**Notes on Milliken’s Use of Indirect Evidence**

There is no direct evidence to support Milliken’s claim that Puichon territory extended from San Francisquito Creek to Stevens Creek; however, Milliken does attempt to present indirect evidence but fails to critically examine and thoroughly explain it. The evidence, or attempted supporting arguments, involves a number of presuppositions and irrelevant facts.

1. “At Mission Santa Clara the term ‘San Bernardino’ was *probably* [italics mine] first applied to a specific Puichon village in the Moffat Field area on lower Steven’s Creek. One San Bernardino convert was baptized in 1789 at the village of the Yambloquis about two leagues [5.4 miles] to the north of this mission.”[[1]](#endnote-1)
2. Milliken presumes that the Yambloquis and Auloquis were one in the same village and/or tribe. While it is possible that the two spellings indicate the same village/tribe, there are other similarly sounding villages/tribes in the Mission Santa Clara records, including the Solchequis and Sojoloquis. Also, the claim that the Auloquis were Puichon contradicts Milliken’s own usage of Auloquis as a tribe—the Auloquis tribe and Puichon tribe cannot be one in the same if in fact they have different names.
3. “One San Bernardino convert was baptized in 1789 at the village of the Yambloquis about two leagues [5.4 miles] to the north of this mission.”[[2]](#endnote-2)

Milliken uses this single statement to identify the location of Yambloquis. In this statement, Milliken presumes that north meant northwest which places the village of Yambloquis just south of the lower end of Stevens Creek, which is approximately 5.4 miles northwest of Mission Santa Clara. According to mission records, Yambloquis was located 5.4 miles *north* of Mission Santa Clara, which could place Yambloquis at the present-day locations of Stevens Creek (northwest), at Alviso (north), or at Milpitas (northeast). In almost all cases, north from Mission Santa Clara meant northeast toward Milpitas. [[3]](#endnote-3)

Milliken, however, omitted another critical fact from the same record, namely, that the “convert” was from a village in the mountains to the *northeast* of Mission Santa Clara. That places the village of the Auloquis between the convert’s home village in the mountains to the northeast and Mission Santa Clara. Also, all three Natives baptized at the village called Auloquis were from the Santa Agueda District to the northeast of Mission Santa Clara.[[4]](#endnote-4)

In addition, Inigo, received a land grant at the lower end of Stevens Creek, purportedly at the location of his former village. The location was referred to as Sojorpis, not Auloquis.

In sum, based on the indirect evidence presented above, the village of Yambloquis was located to the northeast of Mission Santa Clara, not to the northwest; therefore, the claim that the Auloquis occupied the village at Stevens Creek is not supported by indirect evidence. The Auloquis were not located at Stevens Creek, the Auloquis were not Puichon, and, therefore, Puichon territory did not extend from San Francisquito Creek to Stevens Creek. No direct or indirect evidence supports that claim.

1. Milliken contends that the village of Ssiputca had an affiliation with a tribal leader from just north of Mission Santa Clara purportedly to support his claim that Puichon territory extended continuously north from the lands near Mission Santa Clara. According to Milliken, “Three of the six entries [in the Mission Dolores registers] which mention that village [Ssiputca] indicate that it belonged to tribes other than the Puichon.”[[5]](#endnote-5) Two of the three entries Milliken dismissed as being in error. In the third Milliken noted that Mission Dolores baptismal record 643 indicated that Ssiputca was in the nation called Chatnon.[[6]](#endnote-6) Milliken then assumed that the name, Chatnon, was the elevation of the nickname of El Chato, a tribal leader identified in the Mission Santa Clara Mission records. El Chato, however, was a tribal leader whose village of origin was located just west of the Guadalupe River, according to Milliken’s own research.[[7]](#endnote-7) Ssiputca was therefore not located within the tribal territory of El Chato.

