan, Passasimi and Yatchikumne North Valley Yokut speaking tribal groups of the interior valleys (Mt. Diablo/Byron, San Joaquin Delta and Stockton regions); to the Jalquin Ohlone-speaking tribal group of the San Leandro/San Lorenzo/Hayward/Oakland region of the East Bay; the Saclan Bay Miwok-speaking tribal group in the area east of Oakland (including the inland valleys around the Lafayette and Walnut

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MUWEKMA OHLONE TRIBE

OF THE SAN FRANCISCO BAY AREA

Creek); and to the Napan Patwin/Karquin Ohlone-speaking tribal groups of the Carquinez Straits of the North Bay. The Jalquins and Saclans were neighboring tribal groups who lived north of the Seunens and many families from these tribes were collectively baptized at Mission Dolores in San Francisco during the late 18th and early 19th centuries, while most of the other tribal groups identified above were principally baptized at Missions San Jose and Santa Clara during the same time period.

During the 1880s, George and Phoebe Apperson Hearst purchased part of the old 1839 Bernal/Sunol/Pico Rancho located southwest of Pleasanton, land which included part the Alisal Indian Rancheria which had approximately 125 Muwekma Indians residing there.

In 1905, the 18 unratified Treaties of California, originally negotiated 1851-1852, were discovered in the U.S. Senate archives under a seal of secrecy. The Muwekma Tribe became **Federally Recognized** as a result of the passage of the Congressional Appropriation Acts of 1906, 1908 and later years for landless California Indians. *The Muwekma Tribal Community was identified as the Verona Band of Alameda County* under the jurisdiction of the United States Indian Service Bureau (BIA) and the Reno and Sacramento Agencies.

In January 1927, Sacramento Superintendent Col. Lafayette A. Dorrington (1923-1930) received a detailed office directive for him to list by county all of the tribes and bands under his jurisdiction that had yet to have a land base purchased for their "home sites." Dorrington, who was chronically derelict in his duties, decided not to respond to this, as well as many other requests. On June 23, 1927, Dorrington reluctantly responded by issuing a report, which in effect, illegally, unilaterally and administratively **terminated** approximately 135 tribes and bands throughout California from their Federally Acknowledged status by completely dismissing the needs of these landless tribal groups. The very first casualty on Dorrington's "hit list" was the Verona Band of Alameda County. Without any benefit of an on-site visitation or a needs assessment, which he was charged to conduct by the Assistant Commissioner, Dorrington opined:

There is one band in Alameda County commonly known as the Verona Band, ... located near the town of Verona; these Indians were formerly those that resided in close proximity of the Mission San Jose. It does not appear at the present time that there is need for the purchase of land for the establishment of their homes.

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MUWEKMA OHLONE TRIBE

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Thus with the stroke of a pen, the Muwekma/Verona Band, along with the other 134 tribes and bands of California, illegally "lost" their formal status as Federally Recognized Tribes. Being a landless tribe of Indians, the Muwekma were not eligible to organize under the 1934 Indian Reorganization Act.

Although left completely landless, between 1929 and 1932 all of the surviving Verona Band/Muwekma families enrolled with the BIA under the 1928 California Indian Jurisdictional Act and approved by the Secretary of Interior in the pending claims settlement. Concurrently, during the first part of the 20th century (between 1884 and 1934), renowned anthropologists and linguists such as Jeremiah Curtin, Alfred Kroeber, E. W. Gifford, James Alden Mason, C. Hart Merriam and John Peabody Harrington interviewed the last fluent speakers of "Costanoan" and other Indian languages spoken at the East Bay rancherias. It was during this time period that Verona Band Elders still used "Muwekma" which means "la Gente/the People" in Chocheño and Tamien Ohlone/ Costanoan dialects spoken in the East and South San Francisco Bay regions.

Between 1948-1957 and 1968-1970, Muwekma households enrolled once again with the BIA during the second and third enrollment periods. During the early 1960s, a relationship was forged between Muwekma Ohlone families and the American Indian Historical Society located in San Francisco. The focus of this relationship was especially centered on saving our Ohlone Cemetery located in Fremont from destruction. The cemetery contained the graves of over 4,000 converted Mission San Jose Indians, and as late as 1925, Muwekma family members were still being buried there.

During the 1960s the Ohlone Indian Cemetery was saved from destruction. In 1962, under the leadership of Dolores Marine Alvarez/Piscopo/Galvan and her daughter Dottie Galvan Lamiera, they began to weed and clean-up the cemetery. Dolores Marine's two sons Benjamin Michael Galvan and Philip Galvan later became important leaders in this effort. In 1966, Congressman Don Edwards made inquiries with National Parks and the BIA, requesting to place the Ohlone Cemetery as a National Monument or as Trust land. Both Federal agencies rejected the idea. By 1971, the title transferred to the non-profit tribal entity the Ohlone Indian Tribe, Inc. Afterwards, the maintenance of the cemetery has come under the stewardship of one of the Galvan families.

