

ALMADEN VALLEY ETHNOHISTORY by Chester KingBackground

The ethnohistoric background of the Almaden Valley area has been recorded in two previous reports. The "Matalan Ethnohistory," in the Archeological Consulting and Research Service report for the CalTrans Highway 101-bypass, provides a preliminary discussion of the San Carlos tribe. The "Historic Indian Settlements in the Vicinity of the Holiday Inn Site" in *Archeological Investigations at CA-SCI-128*, edited by J. Winter, supplies additional ethnohistory for the area.

The information in this report has been gathered to further augment the ethnohistory of the Almaden Valley, and can be roughly ordered into two categories. The first category is patterns of baptisms and deaths in the San Carlos tribe; and second, relations between the Presidio of Monterey, the Pueblo de San Jose, and the Ohlone Indians in 1782 to 1802. These lines of research have been briefly pursued and this paper represents the information thus far discovered.

Introduction

The Spanish colonization of the central Santa Clara Valley centered at Mission Santa Clara, where the Ohlone Indians living in the area were concentrated. The missionization program first directed its efforts to recruiting converts to the Church from the native settlements closest to the mission. As the population of these villages was depleted, the missionaries recruited converts from greater distances. The historical evidence indicated that conversions increased following Spanish military expeditions during which native people were killed. Fear of reprisals seems to have been one of the main motives for giving children to the missions or for personally joining the system.

After 1796, the mission population ceased to grow although many Ohlone were recruited every year. Diseases introduced by the Spanish resulted in the deaths of numerous Indians. It seems as though the concentration of people beyond a certain number resulted in increases in deaths as a result of disease. Violence against the native people by missionaries, settlers, and soldiers was also a cause of death. The data in the mission registers indicates that following 1782, many parents of young baptized children died without being baptized themselves.

Mission Recruitment From the San Carlos Tribe

Tables 1 through 4 and Graphs 1 through 3 present data abstracted from the Santa Clara Mission registers of vital statistics for the purpose of further delineating the San Carlos tribe. The people of the San Carlos tribe lived in the Almaden and Coyote Valleys with their tribal center at *Rancho La Laguna Seca*. The *Ranchos* were huge tracts of land, located in the undeveloped areas surrounding the Pueblo de San Jose, used for grazing. *La Laguna Seca* was centered in the Coyote Valley and encompassed the foothills on either side of the valley. *Rancho de Los Capitancillos* contained the Santa Cruz Mountain foothills on the east side of the Almaden Valley, and was probably the "Mountains" referred to in the mission data of the 1780s in Table 2.

Table 1 presents information concerning the pattern of recruitment of different age groups from the San Carlos tribe. When the missionaries began baptizing people from a settlement, they usually first recruited children who were surrendered by their parents. Later, the Fathers increasingly induced adults to come to the missions. Many adults were often baptized in large numbers following times of major military activity.

In Table 2, placenames mentioned in the Santa Clara Mission registers for villages within the San Carlos group illustrate a model of recruitment from the area. As recruitment of neophytes for Mission Santa Clara diminished the size of the settlements closest to the mission, the missionaries began taking people from villages farther from the mission. This model can be used to tentatively interpret the information presented in the table.

The mission registers (Table 2) show that in the San Carlos tribe, people who lived in the mountains or *sierra* (*Los Capitancillos*--Almaden) were, in 1781, the first group to be baptized by the missionaries. Following the mountain people, Indians from *Rancho La Laguna Seca*--Coyote (also called *Matalanes*) were then baptized, beginning in 1789. The last date for a baptism of a person from the mountains (Almaden) was September 1790. After 1790, most of the baptisms were from *Rancho La Laguna Seca* (Coyote). This dominance continued until July 1802, then a single baptism in September 1803 was the last recorded from *Rancho La Laguna Seca*. The main villages in the Coyote Valley and remaining settlements of the Almaden Valley were essentially abandoned in 1802. After 1802, most of the people baptized by the missionaries were from a "*Rancheria de Cuarto*." In the register, a man named Cuarto was baptized #4871. Some of the latest (1807) associations between the mission and the Indians were with a *rancheria* of *Tomoy* which also contributed many baptisms to Mission Santa Cruz.

The information presented in Table 3 shows that prior to 1794 some of the children baptized by the missionaries remained in their native villages with their unbaptized parents. The Fathers ususally baptized the children in a settlement first, then tried to convert the parents at a later time. The table also indicates that occasionally old people stayed in their native

villages until they died. The relatively high frequency of burials or cremations of children by non-Christian parents demonstrates resistance by many adults to convert (Table 3).

Table 4 indicates that a number of non-Christian San Carlos Indians were living in the Pueblo de San Jose at the time that they were baptized, during the later half of the 1790s. The move into the Pueblo was probably prompted by the Spanish military expeditions against the Ohlone in 1794.

