

# **UPPER LOS ANGELES RIVER AND TRIBUTARIES REVITALIZATION PLAN**

Volume 2

Chapter H. Fernandeano Tataviam Band of Mission Indians

March 2, 2020

The information in this chapter consists of additional resources and information provided by the Fernandeano Tataviam Band of Mission Indians.



## Fernandeano Tataviam Band of Mission Indians Historical Tribal Ancestral Territory

Tribal boundary depicted is based on the villages from which registered Fernandeano Tataviam Band of Mission Indians' (FTBMI) tribal citizens descend. Due to the complex kinship and social exchange networks of our ancestors, the tribal boundary does not include all of the abundant locations associated with our peoples. The yellow shaded area depicts tribal lands that are significant to the FTBMI, but are culturally shared with neighboring Tribal governments due to the natural mobility of ancestral and contemporary FTBMI people.



# Tataviam

CHESTER KING AND THOMAS C. BLACKBURN

## Language

On the basis of a short word list collected in 1917 by John P. Harrington of the Smithsonian Institution, Bright (1975a) has concluded that the Tataviam (*tə'tävēyəm*) language may be "the remnant, influenced by Takic, of a language family otherwise unknown in Southern California," or, more likely, that it is Takic (but not, apparently, Serran or Cupan). The second hypothesis receives support from ancillary comments made by some of Harrington's Kitanemuk informants as well as from ethnohistoric and archeological data. In 1776 Francisco Garcés followed the usage of his Mohave guides and referred to all the people living along the Mohave River, in the San Gabriel and San Fernando valleys, along the upper reaches of the Santa Clara River, and in the Elizabeth Lake region—thus the Tataviam and their Takic neighbors—as the Beñeme. The Kawaiisu called the Kitanemuk, the Vanyume, the Tataviam, and presumably the Serrano and Gabrielino *pitadi* 'southerners' (Zigmond 1938); the Chemehuevi name *Pitanteme(we)* 'Vanyume' (Carobeth Laird, personal communication 1975) may have had a similar range of application. Garcés (1965) and Fages (1937) both considered the Tataviam similar to their southern Takic neighbors in dress, political organization, and language. Archeological evidence, such as the types of artifacts used in social interaction and the internal organization of cemeteries and villages, also indicates that the Tataviam resembled neighboring Takic groups. Archeological data suggest that the Tataviam began to differentiate from other southern California Takic speakers around 1000 B.C. It is at this time that cremation as a mortuary practice begins to predominate in those areas occupied ethnographically by Takic-speaking peoples. By historic times the Tataviam language was so distinct that one of Harrington's Kitanemuk informants expressed the opinion that it was as foreign to him as English and certainly less easily understood than the San Fernando Valley dialect of Gabrielino.

## Territory and Environment

The Tataviam lived primarily on the upper reaches of the Santa Clara River drainage east of Piru Creek, although their territory extended over the Sawmill Mountains to the north to include at least the southwestern fringes of the Antelope Valley (fig. 1). The major portion of the

Antelope Valley itself was probably held by Kitanemuk and Vanyume speakers. The Tataviam were bounded on the west by various Chumashan groups: to the northwest, at Castac Lake, lived the Castac Chumash; to the west, on Sespe Creek, were the *sek'spe* Chumash; and to the southwest, at *kamulus* (a village recorded at San Fernando Mission under its Chumash name), lived a mixed Chumash-Tataviam population. The Tataviam were bounded on the south by various Gabrielino-speaking groups.

Most of the Tataviam region lies between 1,500 and 3,000 feet above sea level, with a minimum elevation of about 600 feet on the Santa Clara River near Piru and a maximum elevation of 6,503 feet at Gleason Mountain. The core of this area, and indeed of the Tataviam territory itself, is comprised of the south-facing slopes of the Liebre and Sawmill mountains. In southern California generally, the degree of exposure to sunlight present on a slope and the corresponding rate of evapotranspiration are important determinants of various types of vegetation. The nature of the slope-exposure in the Tataviam region is such that the Tataviam themselves probably relied more heavily on yucca as a major staple than did neighboring groups. However, the plant and

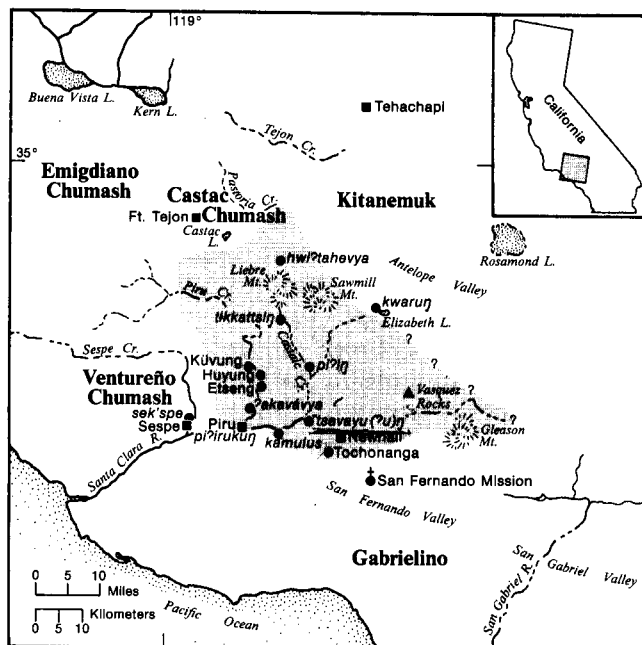


Fig. 1. Tribal territory and villages.

*Handwritten note:* +sawmill mts. and

animal associations in the territory of the Tataviam were otherwise generally similar to those exploited by neighboring Takic speakers.

### External Relations

Little is known about the social and political interaction that occurred between the Tataviam and other groups, although the presence of north-south enmity and east-west amity relationships similar to those found throughout southern California in protohistoric times seems likely. In 1776, for example, Garcés asked the chief of the Cuabajay (apparently the Castac Chumash) with whom he was staying to cease waging war against the people living on the upper Santa Clara River. Archeological data indicate that the Tataviam participated in economic transactions similar to those engaged in by both adjacent Takic groups and Yokuts groups farther north. During the postmission period, the few surviving Tataviam often intermarried with the Kitanemuk, with whom they seem to have interacted most intensively at that time. They also participated in and attended Chumash fiestas and ceremonies on occasion. Future analyses of mission record data will undoubtedly clarify and perhaps modify what little information is available on Tataviam external relations and internal organization.

### Settlement Pattern

Until the mission registers are thoroughly analyzed, it will not be possible to make a definitive list of all Tataviam villages inhabited in early historic times nor to estimate population size with any degree of accuracy. Known Tataviam village names (given in their Kitanemuk forms) and their locations are as follows:

*isavayu* (?u)ŋ, San Francisquito (probably equivalent to Chumash *takuyama* ?m).

*pi*?irukun, Piru (called pi-δúk<sup>h</sup>ùŋ in Tataviam).

*pi*?iŋ, near Castaic reservoir.

?akavávyá, probably the site of the main village in the area prior to founding of historic Piru (called *kaštu* in Ventureño Chumash and *El Temescal* in Spanish).

Etseng, on Piru Creek, above ?akavávyá (Kroeber 1915a:774); probably the same as the Zegueyne of the mission records.

Huyung, on Piru Creek, above Etseng (Kroeber 1915a:774); probably the same as the Juyubit of the mission records (for which other spellings are in Merriam 1968:97).

Tochonanga, near Newhall, mentioned in mission records (e.g., in Merriam 1968:101).

*kwarun*, perhaps the Tataviam name for Elizabeth Lake, whose occupants apparently were called *mimiyam* by the Kitanemuk. The village of Quariniga mentioned in a Spanish diary of about 1808 (Cook 1960:256) may be the same place.

During the Mexican period, the Tataviam also lived at Kúvung above Huyung (Kroeber 1915a:774), at La Liebre ranch or *hwi*?tahevyá, and at *tikkattsiŋ* (which may be a Tataviam name) on upper Castaic Creek. They also evidently lived with Chumash at Pastoria Creek during the American period.

On the basis of archeological and ethnohistoric information, Tataviam villages appear to have varied in size from large centers with perhaps 200 people to small settlements containing 10-15 people. The two or three large villages were maximally dispersed in relationship to one another; very small villages were adjacent to these larger villages, while intermediate-size villages of 20 to 60 people were dispersed in between the major centers. At the time of historic contact the total Tataviam population was probably less than 1,000, even if the Elizabeth Lake area is included in the estimates.

### Culture

Archeological data indicate that foodstuffs were obtained and prepared in much the same way as neighboring groups. The primary vegetable foods in order of importance were the buds of *Yucca whipplei* (which were baked in earth ovens), acorns, sage seeds, juniper berries, and berries of islay (*Prunus ilicifolia*). Small mammals, deer, and perhaps antelope comprised the major animal foods.

There are no data on Tataviam social organization that might serve to differentiate them from Kitanemuk or Gabrielino. However, some interesting information that tends to suggest major similarities among Tataviam, Chumash, and Gabrielino ritual organization was recovered from Bowers's Cave between Newhall and Piru (Elsasser and Heizer 1963). This site contained ritual paraphernalia identical to that described ethnographically by Ventureño Chumash as being used by secret-society members (?antap) in the performance of ceremonies. Like their southern neighbors, the Tataviam also apparently held their annual mourning ceremony in the late summer or early fall and used open circular structures at the site. The Gaspar de Portolá expedition of 1769 recorded the presence of a number of people associated with a brush enclosure when they passed through the area in August (Palóu 1926). Pictographs in Tataviam territory also have strong similarities to those found in adjacent areas.

### History

By 1810, virtually all the Tataviam had been baptized at San Fernando Mission. By the time secularization occurred in 1834, the descendants of most of the missionized Tataviam had married members of other groups, either at the mission or in the Tejon region. By 1916 the last speaker of the Tataviam language was dead, and any real opportunity for collecting firsthand information on this obscure group had vanished forever.

## Synonymy

While the term the Tataviam applied to themselves is unknown, their Kitanemuk neighbors called them *táta'viam*, related to their words *ta'viyik* 'sunny hillside' and *ata'vihukwa?* 'he is sunning himself'. The upper Santa Clara River drains an area in which south-facing slopes are a dominant characteristic of the terrain. Thus *táta'viam* might be roughly translated as 'people facing the sun' or 'people of the south-facing slope'. The Vanyume name for them may have been the same, for Kroeber (1907b:140) recorded the term *Tatavi-yam* from a Vanyume woman long resident among the Mohaves as the equivalent for the Mohave name *Gwalinyuokos-machi* 'tule sleepers' who lived in tule houses on a large lake. These people Kroeber (1907b:136) suggested were "no doubt the Yokuts on Kern, Buena Vista, and possibly Tulare lakes." The Mohave word was recorded by Pamela Munro (personal communication 1975) as *k'abə'ni'obk'əsməč* 'they sleep in the high tules', applied to the "Tehachapi Indians." Tehachapi is just north of the Kitanemuk area. However, given the near-identity of the Vanyume equivalent to the Kitanemuk term for the Tataviam, this may in fact have been the Mohave name for the same group. The San Fernando Valley Gabrielino called the Tataviam *turumkavet*.

When Kroeber (1915a) first recognized this group as a distinct entity, he applied what he said was their name in the neighboring (Ventureño) Chumash: *Ataplili'ish*. This term was recorded by Harrington as *ʔataplili'is̄*, a name for the Gabrielino (Bright 1975a). Kroeber (1925:556, 621) later reported that *Ataplili'ish* was the Ventureño Chumash name for the Gabrielino and perhaps other Takic groups. Probably because he now believed his earlier name to have too broad an application, Kroeber (1925:577, 614) then called the Tataviam by what he reported to be the specific Ventureño Chumash name for them, *Alliklik*. Harrington (1915, 1917, 1935:84) recorded *ʔalliklikini* in Ynezeño Chumash as equivalent to *Yawelmani* Yokuts *ʔe'ewiyič* and Spanish *Pujadores*, all three meaning 'grunters, stammerers' and being synonyms for Tataviam.

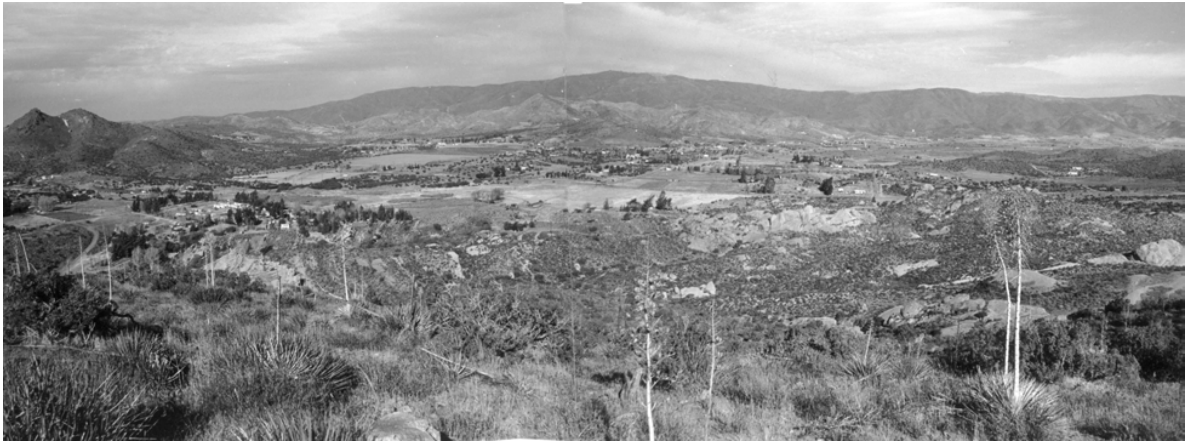
A vocabulary of "Alliklik Chumash" was recorded by Merriam without a date or location; Beeler and Klar (1974) have identified this as Ventureño Chumash with borrowings from Kitanemuk and suggested that it represents the speech of at least the northernmost extension of the region Kroeber (1925:pls. 1, 48) labeled Alliklik. To avoid further confusion it seems preferable to apply the name Castac Chumash to this region, about which almost nothing else is known. Merriam (Beeler and Klar 1974) used the name "Kas-tak (Chumash)," Harrington recorded *kašitk* as a village name in Ventureño Chumash (Bright 1975a), and Spanish sources referred to the group as *Cuabajai* (Beeler and Klar 1974) and *Castequeños*. The coastal Ventureño Chumash name for the dialect of the Castac region was *ʔalkuʔli*, and for the inhabitants, *ʔiʔalkuʔli* (Harrington 1915).

## Sources

Ethnographic notes collected by Harrington (1913, 1916a, 1917) from his Kitanemuk, Chumash, Gabrielino, and San Bernardino Mountains Serrano informants regarding the Tataviam are the basic source for this chapter.

The San Fernando Mission registers remain one of the most important sources of data yet to be investigated in regard to village size, distribution, and intermarriage patterns. The early observations of Garcés and the members of the Portolá expedition provide further important information on the Tataviam. Other data are probably present in archival materials.

Archeological data for much of the area were systematically gathered by Richard Van Valkenberg in the early 1930s; his notes are on file at the Los Angeles County Museum of Natural History. Important data were also obtained during salvage excavations at Castaic reservoir from January 1970 to June 1971. Under the auspices of the Los Angeles County Department of Parks and Recreation, data from archeological research carried out in the Vasquez Rocks area have been synthesized with the results of previous work done on the upper Santa Clara River (King, Smith, and King 1974).



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## **Ethnographic Overview of the Angeles National Forest**

*Tataviam and San Gabriel Mountain Serrano Ethnohistory*



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*Tataviam and San Gabriel Mountain Serrano Ethnohistory*

**Prepared for  
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## Preface

The purpose of this ethnographic overview is to describe the cultures of the people who inhabited and used the Angeles National Forest (ANF) in the past, and to document some of the uses, places of importance, issues, and concerns identified by current Native American descendants of these historical tribal groups. These data will be useful in updating the Forest Land Management Plans, protecting culturally sensitive areas, and ensuring that tribes have the opportunity to participate in the planning process. The study provides ethnohistoric information not previously available.

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## Background

This report is being prepared for the Forest Service by a team led by Northwest Economic Associates (NEA) under contract number 53-91U4-2-1B104. The contract came about after NEA responded to a Forest Service request for proposals to produce ethnographic overviews for three forests in Southern California, and the Santa Rosa and San Jacinto Mountains National Monument. This will be the first such document to assess the state of the ethnographic information available for the Angeles National Forest. This information will be useful for planning purposes, and for the ongoing maintenance and operation of the forest.

The report in part determines what places within the Angeles Forest have ethnographic and ethnohistorical significance, in order that the Forest Service be able to comply with the provisions of American Indian Religious Freedom Act (42 USC 1996, P.L. 95-341), and National Forest Management Act (16 USC 16000 et seq.). Insofar as possible this report attempts to determine what groups traditionally used the various parts of the forest; and to determine the attitudes of present-day Native Americans toward possible impacts on the cultural resources of the forest.

Working with NEA, Dr. Chester King developed the primary ethnographic and ethnohistorical information. Dr. King has completed many dozens of studies for the area

including the Angeles National Forest. He has conducted ethnohistoric studies of many Indian peoples in Central and Southern California, including the Malibu area, and served as City Archaeologist for the City of Malibu. He is the Principal Investigator for cultural resources for the Santa Monica Mountains National Recreation Area and he previously completed an archaeological inventory of the area. Dr. King has analyzed Indian beads recovered from excavations at sites throughout the study area. He has prepared or reviewed the archaeological elements of various EIS and EIR documents and has published extensively in refereed journals and books.

NEA staff members coordinated the effort to contact representatives from Native American communities for input about forest management practices so that this information might be used in current efforts to update Forest Land Management Plan for the ANF. The native people associated with the ANF are located in different places throughout southern California, and none of these groups of people actually continue to live in, or directly near the forest service land. However, modern day Native Americans continue to maintain a cultural affiliation with much of the land, despite the loss of a clear and direct identification with particular locations within the forest. This document, especially Dr. King's work, is an effort to establish what is known about settlements prior to the establishment of the Spanish Missions, and may assist these groups of people in their efforts to reestablish ties to the land of their ancestors.

NEA staff worked with Geographic Information Systems (GIS) data provided by the Forest Service to assist in the analysis conducted by Dr. King. Because the ethnographic information is not available in sufficient level of detail to be considered sensitive, the ethnographic maps are contained within this document and not presented as a separate GIS coverage or exhibit.

Throughout the process of developing this report, several questions were asked frequently and merited a point of clarification. These questions and clarifications are shown below:

*How does the Ethnographic Overview differ from the Forest Archeology?*

- Archeology is the study of the material remains of past human life.
- Ethnographers use archeological evidence; as well as other types of evidence to say something about the way people lived.
- Some of the archeological documentation for the forests will also be of ethnographic significance; but cultural places of importance may also have ethnographic significance without having any physical artifacts.

*How does the Ethnographic Overview fit into the Forest Plan Revision?*

- Both documents should include information and opinions from Native American communities about issues and concerns regarding forest management.
- Because both documents are being prepared at roughly the same time, information gathered for one purpose may be useful in the other.

*How does the Ethnographic Overview differ from the Forest Plan Revision?*

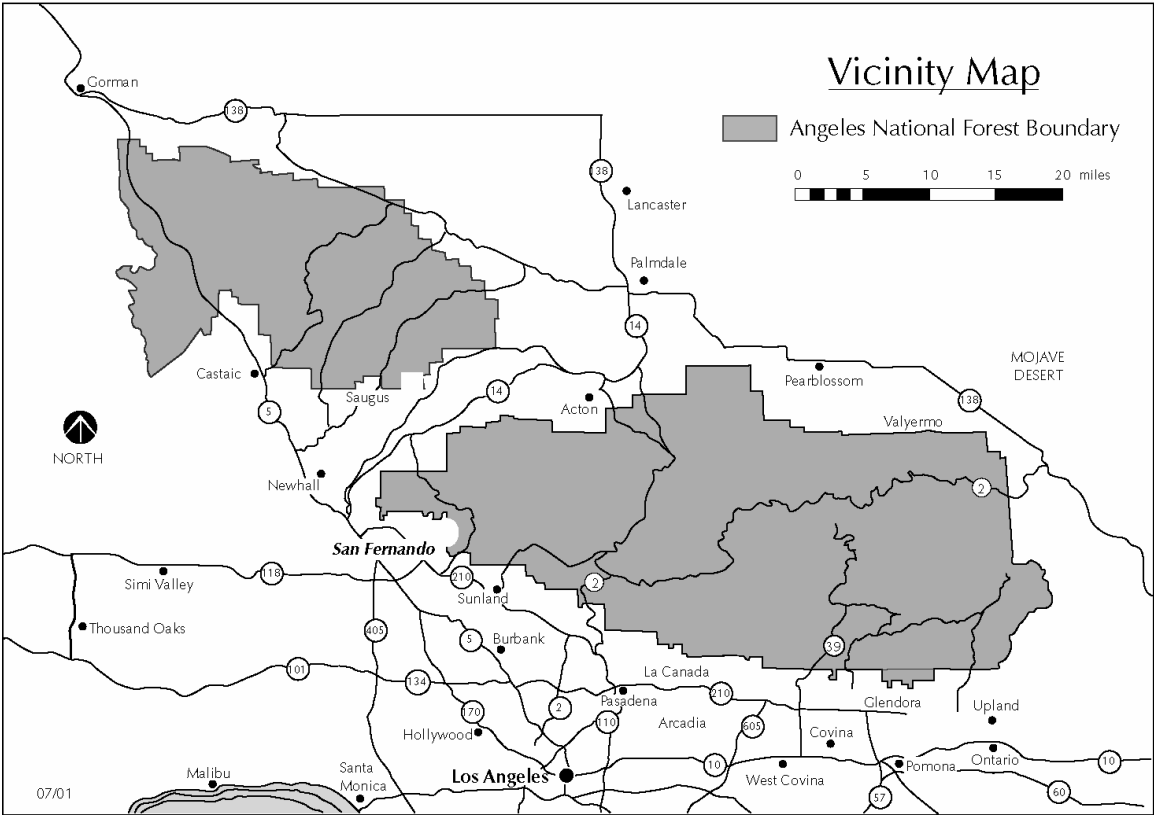
- The Ethnographic Overview is a USFS document specifically about past and present Indian uses of the forest.
- The Forest Plan Revision is a process to update the management plan that allows for multiple uses of the forests. The USFS seeks input from all forest user groups including, but not limited to, tribes.

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## **Organization of the Report**

The primary contribution to this report is the analysis of the ethnography of settlements based on mission register analysis by Dr. King. This material makes up the first nine chapters of the report. Following these, Chapter Ten outlines the efforts to contact modern day descendants of the Native American groups associated with the forests, and reports the findings of this effort. A map of the general vicinity of the ANF is provided on the following page.

**Figure 1**  
**Angeles National Forest Boundary**





## Chapter 1 - Introduction

People who lived in and adjacent to the Angeles National Forest were recruited into Spanish missions between 1770 and 1816. Ethnographers and other historically minded scholars have interviewed descendants of these people. The ethnographers recorded oral tradition and information concerning material, culture, language, and place names. The Spanish mission registers were analyzed in this study to determine the distribution of historic settlements and the kinship ties between settlements.

The body of this study consists of information concerning locations of settlements and the kinship ties between these settlements. The populations and locations of the settlements can sometimes be determined from information in diaries or letters, but most settlements are not described in diaries. The locations of many settlements are described in ethnographic notes or historic sources such as land grant diseños. Information about people recruited at missions includes cases where settlements are consistently located by ethnographic and historic data at a place and where archaeological remains indicate occupation during the period of recruitment at missions. In other cases, however, the only information that indicates the location of a settlement is the time of recruitment, proportion of people recruited at different missions, kin ties to other settlements, and the locations of archaeological sites occupied during the period of mission recruitment. Unfortunately, the latter situation is the case [with a few other historic clues] for all settlements that were located within the Angeles National Forest, the Santa Clara River drainage east of Santa Clarita, and the southern half of the Antelope Valley. Historic and ethnographic information allows identification of the locations of most of the settlements south of the San Gabriel Mountains, settlements near the Mojave River, and the larger Tataviam settlements in the Santa Clarita–Piru area.

Marriage and other kinship ties between settlements reflect native social organization. In areas occupied by Takic people, there are often strong ties between two settlements, but there is often an absence of ties between neighboring settlements. Takic groups differ from Chumash settlements which often have marriage ties to all close villages. Serrano desert settlements were more dispersed and moiety outmarriage excluded marriage partners from many settlements, thereby increasing the average distance of marriage ties. Japchibit and

Tomijaibit have many ties to chiefly families and many ties to different settlements. There is also evidence for neolocal and matrilineal residence at Japchibit. Japchibit was not a typical Serrano settlement and may have been the political center of Serrano society.

Johnson and Earle have described Tataviam settlements (1990). Johnson has also analyzed the San Fernando Mission records and has created a computerized data file. Earle recently prepared a document concerning Tataviam places in the Angeles Forest (2002). There is no similar analysis of San Gabriel Mountains area settlements. Research conducted to prepare this report and a report concerning the most likely descendants of the Chilao Flat area in the San Gabriel Mountains has concentrated on the analysis of the San Gabriel registers. Steven Hackel has entered data from San Gabriel registers into a database for the Huntington Library and has used the data to assist with the identification of individuals for this report.

The organization and analysis of mission registers is discussed. Groups recruited at San Gabriel Mission and San Fernando Mission are described. This information is relevant to distinguishing different ethnic groups at the mission. It is also important because it provides background on the system of Spanish colonization and the removal of Indians from their lands.

The numbers of baptisms from individual settlements allows comparison of the sizes of settlements in small areas. It does not allow comparison of settlements over larger areas because the histories of recruitment, epidemic, and endemic disease all differ. Mathematical analysis of register data is necessary to discover the pre-conquest populations of large areas of California.

The names of people are often titles and study of these names reveals information concerning pre-conquest political organization. A study of the names in the registers indicates that there were many important hereditary positions in Serrano, Tataviam, and Gabrielino societies.

Ethnohistoric research has determined that boundaries indicated by Kroeber (1925), Heizer (1966), and *The Handbook of North American Indians* (Heizer 1978) are incorrect for many California groups. In this paper, boundaries are established on the basis of kin ties between settlements documented in mission registers, and historic and ethnographic information concerning boundaries between groups. The most important new development is the movement of the boundary between the Serrano and Gabrielino from the crest of the San Gabriel Mountains to valley floors south of the mountains. There has been a similar movement of the boundaries between the Costanoan and Salinan and the Yokuts from the crest of the mountains on the west side of the San Joaquin Valley east to the edge of the valley floor. An assumption that mountains divided groups was often wrong. It appears that groups often lived at settlements that encircled mountains. In the San Bernardino Mountain area, ethnographic data documented the presence of Serrano settlements on both the north and south sides of the San Bernardino Mountains. There is no similar ethnographic data for

the San Gabriel Mountains. This paper provides comparable ethnohistoric data for the San Gabriel Mountains.

Most of the permanent settlements sites associated with the San Gabriel Mountains were located outside of the Angeles Forest. It appears that Japchibit, Quissaubit (or perhaps another settlement), and several small settlements associated with Japchibit were located within the forest boundary. In the Tataviam area, the large settlement of Piru was located close to Forest Service lands and several small settlements were probably located on Forest Service lands. No native settlement names can be identified with particular places in the Angeles Forest using only historic data. Most of the archaeological sites that have been identified on Forest Service lands are the remains of camps, yucca ovens, and small settlements.

Other places that are important include the locations of rock paintings and petroglyphs including cupule and grooved rocks, rocks near Tujunga mentioned in traditions as people and animals that were turned to stone, and other rocks, mountain peaks, and caves including Bowers' Cave. Stone and mineral sources used for artifacts include talc and chlorite schist from Sierra Pelona used for beads, ornaments, pipes, and vessels. Schists may also have been obtained from sources in the San Gabriel Mountains.

This report was produced under contract with Northwest Economic Associates. In addition to information produced under contract with Northwest Economic Associates, the detailed information concerning Japchibit and close neighbors of Japchibit was produced under contract with the Angeles Forest to assist in the identification of people who are the closest related to the people who were buried at Chilao Flat. Steve Hackel, Steve O'Neil, and John Johnson have assisted with the analysis of mission registers and historic documents. Father Biasiol Virgilio and Cress and Dale Olmstead assisted with work at the Santa Barbara Mission Archive Library.

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## Sources

Information concerning Native American places in the vicinity of the Angeles National Forest is derived from many sources. Mission registers and correspondence during the mission period often included native place names. In Southern California, the baptismal records of recruits to the Spanish missions usually listed native names of settlements. The names and locations of Indian settlements have also been recorded in land title documents, on maps, and as the names of historic settlements or places.

Two educated men who resided in California and were interested in the traditions of California Indians began recording native place names during the middle of the nineteenth century. In 1852, Hugo Reid, who was married to a Western Gabrielino woman from San

Gabriel mission, had a series of letters concerning the Indians of the Los Angeles Basin published in the *Los Angeles Star*. In these letters, he listed the names of many Los Angeles Basin settlements and their modern equivalents (Reid 1968). In 1863, Alexander Taylor included information on place names in a series of articles in the *California Farmer* entitled “The Indianology of California” (1860-63). Both Taylor and Reid used archives as well as information from interviews with native people to prepare their descriptions of native Californian societies.

Alfred Kroeber, who began work at the University of California at Berkeley in 1901, collected information concerning southern California place names. In 1907, he published “Shoshonean Dialects of California.” This article presented information collected by Reid and additional information collected by Kroeber concerning Gabrielino place names. In a supplemental report, Kroeber included additional information (1909). Kroeber summarized information on place names in a paper (1916) and in his *Handbook of California Indians* (1925).

In 1912, John P. Harrington began collecting information concerning the native languages of southern California for the Bureau of American Ethnography. He used mission registers and records of place names to compile lists of names that he then used while interviewing native consultants. He took trips with consultants for the purpose of obtaining place name information. Harrington’s skillful use of ethnographic techniques allowed him to collect more information than anyone else on native place names. It is necessary to assess the information gathered by Harrington in terms of the context of his questions and consistency of information given by particular consultants. Sometimes Harrington collected native translations of Spanish place names or attempted to obtain pronunciations of names given in historic records. Harrington attempted to record as much information as possible. Validation of the information requires the determination of consistency with information provided by other consultants and historic documents. Harrington made summary lists of the place name information that is scattered throughout his notes. The lists were made for different regions and are organized alphabetically for each region. These lists were relied on for this study and there is information concerning places in Harrington’s notes that is not included. The consultants who provided place name information used in this study included Chumash, Gabrielino/Tongva, and Serrano/Kitanemuk speakers (Harrington n.d.).

Septimo Lopez of Fernandeano descent provided Harrington with information concerning San Fernando Valley place names. José Maria Zalvidea (Z), a Tongva of mixed island and mainland descent, José de los Santos Juncos of Juaneño (Kuhn) ancestry, but reared at San Gabriel (Hudson 1979: 356), and Felicitas Serrano Montaña (F), of mixed island and mainland descent, were Harrington’s San Gabriel area consultants (Hudson and Blackburn 1982:32-33, Harrington 1942:5). Manuel Santos was a Harrington Serrano consultant who provided information on place names. Place names north and east of the San Gabriel Mountains collected by Harrington from Manuel Santos are included in a compilation by Bean, Vane, Lerch and Young (1981: Appendix). Copies of Kitanemuk notes made by Tom

Blackburn were also consulted. These notes are not referenced according to the microfilm reels produced by the Smithsonian. Harrington consultants that contributed information concerning the California desert north of the San Gabriel Mountains included Eugenia Mendez, Magdalena Olivas, and José Juan Olivas from Tejon, and Manuel Santos from San Manuel Reservation.

Stella Clemence worked for C. Hart Merriam and collected the names of California Indian settlements from registers kept at California missions. Her lists of names and baptism dates from San Fernando and San Gabriel missions provide information concerning the number of people recruited and dates of recruitment from native settlements. The lists are not entirely accurate and in several cases group different settlements with similar names together. The lists were published under the direction of Robert Heizer (Merriam 1968).

Thomas Workman Temple III abstracted information from the registers of California missions for genealogical research. He made useful abstracts of the registers of San Fernando Mission (Temple n.d.).

Bernice Johnston's book, *California's Gabrielino Indians*, contains place name information that was obtained by J.P. Harrington (1962). Unfortunately only some of Harrington's place name notes were used and mission registers were not used as a source. The book contains errors concerning the locations of some places. Bill McCawley published a book on the Gabrielino (1996). The book contains information from Harrington's Gabrielino notes and historic sources.

In 1979, Richard Applegate published a list of Chumash place names that includes linguistic transcriptions and translations of most known Chumash place names (1979). The list includes several Tataviam settlements.

In 1981, Jeanne Munoz directed the production of a listing of the baptismal entries of San Gabriel Mission for the years 1771 to 1820. The lists include baptismal number, month and year of baptism, sex, and age of the person being baptized, village affiliation, and other information, including frequent correlation with the death registers. The coding of village names is not entirely accurate. This list is useful for identifying the baptisms from particular villages and was used in this study to abstract information from the registers of San Gabriel Mission. The information for many San Bernardino Mountain and Mojave Desert settlements includes most native marriages.

Bob Edberg has conducted research concerning ethnohistory and place names in both Chumash and Gabrielino areas of the Santa Monica Mountains and San Fernando Valley (1982, n.d.).

John Johnson has conducted ethnohistoric research concerning San Clemente and Santa Catalina Islands. He demonstrated many marriage ties between the islands and the mainland

village of Guashna in the vicinity of the Ballona wetlands (1988). He has also compiled a summary spreadsheet of the San Fernando Mission registers and he and Sally McLendon prepared a study for the National Park Service concerning descendants from Chumash settlements in the Santa Monica Mountains and on the Channel Islands. The Appendices in Volume 2 contain information relevant to Tataviam ethnohistory (McLendon and Johnson 1999). Johnson has also written papers that provide information concerning the Tataviam (Johnson 1978, 1997a and b, 2000, and Johnson and Earle 1990).

Dr. King has synthesized information from J.P. Harrington notes, ethnohistoric information concerning settlement locations, and archaeological data concerning the distribution of protohistoric settlements. He has prepared a paper concerning native place names in the Santa Monica Mountains (1992). He prepared studies of places in the vicinity of a Pacific Pipeline project that included the Los Angeles River drainage (1993 a and b).

## Chapter 2 - Analysis of Mission Registers

In the course of this study, information has been gathered concerning settlements around and within the San Gabriel Mountains and the Tataviam of the middle Santa Clara River drainage. This has involved the collection of information from baptismal, confirmation, marriage, and burial registers and the 1824 padron of San Gabriel Mission. John Johnson has compiled information from the San Fernando registers into a database that includes baptism, marriage, and death registers. The database was supplemented with information concerning kin ties listed in the register, such as relative, cousin, and uncle, from the Temple copies. Information discovered concerning ties between villages is presented in this paper. Information gathered includes marriage ties, other kinship ties, and shifts in village designation between different registers at San Gabriel Mission. The shifts in designations are usually regular and reflect interaction between settlements that are usually adjacent. John Johnson has discussed problems of working with the San Gabriel registers (1988: 11-13). One of the most serious problems is the absence of pages in the baptism and marriage registers. Many missing entries have been reconstructed by using the padron, death, confirmation, and marriage registers.

Abbreviations that are used to refer to register entries are:

F= San Fernando Mission  
G= San Gabriel Mission  
V= San Buenaventura Mission  
J= San Juan Capistrano Mission  
b= baptism number  
c= confirmation number  
m= marriage number  
d= burial number  
p= year padron first prepared

When people were baptized, information was entered concerning their sex and age, their settlement of origin (birth and/or residence), the identity of their parents (especially if mission born), and often relationships with previously baptized people. Before 1800, margin entries of mission born children indicated the settlement of origin of the father or if the father was dead, the settlement of the mother. After 1800 (the change did not occur abruptly), mission

born children were designated “of the mission.” If people were baptized before November 1794 and they lived to be present during the times when people were confirmed, information concerning them was entered into the record of confirmations. The confirmation records often include information concerning the identity of parents and other relationships not included in the baptismal entry. The confirmations also present relatively standardized spellings and designations for settlements that can be cross-referenced to the baptismal record. If people were married before baptism, their marriages were renewed at the time the last spouse was baptized. (If one spouse is baptized in danger of death but survives and the other spouse is baptized later, the marriage will be renewed after the later baptism.) The renewal is usually recorded in the marriage entry. If the marriage occurs after the people have been baptized, the previous status as singles or widows is stated, and parents are often listed. The marriage register entries usually include information concerning settlement affiliation. Deaths were recorded in a death register. This register usually included information concerning settlement affiliation and ties to a spouse or parents. The baptism, confirmation, marriage, and death registers all include dates of entry.

The surviving 1824 padron was used from January 1, 1824, to the end of 1835. The entries that are not lined out may be a census of the people under the jurisdiction of San Gabriel Mission at the beginning of 1836. The padron was organized with columns that include name, village of origin, age at baptism, date of baptism, and baptism number. The padron begins by listing married couples alphabetically by the husband’s name. The unmarried children are listed below the entry for their parents. The next section of the padron is widowers with children who are listed below their father’s name. The next section is widowers without children, then widows with children followed by widows without children. The last section lists unmarried people without baptized living parents. When the padron was created in 1824 by copying from a previously used padron, the entries of children without parents were neatly made and sometimes placed in order of sequence of baptism. When people died, their entry in the padron was lined out. If they had a surviving spouse, that person’s entry was lined out and moved to the appropriate widow or widower sections. If a woman with a child is widowed, her entry along with her child’s entry is moved to the widows with children section. The child is then designated as having the village of origin of the mother instead of the dead father as it would have been if the father had not died. This change is reflected in entries in the confirmation register and baptism register. If people married, they were moved into the section of married couples. As spouses died and people remarried, or single children of deceased parents married, their entries were moved around the register. Whenever an entry was made in the baptism, marriage, or death register, entries were made in the padron. This rapidly resulted in many lined out entries. After the mission was secularized, there was no longer a need to maintain counts of neophytes or prepare reports concerning the status of the mission and padrons were no longer maintained.



Strong observed of Serrano clans:

This clan included, therefore, all the males and descendants of males in the group and the wives of these males as well. ... A Serrano woman also retained her own lineage name, but on her marriage was incorporated into the clan of her husband. This transfer of women, from ceremonial affiliation with one clan to another on marriage, seems to have been characteristic of all the southern California [Takic] groups [Strong 1972: 15].

The San Gabriel registers often followed native practice and identified wives as of their husband's clan. This occurred after previously unmarried women were married at the mission as well as when native marriages were renewed. Many of the confirmation entries of married women give the name of the husband's clan. The practice of designating wives by their husband's clan names has often obscured information concerning marriage ties between settlements. Often the information has been lost. The death entries and marriage entries of widowed people sometimes give a clue as to the natal clan of married women. The natal clans of women are more often recorded for married women baptized after 1806 than for early baptisms. The registers refer to most married women from Sibapet, Ajuibit, and other clans recruited early at San Gabriel, according to their husband's clan. It has been most difficult to identify marriage or other kin ties between the clans recruited earliest at San Gabriel Mission.

The registers can be used to build mini life histories for everyone baptized at San Gabriel Mission (except for entries on missing pages that can not be reconstructed using other register entries). Dates of birth, death, marriage, and settlement affiliation, marriage affiliation, and other kinship information are given in the registers. The registers usually include the native names of people baptized after 1810 and occasionally include native names of people baptized before 1810. [It appears that the names of leaders were most apt to be recorded.]

The Jeanie Munoz index of the registers was used to list the baptismal numbers and dates of death of recruits from the villages located in the vicinity of the Angeles National Forest. The baptism register was then used to add the names and relationships of the people. It was also used to correct errors of settlement designation that are present in the Munoz index. After collecting information from the baptism register, information including confirmation number was added from the register of confirmations. Marriage entries were added both during and after gathering the information from the baptism register. Death register entries were also consulted to obtain information including parent names or other relationships and changes in settlement designation. They were also used to add information from missing pages in the baptism register. The 1824 padron was then read through to locate additional information concerning the settlements and to determine which people were alive in 1824. This data was then added to the information previously gathered. The focus of the research was the discovery of relationships between settlements before recruitment into the mission.

To extract as much information as possible concerning ties between clans baptized earliest at San Gabriel Mission, Dr. King correlated all of the entries in the confirmation register in November 1778 with the baptism and marriage registers. The deaths prior to November 1778 were also correlated with the baptism register. Except for two men confirmed at the beginning of the next group of confirmations, the death and confirmation registers account for all native people baptized before November 1778 (baptism number 438). The identification of parents of children from the confirmation, death, and marriage register resulted in the identification of most kin ties recorded by the missionaries.

## Chapter 3 - Pre-Mission Ethnic Affiliation of Settlements in the Vicinity of San Gabriel and San Fernando Missions

There has been little ethnohistoric research concerning the groups recruited at San Gabriel Mission. In general, studies concerning the Indians of the Los Angeles Basin and adjoining mountain ranges have assumed that all the settlements in the vicinity of the mission belonged to one ethnic group. Ethnohistoric documents indicate the presence of at least three distinct groups in the near vicinity of the mission. In their June 28, 1814, response to a questionnaire [question 3], Fray Luis Gil y Taboada and Fray José Maria de Zalvidea made the following statement concerning native languages at San Gabriel Mission:

En esta Mision hablan quatro distintos Ydiomas a proporcion de los quatro rumbos de su establecimiento. El uno se llama Kokomcar: el otro Quiquitamcar: el tercero Corbonanga; y el ultimo Sibamga.

At this mission four distinct dialects are spoken corresponding to the four directions of its location. One is called Kokomcar; another Quiquitamcar; the third Corbonanga; and last Sibamga [Photocopy of original at Santa Barbara Mission archives].

The four languages recognized at San Gabriel can be identified with groups recognized by anthropologists.

- **Kokomcar**= Jose Zalvidea told John Harrington that kukúmkaris was the Gabrielino name for **Serrano**. It was derived from the place Cucamonga. Cucamonga was the only remaining native settlement along the southern base of the San Gabriel Mountains in 1814. The Serrano lived north of the Mission.
- **Quiquitamcar**= Quinquibit- people of San Clemente Island. The name designated people living west of the Mission. These people lived in settlements along the Los Angeles River and the beaches to the west. They have been called Fernandeano. They are here called

**Western Gabrielino.** There are statements in Harrington's notes concerning the similarity of San Fernando and Island dialects.

Felicitas Montaña: San Pedro and San Gabriel speak differently. San Fernando quite different from Gabrielino and contains many words she doesn't understand.

Jesus Javaro: Catalina and San Pedro spoke Gabrielino, similar to Fernandeano.

Some to many men from Western Gabrielino settlements have native names similar to Chumash names. These names were most frequently recorded close to the Chumash boundary and the ocean.

In 1966, Jack Forbes made the following observation:

Chumash-speaking groups may have resided further to the east than has usually been supposed. The Simi Valley and Las Virgenes-Triunfo region was inhabited by the Chumash, but in addition, the personal names of Indians converted from El Escorpión, Topanga, Siutcanga [Encino] and Castac are definitely Chumash. ... Tentatively, it would appear that the Chumash inhabited the coast as far as Topanga, and perhaps beyond, and in the El Escorpión section of the San Fernando Valley [1966:138].

Alan Brown also noted that the western San Fernando Valley and Topanga appeared to be Chumash:

Though Malibu is the last Chumash place-name on the shore toward Los Angeles, the few personal names unequivocally reported at Shoshonean-speaking Mission San Fernando from Topanga, just beyond Malibu, are Chumash, and the same is clearly true of the much larger inland village called El Escorpión by the Spaniards, at the northwest end of the San Fernando Valley: the language boundary is drawn accordingly on Map 1. ... In mission records, occasional Chumash personal names occur as far and beyond Encino, where the explorers of 1769 had found a large village or villages showing, as the Spanish writers themselves realized, typical Chumash traits [1967:8].

- **Corbonanga**= Corbonabit was apparently a **Cahuilla** village near Saboba. In 1814, Cahuilla speakers had recently arrived at San Gabriel Mission. The Cahuilla lived east of the Mission.
- **Sibamga**= Sibapet village at the mission. Harrington's Fernandeano and Kitanemuk consultants called the Gabrielino *shivaviatam*. The name designated people from south of the Mission. These were the people called Jenegueches by Font in 1776. They lived on the lower San Gabriel and Santa Ana Rivers (and possibly, as indicated by Font, the lower San Jacinto River) and are here called **Eastern Gabrielino**.

In 1774, Anza traveled to San Gabriel. At the crossing of the Santa Ana River, below Mt. Rubidoux, on March 20, Anza wrote:

Right here and a little further back were several villages of heathen. They were not disturbed on seeing us, but they were excited when they asked the native Californian, whom they recognized, if he came from the same Peninsula, for when he said "No," and pointed in the direction from which we had come, they marveled greatly. This native understood their language, which he says is the same as that spoken in the new mission of San Gabriel [Bolton 1930:204].

At the end of March 1774, most of the baptized people were from Ajuibit and Sibapet and a few were from Juyubit and one was from Jutucabit. These villages (clans) were closely related. Anza indicated that people on the Santa Ana River in the southern part of Riverside were related to the people at the mission.

On December 29, 1775, Font observed:

Before we halted [on San Jacinto River 3 miles above San Jacinto] a few Indians who were camped on the banks of the river, armed with their bows and arrows, permitted themselves to be seen at a distance, but they did not wish to come near us although we called them. These Indians are of the Jeniguechi tribe and are very similar in all respects to the Jecuiches of the sierras [Bolton 1930:163].

At San Gabriel Mission, on January 5, 1776, Font observed:

The converted Indians of this mission, who are of the Beñeme [Serrano] tribe and also the Jeniguechi tribe appear to be gentile, friendly, and of good hearts [Bolton 1930:178].

At the beginning of 1776, approximately 112 people had been baptized from Ajuibit, 79 from Sibapet and six others from Pomoquin that are not identified as Sibapet or Ajuibit where the Sibapet and Ajuibit clans apparently lived together. Six people were baptized from Tobpet (most with ties to Sibapet). Eight had been baptized from Juyubit, 20 from Jutucabit, and four from Uchubit (235 Jenegueches [Eastern Gabrielino]). These clans lived on the lower Santa Ana and San Gabriel Rivers and had close ties between them. Three people had been baptized from Asucsabit, three from Jaibepet, three from Topisabit, and two from Acurabit (11 Beñemé [Serrano]). Many of these first Beñeme people had ties to the south. There were no baptized recruits from the west or southwest except for people from Tobpet with ties to Sibapet. It is probable that many of the older people baptized during the following year were living at the mission and undergoing instruction at the time of Font's visit. They are not included in the above summary of baptized recruits. Their addition would increase the proportion of Beñeme living at the mission.

Font's use of the term Jeniguechi appears to apply to the people living at San Jacinto [probably Paimabit], the Santa Ana River, and San Gabriel Mission. His diary indicates he crossed the boundary between the Jecuiche [Cahuilla] and the Jeniguechi between Saboba and San Jacinto.

Francisco Garcés understood that the Jaluchidines used a route that passed through Cahuilla territory to trade with the Jeniqueches. He also recognized that they lived on the Santa Ana River and extended to the Pacific Ocean. On August 6, 7, or 8, 1776, Jaluchidun chiefs told Garcés:

“You could have well come through here, since we also have a way to the Jequiches” –they are the Danzarines- “as well as to the Jenigueches” (who are of the Valley of San José [Garcés San José Valley = San Bernardino Valley, Font's was San Jacinto Valley] and Santa Anna [Jutucabit]) [Galvin 1965:83].

Garcés also said:

This place [the pools of Tesquien] makes it possible to travel from the land of the Jaluchidunes to that of the Jeniqueches, who are the people of the Santa Anna River [Galvin 1965:31].

Garcés observed:

I assume that these Indians wear clothes because besides growing some cotton, they bring in from Moqui, blankets, sashes, and a coarse wollen cloth, and so have clothing for themselves and for trade with the Jamijabs, Yumas, and Jeniqueches [Galvin 1965:83].

The Jalchedunes have always been well disposed ... toward the Jequiches and Jeniqueches of the sierra who extend to the sea [Coues 1900:451].

Garcés believed that the Jeniqueches extended from the land of the Jalchedunes to the Pacific Ocean. Although he never visited the area, he believed the Jenigueches lived in the San Bernardino Mountains southeast of the Mojave River and west of the Jalchedunes. He said:

... it is possible from the nearest Jequiches to proceed by the skirt of the Sierra Nevada to the Jeniqueches of the same sierra; and from these in a day's journey to the Arroyo de los Martires [Mojave River] and thence to San Gabriel [Coues 1900:468].

Garcés believed it was possible to follow the northern edge of Cahuilla territory and turn northwest and follow the northern base of the San Bernardino Mountains through Jenigueche territory to Beñeme territory at the headwaters of the Mojave River. Historic and ethnographic data indicate that the San Bernardino Mountains north of the Cahuilla were all

Serrano territory. The Beñemé settlements Garcés visited on the Mojave River had strong ties to Big Bear Valley and other settlements in the San Bernardino Mountains southeast of the Mojave River. The San Bernardino Mountains were within Beñemé territory which was bounded on its south by the Cahuilla. The occupants of the lower Santa Ana River extending to the coast were Jenigueches. Santa Ana River people from Uchubit and Jutucabit were the only Santa Ana River people living at the Mission in 1776. Historic data indicate that Jenigueche was the name used by Colorado River people for the Gabrielino of the Santa Ana and San Gabriel River Plains.

In the night of October 25, 1785, there was an attempted uprising at San Gabriel Mission. The investigation of the uprising indicated that the Indians of the Mission, three plains settlements, and five mountain settlements were involved. Two mountain settlements are mentioned. Toypurina, a non-Christian woman of Taichivit [Japchivit] was a leader from a mountain village. Another mountain village was Asucsabit where people had gathered in preparation for the attack. One plains settlement, Juyubit is identified. Tomasajaquichi [Temasajaguichi], the chief of Juyubit, and warriors under him had joined the uprising. Aliyivit (Ajillivit) chief of Jajamobit was also apprehended. He claimed observer status and apparently was not accompanied by other men from Jajamobit. Nicolas Joseph [Baptism 87 of Sibapet the first married adult baptized from Sibapet] was a leader in the uprising [Nicolas Joseph continued to have children by two wives after recruitment into the mission]. (AGN Provincias Internas 120: 31-47. Temple 1958.) The distinction of mountain and plains groups corresponds to the distinction between Serrano (Beñemé, Kokomcar, north of Mission) and Gabrielino (Jenigueche, Sibamga, at and south of the Mission).

Earle analyzed information from historic diaries and Harrington notes and concluded that territory of the Serrano speaking clans included the northern slopes of the San Gabriel Mountains, the Mojave River, and the Antelope Valley (Earle 1990, 1991).

Historic data concerning native language groups at San Gabriel Mission, the patterns of recruitment of native groups and grouping of settlements through marriage ties independently indicate that the south as well as the north slopes of the San Gabriel Mountains were owned and occupied by Serrano speakers. Evidence for boundaries indicated by ties between settlements will be further reviewed in the discussion of ties between Japchibit and other settlements. The boundaries indicated in Figure 2 are consistent with ethnohistoric evidence.

At San Fernando Mission, four different ethnic groups were recruited. The first people recruited into San Fernando Mission were Tataviam. The Tataviam lived in the Santa Clara River drainage east of Piru and west of Acton. They also lived in the vicinity of the mission. It appears that San Fernando Mission was founded to recruit Tataviam speakers. Northeast of the mission, Serrano [Beñeme] settlements were recruited. These included settlements also recruited by San Gabriel Mission. South of the Mission along the Los Angeles River and on the southern Channel Islands were the settlements of people, here called the Western Gabrielino, who were recruited at San Fernando Mission. No Eastern Gabrielino people were

recruited at San Fernando Mission. Generally close Serrano and Los Angeles River settlements were recruited before the Chumash whose settlements were further away. Tataviam and Serrano settlements are in and adjacent to the Angeles National Forest and are further discussed in this study. The Chumash settlement of Matapajua was adjacent to the northwestern edge of the Angeles Forest and people from this settlement used lands of the Angeles Forest. The Chumas settlement of Castaic was north of the Forest. The Chumash lived on the western edge of the San Fernando Valley and south on the Malibu coast. The boundaries indicated in Figure 2 are used in this study.

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## Recruitment at San Gabriel

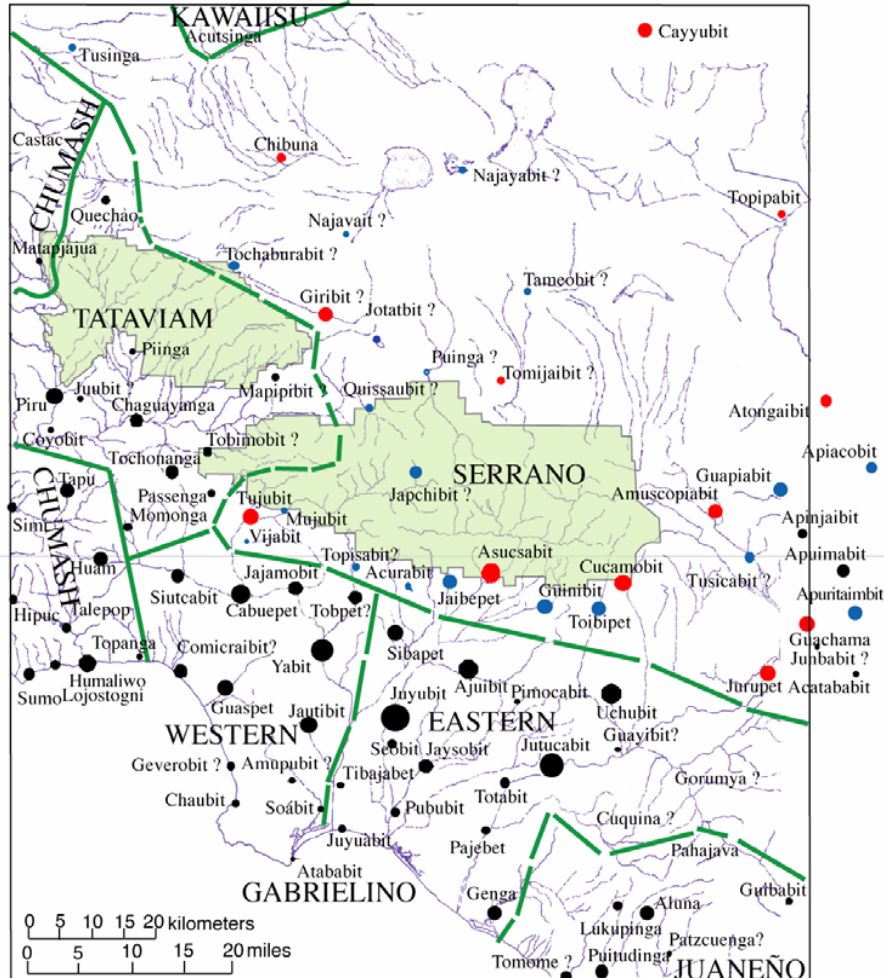
Studies of the records of California missions indicate they first recruited from settlements that were closest. After many people from close settlements were recruited, recruitment increased from the next most distant settlements. This process continues over time and the area recruited from often expands as roughly concentric circles around the mission. Deviations from a pattern of recruitment from equal distances often reflect the presence of boundaries between native groups. The differences in recruitment rates and pattern apparently reflect different strategies of Spanish colonists and different strategies of native groups.

Fáges described the founding of San Gabriel Mission:

The mission was founded on September 8, 1771; the Indians of the nearby village, showing themselves to be very discontented [thereat] from the first formed a confederacy with their neighbors for the purpose of besieging the camp. This they did a few days later, but our men, placed in a state of defense succeeded in killing the leader or chief who commanded the Indians, whereupon the engagement was ended without further activity, the victory remaining with our men, and the Indians taking to flight, having learned a good lesson; they did not suffer themselves to be seen for a long time. Subsequently they have been much more amenable, and many had been baptized by November of '73 although no marriages had taken place [Priestley 1972: 18].



