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

punishment 1924, the United States finally recognized NAs as US citizens (Indian Citizenship Act) 1950s and 60s, the United States Congress passed the California Ranchería Termination Acts, which took the federal rights and lands from around 45 different tribes Acts, which took the federal rights and lands from around 45 different tribes

enslavement of NC peoples 1848-1855 The Gold Rush; second wave of genocide, displacement and enslavement 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

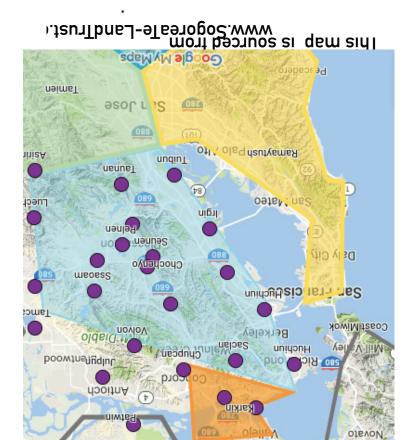
trade with Hawaiian visitors and Apanish missions; first wave of genocide, displacement and

(terribly brief) timeline of post-contact California ~13,000 BC (before Columbus), first evidence of Mative Californian presence, as well as

tederally 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, including all Ohlone tribes and language groups, fave none of the previously mentioned rights. That means that across all Ohlone land, sacred sites, Native peoples, and cultures do not have sites, Native peoples, and cultures do not have advocate for themselves.

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 MOT



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-nativeresources-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

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)

POCKET GUIDE TO OHLONE SOLIDARITY

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