

Los Fundadores

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**Time to renew
your membership
for 2007.**

**Please consider your
canceled check your
receipt.**

Book Review

Our California Ancestors, compiled by Patricia Velasco Wilkes

Our California Ancestors, as compiled, edited, and extracted by Patricia Velasco Wilkes, is a compilation of records of Alamos 1686-1699. There are twenty pedigree charts of families included in this preparation.

The microfilm from the Church of Guadalupe at Los Alamos, is available through the Family History Center LDS.

The Indian groups found in the film were Apache, Mayo, Pima, and Yaqui.

Ethnic groups designated by the church officials: Espanol-Spanish, Coyote-A mixture of black, white, and Indian, Lobo-A combination of black, and Indian, Mulato*-A combination of black and white, Negro-Spanish word for black.

In most cases, the names have been transcribed

as the priest wrote them. Many church officials were from countries other than Spain and had a tendency to write names in the Latin vernacular. Example Phelippa instead of Felipa. Sometimes there would be variations of the same name. Two separate individuals might be the same person.

Family names listed are:

Acedo, Acuna, Aguilar, Alvarez, Amarillas, Andura, Arballo, Arguelles, Armenta, Arriola, Arteaga, Arvello, Ayala, Bais-equa, Bazon, Beltran, Berryessa, Borquez, Borboa, Bravo, Buelna, Busto, Cabrera, Caldron, Camacho, Campos, Cantu, Carrasco, Carrizal, Caserez, Castaneda, Castelo, Castillo, Castro, Cepeda, Chaniquis, Chavarria, Chaves, Cintado, Coronado, Cota, De Granillo, De Irrassaval, De la Carrera, De la Cruz, De la Grena, De la Pena, De la Riva, De la Trinidad, De la Vega, De Lara, De Larrinaga, De Leon, De los Reyes, De los Rios, De Mendosa, De Olivas, De Paredes, De Quez, De Quillada, De Salaz, Dominguez, Espinosa, Esquivias, Estrada, Feliz, Fernandez, Figueroa, Flores, Frago, Gagiola, Galdamez, Galindo, Garcia, Gastelum, Gomez, Gonzales, Guerrero, Gutierrez, Hernandez, Holguin, Horente, Imaz, Juanaca, Ledesma, Loba, Leyba, Lopez, Lovera, Lugo, Luzanilla, Luzeno, Machado, Marquez, Martin, Martinez, Medina, Mendiola, Mendisaval, Mendi-

vial, Menendes, Messa, Mesta, Miranda, Montero, Montoya, Morales, Moya, Muniz, Munoz, Navarro, Niebla, Noriega, Ochoa, Ontiverz, Orjuno, Ortado, Ortega, Osorio, Pasiago, Pereyia, Perez, Quicharro, Quintero, Ramirez, Ramos, Rivera, Robledo, Robles, Rodriguez, Rojas, Romero, Ruelas, Ruiz, Sabreras, Salazar, Salema, San Miguel, Sanabria, Sanchez, Sebreno, Sebbros, Segname, Serrano, Sierra, Soberanas, Soto, Sotomayor, Tapia, Torres, Uria, Valdenbro, Valdenebro, Valdez, Valenzuela, Vargas, Velasquez, Verdugo, Vidal, Villanueva.

A great reference resource for any library.

* Not used during the Spanish Colonial Period. Spanish / Portuguese also referred to as mulato.

H.I. Historic Museum
1509 Warburton Avenue
Santa Clara, Ca 95050

April 1, May 6, June 3

Historic Museum/
Genealogy Room

Open 1:00 am-4:00pm

April 21-Presidio of Santa
Barbara Founding Day

Heritage Calendar, Los Californianos

Submitted by Mike Ford
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225th Anniversary.

April 20-22 Los Californianos meeting in Pomona, Visit Alvarado Adobe.

May 5 - Genealogy Society of Hispanic America meeting at SCGS library, 417 Irving Dr. Burbank.

June 8-10- Southern Ca Genealogical Soc. Jamboree. Burbank Airport Hilton & Convention Center.

June 27-Presidio of San Francisco Founding Day.

A WOMAN FOR ALL TIMES

By Helen B. Collins

This is a portion of the article I wrote for the September 2003 Los Fundadores Newsletter, and I am sending it again because of the included news that appeared in the San Jose Mercury News, Wednesday, March 21, 2007

Juana Briones was one of thirteen children born in 1802 to Marcos Joseph Briones and Maria Ysidora Tapia.¹ Juana Briones' first home was in Branciforte, Alta California,² where she became the twelfth child of the large Briones family. The family moved often as Marcos Briones was a soldier and served at several of the Missions. At the time, there were no schools for girls or boys in Alta California, and because of this obstacle, Juana was a simple person who never learned to read or write; but her ability to understand and figure out the complexities of life was amazing. She learned the secrets of herbs and cures for diseases from the Indians and became a healer in the small village of Yerba Buena,³ where she lived with her family. She harbored sailors who jumped the ships in San Francisco Bay, and she hid them. Later she sent the sailors over to her brother, Felipe Briones' Pinole rancho in the East Bay where they stayed in safety until their ship left the harbor and they could move about freely.

