

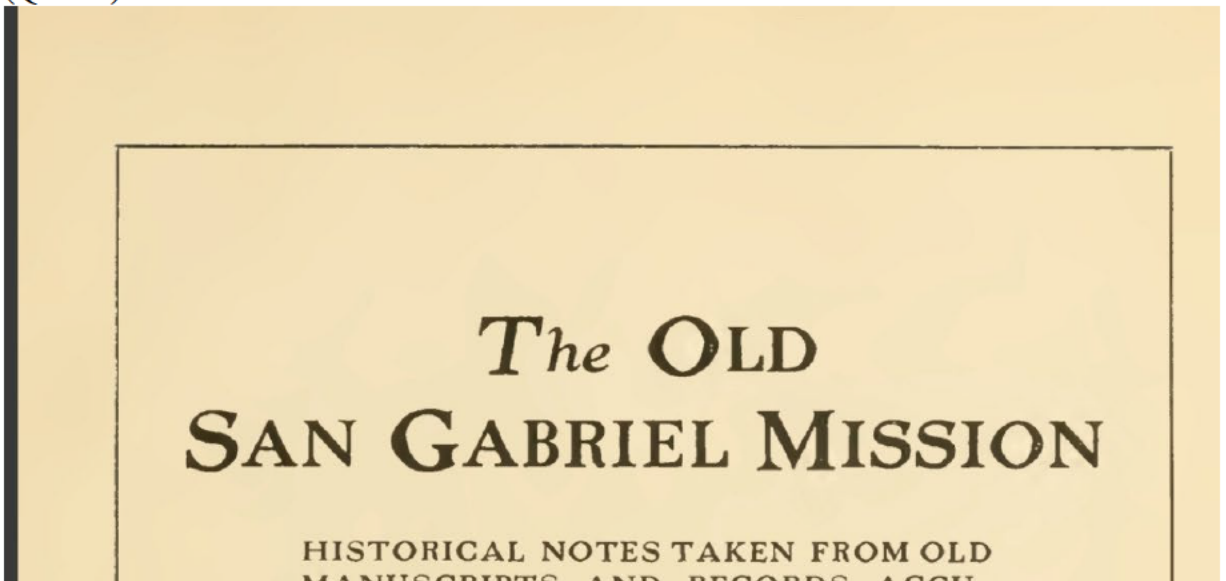
**From:** [Gabrieleno Administration](#)  
**To:** [Houchen, Jeannine](#)  
**Cc:** [REDACTED]  
**Subject:** Re: INVITATION: Land Acknowledgement Discussion at the Equity and Human Relations Advisory Committee Meeting - April 23, 2024 at 7:00pm  
**Date:** Friday, April 5, 2024 5:42:42 PM

---

**EXTERNAL:** This email originated from outside of the organization. Do not click links or open attachments unless you confirm the content is safe.

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

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 nnamainatar 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.

**ABORIGINAL SOCIETY IN SOUTHERN  
CALIFORNIA**

BY

**WILLIAM BUNCEAN STRONG**

UNIVERSITY OF CALIFORNIA PUBLICATIONS IN AMERICAN ARCHAEOLOGY  
AND ETHNOLOGY

Volume 26, x + 358 pp., 7 maps

UNIVERSITY OF CALIFORNIA PRESS  
BERKELEY, CALIFORNIA

1959

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

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 *tekenetpautcem* 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.<sup>14</sup>

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).

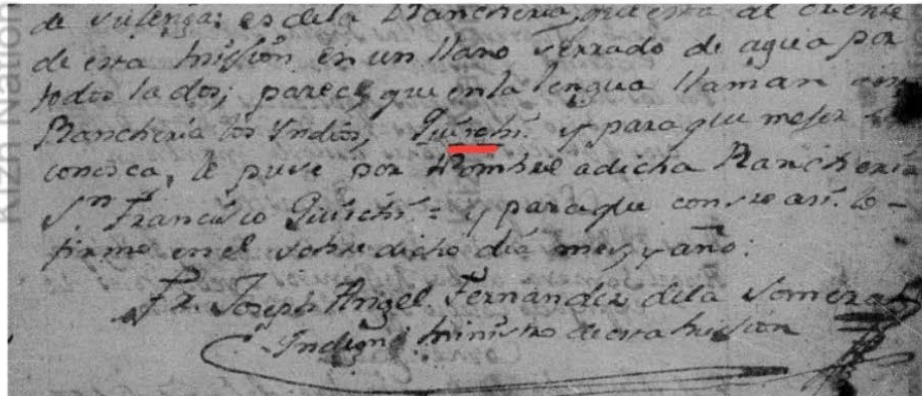
Reid (1852:7) reported that *'tisanchanga* lay near Misión Vieja; José Zalvidea concurred and offered that the name means "wolves, deriving it from 'īsawt, wolf," although Harrington noted that the etymology was "not clear" (Harrington 1986:R102 F135). Although early historical accounts mention a