**Figure 2**  
**Map of Settlements Recruited at San Fernando**  
**and San Gabriel Missions in Relation to the Angeles National Forest**



Pedro Bonito Cambon O.F.M. wrote an account of the founding that provides more details than Fages' account. His report was one of many missionary reports that were written to document Fages' behavior. He described the founding of the Mission on September 8, 1771, by the Spanish expedition:

They kept moving along in spite of the determined opposition of the Indios, who in full war-paint and brandishing their bows and arrows, with hostile gestures and blood-curdling yells, tried to prevent them from crossing the [San Gabriel] river. Our people finally fought their way to the chosen spot, dangerously pressed by the whole multitude of savages. And having dug themselves into fox-holes behind some bales and packing boxes as best they

could the padres took out a canvas picture of Our Lady of Sorrows. This they unfurled... [Temple 1960:154].

At the sight of the painting, everyone threw their bows and arrows on the ground and two chiefs took off their necklaces of beads and placed them at the feet of the painting. After this Indians continued to visit the painting and place baskets of seeds at the feet of the painting. The Indians treated the painting as the location of a shrine. After establishment of the shrine, local Indians invited more distant Indians to visit the shrine. They also assisted with the construction of the mission. In the following days, many Indians came to the mission and shrine. Cambon said:

The number of those who came was so large that the soldiers of the guard insisted they had not seen one tenth as many on their first entry into the valley in July of 1769 nor when they traversed it twice in January and April of 1770 ... [Temple 1960:156].

According to Cambon the Indians allowed their sons to receive instruction from the priests and allowed them to stay within the mission stockade. He noted that Fages arrived when there were many Indians and instructed the guard to only allow four or five Indians to enter the mission stockade at a time. He observed that when the order was put into effect it resulted in serious disturbances. He wrote:

Now, resentment and hatred incited them to trample the sentry under foot, elbowing their way into camp and wantonly plundering (something they had not dared to do up to this point). Finally they armed themselves with clubs ... and threatened to attack us should we make any show of resistance [Temple 1960:157].

On October 9, infuriated by the rape of a chief's wife:

A great number of Indians crowded into the mission stockade demanding food for everyone, otherwise they would leave but return in a stronger force. They snatched away all the boys who were under instruction except five who on their own concealed themselves in the cabins of the padres [Temple 1960:157].

The chief leading the Indians said they would return tomorrow and shoot arrows at the Spanish. On October 10:

... at daybreak, a great host of savages led by the Capitan of the Porciuncula (sic) Rancheria fell upon the mission. They began by surrounding the stockade, making offensive gestures and signs of provocation. Our men endured these taunts to the limit until they quieted down and kept their place, they would either have to leave or be punished. Part of the multitude grudgingly dispersed, hurling threats and challenges. The rest of the Indians made a tight knot at the very gates of the stockade.

Just then, one of the Catachumens (boys under instruction) rushed past the warriors into the stockade. He told us excitedly that in the nearby cañada or gully, the Principal Capitan had assembled a large number of armed Indians to come and shoot arrows at us. Also that his plan was to stampede the horse herd and kill the two soldiers guarding it. With this report, muskets and other weapons were readied. All that remained to do was warn the two with the horses and two other soldiers who were out in the brush looking for some stray cows.

But heaven ordained that one of the latter should return at the very moment that we heard a great uproar in the cañada. We saw five bands of Indios on an adjacent hill, and three of these hid in ambush just a musket shot away from the mission. The other two groups trooped down into the gully to swell the number already there.

At this instant, the soldier who had just come in rushed out of the stockade to warn the two, with the Indios who had remained in camp, fast at his heels in an effort to cut him off. But they were not fast enough and when he got to the spot, he found that they were already discharging arrows at the two who had been guarding the horse herd.

Quickly the soldier yelled at his besieged companions to fire, while he donned his leather jacket. This they did with such telling effect that the Chief fell dead, not twenty paces away. The latter had buried the entire point of his first arrow in the heavy thickness of the bull-hide shield of the soldier who had fired the fatal shot. With the second volley they killed two more Indios [Temple 1960:158].

Corporal Aguilar ordered the slain chief's head cut off and impaled on the highest pole of the stockade, thus to strike terror into these savages who dared insult and raise a hand against the soldiers of His Majesty, Don Carlos III [Temple 1960:159].

The Spanish founding of San Gabriel Mission changed political relations between native settlements. Cambon observed:

... the Corporal and seven men saddled eight of the horses they had with difficulty retrieved from the hills and galloped off in the direction of the Indian rancheria. ... What few straggling Indios had the temerity of coming out of their huts to meet them, begged for peace. This was granted after the soldiers had taken away their bows and arrows and broken them to pieces.

On the following day, October 11, 1771, we awoke to find plumes of smoke signals along the entire horizon. We investigated and learned that this was a general pow-wow of all the surrounding rancherias, convoked to make peace between those of the sierra [Serrano] and those from the coast [Gabrielino], mortal enemies up to this time. That same day two chiefs came from the west [If the chief who was killed was of the Porciuncula Rancheria, he was from Yabit located in present downtown Los Angeles] to the mission to sue

for peace, offering it on their own behalf. After several parlays and a good lecture which we gave them, along with gifts of beads and ribbons, they left, giving us many promises of their future good conduct [Temple 1960:159].

The treaty with the Indians to the west may explain the delay in recruitment of Western Gabrielino settlements and the apparent lack of military involvement in their recruitment. The founding of the Pueblo of Los Angeles in 1781 also affected recruitment from the area west of the mission because of opportunities for wage labor. Spanish colonists wanted the labor provided by Indians and did not want them recruited by missions.

On October 16, Indians besieged the mission. On October 17, the contingent to found San Buenaventura arrived and the siege was lifted. Cambon wrote:

... they made themselves so scarce that even months later, one hardly saw a single Indio in the entire neighborhood, except occasionally a boy hanging around with an adult of some 20 years, who from the start has become quite attached to us. The local rancheria moved away to another site far away from us [Temple 1960:160].

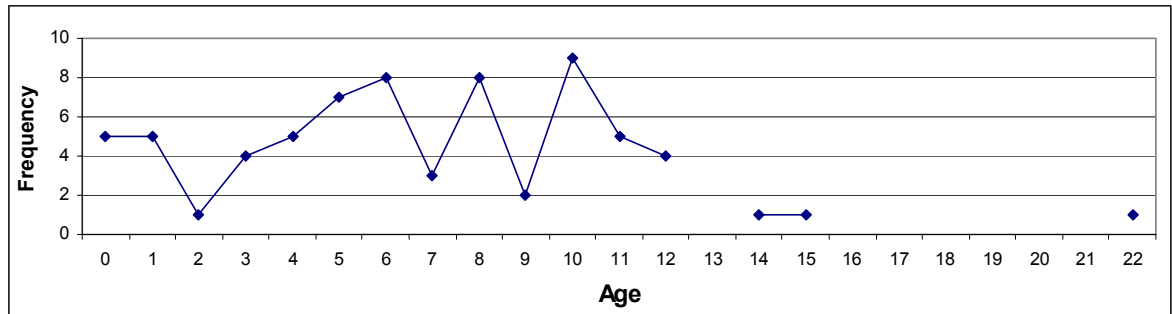
The first baptism was on November 27, 1771. It was of a two-year old boy Fernando Salvador. The entry is the most elaborate in the register. Part of it said:

... (The father of the child) is popularly known as the Interpreter, for having been the first who began to explain a few words of his language to us. (He) is from the Rancheria which is located to the east of this Mission in a field surrounded by water from all sides(.) It appears that in their language the Indians call this Rancheria Gui-chi [Uchibit], and so that it may be better known I have named the said Rancheria San Francisco Guichi [Munoz 1982:3].

Confirmation number 11 says that Fernando Salvador was of Ajuibit and his parents were Gb 125, Melchor Maria, 28 years old, and Gb 131, 20 years old, both of Ajuibit. Perhaps Melchor Maria was the twenty-year old man mentioned by Cambon.

By November 1773, seventy-three Indians had been baptized. Except for a recently baptized 22 year old, they were less than sixteen years old. They included most of the youths baptized from Sibapet and Ajuibit. The first married native adults were the Capitan of Ajuibit and his wife on June 6, 1774.

**Figure 3**  
**Ages of 69 of the First 73 Baptisms**  
**(four not plotted are described as children [2] and small children [2])**



Most early baptisms were listed as being from the village of Pomoquin. Later register entries identify most of people as from Sibapet and Ajuibit. Pomoquin was apparently the nearby village mentioned by Fages. It is not clear if the nearby village is the settlement associated with the mission. Fages said:

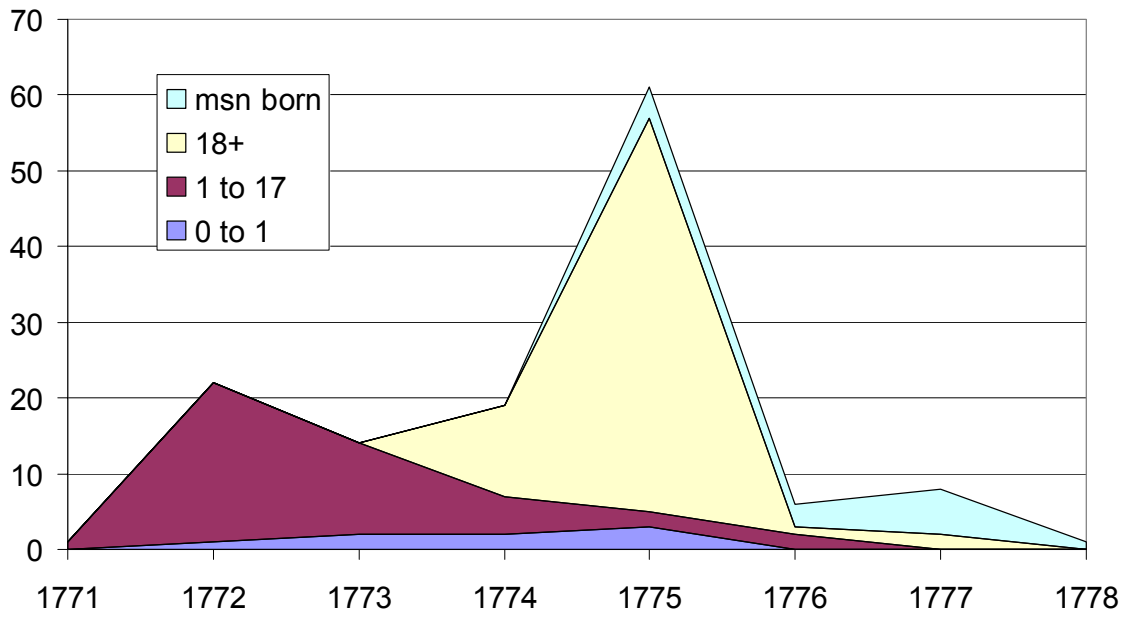
At a short distance [from the stockade containing the garrison, church, dwellings and offices of colonists] is the village in which the unconverted natives and the new Christians live; the latter attend regularly at Mass and the recital of the doctrine, and some of the former come that the missionary fathers may catechize them [Priestley 1972: 19].

Near November 1774, the mission was moved from the Whittier Narrows to its present location because of its greater agricultural potential through irrigation. In 1773, Fages observed the following concerning the new site:

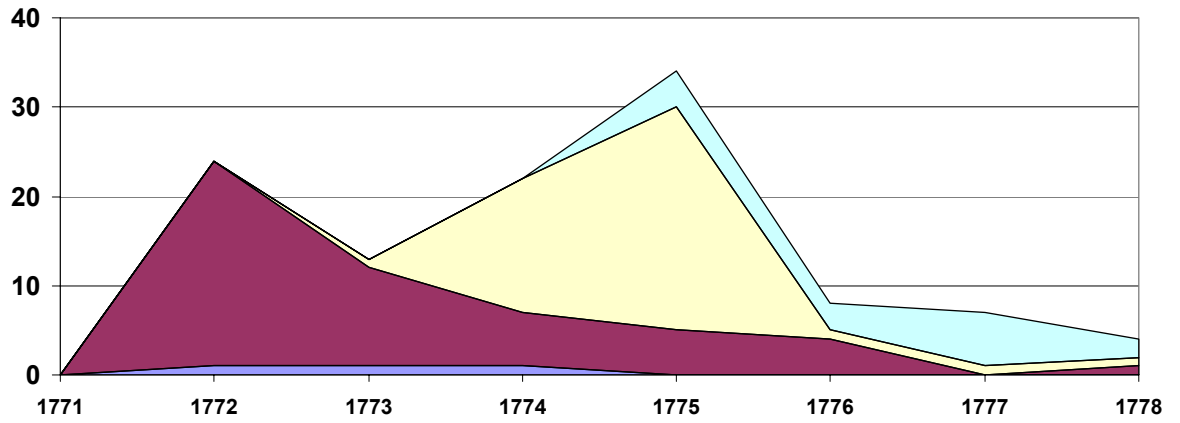
One league to the westward from the mission [the first site of San Gabriel Mission] there are great forests of oak, from which a supply of Acorns is obtained. A great many Indians live there, hidden in their villages, which are also found on the seashore and on the plain throughout the eight leagues mentioned ... nor are there lacking in the vicinity of the forest to which reference has been made, small streams from which water can be taken for the cultivation of the adjacent fields. [Priestley 1972: 20]

The following graphs illustrate the pattern of recruitment from the Ajuibit and Sibapet Clans at San Gabriel Mission.

**Figure 4**  
**Recruitment from Ajuibit**

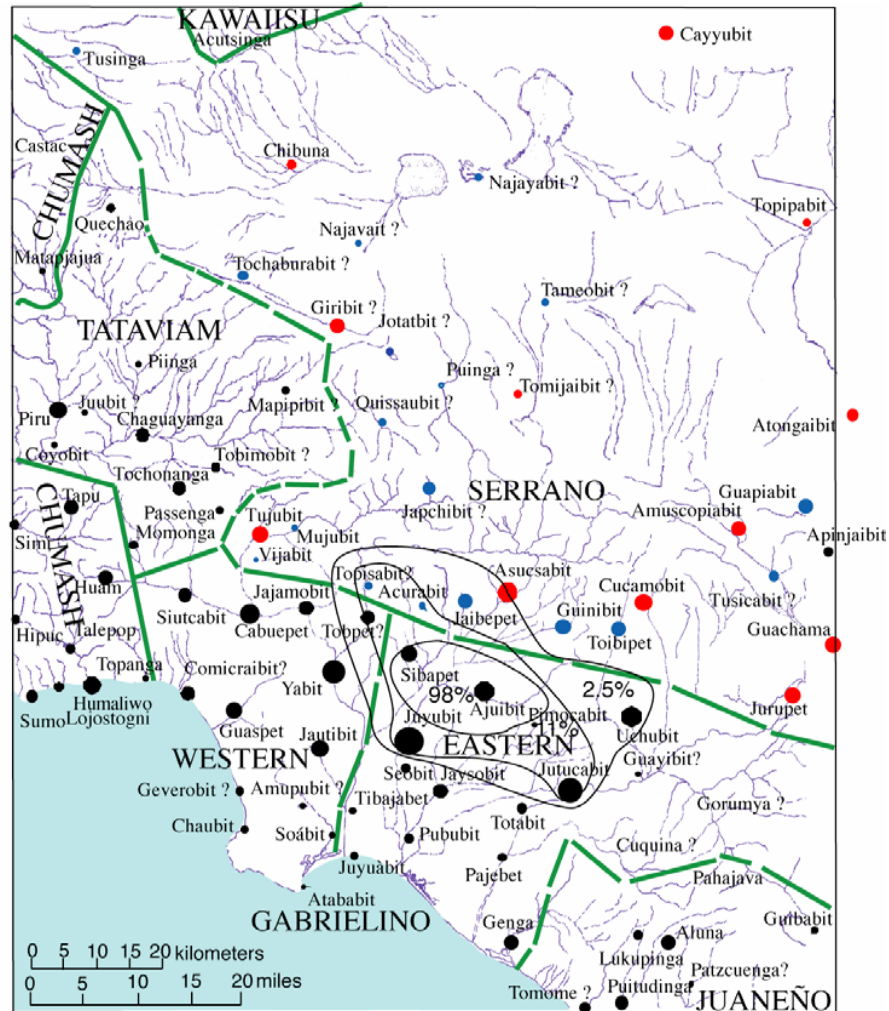


**Figure 5**  
**Recruitment from Sibapet**



Recruitment of the Sibapet and Ajuibit clans was completed in 1778. Figure 6 indicates the extent of recruitment in 1776. The percentage (%) indicates the lowest percentage of recruitment within a contour interval.

**Figure 6**  
**Extent of Recruitment at San Gabriel at End of 1776**



Military actions similar to those conducted during the founding of San Gabriel were conducted in association with the founding of other early California missions. They demonstrated the power of the Spanish government and reminded the Indians of the consequences of protesting Spanish authority. Many priests identified with the Indians as they found themselves overruled by a military force that allowed the rape of Indian women, encouraged prostitution, contracted for native labor, and otherwise related to the native population in a manner contrary to the values and desires of missionaries.

Reid described a pattern of recruitment from native settlements:

Baptism could not be administered by force to adults, it required a free act; so taking an Indian guide. Part of the soldiers or servants proceeded on expeditions after converts. On one occasion they went as far as present Rancho del Chino, where they tied and whipped every man, woman and child in the lodge, and drove part of them back with them. On the road they did the same with the lodge at San José [there were no groups of young people baptized from Toibipet and Uchubit at the same time. Groups were baptized from Uchubit in May 1781 and February 1787 (probably settlement for the 1785 uprising), and from Toibipet on January 20, 1803]. On arriving home the men were instructed to throw their bows and arrows at the feet of the priest, and make due submission. –The infants were then baptized, as were also all children under eight years of age; the former were left with their mothers, but the latter kept from all communication with the parents. The consequence was, first the women consented to the rite and received it, for the love they bore their offspring; and finally the males gave way for the purpose of enjoying once more the society of wife and family [1852:Letter 17].

The graphs of recruitment from Sibapet and Ajuibt and the history of the founding of San Gabriel Mission reflect a pattern of recruitment similar to that described by Reid (except husbands and wives were usually baptized at the same time after baptism of their children). Military assisted recruitment was most common at settlements whose members are recorded as participating in attempts to end Spanish rule.

After the attempts by people in the vicinity of the mission to end Spanish rule, the next major attempt involved settlements near the southern base of the San Gabriel Mountains and the interior of the mountains and settlements on the plains of the San Gabriel and Santa Ana Rivers and the people recruited into San Gabriel Mission. The aborted uprising of October 1785 was believed by Spanish authorities to have been led by Nicolas José of the Mission and Toyapurina of Japchibit. Involvement of native settlements was probably a consequence of increased recruitment from settlements involved in the uprising. In 1785, few people were recruited at San Gabriel Mission before or after the uprising. Figure 7 indicates the extent of recruitment at San Gabriel Mission at the end of 1785.

Plains settlements that were involved were Juyubit, and probably Uchubit and Jaisobit. The Sibapet and Ajuibit Clans were all recruited at the mission and were apparently led by Nicolas José, chief of Sibapet. Jutucabit was almost completely recruited by October 1785. The mountain settlements included Japchibit, Asucsabit and probably Guinibit, Jaibipet and Topisabit.



**Figure 7**  
**San Gabriel Recruitment at End of 1785**



Almost a year later on August 15, 1786, José Zuñiga in San Diego wrote to Governor Fages concerning insurrection of San Gabriel Indians

You are informed that on last July 26 the captain of the guard at San Gabriel was advised that the Indian chief of the rancheria of Subsabit [Asucsabit = Asusa] had come two times to say that the chief of the rancheria of Jauchibit [Japchibit] went inviting people to fight the troops and that they occupied themselves preparing arrows. As a consequence of this information, Zunniga commanded a captain and 5 men to apprehend the leaders. Having apprehended the Capitanejo of Jauchivit (Japchibit) and two others, and inquired the cause of their desire and the case against the Indian, nevertheless he said: “even the accounts that agree divide into imperceptible parts and weave together all the disturbance[. It was said] in scattered voices that a

non-Christian told the non-Christians that the Christians had given beads to get them to kill the Indians and chief of Jabchivit, and that this angered them to say they were going to kill Christians and soldiers.”

“The Indian of Jabchivit (Japchibit) affirms that the Indians of the Colorado River had come last month to the Rancheria of Tongallavit (Atongaibit = Hesperia) a day by road from the mission and assured them they would come to fight with the troops and other expressions that the Indian uttered.” He says it has been ordered that the Indians be kept prisoners while evidence is produced to elucidate this matter and that necessary precautions have been taken [Bancroft Library - CA 3: 293-4 from Provincial State Papers Tom VI 1786: 35-36].

On October 27, 1786, in a letter by José Zuñiga of the San Diego Presedio to Governor Fages concerning couriers he stated: “You are informed that Juan Maria Olivera and six men have been ordered to explore Tomigayavit” (Bancroft Library - CA 3: 296 from Provincial State Papers Tom IV).

Much of 1786 was spent investigating the uprising, dealing with continued threats from the Serrano and determining the sentences of participants. There were few baptisms from Serrano settlements in 1786. On May 12, 1786, Toypurina’s two day old infant son Gb 1326 Nero Joaquin was baptized. Fifteen-month old Nero Joaquin died on August 29, 1787 (Gd 514), perhaps after Toypurina was exiled. In early 1787, people from settlements that were involved or probably involved in the attempted uprising were baptized between February 17 and April 14. Many of the people baptized had ties to Asucsabit. People were from Asucsabit, Jaibepet, Guinibit, Topisabit, Uchubit [with ties to Asucsabit and Toibipet], Juyubit, and Jaisobit. Toypurina was the only person baptized at this time from Japchibit

On March 8, 1787, Toypurina (Regina Josepha) was baptized along with a married couple from Asucsabit, Gb 1402 and Gb 1407 (Gm 281). Also on the same day, three adults from Uchubit were baptized: Gb 1403 a 40 year old man husband of Gb 1696 of Asucsabit (Gm 341 and Gc 1216) and father of Gb 702 of Uchubit, Gb 1405 of Uchubit, 23 year old husband of Gb 1504 of Toibipet and Gb 1410 a 40 year old woman of Uchubit who married Gb 1414 a 50 year old man of Uchubit after baptism. Both married men of Uchubit were married to women from Serrano settlements north of Uchubit. It appears that many of the people recruited from Uchubit in early 1787 had ties to the Serrano settlements of Asucsabit and Toibipet.

A group of children between one month and seven years of age were baptized on April 14, 1787. They included three sons and three daughters of the chief of Asucsabit (Gb 1438, 1439, 1440, 1445, 1446, and 1447) and three children baptized as from Jamamcovit and later listed as of Japchibit (Gb 1443, 1444 [Gc 936 brother of 1443] and 1448). They also included three other children of Asucsabit Gb 1441, 1449 and Guinibit Gb 1442. The parents of two of the Jamamcovit baptisms are identified as Gb 2022 of Japchibit and Gb 2035 of

Asucsabit (Gm 415) [baptized on February 24, 1791 among the next married group of people from Asucsabit after Gb 1673 and 1680 below]. The third, a girl, was probably also their daughter. There are no other baptisms recorded from Jamamcovit Gb 1443 is listed as from Jajamobit in the 1824 padron; his brother Gb 1444 is listed in the 1824 padron as of Guinibit.

The texts of their baptism entries said they were from Asucsabit. Gb 1441(Gc 1334) baptized as Asucsabit was son of Gb 3716 (Gp 1824) (Cesaria) of Asucsabit; his grandmother was Gb 3110 of Asucsabit. His mother, Gb 3716, was baptized on March 3, 1804, along with the last married couple baptized from the settlement. Gb 1442 was baptized in the text as of Asucsabit in the margin he is listed as from Guinibit; his burial entry (Gd 494) listed Guinibit. Gb 1449 of Asucsabit was daughter of Gb 1673 and Gb 1680 of Asucsabit (Gm 338)[they were the next married couple baptized from Asucsabit and were baptized almost two years later on February 23, 1789].

These April 14, 1787, baptisms included children of Serrano leaders involved in the 1785 uprising. Apparently the chief of Asucsabit and other important people from Uchubit and Guinibit were required to give up their children for baptism as part of a peace settlement. In return, they were allowed to remain at their native settlements and maintain their native society. Most of the important leaders of Serrano settlements remained at their settlements until their ultimate recruitment terminated the settlements.

Figure 8 indicates the extent of recruitment at the end of 1794 at San Gabriel Mission. In 1795, recruitment began at more distant Serrano settlements.

In November 1808, Palomares took troops out to the Antelope Valley and the Mojave River to capture fugitives. Earle states:

He finds that inhabitants of five villages in the Antelope Valley and the upper Mojave River (including Maviajak [Mavalla], Atongaibit, Guapiabit and Amutscupiabit) have assembled as a group to gather acorns in the eastern San Gabriel Mountains west of Cajon Pass [in a more recent version, Earle says they were in the San Bernardino Mountains southeast of Guapiabit 1995:7]. He finds the Indian villages abandoned except for the presence of elderly Indian women. Palomares sends an emissary to negotiate with the leaders of the villages at their gathering site. His request that runaway fugitives be returned to him is rejected. The Indian chiefs bitterly recount how they had been promised belts of cloth by the San Gabriel Mission Fathers if they would bring runaway Indians back to the mission. They said that when they did so, they were whipped for nine days for their trouble. They said they were no longer interested in cooperating with the Spanish [Earle 1991:16].

**Figure 8**  
**San Gabriel Recruitment at the End of 1794**



Figure 8: San Gabriel recruitment at the end of 1794. Note area NW of 33% contour was taken over by San Fernando Mission after it was founded in 1797. It appears some of the people were recruited as future San Fernando Mission members and some transferred when the mission was founded.

In 1809, 1811 and 1812 many people were recruited from Serrano, Cahuilla and Gabrielino settlements south and east of the Santa Ana River and in the Western Mojave Desert. The sudden rise in recruitment was associated with many military expeditions. The recruitment included the last unbaptized people from Serrano settlements near San Gabriel Mission.

McCawley states:

However, in October and November 1810 a massive revolt was staged against Mission San Gabriel. The rebellion included both neophytes and non-Christian Indians, the total number of participants being estimated at

800. Although the rebels did not reach San Gabriel they came within five miles of the mission and made off with 3,000 sheep which were later recaptured. Indians participated in this revolt from as far as the Cajon and San Geronimo Passes... The revolt was brought to an end when Gabriel Moraga arrived from Northern California with seven additional soldiers in January 1811. Forays were made against the rancherias involved in the raids, and many Indians were taken prisoner.

By June 1811 the revolt was over. Twenty one neophytes and twelve non-Christian Indians were imprisoned as a result of the affair. They were later sent to the Presidio at Santa Barbara, lashed for nine consecutive days, and forced to labor on the public works [McCawley 1996:199].

The Eastern Gabrielino who lived north of the Santa Ana River and outside the Dominguez and Nietos ranches were recruited before other groups. The Gabrielino settlements within the areas of the Nietos and Dominguez ranches provided relatively few converts to San Gabriel Mission and their occupants often lived their lives as unbaptized employees of the ranchers. Chaubit, Jaisobit, and Seobit are the only ranch area settlements included in the graphs of recruitment.

Figures 9 through 12 indicate the extent of recruitment at selected time periods. They indicate the degree that recruitment varied from the expectations of similar pattern of recruitment from settlements. They indicate that recruitment from Western Gabrielino settlements was less intense than from other areas and more of the reproducing population continued to live in native settlements. The graphs of recruitment from Serrano settlements in Figures 11 and 12 are important in the discussion of the locations of settlements.

There was recruitment at San Gabriel Mission from Tataviam and Serrano settlements in the area north of where San Fernando Mission was to be founded in the late 1780s and early 1790s. Some of these people transferred to San Fernando when it was founded. The recruitment of Tataviam people at San Gabriel was apparently in part preparation for the founding of San Fernando Mission; it was also probably a consequence of military expeditions in Tataviam and Serrano areas in 1785-1787 and 1790.

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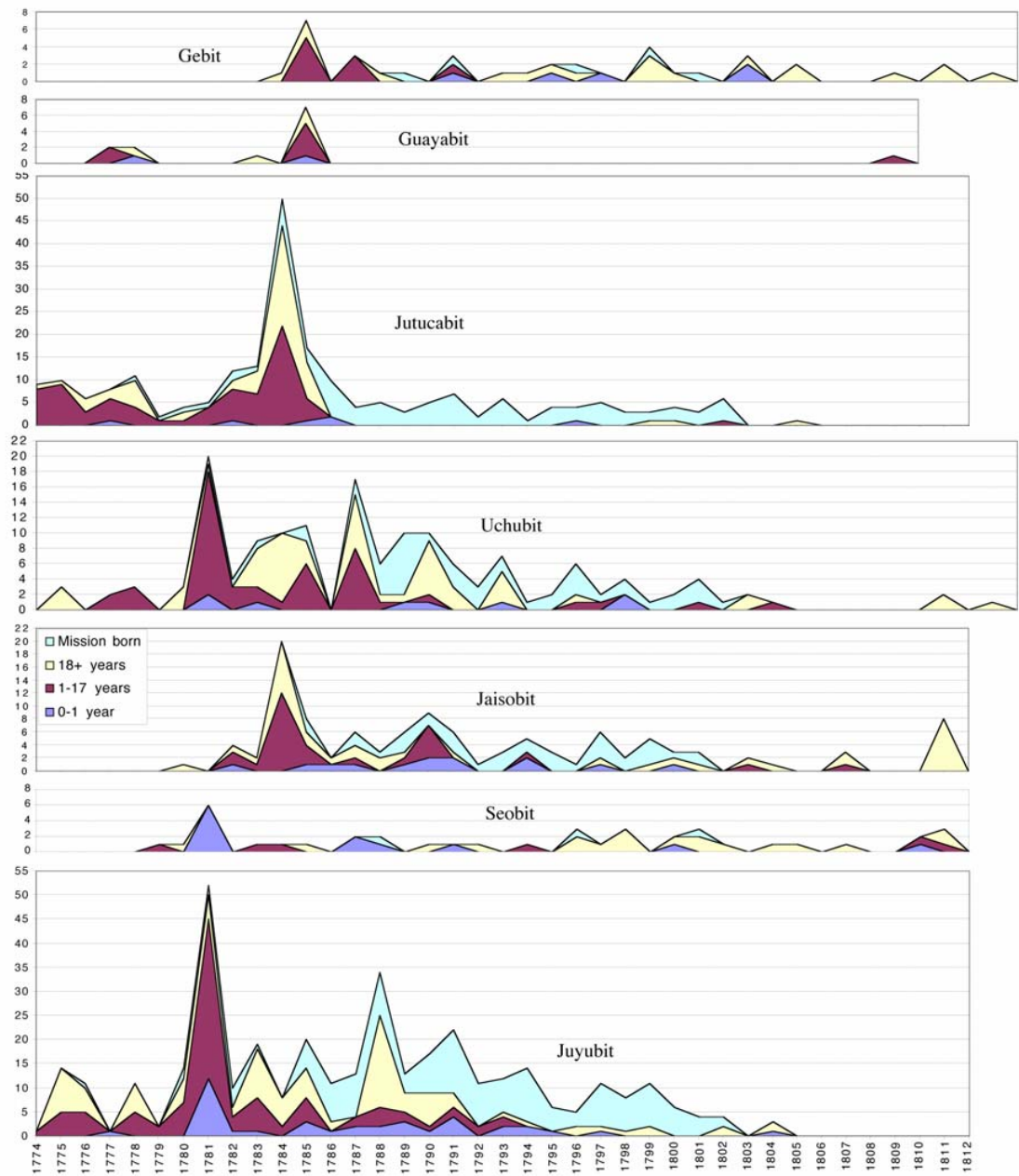
## Population

The numbers of people recruited from settlements is a function of the sizes of the settlements. It is a measure that applies to all settlements not just those along expedition routes where population counts were made. It is not, however, a direct measure of population size at particular time periods that allows for simple comparison of settlement size over large areas. The number of people recruited is a function of historic factors in addition to its pre-conquest population size. Historic factors include: 1) spread of diseases introduced by Spanish

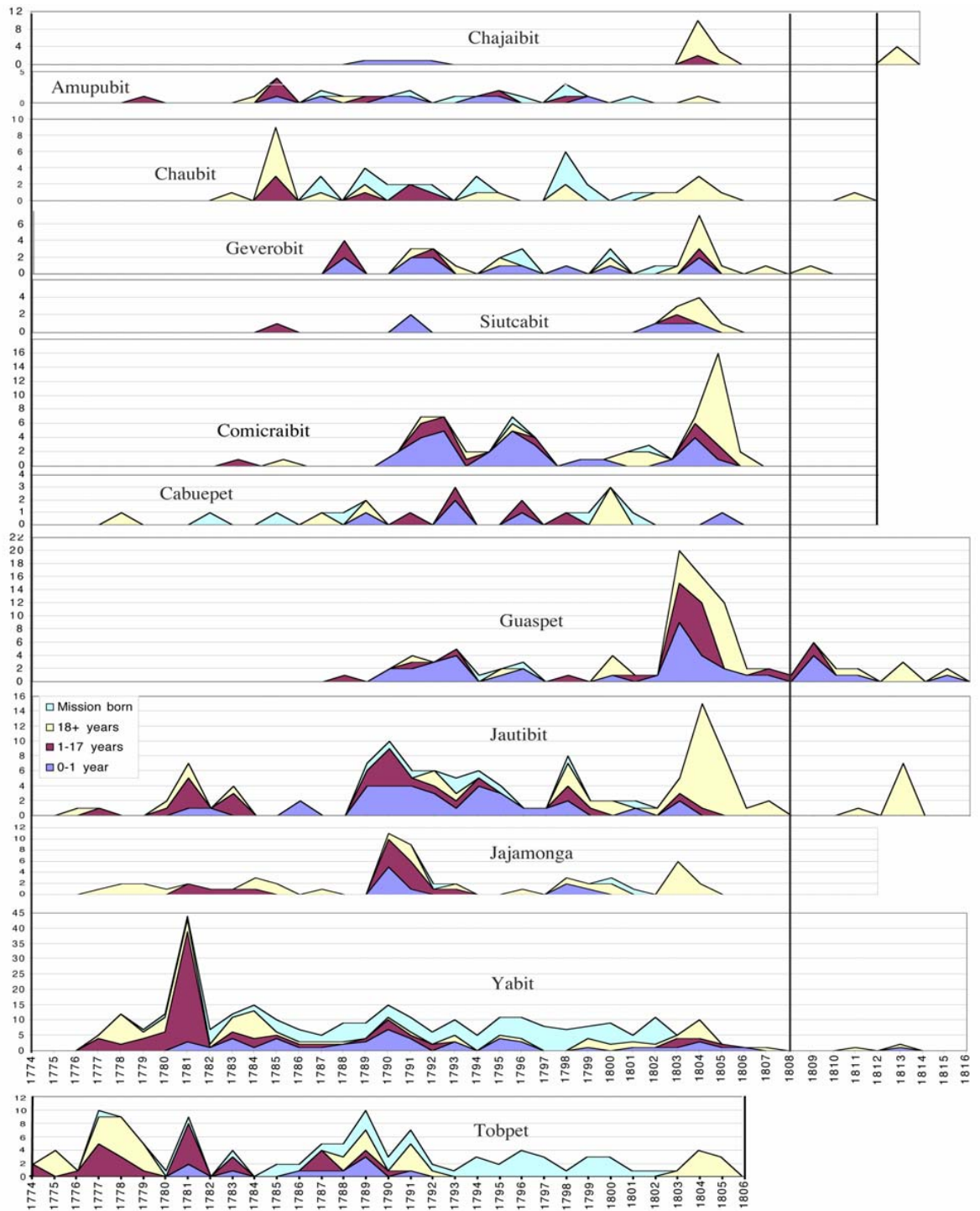
colonists through native populations and consequent reduction of population sizes [diseases appear to have caused greater reduction in areas of high population density than areas of low density]. 2) The periods during which people were recruited depended on the time when particular missions were established and the distance of settlements from the missions. Settlements that are baptized later are more apt to have been reduced in size by introduced diseases or Spanish military actions. 3) In many cases, mostly children are baptized for many years and the continued birth of children accompanied by the baptism of most old people who are dying can result in a larger number of recruits than lived at a settlement at one time. Settlements in the interior such as Castac were only partly recruited into missions and many people continued living and dying at settlements until after the American conquest.

The registers and other sources provide information that can be used to measure the effects of diseases, military campaigns, and changes over time in the composition of populations. The determination of the actual populations that lived at settlements before the beginning of the Spanish conquest can be determined from the data contained in mission registers. The determination will require the integration of historic data and use of complex mathematical models.

**Figure 9**  
**Recruitment of Eastern Gabrielino at San Gabriel Mission**

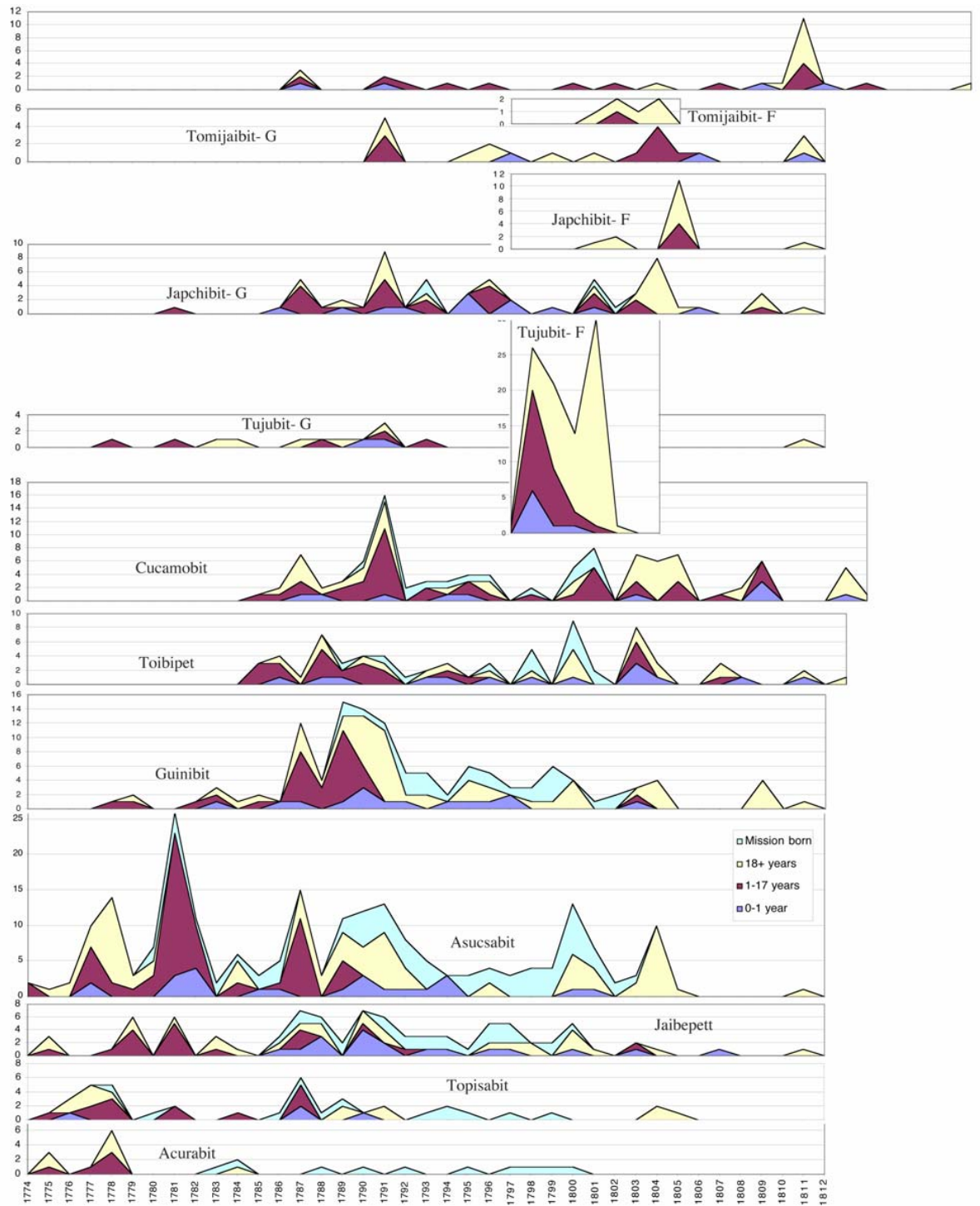


**Figure 10**  
**Recruitment of Western Gabrielino at San Gabriel Mission**

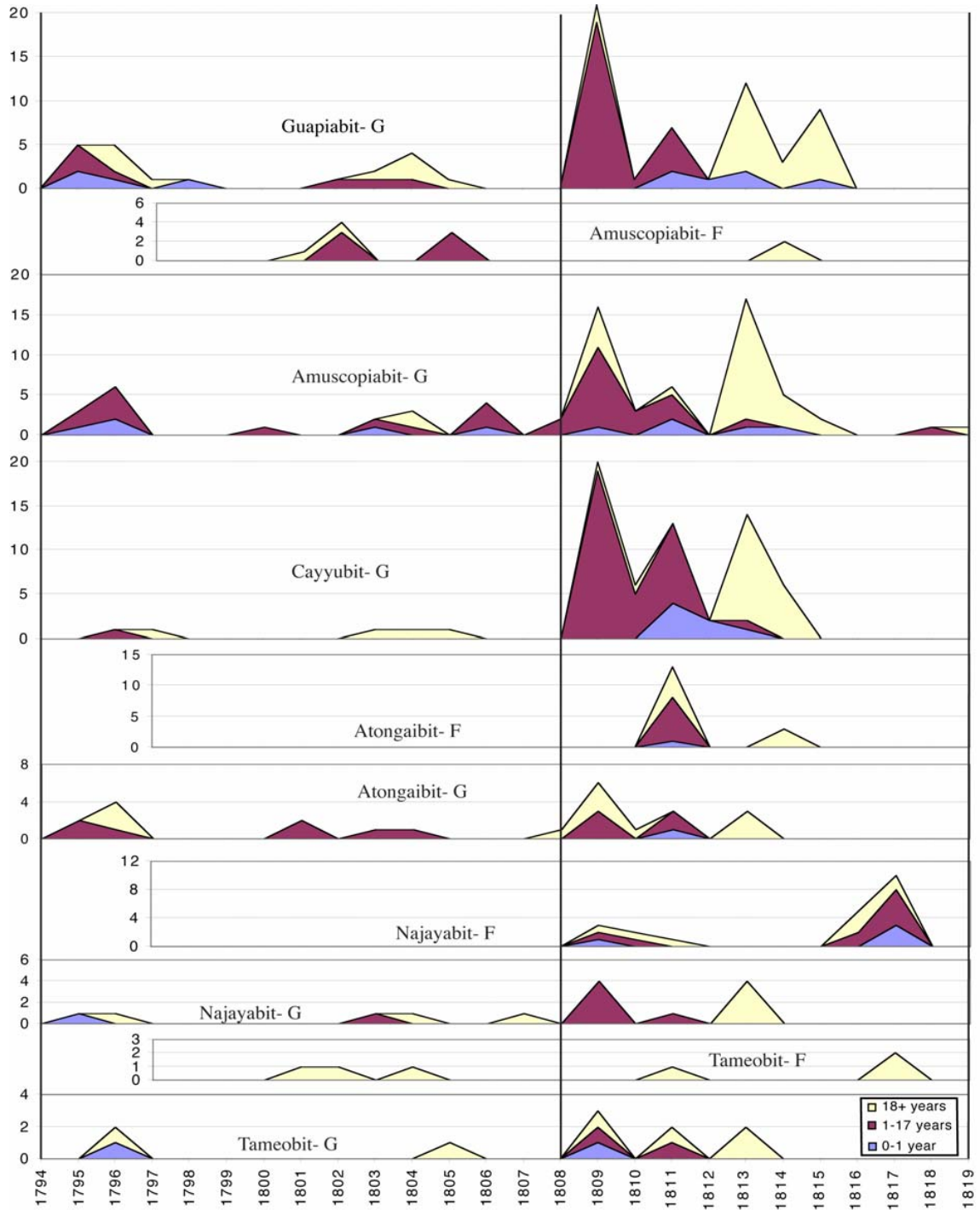




**Figure 11**  
**Recruitment at San Gabriel Mission from Close Serrano Settlements**



**Figure 12**  
**Recruitment at San Gabriel Mission from Mojave Desert Serrano Settlements**



## Chapter 4 - The Tongva/Gabrielino Tribe

The information in the previous section indicates San Gabriel Mission was located near the boundaries of three different dialects or languages. Cahuilla, the fourth language spoken at the mission in 1814, was from the San Jacinto Mountains which are far from the mission. To the west were people speaking the language spoken on San Clemente, Catalina, and San Nicolas Islands along the Los Angeles River and the area west of the Los Angeles River. To the south and at the mission were the people who lived along the plains adjacent to the lower San Gabriel and Santa Ana Rivers. To the north were people associated with the mountains called Serrano. People from all of these places were recruited into San Gabriel Mission. After 1811, Cahuilla speakers were also recruited into San Gabriel Mission. At the mission, people more often married people from more distant settlements where different languages were spoken than they did before living at the mission. The program of mission recruitment resulted in the formation of the Gabrielino/Tongva tribe that recognizes descent from all people recruited into San Gabriel Mission.

Review of the 1824 padron indicates that the majority of the population at San Gabriel Mission in the 1820s was from Serrano and Cahuilla settlements in the San Bernardino and San Jacinto Mountains and the Mojave Desert. Settlements in this area provided most of the converts baptized after 1805 by which time most of the people from the settlements west of the mission to the ocean, north of the mission to the crest of the San Gabriel Mountains and south of the mission to the Santa Ana River had been recruited.

In the 1820s and early 1830s, the mission maintained a station in San Bernardino and people born there are mentioned in the San Gabriel 1824 padron. Some of these people may be ancestors of the people of the San Manuel Reservation. After secularization, it appears that many of the people baptized from the San Bernardino Mountains and San Jacinto Mountains returned to their homelands. The native population that remained in the vicinity of the mission were probably mostly people recruited or descended from recruits from settlements along the drainages of the lower Santa Ana River, the San Gabriel River, and the Los Angeles River and in and around the San Gabriel Mountains and the Western Mojave Desert. Except for small parcels near San Gabriel Mission, the land in this area was granted to non-native

people and it was usually not possible to return to native villages except as servants of the Mexican ranchers.

Both San Fernando Mission and San Gabriel Mission recruited from four different native groups. The descendants of San Fernando Mission Indians have different mixtures of Tataviam, Serrano, Western Gabrielino, and Chumash ancestors. Descendants of San Gabriel Mission Indians have different mixtures of Western and Eastern Gabrielino, Serrano, Cahuilla, and Luiseño ancestors. The missions resulted in the creation of new native groups because they removed people from their native settlements and placed them in mission compounds. After the Indians were placed in missions, most of their lands were granted to Mexican citizens and it was not possible to re-establish native settlements after secularization.

## Chapter 5 - Names and Titles

Takic societies were organized on the basis of patrilineal lineages. Women often resided at their husband's settlements. Among the Serrano and probably their Gabrielino and Tataviam neighbors the lineages were divided into exogamous moieties. Settlements or Clans of opposite moieties were often grouped together through marriage. This is reflected in groups of settlements tied together by many marriages and consequent extensive kin ties between them.

Harrington noted that titles that designated social position were frequently recorded in the registers of San Juan Capistrano Mission as personal names. Analysis of information concerning Serrano and Gabrielino/Tongva names indicate that names designating political position were often recorded in registers as personal names. The following names include terms described by Strong, terms listed by Boscana, several mentioned by Hugo Reid and others whose contexts in the registers and/or similarity to names of deities indicate they are titles.

Boscana noted:

A custom was observed in all their new settlements to appoint as chief or capitan, the oldest of the families, and to him was given the name 'Nu' and to the second in power that of 'Eyacque'. Their wives were named also; the first 'Coronne,' and the second 'Tepi' [Harrington 1978: 84].

The registers indicate that the use of many titles was not restricted to particular Takic languages. Many of them were used in common by Serrano, Gabrielino, and Tataviam speakers. In at least one case, the name was first recorded in the register in its Gabrielino forms and later in its Serrano form. There was more than one type of political leader. Old European societies recognized Kings, Princes, Dukes, Earles, Bishops, etc. as land owning leaders who inherited their positions. Takic societies apparently also had political leaders with different degrees of power and with different responsibilities based on descent from royal and mythical ancestors.

The registers indicate that the Serrano in the vicinity of the San Gabriel Mountains recognized (1) Quiqua (*kika, kika'y*), (2) Caca (*tcaka*) = Gabrielino Eacuc, (3) Chari, (4) Nuú = (Luiseño *nota*, Cupeño *nuut*, Cahuilla *net*) (5) Tamet, (6) Paja (*paha*), (7) Caroni, (8) Tapi, and probably (9) Taoc as political titles. The first six were men's titles and the last three women's. It is probable that many names for chiefs and their relatives varied according to moiety or other larger group membership (Strong 1972). The ethnographic studies that have been conducted have assumed that most different titles for political and religious leaders are translations of the titles in different languages. For instance, the Serrano term *tcaka* (Caca) is the equivalent of Gabrielino Eacuc. In most cases this assumption is apparently wrong. The names in the mission registers indicate that titles attributed ethnographically to Gabrielino or Serrano were shared although the relative frequency of use of names and possible moiety affinity was different. There were apparently many different political and religious positions in Gabrielino and Serrano society. The society of their Hopi relatives to the east includes many types of political and religious leaders. Each leader is responsible for regulating different activities including planting, watering, festivals, dances, and warfare. Further study of the registers and linguistic analysis of names listed in the registers will reveal additional political titles used in preconquest Serrano and Gabrielino societies and by their protolanguage ancestors. Linguistic analysis and analysis of the way the names are used in mythology will result in a deeper understanding of the organization and operation of preconquest Takic and other Uto-aztecan societies. Additional historic evidence of the political complexity of preconquest Serrano societies will be presented in the discussion of ties between settlements and the people from Japchibit.

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## ***kika* Quiqua**

Strong identified the Serrano chiefs responsible for providing for Mourning Ceremonies as *kika*:

Formerly the *mâriña* clan always had a male *kika* or clan leader; the office in theory passing from the incumbent to his eldest son. .... The *mâriña*, *aturaviatum* and *mohiatniyum* clans usually went on hunting and food-gathering expeditions together, under the leadership of the *mâriña* clan's *kika* [Strong 1972: 17-18].

Strong observed that the *kika* was usually associated with Serrano clans of the coyote moiety. The Kitanemuk also called chiefs *kika'y* (Bean and Blackburn 1978: 567).

Gb 5003 (Sebastian) **Riquiqua (Eriquiqua)**(Gp 1824) of Toibipet was husband of Gb 5004 of Cucamobit (Gm 1210). He was also father of Gb 4587 of Toibipet, Gb 4192 of Toibipet, Gb 4136 of Toibipet, Gb 3423 of Japchibit, Gb 3413 (Gd 3827) of Toibipet and 3412 Gb of Toibipet. His mother (Gb 5356) of Toibipet was the last person baptized from Toibipet. He,

his wife, mother, and three of his children were the only people baptized from Toibipet after April 1807.

Gb 4303 **Quiqui** Atilano was husband of Gb 4304 both of Guinibit. Gb 3178 was an aunt of Atiliano the Capitan of the settlement. Quiqui and his wife were one of the last two couples baptized from Guinibit on April 1, 1809.

Gb 5366 Rufo **Quiquipat** of Japchibit (Gp 1824 Tomijaibit) was husband of a Cucamonga woman and father of Amuscopiabit children.

Gb 4295 Miguel **Quiquinobit** of Amuscopiabit

Fb 98 M 25 Deogracias Puyo**quicay** of Tochaboronga [Tobanj].

Fb 848 **Liquiquinassum** [Ajuny] of Tochaboronga

One woman's name may indicate a relationship to the kika position. The mother of Gb 3606 and Gb 4018 of Tomijaibit was Yan**quiquina**. The father of Gb 3606 was Aputit. Note the two Gabrielino woman names below.

Tataviam - Fb 1194 **Quijay** of Piru

Gabrielino/Tongva

Gb 3639 Cornelio **Quaquay** of Tobpet

Gb 4928 (Gp 1824) Chiri**quiqui** husband of Gb 4927 Tapiy both of Seobit.

Gb 3796 **Quiquiche** of Geberobit was husband of Gb 3797 of Pimubit.

Gb 5373 Pancraccio **Quiquabit** of Equinapet alias Cuquina was husband of Gb 4756, Nera Cupasbam, of Corobonabit (Gp 1824 married). Cuquina was a settlement located south of the Santa Ana River.

Gb 5273 [Gp 1824 married] Antonio **Quiquicha** of Guaspit was husband of Gb 5274, Signogmoguina [g=q?] a widow of Pimubit.

Several women have kika or kiki as parts of their names.

Gb 4931 Apari**quiqui** of Jujuabit was wife of Gb 4930 of Pimubit

Valeriana Ri**quiqua** of Yitna [possibly not Gabrielino] was the mother of Gb 6897.

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## **paha, Paga, Paja**

Strong described the office of paha:

Almost equal to the kika in authority and influence was the paha. Of the three clans just mentioned only the mohiatniyum clan had a paha, and he had charge of the sacred matting, muurte, and the sacred feathers, vumte, of both his own and the marina clan. ... Likewise the mamaitum clan had the kika but a clan of opposite moiety had the sacred bundle. ...

The paha besides being in charge of all ceremonial impediments notified the people when ceremonies were due, carried the shell money between groups, and attended to the division of shell money and food at all ceremonies. The office was passed from father to son in the same male lineage [1972: 18].

Strong observed that the paha was associated with Serrano clans of the wildcat moiety.

Kitanemuk: ceremonial manager= paha' (Bean and Blackburn 1978: 567).

Gb 5532 **Pagayuinat** of Cayyubit (Gp 1824 Parobia, Gm 1345 Cayubit) was husband of Gb 5568 of Parobia (Gp 1824 Cayubit, Gm 1345 Cochovipabet).

Gb 4475 Payuneit (Payaunat) of Atongaybit . Gb 5085 of Tameobit was a wife of **Pajajay**. She was mother of Gb 4454 of Najayabit. Gb 5073 of Tamegobit and Atongai was brother of Gb 4454. His father was Pajajai, and his mother was Monicubibam. Pajajai of Atongai had wives from both Najayabit and Tameobit. His children were recorded as natives of the settlements of their mother's birth.

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## **tcaka, Caca, Eacuc**

Strong described the office of singer:

Another hereditary office was that of tcaka or singer. So far as can be ascertained, this office is only reported for the mârîña clan, but it seems that the office is identical with that of hauinik among the Cahuilla, and that there was at least one for every ceremonial group. This man knew all of the myths of the creation and all the clan songs [1972: 18-19].

Boscana's description of titles listed: " the second in power that of 'Eyacque'" (Harrington 1978: 84, 126)



The San Gabriel registers provide both the Serrano and Gabrielino spellings of the native name of Gb 4641 of Jaibepet. The baptism entry lists **Eacuc**; the 1824 padron lists **Caca** and Aca was listed as the father of Gb 4154. Gb 4641 was the husband of Gb 4642 Taoc of Tujunga. Gb 4154 was the brother of Gb 2427 and Gb 4164 (Gp 1824) and all were sons of Gb 4641. Linguistic analysis may reveal the Cahuilla word hauinik may be linguistically related. The names of the hereditary singers may have had a common ancestral term that diverged with the differentiation of languages over time. A similar linguistic differentiation appears to have occurred with the term Nu, Net, Nota used by various Takic groups to refer to a category of hereditary political leaders.

Gp 1824 [married] Andres **Cacu** of Guinibit = Gb 1167 Guayibit and Gd 5405

Gb2292 **Eacu** of Guinibit.

Gb 3613 **Cacu** of Tusicabit was husband of Gb 3617 of Cucamobit (Gm 817)

Tataviam

Fb 1881 **Cacaguama** of Cuechao

Fb 106 **Cacachama** of Piibit

Fb 113 **Eeracu** was Capitan of Ajuavit

Gabrielino/Tongva - Eacuc

Gb 2127, Gd 4741 **Eacu** of Jautibit [Watts] four days old at baptism.

