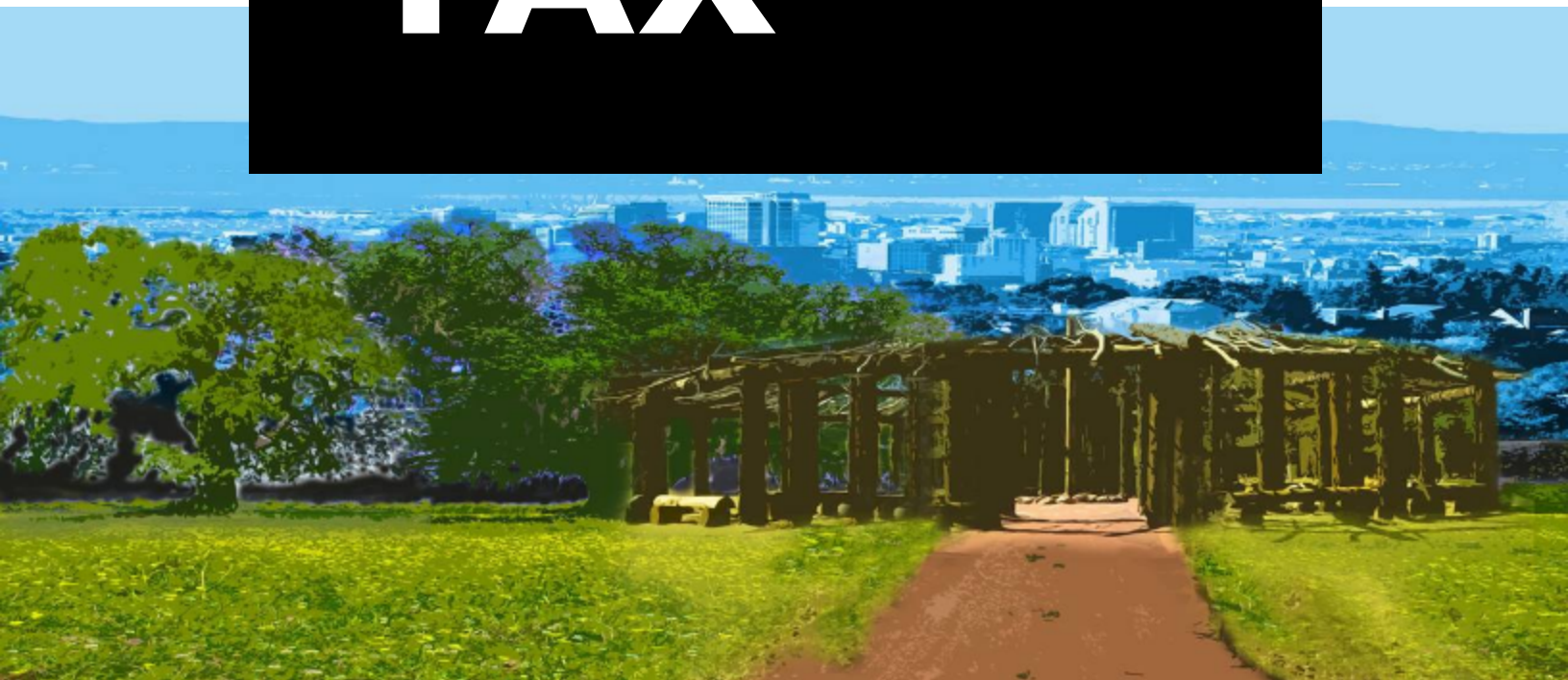


a resource guide to:

SHUUMI LAND TAX



by Sogorea Te' Land Trust

Introduction

Who is Sogorea Te'?

The Sogorea Te' Land Trust is an urban Indigenous women-led community organization that facilitates the return of Chochenyo and Karkin Ohlone lands in the San Francisco Bay Area to Indigenous stewardship. Sogorea Te' creates opportunities for all people living in Ohlone territory to work together to re-envision the Bay Area community and what it means to live on Ohlone land. Guided by the belief that land is the foundation that can bring us together, Sogorea Te' calls on us all to heal from the legacies of colonialism and genocide, to remember different ways of living, and to do the work that our ancestors and future generations are calling us to do.