Relations Between the Spanish and Indians From 1782 to 1802

Militarism and Baptism: In January of 1783, Pedro Fages, Governor of Alta California, led a military expedition against *rancherías* in the vicinity of Mission Santa Clara. Father Palou of the mission reported:

"He came back again to chastise some heathen in the neighborhood of Santa Clara who had killed some mares belonging to the settlers of the Pueblo de San Jose. The heathen took up arms, and our soldiers killed two of them without having one of ours even wounded, and being frightened by this they voluntarily gave up some of their children for baptism" (Bolton, 1926: 224).

The increase in baptisms in the San Carlos tribe in 1783 (Table 1) may have been an effect of this expedition. On May 15, 1783, Fages sent a letter saying, among other things, that "the Indians of the *Sierra de San Jose* (Almaden hills) and those around Monterey are very peaceful as a result of the threat made to them, and many have been baptized at Santa Clara Mission" (California Archives 23: 99).

Except for those from close villages, most of the baptisms made between 1783 and 1789 were of children less than eleven years old (Table 1). The recruitment situation during this time was described by Father Peña on December 31, 1786:

"There are innumerable heathen in the *Rancherías* that surround the mission and only a few of them know [Christianity] from those who have become baptized. We are denied the assistance

of the guard in order to go out to allure them, flatter them, and charm them, without which we are unable to assure the fruit that we are after, as we have experimented, visiting from time to time the *rancherías*, to request them humbly [to submit] to the superiority..." (AGN. Mexico: Missions, Alta California, Series 2A, Vol. 2, Santa Clara Archives).

Brutality on the part of the missionaries was both a symptom and a cause for resistance by the Ohlone. When Father Peña of Mission Santa Clara was tried in 1786 for beating four Indians to death, he cited the behavior of Spanish soldiers against the Indians in his own defense. It was probably the Fages expedition of 1783 to which Peña referred:

"...it has already been two years since the same Captain Dⁿ Nicholas Soler has told and published to the whole province that the Governor (Pedro Fages) had killed with lashes and had commanded the two Sargeants at the Monterey Presidio and the San Francisco Presidio to kill more than twenty heathen Indians. On occasions soldiers use their weapons against the heathen without having encountered resistance. At times the heathen have been left abused by the cruel punishment of being hung in the trees by a foot, by scarifying their buttocks with swords, the soldiers hang them and then beat them with staffs alternating until they have all had a turn" (AGN Prov. Internas, Vol. 1, No. 6: 46).

Military Policy in the Pueblo: A series of dispatches written by Pedro Fages from Monterey and Ygnacio Vallejo, *Commandante* of the Pueblo de San Jose, indicate the 1785 to 1788 policy of the military. This policy was to keep all unbaptized Indians out of the settlement of San Jose, to not trade with the unbaptized Indians, to not allow the Indians to ride horseback, and to maintain an alert guard at the Pueblo because of potential attacks by the surrounding Indians, and to punish any neophyte who came to the Pueblo without passes (California Archives 44: 5-8).

On January 5, 1788 Fathers Peña and Noboa observed:

"...[the heathen live with some] frequency in the Pueblo de San Jose, where many of both sexes have become semi-domestic servants and laborers of our neighbors. They are allowed to live with their old freedoms and heathen customs; along with

these they have learned other unbecoming vices that they acquaint themselves with the Pueblo, and since they get food for their work they reject submission to the yoke of Evangelicism" (AGN Mexico: Missions Alta Calif, Series 2A, Vol. 2, Santa Clara Archives).

The situation of non-Christian Indians living in the Pueblo de San Jose described by Fathers Peña and Noboa was counter to instructions issued by Governor Fages on September 4, 1785. Fages' orders stated that "the Indians should be watched, not let into houses, not allowed to sleep in houses, and not permitted to ride horses, nor herd animals" (California Archives 44: 5). Also, "if anyone goes out in order to trade with the Indians or non-Christians for otter hides that are worth some means ought to be punished, 103 *estoperotes* are required" (*Ibid.*: 22).

These orders seem to indicate that during the last half of the 1780s, interactions between the Spanish settlers, the military, and the unbaptized Indians increased. The increasing regulation of native peoples' activities by the Spanish troops can also be observed. On April 30, 1788, Arguello reported to Fages concerning an altercation between heathen Indians in the vicinity of Santa Clara Mission and Spanish involvement. He said that Sargeant Amador was dispatched to Mission Santa Clara because of a report that the heathen of the *rancheria* near the mission had fought with the "Mountain Indians," and several mission Indians were involved in the skirmish. Sargeant Amador found two or three Christian Indians, who had come to see the skirmish, being punished by the missionaries upon his arrival. After this, Sargeant Amador went around to all the surrounding rancherías and scolded the leaders. He was informed that a heathen called "the Corporal of the laborers of the Pueblo" went about calling a meeting to make war against other heathen on account of a woman. He was captured, given several lashes and after being held prisoner for three days was set free (California Archives 4: 261).

A letter by Governor Fages to Macario Castro on January 2, 1790, outlined the degree to which the military should be involved in native disputes:

"When some non-Christians are being persecuted by others who have taken their women, you should persuade them that they ought to return them (the women). Try to make the persecutors see the wrong in what they have done, and tell them that if I know [about it], it will make me angry. Then I will come with many soldiers to punish them. The same approach is to be used if natives of the distant *Rancherias* steal women of their neighbors. The officials should be sent to petition the chiefs with the same council. If, on the other hand, the women have already been captured for some time and are with children, leave them as they are since it is desired that the non-Christians be free" (California Archives 44: 27-29).