SFD-B:643 is the only record at either Mission Santa Clara of Mission Dolores that identifies Chatnon as a Native nation. A couple records at Mission Santa Clara refer to the El Chato rancheria, and as stated above that village was located north of Mission Santa Clara near the lower end of Guadalupe Creek. The singular recording of the Chatnon Nation does not serve as sufficient evidence to contradict numerous other records indicating that Ssiputca was within Puichon territory. Neither does it prove that Puichon territory extend south beyond the San Francisquito watershed to Stevens Creek. Like so much of the information presented by Milliken in this appendix, the relevance of the information regarding the Chatnon Nation was not explained.

1. Milliken assets that “the key village of “San Bernardino” from the Santa Clara Point of view, *seems* [italics mine] to have been along San Francisquito Creek (Milliken 1991:458).” In support of that assumption, Milliken cites a set of six baptismal records, all of which identify San Francisquito Creek as the place of origin. Milliken does not, however, explain exactly how the six records prove that San Francisquito Creek was the key village of the San Bernardino District. A similar set of six records could be produced for any other village or tribe within the San Bernardino district. Even if it were a key village within the San Bernardino District, that so-called fact does not prove that Puichon territory extended from San Francisquito Creek to Stevens Creek.

Milliken makes a similar argument regarding the village at Stevens Creek. He claims that “two ‘San Bernardino’ people . . . noted as Auloquis at baptism”[[8]](#endnote-8) were “associated with the nearest ‘San Bernardino’ families to the mission, i.e., Stevens Creek and San Francisquito” and that the Auloquis were “one of the most important [groups] at Mission Santa Clara.”[[9]](#endnote-9) The two persons (SCL-B:3357 and SCL-B:3751) were not from the San Bernardino District but from the Santa Agueda District and Auloquis, as stated above, is not located at Stevens Creek. While the Auloquis were certainly important leaders in the early years at Mission Santa Clara, the Auloquis had no direct link to the tribal group at Stevens Creek. In fact, most of the marriages of Auloquis children were with their neighbors in the San Fracisco Solano and Santa Agueda Districts well to the east of Stevens Creek.

1. An Ethnohistory, 458. [↑](#endnote-ref-1)
2. An Ethnohistory, 458. [↑](#endnote-ref-2)
3. “Central Ohlone History,”203; A Time of Little Choice, 66. [↑](#endnote-ref-3)
4. Also, Marcelo, the son of El Chato, was granted Rancho Ulistac in 1845 and lived in a home along Saratoga Creek just east of the Guadalupe River and the village originally referred to as San Francisco Solano. Milliken claims that El Chato lived west of coyote creek and near the Pueblo of San Jose. Marcelo and his father, El Chato were from the San Bernardino District, which included land to the immediate north of Mission Santa Clara. If, like Inigo and Gorgonio, Marcelo returned to his ancestral lands after leaving the mission in 1833, then the San Bernardino District’s eastern boundary was likely along the Saratoga Creek watershed north of Mission Santa Clara. [↑](#endnote-ref-4)
5. An Ethnohistory, 457. [↑](#endnote-ref-5)
6. SFD-B:643. SFD stands for Mission Dolores (San Francisco Dolores to be precise). B stands for baptism. The record number is last. Information was gathered from, The Early California Population Project. Edition 1.1. General Editor, Steven W. Hackel (University of California, Riverside and The Henry E. Huntington Library, San Marino, California, 2022.) [↑](#endnote-ref-6)
7. An Ethnohistory, 259. [↑](#endnote-ref-7)
8. SCL-B: 3357 and SCL-B:3751. SCL stands for Mission Santa Clara. B stands for baptism. The record number is last. Information was gathered from, The Early California Population Project. Edition 1.1. General Editor, Steven W. Hackel (University of California, Riverside and The Henry E. Huntington Library, San Marino, California, 2022.) [↑](#endnote-ref-8)
9. An Ethnohistory, 458. [↑](#endnote-ref-9)