Gb 4997 **Eacuc** of Jujuàbit [Long Beach?] son of Tosauyaguibit.

Gb 5369 **Eacu** of Chajaibit [San Nicolas Island?] son of Gb 5289 Rioynat of Chajaibit husband of Gb 5290 Nubiquinajaro of Pachechorobit (the chief of Chajaibit was Chanauyososat).

Gb 5001 Manuel **Eacuc** of Totabit [Santa Ana River].

In addition to the above three hereditary positions in Serrano society described by Strong, the registers indicate many titles also used by the Juaneno and Western and Eastern Gabrielino were also used north into the Mojave Desert.

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## Chari

The title Chari designated important Gabrielino, Serrano and Tataviam political leaders and their sons. Many Gabrielino men with the name Chari are said to be chiefs. It appears that the title Chari passed from fathers to sons. The title like nu, the next described, is found at some of the same settlements including Seobit that also have kiki it appears that men with different titles only inherited their father's title.

Gb 4649 (Gp 1824) Fausto **Chary** of Cucamobit was husband of Gb 4650 (Gp 1824) of Amuscopiabit (Gm 1113). He was brother of Gb 2060.

The father of Fb 1848 of Topipabit was **Taari**. Her name was Gigiuco

San Juan Capistrano baptism 583 (1785) was Nazario Manuel **Tari** of Tosicavit [Tusicabit]

Tataviam Fb 16 **Chori** of Tochonanga.

Gabrielino

**Chari** father of Gb 4284 and 4016 of Guaspet [Gp 1824 parents of Gb 4284 of Guaspet were Chari and Ginuiba]. The father may be the same man, Gb 6111, discussed next.

Gb 6611 Manuel **Chari** of Seobit (Gd 4364)(Amupubit Gp 1824) was father of Gb 5128 (also called **Chari** Gd 5642 of Amupubit father Jose Maria Chari), 4540, and Gb 4541 (father Gerizchari). His widow [sic. he was baptized after her while ill] was Gd 4300 (7-8-20) Magdalena Caroni [her baptism was apparently on a missing page]. Her death entry says Chari was of Amupubit.

Gb 3697 of Juyubit, was a 6 month old brother of Jose Maria and Calisto **Chary**.

Fb 2234 [Fd 1680] **Chari** of Chaubina at the Ensenada of San Pedro was husband of Fb 2235 of Santa Rosa Island

The father of Fb 200 of Caguenga was Fb 277 **Echari** of Cabuenga. Fb 591 of Cahuenga was a son of Chari. Fb 615 was daughter of Chari Chupin the father was Fb 1370 **Chari** of Cahuenga. The Capitan of Cahuenga was Fb 1364 Tomimenaguit who was baptized on the same day as Chari. Chari was the next man from Cahuenga baptized after the chief

Fb 233 **Chari** Capitan of Siutcabit

Fb 358 **Chari** of Siutcanga

Fb 961 and Fb 974 of San Vincente father called **Chari** [he was probably same as one of the men named Chari at Siutcabit].

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## **Nu**

Strong gave the equivalence of Cahuilla net, Luiseno nota, nu [and equated the position to kika] (Strong 1972: 340). The term nu was also used as names of Serrano chiefs.

Boscana described **Nu** as the oldest son of chief (Harrington 1978: 84, 220-221). Among the Serrano baptisms, most are from villages identified in this study as wildcat moiety. At Seobit and some Western Gabrielino settlements there were often three more men's titles including kiki, nu or canu, Temia- and or Chari used at the same settlement. These settlements were probably ceremonial centers.

Gb 3614 **Nuú** of Puaitamaibit husband of Gb 3618 of Topipabit [Barstow]

Fb 176 **Nu** of Tujunga

Fb 923 **Nu** Capitan of Quisaubit

Gb 5307 was baptized as the wife of **Nuri** Capitan of Amuscopiabit. Nuuri was Fb 2128 **Suniririmobit** Capitan of Amuscopiabit (Gb 6207).

Fb 1847 **Nuuri** child of Atongaibit

Fb 2222 **Cunu** of Tujunga.

Gb 4947 **Nucupapat** of Guaaschna [San Bernardino] was husband of Gb 4948 Carony of Jujuaibit. They had a child Gb 4306 at Apiagma.

Gb 4501 Rumalado **Pinout** of Cayyubit?

Tataviam

Fb 149 **Mu** of Tochonanga

Fb 151 **Nu** of Tochonanga

Fb 383 **Nuguit** of Tochonanga

Fb 687 **Genu** of Chaguayanga

Fb 22 **Nuchqui** of Passenga

Gabrielino

The father of Gb 3999 of Cabuenga was Gb 5541, Vicente **Nu** of Cabuenga. His mother was Tapi of Jautna [Jautbit].

Fb 440 **Nu** husband of Fb 479 (Fm 103); no rancheria given.

Fb 196, **Nuu**, a one year old of Siutcabit

Gp 1824, Gb 1978 (Gc 3953), Ambrosio **Nu** [also Menamchaneo] of Pububit son of Gb 3953 of Puvuvit.

Gb 5271 (5-13-13) Juan **Nuusqui** of Jautbit was the father of Gb 4333 in whose entry Juan is called Yupucamo.

Gp 1824, Gb 1825 Jose Antonio **Canó** of Jautbit one year old (Gp 1824)

Gp 1824, Gb 2071 Jose Maria **Canó** of Jautbit (Gm 1233).

Gb 1927 Jose Maria **Chino** of Yabit.

Gp 1824, Gb 1236 Agapito **Chaneo** of b= Nasin, p= Asiuquibit (A mission born child, Gb 2583, was baptized as of Nahsin. Her death entry says Comicraibit [Gd 6-99]. Perhaps these are Gabrielino names for Lisichi at Arroyo Sequit. The Spanish name is more similar to Asiuqui than the Chumash name).

Gp 1824, Gb 5361 Andres **Cuna** ? of Chajaibit was husband of Gb 5362, Guizazyabit, of Jautbit (Gm 1283).

Gb 6247 **Chianno** of Soabit

Gb 2927 **Panu** of Jautbit husband of Gebit woman Gb 2999

Gb 3905 Jacinto **Cano-i-mor** of Tobpet

Fb 2608 [August 9, 1825] Pastor **Cano** husband of Fb 2606 Maria del Carmen Caroni (Fm 751). One daughter was Fb 2029 [July 11, 1812] of heathen parents Cani and Caroni of the Pueblo of Los Angeles. Another daughter was baptized at San Gabriel, Juana daughter of Cano Capitan of Pimubit Ysla (Gp 1824 single women).

Pastor Cano is mentioned by Hugo Reid:

The last case of bigamy or rather polygamy was one of the Chiefs from Santa Catharina who was ordered by the priest to San Gabriel and there baptized, he had *three* wives, the first of which was allowed him and the others discarded. .... He is still alive [March 20, 1852] and now resides in San Fernando: his name as known at present is Canou or Canoe: he is still a Capitan and accounted a great wizard.

Cano was also mentioned by Strong:

... Alec' Arguello, the last survivor of the Cahuilla who lived in San Timoteo pass, said that the mûketem, shell money, was brought to Juan Antonio, the Mountain Cahuilla capitan who brought the Cahuillas to San Bernardino by kânuk, a very old chief of the San Fernando people, who also brought new songs and ceremonies. This happened before Arguello was born, and he was told of it by his father [Strong 1972: 96].

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## Tamet

Reid Letter 2: The sun = tamit. See Harrington below, Caroni the mother of Timét 'Awí' ['Awí'=eagle]. This name like Wiyot, Manisar and Caroni were apparently both mythical names and titles of important living people.

**Tamet** was the father of Gb 6817 of Huahona [the 1824 padron lists as from Guaaschna = San Bernardino]. The mother of Gb 6817 was Caroni. Apparently there was an association of "sun chief" with Guaaschna [Huahona]. He was probably the same Tamet or Tamiot who was father of Gb 6276 of Guaspét [apparently Guaaschna in San Bernardino, Guaspét is most often used to refer to the Guashna near the mouth of Ballona Creek] as listed in the 1824 padron. He was the father of Gb 6053 and Gb 6319 of Guaspét whose parents were Tamet and Bereroninat (Gp 1824). Tamet had apparently not been baptized before the end of use of the 1824 padron.

Gb 5682 **Tametoomobit** of Guaschna is the only other person with Tamet as part of his name. It appears that Guashna at San Bernardino was a ceremonial center.

Hudson and Blackburn suggest that Tamet, Tobet and Tomear may have had related meanings. They note that Merriam said the title of the chief's son who performed the eagle dance during the Mourning Ceremony was To-vet. Tobet was a Luiseño synonym for Chinngichnich (Hudson and Blackburn 1978:228).

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## Veat - Wiyot

Fb 168 Vueti of Tussinga [Tejon Kitanemuk Rancheria]

Tataviam -Fb 266 **Piguoit** of Tubimobit = **Wiyot** – wot?

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## Tomear

In 1776, Font described the Santa Barbara Channel as of the Quabajay tribe. He observed:

Their language is entirely distinct from the others. The capitan they recognize in the villages they call Temí, just as the Jeniguechis [Gabrielino] and Benyemé [Serrano] call him Tomiár [1930:251].

Earlier while in Cahuilla territory Font had noted:

To the commander, whom they [Jecuiche – Cahuilla] and the Jeniguechis, who are further ahead, call Tomiár they gave as a present a piece of mescal head [1930:146].

Tomear was the eldest son of chief (Reid in Harrington 1978: 156). Kitanemuk notes say Fernandeano Tomiar = capitan. Gabrielino: Chief *tumiar* (Bean and Smith 1978:544). In the registers, the name appears as the prefix of a compound name. The following six Serrano men's names began with Tomea-:

Fb 1862 **Tomearsaxabia** of Najayabit.

Gb 5372 **Tomeaiminat** of Najayabit

Gb 3279 **Tomeiaunit** of Tobanjbepep [Tochaburabit at F] was married to a woman from Giribit.

Gb 4470 daughter of **Tomeasoguit** Capitan of Jajaubabit and relative of Gb 3625 of Topipabit [Barstow]

Gb 5281 **Tomeasoguimobit** of Cayyubit was husband of Gb 5282 of Paorbia and father of Gb 4501, 4375, 4320 and 5211.

Gb 3883 of Guinibit was wife of Gb 3870 **Tomeajogoi** of Cucamobit. She was listed in her death entry as of Cucamobit (Gd 4591).

The following six Gabrielino names begin with Tomea- or a similar prefix:

Gb 3979 **Tomeaguich** of Guaspel,

**Tomeananioy** of Gebet

father of Gb 3826 of Yabit was **Tomeaunijjionat**, ,

Gb 4998 **Tamemanaibit** text- Jujuabit, margin Jaisobit

Fb 1364 **Tomimenaguit** capitan of Cahuenga (note that two people designated in registers as chiefs have endings -guit commonly found on Chumash men's names)

**Tomasajaquichi** [Temasajaguichi] was the chief of Juyubit in reports of the 1785 uprising.

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## Antapa

The Chumash word 'antap referred to initiated dancers who performed at festivals and did police duties under the direction of the chief and paqa. The last person baptized from Tobpet was a man named Antapa [Gb 4657, Antapa, of Tobpet husband of Gb 4658 Taoc of Japchibit (Gm 1117)]. Tobpet had ties to Eastern Gabrielino settlements, to Jajamobit a Western Gabrielino settlement and to Serrano settlements. The mission records indicate ambiguity between membership in Topisabit and Tobpet and other neighboring settlements. Tobpet was probably in Western Gabrielino territory but its social ties indicate it was a boundary settlement with ties across all boundaries. Merriam stated that To-ve't [see Tamet above] was the title of the chief's son who performed the eagle dance during the Mourning Ceremony. Tobet is a Luiseño synonym for Chingichnich (Hudson and Blackburn 1978:228). The name Tobpet is similar to Tobet and may have a related root Tov-. The name Antapa is consistent with the name of a Tobet or Chingichnich dancer. Tobpet's location, near the vortex of the boundaries between the Eastern and Western Gabrielino and the Serrano, is consistent with expectations for the location of a shrine or ceremonial center. The presence of the name Antapa at this location supports the suggestion of Hudson and Blackburn that there was an integration of the "Northern Complex" the "Chingichnich Religion" and Chumash ritual practice in the Los Angeles Basin.

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## Caroni

Caroni wife of first chief (Harrington 1978: 84, 212-214; name of a wife of many chiefs at San Juan Capistrano and San Gabriel.

Gb 4948 **Carony** of Jujuàbit [Jujuàbit said to mean center, probably Long Beach] was wife of Gb 4947, Nucupapat of Guaaschna [San Bernardino]. They had a child Gb 4306 at Apiagma. Carony had other children: Gb 2817 of Tobpabit [lower Santa Ana River] and Gb 3704 of Pimubit [Catalina Island] from earlier marriages. This Carony although living at a Serrano settlement was born and had lived much of her life at Eastern and Western Gabrielino/Tongva settlements.

After Carony of Jujuàbit was baptized, a non-Christian woman also with the name **Caroni** had a child at Guaaschna. She was the mother of Gb 6817 of Huahona [the 1824 padron lists as from Guaaschna = San Bernardino] the father was Tamet [see above]. Harrington note concerning spelling of name Coronne in San Juan Capistrano registers and by Boscana: "... might have led one to think the word had phonetics similar to those of Tuvonni, name of the mother of Timét 'Awí'(which name occurs in a story about eagle gathering ['Awí'=eagle])" (Harrington 1978:212). The marriage of a Caroni to a Tamet might support this possibility.

The 1824 padron says the non-Christian parents of Gb 2548 of Guinibit were Yoyoba and **Caroni**.

Evidence has not been found for the use of the name Caroni on the north side of the San Gabriel and San Bernardino Mountains. It is possible that all of the above women named Caroni were married into Serrano settlements from lower Santa Ana and San Gabriel River settlements. Guinibit, Guaaschna, Huahona and Actababit were all a short distance north of the boundary between the Serrano and Gabrielino. Marriages between elite families often crossed ethnic boundaries. If women usually went to live at their husband's settlements, the presence of four or more Gabrielino/Tongva women named Caroni at Serrano settlements near the boundary would be expected.

Gabrielino

Gb 2890 **Caroni** = Guadosa de los Reyes of Chaubit was daughter of Gb 3234 of Comicraibit.

Mother of Gb 7264 of Suanga = **Carony** wife of Ququina [San Juan Capistrano Viejo] man

**Caroni** was mother of Gb 4189 Sucuinpa? not clear writing=Gp 1824 Comicrabit a sister of Gb 2491 of Seobit .

**Caroni** was the heathen mother of Gb 5850 of Atababit; her father was Pomajoyoyunat (Gp 1824).

Fb 2606 **Caroni** was wife of Fb 2608 Cano of Pimunga.



Gb 4654 Serafina **Caroni** of Uchubit (Gd 3166 Jaisobit) was wife of Gb 4653 of Jaisobit (Gm 1115). Gb 4662 Tapiy of Uchubit was baptized on the same day.

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## Tapi

Tapi was wife of second chief [probably second wife of chief] (Harrington 1978: 84, 221-222). Two women named **Tapi** were baptized from the most carefully studied Serrano settlements. One from Toibipet was the wife of the Capitan of Cayyubit. The other from Asucsabit was the wife of a man from Tomijaibit [possibly Japchibit].

Gb 5337 Serbiana **Tapii** of Guapiabit (Gp 1824 Tapiy) was mother of Gb 4446 Zeferina of Cayyubit. The father of Gb 4446 was Ajonijajomobit Capitan of Cayyubit. The baptism of Gb 4446 says her mother was of Toibipet. She was sister of Gb 3880 of Toibipet the wife of Gb 3869 of Guapiabit.

Gb 4647 Tobanjaiaat (Jobinchayet) of Tomijaibit [baptism of a son (Gb 4050) lists him as of Japchibit] The second to last person identified as baptized from Tomijaibit was husband of **Tapi** (Topi)=Asaminaba (Gb 4648) of Asucsabit (Gm 1112). She was residing at Tomijaibit when she was baptized. She had a child, Gb 4588, baptized from Tomijaibit. Another child (Gb 4050) was baptized January 11, 1806 as from Japchebit. Gb 4648 was apparently the last native of Asucsabit baptized in March 1811. Gb 4647 was the last married man baptized from Tomijaibit. He had other children Gb 3631 and 3632 [mother of Gb 3631 was Saiot]. They were baptized on January 24, 1804 as from Tomjaibit.

Gabrielino

Mother of Gb 4540, 4540 and 5128 of Seobit = Gb 4927 **Tapiy** of Seobit [at baptism married to man not father of her children] father of children was Gb 6611 Chari of Seobit.

Parents of Gb 3999 of Cabuenga = father Nu of Cabuenga (Gb 5541) mother **Tapi** of Jautna [Watts].

Gb 1863 Rufina **Tapiy** was the mission born daughter of Gb 2 of Sibapet and Gb 184 of Sibapet (Gp 1824).

Gb 4662 **Tapiy** of Uchubit.

The 1824 padron says the parents of Gb 6339 of Quinquina were non-Christians Noibi and **Tapiy**.

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## Taoc

Gb 4641 Eacuc [Gp 1824 Caca fa of Gb 4154 Aca] of Jaybipet [Santa Anita] husband of Gb 4642 **Taoc** of Tujunga and father of Gb 4154 of Santa Anita whose mother was Cupe.

Gb 4657, Antapa, [see above Antapa] of Tobpet was husband of Gb 4656 **Taoc** of Tachicpiat (Japchibit) (Gm 1117).

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## Toco

Hugo Reid said the Gabrielino word for Woman was tocór (Letter 2). Toco is used as name for women at Tameobit and Momonga neither of which were Gabrielino settlements. The name like many others listed above was probably cognate in all northern Takic languages.

Fb 2278 **Toco** of Tameobit was wife of Fb 2273 Zaiti of Najayabit. They were parents of Fb 2253, 2254 and 2255 of Najayabit.

The native name of Maria Raymunda, Fb 64 of Momonga, was **Toco**

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## Manisar

The mother of Gb 3816 of Suabit was named Manisar. His father was Tocopriquat (Gp 1824). Hugo Reid wrote that Manisar was the title of the daughter of a chief (Reid in Harrington 1978: 156). Hudson and Blackburn note a connection between Manic or Manit and Manisar. All were associated with a female goddess of datura and the moon [Chumash Momoy] (Hudson and Blackburn 1978:228).

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## Tamy and Cupa or Cupe

Two other names are associated with the wives of Serrano nobility and are possibly titles.

The 1824 padron lists Gb 4839 **Tamiyt** of Guaaschna wife of Gb 4838 Soypajasch (Sopujooch) Capitan of Junnoabit.

Gb 4553 and 4313 and 4360 were children of Juyucbra chief of Apiacomobit and **Tany** of Guaaschna.

Gb 4916 **Tamy** of Atongaibit was wife of Guaopiyuja of Apuimabit.

Gb 5351 **Taniy** of Tusicabit was wife of Juan de Mata Pagumaiminat of Cochovipabet

Gb 4663 **Tamy** of Cucamonga

**Cupe** was the name of the mother of Gb 4154. She was a second wife of Gb 4641 Eacuc [Caca] of Jaibepet (See Taoc and Caca above).

In the desert, many Serrano women have names beginning with Cup-. Some of these are listed here.

Gb 4262 **Cupabuiban** of Tameomit {Tameobit}

Fb 2211 **Cupuseseyba** of Najayabit

Gb 5318 Acacia **Cupasaibit** (Cusasiba) of Topipabit. Father of child Gb 5088 was Joyoyoich of Guapiabit.

Mother of Gb 4693 **Cupainibam** of Gayaba, Gb 5019 mother **Cupasorbam** of Gaayuba

Gb 5325 of Najayabit was a widow as non-Christian wife of Soctar of Gaayaba and was mother of Gb 5347 **Cupiabam** of Cuyubit wife of Aijaraonat of Guapiabit.

Gb 5373 Pancraccio Quiquabit of Equinapet alias Cuquina was husband of Gb 4756, Nera **Cupasbam**, of Corobonabit (Gp 1824 married). Cuquina was a settlement located south of the Santa Ana River and Coronabit was near Saboba and apparently a Cahuilla settlement.

Linguistic and further contextual analysis of names recorded in mission and other historic records will further elucidate the organization of Takiic groups recruited at Spanish missions. Information compiled for this study indicates that people described as Capitan [chief] often had two wives at the same time. The native terms indicate that the Spanish term, Capitan, included several different types of leaders.

## Chapter 6 - San Gabriel Mountains and Antelope Valley - Serrano Settlements

In this section, settlements along the south side of the San Gabriel Mountains are discussed in order from the east to the west end of the Mountains. They are followed by settlements in and on the north side of the mountains. The settlement of Tomijaibit is discussed after Japchibit. It was probably located northeast of Japchibit. The settlements adjacent to the San Gabriel Mountains west of the eastern boundary of the Angeles Forest were studied in the most detail. Toibipet is the first settlement along a stream flowing out of the Angeles Forest. Finally settlements in the Antelope Valley and near the Mojave River are discussed.

Most of the permanent settlements sites associated with the San Gabriel Mountains were located outside of the Forest. The locations of settlements in the San Gabriel Mountains that are listed in mission registers but whose locations are not identified have been inferred from:

- 1) The presence of baptisms at both San Gabriel and San Fernando Missions and their relative frequencies. It appears that settlements mostly recruited at San Fernando Mission were west of Tomijaibit and Japchibit.
- 2) At San Fernando, the occurrence of baptisms later than baptisms from the earlier settlements recruited at San Fernando including Tujunga, but earlier than from settlements known to be located further away indicate location at intermediate distances. At San Gabriel, recruitment later than closer settlements most of whose locations are known but earlier than more distant desert settlements indicate location at intermediate distances from the mission. Japchibit was recruited earlier than Tomijaibit and both were recruited earlier than Tameobit, Najayabit, Atongaibit, Cayyubit, Amuscopiabit, or Guapiabit.
- 3) At San Gabriel, cessation of recruitment after establishment of San Fernando or continued recruitment indicates if the settlements are in the area exclusively recruited from at San Fernando or are still in the area being recruited at San Gabriel. Japchibit and Tomajaibit were in the latter category. Few people were baptized at San Gabriel from settlements west of Japchibit or Tomijaibit after 1797.

4) The locations and sizes of archaeological sites occupied at the time of mission recruitment. The largest sites are expected to match settlements with the largest numbers of recruits.

It appears that Japchibit, Quissaubit (or perhaps another settlement), and several small settlements associated with Japchibit were located within the Angeles Forest boundary. In the Tataviam area, the large settlement of Piru was located close to Forest Service lands and several small settlements were probably located on Forest Service lands. No native settlement or clan names recorded in mission registers can be identified with particular places in the Angeles Forest using only historic data. Most of the archaeological sites that have been identified on Forest Service lands are the remains of camps, yucca ovens, and small settlements not listed in mission registers.

Figure 13 indicates the locations of settlements, ethnic boundaries, and the number of marriage ties between settlements discovered during study of the San Gabriel and San Fernando Mission records. The San Fernando records often do not identify the villages of wives and document fewer ties than the San Gabriel records made at the same time. San Fernando also started recruiting much later than San Gabriel and was recruiting the survivors of epidemics and military actions. There may also have been more settlement endogamy at San Fernando mission settlements.

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## **Amuscopiabit**

This village in Cajon Pass lies within and between the San Gabriel and San Bernardino mountains. Historic artifacts found at archaeological site SBr-425/H indicates it is the remains of the settlement of Amuscopiabit. This settlement had many ties to Guapiabit.

On August 13 the 1806 Zalvidea expedition arrived at Moscopiabit. Zalvidea wrote: "We saw 15 to 18 adult heathen and a few children" (Cook 1960:247).

Bean, Vane, Lerch, and Young provide information concerning this settlement (1981:58-59).

**Figure 13**  
**Map of Kinship Ties between Settlements Recruited from San Gabriel and San Fernando Missions**

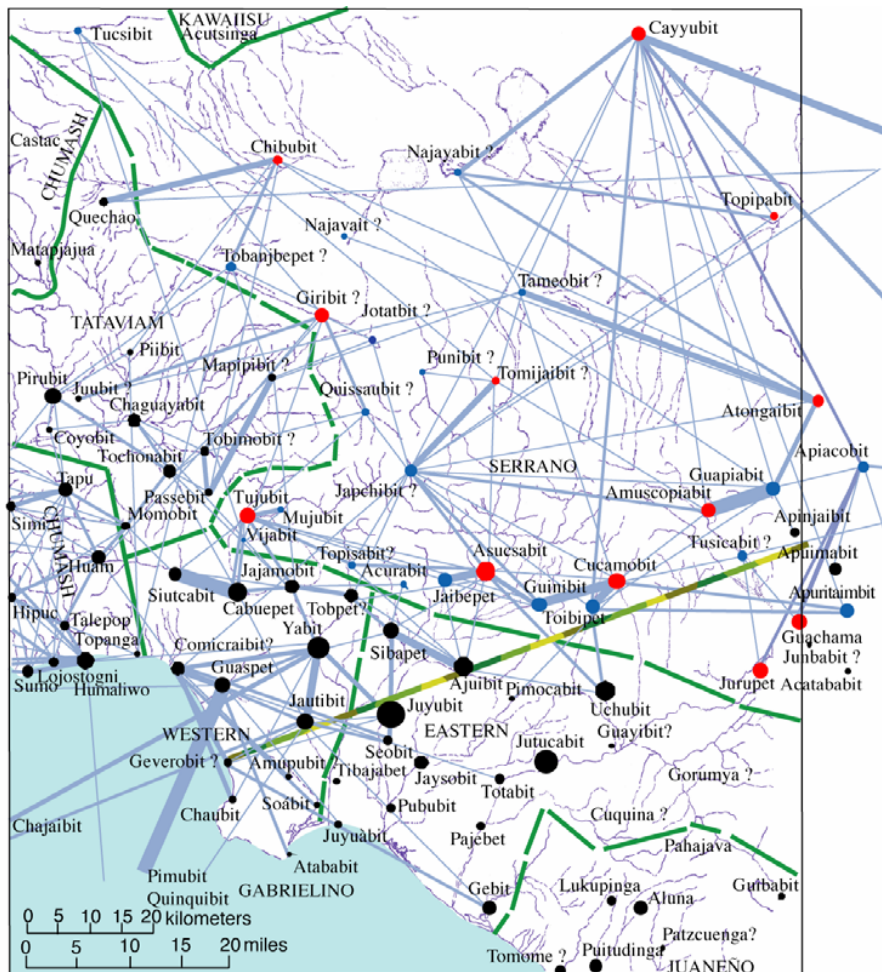


Figure 13: Map of Kinship Ties Between Settlements Recruited from at San Gabriel and San Fernando Missions. Camouflage Line Indicates Southern Boundary of Area Analyzed.

## Tuscabit

The recruitment dates from this settlement indicates it was west of San Bernardino and Riverside and east of Cucamonga.

## Ties

Gb 1249 of **Jutucabit** is listed in the death register as of Tusicabit (Gd 2039). This was the first person baptized that apparently was a native of Tusicabit.

Gb 3128 a 15-16 year old of Tusicabit was pre-baptism husband of Chipin of **Jaiavit**.

Gb 3613 Cacu of Tusicabit was husband of Gb 3617 of **Cucamobit** (Gm 817)

Gb 4545 Naschi of Tusicabit was husband of Gb 4546 of **Guaschipet**

Gb 4932 Guirarralnobit capitan of Tusicabit was husband of Gb 4933 of Paviana [**Pabiabit**]

Gb 4942 Machectuba of Tusicabit was mother of Anna Maria baptized at San Juan Capistrano.

Gb 5383 Pagumaiminat of **Cochovipabet** was husband of Gb 5351 Taniy of Tusicabit

Gb 6282 Ocandedio of Tusicabit was husband of Gb 6282 of **Jurupet**.

Cucamobit **kukúmonga**

McCawley noted:

The name of the Gabrielino community of Kuukamonga survives in the modern city name of Cucamonga. Manuel Santos reported to Harrington that the name Kuukamonga meant "I shuffle my feet on the ground" (Harrington 1986:R102 F166). Although José Zalvidea offered no meaning for the name Kuukamonga ... [McCawley 1996:50].

Reid: Cucomong-na = Cucamonga

Kroeber 1907:142 Cucamongabit - Cucamonga

Kokomcar = JPH kukúmkaris - G. name for Serrano (Z). The community of Cucamonga was the closest Serrano community to San Gabriel Mission in 1811.

Bean and Mason noted:

In 1819 Gabriel Moraga stopped at Cucamonga on his way to fight the Mojaves. Apparently the location was a cattle rancho of the San Gabriel Mission and later became part of the Cucamonga Rancho which was granted to Tiburico Tapia [Bean and Mason 1962:99].

The community of Cucamobit was apparently occupied as late as 1814. Although ties with Cucamonga were not researched as thoroughly as for the settlements to its west, information concerning ties between adults contained in the baptismal and marriage registers was gathered. The following list includes the ties found:

Gb 1299 was daughter of Gb 1463 and a non-Christian father of Toibipet (Gd 672). When baptized Gb 1463 was married to Gb 1460 (Gm 285). Their baptisms said they were both of Cucamobit. The confirmation of Gb 1463 said she was of **Toibipet** and wife of Gb 1460 (Gc 1205). Her death entry also said Toibipet (Gd 12-19).

Gb 1305 Cucamobit = Gd 1263 **Toibipet**.

Gb 1538 **Toibipet** = Gd 827 Cucamobit.

Gb 1663 (Gc 1211) of **Guinibit** was wife of Gb 1623 of Cucamobit (Gm 324).

Gb 1910 (Gc 1220) of **Guinibit** was wife of Gb1906 of Cucamobit (Gm 389).

Gb 1927 of **Guinibit** was husband of Gb 1931 of Cucamobit (Gm 395).

Gb 2170 of Pimucabit [Reid – Pimocagna = Rancho de los Ybaras- near Walnut (McCawley 1996:46-47)] was son of a **Pimocabit** father (Gb 2119) and a non-Christian mother of Cucamobit. Gb 2171 of Pimocabit was his sister.

Gb 2418 a 70 year old woman of Cucamobit was listed as of **Jajabit** (see Japchibit for ties to Jajabit, an unlocated place) in the death register (Gd 1118).

The father of Gb 2633 was a non-Christian of **Guinibit**. The mother was a non-Christian of Cucamobit.

The father of Gb 2640 was a non-Christian of Cucamobit. The mother was a non-Christian of **Toibipet**.

The father of Gb 2692 was a non-Christian of Cucamobit.. The mother was a non-Christian of **Toibipet**.

Gb 3199 of **Guinibit** was mother of Gb 2025 of Cucamonga.

Gb 3207 of **Toibipet** was the daughter of Jujuiya a non-Christian of Toibipet and his wife Gb 3204 of Cucamobit.

Gb 3433 of Cucamobit was husband of Gb 3441 of **Púraaitambit** [Apuritaimbit] (Gm 759).



Gb 3617 of Cucamobit wife of Gb 3613 Cacu of **Tusicabit** (Gm 817).

Gb 3689 of **Toibipet** was husband of Gb 3717 of Cucamobit (Gm 856).

Gb 3780 of Cucamobit wife of Gb Gb 3713 of **Tameobit** (Gm 873).

Gb 3883 of **Guinibit** was wife of Gb 3870 Tomeajogoi of Cucamobit. She was listed in her death entry as of Cucamobit (Gd 4591).

Gb 4126 of **Toibipet** was wife of Gb 4198 of Cucamobit (Gm 1007). She was mo of *Tomaso* Gb 4351 of Cucamonga, Matilde and Augustin & relative of Gb 2025 of Cucamonga.

Gb 4646 of **Guinibit** was wife of Gb 4645 of Cucamobit (Gm 1111). She was apparently residing at Cucamovit.

Gb 4649 (Gp 1824) Chary of Cucamobit was husband of Gb 4650 (Gp 1824) of **Amuscopiabit** (Gm 1113).

Gb 4803 of Cucamobit was wife of Gb 4802 of **Apuritaimbit** (Gm 1154)

Gb 5003 (Sebastian) Riguigua (Erigugua) (Gp 1824) of **Toibipet** was husband of Gb 5004 of Cucamobit (Gm 1210). He was also father of Gb 4587 of Toibipet, Gb 4192 of Toibipet, Gb 4136 of Toibipet, Gb 3423 of **Japchibit**, Gb 3413 (Gd 3827) of Toibipet and 3412 Gb of Toibipet. His mother (Gb 5356) of Toibipet was the last person baptized from Toibipet. He, his wife, mother, and three of his children were the only people baptized from Toibipet after April 1807.

Gb 5533 of Cucamobit was husband of Gb 4286 of **Junubabit** (Gm 1346).

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## Toibipet

Toibipet was perhaps in the vicinity of the Los Angeles County Fair Grounds near Pomona and Clairmont. Reid: Toybipet = San José. Toibipet = San Jose = Clairmont (Kroeber 1907:142).

McCawley notes:

The community of Tooypinga lay near the base of the San José Hills on land that was once part of Rancho San José (Reid 1852:8; Harrington 1986:R102F294, R103 F88). According to Zalvidea, the name Tooypinga “is derived from tojtsh, the devil woman who is there at El Rincon, near San José.” Harrington added that the “Inf [informant i.e., José Zalvidea] knows

old San José at Pamona. There was lots of tunas [tuna cactus, *Opuntia* sp.] there at S. José [McCawley 1996:48].

On December 15, 1823, Estudillo described the place after the native settlement was abandoned:

This place called San José is a little pass which the sierra forms from east to west as an opening of about two leagues, and on the road in the middle of it a swamp which has sufficient water, and a runoff in small quantity for about a quarter of a league. In a year of plentiful rainfall it may be more [Bean and Mason 1962:32].

The following list includes all ties found except those listed under Cucamobit above.

Gb 1403 of Uchubit was husband of Gb 1696 of **Asucsabit** (Gm 341 and Gc 1216).

Gb 1606 of **Uchubit** was the wife of Gb 1622 of Toibipet (Gm 321). She was the mother of Gb 1379 and 1382 of Uchubit.

Gb 1504 of Toibipet was wife of Gb 1405 of **Uchubit** (Gm 293).

Gb 1539 Toibipet = Gd 727 **Jaybepet**.

Gb 2946 (Gp 1824 and Gd 4958) of Toibipet was pre-baptism wife of Ycaibit a non-Christian of **Jajovit**.

Gb 3453 of Toibipet was husband of Gb 3457 of **Puraytambit** (Gm 762).

Gb 3880 of Toibipet was wife of Gb 3869 of **Guapiabit** (Gm 909).

Gb 4048 of Toibipet was husband of Gb 4045 of **Puritamibit** (Gp 1824). He was baptized on January 10, 1806. Their children (Gb 3411 and 3414 (Gp 1824) [baptized at the same time as the first three of Gb 5003's children - below]) were of Toibipet. They were the second to last family baptized from Toibipet.

Three people were baptized as from Toibipet at San Juan Capistrano. One Emilio is listed as a transfer in the San Gabriel 1824 padron and is listed as Jaibepet. He is further discussed under Jaibepet. The other two were:

Jb 523 (1784) Braulio Ocasiquenemovit of Toivepexr a 34 year old man whose father was jarar torquemovix, and Jb 985 (1789) an 18 year old woman Maria de los Santos Quichensajainam of Toijavet. Her father was dead Pamaya? Her mother was Yhuiha? (Steve O'Neil, personal communication, 2003).

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## Guinibit

McCawley states:

According to Felicitas Serrano Montanno, the Gabrielino community of Weniinga was located where the modern city of Covina was founded. José Zalvidea reported that the name Weniinga means, "one of the place[s] where metates, etc or anything está tirado [is discarded] as about an Indian camp." A variant name for Weniinga is "Guinibit" (Harrington 1986: R102 F323-324)[McCawley 1996:45, Johnston 1962:144].

Gb 4303 Quiqui Atilano was husband of Gb 4304 both of Guinibit. Gb 3178 was an aunt of Atiliano the Capitan of the settlement. Quiqui and his wife were one of the last two couples baptized from Guinibit on April 1, 1809.

The following list includes all ties found except those listed under Cucamobit above and Asucsabit below

Gb 1904 (Gc 1013) of **Jaibepet** was husband of Gb 1907 (Gc 1199) of Guinibit (Gm 387).

Gb 1940 (12-18-90) Gd 3434 Maria Esperanza 6 or 7 of Guinibit = Gc 1283 Maria Esperanza of **Japchibit** non-Christain parents. She was a daughter of Gb 2023 of Guinibit and a non-Christain father (Gm 591). The father was probably of Japchivit.

Gb 2373 Josepha del Rosario of Guinibit = Gd 1071 Maria Josepha of Guinibit was mother of Gb 2371; the father was a non-Christian of **Tujung**.

Gb 1672–Jacome Francisco of Guinibit Gd 1-01 wife at bapt =Regina Josepha, Gb 1554, Gc 1212 (Gd 1942:12-30-00) of Guinibit (Gm 337).

Gb 3638 (Gd 3614) Paguisar of Guinibit was husband of Gb 3651 of **Guoguavit** (only mention of this settlement).

Gb 4651 of Jachibit [**Japchibit**] was husband of Gb 4652 of Guinibit (Gm 1114), the last person found baptized from Guinibit. She may have been living at Japchivit.

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## Asùcsabit

McCawley notes:

The community of 'Ashuukshanga' lay a short distance south of the mouth of San Gabriel canyon. Manuel Santos reported that the name means poco vuelta [little turn], and that "the real place is by the bend of the canyon" (Harrington 1986:R102 F77). According to José Zalvidea however, the name 'Ashuukshanga, which survives in the modern city name of Aszusa comes from 'asúk,' 'his grandmother.' It means 'su abuela la tierra' [his grandmother the earth]." Zalvidea suggested that "the grandmother must have turned to stone. There were people everywhere that turned to stone" (Harrington 1988: R102 F75). Kroeber offered yet another translation of this place name suggesting that it may have meant "skunk place" (Kroeber 1925:859) [McCawley 1996:44-46].

Reid equated Azucsag-na with Azuza (1852).

Asucsabit was one of five Serrano villages involved in the 1785 uprising.

A month after the baptism of Toypurina of Japchibit Gb 1408 on March 8, 1787, on April 14, 1787, three sons and three daughters of the chief of Asucsabit (Gb 1438, 1439, 1440, 1445, 1446, and 1447) were baptized along with the three children baptized as from Jamamcovit and three other children of Asucsabit and Guinibit.

Eighty year old Gb 3162 was mother of the Capitan of Asucsabit.

Gb 1438 (Gc 1075) of Asucsabit (the oldest son [7 years at time of baptism] of the chief of Asucsabit baptized on 4-14-87 was married to of Gb 2473 (Gc 1810, Gd 1857) of **Toibipet** shortly after her baptism (Gm 519).

The last families from Asucsabit were baptized in the winter of 1804.

## **Ties to Small Settlements and Places**

The following include all people discovered as listed from infrequently named places.

### ***Cupsabit***

Gb 441 baptized as of Cupsabit was husband of Gb 428 (Gd 282) of Chibanga (**Sibapet**); his death entry (Gd 94) said he was from **Asucsabit**.

Gb 1903 of **Asucsabit** is listed in her confirmation (Gc 1283) and death records (Gd 1581) as from Cupsabit; the text of the death register says Acupsabit.

The marriage of Gb 627 (Gc 771) of **Asucsabit** (Gm 609) says he was single and his parents were Gb 2205 and Gb 2206 of Asucsabit. The baptism entry of his mission born child (Gb

3337) says he was of Cupsabit [His death entry says Yabit (Gd 2117)]. His parents Gb 2205 (Gc 1688) and Gb 2206 (Gc 1701) (Gm 449) are listed in their baptism, confirmation and marriage records as of Cupsabit.

### ***Aoyobit***

Gb 1451 text of Aoyobit, margin **Aoyobit vel Asucsabit** (Gc 1040 of Aoyobit, Gd 1482) mission married husband of Gb 603 of Yabit (Gm 331).

Gb 2685 (Fd 544) Zoa Maria of Aoyobit was wife of Gb 2605 of **Pasecubit** (near the site of San Fernando Mission). Gb 2590 of Pasecubit was daughter of both (Fm 225). All three transferred to San Fernando when it was founded.

### ***Ajubquebit***

Gb 2227 of Asucsabit was baptized while dying in the rancheria of Ajubquebit.

### ***Jamamcovit***

This settlement is most closely related to Japchivit and is discussed under Japchibit below. The texts of two of the Jamamcovit (Japchibit) baptism entries said they were from Asucsabit. Their mother Gb 2035 was from Asucsabit. Their father was from Japchibit.

## **Ties to Other Settlements**

The first person baptized from Asucsabit (Gb 113, Gm 11 mission marriage to a Sibapet man) is listed in her death entry (Gd 130) and confirmation (Gc 227) as from **Sibapet**.

The second person from Asucsabit (Gb 119) was her sister; her baptism and death entries (Gd 68) list her as from Asucsabit.

The third person listed from Asucsabit was Gb 252, a 50 year old woman, her death entry (Gd 136) says she was from **Ajuibit**.

Gb 349 of **Tobpet** was husband of Gb 363 of Asucsabit (Gm 73).

Gb 473 of Asucsabit was husband of Gb 482 of **Jaibepet** (Gm 108).

Gb 608 of **Tobpet** (text: parents non-Christians of Asucsabit)= Gc 792 of Asucsabit =Gd Acurabit – see below.

Gb 627 (Gc 589) of Asucsabit is said to be from **Jaibepet** in the death entry (Gd 2023).

Gb 698 (Gc 390) of **Uchubit** is said to be from Asucsabit in his death entry (Gd 4472), his father was Gb 3707 of Asucsabit and his mother Gb 2323 of Asucsabit.

Gb 759 baptized as from Asucsabit was a 2 year old son of Gb 425 of Asucsabit (husband of Gb 370 of Asucsabit [Gm 101]) and a non-Christian woman of **Guinibit**.

Gb 1070 (Gc 1191) of Asucsabit was married to a widower Gb 359 of **Topisabit** the day after her baptism (Gm 204); his wife at the time of his baptism was Gb 361 of Topisabit.

Gb 1377 (Gc 1383) of Jaibepet was daughter of Gb 1543 of **Jaibepet** and Gb 1679 (Gc 1197) of Asucsabit (Gc 1383).

A 4-5 month old girl, Gb1586, of **Guinibit** = Gc 1276 of Asucsabit.

A 6-7 year old girl, Gb1686, of **Guinibit** = Gc 1354 of Asucsabit.

Gb 1403 of **Uchubit** was husband of Gb 1696 [b=Uchubit] of Asucsabit (Gm 341 and Gc 1216).

Gb 1973 (Gc 1461) of Asucsabit was wife of Gb 1970 of **Guinibit** (Gm 400).

Gb 2037 (Gc 1576) of **Topisabit** was wife of Gb 2020 of Asucsabit (Gm 414).

Gb 2035 (Gc 1574) of Asucsabit was wife of Gb 2022 of **Japchibit** (Gm 415).

Gb 1982 of and at **Jaibepet** was husband of Gb 2235 (Gc 1737) of Asucsabit (Gm 450).

Gb 2300 of Asucsabit was daughter of Gb 2790 of **Guinibit** and his wife Maria de la Pasion of Asucsabit (Gm 595 on **11-8-97**).

Gb 3124 of Asucsabit was a brother of Gb 2315 of **Cucamobit**.

Gb 3212 (Gd 1932) of **Jaibepet** was mother of Gb 627 of Asucsabit (Gc 584 of Asucsabit, Gd 2023 of Jaibepet).

Gb 3648 of Asucsabit and Gb 3649 of Asucsabit were the parents of Gb 2872 (Gp 1824, Gd 5389) and Gb 2445 (Gc 1804, Gd 7-29) of **Jaibepet**.

Gb 4647 Tobanjaiat (Jobinchayet) of **Tomijaibit** [baptism of a son (Gb 4050) lists him as of **Japchibit**]. The second to last person identified as baptized from Tomijaibit was husband of Tapi (Topi) = Asaminaba (Gb 4648) of Asucsabit (Gm 1112). She was residing at Tomijaibit

when she was baptized. She had a child, Gb 4588, baptized from Tomijaibit. Another child (Gb 4050) was baptized January 11, 1806 as from Japchebit. Gb 4648 was apparently the last native of Asucsabit baptized in March 1811. Gb 4647 was the last married man baptized from Tomijaibit. He had other children Gb 3631 and 3632 [mother of Gb 3631 was Saiot]. They were baptized on January 24, 1804, as from Tomjaibit.

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## Jaibepet

The following renderings are present in the San Gabriel registers: Jaibepet, Jaybepet, Jaybenga, Jaibena. The registers indicate that the Spanish name Santa Anita is the equivalent of Jaibepet. Gb 4154 of **Santa Anita** = **Jaybipet** (Gp 1824) was son of Gb 4641 Jose Miguel (Gp 1824) of Jaybipet Eacuc (Eacu, Caca, Aca) of Jaibepet, his mother was Gb 4642 of Tujunga. Gb 4154 was the brother of Gb 2427 (Gp 1824 of **Jayobit**, Jayopit) and all were sons of Gb 4641. Gb 4642, Gb 4641 (baptized on March 21, 1811) and Gb 4154 were the only people baptized from Jaibepet after March 1804.

Estaquio Maria, Gb 468, was a witness in 1800 for Gb 3183. The entry said he was Capitan of Jaybepet and husband of Prisca. Gb 468 was 5 years old when he was baptized in 1779.

## Ties to Small Settlements and Places

The following include all people discovered as listed from infrequently named places.

### ***Picubit***

Gb 3180 at Picuvit was wife of the capitan of the settlement; her death entry (Gd 1851) said of **Jaybepet ó Picubit**.

Gb 3173 of Picauvit was a relative of Gb 475 of Jaibepet. He was husband of Gb 3619 of **Jaibipet**; a son Gb 3183 of Picuvit and a mother Quiquinchuginam of **Tobpet**; she was possibly Gb 3619.

### ***Mairobit***

Gb 572 non-Christian parents of **Mayrobit** = Gd 241 Jaibepet.

The other native baptism from Mairobit was Gb 737 (Gc 545) Mairobit = Gp1824 Mairobit = Gm 452 (5-31-92) soltero of Mayrobit.

## ***Acurabit***

See also Acurabit below for ties to Acurabit apparently a satellite settlement close to San Gabriel Mission.

## **Ties to Other Settlements**

See Asucsabit above and Acurabit below for ties to Jaibipet not listed below.

Gb 172 was the first person baptized from Jaybepet; his confirmation record Gc 44 said Jaivepet; when he was married at the mission he was said to be from **Topisabit** (Gm 332); his death entry Gd 2034 says he was from **Tobpet**. He had two mission born children listed as Topisabit by a mission married Asucsabit wife: Gb 2496 (Gd 1166) and Gb 2804.

Gb 200 was the second person baptized from Jaibepet; her husband Gb 201 was from **Ajuinga** (Gm 31).

Gb 610 was baptized from **Topisabit**; his confirmation Gc 533 listed Jaibepet.

Gb 1867 (Gc 950) of **Topisabit** = Gd 1908 of Jaibepet; Gb1867 was a brother of Gb 1426 (Gc 949), Gb 1425 and Gb 1424 (Gc 1069) all of Topisabit.

Gb 1904 (Gc 1013) of Jaibepet was husband of Gb 1907 (Gc 1199) of **Guinibit** (Gm 387).

Gb 2041 (Gc 1543) of Jaibepet was husband of Gb 2037 of **Topisabit** (Gm 424).

Gb 4642 Cupe, Taoc of **Tujubit** was wife of Gb 4641 Eacuc of Jaibepet [son Gb 4154 of Santa Anita = Jaybipet Gp 1824 see above discussion of identity of Jaibepet].

Emilio was listed as of Toibipet at San Juan Capistrano. He is listed as a transfer in the San Gabriel 1824 padron and is listed as of Jaibepet. He was baptized Jb 2574 {1805) Emilio Torosomcupimobit of Toibepet; both his parents were dead and he was 15 when baptized (Steve O'Neil personal communications 2003).

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## **Acurabit**

McCawley noted:

Reid (1852:7) placed ;Akuuronga near “the presa,” a stone dam built to serve Mission San Gabriel. The dam which is still standing is located



between present La Presa Street and San Gabriel Boulevard on the north side of Huntington Drive. José Salvadea reported that “ ‘akurangna , where there is much wood (fire wood)’ was the Indian name of La Presa” (Harrington 1986: R102 F63, R104 F42). Indians lived at or near Akuronga until the 1870s or later ...[McCawley 1996:42-43].

Acurabit was the closest community north of San Gabriel Mission listed in the registers. If it were further from the mission, it would probably have been grouped under Jaibepet which had close ties to it. The community of Acurabit also had ties to Jajamobit, Tobpet, and Sibapet to its south. The community may not have been occupied throughout the year. The two married couples listed as of Acurabit were recruited at the end of 1778 and the beginning of 1779. This was the earliest date of completion of recruitment at a settlement located north of the mission.

There are two cases where different mission born children have the same father but he is listed as from different settlements in their register entries. These indicate links between Acurabit and the adjacent settlement of Jaibepet.

Gb 474 was baptized as from **Jaibepet** and his confirmation marriage and death entries all list him as from Jaibepet (Gc 501, Gm 155, Gd 2210). He was married at the mission and his first born child (Gb 1031) was listed as having an Acurabit father. The entry of another child (Gb 2691) said he was from Jaibepet. The children had the same mother.

Gb 651 was baptized as from **Jaibepet** and his confirmation marriage and death entries all list him as from Jaibepet (Gc 522, Gm 241). An entry for a mission born child (Gb 2252) lists him as from Acurabit, the mother was a native of Jajamobit. Another entry (Gb 1646) says he is from Jaibepet. The children had the same mother.

Gb 180 was baptized as from **Sibapet**; his marriage entry (Gm 27) says both he and his native wife (Gb 181) were of Sibapet, his confirmation (Gc 140) says **Tobpet**; and his death entry (Gd 1587) says Acurabit.

Gb 452 (Gc 486 Uvaldo Maria) of Acurabit was husband of Gb 479 (Gc 562) of **Jajamobit** (Gm 106). The confirmation entry (Gc 562) said Gb 479 was of Acurabit. On January 19, 1779, they were the last married adults recruited from Acurabit. The other married adults from Acurabit were Gb 408 and Gb 412 (Gm 85) baptized October 16, 1778. It appears the community included two resident families.

Gb 3170 of **Topisabit** was listed in her burial entry (made the same day as her baptism) as of Acuravit (Gd 1806).

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## Topisabit

Ties to probable adjacent settlements indicate Topisabet was in the Altadena or La Canada Flintridge area between Jaibepet and Tujubit. As is the case of Tobpet, probably south of Topisabit, this village name has not been specifically identified with a modern place name. The Sheldon Reservoir site in Pasadena may be the site of Topisabit (Walker 1952:70-80).

The first person baptized as from Topisabit was Gb 159; his burial entry Gd 1690 said he was of **Tobpet**.

The first adult baptized from Topisabit was Gb 359 (Gc 163, Gd 1325) (Estevan Maria). Gb 359 had three before baptism children (Gb 315, 309, 306) by the wife he renewed marriage at the mission Gb 361(Gc 283, Gd 139) (Gm 72) and one child, Gb 381, born of Gb 362 (Gc 319) approximately five months after the parents were baptized. All of the referenced entries indicate the people were from Topisabit. They were the first family baptized from Topisabit. The burial entry for Gb 362 (Gd 845) indicates she was from **Ajuibit**. At the mission, Gb 359 of Topisabit married Gb 1070 of **Asucsabit** after his first mission married wife died. The marriage was the day after the baptism of Gb 1070 (Gm 204). They had a mission born son, Gb 1435, baptized as of Topisabit, they also had a daughter whose baptism is missing. Her confirmation entry (Gc 1381) apparently erroneously says Gb 359 was of **Guinibit** and Gb 1070 was of Topisabit (Gc 1381).

Gb 1671 (Gc 1009, Gd 1503) (Pablo Antonio) of Topisabit was husband of Gb 1678 (Gc 1196) of **Tujungga** (Gm 336). They were parents of Gb 972 (Gc 902) of Topisabit. On February 23, 1789, they were the last married couple recruited from Topisabit at San Gabriel Mission.

Gb 610 was baptized from Topisabit; his confirmation Gc 533 listed **Jaibepet**

Gb 1867 (Gc 950) of Topisabit = Gd 1908 of **Jaibepet**; Gb1867 was a brother of Gb 1426 (Gc 949), Gb 1425 and Gb 1424 (Gc 1069) all of Topisabit.

Gb 2041 (Gc 1543) of **Jaibepet** was husband of Gb 2037 of Topisabit (Gm 424).

In addition to the adults listed above the other adults baptized from Topisabit at San Gabriel Mission include an 80 year old woman who was ill and soon after died (Gb 1724, Gd 633); Gb 464 the 26 year old mother of Gb 446; Gb 3688 a 40 year old woman and Gb 3892 a 67 year old man baptized in danger of dying.

Fb 1297 of **Canabanga** was mother of Fb 410 of Topasabit the wife of Fb 391 chief of **Tujungga**.

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## Mujubit muhú'nga

Harrington notes:

Jose Zalvidea: muhú'nga - "name of a village where they shot them with arrows. It is a village about two and one half miles from San Fernando, farther up the Canyon from San Fernando. The people were shot treacherously. There are rocks at muhú'nga which resemble people with head bent foreword as if shot. Only one escaped. That one leaped over when they shot and alighted in the sea or rather at Santa Catalina Island and cried (he imitates the call of the turtle dove) and that was the turtle dove.

The turtle dove jumped from muhu'nga to the sea. All the fish and animals of the sea had been invited to muh'unga to attend a festival and suspected nothing. The fiesteros all of a sudden killed them all and only the turtle dove escaped. He jumped so far that he landed in the sea (or rather in the island of Santa Catalina) and felt so badly that he began to cry and that is why he is crying yet: hu'u 'u 'u 'u 'u (Harrington n.d.).

Setimo: muqunga - The great canyon northeast of us [from San Fernando] and having its mouth east [southeast] of Little Tejunga is muqunga [Big Tujunga Canyon]. This is an enormous canyon, the chief canyon of which comes down from the north...(Harrington n.d. b:2).

A story that corresponds to the Juan Melendrez ra'wiyawi story was told by Hugo Reid it began: "In Muhuvit, which lies behind the hills of San Fernando, a woman married a Capitan of the Verdugas" [Reid 1968].

Kinship ties to other villages indicated in the registers of San Fernando Mission:

Fb 203 Mujunga father of Fb 118 and 162 **Tujunga**.

Fb 251 Mujunga nephew of Fb 181 **Tujunga**.

Fb 365 Mujunga father of Fb 123 **Tujunga**.

Fb 392 chief of **Vijabit** husband of Fb 411 of Mujubit [Fm 75].

Fb 409 Capitan of **Apebit** husband of Fb 433 Mujubit [Fm 87].

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## Vijabit wiqánga

Wiqánga is probably Vijabit of the San Fernando Mission registers.

Harrington notes: Setimo said wiqánga means “cañada de las espinas” [canyon of the thorns] in Fernandéño, and corresponds to the Canada de las Tunas in Spanish. wiqár means “espina” [thorn] in Fernandéño. Setimo remembers perfectly wiqánga as an old name. “The hills of descanso [tranquility] are between [Setimo’s house and wiqánga?] (Harrington n.d. a:12). La Tuna Canyon is at the west end of Verdugo Hills south of Tujungá.

Kinship ties to other villages indicated in the registers of San Fernando Mission.

Fb 392 Capitan of Vijabit husband of Fb 411 **Mujubit** and brother of Fb 190 **Tujungá**, Fb 401 **Tuusingá** [brother of Fb 1235 and 1356 of Giribit] husband of Fb 430 Vyjabit, Fb 1343 **Caguenga** mother of Fb 425 Vijabit.

Fb 425 Viajabit wife of Fb 463 **Giribit** [Fm 101].