Why this resource guide?

This resource guide was compiled for residents of the East Bay who are not Indigenous to Chochenyo and Karkin Ohlone lands to learn about the Shuumi Land Tax, why they should pay it, and how their contributions will be used. While this guide is intended specifically for people who live on traditional Chochenyo and Karkin Ohlone lands, it is situated within larger contexts of Indigenous reparations, revitalization of Indigenous cultures, and healing from the legacies of settler colonialism.

For those not currently residing in the East Bay, you can still engage by asking yourself the following questions and finding the answers, if you do not know the answers already:

If you are not on your own ancestral land, whose land are you on?

What is it called in its original language?

What is the name of its original people? Where are they now?

How can you contribute to their descendants?

What can you do to heal from legacies of colonialism and genocide?

Tip: If you're unsure where to begin, <https://native-land.ca> can be a good place to start!

History

Who are the Ohlone peoples?

For thousands of years, the Ohlone peoples have lived on and cared for the lands stretching from the San Francisco Bay Area to the Monterey Bay (as they are now commonly known), and they continue to do so today.

Loosely united by related languages and histories, the Ohlone (also known as *Costanoan*) peoples have never constituted a single political or cultural entity. Organized in roughly 50 documented villages and extended family groups before European invasion, Ohlone peoples spoke at least 8 distinct language dialects. Today's diverse spectrum of culturally and politically active Ohlone families and tribes is reflective of this historic pattern.



Map of the eight Ohlone language areas.

Who are the Chochenyo and Karkin Ohlone?

As the map shows, the Chochenyo and Karkin Ohlone peoples are those that spoke the two respective Ohlone dialects from villages including Karkin, Huichin, and Yrgen. Currently, Chochenyo is one the three Ohlone dialects, along with Mutsun and Rumsen, that has long-term programs and apprenticeships in place to revive the spoken language. Among the work Sogorea Te' does around revitalizing language and culture is restoring traditional names for lands and waterways and creating new ones that hold cultural significance.

How did the Sogorea Te' Land Trust come to exist?

Sogorea Te is the name of a sacred gathering place and burial ground located south of present-day Vallejo along the Carquinez Strait where the Karkin Ohlone have lived for over 3,500 years.

It is one of what used to be over 400 shellmounds in the region created by the peoples of the Ohlone, Patwin-Wintun, Bay Miwok, Coast Miwok, North Yokut, Wappo and South Pomo nations.

It is also one of the many sacred sites at risk of being destroyed. Since 1999, groups have protected Sogorea Te against multiple attempts to develop the site, most recently in 2010. The Sogorea Te' Land Trust was born from this activism in Bay Area Native communities as a way to protect the land and sacred sites, and to rematriate the land to Indigenous stewardship.

Recognizing that the Bay Area is home to a diverse diaspora of Indigenous peoples relocated from their ancestral homelands and reservations, the Sogorea Te' Land Trust is an inter-tribal Indigenous women-led land trust, although Ohlone women are central to its vision and leadership.

Note: for more information on Ohlone histories, you can visit Sogorea Te's [website](#) or visit the 'Resources' section of this guide.

~1500 B.C. (or earlier)

Sogorea Te is established as a village and a sacred burial grounds, a shellmound, is gradually built.

1821

Newly independent from Spanish rule, Mexican government continues extractive labor systems that exploited California Native peoples during the Rancho Era.

1846-1873

State and federal governments spend over \$1.7 million (in 1850s dollars) on militia campaigns to massacre California Indian peoples.

January 6, 1851

1st Governor of CA, Peter Burnett, declares "war of extermination" to be waged "until the Indian race becomes extinct."

1906

Ohlone peoples granted federal recognition under Verona band. It was revoked in 1927, along with that of 134 other California Native bands and tribes.

