

From: [Gabrielino Administration](#)
To: [Houchen, Jeannine](#)
Cc: [REDACTED]
Subject: Re: INVITATION: Land Acknowledgement Discussion at the Equity and Human Relations Advisory Committee Meeting - April 23, 2024 at 7:00pm
Date: Friday, April 5, 2024 6:16:36 PM

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It doesn't get any factual then this in regards to the lineal tribe of the Los Angeles Basin . Culver City was founded on the lands of the former [Rancho La Ballona](#) and [Rancho Rincon de los Bueyes](#)

BALLONA CREEK

The Gabrielino community of *Saa'anga* was located in the vicinity of Ballona Creek. According to Harrington (1933:195), the "old Machado Ranch at La Ballona was Saa'an, locational of Saanat, pitch, tar." A Juaneño consultant told Kroeber that "Saan" was located at "Ballona," a reference to Rancho Ballona, a 13,920 acre rancho granted to Agustin and Ignacio Machado and Felipe and Tomás Talamantes in 1839. The rancho included present day Playa del Rey, Venice, and Culver City (Kroeber 1907:144, 1925:Plate 57; Cowan 1956:18; Beck and Haase 1974:Map 37).

According to José Zalvidea, a prominent inlet at the mouth of Ballona Creek was known as "Pwínukipar." According to Zalvidea, the name "is applied to any estero [estuary or marsh]. It means that it is full of water" (Harrington 1986:R102 F346).

José Zalvidea reported the Gabrielino placename "Waachnga" to be "only a mile and a half" from Las Salinas (Harrington 1986:R102 F334). Las Salinas, as discussed below, is "near Redondo . . . where they used to get salt" (Harrington 1986:R102 F845, R104 F11). According to Zalvidea, "wātṣ̌ηa is near San Pedro by the sea, but wa'ātṣ̌ηa is San Bernardino. . . . Z [Zalvidea] says that . . . where [it] is . . . there is

a big church there and a big sycamore tree and many Indians . . . were buried under the sycamore tree” (Harrington 1986:R102 F390). Harrington went on to note that “the catholic church at Wilmington is on land extending from 6th to 7th Streets and from F to G Streets. . . . A sycamore tree, a big one, formerly stood in front of the church. The cemetery was west of the church, but the bodies have been removed” (Harrington 1986:R102 F846).

However, José de los Santos Juncos offered a different site for *Waachnga*, placing it “on the Long Beach side of the [San Pedro] Bay not far from Long Beach” (Harrington 1986:R102 F824). Harrington concluded that his attempts to locate this placename “were very unsatisfactory” (Harrington 1986:R102 F390).

Variant spellings of *Waachnga* found in the mission registers at San Gabriel include *Guasna*, *Guashna*, *Guaspet*, *Guachpet*, *Guashpet* and others (Merriam 1968:109). These variant spellings provide an important clue to the location of this community.

(McCawley 1996)

<http://misionvieja.blogspot.com/2012/12/the-kizhgabrieleno-people-and-mision.html>

<http://jesselatour.blogspot.com/2012/07/a-history-of-tongva-tribe-orange.html>

<https://homesteadmuseum.blog/2019/04/19/a-new-plaque-for-el-aliso-sycamore-tree-los-angeles/>

VOLUME 8

California

ROBERT F. HEIZER

Volume Editor



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1978

Gabrielino

LOWELL JOHN BEAN AND CHARLES R. SMITH

The Gabrielino (gäbräl'ënō) are, in many ways, one of the most interesting—yet least known—of native California peoples. At the time of Spanish contact in 1769 they occupied the “most richly endowed coastal section in southern California” (Blackburn 1962-1963:6), which is most of present-day Los Angeles and Orange counties, plus several offshore islands (San Clemente, Santa Catalina, San Nicolas). With the possible exception of the Chumash, the Gabrielino were the wealthiest, most populous, and most powerful ethnic nationality in aboriginal southern California, their influence spreading as far north as the San Joaquin valley Yokuts, as far east as the Colorado River, and south into Baja California. Unfortunately, most if not all Gabrielinos were dead long before systematic ethnographic studies were instituted; and, as a result, knowledge of them and their lifeways is meager.