Monterey Presidio: The first year in which non-Christian Indians recruited from the San Jose area worked for the Monterey Presidio was 1790. Indians who lived in the Almaden Valley were probably among those providing services at Monterey, though it seems that the San Carlos tribe was not extensively involved in the labor program. After 1795, it appears that the San Antonio tribe provided the Presidio with most of the day laborers and harvesters of hemp.

Men were given a blanket or other payment and provisions of grain in return for working for the Presidio. In correspondence concerning Indian day laborers, *Capitancillos* are mentioned. It is possible that the name *Los Capitancillos*, associated with the Land Grant in the Almaden Valley, was derived from "sub-chiefs" discussed in Fages' May 31, 1790 letter to Macario Castro:

"...neither hatchets nor other types of tools or arms are to be given to the Indians or their *Capitancillos* who struck the Indian woman. They should be admonished that if they repeat their act, they will be punished" (California Archives 44: 37).

On July 22, 1790, Fages again wrote to Castro, this time concerning Indian laborers:

"Of the twenty-four Indians who arrived, not all are useful. The old ones have little value for the work. Can you see to getting fifty or twenty more and send them. The saddened Indian is in grievous condition due to being surprised in his dance. He has been strange, this action was not commanded, but contrary to it.

"In the company of Romero, you go to them. So as to not confuse them, it is best to see the *Capitancillos* and persuade them with suavity and style that four, six, or eight workers should come from each *Rancheria*. In this way they will come..." (California Archives 44: 39).

On August 3, 1790, Governor Fages wrote:

"The method of gathering Indians is for the *Capitanejos* to be found and shown the need that the King has of them" (*Ibid.*: 41).

On August 22, 1798, Fages wrote:

"Pablo and the other "capitan" came and pledged their aid, with Romero they will gather the Indians in the *Rancherias* that they are able to..." (*Ibid.* : 42).

Abandonment of the Almaden Valley: The mission registers seem to indicate that most of the members of the San Carlos tribe left the Almaden Valley and were baptized some time around 1795. Abandonment of the valley and joining the Church was probably a result of military expeditions in 1794, which were in reprisal to the Ohlone's slaughtering of Spanish stock animals. In late 1794 to early 1795, following the military action, an increase in the baptisms of adults occurred. Later baptisms listed for the San Carlos tribe are of people who were probably coming from the Coyote Valley and other areas more distant from the mission than the Almaden Valley. The pattern of baptisms from more distant areas seems to indicate that most of the Ohlone had been removed from the Almaden Valley by 1795.

Table 1: Baptisms of Heathen from the San Carlos Tribe by Age Group

Year of Baptism	0-11 years		12-18 years		19-over years		articulo mortis 19+	
	M	F	M	F	M	F	M	F
79	.	.	1	.	.	.	.	.
80	.	.	.	.	.	.	.	.
81	5	2	4	.	.	.	.	.
82	8	1	1	.	.	.	.	.
83	17	11	6	.	.	.	.	.
84	1	3	3	.	.	.	.	.
85	9	14	.	.	1	1	.	.
86	15	13	1	2	3	3	.	.
87	34	37	.	.	1	1	.	.
88	11	12	.	.	.	.	1	.
89	39	48	4	.	4	6	3	.
90	37	35	4	2	19	10	4	6
91	22	25	2	2	4	3	2	.
92	33	16	2	3	4	4	1	2
93	11	13	1	1	10	6	.	.
94	5	3	2	1	31	38	1	.
95	19	6	11	2	16	27	.	.
96	2	4	.	1	2	4	2	5
97	7	6	3	1	2	1	2	.
98	11	15	3	3	7	5	.	.
99	9	2	3	9	7	12	.	.
00	5	4	2	.	2	7	.	.
01	2	1	.	1	11	15	.	.
02	6	3	6	1	39	47	.	.
03	2	3	3	3	6	10	.	.
04	1	1	.	1	.	1	.	.
05	1	2	.	1	2	2	.	.
06	.	2	3	.	.	1	.	.
07	3	2	.	.	6	12	.	.
08	.	.	.	.	.	.	.	.
09	1	.	.	.	1	2	.	.
10	.	.	.	.	.	.	.	.
11	.	.	1	.	.	.	.	.
12	.	.	.	.	.	1	.	.