Fb 1373 of **Cabuepet** wife of Fb 1372 Capitan of Vijavit.

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## Tujubit

Harrington notes:

Jose Zalvidea: tuhúnga “ it is a place this side [east] of San Fernando. It means old woman. tuXu’u, old woman.” Setimo Lopez: Means ‘la vieja’ - tuqú’, old woman. It is called by Americans Little Tejunga Canyon. The old adobe house of tuqunga still stands at the mouth of Little Tujungá Canyon, on the east side of mouth where a tall big eucalyptus tree is.. There was a rock shaped like an old woman in tuhúnga canyon hence name. Informant never saw the rock. She was in a sitting position. But informant knows rock like altar there and old Christain gravesite (now road passes over it) near mouth. But informant doesn’t know petrified whale.

McCawley references Martin Feliz a Harrington consultant:

... an old name for Tujungá Canyon was “La Reina,” or “The Queen,” probably in reference to Mary, the mother of Jesus. According to Feliz this name was bestowed upon the canyon because the “the queen came in” the “form of a whale and petrified at the mouth of that canyon, as a red rock 25 ft. long, which can be seen by going to Sunland.” Feliz also reported that an old Indian cemetery was located near the mouth of Tujungá Canyon.

Edberg:

By Monte Vista there is a round hill on the other [west] side of the river from Monte Vista. That was the site of the Indian village of tohúng'avit. Monte Vista is on the east side of the river. "De los Verdugos entra el camino para Monte Vista. Los Verdugos no tienen nombre.[the Verdugo Hills have no name?]." (Harrington 1944, Johnston 1962).

The ra'wiyawi story which was given to Harrington by Juan Melendrez ended with: "ra'wiyawi [chief of Tujunga] coming to the sierra of Tujunga seating himself and becoming stone. ra'wiyawi and his wife, turned into stone, are still seated there in the sierra, facing the rancheria of Tujunga." A similar version of apparently the same story recorded by Hugo Reid involved the villages of Mujunga and Jajamonga. The chief of the Melendrez story was said to be of Tujunga.

Jack Forbes wrote an article concerning the ethnohistory of the village of Tujunga (1966).

Kinship ties to other villages indicated in the registers of San Gabriel and San Fernando Missions:

Gb 611 de **Jajamobit** y Tujubit [Gd 1969 Tujubit, Gc 629 Jajamobit].

Gb 1678 Tujunga spouse Gb 1671 of **Topisabit**.

Gb 2371 Tujubit son of a Tujubit father and Maria Josefa of **Guinibit** [Covina].

Gb 4642 Tujubit wife of Gb 4641 = Gp 1824 **Jaybipet** text of b Jashpet [son Gb 4154 of Santa Anita = Jaybipet Gp 1824].

Fb 61 Acosiubit [**Asucsabit** ?] husband of Fb 85 Tujunga [Fm 9].

Fb 154 of **Ceegená** [Tataviam village] husband of Fb 162 of Tujubit.

Fb 184 of **Chojobit** was cousin of Fb 176 of Tujunga.

Fb 176 Tujunga husband of Fb 177 **Caguenga**.

Fb 203 **Mujunga** father of Fb 118 and 162 Tujunga.

Fb 251 **Mujunga** [son of Fb 396 Capitan of Mujunga] nephew of Fb 181 Tujunga.

Fb 288 Tujunga baptized at Jajamonga was mother of Fb 133 [father of Fb 133 was Fb 277 Caguenga husband of Fb 278 Siutcabit] and 138 **Caguenga**.

Fb 295 of **Quissaubit** in the Rancheria of Tujunga mother of Fb 72 Tujunga [Fb 287 of Quissaubit = daughter of Capitan of Quissaubit (Fb 923) niece of Fb 72].

Fb 307 **Siutcabit** [sister of Fb 233 Capitan of Siutcanga] wife of Fb 306 Tujubit [son of Fb 391 Capitan of Tujubit].

Fb 318 of **Pujavinga** cousin of Fb 54 of Tujunga. Only other tie found = Fb 592 of Pajauvinga wife of Fb 612 of Piirubit [Fm 139].

Fb 365 **Mujunga** father of Fb 123 Tujunga.

Fb 391 Capitan of Tujubit husband of Fb 410 **Topusabit**.

Fb 392 Capitan of **Vijabit** husband of Fb 411 Mujubit and brother of Fb 190 Tujunga.

Fb 393 Tujubit husband of Fb 412 **Jajamonga**.

The village of Tugunga, or at least part of the village, has been identified as LAN-167 (Ruby 1966).

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## **Japchibit (Japchina)**

The number of settlements with ties to Japchibit was greater than with any other settlement north and west of the mission. Most other settlements have many ties with two or three settlements. Japchibit had few ties with any settlement except the apparently close Jajaibit and Tomijaibit but had ties to many different settlements. It appears that Japchibit was a political center of the San Gabriel Mountains.

The community of Japchibit appears to be the only large settlement located in the San Gabriel Mountains. People were recruited from Japchibit at both San Gabriel Mission and San Fernando Mission (this indicates the settlement was located between San Fernando Mission and San Gabriel Mission). People were recruited from Japchibit generally later than from settlements along the south slope of the Mountains and earlier than those on the north slope of the Mountains. The settlement of Japchibit was probably centered at the archaeological sites on Alder Creek near Chilao Flat. People from sites such as Chilao Flat may have often been baptized as members of the Japchibit community. There are three places or small communities listed in the San Gabriel registers that are places associated with Japchibit. They are Jamamcovit, Jombit, and Jajaibit. One of these places may be Chilao Flat.

Japchibit was one of the principal communities that participated in the planned October 25, 1785 uprising led by 27 year old Toypurina (Gb 1408 [3-8-87] Regina Josefa) of Japchibit

and Nicolas Joseph of Sibapet. Japchebit and Asucsabit were the two named of five Serrano communities said to be involved in the uprising.

After the failure of the October 25, 1785, uprising, Japchibit continued to lead local resistance against the Spanish. On August 8, 1786, José Zuñiga wrote to Governor Fages concerning insurrection of San Gabriel Indians.

You are informed that on last July 26 the captain of the guard at San Gabriel was advised that the Indian chief of the rancheria of Subsabit [Asucsabit] had come two times to say that the chief of the rancheria of Jauchibit [Japchibit] went inviting people to fight the troops and that they occupied themselves preparing arrows. As a consequence of this information, Zunniga commanded a captain and 5 men to apprehend the leaders. Having apprehended the Capitanejo of Jauchivit (Japchibit) and two others, and inquired the cause of their desire and the case against the Indian, nevertheless he said: "even the accounts that agree divide into imperceptible parts and weave together all the disturbance. [It was said] in scattered voices that a non-Christian told the non-Christians that the Christians had given beads to get them to kill the Indians and chief of Jabchivit, and that this angered them to say they were going to kill Christians and soldiers."

"The Indian of Jabchivit (Japchibit) affirms that the Indians of the Colorado River had come last month to the Rancheria of Tongallavit (Atongaibit = Mojave River settlement) a day by road from the mission and assured them they would come to fight with the troops and other expressions that the Indian uttered."

He says it has been ordered that the Indians be kept prisoners while evidence is produced to elucidate this matter and that necessary precautions have been taken [Bancroft Library - CA 3: 293-4 from Provincial State Papers Tom VI 1786: 35-36].

## **Ties to Small Settlements and Places**

The community of Japchibit appears to be the only large settlement located in the San Gabriel Mountains. People were recruited from Japchibit at both San Gabriel Mission and San Fernando Mission (this indicates the settlement was located between San Fernando Mission and San Gabriel Mission). People were recruited from Japchibit generally later than from settlements along the south slope of the Mountains and earlier than those on the north slope of the Mountains. The settlement of Japchibit was probably centered at the archaeological sites on Alder Creek near Chilao Flat. People from sites such as Chilao Flat may have often been baptized as members of the Japchibit community. There are three places or small communities listed in the San Gabriel registers that are places associated with Japchibit. They are Jamamcovit, Jombit, and Jajaibit. One of these places may be Chilao Flat.

### ***Jamamcovit***

A month after the baptism of Toypurina of Japchibit Gb 1408 on March 8, 1787, on April 14, 1787, three sons and three daughters of the chief of Asucsabit (Gb 1438, 1439, 1440, 1445, 1446, and 1447) were baptized along with the three children baptized as from Jamamcovit (Gb 1443, 1444 [Gc 936 brother of 1443] and 1448) all are listed in their confirmations (Gc 935, 936, and 1351) as from **Japchibit**. Gb 1443 had two mission born children (Gb 3230 and 3344 listed from Japchibit). His marriage, Gm 625, says his parents were Gb 2022 of Japchibit and Gb 2035 of Asucsabit listed below. Gb 1443 is listed as from **Jajamobit** in the 1824 padron, Gb 1444 is listed in the 1824 padron as of **Guinibit** and the burial entry of Gb 1448 lists Japchibit (Gd 2119); her marriage entry indicates she was of Japchibit (Gm 564). The texts of two of the Jamamcovit baptism entries said they were from **Asucsabit**.

### ***Jombit***

Gb 2690 of Jombit [the only person listed as from Jombit in the San Gabriel registers] was wife of Gb 2697 of **Topipabit** (near Barstow) they were listed as a married couple in the 1824 padron. The entry for Gb 2690 says she was of **Jombit uel Japchebit**. She was the sister of Gb 3489 of Japchibit and the daughter of Gb 3720 of Japchibit.

### ***Jajaibit, Jayabit and Jajobiabit***

Gb 3832 Ujubimor (Ujupimor) of **Japchibit** was husband of Gb 3844 (Gd 3113) of Jajabit (Gm 890).

Gb 3834 (Gd 3717) Jununcmérabit of **Japchibit** was husband of Gb 3846 of Jajaibit (Gm 892).

Gb 3865 (Gd 2781) Jununsajaibit of **Japchibit** was husband of Gb 3878 (Gd 4238) of Jajaibit (Gm 905). The marriage entry says both of Jajaibit.

Gb 3773 Conamearmor of Jajaibit was husband of Gb 3779 of **Jajamobit** (Gm 872).

Gb 3885 was a 40 year old single woman (Gd 4476); she was mother of Gb 672 of **Jautbit**.

Gb 2418 a 70 year old woman of **Cucamobit** was listed as of Jajabit in the death register (Gd 1118).

At San Gabriel, Jajabit baptisms of recruits in addition to the above include Gb 2061 (Gc 1545) a 22 year old single man (Gm 437), Gb 2779 a 60 year old man baptized while dying



in the rancheria of Uchubit, and Gb 2949 a 20 year old man. People were baptized from a village called Jajaibit at San Juan Capistrano Mission. It may be another settlement with a similar or same name. The three marriages of Jajaibit women to Japchibit men indicate Jajaibit was a small settlement located close to Japchibit. The other ties to the Western Gabrielino settlements of Jajamobit and Jautbit and to Cucamonga are similar to Japchibit's many distant ties.

Gb 2234 was baptized as Jajabit but was listed in the 1824 padron and Gd 5326 as of Jayabit. If Jajabit and Jayabit were the same place, the people baptized as of Jayabit should be added to the list of Jajabit baptisms. Gb 3128 of Tusicabit was the pre-baptism husband of Chipin of Jaiavit. Gb 2427 of Jayabit was apparently the last person baptized as of Jayabit on March 3, 1794 [apparently after this baptism a Jajabit or Jajaibit spelling was used]. Gb 2427 is listed in the 1824 padron as Hemeterio Jara of Jayabit. He was the father of Gb 7146 born on February 16, 1824 and was said to be of Juyabit. The other Jayabit baptisms were Gb 1417 (Gd 2096), a husband and wife Gb 1199 and Gb 1204 (Gm 243), and Gb 2316. The 1824 padron also lists Gb 4154 of Santa Anita (Jaibepet) and Gb 4641 Jose Miguel Caca of Jaibepet as of Jayopit.

Entries for Roberto Miguel indicate Jayabit and Jajobiabit are related. There are three pre-1810 native baptisms from Jajobiabit at San Gabriel. On August 6, 1785, the brothers Mauricio Joseph (28 years old) and Roberto Miguel (8 years old) were baptized as Gb 1234 and Gb 1235. Gb 1234 died in 1800 (Gd 1841). Roberto Miguel married Maria de la Pasion of Yabit (Gm 423). Roberto Miguel was witness to marriage Gm 564 where he is said to be from Jayabit. The other baptism from Jajobiabit was Gb 4470 (1809), Serviana, a daughter of Tomiaseguit chief of Jajaubabit and relative of Serviana of Topipabit.

At San Juan Capistrano, people were baptized from Jajabit [1787(1), 1789(1), 1793(1), 1795(1), and 1805(1)[5], from Jayabit 1805 (7), 1806(2)[9] and from Jajaviabit [Jajobiabit] 1787(1), 1789(3), 1801 (1)[5]. Whether these are the same settlement or settlements recruited at San Gabriel has not been determined. Three people were recruited at both missions during the same time. There are no other settlements except Genga where there were similar numbers of recruits at both missions.

## **Ties to Other Settlements**

Japchibit had ties to seventeen settlements in addition to the above small settlements. All the ties appear to have been important. The ties are listed in clockwise order beginning with Quisaubit. The list includes information concerning ties to Tomijaibit.

Quisaubit – Fb 682 of Japchibit was the wife of Fb 678 Asumpajimasum of Quissaubit. Fb 923 Nu the chief of Quisaubit was the husband of Fb 940 of Tomijaibit sister of Fb 1241 of Tomijaibit wife of Fb 1240 brother of the chief of Puinga.

Jotatbit - Fb 1475 of Japchibit was the wife of Fb 1440 the chief of Jotativit.

Cayyubit – Gb 2700 of Japchibit was wife of Gb 2835 of Cayyubit the second person baptized from Cayyubit. They were parents of Gb 2711 a ten year old of Japchibit. Gb 3429, a 26 year old woman of Cayyubit, was their daughter. It appears they first resided at Cayyubit and then moved to Japchibit where they had been living for at least 10 years. Gb 3429 was said to be a sister of Gb 4587 of Toibipet a daughter of Gb 5003 Riquiqua of Toibipet and Gb 5004 Nasayocuban (Orcayan) of Cucamonga. See Toibipet below.

Tomijaibit – Gb 2018 (Gc 1297) of Japchibit was husband of Gb 2036 (Gc 1575) of Tomijaibit (Gm 416). Gb 4647 Tebansaiet (Tobanchayet) of Tomijaibit was husband of Gb 4648 Tapi of Asucsabit (Gm 1112). Three of their children, Gb 3631, 3632 and 4588, were baptized as from Tomijaibit and one, Gb 4050, was baptized as from Japchibit (at the mission Gb 2334 was born; her father was Gb 2018 and her mother was Gb 2033 of Guinibit; the father was at the mission for over a year before birth of the child). Gb 3238 of Tomijaibit was the husband of Fb 1503 of Japchibit. Gb 4032 (11-24-05) Ycaibitnusum of Tomijaibit was probably husband of Gb 4033 of Japchibit. Fb 1477 was married to Gb 3238 of Tomijaibit (Fm 401 9-12-05). See also Guinibit below for children from Tomijaibit of Japchibit and Guinibit parents.

Topipabit – Gb 2690 of Jombit (Gp 1824 Japchibit) was sister of Gb 3489 of Japchibit and the wife of Gb 2697 of Topipabit. Gb 2697 was the third person baptized from Topipabit and may have been living at Japchibit.

Atongaibit - Gb 3489 of Japchibit was wife of Gb-Pancracio-- of Atongaibit (Gm 791).

Guapiabit – Gb 2624 (Gd 1386) of Japchibit was the son of non-Christians. His father was of Japchibit and his mother of Guapiabit.

Amuscopiabit – Gb 3683 of Japchibit was wife of Gb 3682 Tobiriguinat of Amuscopiabit (Gb 838). Fb 1460 of Japchibit was the brother of Fb 1450 of Amuscopiabit. Fb 1450 was the sister of Fb 1421 and 1449 of Amuscopiabit and Fb 467 of Sajanga. Fb 467 was the son of Fb 1277 Puussa Capitan of Tameobit and Gb 5007 Pagainat of Tomijaibit. See also following Cucamobit with children of Amuscopiabit.

Cucamobit – Gb 5366 Quinquipat of Japchibit was husband of Gb 5367 of Cucamobit (Gm 1284). He was the father of children from Amuscopiabit, Gb 4444, 4443 and 4547, and possibly Tomijaibit.

Toibipet - Gb 3429 of Cayyubit (see Cayyubit above) was said to be a sister of Gb 4587 of Toibipet a daughter of Gb 5003 (Sebastian) Riquiqua (Eriquiqua)(Gp 1824) apparently chief of Toibipet and Gb 5004 Nasayocuban (Orcayan) of Cucamonga (Gm 1210). Gb 3423 of Japchibit was also said to be a daughter of Gb 5003. The mother of Gb 5003, Gb 5356, of

Toibipet was the last person baptized from Toibipet. Gb 5003, his wife, mother, and three of his children were the only people baptized from Toibipet after April 1807. There appear to have been reciprocal ties between the chiefly families of Toibipet and Cayyubit. The chief of Toibipet may have had a wife from Japchibit or he had lived there neo-locally.

Guinibit – Gb 4651 Nonniguimobit (Jicavinanatsun) of Japchibit was husband of Gb 4652 of Guinibit. They were parents of Gb 1985, Gb 3630 (Gp 1824 and Gd 5288 of Japchibit) and Gb 3673 all baptized as of Tomijaibit. Gb 4562 was the last person found as baptized as of Guinibit in 1811. She was perhaps living at Japchibit.

Gb 1940 (12-18-90) Gd 3434 Maria Esperanza 6 or 7 of Guinibit = Gc 1283 Maria Esperanza of Japchivit non-Christain parents. She was a daughter of Gb 2023 of Guinibit and a non-Christain father (Gm 591). The father was probably of Japchivit.

Asucsabit – Gb 2022 (Gc 1298) of Japchibit was husband of Gb 2035 of Asucsabit (Gm 415). Two sons, Gb 1443 and Gb 1444 were baptized as Jamamcovit. They were later listed as of Japchibit and finally as Jajamobit and Guinibit. Their sons and a probable daughter all baptized on the same day as six children of the chief of Asucsabit comprised all the people baptized as from Jamamcovit. See also Tomijaibit – Asucsabit couple above with Japchibit child.

Tobpet - Gb 4656 Taoc of Japchibit was the wife of Gb 4657, Antapa , the last man baptized from Tobpet in 1811 six years after the next to the last recruits from Tobpet (Gm 1117).

Topisabit – Gb 3686 Yainasu of Japchibit was husband of Gb 3687 of Topisabit (Gm 840).

Comicraibit – Gb 3671 of Japchibit was wife of Gb 3661 Vezavan (Niguouit) of Comicraibit (Santa Monica?) (Gm 832). Their children were Gb 3233 and Gb 3418 of Japchibit. In the 1824 padron, Gb 3661 was listed as a widower of Japchibit.

Tusinga – Fb 559 of Japchibit was a son of Gb 4297 and 4298 (Gm 1048) baptized from Japchibit on April 1, 1809. He was a cousin of Fb 274 of Tusinga. Fb 559 transferred to San Gabriel Mission where he was listed in the padron as from Jajamobit (Gp 1824). Gb 2826 of Tomijaibit was a son of non-Christians. His father was of Tomijaibit and his mother was of Tucsibit.

Jajaibit – Gb 3832 Ujubimor of Japchibit was husband of Gb 3844 of Jajaibit (Gm 890). Gb 3834 Jununemárabit of Japchibit was husband of Gb 3846 of Jajaibit (Gm 892). Gb 3865 Jununsajabit of Japchibit was husband of Gb 3878 of Jajaibit (Gm 905).

Cuinamona – Fb 1964 Yaramaguina of Japchibit was the wife of Fb 1878 Guanguariraysu of Cuinamona.

Gb 2100 of Japchibit was baptized in danger of death at the rancheria of Soàbit.

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## Tomijaibit

JPH timiXauvit = “estoy callado la boca” = I am keeping my mouth quiet.

10-27-1786 San Diego, José Zuñiga to Governor Fages concerning couriers. “You are informed that Juan Maria Olivera and six men have been ordered to explore Tomigayavit” (Bancroft Library - CA 3: 296 from Provincial State Papers Tom IV).

The presence of baptisms at both San Gabriel and San Fernando Mission and kinship ties to other settlements indicate Tomijaibit was located on the north slope of the San Gabriel Mountains in the vicinity of Big Rock Creek. The frequencies of baptisms at San Fernando indicate that Punibit was west of Tomijaibit. No settlements are indicated in the mission registers or expedition diaries between Tomijaibit and Amuscopiabit. It is possible that Jajaibit was located in the area.

Father José Maria de Zalvidea wrote on August 10, 1806:

After mass, we resumed our journey and went all day through hills adjacent to the San Gabriel Mountains. At noon we saw the remains of a village and a few wells. One league further on we came upon a stream full of water [Big Rock Creek] but without land for cultivation nor much pasturage in its vicinity [Cook 1960:247].

The expedition then traveled 13 leagues east to Atongaibit. The village was probably abandoned because of mission recruitment. Most people from Tomijaibit were baptized before 1806. Three people were baptized at San Gabriel Mission in 1811 as natives of Tomijaibit. They may have not resided at Tomijaibit after 1806. Two of the baptisms were the husband and daughter of a native of Asucsabit.

Ties to Tomijaibit include:

Gb 2826 fa of Tomijaibit mother of **Tucsibit** (Tuusinga).

Gb 3490 of **Punivit** = Gm 782 single of Tomijaibit, Gd 3564.

Gb 3521 Jaraguionobit of **Apijanvit** [only mention of place- possibly Punibit]= Gp1824 of Tomijaibit.

Gb 3630 of Tomijaibit = Gp 1824 and Gd 5288 of **Japchebit**. Gb 3630 was son of Jicovinanatsun and brother of Gb 1985 (Gc 1748) and Gb 3673 of Tomijaibit

Gb 4032 Ycaibitnusum of Tomijaibit was probably husband of Gb 4033 of **Japchibit**.

Gb 5007 Pagainat of Tomijaibit was mother of Fb 467 Juan Ygnacio of **Sajanga**.

Gb 2018 of **Japsibit** Gm 416 husband of Gb 2036 of Tomaijaibit.

Gb 3630 of Tomijaibit= Gd 5288 **Japchivit** and Gp1824 Japchivit her sister Gb 1985 (Gc 1748) was one of the first three people baptized from Tomijaibit in January 1791. Another sister, Gb 3673, was also of Tomijaibit.

Gb 4443 of **Amuscopiabit** father Quiquibat of Tomijaibit.

Gb 4647 Tobanchayet, Tobansaiat [or Jobanchayet] of Tomijaibit was husband of Gb 4648 Asuminaba (Tapi) of **Asucsabit** (Gm 1112). The entry of a son on January 11, 1806, Gb 4050, said Gb 4647 was of **Japchibit**. The entry of another daughter of Tomijaibit, Gb 4588, said she was also sister of Gb 3631 (Gp 1824) and Gb 3632 of Tomijaibit. Gb 3631 and Gb 3632 were baptized on January 24, 1804 as from Tomijaibit. The entry for Gb 3631 listed his mother as Saiot it also said he was a relative of Domingo. The padron lists Gb 3632 as of Asusabit (Gp1824).

At San Fernando Mission:

Fb 587 Tubanquinaassum of Tumijaibit married Gb 2689 of Tumaijaibit (Fm 131). Gb 2689 was the daughter of Fb 671 of Tumijaibit. Fb 1239 of Tumijaibit was uncle of Fb 587. Fb 1241 of Tumijaibit was daughter of Fb 1239. Fb 1241 was wife of Fb 1240 Jayinat brother of the chief of **Punivit**.

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## Punibit

JPH: (see Chibuna below) “The pu’nijam was another nacion. Old Rogerio, captain of San Fernando, was pu’nijam. All three were Jaminot in speech.”

The registers indicate a close association between Tomijaibit and Punibit. There are four baptisms at San Fernando and one at San Gabriel Mission. The higher frequency of baptisms at San Fernando indicates Punibit was west of Tomijaibit. Two people were baptized in March 1803 and two in March 1804 from Punibit at San Fernando Mission.

Gb 3490 of Punivit = Gm 782 single of **Tomijaibit**, Gd 3564.

Fb 1241 of **Tomijaibit** was wife of Fb 1240 of Punivit.

The links to Tomijaibit and dates of recruitment indicate the site of Puinibit was located near Little Rock Creek. It may have been at Totem Pole Ranch (AVC-187) where historic beads were found or at Barrel Springs (LAn-82) (Earle 1995: 2-8, 2.9, 6-1).

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## Quissaubit

The baptisms from Quissaubit are earlier than those from Puinibit, Jotatbit, Tomijaibit, and Japchibit at San Fernando. Two people were baptized in 1800, thirteen in 1802 (most Nov-Dec), one in 1803, and one in 1805. The earlier baptisms indicate that Quissaubit was closer to San Fernando than the other settlements. For ties see Tujunga, Giribit, and Japchibit.

Beads used during the historic period have been found at site LAn-902 on NFS lands near Acton. The site may be the settlement of Quissaubit.

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## Jotatbit

One person was baptized from Jotatbit at San Fernando in 1800, two in 1801, three in 1803, and four in 1805.

Jotatbit ties see Japchibit - Gm 403 = Gb 1987 Jotatbit husband of Gb 1955 of **Mapitbit**.

Protohistoric beads have been found from a site near Ono Lake. There are other midden sites in the vicinity of Ono Lake that could be the remains of Jotatbit.

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## Tameobit

### Lovejoy Buttes

The pattern of recruitment of Tameobit indicates that it was the closest settlement recruited from the Mojave Desert north of the San Gabriel Mountains at both San Gabriel and San Fernando Missions. **Beads** used during the Spanish mission period have been found at Lovejoy Buttes (Lake Los Angeles). **Lovejoy Buttes was the closest "oasis" to both San Fernando and San Gabriel Missions.** The settlement of Tameobit may have been located at Lovejoy Buttes.

The Harrington Serrano notes describe a place that is apparently Lovejoy Buttes:

When on the road about five miles from Hesperia toward the Tejon Pass, I got to understand better where apavu'tshiveat is. It is on the big plain

between the Sierra Madre [San Gabriel Mountain] and the Tehachapi several miles San Francisco ward of Victorville or Hesperia and also several miles out on the plain from Sebastian's piñon hills. It is a broad cienega [wet place] at a place where there are some small hills on the plain. When Manuel and Thomas went to the Tejon sixty years ago, they took the trail that skirts the inside of the Sierra Madre range to Sebastian's piñon hills.(which they usually describe as the inland point of jukaits [Mount Baldy]) and then striking off for Tejon they passed apavu'tshiveat way out on the plain. They are sure Americans have a town or ranch there now.

apavu'tshiveat- a place where there are big rocks and meadows in the center of a great plain between Sebastian's country and the Tehachapi. This is the second place by this name, informant volunteers [Bean, Vane, Lerch and Young 1981: Appendix 20-21].

Harrington collected information on a place called **Támipiat** along the Mojave River from Manuel Santos:

Although informant for the first time volunteered the name **Támipiat** this morning (our first morning at Barstow. I understood informant to say clearly that **támipiat** is a section of the Mojave River Barstow ward of Victorville and not as Barstow ward as **mâviat**, tonight when I question him at leisure and in a good mood, he says that **mâviat** is the section of the Mojave River between Victorville and Barstow where so many trees are and that is why Indians from that section were called **mâviatam** (information worded thus) [Bean, Vane, Lerch and Young 1981: Appendix 176].

He also said that (**támipiat**) is where the Americans fought the Payuches (at Rock Springs I had told him that the Americans fought the Payuches and he seemed never to have heard of that fight at all) (evidently referring to Rock Springs) [Bean, Vane, Lerch and Young 1981: Appendix 250].

When I suggest **taminí't.**, says it is the same as **támipiat**, both meaning 'at the knees'[Bean, Vane, Lerch and Young 1981: Appendix 250].

The Tameobit clan may be named after this section of the river. Perhaps the Tameobit and Najayabit clans owned sections of the Mojave River. Their kinship ties and recruitment at San Fernando as well as San Gabriel indicate that they lived in the desert west of the Mojave River.

Ties to other settlements include:

Gb 3780 of **Cucamobit** was wife of Gb 3713 of Tameobit (Gm 873).

Gb 4480 Napjaumobit of Tameobit was a relative of Gb 3713 and brother of Gb 5072 Gigneoconat of **Atongai** [Atongaibit] was son of Agount of Atongay and Gb 5315 Cayucayu of Tameogna.

Gb 5031 and Gb 4478 of **Cayyubit** were children of Riquijararmobit of Cayyubit and Gb 5313 Yaguairimbam (Nararpujibam) of Tameona.

Gb 5073 of Tameobit was brother of Gb 4454 of Najayabit their father was Pajasay of **Atongai** mother Gb 5085 Momicubibam of Tamegobit [Tamet].

Gb 6819 Momijapit of **Atongaibit** was husband of Gb 6826 Apacunaguirarbam of Tameobit (Gm 1609 4-6-22).

Gb 4252 (d **Atongai**) and Gb 4253 of Tamonibit were children of Momisaguainat [of Atongai?] and Gb 4262 Cupabuibam of Tamoemit.

Fb 448 of Tamon was wife of Fb 571 of **Jajamobit** (Fm 125). They were parents of Fb 437 of **Mapibit**.

Fb 1933 of Tameobit was mother of Fb 1915 Cubii of **Atongai**. Fb 1915 was mother of Fb 1837 Ponoguibina of Atongai. The father of Fb 1837 was named Atongayebit.

Fb 2278 Toco of Tameobit was wife of Fb 2273 Zaiti of Najayabit. They were parents of Fb 2253, 2254 and 2255 of **Najayabit**.

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## **Najayabit**

When the 1808 Palomares expedition was at Lake Hughes they were told that fugitives were with Quipagui at Tejon, others were at Muscupian (Amuscopiabit – Cajon) and one at Mavalla both far to the east (Cook 1960: 256). Mavalla or Mavaya was probably Najayabit. Najayabit and Amuscopiabit were not intensively recruited from until after 1808.

In November 1808 Palomares took troops out to the Antelope Valley and the Mojave River to capture fugitives. Earle states:

He finds that inhabitants of five villages in the Antelope Valley and the upper Mojave River (including Maviajik [Mavalla], Atongaibit, Guapiabit and Amutscupiabit) have assembled as a group to gather acorns in the eastern San Gabriel Mountains west of Cajon Pass. He finds the Indian villages abandoned except for the presence of elderly Indian women. Palomares sends an emissary to negotiate with the leaders of the villages at their gathering site [1991:16].

The Harrington notes mention a place on the Mojave River that might be Najayabit: Nákaveat. A place on the Mojave River downstream from huaveat and hitherward from pa'tkaits. Nákaviat is the name of the Mojave River just hitherward of Victorville. It is not



far this side of pa'tkails—cerquita. Pa'tkails. Antes no tiene agua (Bean, Vane, Lerch and Young 1981: Appendix 175).

Earle says in reference to Harrington notes:

Maviajik was said by one informant to have been located near a cinenga and to have had sugar carrizo grass growing there. The inhabitants were said to have spoken a dialect quite similar to tehapachi Kitanemuk but to have been of a different ethnic group [1990: 93].

The times of recruitment, the relatively high proportion of people baptized at San Fernando Mission (especially after 1816) and the above references are consistent with a location of Najayabit near Buckthorn Lake.

Gb 4451(11-1-09) father is Riguoyobit Capitan of Najayabit see Fb 2220 below.

Gb 3684 Ayucbit of Najayabit was husband of Gb 3685 of **Cayyuyubit** (Cayyubit) (Gm 839).

Gb 4475 Payuneit (Payaunat) of Atongaybit was husband of Fb 1780 of Najayabit (Gp 1824, Gd 5646 2-12-32). She had children Gb 5922 and Gb 7221 by a previous marriage to Sandalia (Gp 1824).

Gb 4692 of Najayabit was a child of Topeapapasmobit of Najayabit and Cupainibam of **Gayaba**.

Gb 5026 (Gd 3205) of **Cayyubit** was son of Ajonijajomobit Capitan of Cayubit and his wife Zegnoinat of Najayabit.

Gb 5085 of Tamet was a wife of Pajajay. She was mother of Gb 4454 of Najayabit. Gb 5073 of **Tamegobit** and **Atongai** was brother of Gb 4454. His father was Pajajai, and his mother was Monicubibam. Pajajai of Atongai had wives from both Najayabit and Tameobit. His children were born at the settlements of their mother's birth.

Gb 5325 of Najayabit was a widow as non-Christian wife of Soctar of **Gaayaba** and was mother of Gb 5347 of **Cayyubit**.

Gb 6434 Pusiguinat of **Cacaumeat** was husband of Gb 6435 YUPIYNIBAM of Najayabit (Gm 1544).

Gb 6723 Caychanuti of Najayabit was husband of Gb 6478 Apeamejuizazbam of **Tameobit** (Gm 1575). Children included Gb 4452, 6394, and 6395.

Fb 2220 (9-21-16) Capitan of Najayabit was husband of Gb 2238 ra? Fb 2220 was father of Fb 2223 Chochoni and Fb 2224 of Najayabit.

Fb 2271 Guimatobit of **Topipabit** was father of Fb 2260 of Najayabit.

Fb 2274 Xaycutiba of **Topipabit** was husband of Fb 2279 Guachucuba or Coiyoto of Najayabit they were parents of Fb 2256 Zeumariguina, Fb 2257 Garurgiyauti and Fb 2258 all of Najayabit.

Fb 2278 Toco of **Tameobit** was wife of Fb 2273 Zaiti of Najayabit. They were parents of Fb 2253 Puibinanata, 2254 Yantriguiban and 2255 all of Najayabit.

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## Najaba

Najaba is possibly shorthand for Najayabit. The first two baptisms were in 1811. Fb 1885 Soguemenat of Najaba was husband of Fb 1919 Zanijauba of **Atongaina**. They were parents of Fb 1927 Yaumi of Nayaba. The father and child account for the first two of the five Najabit baptisms from San Fernando Mission. The other three were adults (baptized in 1814, 1816, and 1817) and were not married at the time of their baptism.

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## Atongaybit

A village on the Mojave River near present-day Hesperia (Bean, Vane, Lerch and Young 1981:14).

Garces apparently visited this settlement on March 20, 1776. He estimated there were 70 people. He was greeted by two chiefs (Galvin 1965:38).

On August 11, the 1806 Zalvadea expedition arrived at Atongai. Zalvidea wrote: "The village consists of 32 men, 36 women and 15 children" (Cook 1960:247).

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## Guapiabit

Guapiabit (wá'peat) A village on what was later to be the Las Flores Ranch (Bean, Vane, Lerch and Young 1981:14).

Garces apparently visited this settlement on March 21, 1776. He estimated there were 80 people (Galvin 1965:38).

On August 11, the 1806 Zalvidea expedition arrived at Guapiabit. On the 12th Zalvidea wrote: "The village has 19 men, 16 women and 11 children" (Cook 1960:247).

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## Cayyubit

Manuel Santos described a mountain west of Barstow that was home to the Kái'ujam tribe. This clan can be identified as Cayyubit in the San Gabriel Mission registers. Kroeber said Kayuwat was on the Mojave River, and the Amahavit [Mojave] were east of Kayuwat (1925: 618).

Santos Manuel described Kai'uvat as a dark large mountain that runs transversely on the San Bernardino side of pánumunt. The people who ranged thereabouts were Kái'ujam. Harrington made a sketch map showing the location of Kai'uvat. Barstow (tútu'peat) was on the right edge of the map and Tehahapai was on the left edge of the map. Kai'uva't is indicated west of Barstow approximately a quarter of the way across the map (Bean, Vane, Lerch and Young 1981: Appendix 293). Black Mountain and adjoining mountains appear to be Kai'uvat Mountain.

In his Kitanemuk notes, Harrington says Kajam (note JPH j =y) was a tribe inhabiting the joaKa'j mountains in Antelope Valley. joaKa'j was the Serrano and Gabrielino name of Mount Baldy (Mount San Antonio) (Bean, Vane, Lerch and Young 1981: Appendix 187). Kái'ujam was used as a tribename by Manuel Santos to refer to clans in the vicinity of the Mojave River and the northern San Gabriel-western San Bernardino Mountains. The area between Black mountain (kai'uvat) and Mount Baldy (joaKa'j) was within the area described as the territory of the Kái'ujam. Harrington's Kitanemuk Antelope Valley place names identify Mount Baldy as juaKa'j.

Eugenia: the easternmost extremity of the sierra that starts beyond Chico Lopez's place and which you can see from above Dave's place (up-canyon from here), running out toward the east. The easternmost extremity of this range is blackish looking and is high, like pukang, and in olden times never was free of snow. The snow on it was hard and in big blocks. In recent years snow has been melting off of it, but in ancient times it was perpetually covered with snow.

Manuel Santos described important resources associated with different parts of the Mojave River drainage:

Up hereabouts (Barstoward) there used to be much mesquite and screw mesquite. People used to be here gathering it in great numbers—the plagues carried them all off. They pounded it in k. (wooden mortars). It was very sweet (mesquite is). Similarly down by pa'tkaits [Hesperia- Atongaibit]. There was lots of pákats [reeds]. Used to cut it, dry it a little, and hold a branch in one hand up a little from a sheet or some such thing and hit with the other hand and the sugar would fall on the sheet. Used to make into bolas maybe a foot long and a few inches in diameter. (gesturing as to indicate slenderness) and tie with leaves (unwoven) of the Pákats running longitudinally liado with wivits pita.Sic. You could break off and eat only a small piece it was so sweet. Pákats apihi. Similarly at wa'p place (look up correct form of name [wá'peat]) this side of the Cajon pass— used to be flocked with people at harvest times of wa't. They were of many tribes [Bean, Vane, Lerch and Young 1981: Appendix p. 61].

Manuel Santos observed that once the Serrano were united he said: “Antes people and capitans used to summon from far points, such as Kaîwîem points and the Tejon” (Bean, Vane, Lerch and Young 1981: Appendix p. 285).

At San Fernando Mission, two people can be identified as from Cayyubit. They are Fb 1930 (4-9-1811) Trifona Anocsiguban of Cayuba and Fb 2277 (5-7-1817) Atanasia Huxatubaxubi of Caycupea.

Gb 2700 of **Japchibit** was wife of Gb 2835 of Caiuiubit (Gm 594). She had a daughter Gb 2711 of Japchibit. Gb 3429 of Cayyubit was another child of Gb 2835 and 2700. Gb 4587 of **Toibipet** was a daughter of Roquique (Gb 5003 Rigusa of Toibipet) and sister of Gb 3429.

Gb 3684 Ayuchbit of **Najayabit** was husband of Gb 3685 of Cayyubit (Cayyubit) (Gm 839). She was mother of Gb 5149 of **Yrbona**.

The mother of Gb 4488 of Cayyubit was Gb 5553 of **Cochovipabet** (eastern end of present Big Bear Lake [Bean, Vane, Lerch and Young 1981: 62, 67]).

The father of Gb 4498 of Cayyubit was Gb 4802 of **Apuritaimbit** (Seven Oaks vicinity [Bean, Vane, Lerch and Young 1981: 67]) husband of Gb 4803 of Cucamobit (Gm 1154).

Gb 4693 of Cayyubit was sister of Gb 5088 of **Topipabit**. Gb 5088 was daughter of Joyoyoich of Guapiabit and Gb 5318 Cupasaibit (Cusasiba) of Topipabit. Gb 4693 was daughter of Riguijavaray of Gaayaba and Cupasiibam of Topipabit.

Gb 5029 of Cayyubit was daughter of Gb 5554 of **Cochovipabet**.

Gb 5035 of Cayyubit was daughter of Gb 5316 of **Amuscopiabit**.

Gb 5233 of Cayyubit was daughter of Gb 3713 of **Tameobit** and Gb 4199 (Gd-4-25) **Paorbia**.

Gb 5281 Tomeasoguimobit of Cayyubit was husband of Gb 5282 of **Paorbia** and father of Gb 4501, 4375, 4320 and 5211.

Gb 5285 Taguipuimobit of Cayyubit was husband of Gb 5286 of **Cochovipabet** and father of Gb 5182.

Gb 5287 Puich of Cayyubit was husband of Gb 5288 of **Apiacobit**.

Gb 5291 Cayuicuna of Cayyubit was husband of Gb 5292 of **Apiacobit**.

Gb 5309 of Cayyubit was wife of Gb 5530 of **Guapiabit** and mother of Gb 5390, 5020 and 4288 of Guapiabit.

Gb 5334 of Cayyubit was mother of Gb 4499 of **Parobia**.

Gb 5026 (Gd 3205) of Cayyubit was son of Ajonijajomobit Capitan of Cayyubit and his wife Zegnoinat of **Najayabit**.

Gb 5325 of **Najayabit** was a widdow as non-Christian wife of Soctar of Gaayaba and was mother of Gb 5347 Cupiabam of Cuyubit wife of Aijaraonat of Guapiabit.

Gb 5031, 5374 and 4478 of Cayyubit were children of Gb 5567 Riguijarmobit of Cayyubit and Gb 5313 Yaguiarimbam (Nararpujibam) of **Tameobit**.

Gb 5513 was wife of Gb 5512 of **Cochovipabet**.

Gb 5521 Guijapuimobit of Cayyubit was husband of Gb 5522 of **Parobia**.

Gb 5532 Pagayuinat of Cayyubit (Gp 1824 Parobia, Gm 1345 Cayyubit) was husband of Gb 5568 of **Parobia** (Gp 1824 Cayyubit, Gm 1345 **Cochovipabet**).

Gb 5536 Prijajaunat of Cayyubit was father of Gb 6560. The mother was Gb 5981, Oricabaibam of Maromat (Morongo) (Gp 1824).

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## Topipabit

Topipabit was located along the Mojave River near Barstow. Harrington notes: tútu'peat – beyond máviat at the punta –now Barstow (tútupeat).

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## Giribit

Giribit and Tochaburabit were recruited at roughly the same time. There are more recorded ties between Giribit and settlements closer to the San Gabriel Mountains, and Tochaburabit has more ties to the north. Giribit is tentatively placed in the Leona Valley where many settlement sites have been identified and Tochaburabit at Lake Hughes.

Gb 3729 (Gd 2996), Tomeiaunit of **Tobanbepet** [Tochaburabit see below] was husband of Gb 3730 of Giribit. They had a daughter, Gb 3731 (Gp 1824), of Tobanbepet. Gb 3730 was the only Giribit person baptized at San Gabriel Mission.

Fb 463 Jongait of Giribit was husband of Gb 425 of **Vijabit** (Fm 101). He was father of Fb 154 of **Ceegen**a husband of Fb 162 of Tujubit.

Fb 906 of Giribit was brother of Fb 931 of **Juubit**.

Fb 926 of Giribit was father of Miguel Chilé Fb 402 of **Tuusinga** (Gd 236).

Fb 947 of Giribit was wife of Fb 930 the chief of **Tubimobit**.

Fb 1009 of Giribit was mother of Fb 679 of **Quissaubit**.

Fb 1356 of Giribit was husband of Fb 1357 daughter of the Capitan of **Juubit**.

Fb 1436 of Giribit was husband of Fb 1437 of **Jotativit**.

Fb 1448 of **Quissaubit** (adulta tuerta) was mother of Fb 1043 of Giribit wife of Fb 1038 of Giribit.

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## Tochaburabit = Tobanjbepet

The village of Quaringa was visited on October 30 by an 1808 expedition to Tejon led by Palomares (Cook 1960:256). The JPH notes identify kwarung with Lake Hughes [Magdalena stated that this is an aguage situated right near Elizabeth Lake. Inf. regards it apparently as the Jaminot name of Elizabeth Lake but Eugenia had previously said that mīmijik= Elizabeth Lake. Eugenia says that kwarung is the name of a small lake located this way from mīmijik (Chico Lopez Lake)= Lake Elizabeth. Mīmijam = person of the tribe which used to live at Laguna de Chico Lopez.

Garces visited a settlement at Lake Hughes in 1776. On April 24, after traveling half a league northeast [sic northwest] from a marsh [probably Elizabeth Lake], Garces stated:

I came to a pool and near it a rancheria where there were signs that Captain Pedro Fages had passed that way. The Indians are very mild-mannered, and the women cleaner than the others of this Beñemé nation. In the afternoon two Indians of the north came, of the nation they call the Cubajai (Galvin 1965:44).

Or in Coues:

I went half a league northeast and found a laguna, and near to a rancheria where, according to the signs, had been Señor Capitan Faxes. The Indians were very affable, and the women cleanlier and neater than any I had seen before of this same Beñemé nation. In the evening came two Indians from the north, known to the Jamijabs by the name of Cubajay.

The name Quaringa does not appear in the registers of San Fernando or San Gabriel Mission. When the names of places and the names of Serrano clans associated with places were different the registers use clan names. It also appears that at the time of Palomares 1808 visit, the inhabitants of Quaringa had been recruited into San Fernando Mission and were on leave at their native rancheria for a fiesta.

Most people from Tochaburabit and Giribit were recruited in 1804. By 1806, the people from the northern San Gabriel Mountains had been recruited into missions and the Lake Hughes area was within the Spanish controlled area. Settlements north of Lake Hughes at La Liebre and Willow Springs were intensively recruited after 1811. There was little recruitment between 1806 and 1811 in the area north and west of Lake Hughes. Tochaburabit or Giribit is the probable clan that lived at Quaringa.

The 1824 San Gabriel padron, Gm 1424 (1-14-17), Gd 5413 and Gd 5528 all list Maria Carolata of Tobanpet wife of Gb 1703 Benedicto Francisco of Asucsabit [one year old in 1789; Gd 5413] as a transfer from San Fernando. She was Fb 1060 of Tochoronga [Tochaburabit]. She was the second person baptized from Tochaburabit at San Fernando. She was a sister of the first person and daughter of the chief. Her father was Fb 1141 Tubiquariguism Capitan of Tochaburabit. The transfer indicates that the four native Tobanjbepet baptisms at San Gabriel are from the settlement called Tochaburabit [probably the Tataviam name] at San Fernando.

Tochaburabit was apparently an important political center. Two men's names indicate they were kika.

Fb 98 M 25 Deogracias Puyo**quicay** of Tochoronga.

Fb 848 **Liquinquassum** [Ajuny] of Tochaboronga.

At San Gabriel, Gb 3729 of Tobanjbepet was husband of Gb 3730 of **Giribit**, and they had a daughter (Gb 3731 (Gp 1824)) native of Tobanjbepet. The mother was the only person baptized from Giribit at San Gabriel Mission. The father's name Tomeiaunit indicates he was a chief of the Tobanjbepet settlement. Tomiaguit was father of Gb 3725 of **Tobimobit**. The other two San Gabriel baptisms from Tobanjbepet were single young men. A 13 year old boy, Gb 1886 of Tobanjbepet = Gc 1440 single of Tobanjbepet = Gp 1824 Yunepvit of Tobanibepet and Gb 1455 (Gc 1041) a 21 year old single (Gm 333) of Tobangbpet. Gb 1886 was said to be the son of the wife of Gb 3238 of Tomijaibit, stepfather of the chief of Japchibit.

Ties recorded to Tochaburabit at San Fernando were:

Fb 84 Jumus of **Chibuna** was husband of Fb 17 Guioguiraribam of Tochaburubit (Fm 10).

Fb 1216 Ajuny of Tochaburuna was husband of Fb 1217 Yarartobita of **Chibubit** (Fb 2449).

Fb 1858 Yaguina of **Suitaasegena** was husband of Fb 1905 Paginayamina of Tochaburubit. They had a child, Fb 1836 Siusiguaba of Tochaburubit.

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## Chibubit, Chibuna

JPH. Tsvung. Eugenia Mendez:

There is an aguage called tsvung near Willow Springs. The inhabitants are all extinct. Eugenia: tshihtshavea is a place over beyond Elizabeth Lake. People were called tshihtshajam. The tsvungajam was another nacion. The pu'nijam was another nacion. Old Rogerio, captain of San Fernando, was pu'nijam. All three were Jaminot in speech. Tsvung means amargosa agua (bitter water).

Clyde Price described a survey by the Archaeological Survey Association of Southern California at Willow Springs:

The site consists, in part, of, camps, mortar holes, and cairns. The main campsite is in a cluster of boulders. On the underside of one of these boulders --- which leans at a sixty degree angle, there is a large pictograph representing two impressionistic figures and several symbols. Some of those in our group believed the main figure may represent the Sky Father and Earth Mother --- revered personages in the mythology of the Shoshonean Indians who occupied this region. The pictographs were fashioned in black, red and white.



There are numerous bedrock mortars in the immediate vicinity of the camp; the grinding holes in some being as much as twelve inches deep [1954].

Ties with Chibubit include:

Fb 84 Jumus of Chibuna was husband of Fb 17 Guioguiraribam of **Tochaburubit** (Fm 10).

Fb 680 of Chibuna was husband of Fb 685 of **Moomga** (Fm 155). Fb 680 was son of Fb 1456 of **Moomga** and his wife Fb 1457 of Chibuna (Fm 391).

Fb 1216 Luquiquinassum, Ajuny of **Tochaburubit** was husband of Fb 1217 Yarartobita of Chibuna (Fm 274, Fb 2449).

Fb 1852 Yataguopia, the Capitan of Chibuna, was husband of Fb 1912 Coguasú of **Topipabit** (Fm 510).

Fb 1871 Tacquato of **Cuecchao** was husband of Fb 1906 Quectalayegua of Chibuna (Fm 518).

Fb 1880 Cucusui of Chibuna was husband of Fb 1897 Tiriunatirigua of **Cuecchao** (Fm 521).

Fb 1881 Cacaguama of **Cuecchao** was husband of Fb 1886 Panegue of Chibuna (Fm 513). Their children were Fb 1842 Tegusmogigua and Fb 1855 Pamoya of Chibuna.

Fb 1883 Guangenotuisum of Chibuna was father of Fb 1849 Momingicaiban of **Atongaina** and husband of Fb 1914 Gecteberenan of **Tebacbena** (Fm 514). Gb 1883 was brother of Fb 1883 was brother of Fb 1852, Capitan of Chibuna.

Fb 1921 Tebagrchuynasu of Chibuna was son of a dead father, Cololo, and Fb 1936 Sinonoguerarayban of **Cuecchao**.

Fb 1923 Pagebayam of Chibuna was nephew of Fb 42 of **Mapitga**.

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## Tucsibit, Tuusinga

The Kitanemuk of Tejon were apparently the Tucsibit [Tuusinga] clan baptized at San Fernando Mission. Tusinga was probably also called El Monte at San Fernando. At Santa Barbara Mission the Kitanemuk settlement was called Actanamú. Fugitives from missions are often said to be 'en el monte' - 'in the forest'. At Tejon, El Monte was the English name of the Kitanemuk rancheria. The Palomares expedition in 1808 went to Quipagues rancheria at Tejon in search of fugitives (Cook 1960:256). The Harrington Kitanemuk notes state that

*tushri'pea* is the mountain that juts out into the plain at Tejon called "Sierra del Oso" in Spanish.

Fb 2842 of Tussinga was a daughter of Equipagues (Fb 2826). Fb 2826, 2827, 2828 and 2829 del Monte were children of Fb 2842 and Gb 4741 Basilio of Paimabit [San Jacinto] a fugitive from San Gabriel in 1833. The children ranged from one day to six years old. Fb 2842 had previous children at Tussinga by Fruto (Fb 1441 of Tubimobit?). They were Fb 2869 and Fb 2899 of Tussinga.

Fb 16 Chori of Tochonanga (5 years old at time of baptism) and Fb 2457 of Acutuspeata [Kaiwaissu] were parents of Fb 2803 del Monte.

The father of Gb 2826 was a non-christain of **Tomijaibit**; the mother was a non-christain of Tucsibit.

Fb 274 of Tuusinga was husband of Fb 271 Tuusinga (Fm 48). Fb 271 was mother of: Fb 100 Guanisibam of Tusip (listed in Fm 12 as of Tupsic) and Fb 168 of Ypsic ó Zpsic, both Fb 274 and Fb 271 were parents of Fb 265 of Tuusinga. Fb 559 of **Japsivit** was a cousin of Fb 274 of Tuusinga, Fb 559 transfered to San Gabriel Mission where he was listed in the padron as from **Jajamobit** (Gp 1824).

Fb 401 Chile (?) of Tuusinga was husband of Fb 424 of **Vyjabit** [Las Tunas Canyon] (Fm 82). Fb 202 of **Tujungu** was their child. Fb 926 of **Giribit** was father of Fb 401 (Fd 236).

## Chapter 7 - Gabrielino and Fernandeano Settlements Located Immediately South of Serrano Settlements

South of the villages listed above for the San Gabriel Mountains were settlements that include **Uchibit**, **Ajuibit** (Puente Hills), **Sibapet** (near the site of San Gabriel Mission), **Tobpet** apparently west of San Gabriel Mission in the vicinity of the Arroyo Seco, **Jajamobit** (La Zanja near Griffith Park), **Caguebit** (Cahuenga) and **Siutcabit** (Encino). These settlements generally had stronger ties to each other and settlements to their south than to settlements to their north. Research was conducted to determine the frequency of ties to settlements to their north. This was done to assist in determination of the presence of the boundary between the Serrano and the Gabrielino.

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### Pomoquin and Yomquin

Most of the early baptisms at San Gabriel list the settlements of Pomoquin and Yomquin as the place of birth of neophytes. There are sixty-five Pomquin baptisms and five Yomquin baptisms. After these baptisms the village names are no longer used and names that are apparently clan names are used. After 1773, the confirmation, marriage, and death register entries usually use the clan names. The Pomoquin baptisms include 34 people later listed as of Ajuibit (of whom 3 are listed as Sibapet in the death register), 25 as Sibapet, one with a father from Juyubit and mother of Ajuibit and two with Uchubit parents Gb 244 (Gc 157) and Gb 245 (Gc 261). The Yomquin baptisms include four listed as Sibapet and one as Juyubit. These baptisms indicate that the Ajuibit and Sibapet clans often lived together at the settlement of Pomoquin. Descriptions of ties between Sibapet and Ajuibit follow.

Harrington's Serrano notes indicate that *pomókîn* means 'the home'. In reference to the Morongo they say that *k̄k̄imkam pomókîn* means 'la casa de los Serrano' [the home of the Serrano, *k̄k̄imkam*=the Serrano that lived beyond San Bernardino] (Bean, Vane, Lerch and Young 1981:170, 232).

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## Uchubit

Gb 1: Guiichi “from the Ranchería that is east of this mission in a plain surrounded by water on all sides ... Gui-chi” and Gm 27 witness of “Rancheria of Uchubit alias del Rio de Santa Anna”. The confirmation entry for Gb 1 (Gc 11) identifies his parents as Gb 125, Melchor Maria, 28 years old, and Gb 131 20 years old both of Ajuibit. Gb 2794 of Uchubit was baptized at the Pueblo of Los Angeles. In the entry, Uchubit is identified as San Juan Capistrano el Viejo. This is the same location as Jutucabit. It is possible that the Uchubit and Jutucabit clans often lived together as did the Sibapet and Ajuibit clans at the settlement of Pomoquin. The following ties have been identified with Uchubit. Thorough study of the Uchubit records and thorough study of the records for Jutucabit will result in the identification of additional ties.

Gb 72 of **Pomoquin** (Gc 83 Uchubit) was daughter of Gb 244 and Gb 245 of Uchubit.

Gb 934 was wife of Gb 1093 Yabit or **Gebit** (Gm 210).

Gb 1403 of Uchubit was husband of Gb 1696 of **Asucsabit** (Gm 341 and Gc 1216).

Gb 1405 of Uchubit was husband of Gb 1504 of **Toibipet** (Gm 293).

Gb 1606 of Uchubit was the wife of Gb 1622 of **Toibipet** (Gm 321). She was the mother of Gb 1379 and 1382 of Uchubit.

Gb 1971 of **Tupayam** was wife of Antonio Maria of Uchubit (Gm 401).

Gb 4654 Caroni of Uchubit (Gd 3166 Jaisobit) was wife of Gb 4653 of **Jaisobit** (Gm 1115). Gb 4662 Tapiy of Uchubit was baptized on the same day.