Language, Territory, and Environment

Gabrielino was one of the Cupan languages in the Takic family, which is part of the Uto-Aztecan linguistic stock (Bright 1975).^{*} Internal linguistic differences existed, Harrington (1962:viii) suggesting four dialects and Kroeber (1925), six. Harrington's four-part division includes: Gabrielino proper, spoken mainly in the Los Angeles basin area; Fernandeno, spoken by people north of the Los Angeles basin, mainly in the San Fernando valley region; Santa Catalina Island dialect; and San Nicolas Island dialect—although according to Bright (1975) insufficient data exist to be sure of the Cupan affiliation of the San Nicolas speech. There were probably dialectal differences also between many mainland villages, a result not only of geographical separation but also of social, cultural, and linguistic mixing with neighboring non-Gabrielino speakers.

The names Gabrielino and Fernandeno (fernän'dä-nyō) refer to the two major Spanish missions established in Gabrielino territory—San Gabriel and San Fernando.

^{*} Italicized Gabrielino words have been written in a phonemic alphabet by Kenneth C. Hill, on the basis of John Peabody Harrington's unpublished field notes. The consonants are: (stops and affricate) *p, t, c, k, k', ʔ*; (fricatives) *s, ʃ, x, h*; (nasals) *m, n, ŋ*; (approximants) *v, ɹ, j, w*. Stressed vowels are *i, e [e], a, o [ɔ]*, *u*, which may occur long or short; in unstressed syllables the vowels are only *i [e], a, and u [o]*.

It was to these two missions that the majority of the Indians living on the coastal plains and valleys of southern California were removed.

Although the major outlines of Gabrielino territorial occupation are known, the fixing of definitive boundaries is difficult. Generally, Gabrielino territory included the watersheds of the Los Angeles, San Gabriel, and Santa Ana rivers, several smaller intermittent streams in the Santa Monica and Santa Ana mountains, all of the Los Angeles basin, the coast from Aliso Creek in the south to Topanga Creek in the north, and the islands of San Clemente, San Nicolas, and Santa Catalina (fig. 1). The area thus bounded encompassed several biotic zones (such as Coast-Marsh, Coastal Strand, Prairie, Chaparral, Oak Woodland, Pine) and, following Hudson's (1971) studies, can be divided into four macro-environmental zones (excluding the islands): Interior Mountains/Adjacent Foothills, Prairie, Exposed Coast, and Sheltered Coast. Each area is characterized by a particular floral-faunal-geographical relationship that allows delineation of subsistence-settlement patterns “according to the macro-environmental setting.” The interior mountains and foothills, according to Hudson, comprise an area of numerous resources including “many small animals, deer, acorns, sage, piñon nuts, and a variety of other plants and animal foods.” Settlement-pattern studies



Fig. 1. Tribal territory.

CHAPTER 2

HEARTH AND HOMELAND

The Indians of southern California shared a sophisticated hunter-gatherer lifestyle with both the Uto-Aztec and non-Uto-Aztec peoples of this region. Interaction among them was common, frequently extending across language barriers, and included intermarriage as well as political alliances and trade networks. In fact, the continuity of culture among the Indians of southern California was so notable that anthropologist W. D. Strong described it as "a liquid medium that flowed more or less evenly from group to group, thinning out more and more the farther each cultural influence extended from its source" (Strong 1929:145-146).

The cultural similarities between the Indian peoples of southern California, as well as the strong interplay among them, must be taken into account when defining the territories occupied by individual language groups such as the Gabrielino. Boundaries between groups are characterized by broad frontiers of shared influence in which bilingualism, intermarriage, and a blending of cultural characteristics is evident.