Table 2: Ties to Regions Within San Carlos Tribe

Baptism Number	Date of Baptism	Cross Reference/Relationship	Region or Rancheria
292	11-10-1781	brother of 297	mountains
297	11-14-1781	115: died in mountains	mountains
313	12- 7-1781	sister of 1051 and 1222	mountain of San Carlos
397	8-12-1782	brother of 479	mountains
479	3-25-1783	3264	mountain of San Carlos
591	12-25-1783	father of 3264	Rancheria of Tatami
1051	6-10-1787	313 is sister	mountains
1219	8- 2-1788	591 is brother, father of 3264	Rancheria of Tatami
1222	8-10-1788	sister of 1051, 313	mountains
1394	7-13-1789	parents are 4376 and 3562	child of Matalanes heathens
1396	7-13-1789	father is 1701? mother is 1702?	La Laguna Seca
1399	7-13-1789	mother is 2762?	mountain of San Carlos
1546	3-12-1790	father is 1714 mother is 1696	La Laguna Seca
1582	4-25-1790	father is 1730 mother is 1731	child of Matalanes heathens
1630	5-10-1790		La Laguna Seca of Matalanes
1640	5-15-1790	father is 1714 mother is 1696	La Laguna Seca
1645	5-15-1790	father is 1701 mother is 1702	La Laguna Seca
1646	5-15-1790	father is 1701 mother is 1702	La Laguna Seca
1696	6-16-1790	mother of 1640, wife of 1714	La Laguna Seca
1701	6-21-1790	father of 1645, 1646, 1715	La Laguna Seca
1702	6-21-1790	mother of 1645, 1646, 1715	La Laguna Seca
1714	7- 9-1790	father of 1546, 1640, wife is 1696	Laguna Seca
1715	7- 9-1790	son of 1701	La Laguna Seca
1716	7- 9-1790	son of 1701, brother is 1715	La Laguna Seca
1716	7-10-1790	father is 1746 mother is 1781?	mountain
1730	7-22-1790	husband of 1731 son is 1582	La Laguna Seca
1731	7-22-1790	son is 1582	La Laguna Seca
1746	7-30-1790	son is 1051: father of 313, 1717	mountains
1755	9- 7-1790	wife of 1746, mother of 313	mountains
1757	9- 7-1790	father is 1746	mountains

Table 2 continued

2071	3-12-1792	mother is 3463	La Laguna Seca
2564	10-27-1794		Rancheria of Huchitca
3099	3-28-1795	father is 4311 mother is 3289	Rancheria of Tatami
3243	1-28-1796		Rancheria of Mepe
3264	2-16-1796	child of 591	Rancheria of Tatami
3287	5-10-1796		Rancheria of Psatami
3334	9-14-1796		Rancheria of Tatami
3338	9-24-1796		Rancheria of Tatami
3463	10-19-1797	mother of 2071, wife of 3558	La Laguna Seca
3476	10-27-1797	father of 1394, husband of 3562	Matalan
3478	12- 3-1797	father is 4329 mother is 3795	La Laguna Seca
3529		child of 3795, sister of 3478	La Laguna Seca
3558	3- 7-1798	husband of 3463	La Laguna Seca
3562	3-14-1798	father of 1394, husband of 3476	Matalan
3788		daughter of 3495, sister fo 3478	La Laguna Seca
3795	7-11-1799	mother fo 3478, 3788, 3529	La Laguna Seca
4311	6-12-1802	son of 4315, husband of 4312	Rancheria of Tatami
4312	6-12-1802	wife of 4311	Rancheria of Tatami?
4315	6-12-1802	father of 4311	Rancheria of Tatami?
4319	6-22-1802	father is 4329	La Laguna Seca
4326	6-27-1802	father is 4329 mother is 4340	La Laguna Seca
4329	7- 5-1802	husband of 4340	La Laguna Seca
4340	7- 5-1802	wife of 4329, son is 4319 daughter is 4326	La Laguna Seca
4356	7-13-1802	female articulo mortis	La Laguna Seca
4400	12-24-1802	wife of 4415	Rancho of Cuarto
4401	12-24-1802	relative of 4400	Rancho of Cuarto
4403	12-24-1802	relative of 4400, 4401	Rancho of Cuarto
4404	12-24-1802	relative of 4403, 4458	Rancho of Cuarto
4415	2- 1-1803	husband of 4400	Rancho of Cuarto
4416	2- 1-1803	husband of 4401	Rancho of Cuarto
4458	6- 1-1803	relative of 4403, 4458	Rancho of Cuarto
4480	9- 9-1803	non-Christian parents	La Laguna Seca
4536	12-24-1803	relative of 4404, 4458	Rancho of Cuarto

Table 2 continued

4633	9-15-1804	mother of 4404, 4634, 4635	Rancho of Guarto
4634	9-15-1804	child of 4633	Rancho of Guarto
4635	9-15-1804	daughter of 4633, sister of 4634	Rancho of Guarto
4868	8- 9-1805	father is 4872 mother is 4874	Rancho of Guarto
4869	8- 9-1805	father is 4871 mother is 4873	Rancho of Guarto
4871	8- 9-1805	GUARTO, relative of 5762	Rancho of Guarto
4872	8- 9-1805	father of 4868, husband of 4874	Rancho of Guarto
4873	8- 9-1805	wife of 4871, mother of 4869	Rancho of Guarto
4874	8- 9-1805	wife of 4872, relative of 4458, 4633	of Guarto
5028	1- 2-1806	father is 4872 mother is 4874	Rancho of Guarto
5157	7-23-1806	relative of 5158	Rancho of Tarjanes
5158	7-23-1806	relative of 5157	Rancho of Tarjanes
5252	1- 9-1807	son of 6553, husband of 5256	Tomoy?
5254	1- 9-1807	wife is 5259, relative of 4871, 4872	of Guarto
5257	1- 9-1807	wife of 5252	Tomoy?
5259	1- 9-1807	wife of 5254	Rancho of Guarto
5265	1-11-1807	father is 5252 mother is 5257	Tomoy?
5578	3-20-1809	daughter of 6553?, sister of 5252	Tomoy?
5762	1-12-1811	relative of 4871	Rancho of Guarto
6553	12-13-1817	mother of 5252	Tomoy?