On May 14, 1820 Juana Briones married Apolinario Miranda at Mission Dolores in San Francisco. He was the son of Mexican-Indian parents who came to the San Francisco Presidio on a supply ship, and remained in Alta California. In 1833 Juana and Apolinario built a home and operated a ranch near Polin Spring. Apolinario applied for ownership of the rancho, called it Ojo de Agua de Figueroa and was granted the property by the Mexican Government. This land was located in the City limits of present day San Francisco.

Juana raised nine children, milked cows, grew vegetables and put up for a time with a drunken husband who beat her and their children. Eventually Juana accused her husband of abusive treatment and asked the Alcalde to intercede in her behalf. She even applied to the Bishop for a divorce. She sent a petition to the Bishop, and whatever his response, it appears that the marriage was dissolved and the beatings ceased. Now what was she to do? She had nine children, who needed care, so she had to think of some way to support everyone. Apparently Juana received no help from any man---no aids from sons-in-laws or her three sons.

While Juana was in Yerba Buena, she managed to make a living by selling produce from her farm to the sailors who jumped ships in the harbor and also to visitors who came to San Francisco. After separating from Apolinario, she established a second home and farm closer to the cove so she could continue taking vegetables, eggs and milk down to the harbor to meet the incoming ships. She carried the milk down to the ships in a large chamber pot, and she ladled cups of milk to the visitors. Juana saved the money she made by selling the products from her ranch, and in 1844 she applied to the government to purchase 4,400 acres of land that two Indians received from the Santa Clara Mission. She named this property Rancho La Purisima Concepcion. The rancho was located in present day Los Altos Hills and Palo Alto. Juana developed the rancho and built a home there. Even though many Californios lost their property when the Americans took over California, Juana was exceptionally well versed in these dealings, and she retained possession and sold parts of the large rancho for her own benefit.

In the last five years of her life, Juana moved from the rancho to Mayfield where two of her daughters and their children lived. Mayfield was a small town of five hundred inhabitants. It was the main commercial center for the area. A lumberyard, general store, a hotel, livery stable, a pharmacy and a stage coach stop between San Jose and San Francisco were located there. She died here in 1889, and the town of Mayfield became part of Palo Alto.

Now Juana Briones' Rancho La Purisima Concepcion home is a historic landmark and many people are working to save her ranch house. Juana has also become a symbol of strength to many women's organizations. I know Juana would never have dreamed that anyone would remember her and place her in such high esteem.

Source: Stanford University

Source: State Department of Parks and Recreation

Source: Women's Heritage Museum

¹ SPANISH/MEXICAN FAMILIES OF EARLY CALIFORNIA: 1769-1850, Marie Northrop Author

² Branciforte later became part of the City of Santa Cruz.

³ Yerba Buena later became the City of San Francisco.

ADOBES SANTA CLARA CITY BY TIM ABNEY

Santa Clara city is the location of two historic adobe buildings, the Pena Adobe and the Berreyessa Adobe. Evidence supports that both the adobes were constructed by mission Ohlones under orders of the padres.

Jose Pena, an artilleryman, is recorded as a teacher at San Francisco in 1822. In 1824, Pena built a wooden house on what is now Stanford University campus. At some point, Pena went to Mexico, but returned to the bay area in the 1830's to reoccupy his property. In 1841 at the age of 64, Pena was teaching at pueblo Santa Clara when he was awarded a grant for 4,418 acres of land called Rancho Rincon de San Francisquito located between the San Francisquito and San Antonio creeks from Governor Alvarado, which embraced most of the land between present day Mountain View and Palo Alto. The land was formerly pasturage for Mission Santa Clara's cattle herds. Pena's land improvements included an adobe home, corrals, and an orchard, all of which he traded in 1847 to the Robles brothers, Secundino and Teodoro, for their property rights to the New Almaden mine. Pena's adobe home stood near Alma Street and San Antonio Avenue in Mountain View before it collapsed in the 1906 earthquake.