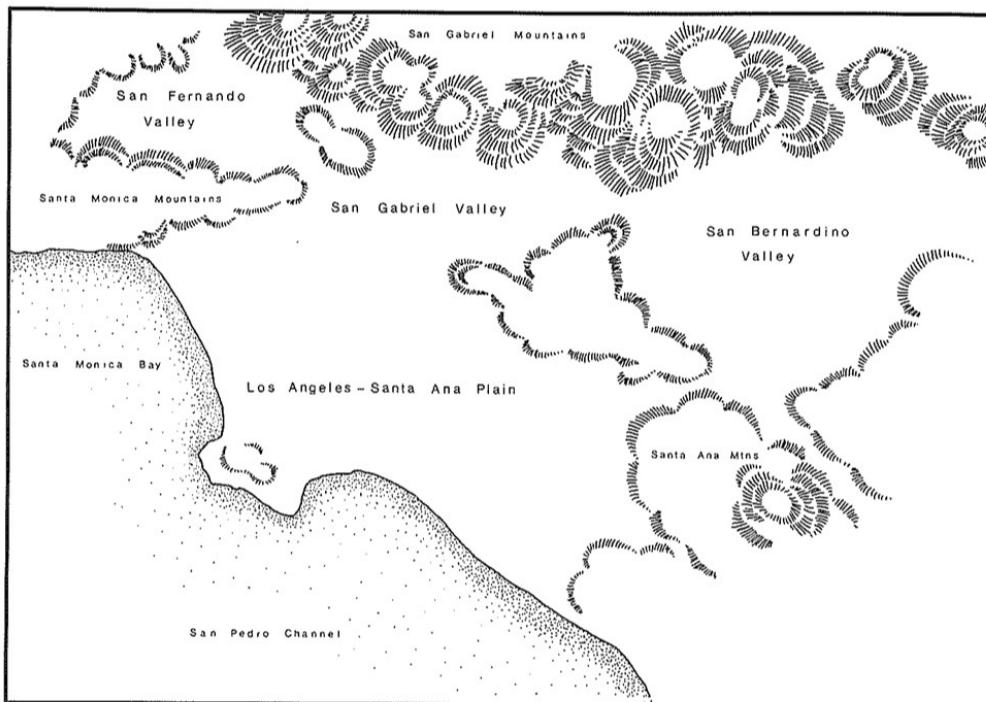
Examples of such cultural blending can be found along the fringes of the Gabrielino territory. The Gabrielino living in the San Fernando Valley reportedly spoke Ventureño, a Chumash dialect, as well as Fernandefño, and mission records indicate that many of the occupants of *Topaa'nga*, a Gabrielino community located near the Gabrielino-Chumash border, had Chumash names. The Chumash community of *Malivu*, which bequeathed its name to the modern community of Malibu, not only contained Gabrielino occupants but was ruled by a Gabrielino chief named Saplay from Catalina Island. Decorated stone bowls recovered from archaeological remains in the Malibu area also display a blending of Chumash and Gabrielino artistic motifs (Brown 1967:8, 45; Lee 1981:16,37; Harrington 1986:R106 F81).

The eastern border of the Gabrielino territory was a region of shared influence with the Juaneño, a subgroup of the Luiseño Indians speaking a distinct regional dialect. Temescal Valley, located east of the Santa Ana Mountains between Corona and Elsinore, is believed to have been simultaneously occupied by both the Gabrielino and Juaneño. In addition, Juaneño hunting and gathering expeditions may have ranged as far north as the Santa Ana River, well within the territory traditionally attributed to the Gabrielino (Kroeber 1907:144; O'Neil 1988).

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



Map 3. The mainland Gabrielino territory comprised three inland valleys and a broad coastal plain.

familiar with the local Indian settlements, suggested that "the sites of San Bernardino, San Manuel, Redlands, Crafton, and the fertile land along the Santa Ana river southeast of Colton had originally been occupied by people who spoke the San Gabriel language" (Shinn 1941:66; see also Strong 1929:8-9). The Gabrielino also occupied the southern Channel Islands of Santa Catalina, San Clemente, and San Nicolas. Santa Barbara Island appears to have been occupied by them only on a temporary and periodic basis (Swartz 1960; Bean and Smith 1978:538; Hudson 1981:193-194).

The total area of the Gabrielino mainland territory exceeded 1,500 square miles. Most of this territory lies below 1,000 feet in elevation and consists of a lengthy coastal plain and several broad inland valleys. For the purposes of the discussion that follows, these will be designated the San Fernando Valley, the San Gabriel Valley, the San Bernardino Valley, and the Los Angeles—Santa Ana Plain.

The climate of this region is Warm Mediterranean, meaning that it is similar to that found in countries adjacent to the Mediterranean Sea. During the twentieth century, average annual precipitation has been less than 15 inches, although in the higher mountain regions 40 inches is not unusual. During Gabrielino times, the land was well-watered by three major river systems and numerous streams and tributaries, many of which ran throughout the year. In addition, prior to cattle and sheep ranching there was much less runoff, which resulted in a higher water table and more ground water. The predominant vegetation comprised grass and coastal sagebrush in valley bottoms and chaparral at higher elevations. At least eight distinct habitats, or ecological zones, existed within this territory, including Saltmarsh-Estuary, Freshwater Marsh, Grassland-Herbland, Southern Oak Woodland, Riparian Woodland, Chaparral, Coastal Sage Scrub, and Beach and Coastal Strand (Dixon 1974:40-43; Bean and Smith 1978:539).