Gb 5277 Gurusayacimobit of Uchubit was husband of Gb 5278 of **Quijabipet** (Gm 1272).

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## Ajuibit

McCawley notes:

The community of *Ahwiinga* was located on Rancho La Puente, a location which was confirmed by both Reid and José Zalvidea. According to Manuel Santos, the name *Ahwiinga*, means “quemada [burned]” [1996:45].

The placename *Ahwiinga* appears in the account of an expedition in 1821 by two missionary priests, fathers Payeras and Sanchez... They passed “Ajuenga” on their way to San Gabriel [1996: 46].

Ties to Ajuibit described in the mission registers include:

Gb 87 (Gc 127), Nicolas Joseph, Capitan of **Sibapet**, was husband of Gb 88 of Ajuibit (Gm [4]). Gb 87 was the father of Gb 8 (Gc 4) and Gb 78 (Gd 24) of Sibapet. Their mother was Gb 141 (Gc 301) of Sibapet.

Gb 117 (Gc 1 Ajuibit) and Gb 120 of **Tobpet** were the first two people baptized from Tobpet. They were daughters of Gb 81 Capitan of Ajuibit and Gb 197 of Tobpet. Gb 81 had another wife, Gb 82, of Ajuibit (Gm [2]). Gb 81 and Gb 82 were the parents of Gb 23, Gb 24, and Gb 57 of Ajuibit.

Gb 126 (Gc 338) of Ajuibit was husband of Gb 132 (Gc 230) of **Sibapet** (Gm 14). Their children Gb 171 and Gb 303 (Gc 14) were baptized as of Ajuibit. Gd 25 of Gb 171 said he was of Sibapet.

Gb 129 (Gc 134) of **Sibapet** was husband of Gb 135 of Ajuibit (Gc 233 of Sibapet) (Gm 17).

Gb 178 (Gc 340) of Ajuibit was husband of Gb 179 (Gc 241) of **Sibapet** (Gm 26).

Gb 200 of **Jaibepet** (Gc 145 Ajuibit) was husband of Gb 201 (Gc 247) of Ajuibit (Gm 31).

Gb 210 of Juyabit (Gc 269 Sibapet) was the mother of Gb 176 Juyubit crossed out and changed to Ajuinga (Gc 36 Juyubit) and Gb 177 margin Ajuibit, text Juyubit.

Gb 217 (Gc 252) Ajuibit was mother of Gb 121 **Sibapet** (Gc 88 **Juyubit**).

Gb 232 Bruno Espinoza of **Juyubit** (Gc 155 **Ajuibit**, Gd 190 Sibapet) was husband of Gb 233 of **Sibapet** (Gc 259 of Ajuibit) (Gm 43). Their child was Gb 195 (Gc 209) of Ajuibit. Gb 38 of Pomoquin (Gm 84) was the daughter of Gb 232 and Gb 222 of Ajuibit.

Gb 234 and Gb 235 (Gm 44) were baptized as from Ajuibit, their confirmations (Gc 153, Gc 257) list Juyubit. Their deaths list **Sibapet** (Gd 190) and **Juyubit** (Gd 95).

Gb 267 (Gc 159) Ajuibit was husband of Gb 268 (Gc 264) **Sibapet** (Gm 51). Their child was Gb 38 (Gc 85) Sibapet.

Gb 5 (Gc 112, Gd 1296) of Ajuibit was the son of Gb 214 (Gc 147) of Ajuibit and Gb 111 Ajuibit = Gd 6 **Sibapet**.

Gb 118 (Gc 282) of **Juyubit** was sister of Gb 121 of **Sibapet**. The mother of Gb 118 was Gb 266 (Gc 263) of Juyubit. The marriage of Gb 118 says she was the daughter of Gb 266 of Ajuibit. Gb 121 was daughter of Gb 217 of Ajuibit and a dead non-Christain father.

Gb 18 (Gc 20) of Ajuibit = Gd (11-89) **Sibapet**. His brother (Gb 18, Gc 19, Gd 663) and parents Gb 151 (Gc 137) and Gb 150 (Gc 238) (Gm 23) were listed as of Ajuibit.

Gb 54 (Gc 343) of Ajuibit = Gd (1140) **Sibapet**. His parents Gb 188 (Gc 142) and Gb 191 (Gc 244) (Gm 29) were all listed as of Ajuibit.

Gb 85, (Gm 456) **Sibapet** = Gc 24 Ajuibit (Gd 2344), was brother of Gb 45 (Gc 207, Gd 203) and son of Gb 204 (Gc 144) and Gb 205 (Gc 246) (Gm 33) all of Ajuibit.

The widower Gb 246 was baptized as Ajuibit, his confirmation, Gc 183 lists **Sibapet**.

Gb 250 (Gc 270) of Ajuibit = Gd 127 **Juyubit** was mother of Gb 51 (Gd 35), Gb 52 (Gc 89, Gd 940) and Gb 233 (Gd 47) of Ajuibit.

Gb 73 of Juyubit = Gc 213 Ajuibit = Gd 829 **Juyubit**.

Gb 123 of Ajuibit = Gd 19 of **Juyubit**.

Gb 287 of **Juyubit** = Gc 274 of Ajuibit, Gd 99.

Gb 247 of **Jaibepet** is listed in his confirmation Gc 184 as of Ajuibit.

Gb 252 of **Asucsabit** is listed in her confirmation and death entries, Gc 314, Gd 136 as of Ajuibit.

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## Sibapet

McCawley notes:

According to historical and ethnographic data, Shevaanga was located near the present site of Mission San Gabriel. Reid reported that the community was at San Gabriel. One of Harrington's consultants, perhaps José Zalvidea, reported "sivápet," a variant name for Shevaanga, as the name "not of San Gabriel but of a place near San Gabriel -- a barrancoo [ravine] near where the old Los Angeles Road crossed the river." He also noted that shivápit means 'pedras [stones], ... [and] refers to the whole locality around San Gabriel, or to a place a little beyond the mission." Another consultant, Manuel Santos, reported that the name means "flint" [1996: 41].

Sibapet – Ajuibit ties are listed above under Ajuibit, other Sibapet ties are:

Gb 138 (Gc 339) of Sibapet was husband of Gb 146 of **Juyubit** (Gc 236 of Sibapet) (Gm 20).

Gb 259 (Gc 86) was baptized as of **Juyubit**. The baptism of her brother Gb 291 (Gc 87) and the confirmations of the entire families list Sibapet. Her parents were Gb 269 (Gc 160) and Gb 270 (Gc 265).

Gb 436 (Gc 359) **Juyubit** was mother of Gb 255 (Gc 50) and Gb 397 (Gc 121) of Sibapet.

Gb 441 baptized as of **Cupsabit** was husband of Gb 428 (Gc 321, Gd 282) of Chibanga (Sibapet); his death entry (Gd 94) said he was from **Asucsabit**.

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## Juyubit (Cuyubit)

McCawley notes:

Another early placename in this region is Curunga. An historical account of Los Angeles prepared in 1876 notes that “Pico Crossing.” The site of an 1847 battle between the Californian forces under General Flores and the Americans under General Kearny, was “by the Californians always named CURUNGA” [1996: 58].

Curunga was probably derived from Cuyunga or Juyubit. Juyubit was certainly downstream from Sibapet and Ajuibit. The Pico-Rivera area was probably the location of the Juyubit clan settlement. Juyubit may have been the largest Gabrielino clan. It had ties with Sibapet and Ajuibit.

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## Tobpet

No ethnographic or historical information concerning the location of Tobpet beyond the San Gabriel Mission registers has been found. Perhaps the vocabulary of the Tobikhar Indians of San Gabriel recorded by Oscar Loew in 1875 was from a descendent of Tobpet (McCawley 1996:275). The dates of recruitment and kin ties indicated in the registers indicate the settlement was between Sibapet and Jajamonga. It is placed on the lower part of the Arroyo Seco.

Gb 341 Baltasar was son of the Capitan of Tobpet. His father was Francisco Solano and he had a non-Christain mother of Tobpet (Gm 432 on 7-14-91). Francisco Solano was Gb 450

(Gc 507 widower). The number of political titles of people baptized from Tobpet in addition to Baltazar and Francisco Solano indicate it was an important political center.

Gb 117 (Gc 1 Ajuibit) and Gb 120 of Tobpet were the first two people baptized from Tobpet. They were daughters of Gb 81 Capitan of **Ajuibit** and Gb 197 of Tobpet. Gb 81 had another wife, Gb 82, of Ajuibit (Gm [2]). Gb 81 and Gb 82 were the parents of Gb 23, Gb 24, and Gb 57 of Ajuibit.

Gb 180 of Sibapet = Gc 140 of **Tobet** = Gd 1587 **Acurabit** was husband of Gb 181 (Gc 242) of Sibapet (Gm 27). Their children were Gb 170 Acurabit (Gc 206 Tobpet) and Gb 184 Sibapet.

The third person baptized from Tobpet was Gb 196; she is listed in her confirmation as a widow from **Sibapet** (Gc 303).

The fifth person baptized from Tobpet was Gb 198. The baptism margin lists Tobpet and the text says Sibapet. Her confirmation says Sibapet (Gc 249). She is listed in her marriage entry (Gm 35) as having non-christain parents of **Sibapet**.

Gb 226 (Gc 151) of Tobpet was husband of Gb 227 of **Sibapet** (Gm 40). Their child Gb 212 was baptized as Sibapet but listed in the death register Gd 55 as of Tobpet.

Gb 608 as Tobpet was said to have non-Christian parents of **Asucsabit** and was listed in the confirmation register as of Asucsabit (Gc 792).

Gb 3277 of **Seobit** was grandmother of Gb 1419 of Tobpet.

Gb 1677 of Tobpet was wife of Gb 1694 of Tobpet (Gm 340). She was listed in the death register as from **Asucsabit** (Gd 12-00).

Gb 1695 (Gc 1019) of Tobpet was husband of Gb 1681 of **Jajamobit** (Gm 339).

Gb 311, Bonifacio Guivara, of Tobpet was married at the mission to Gb 402 of Juyubit (Gm 98). After his baptism he had a child (Gb 1758) by a non-christain of **Jajamobit**.

Gb 1888 of Tobpet was son of a dead non-christain father and Gb 2564 [missing] (Gd2076) of **Jajamobit** (Gd 1323 9-15-96).

Gb 2014 (Gc 1495) of Tobpet was wife of Gb 1993 (Gc 1521) of **Nonobit** (Gm 418).

Gb 2059 (Gc 1544) was son of Gb 3737 and Gb 3759 of Tobpet. He was husband of Gb 2067 (Gc 1580, Gd 2471) of **Jajamobit** (Gm 428).



Gb 4657, Antapa, of Tobpet was husband of Gb 4656 Taoc of Tachiciat (**Japchibit**) (Gm 1117).

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## Yabit

Many sources identify Yabit or Yangna with downtown Los Angeles. Reid 1852 Yang-na = Los Angeles

Harrington notes: José Zalvidea jáng'ar = Los Angeles, people from Los Angeles = jávitam, javit= site of Los Angeles “alkalai, the earth is salty.”

References are present in the San Gabriel registers to the location of Yabit:

Gb 917 de Yabit proxima al Pueblo, Gb 1327 en la Rancheria inmediata al Pueblo de la Reyna de los Angeles Porciuncula, Gb 1393 de la Rancheria de Yabit inmediata a dicho Pueblo, and many more references to Yabit as the rancheria adjacent to the Pueblo.

Crespi apparently first met people from Yanga on August 2, 1769 when they came to visit the expedition camp.

Sage for refreshment is very plentiful at all three rivers and very good here at the Porciúncula. At once on our reaching here, eight heathens came over from a good sized village encamped at this pleasing spot among some trees. They came bringing two or three large bowls or baskets half full of very good sage with other sorts of grass seeds that they consume; all brought their bows and arrows but with the strings removed from the bows. In his hands the chief bore strings of shell beads of the sort that they use, and on reaching the camp they threw the handfuls of these beads at each of us. Some of the heathens came up smoking on pipes made of baked clay, and they blew three mouthfuls of smoke into the air toward each one of us. The Captain and myself gave them tobacco, and he gave them our own kind of beads, and accepted the sage [gruel] from them and gave us a share of it for refreshment; and very delicious sage it is for that purpose [Brown 2002:339-341].

On August 3, 1769 the expedition reached the village of Yanga. Here Crespi noted:

... we came upon the village belonging to this place, where they came out to meet and see us, and men, women, and children in good numbers, on approaching they commenced howling at us though they had been wolves, just as before back at the spot called San Francisco Solano. We greeted them and they wished to give us seeds. As we had nothing at hand to carry them in, we refused [Brown 2002:343].

Kinship ties to other villages are indicated in the registers of San Gabriel and San Fernando Missions:

Gb 351 Jajamobit = Gc 318 Yabit was the widowed mother of Gb 327 margin Jajamobit, text Yabit = Gc 55 Yabit = Gd 1875 **Jajamobit**.

Gb 385 (Gc 172) Yabit was husband Gb 387 (Gc 288) **Jajamobit** (Gm 77). Their son was Gb 353 (Gc 38) of Yabit.

Gb 421 (Gc 196) of Yabit was husband of Gb 433 of **Jautbit**.

Gb 533 Yabit was wife of Gb 529 **Juyubit**.

Gb 599 Yabit granddaughter of Gb 3901 **Jautbit**.

Gb 410 Yabit father of Gb 556 Yabit - mother of Gb 556 was Gb 567 of **Seobit** same parents of Gb 752 Yabit = Gd 209 Seobit.

Gb 803 of **Tobizcanga** [the only person baptized from this place at San Gabriel Mission, Father. Junipero Serra on title page of San Gabriel Book of Confirmations: San Gabriel = Toviscanga] was father of Gb 589 of Yabit.

Gb 634 Yabit husband of Gb 718 **Jautbit**.

Gb 638 of Yabit husband of Gb 720 of **Jautbit**.

Gb 1275 Yabit = Gc 1153 **Jautbit** = Gd 1632 Jautbit = Gm 379 Yabit native wife of Gb 1860 of **Juyubit**.

Gb 2756 as Yabit = Gp1824 brother of Antonio Maria of **Comicraibit**.

Gb 3479 **Jajamobit** husband of Gb 3485 of Encino his father was Gb 3480 Yabit.

Gb 3486 of **Jajamobit** wife of Gb 3480 Yabit father of Gb 3479 of Jajamobit.

Gb 3660 **Comicraibit** = Gd 2434 Yabit parents = Gb 3833 and 3845 of **Jautbit**.

Gb 3678 Yabit husband of Gb 3679 **Juyubit** [Gm 843].

Gb 3698 of Yabit father Minaxachet = Gb 3836 Minánachet (Minaxachet father of Gb 3728 Comicraibit) **Comicraibit**.

Gb 3709 **Seobit** husband of Gb no entry of Yabit [Gm 836].

Gb 3882 of Yabit was wife of Gb 3868 of **Jaabit**.

Gb 3890 of Yabit was wife of Gb 3872 of **Chauvit**.

Gb 4685 **Guaspét** father = Ryguinachet alias Reyes [possibly Ylivd the father of Gb 4073 of Yabit called Reyes by the Spanish] and mother = Gb 5298 of **Suana**.

Gb 5289 of **Chajainga** was husband of Gb 3892 of Yabit apparently another wife Gb 5290 of Pachechorobit was mother of Gb 5369 of Chajainga a son of Gb 5289.

Gb 3896 Yabit parents Gb 3835 and 3847 of **Chajaibit**.

Fb 1829 **Humalibu** mother of Gb 3973 Yana.

Gb 5345 of **Chajaibit** wife of Gb 5360 of Yabit [Gm 1282].

Gb 5460 of Yavit daughter of Apis of **Guajaume** and mother of **Suanga**.

Fb 1963 of **Guashna** husband of Fb 1953 of Yanga.

Gb 5271 Nusqui of **Jautbit**, father of Gb 4333 [father = Yupucamo] of **Chipebit**, was a relative of Gb 583 of Yabit.

References are present in the San Gabriel registers to the location of Yabit:

Gb 917 de Yabit proxima al Pueblo, Gb 1327 en la Rancheria inmediata al Pueblo de la Reyna de los Angeles Porciuncula, Gb 1393 de la Rancheria de Yabit inmediata a dicho Pueblo, and many more references to Yabit as the rancheria adjacent to the Pueblo.

Most people from this large village were baptized at San Gabriel Mission. The following table indicates the number of people baptized at missions who were born at the village of Yanga and the number of people baptized from other western Los Angeles area settlements. It appears that Yanga was the largest Western Gabrielino village.

**Table 1**  
**Number of Recruits from Selected Western Gabrielino Settlements**

<b>Settlement</b>	<b>San Gabriel</b>	<b>San Fernando</b>	<b>Total</b>
Yanga	179	1	180
Cabuenga	18	105	123
Jautnga	107	0	107
Guashna	87	8	95
Siutcanga	12	77	89
Jajamonga	42	27	69
Comicranga	63	2?	65
Geveronga	23	0?	28
Chaubinga	26	3	29

Bernice Johnston noted:

.. some characteristic items were unearthed during the building of Union Station in 1939, and considerably more .. when the historic Bella Union Hotel was built [1870] [between Main and Los Angeles Streets north of Commercial] [Johnston 1962: 121].

Joan Brown analyzed the literature concerning archaeological sites in the vicinity of Union Station. She noted archaeological materials characteristic of a protohistoric site in the vicinity of Alameda Street (CA-LAn-7/H), in the area of tracks near Aliso Street and on the east side of the tracks in the vicinity of Union Station (1992: 10,12-14). She concluded:

Previous archaeological studies conducted at and near Union Station indicate that buried intact prehistoric and historic deposits exist in-situ beneath and in the vicinity of Union Station. The extent of the archaeological deposits is unknown at this time. Union Station was constructed on three to twenty feet of fill dirt placed over the original Los Angeles Chinatown. Chinatown, in turn, had been built over the remains of an Indian village, tentatively identified as the village of Yangna [Brown 1992:15]

Recent excavations at the Metropolitan Water District Headquarters LAN-175/H involved excavation in a protohistoric cemetery associated with Yabit (Applied EarthWorks, Inc. 1999). Excavations adjacent to the Plaza Church also recovered beads and other artifacts used during the period of mission recruitment. The area of downtown Los Angeles including Union Station, Oliverra Street and the Plaza Church was apparently the location of a central part of Yabit.

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## Jajamobit

Jajamobit was located near Griffith Park. Hahamog-na = Rancho de los Verdugos Reid (1852).

McCawley reports:

José Zalvidea reported the name Hahamongna to mean “walking, they seated themselves” [1996:40].

Gudde noted:

.. one of the oldest land grants in California dated October 20, 1784 , and January 12, 1798. The grant conveyed to José Maria Verdugo was known as Hahaonuput, or Arroyo Hondo, or Zanja, and later as San Rafael”. It is one of two known grants made to Soldiers marrying Indian girls in accordance with a decree of August 12, 1768” (Gudde 1969: 292).

Verdugo did not marry an Indian woman. Gb 1099 Maria Antonia of Jajamobit married a Spaniard Joseph Maximo Rosas of the Pueblo of Los Angeles (Gm 211).

On August 20, 1795, Father Vicente de Santa Maria described Hahamonga in his expedition diary:

The first thing we met in this place [Paraje de la Zanja], which is the rancho of Corporal Verdugo (although we saw not a white person there was a great field of water melons, sugar melons, and beans, with a patch of corn belonging to an old gentile named Requi and to other gentiles of the same class, who live contiguous to the ranch of Verdugo [Engelhardt 1927: 6].

On August 24, Verdugo’s ranch was referred to as being located at the Portezuelo.

“... and reached the Portezuelo where Mariano Verdugo has his ranch, at six in the evening” (Engelhardt 1927: 6).

Kinship ties to other villages indicated in the registers of San Gabriel and San Fernando Missions. Ties to Yabit are listed under Yabit above.

Gm 106 - Gb 479 Jajamobit wife of Gb 452 **Acurabit**.

Gb 611 de Jajamobit y **Tujubit** [Gd 1969 Tujubit, Gc 629 Jajamobit].

Gb 1443 margin **Jamacovit**, text **Acussabit** = Gp 1824 Jajamobit.

Gb 1681 of Jajamobit spouse of Gb 1695 of **Tobpet** [Gm 339].

Gb 1888 of **Tobpet** was son of a dead non-christain father and Gb 2564 [missing] (Gd 2076) of Jajamobit (Gd 1323 9-15-96).

Gb 3487 Jajamobit wife of Gb 3481 **Tujuvit** [Gp 1824 of Jajamovit].

Gb 3479 Jajamobit husband of Gb 3485 of **Siutcabit** his father was Gb 3480 Yabit.

Gb 3483 **Tuguvit** son of Gb 3481= Gp 1824 Jajamobit.

Fb 263 of Jajamonga wife of Fb 273 of **Tochonabit**.

Fb 412 of Jajamonga wife of Fb 393 of **Tujung**.

Fb 1025 Capitan of Jajamonga husband of Fb 1026 of **Chaguaybit**.

Fb 1080 of Jajamonga wife of Fb 277 of **Cabuenga**.

Fb 1435 of **Cabuepet** was wife of Fb 1434 of Jajamovit.

Fb 1478 Jajamonga was wife of Fb 1370 of **Cabuenga**.

On the basis of archaeological evidence, Johnston placed the village: north of Griffith Park near the intersection of Forest Lawn and Crystal Spring Drives, 3 leagues from San Gabriel.(1962:145-7).

This village contributed recruits to both San Fernando and San Gabriel Missions and had many kin ties to Yabit, Cabuepet, and Tujubit.

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## Cabuepet

Cabuepet was located at Universal City near Cahuenga Pass. It contributed recruits to both San Fernando and San Gabriel missions. Reid: Cabueg-na = Cahuenga (1852).

kawenga, José Zalvides said kawe = mountain (McCawley 1996:40).

Ventureño Chumash = **kawe'n** Jose Juan Olivas.

The San Fernando registers provide information concerning the location of Cahuenga. Fb 88,43 San Joaquin alias Cahuenga. Fb 133 padrino = Josef Ygnacio Rendon soltero residente

en un Rancho inmediato á dha Rancheria. Fb 242 child of Mariano de la Luz Verdugo and his wife neighbors of the Rancho de San Joachin de Cabuenga.

Gb 1500, 1712, 2322, and 2938 of Cabuepet were baptized in the Pueblo of Los Angeles.

Kinship ties to other villages indicated in the registers of San Gabriel and San Fernando Missions. Ties to Jajamobit are listed under Jajamobit.

Gb 3116 margin corrected to **Siucavit** entry Cabuenga.

Gb 3999 father of Cabuenga mother Jopi heathen of **Jautna**.

Fb 130 **Siutcabit** wife of Fb 117 of Cabuenga.

Fb 138 of Cabuepet baptized by Francisco Felix at **Maobit**.

Fb 176 **Tujunga** husband of Fb 177 Caguenga.

Fb 278 **Siutcabit** was wife of Fb 277 of Cabuepet. Fb 1080 of **Jajamonga** was also wife of Fb 277 of Cabuenga.

Fb 281 Cabuepet father of Fb 61 **Acosiubit** [mother Fb 321 of Cabuepet] [Fm 9 Fb 61 husband of Fb 85 Tujunga] and Fb 145 **Zegueyne**.

Fb 307 **Siutcabit** wife of Fb 306 of **Tujubit** and sister of Fb 344 at Ra of Cabupet.

Fb 337 of **Siutcabit** father of Fb 356 mother was Fb 373 daughter of Fb 582 of Cabuepet.

Fb 362 **Siutcabit** son of Fb 520 of **Cabuepet**.

Fb 497 of Cabuepet baptized at San Vicente husband of Fb 376 of **Siutcanga**.

Fb 545 **Siutcabit** sister of Fb 499 Cabuepet.

Fb 592 Cabupet = father of Fb 2621 entry says father of **Guijanay** [Guinibit?].

Fb 581 of Cabuepet wife of Fb 580 of **Siutcabit**.

Fb 995 **Siutcabit** husband of Fb 998 of **San Vicente** [Fb 1057 of Apuvit mother of Fb 998] and brother of Fb 400 Cabuenga.

Fb 1044 **Siutcabit** wife of Fb 1040 Cabuenga.

Fb 1373 of Cabuepet wife of Fb 1372 Capitan of **Vijavit**.

Fb 1377 Cabuenga brother of Fb 971 of **Mauga**.

A prehistoric mortuary site that was probably part of the village of Kawenga (CA-LAN-110) has been identified. The Harrington notes indicate a portion of a mound that was 50 feet long which was the remains of a large adobe house adjacent to Universal City.

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## **Siuccabit**

Syutkanga: Harrington notes: Jose Juan Olivas- Ventureño Chumash = siyuhi.

Harrington notes: Setimo sjútkanga = El Encino, sjútka= any encino.

Encino and Syutkanga are correlated on the basis of information in the San Fernando and San Gabriel Mission registers and information given to Harrington by Setimo Lopez and José Juan Olivas.

A provisional grant, Encino was made about 1840 and was regranted to three Indians on July 18, 1845 (Gudde 1969: 102). Granted to Ramon, Francisco and Roque in 1845, one league in size. Vicente da la Ossa was claimant for 4,461 acres, patented January 8, 1873 (Cowan 1977: 34).

Brown notes that the Portolá expedition observed a village at Encino that had multiple chiefs, regularly arraigned grass-roofed dwellings, underground dance houses, beads, and beautifully carved wooden flutes (1967:8).

Kinship ties to villages indicated in the registers of San Gabriel and San Fernando Missions in addition to those listed under Cabuepet above are:

Gb 1231 of Siuccabit at **Yabit**.

Gb 3485 del Encino wife of Gb 3479 **Jajamobit**.

Fb 665 of Siutcabit at **San Vicente**.

Fb 612 of **Momonga** was wife of Fb 498 of Siutcabit (Fm 140).

Three men's names were recorded for Siutcabit that have Chumash suffixes: Gb 3842 Amaguínáchet, Gb 3897 Najaguit, and the father of Fb 105, Tomapiyunachet.



CA-LAn-43 in the vicinity of the intersection of Ventura Boulevard and Balboa Boulevard is the archaeological site of Siutcanga. The extent of the site has not been determined. A large area of the site has been destroyed by recent redevelopment work in the area. Part of the site is probably present at Encino State Park.

## Chapter 8 - Tataviam Settlements

Most Tataviam people were recruited into San Fernando Mission and many of their descendants continue to live in the San Fernando area. The Tataviam language was most closely related to Tongva/Gabrieleno, Serrano and other southern California Takic languages that are members of the Uto-Aztecan language family. Archaeological discoveries including the discovery of a cache of ceremonial artifacts at Bower's Cave, excavations of cemeteries, recording of rock paintings and an area survey to gather data to be used for interpretation of the settlement at Vasquez Rocks County Park have increased our knowledge of pre-mission Tataviam society.

Earle notes:

John Johnson has recently reported to me that Edna Kimbroo has recently found an 1804 letter written by missionaries [Uria] at Mission San Fernando. In the letter it is noted that four languages are spoken at San Fernando. ... The only language mentioned by name is that spoken in the vicinity of Camulos ... "Tatabian" [2002:4].

In the 1780s and especially in the early 1790s before the founding of Mission San Fernando, Tataviam people were baptized at San Gabriel Mission.

The following listing of probable Tataviam settlements begins at the west end of the San Fernando Valley follows the foothills to Pacoima Canyon. Settlements north of the divide between the Santa Clara and Los Angeles River drainages are discussed in rough order of proximity to the mission. The northern most Tataviam settlements are discussed last.

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### Momonga (momónɡa, Caluschocho)

John Johnson has discovered that the Chumash name Caluschocho is used to designate this settlement for two baptisms at San Buenaventura Mission. Many people from the settlement

of Momonga migrated to the new settlement of Achoicomunga at Reyes' ranch. Tochonanga was the only settlement that contributed more people to Achoicomunga than Momonga. Momonga is equated with the rancheria de las Piedras. The name refers to the many large rocks in the Chatsworth area where the settlement was located.

Harrington notes: Setimo Lopez- momónga means mareño [marine?].

Thirty four people were baptized from Momonga at San Fernando between 1797 and 1804. Two were baptized at San Buenaventura and two at San Gabriel Mission.

Kinship ties to other villages indicated in the registers of San Fernando Mission.

The mother of Fb 16 of **Tochonanga** was Tocó she was probably Tóco Fb 64 of Momonga.

Fb 25 of Momonga was husband of Fb 78 of Tubimobit sister of the Capitan of **Tubimobit** (Fm 8).

Fb 155 Chemeujo of the rancheria de las Piedras was wife of Fb 67 Mayso of Momonga (Fm 25). Children of Fb 67 and Fb 155 included: Fb 1 Coyohuoch of **Achoicominga**, Fb 4 Setahpan of Achoicominga and Fb 7 Chichuan of Achoicominga.

Fb 8 of **Achoicominga** was daughter of Fb 476 of Momonga [Fm 497 Fb 8 is native of las Piedras = Momonga].

Fb 612 of Momonga was wife of Fb 498 of **Siutcabit** (Fm 140).

Fb 465 M40 of **Achoycomiabit** was brother of Raymunda Fb 64 of Momonga. They were children of Fb 252 and Fb 210 of Momonga. Fb 465 was husband of Fb 544 of **Mapipibit** (Fm 115).

Fb 173 of **El Escorpion** was grandmother of Fb 26 Jose Ygnacio see below of Momonga.

Fb 641 of **El Escorpion** was niece of Fb 547 Remigio of the rancheria de las Piedras,

Fm 7 Josef Ygnacio of the rancheria of **Achoicominga** = Fb 26 M15 son of non-Christians called Polomono (“and they say Pormom at the rancheria of the mission”) was son of Fb 528. Fb 60 was another son of Fb 528 and Fb 67 was a brother of Fb 528. Fb 60 and 67 were baptized as natives of Momonga. Fb 436 of **Piibit** was *cuyñada* [cuidar= to care for, caretaker?] of Fb 60.

At Ventura Mission, Vb1 1808 (7-24-03) (Vm 340, Vd 2355 in 1820) Claudio Jose Sujhau of Caluschocho was husband of Vb1 1816, Suspieulelene of **Quimishaq** . He was son of Fb

1153b and Fb 1154 of Momonga (Vm 897). This tie indicates that Chumash Caluschocho = Momonga.

Vb1 2145 (2-6-06). Aluluyenahuan [Chumash woman's name] of Caluschocho was the wife of Vb1 2140 Sicsancuigele of **Ypuc** (Vm 452).

At San Gabriel Mission, Gb 3843 Toribio Turi (Gp 1824 v<sub>o</sub> of Momonbit) and his wife Gb 3855 were baptized as of Momomibit. There is no information concerning their kin ties. The baptisms occurred in 1804 when the last people from Momonga were recruited at San Fernando.

Tochonanga, Chaguayanga [Tacuyaman]. Tubimobit, Mapipibit and Piibit ties = five probable Tataviam ties. Ties to El Escorpion (2 distant) Ypuc, Quimishaq, Taapu (2), Simi = seven Chumash ties.

The Chatsworth site, CA-LAN-357, is part of the site of Momonga. This site covers a large area. One area of the Chatsworth site near the railroad is called CA-LAN-901. A mortuary area of this site (CA-LAN-21) is one of Walker's five sites (Walker 1952).

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## Chechebe (sesébenga)

Harrington notes: Setimo Lopez- sesébenga means "Los Alisos" [The Sycamores] or "El Alisal" the Sycamore Grove] in Spanish. Harrington reported a big canyon of alisos in present day Northridge. This canyon is called Aliso Canyon on maps.

This is probably the place **Chuchbe** listed in the San Fernando baptismal register, Fb 46. The father of Fb 46 of Chechebe was Fb 713 of **Mapabit**. Fb 725 of **Chaguayanga** was the mother of Fb 46.

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## Passenga (pasiknga)

Reid 1852 [1966]: Pasecg-na = San Fernando.

Fb 127 in danger of death, "at the site of Passenga a short distance from the mission," "en el sitio llamada Passenga poco distante de esta mission."

Harrington notes: pasiknga, means 'sunombre' or 'sanombre'. Jose [Zalvidea] slurred the later word so that it was not intelligible (Harrington n.d.).

Setimo: “The whole place of the [San Fernando] Mission was called pasiknga.” “The rancheria of S.F. Mission was east of the mission- where the packing house is now.” A person from there would be called pasikjvit. This is the old rancheria - ring of Tunas there where a few old Indians lived. Patskunga is where Rogerio [Rocha] lived.

The village of Passenga was apparently the closest village occupied during the protohistoric period to the San Fernando Mission. The village of Achoicominga was at the Mission site. The statement that the village was where the packing house is now (1920s?) east of the mission needs to be checked out. It is probable that the village was at the Porter Ranch site complex (sites CA-LAN-407 to 412) described by Walker near the site of the origin of the old San Fernando Mission aqueduct (Walker 1952:19). The sites are apparently near the house of Rogerio Rocha who was wrongfully evicted (Rust 1904).

Kinship ties to other villages indicated in the registers of San Fernando and San Gabriel Missions:

Fb 18 of Passenga mother was Fb 264 of **Tubimobit**.

Fb 20 and 29 and father Fb 289 of Passenga wife and mother Gb 261 of **Tubimobit**.

Fb 238 of **Maptpiga** father of Fb 74, 75, 146 and husband of Fb 247 all of Passenga.

Fb 270 of **Pacoinga** was wife of Fb 253 of Pasenga (Fm 46).

Fb 266 of **Tubimobit** father of Fb 21, 24, 30 of Passenga and husband of Fb 276 village not given also Fb 239 of Tubimobit brother of Fb 21,24, and 30, Fb 260 of **Mapabit** wife of Fb 259 of Passenga.

Fb 314 of **Mapipibit** padrasto of Fb 47 of Passenga.

Fb 464 of Passenga brother of Patricio = Fb 84 of **Sibunga (Chibubit)**.

Fb 532 of Passenga brother of Fb 531 of **Tochonabit**.

Fb 1254 of Patzanga daughter of Fb 929 of **Mapabit**.

Gb 2605 of Pasecubit was husband of Gb 2685 (Fd 1260) of **Aoyobit**. Their child was Gb 2590 of Pasecubit.

At San Fernando, thirty-four baptisms can be identified as from Passenga. Two people were baptized at San Gabriel from Pasecubit. These baptisms are earlier than those from Mapabit (27 baptisms) [Gb 2000 Mapitbit = Fd 136 “trahido enfermo de una de las rancherias de la Sierra”] and Tubimobit (22 baptisms) that generally come in later than Tochonanga and

Momonga which are important villages that were recruited from at San Fernando Mission immediately after Achoicominga. The villages of Mapabit and Tubimobit have ties to Tochonanga and were probably located north of the mission.

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## Pacoinga

Harrington notes: Setimo: pakoiynga, means 'la entrada [the entrance].'

Pacoima Canyon is a narrow canyon with sheer walls that form an entrance into the San Gabriel Mountains. Pacoinga was probably located at the base of the mountain along Pacoima Creek.

Four people have been identified in the registers of San Fernando Mission as natives of Pacoinga:

Fb 44 M6 of Pacoinga the mother's name was Gepascuabit.

Fb 218 a recent born child of Pacoinga.

Fb 270 of Pacoinga was wife of Fb 253 of **Passenga** (Fm 46).

Fd 1685 child of Fb 493 Chemenjo of Pacoimebit mother of Fb 1, 4, and 7 of **Achoicominga** and native wife of Fb 206 of **Tochonanga**.

It appears that this settlement may have been abandoned at the time of or prior to the founding of Achoicominga. Its name indicates that it was located along Pacoima Creek.

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## Achoicominga

Historic documents indicate the migration of Indians to a ranching and farming center in the San Fernando Valley during the 1790s. This center became the site of San Fernando Mission in 1797. On August 19, 1795, Father Vicente de Santa Maria described Achoicominga in his expedition diary:

We went to explore the place where the alcalde of the pueblo (Los Angeles), Francisco Reyes, has his rancho. ... We found the place quite suitable for a mission, because it has much water, much humid land, and also limestone; for we came upon a party of gentiles who were finishing a kiln for burning lime which they had already heaped up. ... there is a lack of firewood; for the place has no more than is found in the arroyo, which is about one league

long. There we found willows, poplars, alders, and a few live oaks, at a distance of a quarter or a half league from the mission, should it be founded there. In this place we came to a rancheria near the dwelling of said Reyes — with enough Indians. They take care of the field of corn, beans, and melons, belonging to said Reyes, which with that of the Indians could be covered with two fanengas of wheat. These Indians are the cowherds, cattlemen, irrigators, bird-catchers, foremen, horsemen etc. To this locality belong and they acknowledge it, the gentiles of other rancherias, such as the Taapa [Tapu], Tacuyama [takuyama'm = tsawayung or Chaguayabit], Tucuenta [Caguenga or Tujunga ?], Juyunga, Mapipinga, and others, who have not affiliated with Mission San Gabriel [Engelhardt 1927: 5].

The cover page of the San Fernando Mission book of baptisms says the Mission was founded at the place called by natives Achois Comihabit.

Kinship ties to other villages indicated in the registers of San Fernando Mission:

Fb 1, 4 and 7 of Achoicominga children of father Fb 206 of **Tochonanga** and mother of Fb 7 = [Fd 1685] Fb 493 Chemenjo of **Pacoimebit**, Fb 155 of the rancheria **de las Piedras** wife of Fb 67 of Momonga and mother of Fb 1 [sic Fb 1 mother name same as given for Fb 493], Fb 2 of Achoicominga child of mother Fb 272 of **Tochonanga** father =Yamar [possibly Fb 1155 Yamaut of Momonga], Fb 6 and 10 sisters of Achoicominga Fb 1797 of child of Fb 6 says mother is of **Tochonanga**, Fb 8 of Achoicominga daughter of Fb 476 of **Momonga** [Fm 497 Fb 8 is native of las Piedras = Momonga], Fb 459 M35 Capitan de Achoycomaibit Fm 94 husband of Fb 468 sister of Fb 383 of **Tochonanga**, Fb 465 M40 of Achoycomiabit brother of Raymunda Fb 64 of **Momonga**.

Fm 7 Josef Ygnacio of the rancheria of Achoicominga = Fb 26 M15 son of non-Christians called Polomono (“and they say Pormom at the rancheria of the mission”) was son of Fb 528. Fb 60 was another son of Fb 528 and Fb 67 was a brother of Fb 528. Fb 60 and 67 were baptized as natives of **Momonga**.

All other baptisms identified as natives of Achoicominga.

Fb 3 fa=Achiango mo = Yahuihicanan.

Fb 5 fa= Cacaiche, mo= Papomihahue [Papumiauna Fb 28 of Tujunga?].

Fb 9 fa= Chaaba, mo= Tebihua.

Fb 255 F90 of Achoisominga, en cuyo sitio esta Fundada la Mision.

It appears that Tochonanga was the most important source of migrants at Reyes' rancho. It was followed in importance as a source of migrants by Momonga. At least one Chumash

village is also indicated by the name of the mother of Fb 5 whose name has a -we ending that is present on many Chumash women's names. The list of villages made by Father Vicente de Santa Maria included Tapu, a Chumash village. The migrants at Reyes' rancho included Tataviam and Chumash. Most were apparently Tataviam.

Achoicominga is apparently part of site CA-LAN-169/H, the site of San Fernando Mission.

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## Tochonanga

"The important ranchería of Tochonanga documented in an 1843 land grant diseño (map) appears to have been located to the southeast of [old] Newhall" (Johnson and Earle 1990: 192).

On August 26, 1795, the Fr. Vicente de Maria expedition to locate the site for San Fernando Mission visited a village that was probably Tochonanga. "... a rancheria contiguous to a zanja of very copious water at the foot of a sierra. We followed this ditch to its beginning which was about a league distant; and from here it is where the Rio de Santa Clara takes its origin" (Engelhardt 1927: 8).

Tochonanga is also described as located at the headwaters of the Santa Clara River in a description of the area under the jurisdiction of the Santa Barbara Presidio in 1834 (Garcia, Ygnacio Maria 1834).

On August 8, 1769, Crespi described descending into the Santa Clara River drainage from the San Fernando Valley and a visit to the village of Tochonanga:

...the descent being made on foot because of the steepness. Once down we entered a small valley in which there was a village of heathen, who had already sent messengers to us at the valley of Santa Catalina de Bononia to guide us and show us the best pass through the mountains. These poor Indians had many provisions ready to receive us, Seeing that it was our intention to go on in order not to lose the march, they urgently insisted that we should go to their village which was some distance off the road; and we were obliged to consent in order not to displease them. We enjoyed their good will and their presents, which consisted of some baskets of pinole, made of sage and other kinds of grasses, and at the side of these baskets they had others for us to drink from. They gave us also nuts and acorns, and were presented with beads in return [Bolton 1927: 152-153].

Crespi's first revision included:

One of their chiefs at our arrival was making a long speech. We found about a hundred souls seated there, men, women, and children, having some 23



quite large baskets set out in front of them for us, prepared with gruel and sage, others with a kind of very small raisins, and others with water – they making signs to gusto take some of this , that they were giving it to us ... There were two old women who were making two very large rushwork-wicker-weave baskets like very large hampers, very finely done, made out of some large grasses which they harvest in this country ... and so close woven that they fill them with water and not a drop escapes. There was what we understood to be a bride, here at this village: she was seated in their midst, wearing a great deal of paint and very much decked out in their fashion with all different sorts of their usual shell beads [Brown 2001:363].

The Chumash name for Tochonanga may be Tachicoyo. Soxoline from Tasicoo who participated in killing soldiers in 1790 was one of two non-Christians taken captive. On September 28, 1790, eight year old Sebastian Antonio Sumqiyuqui of Tachicoyo was baptized at Ventura Mission (Vb1 537). He was the only person baptized from the settlement. The time of baptism corresponds to the period that the September 1790 expedition to apprehend Indians was conducted, and he was probably baptized during the expedition. No entries for his death or marriage were found at Ventura. Perhaps Sebastian Antonio transferred to another mission. He was baptized on the same day as his sister, the only Tacuyaman baptism at Ventura Vb1 538. They had the same mother from Sespe.

Vb1 538, Japutammegue, of **Tacuyaman** [the Chumash name for the Tataviam settlement of Chaguayanga in Santa Clarita] was daughter of Vb1 2389 of **Castec** and Vb1 543, Sicsayeulelene, of **Sespe**. Vb1 538 was a sister of Vb1 537, Sumgiyuqui, son of a dead father of Tachicoyo; his mother was also Sicsayeulelene of Sespe.

In January 1788, Sargent Pablo Cota led twelve soldiers into the mountains somewhere northwest of San Fernando to recapture Domingo, a refugee. The natives of Tachicoó village were frightened and a battle ensued in which three soldiers and eight Indians were wounded and three Indians killed [Forbes 1966:142].

Tochonanga was located in the mountains northwest of San Fernando and may be the same as place as Tachicoyo. When Harrington asked about Tachecoyo, Jose Juan Olivos told him tats'ik'oho was over by Los Alamos somewhere here in the Tejon Ranch.

Native kin ties with Tochonanga recorded in the registers of San Gabriel and San Fernando Missions include:

Fb 1, 4 and 7 of **Achoicominga** children, father of Fb 7 = Fb 206 of Tochonanga and mother of Fb 7 = [Fd 1685] Fb 493 Chemenjo of **Pacoimebit**.

Fb 2 of **Achoicominga** child of mother Fb 272 of Tochonanga father = Yamar [possibly Fb 1155 Yamaut of Momonga].

Fb 6 and 10 sisters of **Achoicominga** Fb 1797 of child of Fb 6 says mother is of Tochonanga.

Fb 148 of Tochonanga at **Pachanga**, mother of Fb 16 of Tochonanga = Tocó possibly Tóco Fb 64 of **Momonga**.

Fb 246 of Tochonabit mother of Fb 19 of **Amunga** and sister of Fb 748 of **Piru**.

Fb 106 of **Pütngna** husband [Fm 27] of Fb 157 of Tochonanga.

Fb 245 of **Tubimobit** mother of Fb 57 of Tochonanga.

Fb 459 M35 Capitan de **Achoycomaibit** Fm 94 husband of Fb 468 sister of Fb 483 of Tochonanga.

Fb 470 of Tochonanga wife of [Fm 100] Fb 497 of **Cabuenga**.

Fb 532 of **Passenga** was brother of Fb 531 of Tochonabit.

Fb 543 of **Mapipibit** was sister of Fb 182 of Tochonanga.

Fb 548 of **Ceegen** was father of Fb 13 of Tochonanga.

Fb 1026 was wife of Fb 1025 of **Jajamovit**.

Fb 525 of **Chaguayanga** was grandmother of Gb 2063 of Tochonabit.

Fb 612 of **Piiru** had a five year old child, Fb 589 of **Siutcabit**, by Gb 1988 (Fd 36) of Tochonanga. Fb 589 was a brother of Fb 362 of Encino baptized at Cahuenga.

Fm 7 of Fb 26 M15 of **Achoicominga** = son of non-Christians called Polomono (“and they say Pormom at the rancheria of the mission”) was son of Fb 528. Fb 60 was another son of Fb 528 and Fb 67 was a brother of Fb 528. Fb 60 and 67 were baptized as natives of **Momonga**, Fm 7 was renewal of a native marriage with Fb 77 of Tochonanga, Fb 77 of Tochonanga was sister of Fb 519 of **Chaguayabit**.

Van Valkenberg: “La Salle Ranch. 1/4 mile to highway - Wity? [Wiley] Canyon. Stream runs down canyon - Spring next to foothills. Small canyons running into large flat - Evidence of culture -- manos, metates, basket mortars, pestles. Oak trees in area numerous. Many specimens recovered - Evidences a very large site. Headwater of the Santa Clara. Site may be one mentioned by Crespi. Is within 1 1/4 mile of Newhall.”

This site may be in the vicinity of Wiley Canyon. Recent surveys in the area have failed to relocate the site described by Van Valkenberg, perhaps it is buried.

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## Tobimobit

At San Fernando Mission, baptisms from Tubimobit (22 baptisms) generally come in later than Tochonanga and Momonga which are important villages that were recruited from at San Fernando Mission immediately after Achoicominga. The villages of Mapabit and Tubimobit have ties to Tochonanga and Chaguayabit and were probably located north of the mission.

At San Gabriel Mission, nine people were recruited from Tobimobit second only to Tochonanga in number of recruits from a Tataviam settlement. It appears that Tobimobit and Tochonanga were neighboring settlements. Tobimobit is tentatively placed in Placerita Canyon.

Fb 65 of **Chaguayanga** was wife of Fb 62 of Tobimobit.

Fb 245 of Tubimobit was mother of Fb 57 of **Tochonanga**.

Fb 947 of **Giribit** was wife of Fb 930 the chief of Tubimobit.

At San Gabriel, Gb 3729 of Tobanjebet [**Tochaburabit**] was husband of Gb 3730 of Giribit, and they had a daughter (Gb 3731 (Gp 1824)) native of Tobanjebet. The mother was the only person baptized from Giribit at San Gabriel Mission. The father's name Tomeiaunit indicates he was a chief of the Tobanjebet settlement. Probably the same man, Tomiaguit, was also father of Gb 3725 of Tobimobit.

Other Tobimobit ties are listed under Passenga.

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## Chaguayanga (tsawayung, takuyama'm)

*"tsawayung* at the site of Rancho San Francisquito (Newhall Ranch), near Castaic Junction" (Johnson and Earle 1990: 192).

Chumash - takuyama'm (Applegate 1975:43). Pico-Henshaw 59. San Fransisquito, New Hall = Tacuyamam, Ta'-ku-yu'man.

Harrington notes:

Candelaria Box 747, Folder 15, leaf 6 Berkeley, pp. 35 : takujma'm, Jose Juan Olivas thinks it is over by San Francisquito but does not know and never did know just where. Setimo Lopez (San Fernando Tongva): The old adobe of San Francisquito ranch is on left side of road going from Newhall to

Camulo, 3 miles from Newhall on a hill. Thinks when I say takujam it must be Rancho de San Francisquito but can't remember well enough to tell if I say it right or wrong.

On August 8, 1769, the Portola Expedition apparently passed this village. Crespi wrote:

At a knoll close to this grove, we came upon another large village where there seemed to be running water at a nearby lush patch [Brown 2001:365].

Native kin ties with Chaguayanga recorded in the registers of San Buenaventura, San Fernando, and San Gabriel Missions include:

Fb 65 of Chaguayanga wife of Fb 62 of **Tobimobit**.

Fb 512 of Chaguiana [Fb 1997] son of Fb 480 baptized at the rancheria of **Cabuenga** [Cahuenga Pass], Fb 519 of Chaguayanga brother of Fb 77 of **Tochonanga**.

Fb 525 of Chaguayanga grandmother of Gb 2063 of **Tochonabit**.

Fb 529 of Chaguayanga brother of Fb 145 of **Ceenga**, Fm 24 to Gb 2306 (Gc 1504) Africano of **Tochonabit**.

The father of Fb 46 of **Chechebe** was Fb 713 of **Mapabit**. Fb 725 of Chaguayanga was the mother of Fb 46.

Fb 1026 wife of Fb 1025 of **Jajamovit** [La Zanja - Northeast Griffith Park].

Fb 1860 Punnaro of Chaguayanga husband of Fb 1888 Sisana of **Payochina** (Fm 520).

Vb1 538, Japutammegue, of Tacuyaman [the Chumash name for the Tataviam settlement of Chaguayanga] was daughter of Vb1 2389 of **Castec** and Vb1 543, Sicsayeulelene, of **Sespe**. Vb1 538 was a sister of Vb1 537, Sumgiyuqui, son of a dead father of **Tachicoyo**; his mother was also Sicsayeulelene of **Sespe**. Possibly Tachicoyo is the Chumash name of a Tataviam rancheria such as Tochonanga whose Chumash name is not known.

Fb 1148 [father of Fb 2132] of **Coyabit** Capitan of the ra. Father of Fb 757 and Fb 932 both of Coyabet Fm 247 [probably new marriage] to Fb 623 Chaguayanga.

Chauzuayo que es el Rancho de la Mision -1812.

The Chumash name for this settlement is given in both the registers of San Fernando and Ventura Missions: Fb 41 of Tayuam, Fb 647 and 648 of Tacuyam, and Vb 538 Tacuyaman.

State Landmark 556 south of the Newhall Ranch is identified as the Rancho San Francisco. This is probably at or near the site of the village of tswayung.

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## Mapipibit

Mapabit (27 baptisms at San Fernando between 1797 to 1805 and three Mapitbitat baptisms at San Gabriel) [Gb 2000 Mapitbit = Fd 136 “trahido enfermo de una de las rancherias de la Sierra”]. The pattern of recruitment at San Fernando Mission and kinship ties to other settlements indicate the settlement of Mapipibit may have been the settlement at Agua Dulce. The archaeological remains at Agua Dulce indicate a large settlement during the protohistoric period (King 1973). Kin ties indicate Mapipibit was possibly at the place called Ceengenga. Senga was said to be six leagues from San Fernando Mission (Fb 2319).

See many Mapabit ties above under Passenga.

Fb 571 of **Jajamobit** was husband of Fb 448 of **Tameobit** (Fm 125). They had a child Fb 437 native of Mapitbit.

The father of Fb 46 of **Chechebe** was Fb 713 of Mapabit. Fb 725 of **Chaguayanga** was the mother of Fb 46.

Fb 929 of Mapabit was husband of Fb 946 of **Tezurubit** (Fm 199). They were parents of Fb 50 of Tezurubit.

Fb 1923 Pagebayam of Chibuna was nephew of Fb 42 of **Mapitga**.

Gb 1987 (Gc 1490) of **Jotatbit** was husband of Gb 1995 (Gc 1552) of Mapipibit (Gm 403).

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## Coyobit - Camulus

kamulus V. ‘the juniper’, village at what is now Camulus (Applegate 1975:31).

Pico-Henshaw 60. *Rancho Camulos* Ca.mulus, Ka-mu’-lus.

On August 8, 1769, the Portola Expedition apparently camped near this village. Crespi wrote:

At once after camp was made, the whole nearest village belonging to this spot came over, bringing us a good sized present of five or six large packets

of what at first appeared to be a very sweet sort of crushed honeycomb, but then we all thought instead it must be honeydew they had scraped from reed grasses [panoche – secreted by aphids on reeds and collected for use as sugar].... Our officers presented them with beads, and they were well pleased. They also made a present of a great many baskets of gruel, sage, and raisins of the sort before mentioned, which are very well flavored; this is a very tiny fruit, yielded by some trees that are very plentiful in this hollow [elderberry, *Sambucus mexicana*]; many of them I saw were laden with this little fruit, which is like so many grape seeds, very small and turning black when ripe [Brown 2001:367].

On August 9, 1769, the Portola Expedition continued to camp near this village. Crespi wrote:

At morning, noon and evening, just as at the preceding spot, they have brought us large shares of gruels, sage and servings of the aforesaid small raisins while we have been lying by here today; in the afternoon, they brought us teepings made with the same sort of raisins, like nothing so much as a good sort of preserve that had been put to steep with wine. Six large-sized baskets of this they brought for us to refresh ourselves with, which I tasted and it was very good, Upon their heads the chiefs of these villages wear flint knives that are fastened to sticks that are so well worked, so polished and smooth, with such different-colored shell inlays and such fillets and moldings of the same sort that they make a wonderful effect. ... We saw a belt among these folk that was about four yards long and three fingers broad, all woven from threads of their tiny many-colored beads so that it made a grand sight and until I had it in my hands I could not be entirely sure that it was made of what they said it was. Some heathens and chiefs came up here who they said were shore dwellers, all arriving very pleased and happy and one of these chiefs recognized Father Gómez and our officers Don Pedro Fages and Don Miguel Costanso, saying he had seen them in the ships... The father and the officers said that they had indeed seen him at the Islands, they believed. In the morning, on seeing we were going, they brought us a great many bowls of sage and gruel, and four or six ones with the aforesaid small raisins... They put a long beadwork around my neck like a rosary and did the same for our chief officers [Brown 2001:369-371].

On June 13, 1824, a man named Alisanaguit was baptized in danger of death at the Rancho of this mission called Camulos Fb 2576. The -wit suffix of the man's name is characteristic of many male Chumash names. On March 6, 1819, a 28 year old single woman native of Camulus called Chinutobigua Fb 2346 was baptized. This woman's name appears to be from a Takic language. Of the other five baptisms from Camulus at San Fernando Mission, four were of two married couples. The remaining baptism was of a woman Fb 948 who was the native wife [Fm 209] of Fb 1027 of **Tapu** [Fm 661 of Camulus]. The daughter of the chief of Coyabit (Fb932) was married to a man from **Piru** (Fb915), Fm 185b. Coyabit was a three or more family settlement recruited at same time as Piru. John Johnson suggests that Coyabit is the Tataviam name of Camulus on the basis of a letter by Uria.

The tie with Tapu (the closest village to the south) and the presence of a male Chumash name associated with the village indicate Chumash affiliation. The presence of one woman's name and the tie to Piru indicate Tataviam affiliation. Kamulus was near the Tataviam-Chumash boundary.

Harrington interviewed Juventino del Valle at Camulus who told him:

Where a road crosses river 1 mile east of Camulus is where juniper was. Had rancheria there and another 110 feet north of del Valle house here [Martinez Chiquito Canyon] or so. The juniper tree was on side of river opposite del Valle place.

Harrington also interviewed the older Mr. del Valle:

Mr. del Valle says that Camulus is named for a juniper tree that used to be on south side of river one mile east of where he is living (Camulus Ranch house) where the main highway (2 blocks north of where del Valle is now living) crosses the Santa Clara River [747-15].

The del Valle information indicates that the Juniper tree was located near the mouth of the Tapo Canyon which flows into the Santa Clara River.

The diary of the 1824 Pablo de la Portilla expedition contains mention of Camulus:

...place called Camulos, situated on its [Santa Clara River] bank. It is a sheep ranch belonging to Mission San Fernando, and is 15 leagues from San Buenaventura.

June 6. We resumed our march along this river as far as the place called San Xavier [San Francisquito], a ranch of San Fernando, a distance of about 3 leagues (Cook 1962: 154-155).

