

# Anza Expedition of 1776



## A Land of Many Tribes—We Are Still Here

*Íyyanu ja sultáawukma mak innutka* (Chocheño, the local Ohlone dialect)  
Literal English translation: *There come the white people on our trails.*

Translation by Catherine Callaghan, Ph.D. (Linguist)

The Anza Expedition traveled well-worn trails made by people from local Ohlone tribes—the Alson, Tuibun, and Yrgin in this region. Ohlone sacred narratives tell how the world and people were created here at the dawn of time (some 12,900 to 13,500 years ago according to archaeologists). Ohlone peoples had a vast knowledge of the local landscape. They managed it in ways that ensured a greater abundance of plants and animals than would have occurred otherwise.

Today's Ohlones maintain cultural communities. They are involved in protecting ancient sacred village and burial sites. They find pride in preserving traditional knowledge, beliefs, values, arts, skills, languages, foods, and spiritual traditions—bringing these forward into the future in both new and old ways.

*As you walk across this land, we hope you will love and care for it, as we have always done.*

Ruth Orta, Jalquin/Saclan/Ochejamne, 2009

Anthony Palafox and Emiliana Palafox, both Ohlone, watch the dancers as they await an opportunity to join in.

*Welcome to the homeland of the Tuibun, an Ohlone-speaking tribe.*

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Photo by Beverly Ortiz



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Linda Yamane (Rumsien), Lydia Bojorquez (Ka'kun'ta'ruk) and Carol Bachmann (Mutsun) sharing their love of Ohlone basketry.



Photo by Beverly Ortiz

Four generations of an Ohlone/Bay Miwok family reminiscing about the fifth generation. Left to Right: Ruth Orta holding a photograph of her mother Trina Marine Ruano, Athina Rodriguez (Ruth's great-granddaughter), Rita Rodriguez (Ruth's granddaughter), and Ramona Garibay (Ruth's daughter; Rita's mother).