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MUWEKMA OHLONE TRIBE

OF THE SAN FRANCISCO BAY AREA

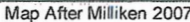
During the early 1980's, many Muwekma families came together to continue to conduct research on their Tribe's history, genealogy and heritage, and we also discussed applying for Federal Recognition. **Between 1982 and 1984, the Muwekma Ohlone Tribal Council was formally organized. By 1989, the Tribal Council passed a resolution to petition the U.S. Government for Federal Acknowledgment. On January 25, 1995, the Tribe's historical petition was submitted to the BIA** during a White House meeting for California Indian leaders. Additional research and documentation continued to be submitted, and on May 24, 1996 the BIA's Branch of Acknowledgment and Research (BAR) made a positive determination of previous unambiguous Federal Recognition (under 25 CFR 83.8) and that the Tribe was never "terminated" by any act of the U.S. Congress.

Since 1999, the Muwekma Tribe have been handed several major victories from the U.S. District Court in Washington, D.C., which after being denied by the BIA, as of September 30, 2008, appears that the Federal Court is ready to reaffirm the Tribe's status as Federally Recognized Tribe.

Hemmen Makkin Mak Hayaasin Hemme Ta Makiš Horše Mak-Mwekma!
United We Will Fight To Make Things Right For Our People! Aho!

If you would like to learn more about
The Muwekma Ohlone Tribe of the San Francisco Bay Area
Visit our website at: www.Muwekma.org
Or E-mail: Muwekma@muwekma.org





PUICHON WOLWÓOLUM

THE PUICHON OHLONE

The title of this book, "Siská 'E Héemeteya Puichon Wolwóolum" (Plant Life of the Puichon Ohlone), honors and recognizes the Puichon Ohlone, who were tribal ancestors of the Muwekma Ohlone Tribe.

The lands of Jasper Ridge Biological Preserve were once inhabited by the Puichon Ohlone tribe of the western regions of the San Francisco Bay Area. Randall Milliken, describes the Puichon Ohlone, in his ethnographic account of the San Francisco Bay Ohlone tribal groups, as follows:

The Puichon were the largest local tribe on the west shore of San Francisco Bay. Their lands were along lower San Francisquito Creek [right through the heart of the Jasper Ridge Biological Preserve] and lower Stevens Creek, now the areas of Palo Alto, Los Altos, and Mountain View. Their San Francisquito Creek village of Ssipùtca was mentioned six times in the Mission Dolores baptismal records. At Santa Clara they were lumped into the "San Bernardino" district with other people from the west of Mission Santa Clara. Some of them were identified more specifically as being from the rancheria of San Francisquito... Puichon people went to mission Dolores between 1781 and 1794 and to Mission Santa Clara between 1781 and 1805.

The Last of the Puichon Descended Indians: The Evencio Family of San Mateo

Randall Milliken (2007) recently conducted a comprehensive ethnohistoric study for the Golden Gate National Park on the Indians of the San Francisco Bay Area, wrote the following historic account on the Evencio family. Descended from the Lamchin/Puichon Ohlone-speaking tribal groups of the West Bay around San Francisquito Creek area and the Saclan Bay Miwok speaking tribal group of the East Bay, Pedro Evencio and his children were the last of Doloreño Indians who had aboriginal tribal affiliation from the Puichon Ohlone tribal group. Milliken wrote: A four year old boy named Yaculo, who was from the only San Mateo county Indian extended family documented into the twentieth century, was baptized at Mission Dolores on October 31, 1790. He was brought to the mission by his father Gesmon ("The Sun" [also spelled Exmon]) and his mother Ssipiem, San Francisco Bay Costanoan speakers from either the Lamchin or Puichon local tribe, and he was christened Evencio. Four years later, Evencio's future parents-in-law were baptized. They were Sacalinci and his wife Uimusmaen, who led the first group of adult Saclan Bay Miwoks through the baptismal ceremony at the mission in December of 1794; ...

PUICHON WOLWÓOLUM

THE PUICHON OHLONE

Their mission-born daughter Geronima, Evencio's future wife, was baptized in June of 1800. Geronima and Evencio were married in about 1826 Their oldest son, Pedro Evencio, was the man whose testimony in federal court in 1869 about the eviction of the Indians from Rancho San Mateo,

Pedro Evencio's paternal grandparents, Rosendo Exmon and Osana Ssapiem, were baptized at Mission Dolores in 1793, three years later than their son Evencio Yaculo. Evencio Yaculo grew up in the Mission Dolores community and married Salaverba, a Huchiun San Francisco Bay Costanoan, in 1804. Evencio and Salaverba had five children before she died in 1820 Evencio Yaculo then married Geronima some time during the mid-1820s

Evencio Yaculo and Geronima raised their children during the Rancho Era at the mission outstation of Rancho San Mateo. Pedro Evencio stated in 1869 court testimony that his father had been the leader of the San Mateo Indian community when Pedro was young. ...

Pedro Evencio married Pastora at Mission Dolores in December of 1846. She was a Churupoy Patwin from the present Woodland, Yolo county area by way of Mission San Francisco Solano. ... Pedro Evencio and Pastora had four children who were baptized at Mission Dolores between 1852 and 1862.

The Evencio family did not appear as individuals in the 1860 census. In the 1870 census of San Mateo County, however, the "Abensio" family was listed... . (Milliken 2007) Pedro Evencio and his family were listed on the 1880 Census for San Mateo County, Township 1. He was identified as Pedro Abencio, age 58, Indian, Farm Laborer; Mary, wife, age 58, Indian; Mary, daughter, age 25, Indian; Refuga, daughter, age 16, Indian; Paul Jose (Joseph), son, age 22, Indian; Thomas, son, age 5, Indian.

