



*From the Office of Certified Genealogist & Researcher*

**Lorraine Escobar, CG<sup>SM</sup>**

**Inam Mec Tanote**

April 28, 2020

TO: Chairman Andy Salas, Gabrieleño Band of Mission Indians [Kizh Nation]

FR: Lorraine Escobar, CG *Lorraine Escobar*

RE: Definition of "Lineal Descendants of the LA Basin or Gabrieleño Indians" and Clarification of Gabrieleño Indian Aboriginal Origins

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The lineal descendants of the Los Angeles Basin are the blood relatives of the aboriginal people who were living there *before* the Spanish mission system and *before* the subsequent immigration of the people who inhabited the region now known as Mexico.

Before California became a state, Spain established several missions along its shores for the purpose of claiming resources for the Spanish Throne, including the aboriginal population. Although these indigenous people already had tribal names for themselves, the mission system hijacked their identity and referred to them by the names of the missions established in their territory, such as Gabrieleños (at or near Mission San Gabriel), Clareños (at or near Mission Santa Clara), Diegueños (at or near Mission San Diego), and so forth. Changing their tribal names did not change their historic roots.

As well, drawing the border between California and Mexico did not change the ancestry or identity of the indigenous people who lived there prior to the Spanish and Mexican immigration. Those who were aboriginal to the area at or near Mission San Gabriel (LA Basin) did not come from Mexico or from any other place. Even with border drawn by the United States of America, the indigenous people remain forever linked to a that specific geographic location.

It is true that the LA Basin became inundated by Spanish and Mexican immigrants, and there were mixed marriages between them and the indigenous people. While many Gabrieleño Indians may have mixed heritage, only the authentic Gabrieleño Indians can trace their lineages to the villages that were thriving there long *before* the Spanish and Mexican invasion. Those are the true Gabrieleños.

# Original People of Los Angeles County



Map of territories of Original Peoples with county boundaries in Southern California.

by  
A. L. Kroeber

(In *The California Indians, a Source Book*. Edited by R.F. Heizer and M.A. Whipple. 1951, 1965. University of California Press, pp. 3-67).





APPENDIX 1: **Map** 1-2; Bean and Smith 1978 **map**.



Fig. 1. Tribal territory.

The United States National Museum's **Map** of Gabrielino Territory:

Bean, Lowell John and Charles R. Smith  
1978 Gabrielino IN *Handbook of North American Indians, California*, Vol. 8, edited by R.F. Heizer, Smithsonian Institution Press, Washington, D.C., pp. 538-549





## GABRIELINO TERRITORY

The territory of the Gabrielino included the watersheds of the Los Angeles, San Gabriel, Río Hondo, and Santa Ana rivers, an area which encompasses all of the Los Angeles basin. The approximate boundaries of this territory can be defined using the data presently available; however, future research will undoubtedly refine these estimates. In the west the boundary between the Gabrielino and the Chumash fell somewhere between Malibu and Topanga creeks, while in the north the Gabrielino territory stretched to the base of the San Gabriel Mountains. In the east the boundary between the Gabrielino and the Serrano and Cahuilla Indians can be defined by an imaginary line from Mount San Antonio, popularly known as Mount Baldy, eastward perhaps as far as the San Bernardino vicinity, then southward to Monument Peak and Santiago Peak in the Santa Ana Mountains. In the southeast the boundary between the Gabrielino and the Luiseño fell somewhere between Newport Bay and Aliso Creek (Kroeber 1925:621; Bean and Smith 1978:538, figure 1; O'Neil 1988).

Reid (1852:8-9) reported that San Bernardino lay within Serrano territory. However, George Shinn, an early resident of San Bernardino County who was







## CHAPTER VI

### Why Growth was Slow, in the Early Period of the Existence of the San Gabriel Mission, 1771-1778

Perhaps it will seem strange, especially to the casual observer, that the progress of the San Gabriel Mission during the critical period of its infancy was comparatively slow. Yet we should not lose sight of the fact that into all the undertakings for the honor and glory of God, the human element must needs enter. In this is especially manifested the wisdom and providence of God. God works His wonders through natural agencies; even our salvation, the most wonderful of His providences, was wrought through human instrumentality. Likewise he employs our failures for his successes and even our sins oftentimes become the occasion for His more glorious manifestation.