A rancheria of Camulos is indicated on the 1843 diseño for Rancho San Francisco. It is shown as a jacal situated north of the Santa Clara River across from the Cañada de Camulus which is the equivalent of the northern Tapo Canyon shown on USGS Maps (Johnson and Earle 1990: 194). This rancheria was apparently in the vicinity of the Camulus ranch house.

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## Piru pi'irukung

“pi-idhuku - It is said that Piru took its name from its own Shoshonean dialect meaning sedge or grass” (Johnston 1962: 9).

kashtu = V. ‘the ear’ village at Piru (Applegate 1975:32).

Pico Henshaw 61. *El piru* Cashtu, Kac-tu'.

Johnson and Earle present information concerning settlements on Piru Creek (1990).

Harrington notes: Harrington often spelled Piro. Juventino del Valle: Name of grant is Temescal - named from the Temescal in the Piru Canyon was outside of Temescal Ranch. Piru is Indian name of the Creek. Fustero: Chumash kashtu = Jam. aKavavea, they used to have a sweathouse at aKavavea. Called the place in Spanish - El Temescal. Candelaria Box 747 Folder 15, Leaf 6. Berkeley pp. 44: kashtu = Piro. Box 747 Folder 15, Leaf 6. Berkeley pp. 37: Fustero talks Serrano dialect mas como Tejon. Setimo Lopez (San Fernando Tongva): pi'i'ruk - is a place - esta Camulo par arriva. pi'iruknga - this name means tule in Serrano; it is Serrano informant volunteers.

Eighty-nine people from Piru were baptized at San Fernando Mission. Most were baptized in 1803 and 1804. People from Piru were married to people from other Tataviam, Serrano, and Chumash settlements.

Pajauvinga was a one family settlement recruited before Piru and Camulus. When she was baptized, Fb 612 of Pirubit was married to Fb 572 of **Pajauvinga** (Fm139) and had a seven7 year old daughter (Fb 510) by Fb 572. She also had a five year old son (Fb 589) by Gb 1988 of **Tochonanga** who had transferred from San Gabriel to San Fernando Mission (Fd 36). The son was said to be a brother of the witness at his baptism (Fb 362) who was from **Siutcabit** [Encino].

Tochonanga was perhaps the most important Tataviam settlement and was recruited before Piru. One Tochonanga tie is described above. Marriage Fm 161 was between a man, Fb 708 of Chonabit [**Tochononga**] and a woman, Fb 719 of Piru.

Soon after her baptism, Fb 748 of Piru married Fb 502 (Fm 170) brother of a woman (Fb 293) who was wife of a man (Fb 301) with parents from **Passenga**.

The daughter of the chief of **Coyabit** (Fb 932) was married to a man from Piru (Fb 915), Fm 185b. Coyabit was a three or more family settlement recruited at same time as Piru. John Johnson suggests that Coyabit may be the Tataviam name of Camulus.

Fb 1125 Chagieu of Piiru is listed in his second marriage entry as a native of **Piybit** (Fm 472); his first marriage was a native marriage to Fb 1126 of Piru (Fm 236).

A man of **Tochaboronga** (Fb1207) was married to a woman from Piru (according to John Johnson compilation) (Fb1224), Fm 269. Tochaboronga was a medium sized settlement recruited at same time as the later recruits from Piru.



The chief of **Pabuttan** (Fb1867) was married to a woman from Piru (Fb1890), Fm 511. The wife of a Piru man (Fb914) was from **Pauvit** (Fb933), Fm 186. Two natives of this possibly one family settlement (it may be the Tataviam name of a known Chumash settlement) were recruited after Piru in 1811. Pabuttan was probably north of Piru.

The daughter (Fb1203) of the chief of **Taapu**, the Chumash settlement south of Piru, was married to a Piru man (Fb1202), Fm267. A Piru man Fb859 was husband of a woman (Fb 864) from the Chumash village of **Quimisac** located southwest of Piru.

Small settlements such as Camulus (Coyabit) may have been satellite settlements of the Piru village.

Archaeological and ethnographic data indicate that the Piru settlement recruited into San Fernando Mission was located at La Esperanza, now under Piru Lake. Harrington recorded from Fustero:

pidukung= La Esperanza, place (plain, huerto) three miles below Fustero's place. This is in the Castec [Tataviam] language. Fustero's mother's father talked that dialect which is much like the one that Fustero talks [Johnson and Earle 1990:198].

Van Valkenberg observed:

[Esperanza Ranch] was the site of the main Indian cemetery of the Piru Canyon. The last burial made there was that of Juan Fustero alias Lugo in 1879. A few years later Stephen Bowers, Dr.Guillberson and William Whitcare [sic.] excavated in the same cemetery [Van Valkenberg 1935:site 13].

This is apparently the Santa Felicia Canyon site prospected at by Bowers on May 22, 1879 (Benson 1997:133). Robert Lopez described the site:

..it was located on Rancho Esperanza which was later called Temescal Flats and which now is part of Lake Piru. The village site occupied a small knoll at the northern extent of the Temescal Flats area, and today during periods of low water in Lake Piru people flock to "Indian Island" and hunt for relics, ... The extent of the midden represented indicates the village may very well have dated from a period prior to Spanish contact [1974:50-51].

Casamiro once told Eug that the real pi'irukung was by point of hill just below where J.J. Fustero lives now. Old cemetery there. Eug remembers distinctly what he told Eug.

Harrington notes: Setimo Lopez (San Fernando Tongva): pi'i'ruk - is a place above Camulo. pi'iruknga - this name means tule in Serrano [Tataviam]; it is Serrano informant volunteers.

Juan Jose Fustero lived near Piru when he was interviewed by Kroeber and Harrington. Recent genealogical research demonstrates that Serrano speaking Juan Fustero had Tataviam ancestors baptized at San Fernando Mission. His father was a child of parents born at La Liebre, a Tataviam settlement. His mother's father was born at Piru. His mother's mother was of Serrano ancestry (Johnson and Earle 1990:198-201).

In 1857, Don Ygnacio del Valle purchased the Rancho Temescal. Smith observed:

But he found most of Piru Canyon's grasslands occupied by Indians. Determined to run his herds on the virgin grass along Piru Creek, he induced Juan and other "survivors" of smallpox to move upstream. They settled on and near what is now the Lisk Ranch; and when the Jaynes bought some of the area upon the father's death in 1878, Juan pestered them for several years, claiming they had not paid enough for the land [1969:5].

Smith said that del Valle gave Juan 40 horses to move out of the Temescal grant in 1857 (1969:4).

Harrington notes: Juventino del Valle: Name of grant is Temescal - named from the Temescal in the Piru Canyon was outside of Temescal Ranch. Piru is Indian name of the Creek. Van Valkenberg stated concerning the settlement of Akavavi:

The last Indian occupation was that of the mixed Haminot-San Fernandiño Fusteros, who were bribed by the Del Valles to vacate so that the title might be cleared. The remains of the Temescal can still be seen. This was last used in 1867 [Van Valkenberg 1935:site 11].

Van Valkenberg listed a site near the present town of Piru. He said:

... in the year of 1861 the Indian population of forty persons were made up of Ventureño Chumash, Kitanemuk, Haminot, San Fernandiño, and occasional San Luiseno and Yokuts [Van Valkenberg 1935:site 10].

This is probably the same settlement visited by Stephen Bowers on May 24, 1879.

About one mile above the mouth of the Piru we visited some Indians who are living in houses thatched with grass. Saw some fine metates and mortars [Benson 1997:133].

A list of Chumash settlements made by Juan Esteban Pico and Herbert Henshaw includes a Chumash name for Piru "61. El piru Cashtu, Kac-tu". Harrington notes: Fustero: Chumash kashtu = Jam.[Serrano-Jaminot] aKavavea, they used to have a sweathouse at aKavavea. kashtu = Ventureno Chumash. 'the ear' (Applegate 1975:32). The Serrano name also means ear. Whether these were the pre-mission names given by Chumash and Kitanemuk Serrano for the Piru village or were names of a later settlement in Piru canyon is not known.

Settlements west and north of Piru were Chumash settlements. They included the settlements of Sespe, Chumpache, Matapjahua ('village of the fox' *ha'w* according to Harrington consultant Jose Juan Olivas (Jam. paKahung= reed place)), and Suijuijos.

Matapjahua and probably Suijuijos were in the upper Piru drainage.

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## Pinga (Piibit)

There were sixteen baptisms at San Fernando from Piibit most were between 1801 and 1804.

Harrington notes, Eugenia: pi'ing is a rinconada over toward the east and El Violin is a rinconada tambien, more to the west. pi'ing is the name of the aguage that is in the cañada that runs west of San Francisquito cañada. pi'ing is an aguage over this side of Newhall. Eugenia when a girl passed it on trail to La Liebre.

LAN-324 in Elderberry Canyon is probably the site of pi'ing. The site is under Castaic Lake.

Fb 703 Leyba was the 90 year old Capitan of Piibit. He was father of Fb 704 and brother of Fb 922 all of Piibit.

The mother of Fb 485 of **Tececquayahua** was Fb 542 of Piibit.

Fb 921 of Piibit was husband of Fb 938 of **Moomga** (Fm 191). He was the son of Fb 315 of **Topanga**.

Fb 515 of Piibit. Her baptism says she was mother of Patrico of the same rancheria. Patrico was Fb 864 Jumus of **Chibuna**.

Fb 1125 Chagieu of Piiru is listed in his second marriage entry as a native of Piybit (Fm 472); his first marriage was a native marriage to Fb 1126 of **Piiru** (Fm 236).

There are many places listed in the registers of San Fernando Mission where identity is not known. Most of these places were recruited from after 1802. The names are rarely found in the San Gabriel registers and they probably are the names of places generally north of San Fernando Mission. Some are the names of small one or two family Tataviam settlements; others may be small Serrano settlements. Some (especially those only listed once or twice are probably the Tataviam names of Serrano and/or Chumash settlements or the Chumash names of Tataviam settlements and were usually recorded under a different name.

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## Pujaubit (Pajauvinga)

Five people were baptized at San Fernando from Pujaubit in 1800 and 1801. The dates of baptism indicate the settlement was slightly closer than Chaguayabit. The baptisms indicate the settlement included a man, his two wives, and their children.

Fb 572 of Pujaubit was husband of Fb 612 of **Piiru** (Fm 139). They had a seven year old daughter. Fb 572 also had children by Fb 496 of Pujaubit. One child, Fb 318, was a cousin of Fb 54 of **Tujungu**. The other was Fb 507. Fb 612 of Piiru previously had a child, Fb 589, by Gb 1988 (Fd 36) of Tochonanga. Fb 589 was brother of Fb 362 of Encino baptized at Cahuenga.

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## Moomga

Five people were baptized from Moomga at San Fernando Mission between 1802 and 1805.

Fb 921 of **Piibit** was husband of Fb 938 of Moomga (Fm 191).

Fb 680 of **Chibuna** was husband of Fb 685 of Moomga (Fm 155). Fb 680 was son of Fb 1456 of Moomga and his wife Fb 1457 of **Chibuna** (Fm 391). Fb 1456 was possibly son of Fb 1081 of Moomga.

Archaeological sites at Oak Flat (LAn-248), below Knapp Ranch (LAn-433 and LAn 434) are probably the remains of Moomga, Cacuycuyjabit, Ajuavit and/or Juubit. These settlements were recruited into San Fernando Mission between 1802 and 1805 and were probably the names of Tataviam settlements that are archaeological sites in the upper Piru, Castaic and San Francisquito Creek drainages. Cacuycuyjabit was apparently the largest of these settlements. One of these names may be the Tataviam name of the Chumach settlement of Matapajua.

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## Cacuycuyjabit

Eleven people were baptized from Cacuycuyjabit at San Fernando Mission between 1802 and 1804.

Fb 689 Severo Pira of **Papicma** was 60 years old when baptized on 12-5-02. He was married to Fb 693 Severa of Cacuycuyjabit (Fm 156). He was the only person baptized from

Papicma. He was married into Cacucuyjabit. They had a child Fb 955 of Cacucuyjabit. No other Cacucuyjabit ties were discovered.

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## Ajuavit

Two people were baptized at San Fernando from Ajuavit in 1804.

Fb 1138 Eeracu was Capitan of Ajuavit his wife was Fb 1139 (Fm 242). Fb 1140 Chipalet of Ajuavit was their son.

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## Juubit

Eight people were baptized at San Fernando from Juubit between 1803 and 1805. Nine were baptized from Juubit at San Gabriel Mission and one at San Buenaventura Mission [Juyunga]. The one person baptized at Ventura Mission was baptized during the 1795 Santa Maria expedition to find a site for San Fernando Mission. From a camp near Chaguayabit, Father Santa Maria traveled two leagues to the village of Juyunga to baptize a dying child (Engelhardt 1927:8).

Baptism 859 (8-26-95) at Ventura reads “Rancha de Juyunga territorio de la Mission de San Gavriel, distante de ella al rumbo del Les Nordeste como doce leguas” (Rancheria of Juyunga in the territory of San Gabriel. Twelve leagues from it (San Buenaventura) to the east-northeast). Piru is close to twelve leagues ENE from Ventura Mission.

A place called Hujung [Huvung, Huyung] is described in Harrington notes as located in the vicinity of Piru on El Aliso Creek at the Lechler Ranch (Earle 2002:20). The location is approximately two leagues from San Francisquito. Van Valkenberg said:

Huvung was the favorite camp of the Haminot during the acorn season. The site is archaic ... The phenomenon of ball lightning occurs here at times, this being witnessed a few times by members of the Lechler family. The Fustero girls who worked for the Lechlers in later days were death afraid of the place [Van Valkenberg 1935:9].

The high proportion of baptisms at San Gabriel and the three identified kin ties to probable Antelope Valley area Serrano settlements indicate the Juubit settlement recruited at San Gabriel and San Fernando Missions was east of San Francisquito and not near Piru. If Juubit was a Tataviam settlement, it like La Liebre had many ties with its eastern Serrano neighbors.

Fb 931 of Juubit was brother of Fb 906 of **Giribit**.

Fb 1357 of Juubit was daughter of Capitan of Juuvit and his wife Fb 1356 of **Giribit** (Fm 359).

Fb 1227 of **Tameobit** was father of Fb 1041 of Juubit.

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## **Najabatabit**

This was apparently a far away place where at least one Indian took refuge while on flight from San Fernando Mission. Historic documents will probably provide further information concerning the settlement or place. Seven people were baptized from Najabatabit at San Fernando between 1804 and 1816 and one at San Gabriel in 1796.

Fb 1354 of Najabatabit was husband of Fb 1355 of **Taapu**. They had a child, Fb 1349 a native of Najabatabit.

Fb 106 Cacachena of Piibit was husband of Gb 2210 of **Guanapeaata** (Fm 631). They had a child, Fb 2205 of Najabatabit. When baptized, Fb 106 was husband of Fb 157 of Tochonanga (Fm 27). His second marriage occurred during an unauthorized leave from the mission. He was apparently residing at Najabatabit when Fb 2205 was born in 1816.

At San Gabriel Mission, Gb 2675 of Najabatabit was baptized in danger of death in 1796.

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## **Pabutan (Pauvit)**

There were three baptisms at San Fernando from Pabutan, one in 1804 and two in 1811. This was possibly the same place as pavuhave mentioned in the Harrington notes. Eugenia said it was a place over beyond La Liebre (gesture to the east). It was a place over back of the mountains of San Fernando. There used to be a rancheria of cazadores (hunters) there. The description of pavuhave indicates Pavutan may have been east or southeast of La Liebre, possibly southeast.

Fb 1867 Genunariguittasu Capitan of Pabutan was husband of Fb 1890 Simajpeo of **Piru** (Fm 511). They had a child Fb 1866 Cucma of Pabutan. Fb 1866 was husband of Fb 1928 Saliyotelen of **Cuecchao** (Fm 527).

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## Payuchina

Five people were baptized from Payuchina in 1811. Earle identifies Cow Spring as Puyuchiwameneg (2002:11). Harrington said both Eugenia and Magdalena equated pujutsiwamin with Ojo de la Vaca and Neenach. Payuchina may have been at Cow Springs.

Fb 1860 of **Chaguayabit** was husband of Fb 1888 Sisana of Payuchina (Fm 520). Fb 1888 was mother of Fb 1864 of Payuchina.

Fb 1854 Saguepit Capitan of Payuchina was father of Fb 1835 of Payuchina. His mother was Fb 1896 Auchayo (Jauchayu) of Payuchina.

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## Tebacbena

Three people were baptized from Tebacbena in 1811 at San Fernando Mission.

Fb 1811 Huyi of **Matapai** was husband of Fb 1909 Alquegue or Viracchuguina of Tebacbena (Fm 552). Matapai appears to be a Chumash placename.

Fb 1883 Guangenotuisum of **Chibuna** was father of Fb 1849 Momingicaiban of **Atongaina** and husband of Fb 1914 Gecteberenan of Tebacbena (Fm 514). Gb 1883 was brother of Fb 1852, Capitan of Chibuna.

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## Cuinamona

Three people were baptized from Cuinamona in 1811.

Fb 1879 Chaamel of Quinnaa was brother of Fb 1875 of **Cuecchao**; he was husband of Fb 1938 of **Cuecchao** (Fm 528).

Fb 1964 of **Japchibit** was wife of Fb 1878 of Cuinamona.

Fb 1971 Paguac was an 80 year old woman of Cuinamona.

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## Siutasegena

Five people were baptized from Siutasegena in April 1811. Eugenia Mendez told Harrington that the Fernandeano name of Cashtec was atsīnga. Perhaps Siutasegena was the Tataviam name of Cashtec.

Fb 1859 Ajobit of Siutasegena was husband of Fb 887 Sanayaniguina of **Cuecchao** (Fm 519).

Fb 1858 (Fd 2369 45) Yaguina of Siutasegena was husband of Fb 1905 Paginayamina of **Tochaburabit** (Fm 524).

Fb 1856 Oyogueninasu of Siutasegena was married to Fb 1901 of **Cuecchao** when he was baptized (Fm 525). They had a daughter, Fb 1924 (Fd 1323 19) Yaguinatebuigua, of Siutasegena. Fb 2902 and Fb 2904 of Quechao and their sister, Fb 2531, were children of Fb 1856 and Fb 2911 of Acutuspeata (Kawaiisu) (Fm 862).

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## Cuecchao [kwitsa'o]

Johnson and Earle (1990:201) identified kwitsa'o as the native name of La Liebre. They equated Cuecchao or Quechao with kwitsa'o. This was a historic Tataviam settlement. People were baptized at San Fernando Mission from Cuecchao. Thirty-one were baptized in 1811 and five in 1837. The registers indicate strong ties to the Serrano settlement of Chibuna at Willow Springs. There also appears to be frequent intermarriage across the Tataviam – Serrano boundary further south except at Tujunga. The high frequency of marriages between Quechao and Chibuna may also reflect historic changes caused by recruitment of the other Tataviam people into San Fernando Mission before 1805.

La Liebre was occupied during the Mexican period. On October 10, 1825, Juan Salizar [name spelling?] wrote to Capitan Don José de la Guerra y Noriega.

On the seventh, the Neophyte of this mission, Mayordomo of the Rancho of San Francisquito, Emeterio, told me that here had arrived at the Rancho a non-christain who said that at the place called “la Cueva de la liebre” [the cave of the jackrabbit] a portion of the neophytes of this mission had been reunited [Documentos Para la Historia de California Vol. IV parte 2a pp 311-621].

Eugenia Mendez told Harrington that the Jaminot (Serrano) name for La Liebre Ranch was hwi't abovea (hwi't = jackrabbit, abovea = cave). The Spanish name was a translation of a native name. Perhaps the Tataviam name kwitsa'o also means Jackrabbit Cave (Tataviam



kwit or kwets= Serrano hwi't and Tataviam sa'o = Serrano ahovea. The name Quissaubit is apparently equated by Earle with kwitsa'o. The names are probably not equivalent. The word sa'o possibly meaning cave may be common to both names). Earle treats the Tataviam and Serrano names as indicating different places. He identifies La Liebre Ranch as hwi't abovea and the Knapp Ranch on the south side of Liebre Mountain as kwitsa'o (2002:14-15, 9-10). Eugenia identified kwitsa'o (sometimes she said kwitsa'ong) as a word in the Tataviam language for La Liebre Mountain. Dates of recruitment and documented kin ties indicate that the village of Quechao listed in the registers at San Fernando was at La Liebre Ranch. The reference to Indians from San Fernando regrouping at La Cueva de la Liebre goes on to say that these Indians were planning to attack other Indians. There must have been follow-up military expeditions to suppress the La Liebre Indians. The 1837 baptisms from Quechao may have resulted from military activity. The granting of La Liebre Ranch may have been part of an effort to control the Indians at La Liebre. Further research with historic documents and archaeological research could enable resolution of the location of the main Quechao settlement site. The settlement below the Knapp Ranch was probably one of the unlocated settlements listed above recruited before 1805 (perhaps Cacucuyjabit).

The 1837 Cuechao baptisms were children (4 to 7 years old) of three Indians who had been baptized from Cuechao (2) and Siutasegena (1) in 1811, a Kawaiisu woman (Acutuspeata) Fb 2911 and a woman from Los Pinones (probably Tubatulabal) Fb 2912. A three year old daughter of one of the couples, Fb 2531, was baptized in 1823. Her parents were certainly some of the same people who were congregated at La Liebre in 1825 (see Siutasegena above).

Ties recorded in the registers include four ties to the Serrano settlement of Chibuna at Willow Springs. Four other ties are described in the entries for **Pabutan, Cuinamona, and Siutasegena** above. The ties to Chibuna were:

Fb 1871 Tacquato of Cuechao was husband of Fb 1906 Quectalayegua of **Chibuna** (Fm 518).

Fb 1880 Cucusui of **Chibuna** was husband of Fb 1897 Tiriunatirigua of Cuechao (Fm 521).

Fb 1881 Cacaguama of Cuechao was husband of Fb 1886 Panegue of Chibuna (Fm 513). Their children were Fb 1842 Tegusmogigua and Fb 1855 Pamoya of **Chibuna**.

Fb 1921 Tebagrchuynasu of **Chibuna** was son of a dead father, Cololo, and Fb 1936 Sinoguerarayban of Cuechao.

In 1888, Bowers described remains of the settlement:

Some distance back of the springs the circular depressions of the Indian wigwams may be plainly seen. Near this spot is a conical hill 150 feet high,

near the top of which seem to have been one or two Indian habitations,  
probably outlooks [Benson 1997: 148].

## Chapter 9 - Ties between Settlements and Differences between Settlements

The previous section listed Serrano and Tataviam settlements in the vicinity of the Angeles Forest. Figure 13 indicates the relative sizes of settlements and the number of kin (usually marriage) ties between settlements. The map is an interpretation of the data presented in the previous section. The apparently lower resolution of information concerning ties in the area recruited at San Fernando Mission reflects the poorer quality of data concerning village ties due both to more recruitment from settlements that had suffered major population losses from disease and frequent failure to record the settlement affiliation of both spouses in the baptism or marriage record.

The map indicates that within the area where Takic languages were spoken most marriage partners are from one or two other settlements. In cases where three settlements are joined, there are few ties between two of the settlements and the unlinked settlements have most of their ties to the third settlement. There are some settlements that have many ties with other settlements.

Near the western edge of the map where there were Chumash settlements, it can be seen that most Chumash settlements had ties to most nearby settlements (which were also often closer together) and the mesh of kin ties was finer. There are few cases where most ties were only between two or three settlements. These observations concerning differences between marriage networks are consistent with ethnographic and historic information concerning social organization. The Chumash did not have a lineage organization and most marriage was matrilineal. The Chumash did not have exogamous moieties. It appears that all Takic groups had patrilineal clans. Further research with the mission registers and other historic documents will assist in the discovery of the organization of Tataviam and Gabrielino clans. Because of the research conducted by Strong and Harrington, more is known concerning Serrano social organization. The ties between settlements that are within Serrano territory are generally consistent with expectations. Serrano settlements are coded as red or blue. Those coded red tend to have marriage ties to those coded blue and visa versa. This pattern was expected with exogamous moieties. What appear as exceptions to moiety exogamy may be cases where widows returned to their natal settlements with their children of opposite moiety, cases where missionaries have grouped small satellite settlements with a large settlement of

opposite moiety, errors, and rare cases of moiety endogamy. Moiety endogamy may have been preferred in rare cases where “royal lineages” were involved. This will be further considered in the next section when Japchibit is discussed.

Strong’s information concerning groups of intermarrying clans of opposite moiety is consistent with the observed marriage patterns of the clans that lived south of the San Gabriel Mountains and in many other areas within Serrano territory. The settlements that are coded red and are on the largest streams were expected to be Coyote Moiety. When the distribution of names that appear to contain the root kika or paha was examined, it was found that men named kika were most often at blue settlements and those named paha were at red settlements. This caused Coyote Moiety to be associated with blue settlements and Wildcat Moiety with red settlements. The blue settlements are often closest to boundaries. The clans of the Coyote Moiety that also had the most important political leaders may have had more military responsibility.

The discovery in Harrington’s notes that Cayyubit was near Black Mountain northwest of Barstow and the discovery of ties to other settlements indicated in the Munoz correlation of marriages during the time people were being recruited enables an understanding of the significance of the “kawiem” Serrano group (Earle 1990 and Bean, Vane, Lerch and Young 1981:59-60). Cayyubit had ties to Najayabit, Tameobit, Japchibit, Toibipet (Pomona-Claremont), Amutscopiabit (Cajon Pass), Guapiabit (Las Flores Ranch), Apiacobit, Cochovipabet (Big Bear Valley) and Parobia (possibly Newberry area). These ties and other ties between settlements in the area included settlements on the north slopes of the San Gabriel Mountains and the north slopes of the San Bernardino Mountains to at least east of Big Bear Lake and the entire desert north of this area including the Mojave River to the Kawaiisu boundary. Further study of ties between Cochovipabet (Big Bear Valley) and other settlements east of the area indicated on the map are necessary to determine the degree of overlap between the “kawiem” (“people with ties to Cayyubit”) and other groups.

Moiety outmarriage excludes partners from half of the neighboring Serrano settlements. In the desert, settlements were more dispersed than settlements on the coastal side of the mountains. This dispersal and moiety exogamy resulted in marriage ties linking together large areas. Many of the settlements with ties to Cayyubit were over 50 miles away. In the Chumash area, marriages between settlements 50 miles apart occurred only between royalty and only two or three cases are documented. Most Chumash marriages were between settlements less than 15 miles apart. Yengoyan observed that in Australia there was a correlation between low population density and restrictions on choice of marriage partners. He observed that subsections occurred in the least densely populated areas, sections in the next more populous areas, moieties in the next more populated areas, and local group exogamy in the most populated areas. He related this correlation to the greater need to integrate large areas in areas of few and undependable food resources (Yengoyan 1968). The ties between Serrano settlements allowed many settlements to share resources.

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## Japchibit and Tomijaibit

The degree to which Japchibit is unique can only be assessed after further study of other important Serrano political centers including Tobanjebet (Tochaburabit), Tusinga at Tejon, Toibipet near Pomona, and Cochovipabet east of Big Bear Lake. Japchibit appears to be unique because it has many ties to chiefly families, some important families apparently established neolocal residence to have children at Japchibit, and there are several cases of matrilineal residence at Japchibit. Possibly the Japchibit clan was a royal clan that had power throughout Serrano territory. The Serrano may have had a level of political integration that disappeared as a result of the recruitment of Japchibit over 100 years before Strong and other ethnographers recorded information concerning Serrano social organization. The discussion in the previous section indicates that Strong's conclusions concerning the separation and integration of social roles between Serrano moieties and the organization of marriage ties between settlements are strongly supported by the ethnohistoric data. The ethnohistoric data further indicates that Serrano society was integrated by a royal clan.

In 1776, Garces encountered a chief living with two wives a league upstream from his village (Galvin 1965:37-38). If blood feuds were allowed it would not be safe for chiefs to live separate from other people. The presence of chiefs living separate would be possible in a society with centralized leadership over all kin groups and laws that maintained national unity. The presence of a royal clan served to unite Serrano groups into a nation. Japchibit continued to resist the Spanish in 1786 after the failure of the October 1785 uprising despite loss of support from settlements closer to the mission. The virtual extinction of Japchibit before intensive recruitment of additional Serrano clans following 1808 was perhaps the consequence of Spanish effort to destroy the previous unity of Serrano society.

National unity was necessary because of the organization of surrounding groups. To the east on the Colorado River were the Mojave who Garces estimated to number 3000 people. The Mojave and their allies the Yuma (estimated 3000 people), and Chemehuevi took the lands of the Jaluchidunes, estimated 2500 people on the Colorado River (Galvin 1965:89). The Mojave or Jaluchidun would have been capable of conquering many Serrano clans at a time if there was no central political organization of an estimated 2000 to 3000 Serrano speakers at the time of Spanish colonization. The Gabrielino of the plains and the coast were said by Cambon to have been traditional enemies of the Serrano. It was necessary for the Serrano to match the military power of the Gabrielino to their south. David Earle has organized information that indicates Serrano settlements in the desert were terminated partly as the result of intrusion of people from the east (Earle 1995: 2-32 to 2-35). The loss of desert areas was probably the result of termination of allied Serrano settlements closer to the mission and consequent loss of Serrano military power. National unity facilitated the sharing of groves of oaks, mesquite, pinon, juniper, and other sources of food.

Japchibit had ties to eighteen settlements. All the ties appear to have been important. The ties are listed in the discussions of settlements. They include ties to: Quisaubit, Jotatbit,

Cayyubit, Tomijaibit, Topipabit, Atongaibit, Guapiabit, Amuscopiabit, Cucamobit, Toibipet, Guinibit, Asucsabit, Tobpet, Topisabit, Comicraibit, Tusinga, Jajaibit, and Cuinamona. At the mission, Japchibit survivors continued to marry surviving nobility from Gabrielino and Serrano settlements.

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## **Archaeological Sites - Residential, Gathering, and Hunting Areas in the Angeles Forest**

Ethnohistoric research has demonstrated that most of the permanent settlements sites in the San Gabriel Mountains were located outside of the Angeles Forest. In the San Gabriel Mountains, it appears that Japchibit, perhaps Quissaubit, and probably several small settlements associated with Japchibit were located within the forest boundary. In the Tataviam area, the large settlement of Piru is located close to Forest Service lands and several small settlements were probably located on Forest Service lands. Most of the archaeological sites that have been identified on Forest Service lands are the remains of camps, yucca ovens, and small settlements.

Earle states concerning the later 1808 Palomares expedition:

He learned from his interpreter that the inhabitants of five rancherías had gathered at Guapiabit and gone several miles up into the sierra southeast of the ranchería to gather acorns. These villages included Guapiabit, Atongaibit, Maviajik [Mavalla], probably Amutscupiabit, and one other ranchería [Earle 1995:2-7].

In Serrano territory, there were forests where oak, pinon, juniper, and mesquite grew in abundance. These forests were large but relatively few in number. It appears that kinship ties between settlements allowed all Serrano clans to access these forests and other fields where particular food plants were found in abundance. The above reference indicates there may have been several hundred people camping together in different forests at different times of the year. These camps were probably larger in area than any of the constituent settlements. The camps may have included many separate archaeological sites.

The records indicate the presence of several one to five family settlements in both the Tataviam and Serrano areas of the Angeles National Forest.

Sites where cemeteries have been found, including Oak Flat, Rower Flats, and Chilao Flat, are the remains of small settlements. When evidence of late native occupation is present at midden sites, near where burials have been found, it is probable that the site is one of the small unlocated sites listed in this report.

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## Other Significant Places

In addition to sites people lived at, other locations are significant in native traditions. These places include sites with rock paintings and petroglyphs including cupule rocks, places such as Bower's cave where ritual artifacts was stored (Elsasser and Heizer 1963), and places where there is not necessarily physical evidence of human activity. These include rocks that are people and animals turned to stone, caves, and mountaintops that are important in native traditions.

David Earle has summarized information from Harrington's Kitanemuk notes concerning shrines. The Kitanemuk called mountaintop shrines *nahwinic*. They were places where people prayed and made offerings of feathers, beads, and seeds. Shrines were described at the point where a trail crossed La Liebre Mountain, near Whitaker Summit in a pass and at Whitaker Ranch (Earle 2002:12, 19, 21).

Also significant are stone and mineral sources. Sierra Pelona in the Angeles National Forest has deposits of talc and chlorite schist that was used to manufacture pipes, bowls, and ornaments.

**Table 2**  
**Village Sites in and Adjacent to the Angeles National Forest**

Settlement Name	G Recruits	F Recruits	V Recruits	Total Recruits	Years Recruited	Archaeological Sites- Location
<b>SERRANO</b>						
Cucamobit	89	0	0	89	1785-1814	Rancho Cucamonga
Toibipet	57	0	0	57	1785-1813	San José - Pomona-Claremount
Guinibit	96	0	0	96	1778-1811	Covina
Asucsabit	155	1	0	156	1774-1805	Asuza
Cupsabit	5	0	0	5	1778-1792	location unknown-near Asucsabit
Jaibepet	62	0	0	62	1775-1811	Santa Anita
Acurabit	11	0	0	11	1775-1784	La Presa
Topisabit	29	1	0	30	1775-1805	LAN- Sheldon Reservoir
Mujubit	0	15	0	15	1799-1801	LAN-158? Big Tujunga Wash
Vijabit	0	5	0	5	1801-1805	Las Tunas Canyon
Tujubit	13	94	0	107	1778-1802	LAN-196 Tujunga
Jajaibet	8	0	0	8	1791-1804	LAN-1010 [31] Chilao Flat ?
Japchibit	57	15	0	72	1781-1813	LAN-1274 [50] Loomis Ranch
Tomijaibit	21	6	0	27	1791-1806 [3-1811]	near Big Rock Creek
Puibit	1	4	0	5	1803-1804	LAN-82 [Barrel Springs], AVC-187
Jotatbit	4	10	0	14	1782-1805	Ono Lake ?
Quissabit	4	17	0	21	1790-1805	LAN-902 ?
Giribit	1	46	0	47	1798-1805	Leona Valley
Tochonaburabit	4	24	0	28	1797-1811	Lake Hughes
Tucsibit [El Monte]	0	20		20	1798-1837	El Monte Rancheria - Tejon Ranch
Chibubit	0	34	0	34	1798-1811	Willow Springs
Nayaba ?	0	5	0	5	1811-1817	Lancaster ?
Tameobit	10	6	0	16	1796-1817	LAN-192 [Lovejoy Butes ?]
Najayabit	14	21	0	35	1795-1817	Buckthorn Lake ?
Atongaibit	24	16	0	40	1795-1813	Hesperia
Cayyubit	66	2	0	68	1796-1814+	Black Mountain
<b>TOTAL</b>	<b>731</b>	<b>342</b>		<b>1073</b>		
<b>TATAVIAM</b>						
Passenga	2	32	0	34	1795-1801	LAN-407-412 Porter Ranch Sites
Pacoinga	0	4	0	4	1797-1801	Pacoima Wash?
Momomga*	2	33	2	35	1797-1804	LAN-357, 901, and 21 Chatsworth Sites
Tochonabit*	13	64	0	77	1785-1802 [1811]	La Salle Ranch, Van Valkenberg
Chaguayabit	2	64	1	66	1793-1804 [1811]	Newhall Ranch
Pirubit	1	89	0	90	1797-1804 [1811]	La Esperanza Ranch
Coyobit [Camulus}	0	11	0	11	1803-1804 [1819]	Camulus Ranch
Piibit	0	16	0	16	1798-1804	LAN-324 Elderberry Canyon Site
Tobimobit	9	28	0	37	1780-1804	Placerita Canyon ?
Mapipibit	3	26	0	29	1787-1805	LAN-381 and others Vasquez Rocks Sites
Juubit	9	8	1	17	1791-1805	
Ceenga	0	5	0	5	1799-1802	6 leagues from mission
Moomga	0	5	0	5	1802-1805	
Pajauvinga	0	5		5		
Pabussapet ?	0	4		4	1805-1834	Upper Piru - rancheria of Tonoqui
Cacuyujabit	0	11	0	11	1802-1805	
Quechao	0	36	0	36	1811-1837	La Liebre
<b>TOTAL</b>	<b>41</b>	<b>441</b>	<b>4</b>	<b>482</b>		

\*= many ties to Achoicominga.



# Chapter 10 - Outreach to Native American Communities

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## Introduction and Approach

Part of the ethnographic overview project involves documenting the perspectives of the modern day descendants of the people and cultures who inhabited the Forest Service land in prehistoric times. These modern day groups of people often continue to maintain a strong cultural affiliation with the land of their ancestors. The affiliation typically involves ongoing physical use of the land, an understanding of the ecology of these lands, and a feeling of stewardship. As the previous chapters have shown, the traditional cultures used and revered the natural geography for providing the essential resources needed in for daily life. As such, the natural world also provided a source of spiritual and religious identity and inspiration.

## Objectives

The objectives of this section include:

- To identify the current Native American uses of the Angeles National Forest;
- Report the socioeconomic implications of forest uses; and
- To document Native American issues and areas of concern regarding forest management.

## Approach

Over the course of a year, efforts were made to contact and meet with representatives from Native American groups. Initially, representatives were each sent a letter describing the project. A copy of the letter and a list of representatives are included in Appendix A of this report. This letter encouraged participation from the tribal representatives, and provided contact information. Later, a workshop was held with USFS staff and tribal representatives. This workshop provided information on the Forest Service Plan Update process in the morning, and the Ethnographic Overview process in the afternoon. Copies of a list of questions that might elicit the desired information from Native American people were also circulated, accompanied with self-addressed, stamped envelopes, and interviews were conducted in person and by telephone with some of the Native American representatives. During the interviews, representatives were asked if they knew the names of other people who might be interviewed for the project, and these people were also contacted. Finally, several people were interviewed during the 2003 California Indian Conference, held in Watsonville, California on October 10-11.

The people interviewed for the Angeles National Forest outreach effort represent a number of groups of not yet federally recognized Native Americans whose ancestors were part of the Spanish mission system described in the first eight chapters of this document. These people are connected to Indians who were at the San Gabriel and San Fernando missions and are often called Gabrielino/Tongva or Fernandeno/Tataviam. However, as described earlier in the report, it is difficult to know for sure the heritage prior to the time of the missions. The blending of cultures that occurred at the missions further obscures traditional cultural lines. For this reason, many of the groups actively struggle to learn more about their ancestors' traditional cultures, and may embrace different Indian cultures in their efforts to learn more about their own heritage.

Several themes emerged through the outreach interviews. These themes are summarized below. In most cases, no attempt is made to match comments with individuals or the tribal affiliation of the person who made the comment. This is because many of the interviews were conducted with more than one person at the same time and place; hence, comments were often developed as part of a group discussion. Also, in many cases more than one person interviewed made similar comments. A transcription of notes that were taken by NEA staff during the telephone and face-to-face interviews is included as an appendix to this document (See Appendix A).

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## Cultural Importance of Forest Land

Many, though not all, of the tribal representatives contacted identify the forestland as the land of their people. This may or may not stem from the belief that their ancestors necessarily used the exact same land. In some cases the attachment may result from the fact that the forest provides public access to the natural environment their ancestors knew while in other cases history, religion, and cultural traditions are tied to specific places where ancestors lived. Previous chapters of this report have covered the scholarly evidence of cultural connections to the geography, but the ideas below are those expressed by Native American representatives.

### Family Stories and Cultural Heritage

The Native American representatives interviewed were in all cases proud of their heritage. Much of the lifestyle for these groups has changed since the time of the grandparents, but there exists both pride and reverence for the knowledge, especially the ecological knowledge, that was part of the day-to-day lives of parents, grandparents, and ancestors when they were young. The stories told by an uncle, an aunt, or a grandmother are cherished and re-told with great pride. During the interviews, such stories mostly concerned land management strategies of previous generations of Indians.

### Religious Connections

Because traditional religious stories occurred at locations sometimes within the forest, these places hold special importance for modern day tribal members. Examples of such places are springs, mountain peaks, significant rock formations, rock paintings, or village sites. However, when asked about religious connections with forestland, a frequent response was that all creatures, all plants, and all elements of the landscape are of equal religious importance. Examples of religious activities that were mentioned in interviews or on questionnaires include:

- You need to acknowledge resources in order for them to continue. For example, with water, you need to pray to it, talk to it, sing to it, or these resources will die. Condors, mockingbirds, all are part of the sacred life. They serve as a barometer of OUR lives. As Native peoples, we don't have the resources to implement much of this, but we are active stewards of the land. It is our social obligation, a cultural responsibility to the institutions (USFS) to educate them.
- Our ancestors are in the rocks, in the trees. You must never mark the trees.

## Traditional Lifestyle

To modern Native Americans, the natural landscape of the forests provides a connection to the traditional cultural lifestyle. At present, there is a resurgence of interest in traditional lifestyles, especially among the younger Indians. Young Native Americans are interested in learning how their ancestors lived in a natural setting, and how their lives were shaped by close contact with the natural environment. Hence, the land provides an important source of education about traditional cultural life. As this trend continues, the importance of the role of the forestland as a source of knowledge about traditional lifestyles is likely to increase.

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## Tribal Uses of Forestland

Native Americans enjoy and use the forestland for many types of activities. These activities often reflect the unique relationship that exists between Indians and the forestlands. In other cases activities may be the same as those enjoyed by Indians and non-Indians alike.

## Traditional Plant Gathering and Identification

One of the most important activities to occur in the ANF is the gathering of traditional plants. Through renewed interest in basket weaving in particular, knowledge of traditional uses of plants is a popular cultural and educational activity. The Southern California Indian Basketweavers Organization (Nex'wetem) currently has 70 voting members, who are descended from Native Americans, and another 75 associate members who are not Indians themselves, but who are practicing Indian basketweavers. Additionally, gathering of plants for medicinal use, for food, for ceremonial use, and for household products is critical to cultural preservation.

Some examples of traditional plants that are regularly gathered in the forest and used for a wide variety of traditional uses are listed in Table 3.

One comment from the interviews demonstrates that limiting the idea of gathering to plants alone does not cover the long list of forest products currently used by the tribal groups:

- Not only the plant life being important (Sage, Anise, Chia, Acorns, Elderberry, Yucca, Mugwort, Basil, Willow, Etc.) but the stone gathered for carving (soapstone). The stone gathered from ant holes for use in making rattles. Not only these things, but animal parts found in the forests (feathers, hides: bear, deer, rabbit, etc.). Why can't these things be made available to us? We also gather wood, pine pitch and asphaltum.

**Table 3  
Some Plants Frequently Gathered in the Forests**

<b>Plant</b>	<b>Use</b>
Acorns	Food
Agave	Food, Baskets, Fiber for Clothing, Nets
Beavertail Cactus	Medicine, Food
Brittle Bush	medicine
Brodiaea	Soap, Brushes, Fishing
Bulrush (Tule)	Cordage, Food, Baskets
Ceanothus	Medicine, Soap
Cedar	Bark for Ceremonial Dress, Toys, Games, Housing
Chia (thistle sage)	Food, basketry, medicine
Cottonwood	Basketry, Firewood, Medicine
Deer-Grass	Basketry
Desert Willow	Cordage, Sandals, Clothing, Construction, Medicine, Bowmaking
Juncos	Basketry
Juniper	Cordage, Food, Baskets, Medicine
Laurel Sumac	Leaves for Lip Balm
Manzanita	Basketry, Food, Firewood, Tools, Pipes
Mule-Fat	Hair Rinse, Eyewash, Home Construction
Oaks	Dyes, Toys, Baskets, Medicine
Pentsimon	Medicinal
Pine (pitch, nuts, wood)	Food, firewood, construction, medicine, basketry
Sage (white and purple)	Herb, Medicine, food
Soap Plant (Amole)	Soap, Brushes, Fishing
Stinking Gourd (Coyote Gourd)	Baby Rattles, Bleach
Sumac (rhus trilobota)	Basketry, Food, Medicine
Tobacco	Ceremony
Watercress	Food
Wild Buckwheat	Basketry, Food, Medicine
Wild Cucumbers	Basketry, Food
Wild Grapes	Food
Wild Oats	Food
Yerba Santa	Food, Medicinal Tea and Liniment
Yucca	Food, Basketry

Several people interviewed also mentioned that the quality of the products gathered from the forest is very important. These products should be uncontaminated and natural:

- Gathering provides medicine, food, artistic supplies, and is a social experience. When you gather, you want it to be as clean and as pure as possible. You never want to gather along a roadside, or near an electrical source, or near any kind of toxic waste

## **Animal Life and Hunting**

Animals of all types were mentioned as important inhabitants of the forests. Some of the species mentioned were bear, tortoise, fox, raven, eagle, hawk, and big-horned sheep. These animals were mentioned in the context of species that were culturally important

Very few people interviewed had hunted in the forest, but when asked, many said that their parents or grandparents used to hunt deer, rabbits, and quail, but that there were no more deer currently left in the forest.

## **Haramokngna American Indian Cultural Center**

The Haramokngna American Indian Cultural Center (Center) is located in the ANF, and provides a place where Native Americans and the general public can gather to share Native American culture, history, and heritage. Haramokngna means “The Place Where People Gather” in the Tongva language. The first people of the area - the Gabrielino/Tongva and the Fernandeno/Tataviam use the center to share their knowledge of the ways given to them to care for the land, honor it, and to keep it renewed for all to experience and enjoy. The location of the center lies along the traditional trading route of the five tribes of the San Gabriels, the Tongva, Tataviam, Serrano, Kitanemuk, and Chumash.

The Harmokngna Center has a special use permit from the Angeles National Forest and Ne’ayuh, a non-profit native organization (Friends, in Tongva), formed to provide programs and events at the Center. Since the center opened in 2000 the non-profit organization has raised over \$30,000 through 11 grants supporting the coordination and production of dozens of cultural events each year. Some of the granting institutions who have supported the Center’s activities are: California Council of Humanities, Los Angeles County Arts Endowment, Liberty Hill Foundation, The Fund for Folk Culture, and Rhino Records. Run with Volunteer labor, the center holds workshops on ethnobotany, Native American basketweaving, and Native American youth cultural leadership, story telling, and cosmology.

Haramokngna is a good example of a USFS successful program that responds to interests in Native American heritage. The multi-tribal nature of the Ne’ayuh organization is somewhat

unique to the groups that use the ANF. The Center is an important facility that demonstrates the ability of the USFS to work in a flexible way with Native American groups and respond to the specific needs of the communities in the local area.

## **Learning and Teaching**

The use of the Forest Service land as a site for cultural activities was also mentioned frequently as a way to help achieve traditional ideals of healthier forests. Several people support the idea of partnering with the Forest Service to educate others about the traditional ways of the Native Americans. In recent history, some Indians have felt that sharing of tribal wisdom about ecology, plants, or locations of culturally important spots has opened up those things to exploitation by the non-Indian public. However, this belief is changing to one where broader education about the traditional culture is seen as a better way to build the respect for nature that this population desires. One comment expresses this view:

- There is a changing consciousness. We have “protected” ourselves to death. We need to reveal some information now to preserve them [culturally important species].

## **Recreation**

All of the Native Americans interviewed enjoyed hiking in the forest. Gathering was also frequently mentioned as a recreational activity along with camping and “cultural camping.”

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## **Values and Beliefs about Forest Land Management**

Tribal representatives interviewed expressed enthusiasm for the efforts the Forest Service has made to maintain good relations with Native Americans. Appreciation was expressed about being contacted for information to be used in this project. However, there is still some dissatisfaction with forest management, and these complaints more often than not stem from philosophical differences about land management. The main points expressed by those interviewed are reported below.

### **Respect for Natural Balance**

The most common value expressed is that the Native Americans believe that the natural ecological balance of nature should be respected as a deity, or at least as part of a fundamental force of life for which we (they, and they would like to see the Forest Service) should be thankful and respectful. This balance is often perceived as a metaphor for their own community – with direct connections between the health of the human community and

the condition of the ecological balance in the forest. If the trees are healthy, then the people will likewise be able to breathe and be strong and healthy. If the insect population is in good health, then small animals will fare well, and in turn the eagles will be strong, and able to be successful and robust.

Perhaps the best way to describe this as a focus on taking care of the ecosystem, and trusting that if this occurs, the ecosystem will provide for the community. This is in some contrast to public land management strategies that focus on balancing the interests of the many public groups who use the forest. Much of this respect manifests itself in a precautionary posture, through which advocates would be very slow to support a plan that would interfere with the natural balance of an ecosystem.

## **Conservation Not Exploitation**

Most troubling in the spectrum of forest management activities that run counter to beliefs of Indian populations are activities that overuse one species or landscape feature for the sake of a passing fancy. Examples of this are over hunting, which has resulted in the loss of populations such as deer and turtles. Another example was how the Barrel Cactus became a popular plant used for landscaping, and then the population became depleted. Meanwhile the needles were needed, and the cactus was also used traditionally for food.

## **Fire Control**

Without exception, the Native American representatives were frustrated with the situation regarding forest fires. The Indian traditional land management included the use of controlled fires to keep down underbrush, and to provide for the species that were important to the tribes, such as deer. The timing and method of safely burning were emphasized.

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## **Places of Importance to Modern Day Native Americans**

Representatives interviewed were somewhat reluctant to name specific places of importance for a number of different reasons. One reason is that in many cases the knowledge of important cultural places has been lost in the passing of information from generation to generation, and people are still in the process of trying to recover just such information. Another common reason given is that no one particular place is, or was important to their ancestors, but rather every spot had a name, and every place was respected. Some people interviewed still feel reluctant to share information about the locations of sacred sites, fearing that sharing of such information will lead to increased visitation at the site, and with visitation, eventually desecration of the site. Finally, some people answered that they knew



that the USFS staff knew best the locations of the important sites for gathering, rock art, burial and village sites, and other important cultural locations.

Some people interviewed did answer the question posed, and below are some of the responses given to the question, “Are there places within the Forests or the Monument that are culturally important to you or your Tribe? Will you share the locations and/or names of these places with the Forest Service for documentation in this project?”

- Haramokngna, as well as the San Gabriel River and the site at Alder Creek – Japchibet? And the trails that connected the villages.
- All areas are important to us, from Frazier Park (Mt. Pinos), Santa Clarita (Leona Valley – La Palomas). The Santa Monica Mts, Anza Borrezo in San Diego. All the ocean areas. I feel there should be no limit to all Park Lands.

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## **Social and Economic Implications of Forest Management**

Forest management activities affect Native American people who use the forest, those who have values and beliefs about the forestland, and those who feel a cultural affiliation to the land. Current forest management strategies are often consistent with the views of Native Americans, in that much of the management has reinforced and supported education about the traditional culture of the tribal people. Haramokngna is a good example of such support.

### **Building Respect for Tribes**

By supporting Native cultural activities, as well as educational activities about traditional land use, this helps to bring about respect for the Indian communities in the area. Although some Native Americans have recently come into positions of wealth and standing along with successful economic development activities such as Indian gaming, many of the local groups still suffer from chronic underemployment, high rates of poverty, and negative social stereotyping. Hence, the support that the Forest Service shows for the tribal communities serves to help build respect for the Native American communities among the larger population.

### **Improving Relationships**

During conversations with Native American representatives, appreciation was always expressed for the work of current Forest Service Tribal Liaison and Heritage Resource

Manager. The only a complaint was that the job is too big for one person. Below are some comments:

- We might be able to have closer contact with our tribal liaison. We seldom see him and he is out of the area for our events, which are on a regular basis. We need to strengthen and expand our cultural/interpretive center – Haramokngna.
- I feel that the forest service doesn't completely understand the complexity of native cultures. They look at one small area opposed to the whole cultural landscape and make decisions based on their limited cultural understandings.

The importance of developing on-going personal relationships between USFS personnel and the Native Americans who use the forest cannot be understated. As one interviewee stated,

- You can't really talk about the relationship between an agency and Native Americans. There are only relationships between people working for the Forest Service, and Native Americans. When you are working with Indian people, its always personal.

## **Tourism, Ecotourism, and Recreation**

In the area of tourism, ecotourism, and recreation, Native American groups have an increasing area of overlap with the Forest Service. At present most of the cultural activities appear to have educational goals, but in the future there may be more interest among Native American groups in using tourism in conjunction with education about the ecosystem and traditional culture as a source of economic advancement. In other forests, traditional people are becoming more interested in this possibility.

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## **Practical Recommendations**

### **Shared Problems, Shared Solutions**

Because many of the issues that the Forest Service is facing parallel issues that are of concern to Native American groups, there is a good potential to build on the positive relationships that have recently developed, and work together toward solutions that will satisfy both parties. The common spectrum of issues includes invasion of non-native species and loss of native species, fire control, balancing interests of present and future uses of the forests and forest products, developing the resource so that it can provide the most to all people, and determining how to carry out federal regulations regarding heritage resources to the

satisfaction of descendents of Native Americans. At present, the representatives who were willing to participate in this project are most willing to continue to work with the Forest Service to achieve these common goals.

## **Information and Communication**

Although much progress has been made in the area of communication, some Native American representatives still feel “out of the loop” regarding what is going on within the ANF. The best source of information seems to be through personal interaction with the Forest Service tribal liaisons. As the Haramokngna Center develops, the facility has the potential to serve as an excellent information conduit between Native American groups and USFS personnel. Another suggestion is that a website be kept up focusing on issues of interest to Native Americans.

## **Native American Archeologists and Rangers**

A number of programs exist that introduce young Native Americans to archeology, and encourage them to pursue the education and training needed so that more Native Americans can work in the future with the Forest Service. These programs are extremely well received by the Indian communities, and any and all improvements and/or expansions of such programs will go a long way toward ensuring that the recent advances made in the relationship between the Forest Service and the tribal communities continue to develop. Similarly, if more of the young Native Americans can be trained as Forest Rangers, this will help tribal communities communicate their views, and help Native Americans and the Forest Service move toward their common goals.

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## **Summary**

The objectives of this section were to describe current Native American uses of the forest, document the socioeconomic implications of forest management, and to identify issues and areas of concern for modern Native American representatives. The results of outreach efforts in each area are summarized below:

## **Native American Uses of the Forest**

Two activities were frequently noted as Native American uses of the ANF. These are:

- ♦ The gathering of native plants and forest products for basketweaving and other traditional cultural activities, and

- ◆ Participation in educational and cultural programs sponsored through the Haramokngna Center.

Other uses of the forest include general hiking and recreational activities linked to enjoying Native American cultural heritage.

## **Social and Economic Implications of Forest Management**

Continued good communication with the existing multi-tribal groups can serve to help build respect for Native American concerns. As the relationship between the Forest Service and these groups continues to improve, this can help prevent future potential conflicts between different Native American groups, as well as between Native American groups and other forest users. It is particularly appropriate in the ANF to adopt a policy of broad-based communication with Indian groups, because tribal affiliations are less well defined than in areas where there are federally recognized tribes. Finally, there is a possibility that in the near future, more Native Americans may become interested in cooperating with the Forest Service to participate in the growing ecotourism industry.

## **Issues and Areas of Concern**

The issues identified as currently important to Native American group representatives are:

- ◆ The continued support of the Haramokngna American Indian Center;
- ◆ Management of the forest to support and protect the ecosystem to allow for ongoing gathering activities within the forest, and
- ◆ Returning to the use of fire as an ecosystem management tool.

As this report has shown, the Angeles National Forest provides a wealth of cultural heritage for Native Americans. People from the Gabrielino/Tongva, Fernadeno/Tataviam, and other groups are likely to continue to follow with great interest the unfolding story of their past that is held in the ANF landscape.

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## **Appendix A: Native American Outreach Materials and Contact List**

This appendix includes copies of the materials used in the Native American outreach process. The first item is a copy of a letter sent out to a list of Native American contacts for the Angeles National Forest. The second page of the letter was a one-page summary of the project purpose and scope. A list of the contacts that were sent a copy of the letter follows the one-page summary.

After the contact list is a complete transcription of the responses given by Native American representatives to a series of questions (see pp. A-5 through A-11). The responses are either directly transcribed from completed questionnaires that were returned to Northwest Economic Associates, or are based on notes taken by NEA staff members during interviews. Each letter represents a different person answering the question. The responses labeled **A.)** were all given by the same person, responses labeled **B.)** represent another person, and so on. The responses for **A.)** and **B.)** were taken directly from surveys that were mailed in, and responses labeled **C.)**, **D.)**, **E.)**, and **F.)** are taken from NEA staff notes based on telephone, and in-person interviews.