Living nearby in the Millbrae Township was Pedro's son, Jose Abencio. He was identified as Jose Abencio, age 22, Indian, working as a stableman for Peter Leyton, who was a hotel proprietor.

In 1894, Mary Sheldon Barnes a faculty member at Stanford University interviewed Pedro Evencio and she published a portion of that interview in Stanford University's *The Sequoia* magazine. Barnes wrote:

PUICHON WOLWÓOLUM

THE PUICHON OHLONE

In 1894, Mary Sheldon Barnes a faculty member at Stanford University interviewed Pedro Evancio and she published a portion of that interview in Stanford University's *The Sequoia* magazine. Barnes wrote:

There lives in San Mateo, an old Indian, Pedro Evancio by name, the last of all the... Indians born and bred at the Mission Dolores. Don Pablo Vasquez of Spanish town put us on his track one day when we were asking if there were still any living descendants of the old inhabitants of the valley. ...

When we went to see Pedro, we found him in a little white-washed house,

"Could we see Mr. Pedro Evancio?" "Si, si," and there appeared in the kitchen-door Pedro Evancio; a well-built, well-proportioned man, dignified though shy, with a dark beard, an observant eye, dressed in workman's clothes.

... Spanish was his native tongue, and our first interview consisted mostly of surprise, friendliness, and a little embarrassment. But in a later interview through his son, ... we were able to carry on a second-hand conversation, and to obtain photographs of Pedro Evancio. He could not say to what tribe he belonged, — he knew himself only as a Mission Indian; but the old Indian trails, especially that trail by which the Mission Indians used to drag redwood to the Mission Dolores, were all fresh in his mind, and his son Joseph could make us a clear map of the whole Santa Clara Valley with all its old trails.

Pedro's general appearance, and especially his rather full beard, made us doubt the purity of his Indian descent. But in Palou's diary of 1774, full descriptions of our Santa Clara valley Indians are given; "well-formed and tall many of the bearded like a Spaniard..." (Barnes 1894:277). [Milliken 2007:188-190]

Pedro Evancio died on either January 19 or 20, 1896 and he was buried at St. John's Cemetery in San Mateo County.

Pedro's eldest son, Joseph Evancio was listed on the 1900 Census living in the City of San Mateo and was identified as Joe Evancio, age 40, born March 1860.

Milliken's 2007 research on the Evancio family brought to light the death of one of Pedro's sons named Joseph Evancio in 1907: Joseph Evancio, son of Pedro Evancio, was himself killed by an electric railroad car near Millbrae in early November, 1907. The newspaper report called him "Indian Joe," said that he was full blooded,

PUICHON WOLWÓOLUM

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This was the article that noted that his father had also been killed by a railroad train about ten years earlier (San Mateo Leader November 6, 1907:4).



... The burial of Joseph Evencio, who was 47 or 49 years old when he died in 1907, is not the end of the Evencio family story. In 1963 historian Frank M. Stanger stated in his book *South From San Francisco* that one "Indian Joe" was living in a "crude shelter" at Coyote Point during the late 1930s, adding that "... his real name, it seems, was Joseph (Jose) Evencio" (Stanger 1963:32). Alan Brown (1973:16) reproduced a photograph of him, supposedly taken in the early 1920s at Coyote Point. The man seemed to be about 40 years old in the photograph. Perhaps he was a son or nephew of the Joseph Evencio who died in 1907. With the disappearance of the younger Joe Evencio, "the San Mateo County Indians have vanished from among us as completely as any people could," wrote Brown (1973:23).

In 1894, Mary Sheldon Barnes, a faculty member at Stanford University, interviewed Pedro Evencio. This is the photo that was taken of Evencio as part of the interview she published in Stanford University's *The Sequoia* magazine.

"There lives in San Mateo, an old Indian, Pedro Evencio by name, the last of all the... Indians born and bred at the Mission Dolores."

ČOČENYO NÓONO

THE CHOCHENYO LANGUAGE

Chochenyo is the Native language of the Muwekma Ohlone People. In 1934, Jose Guzman, the last Native speaker of Chochenyo, passed away, but the language was not lost. In 2003, the Muwekma Language Committee worked with a University of California, Berkeley linguist and graduate student in their efforts to revitalize the Chochenyo language. Since then, the Committee has been traditionally teaching the language to its members so that, once again, the Chochenyo language will be spoken amongst the Muwekma Ohlone people.

Throughout this booklet, the names of various plants, animals, and geographic features are given in the Chochenyo language. All Chochenyo language materials were provided for this book by the Muwekma Language Committee.

Notes on Writing System and Pronunciation

Vowels have similar pronunciations to the Spanish vowels *i, u, o, e, a*.