Turning our attention to the various causes for the lack of rapid growth of this early mission, the first and perhaps the most lamentable was the reprehensible conduct of the soldier related above. This at once created a strong animosity in the hearts of the savages towards the missionaries. The Indians conceived the idea that rapine was the primary purpose of the mission's existence, rather than a kindly helpfulness to a better life. Sad indeed is it to know that not only upon this one occasion did the soldiers behave themselves unseemly, but in spite of the earnest admonitions of the Fathers to the contrary, they repeatedly brought shame upon the holy enterprise.

Another cause was the great difficulty experienced in learning the language and special dialect of the Indians. It is not rare to hear the missionaries complain of this hindrance. Each tribe spoke a different dialect and though a missionary might master one, yet in the immediate neighborhood another would be found quite different. The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages from the Indians and it is not a pleasant task for a missionary to express in writing the strange sounds he hears.

The language spoken by the San Gabriel Mission Indians was the Kizh. The Lord's Prayer in the Kizh dialect is as follows: Yyonak y yogin tucupugnaisa sujucoy motuanian masarmi magin tucupra maimano muisme milleosar y ya tucutar jiman bxi y yoni masaxmi mitema coy aboxmi y yo nmamainatar moojaich milli y yaqma abonac y yo no y yo ocaihuc coy jaxmea main itan monosaich coy jama juexme huememesaich.—Bancroft Hist. Native Races 111,675.

## INTRODUCTION

**T**HIS book, I believe, constitutes the most elaborate and complete history of the Mission San Gabriel that has yet appeared in print in a single volume. It is compiled from the mission records handed down by the Franciscans who built it and held possession of it until secularization and after. The facts herein set forth may, therefore, be relied on as being absolutely accurate.

The work of compiling and arranging and writing this work was done by a hand well worthy the task. Fr. Eugene Sugranes is eminently fitted by education, training and experience to be the historian of San Gabriel. Moreover, his whole nature and his sacred profession of the missionary priesthood and his nationality makes him a sure interpreter of mission history and tradition.

We may all rejoice that, after the wreck and ruin of the centuries, the Mission San Gabriel is still intact and in charge of those who are of the same blood and religion as the brown-robed Franciscans who founded and erected San Gabriel—those splendid men of the past who came to California with the immortal Junipero Serra to convert the savage from heathenism to the faith of Christ, and to make the desert blossom as the rose.

*John S. McGroarty.*



# *The* OLD SAN GABRIEL MISSION

HISTORICAL NOTES TAKEN FROM OLD  
MANUSCRIPTS AND RECORDS ACCU-  
RATELY COMPILED AFTER DILIGENT  
RESEARCH BY

REV. EUGENE SUGRANES, C. M. F.



SAN GABRIEL, CALIFORNIA

FEBRUARY SECOND

1909



*From the Office of  
Lorraine “Rain Cloud” Escobar, CG/NAL<sup>SM</sup>  
Certified Lineage Specialist/Native American Lineages  
Inam Mec Tanotc*

**The Kizh Gabrieleño Lineage of Andrew Salas**

By Lorraine Escobar, CG/NAL

July 15, 2010

Revised June 7, 2018

***Introduction***

The purpose of this report is to establish, without mistake and with as much certainty that is possible from the written record, that Mr. Andrew Salas, born April 30, 1968:

1. Possesses an Indian ancestry from villages aboriginal to Mission San Gabriel, California, and therefore qualifies to participate as a Kizh Gabrieleño Indian in the repatriation process as overseen by the Native American Heritage Commission, as a Most Likely Descendant; and,
2. Has a fully documented lineage sufficient to meet the 25 CFR 83.7(e) evidentiary requirements for federal acknowledgment as a descendent from the historic tribe at Mission San Gabriel.

All of the reviewed evidence was evaluated according to genealogical proof standards and is cited in this report as appropriate. Photocopies of the evidence were arranged in separate files which are included in the submission of this report. However, as directed by Andrew Salas, the cited evidence was submitted to the Gabrieleño Enrollment Committee for their use in meeting 25 CFR 83.7(e) for their tribal petition for federal acknowledgment. Additional copies of this evidence are available upon request directly from Andrew Salas.

As a result of the research, Andrew is verified as a direct descendant of Maria Momicubibam (from the village of Atongai/Tamet), and her husband, Palajai (from the village of Tameobit and Najayabit), and of Nicolas Joseph (from the village of Sibapet), his wife, Maria Candelaria (from the village of Jujubit), and their son, Joaquin Joseph [aka Gradias] (from the village of Sibapet).

Use of Acronyms in the Report and Citations:

In the footnotes, the first citation for each referenced document is as complete as necessary to evaluate the source of the document. However, in the interest of brevity, the following acronyms are applied to the mission and church records:

abt. = about

aft. = after

b. = Born