Table 3: Record of Deaths and Burials for San Carlos Tribe

Baptism Number	Date of Baptism	Sex/Age Baptized	Burial Number	Date of Death	Location of Burial
297	11-14-1781	M / 13	115	6-12-83	mission
389	8- 4-1782	M / 3 day	88	12-25-82	rancheria by heathen parents
475	3-23-1783	M / 4	317	2-27-86	rancheria by Gatecumenos parents
788	8-14-1785	F / 6 mos	1834	1- 3-97	Rancheria of San Carlos.
879	6-13-1786	F / 1½	2046	1-28-98	rancheria by heathen parents
948	9- 3-1786	M / 1½	409	6-15-87	rancheria
972	10- 9-1786	M / 10	447	2- 6-88	mission
1032	5- 5-1787	F / 8 mos	429	10- 4-87	rancheria by heathen parents
1038	5- 6-1787	F / 2	981	before92	rancheria
1080	7-27-1787	F / 2	684	2- 1-90	Rancheria of San Carlos
1082	7-27-1787	F / 1 mo	577	4-28-84	Rancheria of San Carlos
1085	7-31-1787	M / 3 mo	545	10- -88	rancheria
1095	9- 2-1787	M / 15 day	622	9- -89	rancheria by heathen parents
1103	9-16-1787	F / 15	444	1-12-88	mission, parents heathen
1107	10-23-1787	M / 1½	597	7- -89	rancheria by heathen parents
1274	1-26-1789	F / 8 day	1644	10- -94	Rancheria of San Carlos
1298	4- 5-1789	F / 12	765	7-28-90	mission
1335	5- 3-1789	M / 2 mos	2191	12- -97	rancheria by heathen parents
1386	7-12-1789	F / 2	668	11- -89	Rancheria of San Carlos
1393	7-13-1789	F / 7	683	2- 1-90	Rancheria of San Carlos
1397	7-13-1789	F / 1+	2148	9- -98	rancheria by heathen parents
1399	7-13-1789	M / 7	979	before92	rancheria by heathen parents
1402	7-13-1789	F / 3 mos	903	winter91	rancheria by heathen parents
1427	8-23-1789	F / 2	1831	1- -97	Rancheria of San Carlos, heather
1441	9-12-1789	F / 5	1491	end of94	Rancheria of San Carlos, heather
1447	9-20-1789	M / 1 mo	2194	12- -98	rancheria by heathen parents
1460	10- 3-1789	F / 1 mo	1835	1- 3-97	Rancheria of San Carlos, heather
1533	2-14-1790	F / 1 mo	982	before92	rancheria
1556	3-23-1790	M / 1 mo	1875	3-18-97	Rancheria of San Carlos, heather
1696	6-16-1790	M / 25	1908	5-14-97	Rancheria of San Carlos, heather
1718	7-12-1790	F / 8 day	803	9- -90	Rancheria of San Carlos

Table 3 continued

1791	9-15-1790	M / 5 mos	3252	12- -04	never lived at mission
1832	12- 8-1790	F / child	2960	02	died among heathen
1886	4-26-1791	M / 2	2192	12- -98	rancheria by heathen parents
1902	5-29-1791	M / 1½	2208	before02	rancheria by heathen parents
1921	7-17-1791	M / 1½	2193	before98	rancheria by heathen parents
1931	7-20-1791	M / 3 mos	3255	12- -04	never lived at mission
1943	7-20-1791	F / 3 mos	2963	-02	died among heathen
1965	9-10-1791	M / 4 mos	2709	1-13-02	rancheria by Cathecumenos parents
1968	9-10-1791	M / 2	3251	12- -04	never lived at mission
2011	1- 8-1792	M / 4	3249	12- -04	never lived at mission
2012	1- 8-1792	M / 2	1593	1- 1-96	Santa Cruz Mission
2014	1- 8-1792	M / 2	3256	12- -04	never lived at mission
2029	1-28-1792	M / 25	3242	10- -04	killed by heathens
2095	5-12-1792	M / 8	1498	6-14-95	Santa Cruz Mission
2096	5-12-1792	M / 1	2049	2- 2-98	mission, parents heathen
2184	9- 9-1792	F / 6	1770	9-28-96	rancheria
2195	10- 1-1792	F / 6	1907	4- -97	Rancheria of San Carlos, heathen
2197	10- 3-1792	F / 1 mo	1532	end of94	rancheria
2209	12-16-1792	M / 11	1725	8- 4-96	mission, parents heathen
2293	4-24-1793	M / 2 mos	3368	12- -05	rancheria by heathen parents
3097	3-24-1795	F / 40	1779	10-12-96	mission, died at San Carlos
3243	1-28-1796	F / 24	1620	1-28-96	mission, died among heathen
3249	1-31-1796	F / 4 mos	4140	11-14-10	rancheria by heathen parents
3264	2-16-1796	M / 60	1635	2-17-96	mission, died among heathen
3325	8-15-1796	F / 100+?	2310	7-12-99	mission, died among heathen
3364	12-27-1796	F / 8 mos	2581	2- 3-01	mission, parents heathen
3389	5- 2-1797	M / 1	4306	12- -11	rancheria
3390	5- 3-1797	M / 4 mos	2041	1-25-98	mission, parents heathen
3424	9- 1-1797	F / 2	2539	11-14-00	mission, parents heathen
3475	10-26-1797	M / 16	2013	12- 3-97	mission, died among heathen
3517	1-23-1798	F / 1 mo	2292	6- 6-99	mission, died among heathen
3528	2-11-1798	M / 1	4141	11-14-10	rancheria by heathen relatives
3653	8-29-1798	M / 45	2707	1-13-02	rancheria, killed by animals
3699	12- 8-1798	M / 9	3245	12- -04	died at Santa Cruz Mission