Doubled letters are long sounds.

y = first sound of English *yes*, last sound of *hay*

č = first and last sound of English *church*

š = first sound of English *sheep*, last sound of English *wish*

t̥ = similar to the t-sound in English *train* or *hurt*

' = glottal stop; the first, middle, and last consonant sound in English *oh-oh*

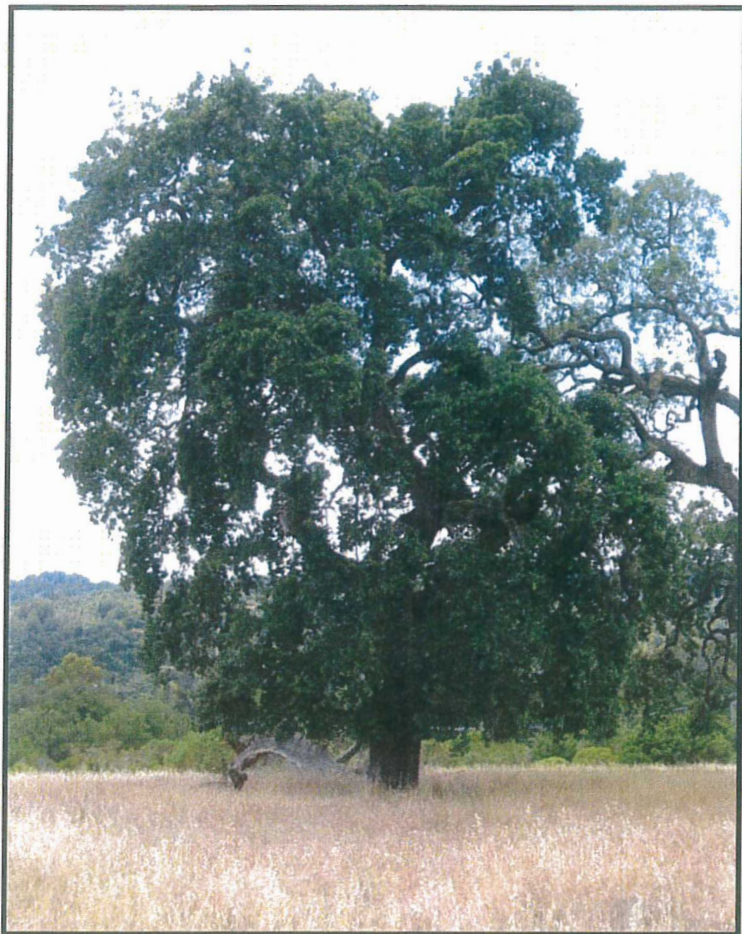
' = accent marks on vowels show stress. These vowels are louder and longer than others, as in the word *máarax* = *alder tree (and leaves); tree, leaf*.

Notes on Word Stress

Long vowels (doubled ii, uu, ee, oo, aa) are stressed.

Vowels followed by long consonants (doubled letters) are usually stressed.

The first syllable of a word is usually stressed, unless the word starts with CVCV... (no long vowel or CC cluster). In words of this type, the first syllable can be unstressed, and the second syllable is stressed. An example is *toréepa* 'pipe', or *muwékma* '(Indian) person.'



'ARWEH

Valley Oak

Quercus lobata



TRADITIONAL USES

***Food:** The acorns of the 'Arweh were *'otokne* (gathered), leached in *sii* (water) to remove their *káhha* (bitter) tannins, and then consumed as a dietary staple.

****Food** *'ammaakne* (eaten) in the *'amne 'etwen* (fall).

PLANT DESCRIPTION

The largest of the oaks in North America, the 'Arweh is a large deciduous tree, which can reach heights of up to *'iweš tellektiš* (90) feet, with pale green lobed leaves. *'Arweh is known to produce large amounts of acorns about every three years. 'Arweh can often be found in open woodlands on the slopes of *šáatošikma* (hills). In the large canopy of the 'Arweh, *kaknukma* (hawks) like the red-tailed hawk can often be seen resting. Also, on older 'Arweh, *paraatatikma* (woodpeckers) can often be seen pecking holes into its trunk.

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Chochenyo Language Information and Traditional Uses Provided By The Muwekma Language Committee
 Monica V. Arellano, Committee Co-Chair; Sheila Guzman-Schmidt, Committee Co-Chair;
 Gloria E. Arellano-Gomez, Committee Member; 'ayye Rosemary Cambra, Committee Member
 Muwekma Ohlone Tribe of the San Francisco Bay Area 2008

* Edwards, Stephen W. Indian Uses of California Native Plants in the Regional Parks Botanical Garden

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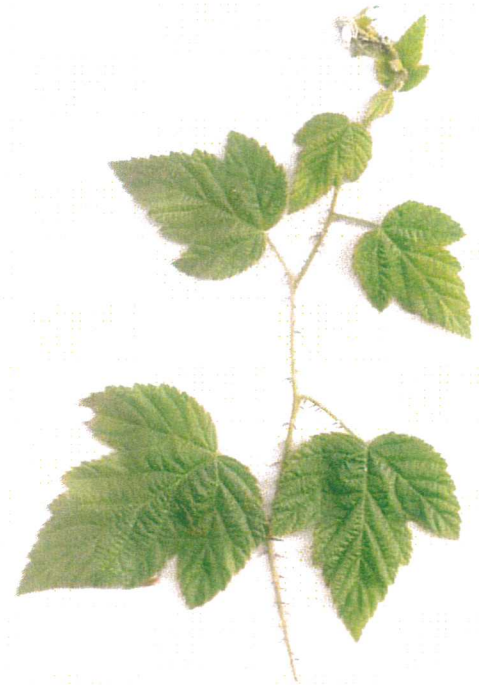
Photo on Right Courtesy of Beatrice F. Howitt © California Academy of Sciences



