



POCKET GUIDE TO OHLONE SOLIDARITY

for both native and
non-native allies,
accomplices, advocates
and co-conspirators

This most recent and accurate map of original Ohlone linguistic territories and village names also feature Coast Miwok village names. While the numbers can sometimes be fuzzy, there are a little over 100 Native Californian tribes that are federally recognized. There are about twice as many tribes that are NOT federally recognized. Federally Recognized Tribes have rights to land, free or accessible health care, casinos, schools, and other institutions that aid in protecting cultural aspects and practices such as language, religion, and arts. Federally Unrecognized Tribes, including all Ohlone tribes and language groups, have none of the previously mentioned rights. That means that across all Ohlone land, sacred sites, Native peoples, and cultures do not have federal protections, leaving the communities to advocate for themselves.

Protocol itself is the set of societal rules that members and visitors of a community follow to maintain peace and harmony within the territory.

Some examples of local protocol include:

- acknowledgement of original lands and peoples at events and institutions
- as a guest, bring gifts to Indigenous leaders at events, gatherings, etc
- consult with tribal leaders when organizing events for or writing about Ohlone people

This zine was designed with love by the folks of www.acorn.wiki & kanyonkonsulting.com

Endless gratitude to the Ohlone lands and peoples for their presence, resistance, and openness for the making of this zine. Special thank you to Kanyon Sayers-Roods and Gregg Castro for their collaboration and expertise. Look up: California Indian History Curriculum Coalition (CIHCC)

(terribly brief) timeline of post-contact California (~13,000 BC (before Columbus), first evidence of Native Californian presence, as well as trade with Hawaiian visitors
1769-1833 establishment of Spanish missions; first wave of genocide, displacement and enslavement of NC peoples
1848-1855 The Gold Rush; second wave of genocide, displacement and enslavement
1850-1900, the population of NCS dropped from an estimated 150,000 to 16,000 (Madley).
1870s-1950s, NA children were sent to boarding schools, where they were forced to speak English and learn US culture, or else they would face severe and sometimes fatal punishment
1924, the United States finally recognized NAs as US citizens (Indian Citizenship Act)
1950s and 60s, the United States Congress passed the California Rancheria Termination Acts, which took the federal rights and lands from around 45 different tribes
1978 American Indian Religious Freedom Act passed, allowing NAs to practice their own religion in their own lands
1990 NA Languages Act passed, which states that NAs have the right to preserve, protect, and promote the use, education, and development of their languages

Where can I get involved?

local & indigenous-led organizations
americanindianculturaldistrict.org
ipocshellmoundwalk.homestead.com
sogoreate-landtrust.org
 Idle No More SF Bay
protectjuristac.org
kanyonkonsulting.com

a few ohlone tribes & bands
ramaytush.org
villagesoflisjan.org
muwekma.org
tamien.org
indiancanyonlife.org
amahmutsun.org
costanoanrumsen.org

educate yourself & one another
kanyonkonsulting.com/ohlone-california-native-resources-introduction/
https://www.ebparks.org/activities/educators/ohlone_curriculum.htm
<https://voicesofamerikua.net/askfirst/>

An American Genocide. Benjamin Madley
Resurrecting the Past: The California Mission Myth. Michelle Lorimer

PILLARS OF ALLYSHIP

RESPECT: listen and observe twice as much as you speak. if you are non-native. humbly ask if you do not understand something. give elders top priority— food, seating, space to speak, etc.

ACTIVE EDUCATION: Familiarize yourself with the native communities of the place you reside. Learn their history, research to understand complexities, and educate your community.

GENEROUS PRESENCE: show up at Indigenous-organized events/gatherings and spread the word. \$upport Indigenous-led organizations, artists, educators, and activists.

ACKNOWLEDGEMENT of native lands is a promise to amplify Indigenous voices, to stand in solidarity with the local Indigenous community, and to respect the local protocol. more info usdac.us/nativeland | native-land.ca