Table 3 continued

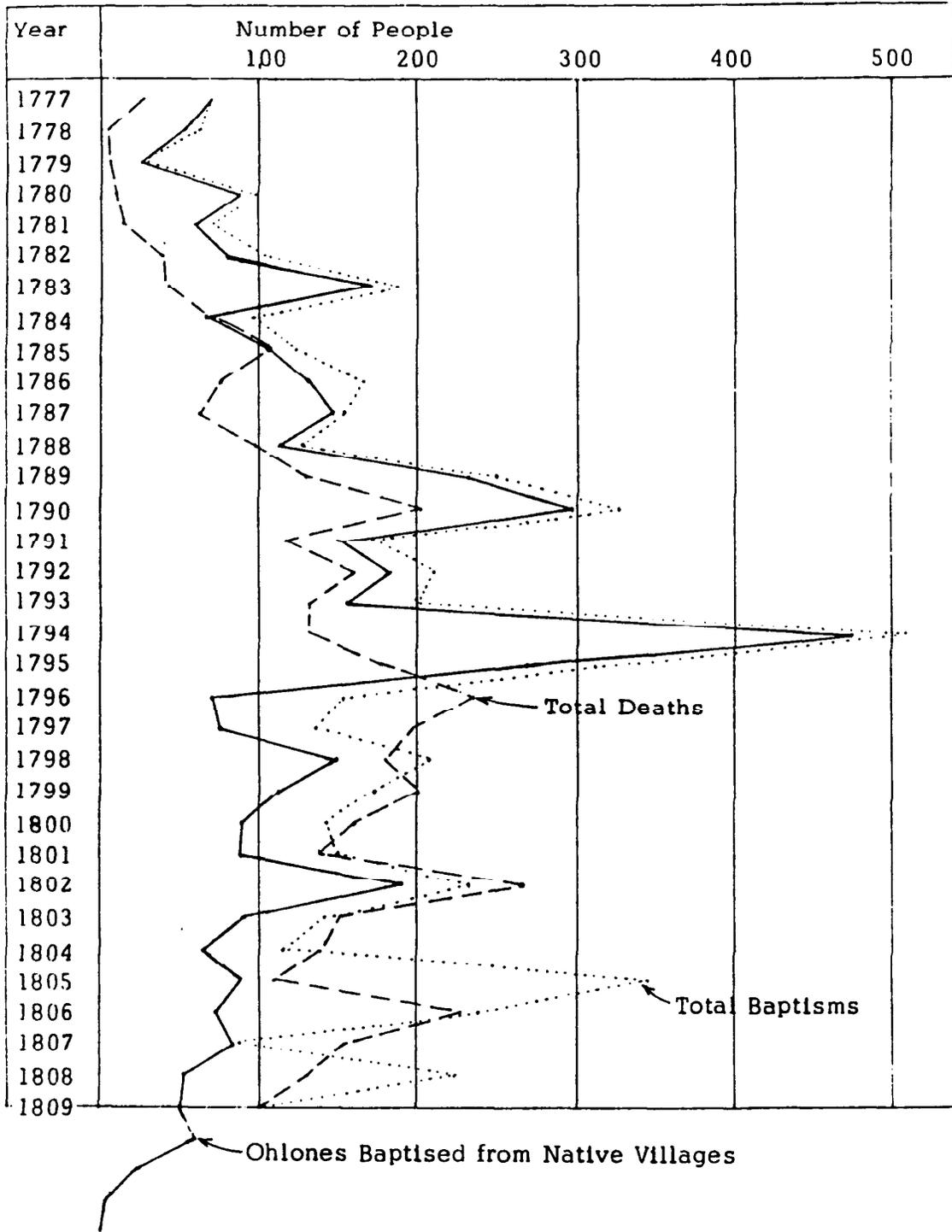
3701	12- 8-1798	F / 7	4311	12- -11	rancheria
3739	2- 6-1799	M / 40	2249	3-24-99	mission, died at rancheria
3745	2-19-1799	F / 64	2244	3-12-99	mission, died at rancheria
3763	4-21-1799	F / 60	2261	4-23-99	mission, died at San Carlos
3773	5- 7-1799	M / 50	2276	5-21-99	mission, died at rancheria
3774	5- 7-1799	F / adult	2302	6-26-99	mission, died at rancheria
3819	7-28-1799	F / adult	2323	8-10-99	mission, died at rancheria
3841	9-15-1799	F / 8 day	2652	9-19-01	mission, died among heathen
3914	3-21-1800	M / 18	3118	12-27-03	killed by heathen
3937	6- 6-1800	M / 4 mos	4310	12-18-11	rancheria
3946	7- 4-1800	M / 1 mo	2588	2-26-01	mission, died among heathen
4112	5-30-1801	F / 40	3461	4-17-06	mission, died among heathen
4327	6-27-1802	F / 1	4402	9- -12	buried in woods
4329	7- 5-1802	M / 30	3482	6-29-06	mission, died at La Laguna Seca
4338	7- 5-1802	M / 75	3508	8- 7-06	mission, killed by animals
4415	2- 1-1803	M / 24	3222	10-23-04	died among heathen
5320	6-20-1807	F / 30	4446	12- -12	rancheria, buried by Christian
5321	6-20-1807	F / 35	3988	12-15-09	rancheria, died among heathen
5324	6-20-1807	F / 70	4143	11-14-10	rancheria, died among heathen