'ENÉSMIN

California Blackberry

Rubus ursinus

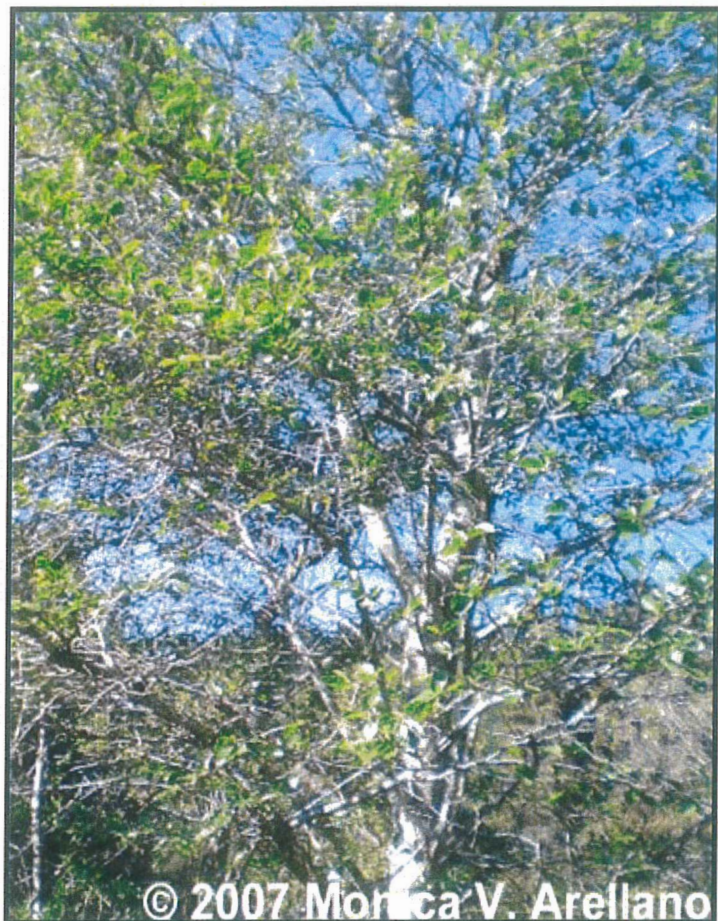


TRADITIONAL USES

Food: Ripe berries of the 'Enésmin were eaten as a source of polyphenol antioxidants. *Food 'ammaakne (eaten) in the late *tawwa 'etwen* (summer). **Basketry:** The 'enésmin was also used to make an 'enésmin (purple) color dye that was used to dye plant material used for 'úuruš (basket) weaving.

PLANT DESCRIPTION

Small to medium size shrub with short, sharp thorns. The branches of the 'Enésmin will root from the node tip when they reach the ground. Individual stems can reach in excess of 'iweš (10) feet in length. The 'Enésmin is very common in broadleaf evergreen forests where it can often dominate the under story. Also found in the broadleaf evergreen forest is the 'éx (squirrel).



© 2007 Monica V. Arellano

MÁARAX

White Alder

Alnus rhombifolia



TRADITIONAL USES

Medicine: Medicinal uses; Tea used to induce 'attšin (vomiting).

Washing: Strong tea made from the bark of the Máarax is also used as a wash.

***Food:** Inner bark of the Máarax eaten.

****Basketry:** Roots used in 'úuruš (basketry).

*****Tinder:** Soft táppor (wood) from the young shoots of the Máarax used as tinder for híyyis (fire).

*****Dye:** Inner bark of the Máarax pounded and juices used as a pulteewis (red) dye for basketry.

PLANT DESCRIPTION

Čúhaw (Tall), deciduous tree, reaching heights of up to 'iweš šakken (60) or 'iweš keneetiš (70) feet, with light brown bark. Leaves are dark green with serrated edges. Máarax can often be found in riparian woodlands near the edge of rúmmeyikma (streams) and lakes. Also found in the riparian woodlands, are paalatminikma (salamanders), like the California Newt.

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MIRYAN

California Sagebrush

Artemisia californica



TRADITIONAL USES

***Medicine:** Leaves of the Miryan were tied over wounds or held against a *kaayi sít* (sore tooth) to reduce pain. Decoctions made from the Miryan were used to bathe patients with colds, coughs, or rheumatism. Decoctions were also taken internally, in addition to poultices placed on a patient's *tummiš* (back) and chest, to treat asthma.

****Implements:** Fire drills were made from young shoots of sagebrush.

PLANT DESCRIPTION

Hearty shrub with thin, flexible branches and long, hairy grayish green leaves. Miryan can often be found in open scrublands and chaparral on the hotter and drier south and west facing slopes of *šáatošikma* (hills). Often found in the open scrublands and chaparral among the Miryan are the *weerín* (brush rabbit) and the *'ipíhwa* (rattlesnake) which often preys on the *weerín*.