1960s

Starting in the 1960s, California 4th graders have been assigned the 'mission project,' consisting of submitting a report and building a model of a California mission. It has only been discouraged in new standards in 2016.

2011

Starting April 14th, a 109-day occupation of Sogorea Te, resulted in the first cultural easement agreement among a city, a park district, and a federally recognized tribe.

June 18, 2019

Governor Gavin Newsom issues formal apology to CA Native American peoples, creates Truth and Healing Council.

Time Immemorial

Ohlone peoples reside in villages on their own land, speaking their own languages and living in their own cultures. These lands were abundant, and California was home to incredible linguistic and ecological diversity.

1769

Lands of California Native peoples are invaded by the Spanish. Missionization, entailing forced conversion and enslavement, ensues shortly afterwards.

1846

U.S. takes control of Ohlone lands during Mexican-American War, California becomes a state in 1850.

April 22, 1850

Act for the Government and Protection of Indians passed in CA legislature, enabled orphaned children to be "obtained" by white citizens, forced labor through vagrancy laws, lack of legal rights, and banned controlled burns.

1852

After violently coercing California Indians into signing 18 treaties to cede their lands and accept reservations, U.S. Senators rejected all of the treaties and imposed an injunction of secrecy.

1909

Nels Nelson counts 425 shellmounds in the San Francisco Bay Area.

2010

Protect Sogorea Te movement begins, in response to efforts to destroy sacred site to "develop."

2015

Sogorea Te' Land Trust is founded by Corrina Gould and Johnella LaRose

Present

Ohlone peoples continue to live on and care for their traditional lands and are revitalizing language and culture and building sacred sites.

What can we do now?

What is Sogorea Te's vision?

Sogorea Te' envisions creating spaces for Ohlone peoples to gather and hold ceremony, where Ohlone peoples can revitalize language and song and dance, and to care for the land and sustain people and culture in an urban context. They are working towards the acquisition of a variety of lands situated throughout Chochenyo and Karkin Ohlone territory, with an emphasis on reclaiming parcels in the midst of an urban setting. Sogorea Te' hopes to build urban gardens, community centers, and sacred arbors like roundhouses.

Currently, the remains of over 15,000 ancestors of Ohlone peoples as well as countless artifacts reside in UC Berkeley and San Francisco State University, the result of their violent removal from the land and of destruction of sacred sites due to development. Sogorea Te' hopes to eventually re-create a shellmound, a sacred funerary monument for Ohlone peoples and a place to bring those ancestors home and re-inter them.

What is the Shuumi Land Tax?

Shuumi means "a gift" in Chochenyo. The Shuumi Land Tax is a voluntary annual financial contribution that non-Indigenous people living on traditional Chochenyo and Karkin Ohlone territory make to support the critical work of the Sogorea Te' Land Trust. Going beyond a land acknowledgement, the Shuumi Land Tax builds upon this recognition of the violent dispossession of Indigenous lands and provides a way to concretely resist settler colonialism and further the healing process.

Why should I pay it? How much should I pay?

If you live on Chochenyo and Karkin Ohlone land, you are inadvertently benefitting from the genocide waged against the Ohlone peoples and the theft of their land. Whether you know it or not, however you feel about it, this is an inescapable fact. The civic infrastructure, the economic system, the private development and the consumption of natural resources in our society are all connected to and in different ways built upon

the colonial occupation of this land and the violent displacement of the Ohlone. Paying the Shuumi Land Tax is a small way to acknowledge this legacy, contribute to its healing, and uphold the sovereignty of the Ohlone peoples.

On Sogorea Te's website, you can find a calculator tool to find the minimum suggested Shuumi Land Tax for you, which scales progressively based on up to two questions:

What is your relationship to Chochenyo / Karkin Ohlone land?

How much is your rent? or How many bedrooms are on the land you own?

Where will the money go?

The Shuumi Land Tax directly supports Sogorea Te's work to acquire and preserve land, establish a cemetery to re-inter stolen Ohlone ancestral remains, revitalize language and culture, and build urban gardens, community centers, and sacred arbors so current and future generations of Indigenous people can thrive in the Bay Area.