November XX, 2002

Tribal Contact  
Tribe or Group  
address  
Town, California ZIP

Dear Contact:

The United States Forest Service (USFS) is currently developing an ethnographic overview of three Southern California Forests: the San Bernardino, Angeles, and Los Padres National Forests. We are doing the same for the Santa Rosa and San Jacinto Mountains National Monument. The information in the ethnographic overview will be used as the USFS updates its current Forest Management Plan.

As part of this project, we would like to meet with members of your tribe or organization to discuss several different things. One question is whether or not the information we are preparing is consistent with knowledge you may have about similar topics. A second purpose of the meeting is to collect any additional information you might have to contribute to our efforts. Finally, we would like to discuss current tribal uses of the forest, as well as any issues or concerns you may have about current forest management practices.

The USFS has contracted the work of the ethnographic overview to a firm named Northwest Economic Associates based in Vancouver, Washington. They are coordinating the work in conjunction with several local ethnographic experts. Someone from their office will be calling you soon to discuss arrangements for a possible meeting with them.

Your involvement in this effort will be greatly appreciated. A brief explanation of the project is enclosed for your perusal. If you have any further questions, please call Daniel McCarthy, the Tribal Relations Program Manager for the San Bernardino Forest, at (909) 383-5588, ext. 3112, or Gretchen Greene from Northwest Economic Associates at (360) 883-0191.

Thank you for your consideration in this matter.

Sincerely,

John Doe  
Regional Forest Supervisor

# **Ethnographic Overview of Three National Forests and the Santa Rosa and San Jacinto Mountains National Monument**

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## **Purpose**

The ethnographic overview will include descriptions of the cultures who inhabited and used the forest in the past (where, when, how, etc.), current Native American descendents, these tribes or communities/groups; their legal status (as in federally recognized, organized group, etc.); and their contemporary uses of the forests, places of importance, issues, and areas of concern. These data will be useful in updating the Forest Land Management Plans currently underway, protecting culturally sensitive areas, and ensuring that tribes have the opportunity to participate in the planning process.

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## **Scope**

The following tasks will be completed:

- Review existing ethnographic files and reports (published and unpublished).
- Provide a new or updated discussion on ethnohistoric and ethnographic background and research for each Forest and the Monument.
- Identify contemporary uses of National Forest and Monument lands, places of importance, issues, and areas of concern.
- Identify tribal social and economic issues through interviews with tribal leaders and elders to assess current concerns regarding Forest Management, Monument Management, and Native American issues.
- Develop a historic context that will provide the basis for evaluating the significance of potential Traditional Cultural Properties.
- Map ethnographic place names and other resources identified during the project.
- Prepare a written report addressing the above points.
- Provide updated GIS files for identified place names and areas of cultural sensitivity.

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## **Time Frame**

The ethnographic overview will be finished in its entirety by October 16, 2003. The portion of the overview dealing with the Santa Rosa and San Jacinto Mountains National Monument will need to be completed by February 16, 2003. Interviews with tribal contacts should occur between the months of December 2002, and April 2003.

---

## Contact List

Barbara Drake

Vera Rocha

Mark F. Acuna

Julie Tumamait

Kat High

Mathew Dorame, Secretary  
Gabrielino Tongva Indians of CA

James Castillo

Delia Dominguez

Charlie Cooke

Cindi Alvitre

Valena Broussard Dismukes  
Alliance of Native Americans of  
Southern California

Ted A. Garcia

Robert Dorame

XoXa Hunut

Lori Sisquoc  
Sherman Indian Museum

Roxanne Salaza

Andy & Anthony Morales

Rudy Ortega Jr



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## QUESTIONS for TRIBAL CONTACTS

*This information is to be used by the U.S. Forest Service in the development of Ethnographic Overviews of the Los Padres, Angeles, and San Bernardino National Forests, and the Santa Rosa and San Jacinto Mountains National Monument.*

1. Which of the following areas are important to you or other members of your Tribe or Native American group (please circle the relevant Forests and/or Monument)?

Los Padres National Forest

San Bernardino National Forest

**Angeles National Forest**

Santa Rosa and San Jacinto  
Mountains National Monument

2. Do you or members of your Tribe or group currently use land in the Los Padres, Angeles, or San Bernardino National Forests, or the Santa Rosa and San Jacinto Mountains National Monument? For what purposes do you use the land?

A.) We use the Haramokngna American Indian Cultural Center (former Red Box fire station) in the Angeles National Forest, as well as local trails and native plant gathering areas

B.) My family members use all areas as some family members reside closer to areas mentioned above. We use it for ceremony, gathering and recreation.

C.) Goes for gathering, with different people from different people: Pine nuts, acorns, basket materials, medicines, juncos, sage, white sage, herba sanat, manzanita, yucca, deergrass, wild buckwheat, wild cucumbers, cianosis (soap for ceremonies), cedar, juniper, ceder, oaks, oak galls, Barbara just taught kids ages 12 –18 Juice from Oak galls also medicinal, Indian toys, acorn tops, perpetuating culture, willow, all kinds of willow, cottonwood, for baskets, toys and games, willow bark is medicine also for skirts ceremonial dances, cactuses nopales or medicine prickly pear or beaver tail cactus, inside good for healing burns and cuts. Agave edible and fibers from leaves. Cordage, sandals, bulrush, cattails – edible, basketry, cordage. Bullrush matts, cradle board, tully for matting. Watercress for eating, mulefat for hair rinse, Penstimen, to make a salve. Sumac, Loos trilabota, for baskets, and berries are edible. Laurel Sumac leaves are medicinal, and lip balm. Cultural presentations, and hands on presentations. need digging sticks, rodea (bulb, root edible) soap root (amole) for soap and brushes and also for fishing ... makes fish go to sleep and you can catch them. Stinking goard (coyote gourd) for little rattles. Also for use as bleach. also tobacco, mountain tobacco, tree tobacco.

D.) Gathering, medicinal, food, artistic, social, when you gather, you want it to be as clean and as pure. Never want to along a roadside, or electrical sources. Toxic waste

E.) Yes! Small food and fiber materials

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## QUESTIONS for TRIBAL CONTACTS

- F.) We use the Haramokngna Heritage Center. We worked with Mike McIntyre to start it up.. it is a multi-tribal facility. We learn about the people of the desert and the ocean. I am a Tongva. The people used to gather pine nuts, cedar, acorns. At Harmokngna, we share stories, songs, games. Also, the Village of Jachibit is an important place. Its on private land near Alder Creek. It is the birthplace of Tony Perina, who led a revolution against the San Gabrielino fathers. At Haramokngna, we have a demonstration gathering camp. We teach the importance of respecting the environment.
3. Are there places within the Forests or the Monument that are culturally important to you or your Tribe? Will you share the locations and/or names of these places with the Forest Service for documentation in this project?
- A.) Haramokngna, as well as the San Gabriel River and the site at Alder Creek – Japchibet? And the trails that connected the villages.
- B.) All areas are important to us, from Frazier Park (Mt. Pinos), Santa Clarita (Leona Valley – La Palomas). The Santa Monica Mts, Anza Borrezo in San Diego. All the ocean areas. I feel there should be no limit to all Park Lands.
- C.) Village sites, there are hundreds!! Known village sites of the Gabrielino, Cahuilla, Serano, Palpisa Village (near Ramona), Bautista Canyon (in San Jacintos), all throughout there. Gathering sites. San Bernardino: Tahquitz Rock area, but I don't know the names! Pine Cove, Keen Summit, Hurky Creek area, Idyllwild (two specific rock art sites). Food processing areas (grinding rock areas), nature center, fern valley site, at county park site. Near Iddylwild school for music and art?
- D.) Sugarloaf, at the top. San Gabriel Mountains, the canyon. Tahunga Angeles
- E.) Yes. Grinding rocks, pictography paintings, numerous areas. Artist, feelings calling, documenting, gain, persistent native call to nature, community, personal knowledge, strength, activist.
- F.) The San Gabrielino Mountains are important to the Tongva, and the Hoopa.
4. Are there specific types of plants in the Forests or Monument that you or other members of your tribal group gather for sustenance? Are there plants used for medicinal, cultural, spiritual, production of traditional crafts, or other reasons? Which plants are important?
- A.) Oak trees, White Sage, Mugwort, Willow, Yucca, Chia Sage, Pine Nuts, Bay Laurel, Manzanita, Cedar, Holly Leaf Cherry, Junces, Tule, Elderberry, Milkweek, Soaproot, the list is endless.
- B.) Not only the plant life being important (Sage, Anise, Chia, Acorns, Elderberry, Yucca, Mugwort, Basil, Willow, Etc.) but the stone gathered for carving (soapstone). The stone gathered from ant holes for use in making rattles. Not only these things, but animal parts found in the forests (feathers, hides: bear, deer, rabbit, etc.) Why can't these things be made available to us? We also gather wood, pine pitch and asphaltum.

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## QUESTIONS for TRIBAL CONTACTS

- C.) Pine Pitch. Chia, purple sage, brittle bush (sap powder, for teething), wild grapes, wild oats,
  - D.) Pine needles, Wood for ceremonial funerals. Healing, basketry, and ceremonial
  - E.) acorns, pine needles, manzanita berries, juice, juniper, pine nuts, fiddleheads, food, deer, quail
5. Do you feel it is important for the Forest Service to protect the environments near the locations of these plants? Do you have any suggestions about how the Forest Service might better protect these areas?
- A.) Yes, set aside gathering and maintenance areas, with native participation in selection, access, maintenance. Let us be part of the plan.
  - B.) It is very important. I am not sure other than not letting developers build in these areas.
  - C.) Yes. Maybe by working more with Tribal stewards of area – not publicizing the areas as gathering sites, monitoring with Tribal Stewards, etc. Partnerships. I find that ONE person is the only person who knows. Thus, all people in the Forest Service need to be educated about the importance of culturally sensitive sites. Some rangers don't even know that we are allowed to gather. More in the past than lately.
  - D.) You need to acknowledge resources in order for them to continue. E.G. Water. Need to pray to it, talk to it, sing to it, they will die. Condors, mockingbirds, all are part of the sacred life. A barometer of OUR lives. As Native peoples, we don't have the resources to implement. WE are active stewards of the land, a social obligation, a cultural responsibility to the institutions (USFS) the education about the access. Progressive management is to utilize the people who have a relationship to the resources. Involve and use these people in active management of the resources. Involve educators, youth, and environmental groups, Native Americans. Must increase your volunteerism. Exchanges for volunteerism
  - E.) Entire environment! Native mandate creator inside forest. Yes, LISTEN TO US! Low intensity burning, managing forests. Harvest in helpful ways, special pass, proper harvest passes to gather "nature". Need education. Stop spraying, use people for weed abatement. Food for service, animals get food! Use our mouths as third hands.
6. Have you, or will you share information about the locations of these culturally important plant species with the Forest Service?
- A.) You know where they are.
  - B.) I am more knowledgeable about soapstone locations.
  - C.) Yes we have, and will continue to because this helps protect the areas.

---

## QUESTIONS for TRIBAL CONTACTS

- D.) Sure! There is a changing consciousness. We have “protected” ourselves to death. We need to reveal some information now to preserve them
- E.) Have, but I regret it. Want to protect. How protect? Fence? Who has the key? Tribal councils? No one likes them.
7. Are there any birds, animals, or specific types of habitats that are particularly important to protect? If so, which ones?
- A.) eagle, hawk, owl, deer, bear, rabbit, wood rat, cougar
- C.) Eagle, birds of prey. All of the indigenous birds, mockingbird, bluejays, there are songs and teachings about how to live, e.g. the packrat always stores for winter, always has two doors, etc. Too bad the Grizzly bear are gone. Big Horned Sheep is one of the most sacred – only the highest of shamus can use the rattles from the hooves of the sheep. These stories are used by all – Cahuilla, Serrano, Luiseno, Cupeno, etc.
- D.) REALLY REALLY concerned about the bears, the continued encroachment where development is happening. Bald Eagle restoration on Catalina, fox population, raven communities The Forests are Islands
- E.) Malcolm’s “Life on the Edge” Amphibious. Before the wilderness, Blackburn & Anderson countless animals.
8. Do you or other members of your tribal group hunt on lands within the Forests or Monument during hunting season? What do you hunt? Are there any suggestions you have about how the Forest Service might manage the land better for hunting?
- A.) some do hunt deer
- B.) There are some members that hunt. I personally do not hunt. The forest is so huge people poach and kill animals indiscriminately. I just wish it could be more controlled.
- D.) Deer and Rabbits for food, but now its part of the ceremony. There are certain animals created for survival in the older days, and in the creation stories. Was taken ceremoniously, and used ceremoniously
- E.) No, but use the parts that the deer, acorn.. Bones of deer, claws, feathers, Quails. Manage the flora and the fauna will be ok.
9. Is fire management on land within the Forests or the Monument a concern? If so, how?
- A.) Yes, we need to begin again to cleanse and regenerate the under-story, preventing large fires and bringing back the natural plants that balance the ecology.
- B.) No

---

## QUESTIONS for TRIBAL CONTACTS

- C.) We would like to work more, working with the USFS to manage our basketry plants through fire management. For example, the deer grass. We would like to do this once the drought is over.
- D.) Catalina Island conservancy is against. But now new life
- E.) Absolutely necessary to have fire. Good for them. In pre-contamination we were agriculturalists. Burn the dogbane.
10. Do you or other members of your tribal group participate in any recreational activities within the Forests or Monument? Which recreational activities?
- A.) hiking, gathering
- B.) Hiking, gathering, camping and socializing
- C.) Hiking, gathering, social recreational, get together, nature walks, with plant and animal identification. Not
- D.) Hiking
- E.) Camping, Hiking, bird-watching, botanizing, night sky resource, cosmology, sand paintings, Forest/Sky/Map, spiritual matters
11. Are you or your Tribe interested in the tourism aspect of visitors to the public land?
- A.) Yes, to Haramokngna
- B.) Yes, as I think all people have a right to enjoy our natural areas, beaches, forests, and parks.
- C.) No
- D.) Education, tourism is V. Important !!! Education not a priority, but IMPORTANT. Astronomy tour
- E.) We are struggling so hard for selves. Not now.
12. Do the activities of visitors to the Forests and Monument interfere with the activities of your Tribe or group? How?
- A.) We welcome them, parking is often a problem when we have events, and bathroom facilities are a problem at times.
- B.) It does not. If we have an area set aside for ceremonies.

---

## QUESTIONS for TRIBAL CONTACTS

- C.) Privacy and security issues. White Sage got crazy, desecration of sites. If areas are open to recreation such as biking or motorcycles, that destroys the land too
- D.) They could. If visitors are impacting your gathering, or interferes with the health
- E.) YES! Cameras! People obviously praying. Public Education needed. This is our home!
13. Are you satisfied with the Forest Service's efforts to ensure protection of buried remains or other sensitive sites? Can you recommend any guidelines for how the Forest Service might better protect and identify such areas?
- A.) They could share more info with us.
- B.) No! I have seen the forestry department go into sensitive areas (burial sites, old village sites, etc) to expand recreational areas and parking lots.
- C.) Daniel McCarthy for governor of California! Looks out for people, is knowledgeable
- D.) Upkeep of trails are important. Lack of funds is problematic, and dangerous. Lack of responsibility in managing resources
- E.) Would be nice to have open dialogue
14. Are there programs you would like to see implemented within the Forest Service that might help improve the relationships between Native Americans and the Forest Service? For example, do you feel there is a need for more cultural and interpretive centers within the Forests?
- A.) We might be able to have closer contact with our tribal liaison. We seldom see him and he is out of the area for our events which are on a regular basis. We need to strengthen and expand our cultural/interpretive center – Haramokngna.
- B.) Yes, and Yes I would definitely like to see a cultural center for us in the San Fernando Valley
- C.) I was happy to see them work with us on our first gathering. We used some of Forestry land to have a weekend gathering event
- D.) More participation is bringing on Native folks as rangers
- E.) Work with CIBA, Nationally recognized. Take account of Native American scholars. Forest Service Fire Issues Need to educate personnel.
15. Do you have any other comments (please feel free to write more on the back)?

---

## QUESTIONS for TRIBAL CONTACTS

- B.) This questionnaire limits use of the public lands in the forest. We need the use of all public lands from Northern CA. to Southern CA, inland, beaches, the Channel Islands, Military lands and any land we are restricted to visit. I hope you understand that we would like to have access to all plants needed for medicinal and ceremonial needs. Also, access to soapstone quarries that are privately kept or in a conservancy. We would like to be able to obtain feathers, hides and in one case a pelican wing bone to finish a ceremonial pipe. I know the forestry department and the state park people come across things such as these and they are either destroyed, or packed away in a conservation in Oregon or Washington State. Please give us California natives a chance to obtain some of these things. Also not all California Natives are federally recognized and federally recognized natives seem to have more access to these things. Pardon me for I don't mean to ramble but one thing leads to another.
- C.) I hope the USFS truly uses the input we have given, and not just file it away. Please continue working more with the tribes, and continue protecting the forest. You know, continue using it, and protecting it
- D.) Appreciate being asked
- E.) Change from Smokey the Bear to Owl. Tribal folks felt the Administrative Pass should stay out. Bear is good medicine.

**Please include the name of the Tribe or Native American group of your affiliation:**

Ne'ayah – the Friends of Haramokngna

Chumash - Tataviam

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# **Ethnohistoric Overview for the Santa Susana Pass State Historic Park Cultural Resources Inventory Project**

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# CHAPTER 1

## INTRODUCTION

### PURPOSE OF THE STUDY

The identification of specific native groups who once inhabited the region surrounding Santa Susana Pass presents something of an ethnographic enigma. Situated near the northwestern edge of the San Fernando Valley, the Santa Susana Pass lay between territories inhabited by peoples speaking three different languages. To the west were the Ventureño Chumash, who inhabited the Simi Valley, to the east were speakers of the Fernandeño dialect of Gabrielino (sometimes called Tongva), and to the north were the Tataviam, one of the least known groups in all of Native California. The *Handbook of the Indians of California*, published originally in 1925 by Alfred Kroeber, largely fixed Native Californian group names and their territories in the scholarly literature (Kroeber [1925] 1953). Kroeber's assignments were not always based on solid ethnographic information, however they were the best approximations given the data accessible at the time. On his map of the territory inhabited by Chumash peoples and the "Alliklik" (Tataviam), Kroeber placed Santa Susana virtually on the boundary between the "Chumash" and the Fernandeño (Kroeber 1953: Plate 48). Yet there is some question regarding who exactly inhabited this region at the time of European contact.

The ranchería name *Momonga*, occurring in the records of Mission San Fernando, has been proposed as the likely name of the home territory of the original sociopolitical group who lived somewhere along the eastern slope of the Simi Hills in the vicinity of Santa Susana Pass. In 1916, the linguist and ethnographer John P. Harrington collected some limited, but nonetheless valuable ethnographic information from descendants of San Fernando Mission Indians who lived in the region (Harrington 1986: RI. 106). In addition to mission records and Harrington's papers, other clues to the Indian history of the region can be found in census records, land records, and various archives. Because this ethnohistoric information bearing on the Santa Susana Pass region has not previously been collected together and compiled in one document, it has not been accessible for use in cultural resource management and interpretation by the recently established Santa Susana State Historic Park (Fig. 1). The present overview was undertaken to meet this need.

### ORGANIZATION OF THE STUDY

The present study was designed to make use of the information already compiled from the San Fernando mission registers, so Chapter 2 considers the strengths and weaknesses of these records and differing interpretations derived from them. Chapter 3 uses mission register data to shed light on the ethnohistorically-attested ranchería of Momonga. Chapter 4 brings together research conducted by the author in collaboration with Albert Knight regarding placenames in the western San Fernando Valley that were documented by John Harrington during his work with knowledgeable San Fernando Indian tribe members. Chapter 5 presents information regarding what became of the descendants of Momonga and summarizes the subsequent history of the San Fernando Mission Indians down to the present day. Conclusions and recommendations for additional research are presented in Chapter 6.

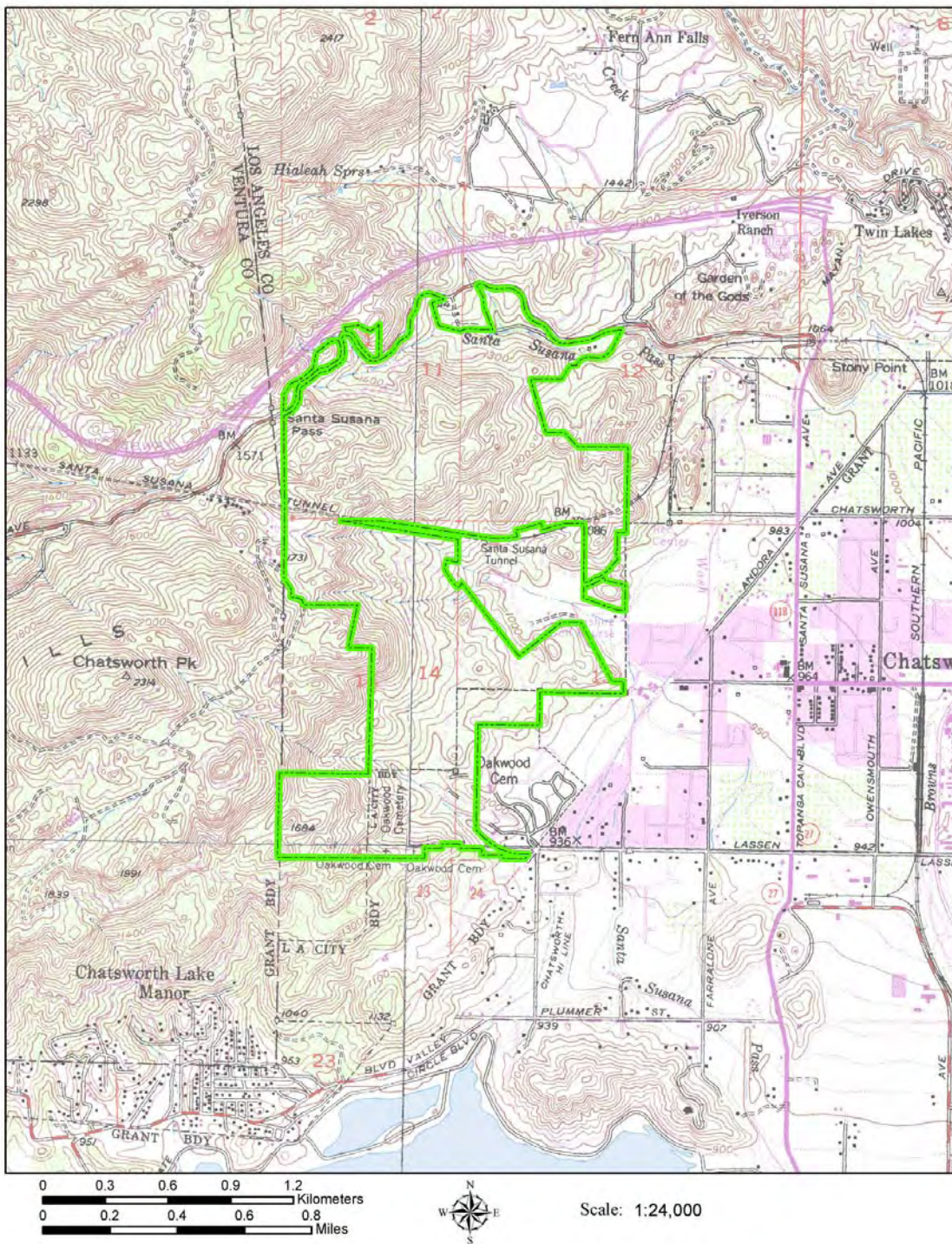


Figure 1: Santa Susana Pass State Historic Park, Chatsworth, California



## CHAPTER 2

### SAN FERNANDO MISSION REGISTER RESEARCH

Of all the missions of Alta California, the original registers of San Fernando (founded in 1797) present some of the greatest difficulties in extracting information for ethnohistoric study. The three primary registers of baptisms, marriages, and burials survive; however, these were not kept to the standards found at most other missions. The problem is that the earliest missionaries stationed at San Fernando were not as careful or thorough in their record-keeping as at other missions. Not until Fr. Francisco Ybarra was stationed at the mission in 1810 do the records of baptisms, marriages, and burials contain systematic information about identities, kin relationships, and rancherías of origin among the neophyte population.

#### PREVIOUS ETHNOHISTORIC STUDIES

The San Fernando mission registers have been the subject of anthropological study ever since the beginning of the twentieth century. John Harrington extracted ranchería names from the book of baptisms about 1916-1917 and used these as a questionnaire in his linguistic work with Sétimo López (aka Sétimo Moraga), a speaker of the Fernandeno dialect of the Gabrielino (Tongva) language (Harrington 1986: Rl. 109, Fr. 37-81). Working for C. Hart Merriam, Stella Clemence compiled a list of ranchería names from the San Fernando baptismal register, which provides a useful guide to name variants (Merriam 1968). To supplement data derived from archaeological investigations, Jack Forbes used information in the baptismal register to study the population of the ranchería of Tujunga (Forbes 1966).

In 1964, Thomas W. Temple worked with the San Fernando registers to create a typewritten transcript of data derived from the books of baptisms, marriages, and burials. He systematically copied information from the baptismal register on all Indians recruited to the mission, as well as all non-Indian children who were baptized there. Most children born to parents who had already been baptized were left out of his transcript. Temple also copied information from all marriage entries at the mission. He only copied data from selected burial entries that interested him (Temple 1964).

Temple's data were subsequently used to create a San Fernando mission register database by Bob Edberg while he was undertaking graduate studies in anthropology in the 1980s at California State University, Northridge. Edberg used this database in a study of Indians affiliated with Talepop, a Ventureño Chumash ranchería, once located on Rancho Las Virgenes, where Malibu Creek State Park is now located (Edberg 1982).

Detailed genealogical studies of Indians affiliated with Mission San Fernando were begun by the present author during the 1980s. Some of this information was published in a study of the Tataviam ethnolinguistic group in order to shed light on the identities of historically known speakers of the Tataviam language and their ancestral ranchería affiliations (Johnson and Earle 1990).

In 1993, Edberg teamed with the author of this report and other ethnohistorians to create a six-mission database for a cultural affiliation study conducted for the National Park Service Archeology and Ethnography Program (McLendon and Johnson 1999). Edberg's database, derived from Temple's transcript, was checked and augmented by working directly with

photocopies of the original records of baptisms, marriages, and burials at the Santa Barbara Mission Archive-Library and the Chancery Archives of Los Angeles at Mission San Fernando. Information that Temple had omitted from his transcript was incorporated into the expanded database, thereby including information on every individual who was baptized at the mission.

Ethnohistoric studies using this expanded database include papers on changing patterns of intermarriage among the mission's neophyte population (McCormick 1996), demographic trends at Mission San Fernando (Johnson 1997a, 1997b, 1999a), identification of historically known individuals associated with Mission San Fernando (Johnson 1997b), social histories of Chumash *rancherías* in the Simi Valley (Johnson 1997a), determination of descendants of Chumash Indians from the Santa Monica Mountains (Johnson 1999b), and the identification of Indians who became affiliated with the Tejon Indian Reservation at the southern end of the San Joaquin Valley (Johnson 1995, 2000, 2006).

Besides the present author, others who have used the San Fernando mission registers for recent ethnohistorical investigations include Chester King (King 1993; NEA and King 2004) and David Earle (1991, 2005). Most recently, the Early Population Project, a research effort sponsored by the Huntington Library, has transcribed data from the San Fernando mission registers into a database that includes information obtained from all twenty-one missions of Alta California (Hackel 2006).

## **PROBLEMS IN USING THE SAN FERNANDO MISSION REGISTERS**

Some of the problems in working with Mission San Fernando's registers have been detailed in previous studies (Johnson 1997b:252-255, 1999c:49-50). It is worthwhile reviewing these problems, because they bear upon our ability to interpret mission register information accurately.

One of the principal difficulties in interpreting Mission San Fernando's records derives from the fact that four major ethnolinguistic groups became affiliated with this mission. Principally these were: (1) the Fernandeano division of the Gabrielino/Tongva, (2) the Tataviam of the upper Santa Clara River Valley and Liebra Mountains, (3) the Vanyumé (Desert) division of the Serrano and their Kitanemuk relatives in the Tehachapi Mountains, and (4) the Ventureño Chumash of the Santa Monica Mountains and interior Coast Ranges. The first three of these languages belonged to the Takic subgroup of the Uto-Aztecan language family, while Ventureño belonged to the Chumashan language family (Bright 1975; Goddard 1996; Kroeber 1907; Miller 1983; Mithun 1999).

Because four different languages were spoken, *ranchería* names were recorded in any one of these languages or by Spanish names that were bestowed during mission times. Without knowledge of equivalences between these, different names for the same *ranchería* can appear to refer to different places. It appears that the missionary who entered the information into the sacramental register depended upon a native speaker or interpreter, who provided the information to him. If the interpreter spoke more than one Indian language, he would not necessarily provide information to the missionary in the language of the person being baptized.

Sétimo López, one of John Harrington's Fernandeano consultants, stated that when he was growing up that "there were a lot of people here [at San Fernando] who talked V[entureño] and at V[entura], many who talked F[ernandeano]" (Harrington 1986: Rl. 106, Fr. 81). This testimony

illustrates the multilingual nature of Mission San Fernando's Indian community and documents that some who had been among Mission San Fernando's population had moved to Ventura in the latter part of the nineteenth century (cf., Johnson 1994; McLendon and Johnson 1999:354).

A second problem in using the San Fernando registers is that its missionaries often omitted a person's *ranchería* affiliation altogether, or at least they did this more frequently than at other missions. In addition, the missionaries were less than consistent in reporting relationships between people being baptized. For example, in a number of cases it would be reported that children being baptized were the sons and daughters of *catecúmenos*, i.e., parents who were in the process of being instructed in Catholic religious doctrine before joining the mission. Some days later a group of adults was then listed in the baptismal register, presumably including the parents whose children had already been baptized. Unfortunately, the baptismal records of these adults might then fail to acknowledge their parental relationship to previously baptized children. This kind of problem occurred more often than one would like in the registers of Mission San Fernando.

The principal method to overcome the problems of *ranchería* names being given in different languages and paucity of information given in baptismal records is to track individuals between the different registers and different missions (e.g., when a person transferred from one mission to another). Sometimes, further information about a given individual is provided at the time of marriage or death, for example. The absence of a surviving *padrón* at Mission San Fernando hampers such efforts. The *padrón* was a census of Indians who had become affiliated with the mission either through baptism or by transferring from other missions and often contains valuable information regarding family relationships and *ranchería* affiliations (see Johnson 1988a, 1988b, 1999; Johnson and Crawford 1999).

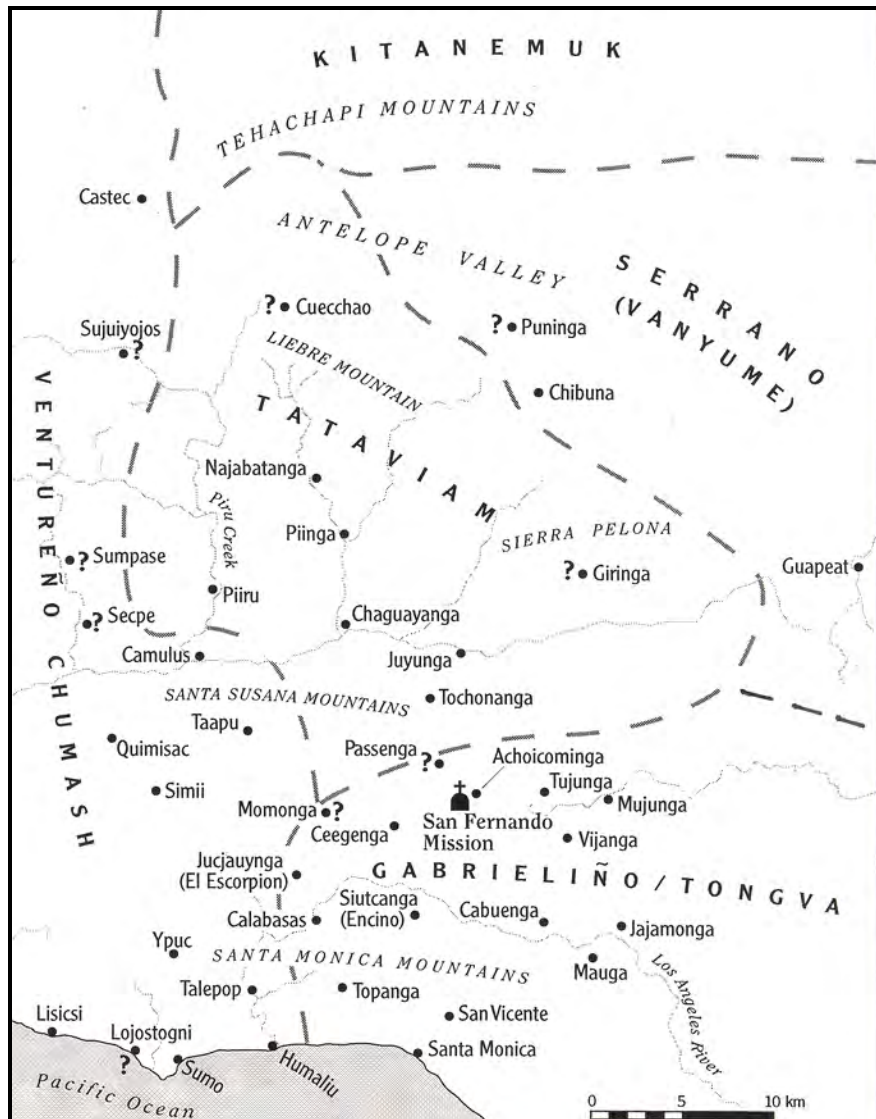
Table 1 lists equivalences that were derived from comparing *ranchería* names given in different languages in various mission records for a particular individual or that person's close relatives. In some cases these equivalences are well established and corroborated by ethnographic information. In other cases, the correlations are tentatively established. Figure 1 shows the locations of all *rancherías* listed in the San Fernando mission registers whose locations are well-documented. The geographic regions encompassed by the different ethnolinguistic groups shown on this map have been interpreted differently in a recent study prepared by King (NEA and King 2004). A discussion of this alternative hypothesis is discussed in the next section.

## UNCERTAINTIES REGARDING ETHNOLINGUISTIC AFFILIATIONS OF RANCHERÍAS LISTED AT MISSION SAN FERNANDO

Establishing equivalences among placenames given in different native languages does not necessarily resolve the question regarding which language was spoken by the majority of a particular *ranchería*'s inhabitants. An example is the well-known *ranchería* called El Escorpión, which was located at the west end of the San Fernando Valley between Santa Susana and Calabasas. This *ranchería* was called *Huwam* by the Ventureño Chumash, but was most often referred to as "Jucjauybit" or "Jucjaubit" in the registers of Mission San Fernando. Hill (1993) reconstructs the original name as being something like *Hukxa'oynga*.<sup>1</sup> This name was in

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1 The substitution of the *-bit* ending for the *-nga* ending is common in the Gabrielino language, differentiating between a person from a place and the place itself (Johnston 1962). Both forms occur in the mission records.



**Figure 2.** Rancherías whose peoples were incorporated into Mission San Fernando (Johnson 1997b). The ethnolinguistic boundaries shown on this map are based upon Kroeber (1953), with revisions to Tataviam territory based on a study by Johnson and Earle (1990). The ranchería of Momonga is included within the territory inhabited by Gabrielino speakers; however, uncertainty regarding its ethnolinguistic affiliation is indicated, because of its closeness to neighboring Ventureño Chumash and Tataviam groups.

**Table 1. Ranchería Name Synonymy in Mission Records**

<i>Ranchería Name (Linguistic Pronunciation)</i>	<i>Gabrielino/Tongva or Tataviam Version (mostly Spanish Spellings)</i>	<i>Ventureño Chumash (mostly Spanish Spellings)</i>	<i>Spanish Name</i>
<i>Achooykomenga</i>	Achoicominga, Achoycomihabit		Ranchería de la Misión
<i>Haahamonga</i>	Jajamonga, Jajamobit, Jajamovit		La Zanja
<i>Hipuk</i>		Ypuc, Hipuc	El Triunfo
<i>Hukxa'oynga</i>	Jucjauybit, Jucjaubit	Huam	El Escorpión
<i>Humaliwo</i>	Ongobepet	Humaliu, Humalibu, Umalibo, Omaliu	
<i>Kaweenga</i>	Cabuenga, Cabuepet, Cahuenga, Caguenga	<i>Kawe'n</i> (see Table 8)	San Joaquín
<i>Kwawaamaxi</i> [?]	Cuabaamaqi, Coaybit?	Camúlus	
<i>Momonga</i>	Momonga	Calucsoho	Las Piedras
<i>Pemuu'nga</i>	Pimu, Pimunga	Juya	Isla de Santa Catalina
<i>Shimiya</i>		Simí, Simii, Chimii	San José de Gracia
<i>Sumo</i>	Chacuapibit?	Sumó	
<i>Syutkanga</i>	Siutcanga, Siutcabit	<i>Siyuhi</i> (see Table 8)	El Encino
<i>Ta'lopop</i> (Ventureño), <i>Wisýáxnaga</i> (Fernandeño)		Talepop, Taleepop, Aleepu	Las Virgenes
<i>Tsawayung</i>	Chaguayanga, Chaguayabit, Chaguayo	Tacuyaman, Tacuyam, Tauyam	San Francisco Xavier

the Gabrielino (Tongva) language, suggesting that El Escorpión was inhabited by speakers of the Fernandeño dialect of Gabrielino. However, others have noted that some of the men's personal names that were recorded in the San Fernando baptismal records from El Escorpión appear to have been Chumash in origin (Brown 1967; Forbes 1966; King and Johnson 1999: 88-89, 91-92).

It may well be that native speakers of both languages resided at El Escorpión, creating a multilingual community (Brown 1967: 8; Forbes 1966: 138; King and Johnson 1999:88-89, 91-92). Indeed, Sétimo López told Harrington that Espíritu, a lifelong resident of El Escorpión, "and all he family talked V[entureño] as well as F[ernandeño]" (Harrington 1986, Rl. 106, Fr. 81). Espíritu's father, Odón Chihuya, although apparently born at *Humaliwo* (Malibu), was the son an El Escorpión father. Odón was one of the original Indian grantees of Rancho El Escorpión there (Cohen 1989; Gaye 1965; Johnson 1997b: 265-270, 1999b: 339-344; Phillips 1993).

## King's Suggested Adjustments to Ethnolinguistic Territories

In a recent study conducted for Angeles National Forest, Chester King proposed that the ethnolinguistic boundaries in the San Fernando Valley region should be revised from those long used on maps of showing distribution of California Indian languages (NEA and King 2004). In particular, King assigns the *rancherías* located in canyons on the south side of the San Gabriel Mountains to the Serrano, rather than the Gabrielino, and many of the *rancherías* towards the west end of the San Fernando Valley, including Momonga, to the Tataviam (Fig. 3).

King mapped "kin ties" (genealogical links) between people who lived in different settlements and then interpreted those *ranchería* pairs with strong evidence for social interaction to likely have been included in the same ethnolinguistic group (NEA and King: Fig. 13). He concluded that Kroeber (1953) and Heizer (1966, 1978) erred in placing the boundary between the Serrano and Gabrielino at the summit of the San Gabriel Mountains. After describing analogous situations elsewhere in California, King asserted:

It appears that groups often lived in settlements that encircled mountains. In the San Bernardino Mountain area, ethnographic data documented the presence of Serrano settlements on both the north and south sides of the San Bernardino Mountains [NEA and King 2004:6-7].

King pointed out that similar ethnographic data was not available for the San Gabriel Mountains, so inference from ethnohistoric sources was necessary. He based his new interpretation on four analyses:

- 1) Social interaction among *rancherías*, as reflected by intervillage marriages and other kin relationships,
- 2) An 1814 missionary report that described four different *idiomas* spoken in the four directions from Mission San Gabriel,
- 3) An analysis of native personal names appearing in mission registers,
- 4) A reconstruction of *ranchería* locations based on available ethnographic, ethnohistoric, and archaeological evidence (NEA and King 2004).

Although King's analyses undoubtedly represent a valuable contribution to the ethnogeography of the Gabrielino and their linguistically related neighbors, there is some reason to exercise caution in accepting all of his proposals. It is well beyond the scope of the current study to critique fully King's reconstructed ethnolinguistic boundaries, but because those *rancherías* closest to the Santa Susana Pass are included in his hypothetical revisions, it is necessary to reexamine some of the evidence that he uses to support his new interpretations.



**Figure 3.** Chester King’s suggested locations of rancherías and his proposed revision of ethnolinguistic boundaries among the Gabrielino, Serrano, and Tataviam (NEA and King 2004: 21). King includes the ranchería of Momonga, once located within or adjacent to Santa Susana State Historic Park, within territory inhabited by Tataviam speakers.

## Commentary on Redrawing Ethnolinguistic Boundaries

This author's reservations regarding some of King's revisions can be summarized as follows, according to the four types of evidence that he has used in his analyses:

- 1) The social interaction among rancherías as mapped by King depends to a large extent upon the accuracy of the ranchería locations. If, as is likely, some of these rancherías are not in the positions proposed by King, then the geographic distributions of intervillage kinship links can be misleading, i.e., the apparent intensity of interaction used to assign a ranchería to a particular ethnolinguistic group can disappear.
- 2) King's assignment of territories to the four linguistic groups distinguished by the missionaries stationed at San Gabriel is speculative in some instances and subject to other, equally plausible, interpretations.
- 3) While King's examination of personal names yields some interesting insights, he has not yet offered his proposals to linguists who have specialized in Tadic languages. It is evident in looking at the information that he presents that some of his identifications and analyses of particular morphemes are speculative. There is an important need for King's observations to be reviewed by a linguist who has some expertise in working with Tadic languages.
- 4) Although King's extensive knowledge of archaeological sites in the region and his familiarity with ethnohistoric sources allows him to make some plausible correlations of ranchería names with particular locations, these suggestions remain untested. In several instances, King has combined similar-looking names that actually refer to two different rancherías, thus confounding his interpretation of social interaction and ethnolinguistic affiliations.

## ASSIGNMENT OF RANCHERÍA NAMES TO ETHNOLINGUISTIC DIVISIONS

Although King boldly has proposed some extensive revisions to the map of groups speaking Tadic languages in the region surrounding Mission San Fernando, independent assessments are likely to necessitate significant revisions to King's map. It is the view of the author that it is premature to redraw the map of ethnolinguistic divisions in the San Fernando region based on King's interpretations. Thus, in the four tables that follow, which summarize information from the San Fernando registers, the author assigns a number of rancherías to different ethnolinguistic groups than those proposed by King. The author fully admits that these assignments, like those of King, will be subject to further revision as evidence accumulates and new analyses are conducted. The author's map (previously presented in Figure 2), shows the approximate boundaries of these ethnolinguistic divisions. This map only includes those rancherías whose locations are securely established by ethnographic and ethnohistoric sources.



<b>Table 2. Baptisms Recorded at Mission San Fernando from Fernandño (Gabrielino/Tongva) Rancherías</b>		
<i>Ranchería</i>	<i>Years</i>	<i>Total</i>
Achoycominga	1797-1801	22
Apebit	1801-1805	12
Cabuenga (Cabuepet)	1798-1805	105
Ceegenga	1797-1802	6
Guaspét	1798-1811	7
Jajamobit (Jajamonga)	1799-1816	29
Japsivit	1801-1811	15
Jucjauybit (El Escorpión)	1799-1806	74
Mapanga (Mapabit)	1800-1805	18
Momonga (Momonibit)	1797-1804	34
Mujunga (Mujubit)	1799-1801	15
Passenga (Passecubit)	1797-1801	32
Pimunga	1801-1829	10
Siutcanga (Siutcabit)	1797-1805	68
Topanga	1800-1803	5
Tibimonga (Tubimobit)	1798-1805	22
Tujungá (Tujubit)	1797-1802	94
Tusinga (Tusip)	1798-1801	6
Vijabit	1801-1805	5
Other (Six rancherías with less than five baptisms)		16
TOTAL		595

<b>Table 3. Baptisms Recorded at Mission San Fernando from Tataviam Rancherías</b>		
<i>Ranchería</i>	<i>Years</i>	<i>Total</i>
Chaguayabit	1797-1811	64
Coaybit (Camúlus)	1803-1819	11
Cuecchao	1811	36
Juubit	1803-1805	8
Njabatabit	1804-1816	7
Piibit	1798-1804	16
Piiru	1797-1811	89
Quissaubit	1800-1805	17
Siutasegena	1811	5
Tochaborunga	1797-1811	23
Tochonanga	1797-1811	64
Unlocated Rancherías Presumed to be Tataviam		
Cacucuyjabit	1802-1804	11
Giribit	1799-1801	46
Jotativit	1800-1805	10
Mapitga (Mapipibit)	1797-1801	18
Moomga	1802-1805	5
Pujauvinga	1800-1801	5
TOTAL		395

<b>Table 4. Baptisms Recorded at Mission San Fernando from Chumash Rancherías</b>		
<i>Ranchería</i>	<i>Years</i>	<i>Total</i>
Santa Monica Mountains Ventureño		
Humaliu	1803-1807	118
Quimisac	1802-1810	8
Simí	1798-1811	24
Sumó	1806-1812	23
Táapu	1799-1825	76
Talepop	1803-1806	29
Ypuc	1801-1805	13
Other	1798-1816	24
Interior Ventureño		
Secpe	1808-1819	7
Sujuiyojos	1808-1829	21
Sumpase	1808-1810	5
Other	1808-1838	16
Chumash Islanders		
Guima	1816-1817	4
Liam	1816	6
Islanders (Origin unidentified)	1816	5
		379

<b>Table 5. Vanyumé (Serrano) and Other Baptisms Recorded at Mission San Fernando</b>		
<i>Ranchería</i>	<i>Years</i>	<i>Total</i>
Vanyumé (Serrano) from the Western Mojave Desert		
Amosciabit	1801-1814	10
Atongaina	1811-1817	17
Chibuna	1798-1811	34
Guapeat	1811-1816	2
Najayabit	1809-1817	21
Puninga	1803-1804	4
Topipabit	1811-1814	10
Other	1811-1834	44
Other California Indians		
Baja California	1841	1
Cahuilla	1825-1842	9
Kawaiisu & "Payuchos"	1821-1844	7
Kitanemuk	1818-1837	17
Luißeño	1801	2
Yokuts	1804-1841	5
Yuma	1844	1
Unidentified Ethnolinguistic Affiliation		
Unidentified Rancherías with Less Than 5 Baptisms	1797-1806	28
Baptisms Lacking Any Information Regarding Origin	1797-1843	136
TOTAL		348

## CHAPTER 3

### THE RANCHERÍA OF MOMONGA AND ITS INTERACTION SPHERE

#### LOCATION OF MOMONGA

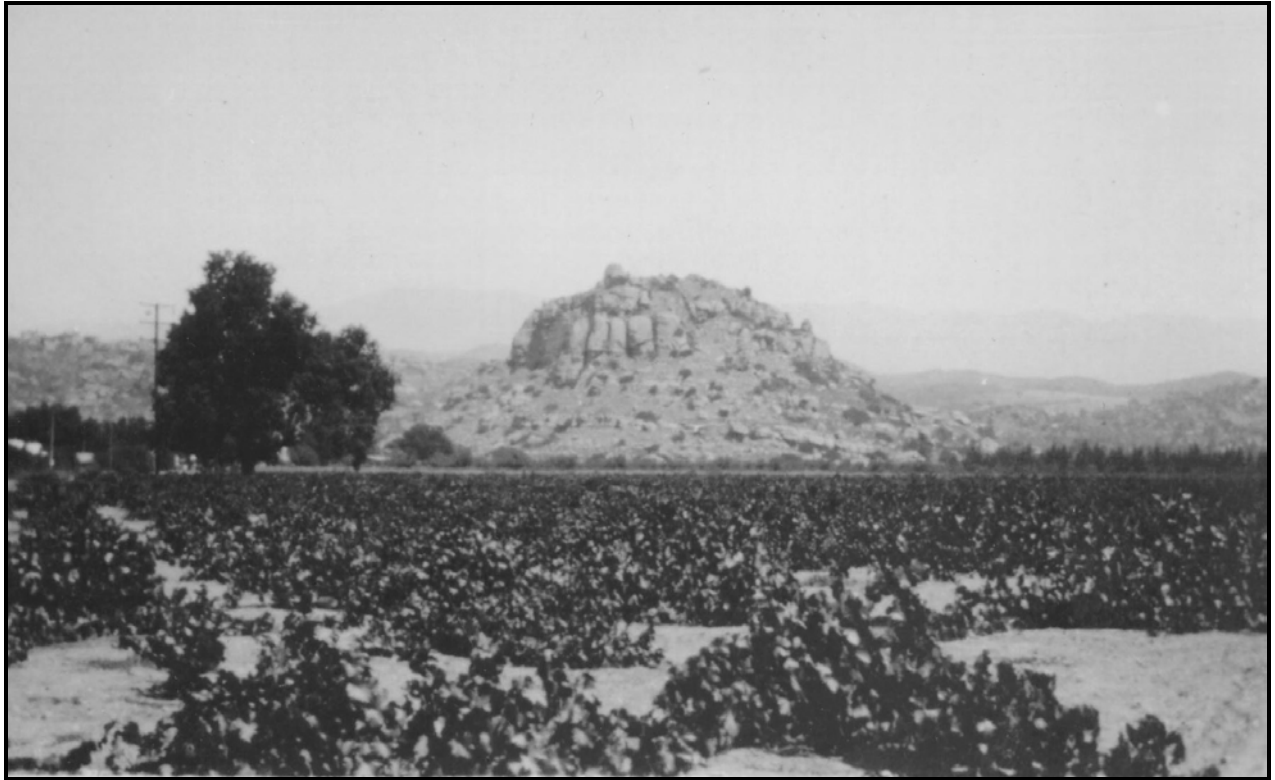
The ranchería of Momonga was commonly known as the Ranchería de las Piedras in the San Fernando mission registers. The striking rock formations located all along the eastern flank of the Simi Hills between Chatsworth Reservoir and Santa Susana Pass, including the Stony Point vicinity, are presumed to be the origin of the Spanish designation for Momonga (Figures 4 and 5). Several archaeological sites are known for this region that could represent the original location of this ranchería. King identifies the “Chatsworth Site” as the most likely candidate for Momonga (NEA and King 2004:112). This site complex includes CA-LAN-357, a residential site with pictographs in adjacent rock shelters; CA-LAN-901, located nearby; and CA-LAN-21, interpreted as a mourning ritual site (Walker 1952). CA-LAN-89 surrounding Stony Point is also another candidate (Figure 4). A site complex consisting of CA-LAN-448, 449, and 1126, which is located within Santa Susana Pass State Historic Park boundaries, is another possibility for the site of Momonga (Al Knight, 1997); however, no Mission Period artifacts have been uncovered at this location during excavations by Jeanne Arnold and her University of California, Los Angeles archaeological field class (Arnold and Blume 1993; Pletka and Arnold 1995) or more recent testing by Statistical Research, Inc. (Ciolek-Torrello et al. 2006). Finally, CA-VEN-148, near Chatsworth Reservoir, has been rumored to have indications of Late Period occupation (Figure 5).

Momonga was located near a major trail that crossed over the original Santa Susana Pass into the Simi Valley, which was home to the rancherías of Taapu (*Ta'apu*), Simii (*Shimiyi*), and Quimisac (*Kimishax*) (Fig. 2; also see Johnson 1997a). The closest ranchería of certain Tataviam affiliation was Tochonanga, located in the vicinity of Newhall to the northeast. Momonga's nearest neighbor to the south was El Escorpión (*Hukxa'oynga* or *Huwam*), which may have held a mixed linguistic population of Ventureño Chumash and Fernandeno speakers. To the east, northeast, and southeast respectively were Ceegenga (apparently *Sesebenga* in Aliso Canyon [Harrington 1986: Rl. 106, Fr. 127]), Passenga (*Paseknga*) near where Mission San Fernando was established, and Siutcanga (*Syutkanga*) at Encino. These last three rancherías traditionally have been regarded as inhabited by Fernandeno speakers; however, King affiliated the first two with the Tataviam, as he did also with Momonga (NEA and King 2004:112-114).

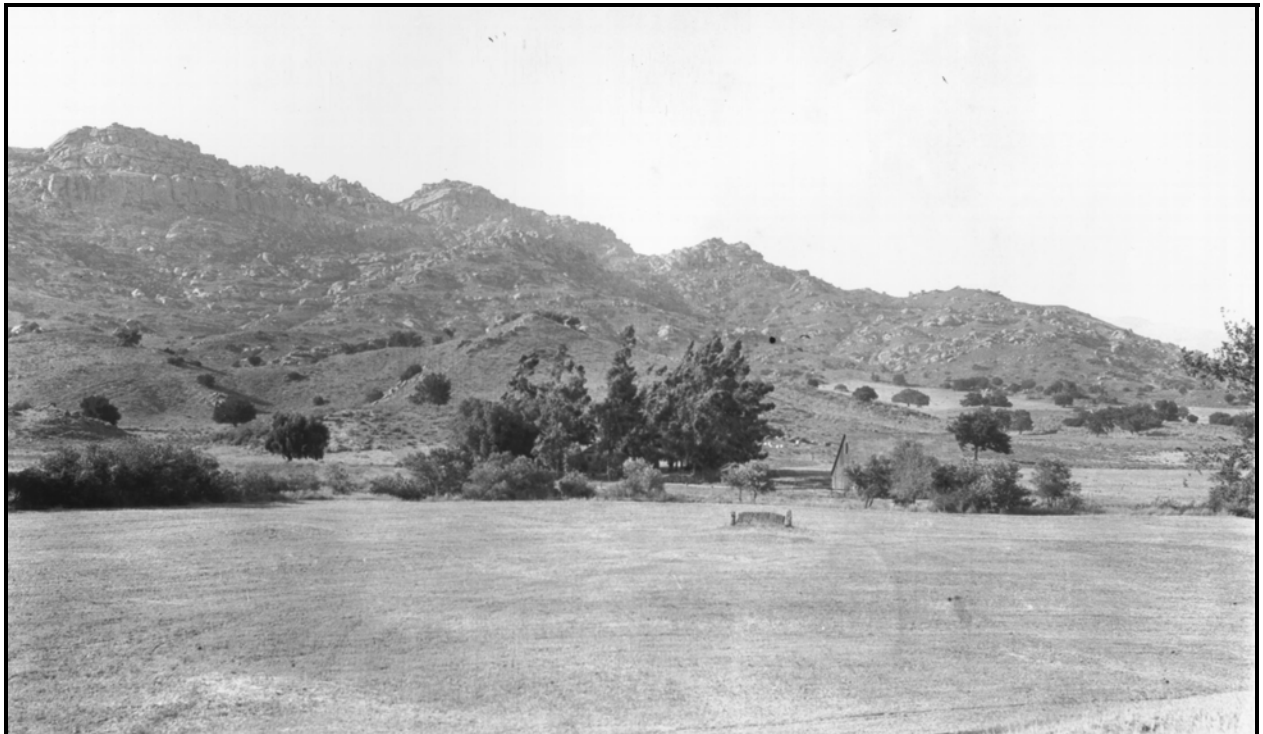
#### MOMONGA'S SOCIAL NETWORK

Mission San Fernando was established on September 8, 1797 at the site of the ranchería of Achoicominga (*Achooykomenga*) (Engelhardt 1927; Lasuén 1965:44-45). Achoicominga was a ranchería composed of Ventureño Chumash, Fernandeno, and Tataviam Indians who had resettled there as agricultural workers on a rancho established by Francisco Reyes, a citizen of the Pueblo of Los Angeles (Engelhardt 1927:5; Johnson 1997b:251-252, also n. 7, 283-284). After the place was chosen for the site of the mission, Reyes relocated his rancho to the vicinity of Mission La Purísima (Farris 1999).