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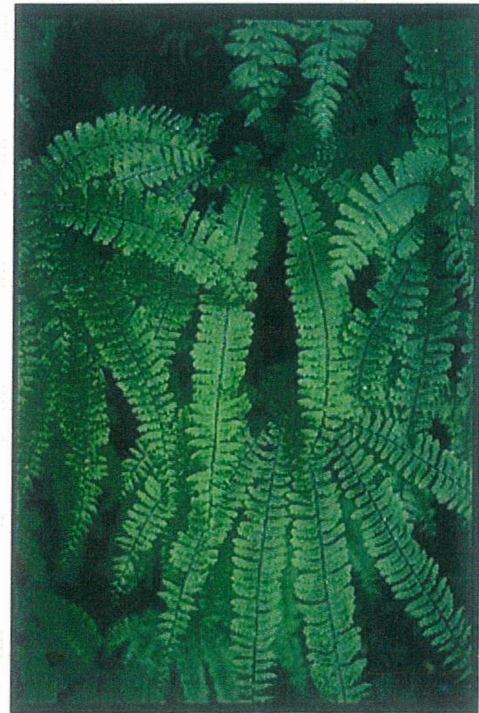
** Anderson, M. Kat. 2005 Tending The Wild



MIŠŠUR TUR

Five-Finger Fern

Adiantum aleuticum



TRADITIONAL USES

****Basketry:** The *širkeewis* (black) stems of the Miššur Tur were split, and their yellow interiors removed, before being used for *širkeewis* (black) overlays in '*úuruš* (basketry) weaving.

PLANT DESCRIPTION

A low-lying, medium sized fern with fan-shaped fronds. The fronds of the Miššur Tur are light green with *širkeewis* (black) stems. The Miššur Tur is very common in broadleaf evergreen forests and riparian woodland where it can often growing in cracks and crevices near *rúmmeyikma* (streams). Also found in the riparian woodland near *rúmmeyikma* (streams) is the *partay* (frog).

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RAWWEN

Soap Plant

Chlorogalum pomeridianum



TRADITIONAL USES

***Soap:** *Toroowi* (Bulb) of the Rawwen pounded to make a detergent foam which was used as a *hawwon* (soap) for washing and as a shampoo to reduce dandruff.

***Fish Poison:** *Toroowi* (Bulb) of the Rawwen pounded and used as a *háamuy* (fish) poison to stun and catch *háamuy* (fish).

***Brushes:** Fibers covering the *toroowi* (bulb) of the Rawwen were bundled up into brushes **which were used to clean acorn meal from mortars and baskets.

***Food:** Leaves of the young, immature Rawwen were '*ammaakne 'ásshote* (eaten raw).

**After overnight cooking the *toroowi* (bulb) is also edible.

****Glue:** *Toroowi* (Bulb) of the Rawwen was roasted to make a glue which could be used to attach arrowheads to shafts, or to glue the handle of the Rawwen brush.

****Medicine:** Uncooked juice of the *toroowi* (bulb) was used to relieve the itch from poison oak.

PLANT DESCRIPTION

A small perennial plant of the lily family, the Rawwen have long green leaves which grow from it's base. It has a brown or white bulb below the surface of the ground, from which its leaves grow. Rawwen can commonly be found in broadleaf evergreen forests and open scrublands. Also common in the open scrublands are *tootikma* (deer) which often feed on the young leaves of the Rawwen.

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ROOKOŠ

Common Tule

Scirpus acutus



TRADITIONAL USES

Building: Hollow stems of the Rookoš were thatched together to build shelter in the form of *ruwwaakma* (houses) and huts; also used for making mats to sit on, rope, cordage and twine.

'Uutakišikma (Dolls and Toys): Rookoš used to make *'uutakišikma* (dolls and toy) fish.

Púnnúina (Hunting): Rookoš used to make decoy *šiwšiwikma* (ducks) which were used while *púnnúina* (hunting), either plain or painted and covered with *wirak* (feathers).

Basketry: *Rookoš stems used in *'úuruš* (basketry). Rookoš woven into loose baskets to collect berries and eggs, and tight *'úuruš* (baskets) to carry *síi* (water).

Clothing: Rookoš used to make grass skirts, leggings, sun visors.

Transportation: Hollow stems of the Rookoš were used to make balsa Rookoš boats and rafts which were able to hold a single person or multiple people.

***Food:** *Hik'otikma* (Roots) of the Rookoš were *'ammaakne 'áššote* (eaten raw) or ground into flour and cooked.

PLANT DESCRIPTION

A giant species of the sedge family, with a thick round green stem of about 4-7 feet in length. Rookoš is commonly found throughout California in riparian zones around the edges of *rúmmeyikma* (streams), ponds and lakes. It is common to see the *'aareh* (Great Blue Heron) walking through the Rookoš, hunting for its prey. It is also common to see *šiwšiwikma* (ducks) swimming in the *síi* (water) near the Rookoš.