Currently, they have several spaces that they care for. One of them is Lisjan, a 2-acre urban farm in East Oakland where they are building a sacred arbor and an example of a cultural easement to rematriate the land, in partnership with Planting Justice. Another is the Rammay Garden in West Oakland, an urban garden with fruit trees and indigenous herbs, in collaboration with the Northern California Land Trust. Finally, they are part of a coalition that stewards the UC Gill Tract Community Farm at the border of Albany and Berkeley.

What is the significance of the Shuumi Land Tax and of Indigenous reparations?

Sogorea Te' is part of a long history of Indigenous land-based reparations and land rematriation in the United States and all over the world. In the US, there are many cases in which private [landowners](#)¹ and [donors](#)², [municipal councils](#)³, and state

¹ <http://boldnebraska.org/in-historic-first-nebraska-farmer-returns-land-to-ponca-tribe-along-trail-of-tears/>

² <https://www.sltrib.com/news/politics/2017/09/25/professor-gives-250k-to-ute-indian-tribe-to-compensate-for-great-grandparents-profiting-off-tribal-land-sales/>

³ <https://www.sacbee.com/opinion/california-forum/article213494354.html>

governments have returned ancestral lands to Indigenous tribes and stewards. Reparation movements and Native title claims have also gained increasing success in cases such as [South Africa](#)⁴, [New Zealand](#)⁵, and [Australia](#)⁶.

Contemporary land tax programs similar to the Shuumi Land Tax are also gaining momentum around the country. In the Humboldt Bay, the [Honor Tax](#) is a voluntary tax paid directly to the Wiyot Nation by residents living on their traditional territories.⁷ [Real Rent Duwamish](#) is a symbolic rent that residents can pay to the Duwamish Tribal Services in Seattle, which provides social, educational, and cultural services to the Duwamish tribe and runs the Duwamish Longhouse and Cultural Center.⁸

How else can I support the Chochenyo and Karkin Ohlone?

These are just some of [many](#) ways to help:

- Come to a work day at one of the gardens, or volunteer your time and offer to contribute your particular skillset to the the work of the Sogorea Te Land Trust
- Encourage your friends, families and neighbors to give Shuumi, and help people to locate their position within the ongoing survival and liberation struggles of Indigenous peoples
- Organize your business or organization to give [Institutional Shuumi](#)
- Write a letter of support to your local government
- Educate yourself and your community about Indigenous history of the East Bay
- When local Indigenous communities issue calls to action, show up! Attend events and connect yourself with the community of people who are working on the protection and reclamation of Indigenous lands and related efforts
- Gift funds or property deeds to the Sogorea Te' Land Trust, and consider writing them into your will

⁴ <https://www.theatlantic.com/international/archive/2019/05/land-reform-south-africa-election/586900/>

⁵ <https://www.aljazeera.com/indepth/features/2013/05/201352417347523932.html>

⁶ <https://www.aljazeera.com/news/2019/03/australia-aboriginals-win-sue-colonial-land-loss-190315062311052.html>

⁷ <http://www.honortax.org/index.html>

⁸ <https://www.realrentduwamish.org/>

Resources

Sogorea Te' Land Trust: <https://sogoreate-landtrust.com>

Books and publications:

Ohlone/Costanoan Indians of the San Francisco Peninsula and their Neighbors, Yesterday and Today— by Randall Milliken, Laurence H. Shoup, and Beverly R. Ortiz. National Park Service, 2009. [Full PDF of publication](#) | Individual chapter PDFs [on NPS website](#)

The Ohlone Past and Present: Native Americans of the San Francisco Bay Region— edited by Lowell John Bean. Ballena Press, 1994. [Order from publisher](#) | [Amazon link](#) | Excerpted chapter PDF download: [The Ohlone: Back from Extinction](#)

A Gathering of Voices The Native Peoples of the Central California Coast— edited by Linda Yamane (Rumsien Ohlone). Santa Cruz County History Journal, 2002. [Order from publisher](#) | [Amazon link](#) | [Book review by David G. Sweet](#)