(McCawley 1996)

Admin Specialist
Gabrielino Band of Mission Indians - Kizh Nation



website: www.gabrielenoindians.org



The region where Gabrieleño culture thrived for more than eight centuries encompassed most of Los Angeles County, more than half of Orange County and portions of Riverside and San Bernardino counties. It was the labor of the Gabrieleño who built the missions, ranchos and the pueblos of Los Angeles. They were trained in the trades, and they did the construction and maintenance, as well as the farming and managing of herds of livestock. "The Gabrieleño are the ones who did all this work, and they really are the foundation of the early economy of the Los Angeles area ". "That's a contribution that Los Angeles has not recognized--the fact that in its early decades, without the Gabrieleño, the community simply would not have survived."

On Fri, Apr 5, 2024 at 5:41 PM Gabrieleno Administration <[REDACTED]> wrote:

Dear Jeannine Houchen,

Thank you for extending the invitation to participate in Culver City's Equity and Human Relations Advisory Committee (EHRAC) meeting. We value the opportunity to provide input on Culver City's Draft Land Acknowledgement Statement. However, we feel compelled to express our concerns regarding the naming of indigenous peoples in the Los Angeles County Area. It is paramount to acknowledge and respect the true lineal descendants of the Los Angeles Basin. Consultation should prioritize authenticity and accuracy, ensuring that the land acknowledgment does not conflate or omit indigenous communities, bands, or tribal nations. Consulting the truth is a pivotal step towards reconciliation and honoring indigenous ancestry. Respect for each other's ancestral lands is a cornerstone within native communities, and it is imperative to uphold this principle. Furthermore, including misnomer names like "Tongva" perpetuates historical inaccuracies and erases the genuine identity of indigenous peoples. It is essential to recognize that this misnomer began with our tribe specifically, and its continued use is deeply troubling. The misnomer "Tongva" fails to accurately represent the indigenous peoples of this region and perpetuates a narrative that erases their true identity and history. This misrepresentation has contributed to the destruction, genocide, and ongoing marginalization of indigenous communities. We are committed to standing in solidarity with the indigenous lineal descendants and advocating for the recognition and preservation of their true history and culture. If Culver City seeks a land acknowledgment that reflects the oral history and documented evidence of our people, we are willing to provide assistance with this project. Thank you for considering our perspective, and we look forward to engaging in meaningful dialogue during the EHRAC meeting. Best regards, Andrew Salas Chairman Kizh (Quiichi) Nation Gabrieleño Band of Mission Indians

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

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 unamainatar moojaich milli y yaqma abonae y yo no y yo ocaihue coy jaxmea main itan monosaich coy jama juexme huememesaich.—Bancroft Hist. Native Races 111,675.

ABORIGINAL SOCIETY IN SOUTHERN CALIFORNIA

BY

WILLIAM DUNCAN STRONG

UNIVERSITY OF CALIFORNIA PUBLICATIONS IN AMERICAN ARCHAEOLOGY
AND ETHNOLOGY

Volume 26, x + 358 pp., 7 maps

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY, CALIFORNIA

1979

has also been assigned to the Gabrielino, which would be a more natural division of topography, since it would leave the Serrano pure mountaineers."¹³

On the basis of information received from Serrano, Palm Springs Cahuilla, and Mountain Cahuilla (who had lived in San Timoteo canyon), I have come to the opinion suggested in the last sentence quoted. All informants questioned, and they were all old people, agreed on the fact that the sites of San Bernardino, Redlands, and Crafton had originally been occupied by people who spoke the San Gabriel language. The original owners had been succeeded by the Mountain Cahuilla who were brought down to the San Bernardino mission about 1846, while the Serrano, or ismailem, as the Cahuilla term them, had originally occupied the foothills of the San Bernardino range bordering the San Bernardino valley. The Serrano, however, had always occupied the Yucaipe valley just southeast of Crafton. The Gabrielino group at Crafton was called *tekenetpauiteem* in the Cahuilla language, the Gabrielino group at Redlands was called in the same language *wateicpakiktum*, but the name given the Gabrielino group at San Bernardino was not remembered. The four main informants whose independent statements concurred on these points were Rosa Morongo, a Pass Cahuilla woman married among the Serrano; Jesusa Manuel, a Mountain Cahuilla woman married among the Serrano; Alec Arguello, a Mountain Cahuilla man who formerly lived in San Timoteo canyon; and Alejo Potencio, old clan leader of the Palm Springs Cahuilla. Both of the men had seen and talked with Gabrielino who had formerly lived at the sites in question, while the two women had received their information from their older relatives. There is no reason to doubt the sincerity or honesty of these four informants, and the exact concurrence of each in regard to the language of the "Kisiannos," as the Gabrielino were called, is strong evidence in favor of original Gabrielino occupation.¹⁴