While teaching in Santa Clara, Jose Pena made his home for a time in the one-story adobe now owned and used as a meeting hall by the Santa Clara Women's Club since 1914. Presumably Pena held classes in his home. Therefore, this adobe may claim to be the oldest "school house" in California. Located at 3260 The Alameda in Santa Clara one block from the Santa Clara University campus, this adobe was originally constructed in the 1790's as a dwelling for the Indians working for the padres at Mission Santa Clara. From 1842 to 1844, Pena was school master in San Jose, teaching in a building that was originally a pueblo granary.

In 1844 Jose Pena retired from his military duties with the rank of lieutenant. When Pena died in 1852, his widow Gertrudis remained owner of the mission adobe and its property. Her daughters, Concepcion Uhrbrook and Magdalena Brother, in turn inherited the property from their mother and lived in the adobe until their deaths, at which time the property was inherited by a bachelor in-law, Thomas Brother. He died in 1911, and by 1914 the building and its lots were purchased by the Santa Clara Women's Club.

Sadly very little of Pena's biography is left to posterity. Historian and researcher Helen Collins suggests this Jose Pena may be the Jose Antonio Pena whose baptism is recorded at Mission San Diego Nov. 23, 1772 and whose confirmation date is recorded as Oct. 12, 1776 also at Mission San Diego. She also thinks he may be the Jose Pena whose death at Santa Clara is recorded on Nov. 27, 1852. He was married to Gertrudis Lorenzana. According to a family tradition, she was 107 years of age when she died in 1865, although her age is disputed by sources. Helen Collins adds that Gertrudis was one of the Lorenzana orphaned teenage sisters who had been brought to Alta California to find husbands among the pueblo soldiers. Mission San Diego records show an entry for the marriage on Nov. 6, 1805 of a Getrudis Lorenzana (who was previously married to Jose Trujillo) to a Jose de la Pena at Mission San Diego. Record notation states Jose de la Pena was a "soldado artillero". His parents were Jose Ygnacio de la Pena and Micaela Pacheco. Another entry from Mission Santa Clara is for the baptism of a Narciso

Antonio, age one year, on Oct. 30, 1810, the son of Maria Gertrudis Lorenzana and Jose Pena. These few tidbits may entice readers to complete a better genealogy of these fundadores. Unfortunately, they are not documented in Marie Northrop's seminal volumes of early Californios families.

The Pena Adobe is not open to the public. However, the front garden is open and offers a place in the shade of towering redwoods to imagine the tempo of life in the past.

"Secularization" refers to the process of exiling the mission padres, confiscating the mission lands and buildings, and awarding these to worthy mission Indians and nearby pueblo jurisdictions. The Mexican government began this process by a series of laws beginning in 1833. The government began enforcing these laws at Mission Santa Clara in 1836. In this way the vast mission holdings were partitioned and gradually came under ownership of well connected Californios families.

Santa Clara city's other remaining adobe is known as the Berreyessa Adobe, located at 373 Jefferson Street. Built in the 1840's this well-preserved adobe is now a museum for the city of Santa Clara. This pioneer relic of primitive settlement is shaded by an olive tree equally historic. The assemblage seems like an enchanted spot where by some miracle time has stood still, a snapshot for us of the past. The beginnings of this remarkable structure can be estimated from our knowledge of the growth of Mission Santa Clara. Its construction resembles the mission style used for housing the Indians. Characteristics of such buildings include an outside staircase leading to a second floor space and adobe bricks, each averaging 18 by 22 inches. Experts have dated the building to the 1840's. This dating correlates to documentation indicating this building was once owned by Jose Zenon Fernandez. It may have been his creation or his adaptation of a mission outbuilding or a dwelling. Beginning with Mexican laws enacted in 1833, the missions were becoming secularized. Jose Zenon Fernandez was one of six professional teachers who had come to California by sea from Mexico with the Hajar-Padres Colony in 1834 on the ship "Natalia" which was wrecked while landing at Monterey. Fernandez is also documented as school master in pueblo San Jose in 1836 and continued in that capacity until 1840. Don Jose Z. Fernandez taught for a time in Santa Clara. It may be at this time that he built and lived in the adobe. In 1841 Fernandez became co-grantee with Jose Noriega of Rancho Quito, a 13,309 acre spread whose boundaries enclosed most of present day cities of Saratoga and Cupertino. It was a fertile and well watered tract. Both the Saratoga and Calabazas Creeks flow through it. Its eastern boundary was the Arroyo San Tomas Aquino.

During this time Fernandez became involved in San Jose pueblo politics. He appears as holder of responsibilities for secretary of the Ayuntamiento, office of suplente, and juez de paz. He even served as juez at Monterey in 1842 at the time Commodore Thomas ap Catesby Jones raised the American flag over the custom house there. In 1844 Noriega and Fernandez sold Rancho Quito to Manuel Alviso. At his death in 1844, Fernandez held office as secretary of the Department Assembly. Northrop's genealogy doesn't cover this Fernandez family.