"No Somos Animales": Indigenous Resistance and Perseverance in Nineteenth Century Santa Cruz— by Martin Adam Rizzo. Unpublished dissertation, September 2006. [PDF download](#) (5 mb)

Ohlone Curriculum: "Aligns with Third Grade History-Social Science Content and Common Core Standards"— edited by Beverly R. Ortiz, Ph.D. and published by East Bay Regional Parks. The current (2005) edition of this curriculum contains 8 teaching units and was created in consultation with Ohlone descendants. It is available for free download in PDF format: [Download page](#)

A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810—by Randall Milliken. Malki-Ballena Press, 1995/2009. [Order from publisher](#) | [Amazon link](#)

When the World Ended, How Hummingbird Got Fire, How People Were Made: Rumsien Ohlone Stories— by Linda Yamane. Oyate, 1995. [Order from publisher](#) | [Amazon link](#) — See also: The Snake That Lived in the Santa Cruz Mountains & Other Ohlone Stories— by Linda Yamane. Oyate, 1998. [Order from publisher](#) | [Amazon link](#)

Bad Indians: A Tribal Memoir— by Deborah A. Miranda. Heyday Press, 2013. [Order from publisher](#) | [Amazon link](#)

[Amah Mutsun Tribal Band](#)

[Amah Mutsun Land Trust](#)

[Ohlone Costanoan Esselen Nation](#)

Muwekma Ohlone Tribe of the San Francisco Bay Area

[Coastanoan Rumsen Carmel Tribe](#)

[Indian Canyon Band of Costanoan Mutsun Indians](#)

[Association of Ramaytush Ohlone](#)

[Chalon Indian Nation](#)

[Confederation of Ohlone Peoples](#)

Rumšen Am:a Tur:ataj Ohlone

[Indian People Organizing for Change](#)

[Mak-'amham Contemporary Ohlone Cuisine](#)

Films and video clips

[Beyond Recognition](#)— "A film exploring the quest to preserve one's culture and homeland in a society bent on erasing them"— directed by Michelle Grace Steinberg, 2014. 25 minutes. Available via streaming and DVD.

[Here and Now](#)— by Bay Area Open Space Council, 2015. 18 minutes. Documents the work of the Amah Mutsun Land Trust and Tribal Stewardship Corps.

[Excavating the past; Improving the future](#)— by UC Berkeley, 2018. 4 minutes. Portrays ongoing collaboration between the Amah Mutsun Tribal Band and UC Berkeley archaeologists and anthropologists.

[UMUNHUM](#)— by Plus M Productions, 2017. 11 minutes.

[Shellmound](#)— "Native Bones and Toxic Waste Buried Under a Shopping Mall"— by Andres Cediell, 2004. 21 minutes (w/ 10 min extra about the Shellmound Peace Walk). [Worldcat link](#)

[Buried Stories: A Native American Indian Uncovers Her Heritage](#)—by Julie Kirkenslager and Emily Wick, 2007. 34 minutes. Documents the life story of Ella Rodriguez (Ohlone/Esselen). [Worldcat link](#)

[The Spiritual Vigil to Protect Glen Cove](#)—by Rebecca Ruiz-Lichter, 2011. 13 minutes.

[Here and Now](#)—by Bay Area Open Space Council, 2015. 18 minutes. Documents the work of the Amah Mutsun Land Trust and Tribal Stewardship Corps.

[Corrina Gould presentation at Moana Nui 2013 teach-in](#) | [Transcript PDF](#)

[Buried Voices](#)— by Michelle Grace Steinberg, 2012. 23 min. Details the efforts of Ohlone and Miwok peoples to protect Brushy Peak. Contact filmmaker to obtain film.

Ohlone tribal websites

Confederated Villages of Lisjan
[Sogorea Te Land Trust](#)

[Linda Yamane: Ohlone Basket Weaver](#) — by Esther Cheng/
International Wood Culture Society, 2015. 6 minutes.

[Linda Yamane: Reviving the Rumsien Language](#) —
Smithsonian Magazine, 2010. 4 minutes.