One important piece of evidence disputes this conclusion and that is the statement of Hugo Reid who formerly lived at San Gabriel where he had married a Gabrielino woman. He says, "Jurupa, San Bernardino, etc., belonged to another distinct tribe possessing a language not at all understood by the above Lodges; and, although reduced by the Spanish missionaries to the same religion and labor,

WHITTIER NARROWS

In the region now occupied by the Whittier Narrows Dam and Flood Control Basin, the confluence of the Río Hondo and San Gabriel rivers once formed a great marshland that bordered the northern slopes of the Puente Hills. Nearby was Misión Vieja, the first site of Mission San Gabriel; sometime around 1774 it was moved to its present location in San Gabriel (Johnston 1962:129; see Harrington 1986:R104 F36 for a sketch map of the Misión Vieja site).

According to Harrington's consultant Raimundo Yorba, the Gabrielino living in the Whittier Narrows area referred to themselves as *Kichireños*. According to Yorba "his mother was half San Grabiellino Indian. She was what they called a Kichireño, one of a bunch of people that lived at that place just this side of San Gabriel which is known as the Mision Vieja. Kichireño is not a placename, but a tribename, the name of a kind of people" (Harrington 1986:R129 F345).

Reid (1852:7) reported that *'tisanchanga* lay near Misión Vieja; José Zalvidea concurred and offered that the name means "wolves, deriving it from *'īsawt*, wolf," although Harrington noted that the etymology was "not clear" (Harrington 1986:R102 F135). Although early historical accounts mention a

Lost in Translation: Quiichi means Kizh

By Mike Jesus Lemos

The first documented Kizh name was Fernando Salvador who was first baptized on November 27, 1771. His origin was mistakenly referred to as "*Quiichi*." Below, we will show

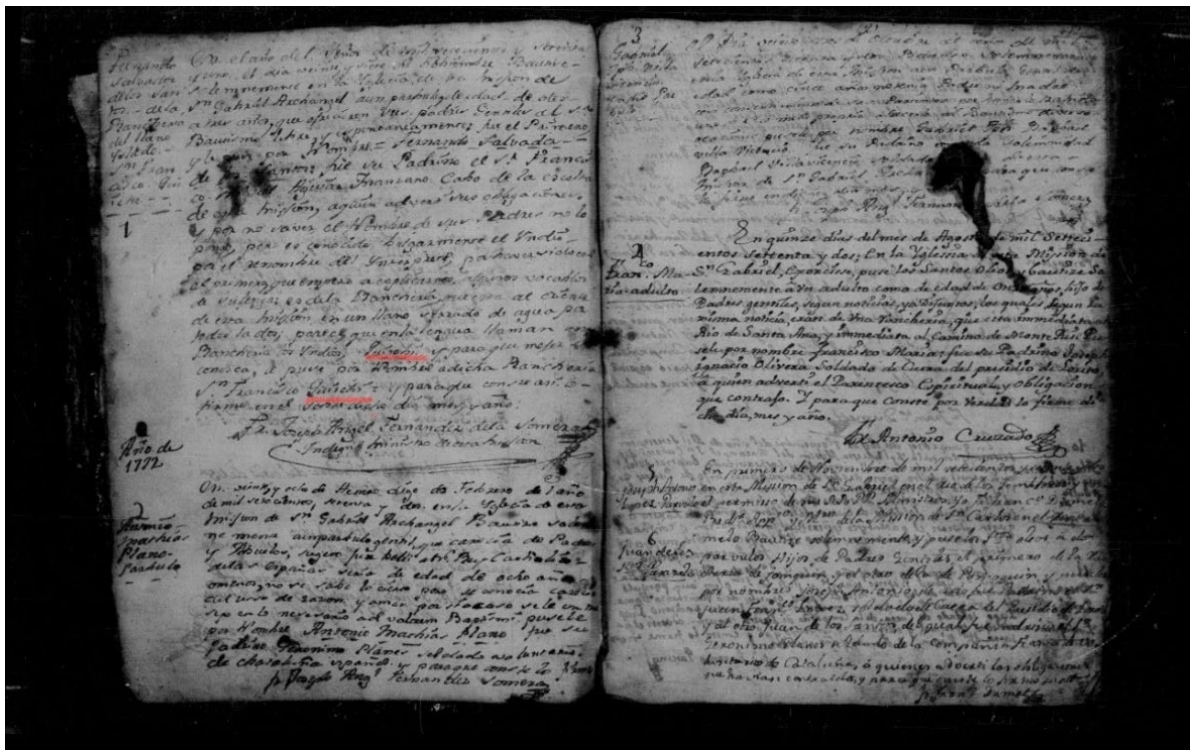
evidence that he was actually from Ajuibit. Fernando Salvador de los Santos, baptism number 1, November 27, 1771, origin "Quiichi." It would be pronounced like the dish quiche. When studying the language, it becomes clear that "qu" makes the "k" sound, the double "i" makes an "e" sound, and finally the "chi" makes a soft "ch" sound, as is also evident in the pronunciation of the name Kizh.