***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

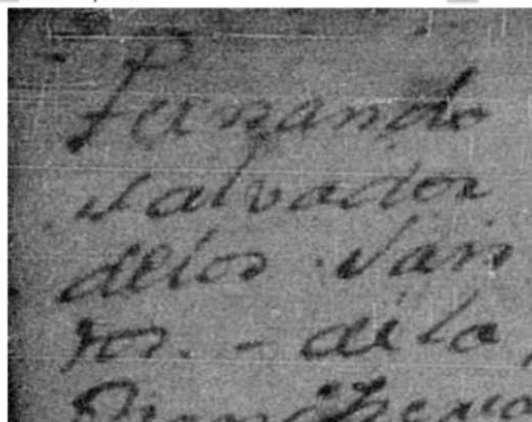


Kizh Nation

Kizh Nation

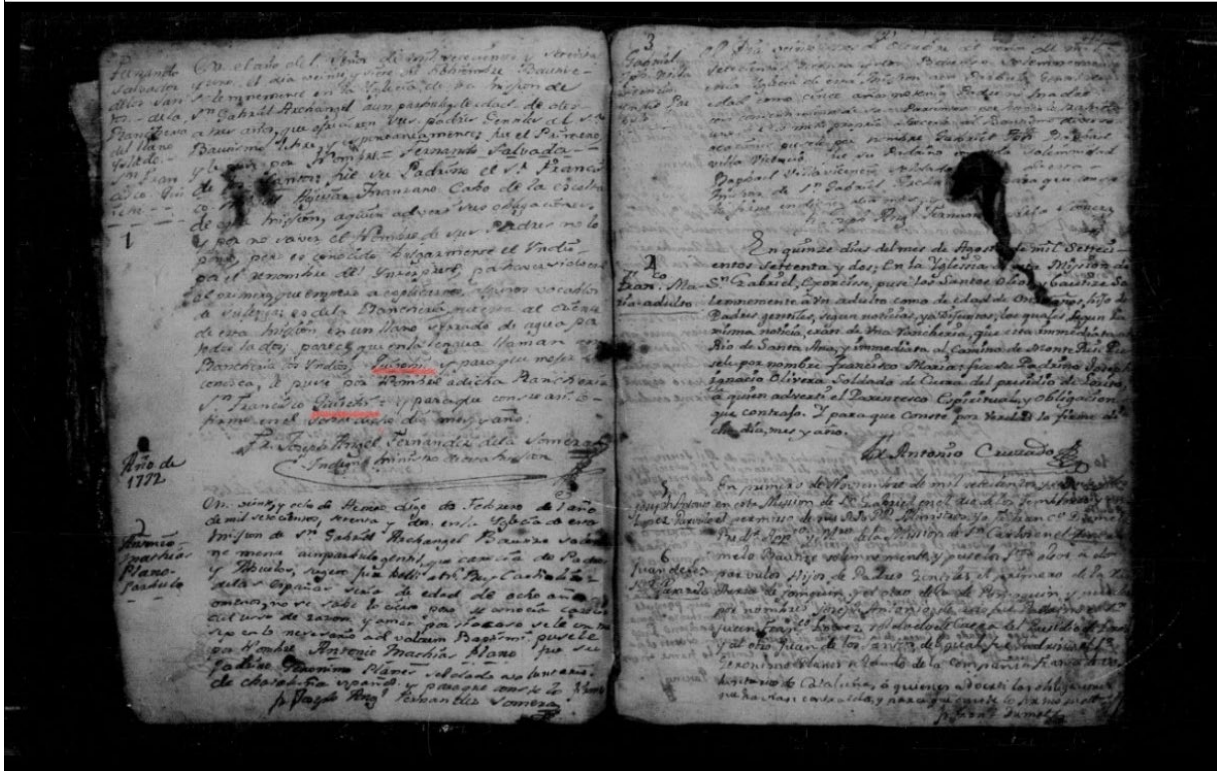
Kizh Nation

2. First Baptism



del Mar  
y de la do.

lation



Admin Specialist  
Gabrieleno Band of Mission Indians - Kizh Nation



website: [www.gabrielenoindians.org](http://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](mailto: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

[9770 Culver Blvd, Culver City, CA 90232](https://www.culvercity.org/9770-Culver-Blvd-Culver-City-CA-90232)

☎ (310) 253-5655 | ✉ [jeannine.houchen@culvercity.org](mailto:jeannine.houchen@culvercity.org)

Office Hours: M-F: 9:00am-5:30pm

[PRCS Online](#) | [Instagram](#) | [Facebook](#)



---

*The City of Culver City keeps a copy of all E-mails sent and received for a minimum of 2 years. All retained E-mails will be treated as a Public Record per the California Public Records Act, and may be subject to disclosure pursuant to the terms, and subject to the exemptions, of that Act.*