[Berkeley's Bones: Stockpile of Native American remains
beneath Hearst Gymnasium](#) — KTVU, Channel 2 News
report from 2010, featuring Ann Marie Sayers.

[Corrina Gould at the 2011 Catalyst Project's Indigenous
Resistance Panel](#) — by Catalyst Project. [Part 1](#) | [part 2](#)
[Bear Ceremony at Coyote Hills](#) — Gina Lamb, 2012. 9
minutes. Documents an annual Bear Ceremony of the
Costanoan Rumsen Carmel Tribe.

[Free Land: The Shellmound Story](#) — by Ariel Luckey.
Excerpts from Free Land: A Hip Hop Theater
Experience, engaging with the story of the Emeryville
Shellmound. [Part 1](#) | [Part 2](#)

Ohlone Sacred Sites Protection

[Save the West Berkeley Shellmound and Village Site](#)
[Protect Sogorea Te website](#) — documents the 2011 spiritual
encampment to protect Sogorea Te/Glen Cove, in
Vallejo.

[Protect Juristac website](#) — information about the Amah
Mutsun Tribal Band's campaign to protect one of their
most sacred places from a proposed sand and gravel
quarry.

[Shellmounds of the San Francisco Bay Area](#) — 2011 report
by the [Sacred Land Film Project](#)

[Audio & Transcript: Corrina Gould, Ohlone, speaking in San
Francisco about Glen Cove & Shellmounds](#)

[Shellmound at San Bruno Mountain](#): a historical essay by
John Dury and Laird Townsend. Shaping San
Francisco project.

[I'm an Indian, but Who Am I?](#) (PDF) by Patrick Orozco — a
story from the book A Gathering of Voices detailing
Orozco's recollections and reflections on the 1975
occupation at Lee Road in Watsonville to protect an
Ohlone burial site.

[Indian People Organizing for Change \(IPOC\) and the
Sogorea Te Occupation: A Historical Essay](#) — by

George Cheng, Mayra Herrera, Paula Kahn, So Jeong
Yoon with Marissa Friedman, August 2014. Shaping
San Francisco project.

[IPOC's Shellmound Peace Walks — A Historical Essay](#) — by
Jacob Sheynin, 2015. Shaping San Francisco project.

Bay Radical History 11/16/07: [The Emeryville Shellmound](#)
East Bay Express, 3/4/15: [Protecting Ohlone Heritage](#) — by
Will Parrish

East Bay Express, 10/20/16: [Parks District Approves
Parking Lot at Mission Peak Cultural Site In Fremont](#) —
by Will Parrish

San Jose Mercury News, 10/20/13: [Ohlone Indians join rally
to save Santa Clara nature preserve](#)

SF Examiner 3/12/10: [Indian burial ground disturbed
underneath Bay Bridge](#)

Protect Sogorea Te website 9/15/16: [No Desecration for
Recreation: Protect Ohlone Cultural Sites at Mission
Peak](#)

Intercontinental Cry 9/8/12: [Support Indigenous People's
Voices in East Bay Regional Park District Planning](#)

Daily Cal 10/9/17 Op-ed: [Authority over dispossessed land
must be returned to Native peoples](#) (by Chris Oakes,
discusses W. Berkeley Shellmound)

Language Revitalization

[Mutsun-English English-Mutsun Dictionary, mutsun-inkiS
inkiS-mutsun riica pappelMutsun](#) — full 677 page PDF
of dictionary available for free download as of 2017, via
University of Hawai'i Press.

Benitotlink 7/17/16: [Nearly 20 Years in the Making,
Dictionary Awakens Mutsun Language](#)

Heyday 9/16/14: [Chochenyo Language Q&A with Vincent
Medina](#)

[Blog: Rumsen Ohlone, Notes on the reclamation of a
language and identity](#)

SF Chronicle 11/23/12: [Reviving Chochenyo language—
Centuries-old Indian tongue in revival by new
generation](#)

ON INDIGENOUS LAND

GIVE SHUUMI