Naturally, a solidly built adobe would outlast many generations of mortal caretakers. Next among those good people who kept this adobe home repaired and tended was the Galindo family. Juan Chrisostomo Doroteo was a son of Nicolas Galindo and his wife, Maria Teresa Pinto. They had made the trek with the De Anza party as a married couple. Juan Crisostomo held office as mayordomo of Santa Clara Mission and had purchased 3835 acres of former mission lands after the secularization. He erected four adobe structures on this land. The Galindo genealogy is sketched in Northrop.

These old adobes are more than straw, mud, and plaster. They are the "abodes" through which many lives and loves have passed. The weave of this adobe's history leads to the family of Jose de los Reyes Berreyesa and his wife Maria who received their land grant to Rancho San Vicente in 1842. Located on this vast acreage was the quicksilver (mercury) mine which would come to be known as New Almaden Mine. Beginning in 1846, Senor Berreyesa had to file a lawsuit to prevent powerful local interlopers from stealing his rich quicksilver mine. This lawsuit languished during the Mexican-American War years and was contested on appeals, ultimately being settled in 1860 by the U.S. Supreme Court in favor of Berreyesa. By then only Maria and two of her thirteen children were still living. Declared clear ownership of the quicksilver mine, the Berreyesas soon sold it to the would-be claim jumpers, the Robles brothers and others for \$42,500. This amount pails as a pittance compared to the millions of dollars in mercury eventual mined from New Almaden. Until August, 1861 when it was purchased by Maria Bernal de Berreyesa, the adobe and its property was owned by her brother-in-law, Juan Chrisostomo Doroteo Galindo. Maria's sister Ana Maria Jacoba Bernal de Galindo was Juan's wife. In quick order Maria de Berreyesa used her windfall to buy the Galindo property in 1861, on which sat this adobe, and her son Fernando's family moved in. By the time of Maria Bernal de Berreyessa's death in 1869, her Galindo property passed to her son, Fernando. He remained there until moving to the village of Santa Rita near Watsonville. The tragedies visited upon Maria's husband and their nephews, the de Haro twins, by Kit Carson ranks as one of the most brutal atrocities committed by Americans during the Mexican-American War years.

Meanwhile, perhaps as a result of some confusion of the land records and conveyance of property rights, in 1866 the rancho land was patented jointly to Manuel Alviso and Fernandez's widow, Petra Enriques de Fernandez and their children Manuel Loreto, Francisco Maximo, and Dionesa. As a result of a lawsuit, by the time of Maria Bernal de Berreyessa's death in 1869, her Galindo property passed to her son, Fernando Berreyessa. Before moving to the Watsonville area, Fernando and his wife Maria Vincente Catalina "Catarina" Rodriquez sold the property and buildings to Pedro Hernandez, who remains a shadowy figure in the adobes's history.

By 1879, the Berreyessa property and adobe were owned by Antonio Fatjo, a Chilean immigrant. Fatjo sold the property to Manuel Enos, an Azores Island immigrant. Enos and his wife Annie raised 5 children in the adobe. In 1931, Annie Enos sold the property to Henry Gomes who left the adobe vacant until he in turn sold it in 1934 to Manuel Freitas, a Madeira Island immigrant.

The adobe and small parcel of land remained in the Freitas family until it was purchased by the city of Santa Clara in 1997. Beginning in 2002, the adobe home underwent restoration and is now a source of pride for the city. It is open to the public Thursdays, noon to 2 p.m. and Saturdays, noon to 3 p.m.

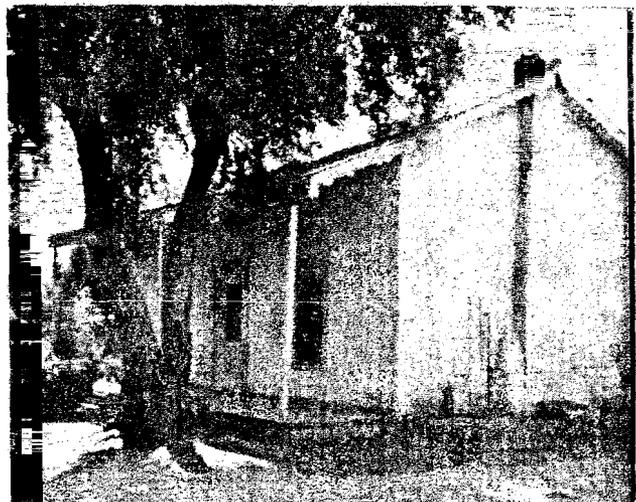
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SANTA CLARA WOMEN'S CLUB ADOBE



BERRYESSA ADOBE