Table 4: Baptisms of Non-Christian Indians in the Pueblo de San Jose

Baptism Number	Year of Baptism	Rancheria of Origin	Location of Baptism
1794	1790	San Bernardino	
1925	1791	San Antonio	
1960	1791	San Bernardino	
2086	1792	San Antonio	
2202	1792	San Carlos	
2360	1793	San Joseph Cupertino	
2375	1793	San Francisco Solano	
3369	1797	San Carlos	
3414	1797	San Carlos	
3451	1797	San Antonio	
3586	1798	San Carlos	
3662	1798	San Antonio	
3773	1799	San Carlos	Rancheria of Pedro
3774	1799	San Carlos	Rancheria of Pedro
3987	1800	San Carlos	house of Manuel Amequita
4115	1801	San Carlos	
5591	1809	San Antonio	

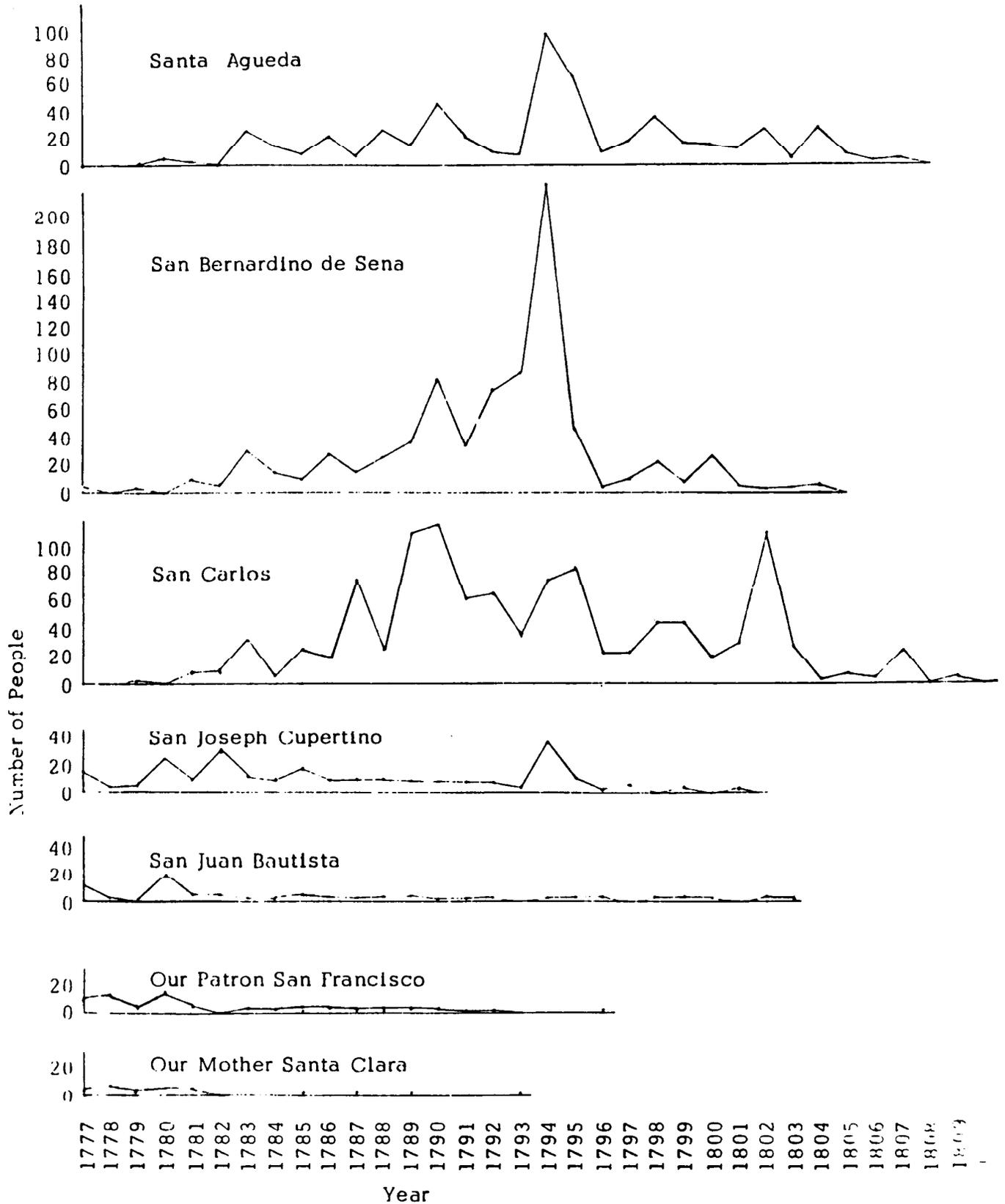
Table 5: Baptisms of Non-Christian Indians in Fields of Pueblo Settlers