1. First Baptism

de vulgar es de la Manichera, y de esta al cliente
de esta trinidad en un llano verrado de agua pa
Indio la de; parec que en la lengua llaman con
Manichera los Indios, Quiichi, y parec que mefex
coneca, le puse por Quiichi adicha Manichera
y Francisco Quiichi y parec que con. se así. lo
pase en el Quiichi de Quiichi año.
F. José Angel Fernandez de la Comera
Indio trinidad de esta trinidad

2. First Baptism

Fernando
Salvador
de los Santos
Indio - de la
Manichera
del llano
y de la de.



Admin Specialist Gabrieleno Band of Mission Indians - Kizh Nation



website: www.gabrielenoindians.org



The region where Gabrieleno culture thrived for more than eight centuries encompassed most of Los Angeles County, more than half of Orange County and portions of Riverside and San Bernardino counties. It was the labor of the Gabrieleno who built the missions, ranchos and the pueblos of Los Angeles. They were trained in the trades, and they did the construction and maintenance, as well as the farming and managing of herds of livestock. "The Gabrieleno are the ones who did all this work, and they really are the foundation of the early economy of the Los Angeles area ". "That's a contribution that Los Angeles has not recognized--the fact that in its early decades, without the Gabrieleno, the community simply would not have survived."

On Fri, Apr 5, 2024 at 4:46 PM Houchen, Jeannine <Jeannine.Houchen@culvercity.org> wrote:

Good Afternoon Chairperson Salas,

We hope this email finds you all doing well! My name is Jeannine Houchen, I work with Culver City's Equity and Human Relations Advisory Committee (EHRAC) , we wanted to take this opportunity invite you to attend (virtually or in person) EHRAC's Meeting on **Tuesday, April 23, 2024, at 7:00pm.**

At this meeting, EHRAC will be reviewing Culver City's Draft Land Acknowledgement Statement with regard to the naming of the indigenous peoples who originally inhabited the Los Angeles County Area. We acknowledge that there may be differing viewpoints on what name should be used. In an effort to forge a statement that embraces and acknowledges all the indigenous peoples of the Los Angeles County Area, that will not offend, minimize, or omit any of the generations, indigenous communities, bands, or tribal nations - we want to get your opinion on what name you feel best represents the indigenous people of the Los Angeles County area: Whether it would be to refer collectively to all the indigenous communities, bands, tribes, and/or nations who originally inhabited the Los Angeles County area as "Indigenous Peoples of the Los Angeles County Area", choosing one over-arching name that best represents all the indigenous people of the Los Angeles County Area, or listing out the names- acknowledging each of the indigenous communities, bands and/or tribal nations that originally inhabited the Los Angeles County Area.

Please join our meeting and share your thoughts with us!

There are two ways that you can share your thoughts and feedback with EHRAC –

1. Public Comment on the Agenda Item (In Person and/or Virtual) or
2. E-Comments

The agenda for the April 23, 2024, meeting will be posted on April 17, 2024. Once posted we will email you a copy of the agenda along with links to view the meeting, sign up for public comment and to submit an E-comment.

We look forward to your feedback and thank you in advanced for taking the time to share your thoughts with EHRAC.

Thank you!

Jeannine Houchen | City of Culver City

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