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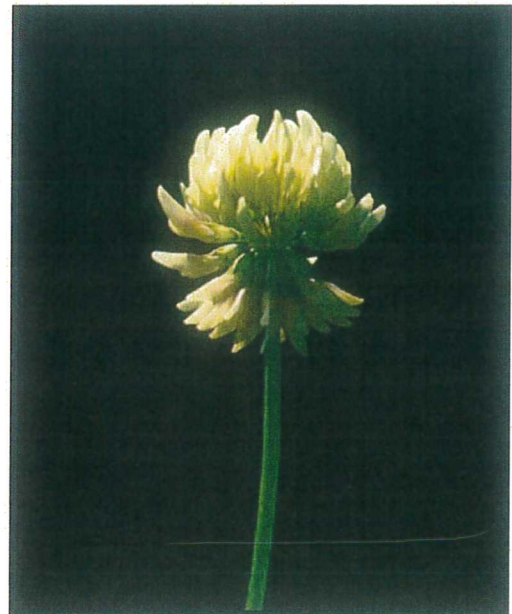
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RÓOREH

White Clover

Trifolium repens



TRADITIONAL USES

Food: Róoreh are a valuable survival food. They are high in protein and abundant. Róoreh are not easy to digest raw, but this can be easily fixed by boiling for 5-10 minutes. Dried *tiwwiś* (flower) heads and seedpods can also be ground up into nutritious flour and mixed with other foods. *Food 'ammaakne (eaten) in the 'amne 'etwen (fall).

Medicine: Dried *tiwwiś* (flower) heads of the Róoreh also can be steeped in hot *sii* (water) for a healthy, tasty tea-like infusion. Leaf tea soothes coughs, fevers and colds. **Decoction used as a purgative.

PLANT DESCRIPTION

A herbaceous, perennial member of the clover family, Róoreh is actually not Native to California. Róoreh was introduced to California as a pasture crop. The *tiwwiś* (flowers) of the Róoreh are *loškowiś* (white) with shades of *hineepa hossi 'éeriniś* (pink). The Róoreh is very common in non-serpentine grasslands where it is often widespread. Also found in the non-serpentine grasslands are *yośšokma* (field mice).

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SOKÓOTE

California Bay Laurel

Umbellularia californica



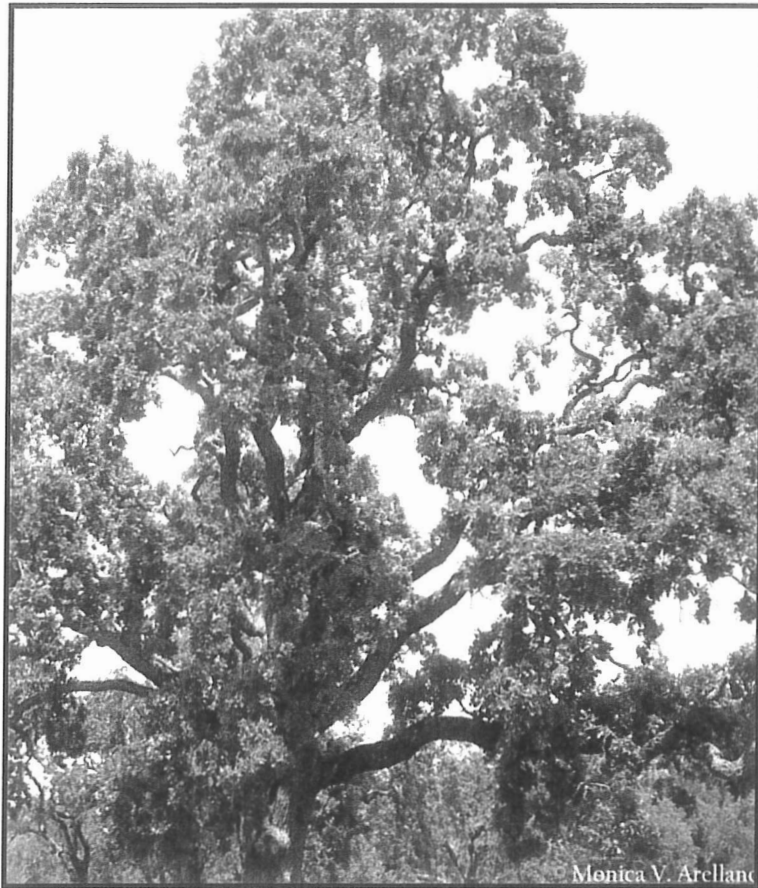
TRADITIONAL USES

Medicine: Leaves of the Sokóote were used for *kaayi móotel* (head aches) and *kaayi húttu* (stomach aches). *Káar* (Smoke) from burning the leaves was used to rid one of *poorikma* (fleas). An infusion of the Sokóote was taken by *'ayttamak* (women) for the pains of afterbirth. Leaves were used in a steam bath or boughs were burned to fumigate house for colds. A poultice of ground seeds was applied to sores. *Leaves dampened and stuck *timahtak* (on the forehead) for relief from *kaayi móotel* (head aches). Decoction from leaves used as a wash to treat poison oak dermatitis. Leaves hung in bunches to "freshen air."

Food: Leaves of the Sokóote used to add flavor to food. *Fruits were *'ammaakne 'áššote* (eaten raw) or boiled; kernels were either roasted or ground into flour for cakes.