Baptism Number	Year of Baptism	Rancheria of Origin	Owner of Field
3826	1799	San Carlos	Mr. Galindo
4367	1802	San Antonio	Sargto Macario Castro
4386	1802	Santa Agueda	Cobe Miguel Pacheco
5346	1807	Santa Agueda	Tiburro Basquez

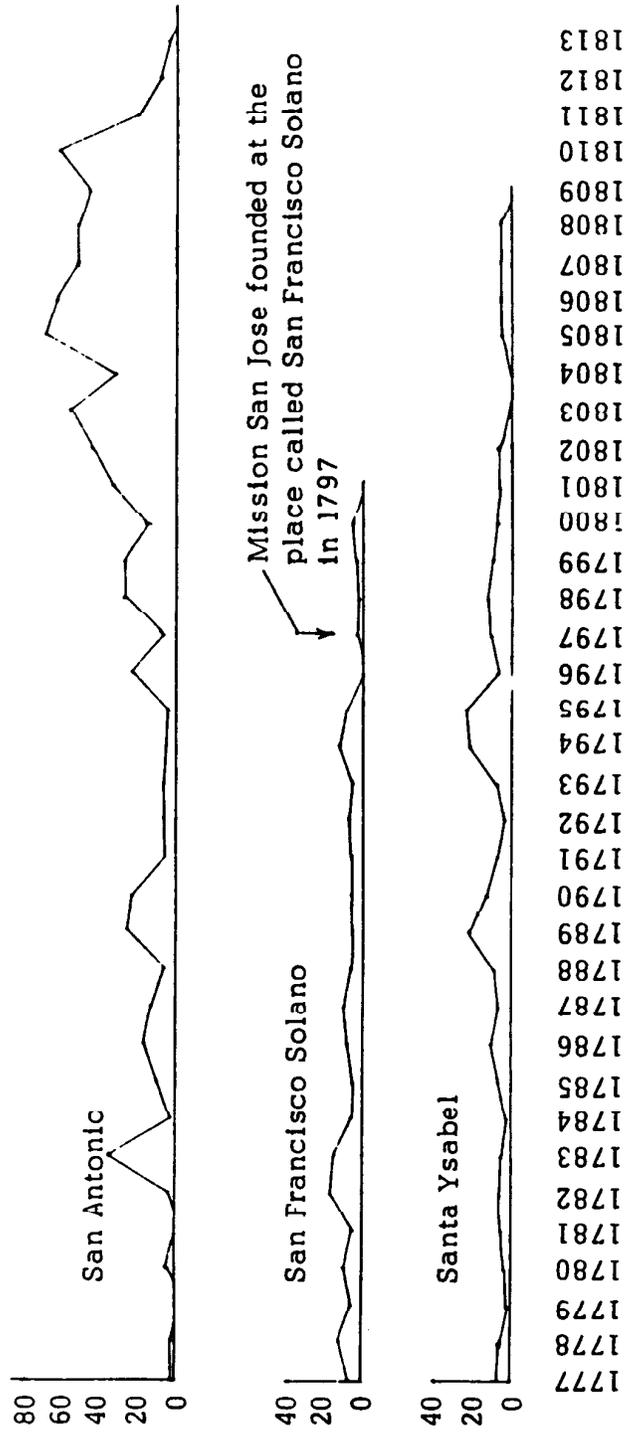


Graph 1 : Recruitment and Deaths by Year at Santa Clara Mission 1777-1809 (King, 1978)

Note: Total baptisms include the children born to Spanish settlers, children born at the Mission, and after 1804 people from Yokuts villages.



Graph 2 : Baptisms by Year from Ohlone Rancherias Located on Drainages Flowing from the Santa Cruz Mountains (King, 1978)



Graph 3 : Baptisms by Year from Ohlone Rancherías Located Along Drainages Flowing from the Diablo Range (King, 1978)