PLANT DESCRIPTION

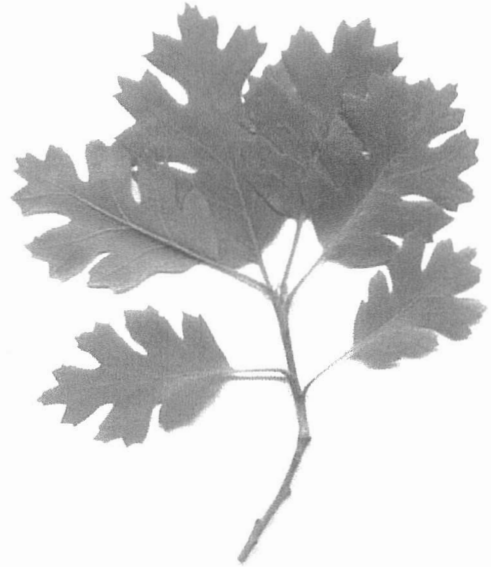
An aromatic evergreen tree of the laurel family (Lauraceae), the Sokóote can grow to heights of *miššur 'iweš* (50) to *'ošaatiš 'iweš* (80) feet. The narrow leaves of the Sokóote exude a pungent scent when crushed, and its greenish berries ripen in *'amne 'etwen* (fall). The Sokóote is common in broadleaf evergreen forests.



TÚHHE

California Black Oak

Quercus kelloggii



TRADITIONAL USES

Food: Acorns from the Túhhe were leached in *síi* (water) to remove *káhha* (bitter) tannins, and then prepared for use in *šetnen* (acorn bread), *hatole* (soup), and *páamun* (acorn mush). *Food *'ammaakne* (eaten) in the *'amne 'etwen* (fall).
Building: The *táppor* (wood) of the Túhhe was used for building structures.
Food Preparation: The *táppor* (wood) of the Túhhe was used to fuel *híyyis* (fire) for cooking food.

PLANT DESCRIPTION

Číihaw (Tall), large deciduous tree with dark, relatively smooth bark, ascending limbs and open crown. Leaves are large and lobed. Túhhe can often be found in broadleaf evergreen forests. Also common in the broadleaf evergreen forest are *tukkuulišikma* (owls), like the Great Horned Owl, which prey on the various *riinyakma* (rodents) which live in the broadleaf evergreen forest.

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TUMMAY

Cow Parsnip

Heracleum maximum



TRADITIONAL USES

***Food:** *Hik'otikma* (Roots) and foliage of the Tummay were 'ammaakne (eaten), usually boiled.

******The young tender stalks of cow parsnip were peeled and 'ammaakne 'áššote (eaten raw).

PLANT DESCRIPTION

Čiihaw (Tall) herb, the largest of the carrot family (Apiaceae), reaching heights of up to *miššur* (5) feet. The *loškowiš tiwwiš* (white flowers) of the Tummay *tiwši* (bloom) in clusters, and its leaves are large, lobed, and green. The Tummay is very common in broadleaf evergreen forests across the continent, where it often grows like a weed. Also found in the broadleaf evergreen forest is the *yáawi* (skunk).

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TUYUK

Toyon

Heteromeles arbutifolia



TRADITIONAL USES

***Food:** The red berries of the Tuyuk were 'ammaakne (eaten) toasted or dried.

****The** red berries of the Tuyuk were also hiwúunikne (cooked) on táw'áakne 'irekma (hot rocks) until they bubbled, then mashed in the 'iššuya (hands) and 'ammaakne (eaten).

Basketry: The red berries of the Tuyuk were also used to make a pulteewis (red) color dye that was used to dye plant material used for 'úuruš (basket) weaving.

PLANT DESCRIPTION

A common perennial, evergreen shrub and small tree, growing to heights of up to about 'utthin 'iweš (20) feet, with long green, ovular leaves. In the late tawwa 'etwen (summer) the Tuyuk produces small red berries which mature in the late 'amne 'etwen (fall) and persist in to the kawwi 'etwen (winter). Tuyuk is commonly found in many different areas, including broadleaf evergreen forests, open woodlands, and the chaparral. When the berries of the Tuyuk ripen, it is common to see various wirakmen (birds) feeding on the berries, as well as an occasional máyyan (coyote) which will also 'ammáasin (eat) the red berries.

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YÚUKIŠ

Coast Live Oak

Quercus agrifolia



TRADITIONAL USES

Food: Slender reddish brown acorn of the Yúukiš was first leached in *síi* (water) to remove their *káhha* (bitter) tannins, and then consumed as a preferred dietary staple.
***Food** 'ammaakne (eaten) in the 'amne 'etwen (fall).

****Medicine:** Decoction of bark or insect galls used to soothe *kaayi síit* (tooth aches) or to tighten loose *síit* (teeth). *Síi* (Water) from acorn leaching process used to remedy diarrhea.

****Utensils:** *Táppor* (Wood) of the Yúukiš used to make various utensils like bowls and mortars.

Fire Wood: *Táppor* (Wood) of the Yúukiš was used to fuel *híyyis* (fire), **and the bark was used as tinder.

PLANT DESCRIPTION

Čúihaw (Tall) to medium evergreen tree, highly variable in size, with a many branched trunk. Leaves are dark green with spiny-toothed edges. Yúukiš can often be found in open woodlands and on *šáatošikma* (hills). Also found in the open woodlands, are *tóotikma* (deer) which often feed on the seedlings of the Yúukiš, and the 'éx (squirrel) which often feed on its acorns.

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