The first group of children to be baptized on the day Mission San Fernando was founded were all children of Reyes's agricultural laborers. The parents of several of these initial converts were



**Figure 4.** Stony Point (CA-LAN-89), about 1925. *Photograph by Lulu Berryman Johnson (author's grandmother).*



**Figure 5.** Simi Hills near Chatsworth Reservoir, about 1917. Site CA-VEN-148 is located in the vicinity. *Harrington Papers, National Anthropological Archives, Smithsonian Institution, 91-31258.*

originally from Momonga, and several later converts from Achoicominga also were close relatives of Momonga individuals.

A total of 39 people have been associated with Momonga, either through direct statements of this affiliation in the mission records or through inference by virtue being a relative of the first or second degree (child, parent, or sibling) to someone who was explicitly stated to be from Momonga (Tables 6 - 7). This total does not include those close relatives of Momonga residents who were stated to be from Achoicominga.

Of those whom were affiliated with Momonga, the majority (35) were baptized at San Fernando, which was located about 13 or 15 km (roughly 8 or 9.5 miles) due east of the ranchería, depending on which archaeological site is correlated with it. Two individuals apiece were baptized at Missions San Gabriel and San Buenaventura. The two converts at San Gabriel were a married couple, stated to be from "Momonibit" (Table 7). The two individuals baptized at San Buenaventura were stated to be from "Calushcoho." One of these, Claudiano José *Sujhau*, was stated to be the son of Pancrasio and Pancrasia, individuals from Momonga who were baptized at San Fernando (Figure 6). Based on the closeness of this relationship, it is reasonable to conclude that "Calushcoho" is the Ventureno Chumash equivalent for Momonga, and it has been so charted in Table 1.

Figures 6 - 16 (Appendix I) show the genealogical relationships among the people from Momonga, as reconstructed from mission register data, and illustrate their extra-ranchería links to relatives who lived elsewhere. These connections can be summarized as follows:

- 4 instances of parents from Momonga and children from Achoicominga (Figs. 6, 9, 11)
- 1 suggestion of a marriage between a man from Momonga and an unidentified woman from either Taapu or El Escorpión (Fig. 6)
- 1 instance of marriage between a man from "Calushcoho" (Momonga) and a woman from Quimishag
- 1 marriage between a Momonga man and the daughter of the chief of Tibimonga (Fig. 7)
- 1 probable marriage between a man from Momonga and a woman from Taapu (Fig. 10)
- 1 instance of half-siblings from Momonga and Mapanga (Figure 12)
- 1 marriage between a Momonga man and the sister of the chief of Siutcanga (Fig. 15)
- 1 instance of a mother from Momonga and a son from Cahuenga (Fig. 15)
- 1 marriage between a woman from "Calushcoho" (Momonga) and the son of the chief of Ypuc (Fig. 16)

In addition to these relationships, one girl originally stated to be from Simi at the time of her baptism was later stated to be from Momonga when she was married. This girl was baptized with the name of Genoveva in 1803 (San Fernando baptism no. 838) and had no other relatives identified in the mission records, so she was not included the figures.

## THE QUESTION OF MOMONGA'S ETHNOLINGUISTIC AFFILIATION

As indicated in Figure 3 (Chapter 2), Chester King proposed that Momonga was occupied by speakers of the Tataviam language, which was mainly associated with rancherías in the upper Santa Clara River watershed. Two means of testing King's hypothesis are: (1) analysis of the social interactions indicated in the inter-ranchería kinship links, and (2) determination of the linguistic affiliation of personal names of people from Momonga.

**Table 6. People from Momonga Listed in San Fernando Mission Records**

<i>Baptism No.</i>	<i>Name</i>	<i>Date of Baptism</i>	<i>Age</i>	<i>Origin</i>	<i>Family Relationships and/or Additional Comments</i>	<i>Figure No.</i>
SFe 25	Juan Francisco Taotao	8 Oct. 1797	18	Momonga	Husband of #78 Gertrudis Maria of Tubimobit	7
SFe 37	Thomas Guinis	28 Oct. 1797	10	Momonga	Son of #1089 Lucia	8
SFe 53	Felipe Santiago Totojor	25 Jan. 1797	21	Momonga	Brother of #1046 Mariano of Taapu & uncle of #1470 of Taapu	10
SFe 60	Maria Dolores Tiripa	8 Jan. 1798	10	Momonga		6
SFe 64	Maria Raymunda Tóco	19 Jan. 1798	30	Momonga		11
SFe 67	Buenaventura Pico Mayso	21 Jan. 1798	28	Momonga	Brother-in-law of #436 of Piiga	6
SFe 127	Benvenuto Bossé	26 Jun. 1798	70	Momonga	Baptized in Passenga, having been mauled by a bear	N/A
SFe 155	Bona Chemeujo	27 Jan. 1799	33	Ra. de las Piedras	Wife of #67 Buenaventura Pico	6
SFe 210	Estefana	5 Sep. 1799	80	[not given]	Mother of #64 Maria Raymunda	11
SFe 252	Primo	19 Jun. 1800	80	Momonga	Father of #64 Maria Raymunda	11
SFe 268	Beatriz	31 Jul. 1800	80	Momonga	Mother of #155 Bona	6
SFe 299	Lucas Antonio	18 Oct. 1800	60	Ranchería one league from the mission	Father of #25 Juan Francisco	7
SFe 476	Remigia Sijuarmehu	22 Feb. 1801	35	Momonga	Mother of #8 Micaela Maria	9
SFe 528	Sergio Polomomo	4 Apr. 1801	45	[not given]	Brother of #67 Buenaventura Pico & father of #26 Jose Ygnacio of Achoicomina & #60 Maria Dolores	6
SFe 549	Remigio Tamico	19 Apr. 1801	35	Ra. de las Piedras		14
SFe 613	Vicenta	10 Feb. 1802	40	Momonga	Mother of #553 Conrado of Cabuenga & wife of #498 Pedro Ygnacio of Siutcabit	15
SFe 637	Franco	9 Aug. 1802	7	[not given]	Son of #1157 & #1089, maternal half-brother of #37 Tomas	8



**Table 6. People from Momonga Listed in San Fernando Mission Records** (page 2 of 2)

<i>Baptism No.</i>	<i>Name</i>	<i>Date of Baptism</i>	<i>Age</i>	<i>Origin</i>	<i>Family Relationships and/or Additional Comments</i>	<i>Figure No.</i>
SFe 638	Ramon Lorenzo	9 Aug. 1802	4	[not given]	Nephew of #67 Buenaventura Pico	6
SFe 642	Humiliana	13 Aug. 1802	3	Ra. de las Piedras	Niece of #549 Remigio	14
SFe 643	Maria de la Asumpcion	13 Aug. 1802	3	Ra. de las Piedras	Daughter of "gentile" parents; her father was named <i>Ermuzuzu</i>	N/A
SFe 658	Helena	29 Aug. 1802	70	Ra. de las Piedras		N/A
SFe 659	Geronima	29 Aug. 1802	60	[not given]	Mother of #53 Felipe Santiago	10
SFe 785	Valeriano ("Beridiano") <i>Yayuju</i>	6 Feb. 1803	50	[not given]	Husband of #792 Valeriana & father of #781 Anastacia & #782 Norberta of Mapabit	12
SFe 796	Sinforosa	6 Feb. 1803	15	[not given]	Daughter of #785 Valeriano	12
SFe 797	Prisca	6 Feb. 1803	12	Momonga [mar. record]	Sister of #796 Sinforosa	12
SFe 838	Genoveva	6 Feb. 1803	7	Momonga [mar. record]	Listed from Simi in her baptismal record, no relatives identified	N/A
SFe 1087	Apolonia	24 Sep. 1803	70	Ra. de las Piedras		N/A
SFe 1088	Margarita	24 Sep. 1803	65	Ra. de las Piedras		13
SFe 1089	Lucia <i>Pichuronguich</i>	24 Sep. 1803	60	Ra. de las Piedras		8
SFe 1091	Regina	24 Sep. 1803	20	[not given]	Daughter of #1088 Margarita	13
SFe 1092	Pudenciana	24 Sep. 1803	60	Ra. de las Piedras		N/A
SFe 1153[b]	Pancrasio <i>Silulsaljuil</i>	28 Jan. 1804	45	Momonga	Husband of #1154	6
SFe 1154	Pancrasia	28 Jan. 1804	45	[not given]	Wife of #1153 Pancrasio & sister of #67 Buenaventura Pico	6
SFe 1155	Eustaquio <i>Yamaut</i>	28 Jan. 1804	33	Momonga	Brother of #549 Remigio, Husband of #1156 Eustaquia	14
SFe 1157	Lucio <i>Yenegua</i>	28 Jan. 1804	60	Momonga	Step-father of #37 Tomas	8

**Table 7. People from Momonga Listed at Missions San Gabriel and San Buenaventura**

<i>Baptism No.</i>	<i>Name</i>	<i>Date of Baptism</i>	<i>Age</i>	<i>Origin</i>	<i>Family Relationships and/or Additional Comments</i>	<i>Figure No.</i>
SG 3843	Toribio Turi	17 Dec. 1804	32	Momonibit	Husband of SG 3855	N/A
SG 3855	Toribia	17 Dec. 1804	32	Momonibit	Wife of SG 3843	N/A
SBv 1808	Claudiano Jose Sujhau	24 Aug. 1803	23	Calushcoho	Son of #1153 & #1154, husband of SBv #1816 Claudiana Maria of Quimishaq	6
SBv 2145	Paula de Jesus Aluluyenahuan	6 Feb. 1806	29	Calushcoho	Wife of #2140 Miguel de Jesus Sicsancugele of Ypuc & daughter-in-law of the chief of Ypuc	16

### Analysis of Kinship Links

The list of Momonga's intervillage connections (see above) that is derived from Tables 6 and 7 is quite close to a listing of kinship ties previously compiled by King, yet varies from that inventory in a few respects (NEA and King 2004:111-112). King's list did not include the Momonga-Cahuenga connection detected here and added two relationships to Tataviam rancherías and one to El Escorpión that were not included here because there is some question regarding whether these represent pre-mission social interaction. Because these three kinship links affected King's interpretation of Momonga's ethnolinguistic affiliation, some further discussion is warranted.

The first difference of opinion between King's list and this study pertains to the identification of the mother of a five-year-old boy baptized from Tochonabit (Tochonanga) on September 29, 1797. This child was said to be the son of parents named "Nu" and "Tocó." King noticed that the mother's name, Tocó, was virtually identical (except for the placement of the accent) to that reported for a thirty-year-old woman named María Raymunda Tóco from Momonga, who was baptized the following year (Fig. 11). Unfortunately, this name similarity is the only piece of evidence we have. No explicit statement exists in the mission registers that associates these two individuals as mother and son; although, as mentioned in Chapter 2, this is not unexpected in the San Fernando records, which are far too often mute about genealogical relationships.

King's approach is generally valid, because one can often match native personal names to reconstruct family relationships that are otherwise undocumented. This instance is an exception, however. The reason is that the Gabrielino word tokór means 'woman'; so all that can be reasonably inferred is that the mother of the Tochonabit child was referred to by the Gabrielino name meaning 'woman' (McCawley 1996: 282; NEA and King 2004:54). The officiating missionary, not yet well-versed in the Fernandeano dialect, misunderstood that he was being given the word for 'woman', which he wrote as "Tocó," believing it to be the woman's personal name. The same is probably true for María Raymunda "Tóco" of Momonga. So the evidence for a relationship between María Raymunda and the Tochonabit child

evaporates once one realizes that “Toco” is likely the missionary spelling for *tokór* ‘woman’ and is not a personal name at all.

The second difference of opinion derives from King’s statement that a woman from Mapipibit (Mapitga) was married to a man from Momonga. This man, baptized with the name Galicano, was the brother of María Raymunda, mentioned in the preceding paragraphs (Fig. 11). King is correct that Galicano married a Mapipibit woman; however, there is no statement in the marriage register to indicate that this couple had lived together as husband and wife in native society. In other words, this marriage took place after these two individuals met at the mission, so it cannot be used as a documented case of pre-mission social interaction.

The third difference of opinion pertains to San Fernando baptism no. 642, a three-year-old girl named Humiliana, who was baptized with four other girls on August 13, 1802. All were stated to be the daughters of “*padres gentiles*” (native parents). The first two were from the *Ranchería del Escorpión*, and then Humiliana was listed mentioning that she was the daughter of native parents “*como la antecedente*” (as was the previous entry) and was the niece of Remigio, a man from Momonga (Fig. 14). King took this entry to mean that Humiliana was the daughter of parents from El Escorpión; however, another interpretation is that the missionary was merely commenting that Humiliana’s parents were unbaptized Indians, as were the parents of the child in the immediately preceding entry. Because of the ambiguity of this entry, Humiliana’s relationship in Figure 14 is only shown to her uncle Remigio, rather than to people from El Escorpión.

King summarized the intervillage social relationships between Momonga and other *rancherías* as including five ties to Tataviam *rancherías* and seven ties to Chumash *rancherías*. Four of these relationships were undocumented in his listing of intervillage links; however, three of these (two to Taapu and one to Simi) appear to have been based upon this author’s study of Chumash *rancherías* in the Simi Valley (Johnson 1997a: Fig. 5). This author was unable to find the source for King’s statement that there was an inter-*ranchería* connection between Momonga and Chaguayanga (Tacuyaman). In his summary, King assumed that Tubimobit (Tibimonga) was a Tataviam *ranchería* and that El Escorpión was Chumash. It appears more likely to this author, however, that Tubimobit was Fernandeano, and El Escorpión, which most often is listed by its Fernandeano name, may have had a significant number of Ventureño Chumash speakers who lived there as well.

The author would revise King’s summary as follows:

- Exclude the three cases detailed in previous paragraphs that are not likely to reflect pre-mission social interaction (or at least are ambiguous),
- Delete the connection to Chaguayanga that was not substantiated in King’s listing,
- Change the linguistic ethnolinguistic affiliations for Tubimobit and El Escorpión.

Once these changes are made, King’s list becomes consistent with the relationships revealed in Figures 6 - 16. These can be summarized as follows:

- Five links to Fernandeano *rancherías*, including El Escorpión (the others being Tibimonga [Tubimobit], Mapanga [Mapabit], Siutcanga [Siutcabit], and Cabuenga [Cabuepet]);

- Four links between parents from Momonga and children from Achoicominga, a ranchería with a mixed ethnolinguistic population that existed at the rancho of Francisco Reyes before Mission San Fernando was established at the same location;
- Three marriages to spouses from Ventureño Chumash rancherías (Taapu, Quimishag, and Ypuc) and two unspecified links to Taapu and Simi.
- One marriage to a woman from the Tataviam ranchería of Piiga (Piibit).

Situated as it was at the foot of the Santa Susana Pass, Momonga existed at a crossroads between Fernandño, Ventureño, and Tataviam territories, and its pattern of inter-ranchería social relationships reflects this geographic position. Excluding Achoicominga, which may have been only recently established prior to the founding of Mission San Fernando, Momonga's external kinship connections appear to be more or less evenly divided between Ventureño and Fernandño rancherías. In this respect it resembles its neighbor to the south, El Escorpión, which appears to have held a mixed Fernandño-Ventureño population. Only one Tataviam connection is documented, so it does not appear likely that Momonga was occupied by Tataviam speakers, as King has proposed (cf., Fig. 3).

### Linguistic Affiliations of Personal Names

Eighteen native personal names were recorded in the mission records for individuals affiliated with Momonga (Tables 6 and 7). In order to give an authoritative analysis, the services of linguists who have studied Ventureño Chumash and Gabrielino languages would be required; nonetheless, some preliminary observations can be made. Five names, two from men and three from women, possess an *r* phoneme, which is not found in Chumash languages. The men's names that were spelled with an *r* were *Totojor* and *Turi*; the women's names were *Tiripa*, *Sijuarmehu*, and *Pichuronguich*. Furthermore, one individual from Achoicominga, the son of a Momonga man, was named *Pormom* (Fig. 6); and the sister-in-law of two Momonga brothers was named *Riguicchinit*, a name that is decidedly un-Chumash, even though her children were born at Taapu (Fig. 10). In addition to these cases, one individual was called *Tóco*, probably meaning 'woman' (*tokór*), in the Gabrielino language (see discussion above).

Chumash women's names are well documented in the records of Mission San Buenaventura. Examples of some of these can be seen in Figure 16. Virtually all Ventureño women's names possess the following suffixes: *-ahuan* (or *-aguan*), *-ehue* (also spelled *-eu* by certain missionaries), and *-elene*. Only one of the Momonga women clearly had a Chumash name. Paula de Jesus *Aluluyenahuan*, who was married to the son of the chief of Ypuc (*Hipuk*), was one of these; however, one might expect that her marriage into a high-ranking lineage would have resulted in her acquisition of a Ventureño name (Fig. 16).

Chumash men's name suffixes are more variable than women's names; however, some suffixes predominate, especially *-huit*, *-chet*, *-aut*, *-iol*, and *-gele*. Only one Momonga man, Eustaquio *Yamaut*, has a name with a suffix that conforms to a Chumash pattern (Fig. 14).

To sum up this quick survey of the small corpus of eighteen personal names documented for people at Momonga, six clearly were non-Chumash, presumably either Gabrielino or Tataviam, and two close relatives of Momonga people also could be added to this group. Three names ended in common Chumash suffixes, one was clearly a Ventureño name, but it may have been

bestowed upon the woman after she married the son of a Chumash chief. The suffixes of the remaining ten names did not conform to common Chumash name-endings, and this indicates that they are unlikely to be Ventureño in origin.

## CONCLUSION

The name *Momonga* was the only version used in the San Fernando mission records for the Rancharía de las Piedras. It's presumed Chumash name, "Calushcoho," only appears twice (in San Buenaventura mission records) and was associated with individuals who had moved to Ventureño Chumash rancherías upon their marriage. The placename *Momonga* and its variant *Momonibit* (meaning 'Momonga person'), are clearly given in a Tactic language. Although the documented intervillage relationships for Momonga are divided between Ventureño and Fernandeano rancherías, more of the Momonga personal names appear to be derived from Tactic languages than Chumash. In view of available evidence, therefore, Momonga most likely was occupied by speakers of a Tactic language, although some among its populace were intermarried with Ventureño speakers from rancherías in the adjacent Simi Valley and Santa Monica Mountains. The inhabitants of Momonga almost certainly spoke the Fernandeano dialect of Gabrielino, rather than Tataviam, in view of the fact that a plurality of intervillage links were to Fernandeano rancherías, and only one to a Tataviam ranchería.



**Figure 17.** Sétimo López, Fernandeano Linguistic consultant to J. P. Harrington. *Harrington Papers, National Anthropological Archives, Smithsonian Institution, 91-31239.*

## CHAPTER 4

### JOHN HARRINGTON'S ETHNOGRAPHIC RESEARCH PERTAINING TO THE WESTERN END OF THE SAN FERNANDO VALLEY

John P. Harrington, an ethnologist and linguist, initiated his research among Chumash Indians about 1912. By the end of his life, Harrington had accumulated more than 300,000 pages of notes pertaining to Chumash languages and culture based on interviews with the last native speakers (Mills and Bickfield 1986). Harrington also traveled to the Tejon Ranch in the southern San Joaquin Valley where he worked with Chumash and Kitanemuk Indians who were partly descended from Indians who had once been affiliated with Mission San Fernando. Here and there among Harrington's Chumash and Kitanemuk papers is information pertaining to the Santa Susana Pass vicinity.

By 1916, after he had joined the staff the Bureau of American Ethnology at the Smithsonian Institution, Harrington contacted several of the descendants of San Fernando Mission Indians, who were still living in the San Fernando Valley. Although notes from his interviews with these individuals were rather modest compared to his work with Chumash Indians, he nonetheless collected valuable data that pertains directly to the Native American heritage of Santa Susana Pass State Historic Park.

#### CONSULTANTS WHO CONTRIBUTED CULTURAL INFORMATION PERTAINING TO THE SANTA SUSANA AREA

##### **Juan Estevan Pico (1841-1901)**

In 1884, Henry Henshaw, working for the recently established Bureau of American Ethnology, traveled to different Indian communities in central California, seeking people knowledgeable in Native languages spoken in the vicinity of the former missions (Henshaw 1955 [1884]). At San Buenaventura, Henshaw made the acquaintance of Juan Estevan Pico, a native speaker of Ventureño Chumash, who compiled a list of native towns and placenames throughout much of territory where Chumashan languages were spoken. He was especially knowledgeable about placenames in the Ventureño region. Item 58 on Pico's list was "Cas hiwe," recorded as the name for Cuesta de Santa Susana, the original Santa Susana Pass (Pico 1999 [1884]). Although John Harrington did not work directly with Pico, he thoroughly investigated the list of placenames that Pico had compiled and rechecked these with his various Ventureño Chumash consultants.

##### **Fernando Librado *Kitsepawit* (1839-1915)**

Fernando Librado was born at Mission San Buenaventura in 1839. Both of his parents had been born on Santa Cruz Island and came to the mission as young children when many islanders emigrated there in 1815-1816. Orphaned at a young age, Librado was raised in the mission's Indian community. He was very observant and inquisitive about the old Indian ways and acquired extensive knowledge of his cultural heritage. When he reached the age of seventeen, Librado moved to work as a laborer on various ranches near the former mission of La Purísima, although he would return to Ventura from time to time to participate in ceremonies, visit old friends, and work at various jobs (Johnson 1982). Harrington met Librado about 1812 and

interviewed him intensively for several years before his death (Mills and Brickfield 1986). Unfortunately, Librado knew little about the area around Santa Susana and the Simi Hills, but had been told some information that was later corroborated by others. He also knew some Indians affiliated with San Fernando Mission and was able to supply some historical and biographical comments pertaining to these individuals (Hudson 1979; Hudson et al. 1977).

### **Simplicio Pico *Pamashkimạit* (1839-1918)**

Like Librado, Simplicio Pico was born at Mission San Buenaventura. His parents listed in the baptismal register were the Ventureño Indians Simplicio and Evarista, but his biological father was apparently Vicente Pico, a Spanish Californian who was reputed also to be the father of Juan Estevan Pico. Evarista's father, Ferruccio Munetsh or Saputiyaze, had been born at Talepop (*Ta'lopop*) at Las Virgenes and had been baptized at Mission San Fernando before transferring to Mission San Buenaventura (Johnson 1999b:298). Simplicio Pico's mother died when he was seven years of age. He then was taken into the household of Dr. Manuel Poli, a Spanish physician who had purchased the Rancho Ex-Mission San Buenaventura (Hudson 1979:95). Pico also told Harrington that his grandmother raised him during part of his childhood. This apparently was his paternal grandmother, María Carmela Alicsamenahuan from Sumuahuahua, a ranchería in the Santa Monica Mountains apparently located near Thousand Oaks (Johnson 1999b:300). The 1852 census listed Simplicio living in Maria Carmela's household.

Later, Simplicio Pico spent a certain number of years living and working in Monterey and Santa Cruz Counties, but eventually he returned to San Buenaventura. In 1875 he married a widow named Petra, who was a renowned basket weaver and regarded as the *capitana* of San Buenaventura's Chumash community (Johnson 1994). After Petra's death in 1902, Pico lost possession of their home on Spruce Street in Ventura. At the time Harrington met Pico in 1913, he was alternating his living quarters between Ventura and El Rio, staying with charitable friends (Johnson 1999b:300). Harrington interviewed Pico in 1915-1916 and referred to him as "Pama" in his notes, an abbreviation for his Indian name *Pamashkimạit* (Blackburn 1975:20; Hudson 1979: 105; Mills and Brickfield 1986:6). Pico appears to have been a little more knowledgeable about the Ventureño Chumash names for rancherías that had existed in the San Fernando region than was Fernando Librado.

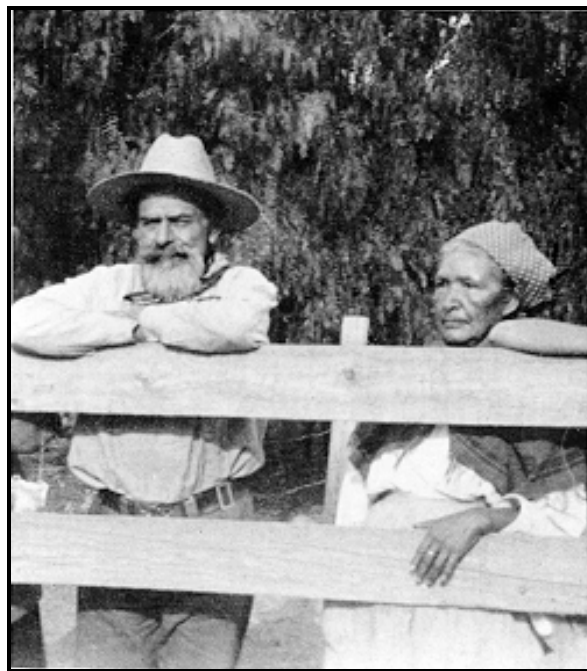
### **José Juan Olivas (1858-1936)**

The most knowledgeable of all of Harrington's consultants about Ventureño placenames in the San Fernando region was José Juan Olivas. José Juan Olivas was born at Saticoy near San Buenaventura in 1858 to a Ventureño mother and a father from Mission San Fernando. José Juan's paternal grandparents were Pedro Antonio *Chuyuy* and Euqueria, both of whom had been born at El Escorpión and raised at Mission San Fernando (Johnson 1997b). Apparently either Pedro Antonio or Euqueria was a close relative of Odón Chihuya, one of the Indian grantees of El Escorpión, because Olivas told Harrington that the daughters of Odón Chihuya were his "aunts." They actually may have been his father's cousins, although the exact relationship remains undocumented. Harrington photographed Olivas at the adobe ruin near Chatsworth Reservoir where he said that one of his "aunts" had lived (Fig. 18). As a twelve-year-old orphan, Olivas accompanied his grandfather to the Tejon Ranch, where he then lived and worked for the rest of his life. He married Magdalena Cota, the daughter of a Kitanemuk chief and together they lived in the Tejon Canyon Ranchería with Magdalena's grown children





**Figure 18.** José Juan Olivas at the ruins of the old adobe where his “aunts” had lived near Chatsworth Reservoir. This ruin may be seen also towards the center of the photograph of the vicinity taken by Harrington about 1916 (see Fig. 5). *Harrington Papers, National Anthropological Archives, Smithsonian Institution, 91-31231.*



**Figure 19.** Juan and Juana Menéndez, Calabasas, 1917. *J. P. Harrington Collection, Santa Barbara Museum of Natural History.*

and grandchildren. Harrington began met José Juan and Magdalena Olivas in 1916 and continued to visit and interview them on a number of occasions over a period of seventeen years (Johnson 1999b:319).

### **Sétimo López (born abt. 1854)**

According to financial records kept by Harrington, he began to interview Sétimo “Moraga” in October, 1916 (Fig. 17). In his published description of some of the information provided by Sétimo, Harrington gave his surname as López (Harrington 1942:5). Because Sétimo was Harrington’s most knowledgeable consultant regarding Fernandean placenames, it is worthwhile to consider his ancestry in some detail. Up until now, not more than a brief mention has been published about his background (McCawley 1996:16). Sétimo told Harrington that he had an older, maternal half-brother named Martín Violín, who was the son of Nicanór Guandía (Harrington 1986: Rl. 106, Fr. 70). Unfortunately, no baptismal record for either Sétimo or his half-brother Martín has been certainly located. Only one Mission San Fernando Indian named Nicanór, originally from Ypuc (*Hipuk*), was old enough to have been the father of Martín. None of this Nicanór’s children were named Martín, however.

The 1880 census lists “Satimo Sevia,” age 26, as living in the Indian household of Juan Capistran and his wife Felicia [Felícita]. This probably is a reference to Sétimo López; however, the census-taker erred in referring to him as female. His relationship (to Felícita?) was said to be “sister” (U.S. Census 1880, San Fernando Township, p. 19, household 196). Although the information was inaccurately given, this entry would seem to provide a significant clue to Sétimo’s ancestry.

If Sétimo was Felícitas’s brother, then his mother may have been a woman named Josefa, who was tabulated in the same household in the 1880 census. The baptismal record for María Felícitas lists her as the legitimate daughter of Pastor and Josefa, who were described as San Fernando Indian neophytes (SFe Bap. 3068, 22 Dec. 1844). No marriage record was located for this couple in the records of Mission San Fernando, so explicit statements about the identity of Pastor and Josefa are lacking.

There were four Indians baptized with the name of Pastor in the San Fernando mission records. Burial entries were located for only three of these, thus indicating that only one man named Pastor was alive in 1844 who had been baptized at San Fernando. This individual was Pastor *Cano*, a man described as a *capitán* (chief) of Pimunga (Santa Catalina Island) at the time of his baptism on August 9, 1825 (SFe Bap. 2608). The island woman to whom Pastor *Cano* had been married died in 1828, so it is conceivable that he then married Josefa and became the father of Felícitas. Sétimo said nothing to Harrington about his own father, but Harrington did record his understanding that Nicanór Guandía, the father of Sétimo’s half-brother, had been one of those who participated in the removal of Indians from the islands (Harrington 1986, Rl. 106, Fr. 70). Sétimo went on to describe to Harrington certain dialectical similarities between the Island speech and Fernandean, so these various connections to Santa Catalina Island are intriguing and appear to be more than coincidental.

The 1850 census of Los Angeles County tabulated a woman named Josefa, age 30, immediately followed by a daughter named “Felicia,” age 6 (Newmark and Newmark 1929:70). There are no fewer than 28 women named Josefa or María Josefa listed in the Mission San Fernando records; but if we accept her age in the 1850 census as being fairly accurate, then only one Josefa can be matched with someone who had been born about 1820 and for whom no burial entry had been

found. This woman was Josefa Leonisa, who was baptized on 17 February, 1818, the daughter of Benito from Tusip and Eduarda from Piru (SFe Bap. 2308). Because Josefa is such a common name, however, we cannot be absolutely certain that a correct identification has been made.

Although Sétimo's genealogical background contains many uncertainties, it is certainly not unusual for the less-than-reliable record-keeping at San Fernando to yield perplexing problems of identification (see Johnson 1997b for other examples). It is not out of the question, therefore, to consider the possibility that Sétimo might have been baptized under a different name. Pastor and Josefa had a son who was among a group of three infant boys baptized at Mission San Fernando on October 15, 1855; representing the final entries in that mission's baptismal register. Their child was given the name Fernando, a name bestowed at the same time upon one of the other babies. Did the priest err and unintentionally record this name twice in the baptismal register? Or did Pastor and Josefa's baby Fernando later receive the name Sétimo at the time of his first confirmation or otherwise change his name? Further research may yet determine whether one of these possibilities provides an explanation for why Sétimo has been so difficult to identify in the mission records.<sup>2</sup>

Not much is known about Sétimo's later history. He apparently lived in San Fernando for much of his life. He was said to have married to "Lola," the widow of one of Odón Chihuya's sons, who may have been the daughter of Urbano, another of the grantees of Rancho El Escorpión (Johnson 1997b:270). Sétimo told Harrington that his half-brother Martín Violín returned to live with him at the end of his life and had died in 1904. He further mentioned that Pantaleón, an uncle of José Juan Olivas, had lived with him in his old age and had died at his home in 1912 (Harrington 1986: Rl. 109, Fr. 70, 115). Clearly Sétimo was an integral member of the old San Fernando Indian community, even if there remains some uncertainty about his identity.

### **Juan Menéndez (1857-?)**

In addition to Sétimo López, Harrington also obtained important information from Juan Menéndez, the grandson of the last Indian owner of Rancho El Escorpión, Odón Chihuya (Johnson 1997b, 1999b:340; Mills and Brickfield 1986:75; Phillips 1993). Menéndez's mother was Espíritu, the common-law wife of Miguel Leonis, a colorful character and French Basque immigrant who had acquired much in the way of land-holdings in the San Fernando Valley region (Bell 1930:181-193, 1993; Cohen 1989; Gaye 1965:23-34). Leonis eventually acquired ownership of Rancho El Escorpión. After his death, his estate was obtained by his widow, but not until after a protracted legal battle (Cohen 1989).

John Harrington and his then wife Carobeth interviewed Juan Menéndez and his wife Juana Valenzuela at the old Leonis Adobe in Calabasas in 1917 (Fig. 19). Several Fernandean myths were recorded during these interviews, including one that pertains directly to property now owned by Santa Susana Pass State Historic Park. Late in her life, Carobeth Laird recalled her stay with the Menéndez family, although she disguised their names in her book (Laird 1975:91-97).

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2 In 1852, Hugo Reid reported that a chief of Santa Catalina Island named *Canoa* [sic] was then living in San Fernando (Reid [1852] 1968:27). This must have been a reference to Pastor *Cano*, the apparent father of Felicitas and "Fernando." If Pastor *Cano* was also the father of Sétimo López, one wonders why Harrington would not have been informed of this interesting connection.

### **Martín Félix (born about 1863)**

On June 4, 1833, Harrington was introduced to Martín Félix, a 70-year-old man of mixed Indian and Spanish descent, who had been born in Los Angeles. Félix was then living just downstream of the Pacoima Dam near San Fernando. Although Harrington's notes from Félix are not extensive, they do provide some tidbits of information he had obtained from old Indians who had once been affiliated with Mission San Fernando (Harrington 1986: Rl. 106, Fr. 166-185).

## **INDIAN PLACENAMES IN THE SAN FERNANDO AND SIMI VALLEYS**

### **Ventureño Chumash Placenames**

In sum, Harrington obtained thirteen names from his Chumash consultants that pertained to places in the San Fernando Valley region and adjacent Simí Valley (Table 8). Six of these were for former *rancherías*, only two of which (*Ta'apu* and *Shimiyi*) were clearly inhabited by Ventureño Chumash speakers. The remaining names all referred to places visible from El Escorpión or located in the Santa Susana/Chatsworth vicinity.

### **Fernandeño Placenames**

During his work with Sétimo López, Harrington systematically read to him the names of Indian *rancherías* he had copied from Mission San Fernando's baptismal register. Many of these, especially those that were Tataviam, were not recognized by Sétimo (Table 9). He commonly stated that these names sounded "like Serrano." By this use of the term "Serrano," he appears to have meant the Tataviam language:

[Sétimo López] says quite definitely that Santa Paula was Ventureño, but Piru was Serrano. Camulo was Serrano, but must have had Ventureño living there for [Sétimo] volunteers that it is a Ventureño name. At Castec there were Ventureño - it is a Ventureño name too. At La Piedra Pintada (big rock with Indian paintings still there) there was a fine aguaje [spring] and big *ranchería* of Serranos. The mountains here (Tujungá and Mugunga) were held by Fernadeños. The Serranos lived beginning with the Arroyo de la Piedra and over that way. They talked a language which had many words like Fernandeño, but so different that informant (for instance) cannot understand - nor can they understand Fernandeño except a few words. At San Francisquito [he] thinks there were Indians that talked Fernandeño living (in Mission times? [Harrington's comment]) [Harrington 1986: Rl. 106, Fr. 89-90].

If we substitute the ethnolinguistic designation Tataviam for "Serranos," then Sétimo has very accurately described the territorial extent of Indian languages in the San Fernando Valley and upper Santa Clara River valley as they are most often mapped by anthropologists (see Fig. 2), King's proposals notwithstanding. The one exception might appear to be Sétimo's mention of "Serranos" at the Arroyo de la Piedra, but he evidently did not mean the "Ranchería de las Piedras" (Momonga), a place he explicitly said that he did not know when Harrington read the name to him (Harrington 1986: Rl. 106, Fr. 85). Instead, Sétimo was referring to another place, perhaps Agua Dulce near Vasquez Rocks or Little Rock Creek near Palmdale (although the Vanyumé, rather than the Tataviam, are thought to have lived at the latter site [Earle 1990]).

**Table 8. Some Ventureño Placenames in the San Fernando and Simi Valley Areas.**

<i>Placename</i>	<i>Other Name</i>	<i>Comments and/or Harrington's Description</i>	<i>Consultants</i>
<i>huwam</i>	El Escorpión	Ranchería name; later the site of Rancho El Escorpión.	Simplicio Pico, José Juan Olivas
<i>kaluchk'oho</i>	Calushcoho	Ranchería name. "Sil [Olivas] approves reconstruction . . . It is even possible that Sil really knows the name. "	José Juan Olivas
<i>kashi'wey</i>	Cuesta de Santa Susana	Librado's pronunciation of name "Cas hiwey" provided by Juan Estevan Pico in 1884	Fernando Librado
<i>kas'ele'w</i>	Castle Peak	Prominent peak at entrance to Bell Canyon	José Juan Olivas
<i>kaspat kaslo'w</i>	Golden Eagle's Home	"One of the peaks seen from Escorpion which Sil knows "	José Juan Olivas
<i>kawe'n</i>	Cahuenga	Ranchería name. "Sil know this V[entureño] form of the name perfectly."	José Juan Olivas
<i>kaxwetet</i>	El Zapo	Translation of Spanish name <i>zapo</i> 'toad'	José Juan Olivas
<i>shimiyi</i>	Simi	Ranchería name, located in Simi Valley.	Simplicio Pico, José Juan Olivas
<i>sihuhi</i>	El Encino	Ranchería name. "This is the V[entureño] form furnished by Sil."	José Juan Olivas
<i>sitiptip</i>	Las Salinas	Apparently the site of the Chatsworth Reservoir, "where Francisca [Domec] lived."	José Juan Olivas
<i>ta'apu</i>	Tapo	Ranchería name, located in Tapo Canyon.	
<i>tswaya tsuqele</i>		"Name of peak seen from Escorpion, acc. to Sil."	José Juan Olivas
<i>xi'im (or x'i'im)</i>	Santa Susana or Simi vicinity	Librado said that a San Fernando Indian told him that Santa Susana was called <i>xi'im</i> , and "there was a gold-mine there, south of the [railroad] track and west of the tunnel." Olivas pronounce the name <i>x'i'im</i> and said that it was named for a rock shaped like a storage basket ( <i>x'i'im</i> ). Olivas located the place in the hills back of Simi, between Simi and the Tierra Rajada.	Fernando Librado, José Juan Olivas

**Table 9. Fernandeño Placenames, Mostly for Ranchería Names Recorded in Mission San Fernando's Baptismal Register.**

<i>Fernandeño Placename</i>	<i>Mission Register Versions</i>	<i>Sétimo López's Etymology and/or Comments</i>	<i>Citation (Harrington 1986: Rl. 106)</i>
<i>ápébit, apénga</i>	Apebit	"It means 'en camino como cuando va uno andando' [on the road as when one goes walking]. For <i>pet</i> is 'camino'. . . No certain place as far as informant knows, <i>apénga</i> also means 'en camino'."	Fr. 88
<i>atívsing</i>		" <i>atí'vsing</i> = Los Escorpiones [El Escorpión]. . . This is now the rancho of Charley Bell. He has lived there long."	Fr. 101
<i>hahámunga, hahámubit</i>	Jajamonga, Jajamobit	"Informant has heard, but [does not know] locality"	Fr. 87
<i>huhuy</i>		" <i>huhuy</i> is the little gap in the hills . . . west southwest of the Mission	Fr. 124
<i>kabwéng, kabwépet</i>	Cabuenga, Cabuepet	" <i>kabwépet</i> = (1) camino de Cabuenga, and (2) means Cabuengueño. The 2 words sound the same." " <i>kabuka</i> = loma ['hill']"	Fr. 83, 94
<i>kas'élewun</i>		"picacho near Escorpiones [El Escorpión]. Means 'lengua' [tongue]."	Fr. 101
<i>kayéwe</i>	Cayeguas, (possibly Yegeu?)	"Informant always calls Calleguas <i>káyewe</i> . No final s and final e, not a."	Fr. 93
<i>kwárun</i>		"El Zapo [is] group of oak trees in corner of hills 2 miles southeast of <i>kas'élewun</i> ."	Fr. 102
<i>máwnga</i>	Mauga	" <i>máwnga</i> = Los Corralitos (this side of Los Angeles)"	Fr. 87
<i>momónga</i>	Momonga	" <i>momónga</i> means mareño ['mariner']. <i>mimít</i> = el mar ['the sea'], la playa ['the beach']"	Fr. 83
<i>muxúnga</i>	Mujubit	" <i>muxunga</i> . . . Americans now call it Big Tujunga. . . is from <i>muxú</i> , tirale, shoot him."	Fr. 119
<i>pakíshar (a.k.a. tomiar)</i>		<i>pakíshar</i> means aguilón [eagle place] . . . a single rocky peak, a peak of pure rock, very high, situated . . . only a little to the right of the Topanga grade.	Fr. 153
<i>pakíynga, pakíybit</i>	Pacoigna, Pacuibit	"Pacoima. . . means 'la entrada' [the entrance]."	Fr. 87, 131
<i>pámqum, pámqum</i>		" <i>pámqum</i> is Serrano language and is the placename = Los Verdugos."	Fr. 55, 119
<i>pátskunga, pachqung</i>		"Where Rogerio lived." " <i>pachqung</i> is the old ranchería - ringlera de tunas [prickly pear cactus] there - where a few old Idians lived."	Fr. 86, 100
<i>paséknga</i>	Passenga, Pasecuvit	"The ranchería of San Fernando Mission was east of the mission - where the packing house is now [1917]. The whole place of the mission was called <i>pasekna</i> . No etymology. Call the person from there <i>pasékivít</i> ."	Fr. 82, 83
<i>pi'ibit</i>	Piybit	" <i>pi'ibit</i> means 'tular', but is Serrano language	Fr. 89, 94

**Table 9. Fernandean Placenames, Mostly for Ranchería Names Recorded in Mission San Fernando's Baptismal Register.** (page 2 of 2)

<i>pi'iruknga, pi'irúkbit</i>	Piriucna, Piiru	"a place – esta Camulo par arriva [i.e., above Camulos], . . . This name means 'tule' in Serrano –it is Serranos, informant volunteers."	Fr. 84, 92, 94
<i>pímúnga</i>	Pimunga	"the island (clearly S. Catalina). <i>pipímar</i> = isleño [islander] . . . <i>pipímaram</i> , isleños [islanders]"	Fr. 83-84
<i>puhawbit</i>	Pujaubit	"means 'en la siembra' [harvest]"	Fr. 89
<i>saméng</i>		"canyon were there was a campo de borregueros [shepherds]. Means lechuza [owl]."	Fr. 100
<i>sesébenga</i>	Chechebe, Zegueyna	" <i>sesébenga</i> means 'los alisos [sycamores]'. There is a big canyon of Los Alisos over west of here [San Fernando]," "Zegueyna . . . is for <i>sebénga</i> , 'in los Alisos', <i>sesébenga</i> = el alisal."	Fr. 84, 85
<i>sikwánga</i>		"the represo [dam] is <i>sikwánga</i> " "The Gerónimo López ranch = <i>sikwánga</i> . . . It means una cosa verde [something green]."	Fr. 83, 96, 100
<i>síminga</i>	Simi	"The name <i>sími</i> means 'salitre' [salt] in Fernandean, informant volunteers."	Fr. 82-83
<i>syútkanga</i>	Siutcanga	"El Encino. <i>syútka</i> = any Encino."	Fr. 85
<i>ta'ápu, ta'ápunga</i>	Taapu	"The name means ablon [abalone] in Fernandean" " <i>ápu</i> = ablon."	Fr. 82, 92, 94
<i>tibímunga</i>	Tibimonga	"Knows <i>tibímunga</i> as ranchería name – but [does not know] location. Thinks this . . . must be a Gabrielino word."	Fr. 84
<i>totsónánga</i>	Tochonanga	"sounds like Serrano, not like Fernandean or Gabrielino. No etymology."	Fr. 83
<i>tsiwáxanga</i>		"meadow above the represo [dam]"	Fr. 83
<i>tupá'nga</i>	Topanga	"It is Ventureño language."	Fr. 87
<i>tuxunga</i>	Tujunganga	"Little Tujunganga canyon . . . is the <i>tuxunga</i> of the Indian." "There was a rock shaped like an old woman in <i>tuxunga</i> canyon – hence name – informant never saw the rock. She was in a sitting position."	Fr. 83, 118
<i>wanga</i>		"A place below <i>sikwánga</i> . . . means 'raiz de lavar' [root for washing] . . . got lots there to wash clothes with."	Fr. 85
<i>wisyáxnga</i>		" <i>wisyáxnga</i> = Las Virgenes. <i>wisyáxar</i> = pino. . . . There are still pinos arriba en la sierra [high in the mountains] there."	Fr. 91
<i>wixánga</i>	Vijabit	" <i>wixár</i> = espina. . . <i>wixánga</i> is the Cañada de las Tunas in Spanish. Means 'cañada de las espinas' in old Fernandean name."	Fr. 88
<i>xápsibit, xápsinga</i>	Japsibit	"Thinks it must be down San Gabriel way simply because [he] has not heard it around here."	Fr. 90
<i>yatsívang</i>		"the group of hills north of San Fernando town"	Fr. 118

Sétimo said that the “Serranos” were called *xaxáybit* (singular) or *xaxáybitam* (plural), so this may have been the Fernandeano designation for the Tataviam. It is also possible that Sétimo considered the Tataviam language to be similar to what is commonly called Serrano today and did not differentiate between them. Sétimo called the Ventureño *kwikwínabitam*, which was a reference to putting clay on their heads for hairwashing. He also differentiated the Fernandeano from the Gabrielino proper, even though he stated that they spoke essentially the same language. According to Sétimo, the Gabrielino called the Fernandeano *pabásikwar* (singular) or *pabásikwaram* (plural), and the Fernandeano called the Gabrielino *komíbit* (singular) and *komítáhat* (plural) (Harrington 1986: Rl. 106, Fr. 88-89).

Although some of the placenames that Sétimo knew were close to the Santa Susana area, none were located immediately in its vicinity. Some of the Fernandeano placenames for Chumash rancherías were obviously borrowings from Ventureño, just as the Ventureño names for rancherías in the San Fernando Valley were borrowed from Fernandeano.

## PLACENAME TRIPS IN THE SIMI HILLS

Harrington went on several placename trips in the San Fernando Valley region, especially concentrating on the Santa Susana and El Escorpión areas. The first of these may have been with José Juan Olivas in 1916, because one set of Harrington’s Ventureño placename notes were apparently obtained during that year (Table 8). Two other trips, one with Sétimo López and one with Juan Menéndez, are presented next.

### Trip with Sétimo López, 1916

On a placename trip with Sétimo in October 1916, Harrington visited Charlie Bell, who had homesteaded land adjacent to the surveyed boundaries of Rancho El Escorpión. His father was Horace Bell, an attorney who had represented Espíritu Chihuya in her suit for a widow’s share of property owned by her late common-law husband Miguel Leonis (Cohen 1989). Harrington recorded the following notes specific to the surrounding vicinity of Santa Susana Pass State Historic Park:

Las Lajas canyon is the big canyon between Lechuza [Barn Owl] canyon and the Santa Susana Pass. [Sétimo] does not know Indian name. Its wash is the last bridge passed by me going west before reaching Chatsworth. La Lechuza wash is the bridge east of this bridge. [Sétimo] volunteered the Indian name before giving the Spanish name. . . . A *sobrina* [niece] of . . . [Espíritu] Chohúya lived in Las Lajas. It means layers of rock, Charlie Bell says.

Santa Susana is the present Chatsworth town site – where the store is now. It is not the Mrs. Brannon [*sic*] ranch site at all, the latter being called formerly Las Pilitas. [Sétimo] now remembers well. Both were old names of Mission days. Santa Susana was a name given by the priests. It is only very recently that Santa Susana town has been established west of the pass. . . . Cannot remember Indian name of either place. The old road up pass on south side (past Brannon [*sic*] place is called La Cuesta Vieja and the new road is called La Cuesta Nueva. Former was very steep [Harrington 1986: Rl. 106, Fr. 120].



Much later in his notes, Harrington recorded that “La Lechuza and also Las Pilitas were camps of *borregueros* [shepherds] of the Mission” (Harrington 1986: Rl. 106, Fr. 124). The first big canyon to the northeast of Santa Susana Pass is today called Devil’s Canyon, and ascending it takes one to the head of what is today called Las Llagas Canyon, which then descends into the Simi Valley. The Canyon called La Lechuza is apparently that known today as Brown’s Canyon, named after an early homesteader (Knight 1997). Las Pilitas, being given as the old Spanish name for the Bannon property, is thus right in the Santa Susana Pass State Historic Park area. From the information provided by Sétimo López to Harrington, it appears to have been one of the areas where Mission San Fernando shepherds tended flocks of sheep.

Further to the south from the Santa Susana Pass area, the notes from Harrington’s placename trip shifted to the area around El Escorpión, which Charlie Bell described in detail:

It is a haunted place here [at El Escorpión]. . . . [Espíritu’s] sister came there one time to Bell’s ranch house but was afraid to sleep there overnight – afraid of ghosts.

Several people have climbed the *ka’sélewun* picacho [Fig. 20] – Mr. Bell goes up sometimes – skirting the summit around east side as one ascends. The canyon that comes down from the west and passes just south of Bell’s barn and houses starts up by Burro Flat and only a narrow ridge separates it there from Las Virgenes Canyon. . . . One mile or maybe a mile and a half up this Escurpiones canyon above Bell’s house is a flat with a grove of *encinos* [live oaks] on it – where the Indian ranchería used to be. Further on up (about five miles I believe Bell said) is a place where the creek runs over flat rocks. There was also a pool there and Bell used to go up often to bathe in the place. The flat rock where the water runs over it is full of mortar pits – is a bedrock mortar. Some are large and some are small. Old Indians told Bell that the women used to pound up acorns in these holes and by putting mud on the surface of the rock so as to form like a little wall could conduct the water into the holes as desired and thus leech the meal right in the holes. It is a fine place.

A short distance up the canyon that comes down to south of *kas’elewun* peak and empties into the “Escurpión” canyon below Bell’s house is a big cave – or rather two caves. Bell knows only the one higher up over the other one. Has not entered the under one. Bell has gone into it like a tunnel through the rocks up 200 yards in direction towards Escurpión canyon. It is dark as night in there. There is also a cave at foot of *kasélewun* in Escurpión canyon right at Bell’s place, and old Indians told Bell that one could go through the caves across the ridge and come out in other canyon – but Bell does not believe this. Sétimo told me he has heard from old Indians that one could pass across the ridge through this cave-tunnel.

. . . Mr. Bell says that every stream that comes down from the mountains north of his place had a ranchería at the mouth. The next one north is La Calera – mission lime pits were there – also some at Bell’s place. The hill north of Bell’s place has lime or white rock cropping out on it – visible from afar [Harrington 1986: Rl. 106, Fr. 121-122].



**Figure 20.** View of Castle Peak (*kas'ele'ew picacho*), about 1916. *Harrington Papers, National Anthropological Archives, Smithsonian Institution, 91-31228.*



**Figure 21.** View of *kaspat kaslow* from hill near El Escorpión, about 1916. This peak is probably the place that Juan Menéndez called *pakishar* and Harrington referred to as *tomiari* (see Tables 8-9). *Harrington Papers, National Anthropological Archives, Smithsonian Institution, 91-31230.*

During his interview with Sétimo López and Charlie Bell, Harrington was told about Juan Menéndez:

Las Escorpionas [El Escorpión] was the ranch of . . . [Espíritu] Chohuya. She was daughter of Odón, Mr Bell said, who was chief of all the Indians of the southwest end of the valley. Rogerio . . . was chief at San Fernando. . . . Miguel Grande [Miguel Leonis] married [Espíritu] . . . and the ranch had been her ranch. . . . [Her] son Juan Melendrez [sic] lives in the fine old adobe house (both stories have verandas) at Calabazas. He may know placenames at this end of the valley [Harrington 1986: Rl. 106, Fr. 120-121].

Harrington was also told about the relatives of Juan Menéndez's mother Espíritu:

Marcelina, sister of [Espíritu] . . . lived at La Calera. Bell and also Sétimo told me a story about a Frenchman named Dóme . . . and two daughters now in Los Angeles - lawsuit - company gave them enough money to live on. Did not understand story well enough to write it up here. Sétimo pointed out site of La Calera from valley near Owensmouth. It is north of a long hill and Bell's place is south of that hill. Two or three canyons farther north, the Miranda family are old settlers. Now called Miranda Canyon [Harrington 1986: Rl. 106, Fr. 123].

### **Trip with Juan Menéndez, 1917**

After Harrington met Juan Menéndez, he accompanied him from his home in Calabazas to the area called La Calera. This area lies just south of the Santa Susana Pass State Park property between that area and the Chatsworth Reservoir. Along the way, Harrington recorded the following information from Menéndez (whom he called "Melendrez" in his notes):

Melendrez [sic] stated that the *luna* [moon] stone would be a good place to visit, and when I asked about the *tomiar*, he said that he thought he could point out the *tomiar* from the *luna* vicinity. We went to a hill about a mile Calabazas-ward of Chatsworth. Melendrez had no trouble in recognizing it immediately as the *luna* hill and pointed out the *luna* stone situated in the middle of the side of the hill and about three-quarters of the way up the hill.

We climbed up to the stone and found it to be a buff-colored boulder which measured seven feet in breadth and six in height. Melendrez called my attention to the fact that it was the only stone on the hillside and that it faces San Fernando and was a landmark discernable from [there], also that *luna* was the name both of the stone itself and of the whole hill, in fact the group of hills where it was situated.

He also volunteered that the old road from San Fernando to the Escorpión ran across the valley in an absolutely straight line from San Fernando to the *luna* hill, so straight that at one point where a *nopalera* [prickly pear cactus patch] was in the line, it cut directly through the *nopalera* so as not to make any deflection - he added that he had been meditating on these subjects of late and that he realized that the old Indians made that road straight as an arrow.

It ran from San Fernando straight toward the luna hill, and on arriving there passed through the *portezuelo* [pass], with the luna hill to the left or Calabasas-ward and the *loma de Los Judíos* to the right or Las Pilitas-ward . . .

Melendrez stated that it was an old Indian place but did not know the Indian name of it. [He] agreed that it would be called *mwar* 'moon', he knowing the Fernandean name for 'moon'. The stone was shaped like a semicircle, lying on the flat side of the semi-circle, the stone being flat its surface being inclined at an angle of 45° to vertical. Its surface is weathered with a sort of marks or spots which might be likened to the spots on the moon – these spots are partly formed by lichen growth [Harrington 1986: Rl. 106, Fr. 151].

Harrington further noted that the location of the luna rock was on the southwest corner of Nordhoff Street and Canoga Avenue. Continuing on, Menéndez showed Harrington the place he called *loma de los Judíos*. It is unclear exactly what Menéndez meant by using the term *Judíos*, which literally means 'Jews'. *Judíos* is a word sometimes used in Mexican Spanish to refer to people who are irreligious or impious (Santamaria 1959:646), but in Hispanic California, it apparently could mean 'devils' or perhaps 'shamans'. From the context in which Menéndez used the term, it appears that the word referred to spirits who lived in a cave:

Leaving the luna stone, we took a road which passes between the luna hill and the Judíos hill, where the ancient road to the Escorpión passed. Los Judíos is applied to the hill we passed at our right and also to the whole group or bunch of hills of which it is one, Melendrez agreed and explained.

As we were about midway in the passageway between the two hills, Melendrez called my attention to the more Mugu-ward [southeastern] of the two banks or gulches (Melendrez called them *quebraduras*) which scarred the side of the Judíos hill toward us, and stated that in that (the left) *quebradura* was where the Judíos lived. He explained that the Judíos lived inside a cave, the mouth of which was not three feet across, but which was presumably much larger inside.

Melendrez volunteered that people used to go there to consult or solicit magical aid from the Judíos. Melendrez and the other boys were warned to avoid and fear the place, but nevertheless Melendrez and other boys went there once and tossed a stone into the mouth of the cave, whereupon sulphur-like fumes came out of the cave. Two years ago, Melendrez visited the *quebradura* but found that the cave had entirely fallen in or disappeared, and that an *aliso* [sycamore] tree which formerly stood a few feet to the right or Los Angeles-ward side of the mouth of the cave had also disappeared. The place is evidently an old Indian placename, but Melendrez knows it only as Los Judíos [Harrington 1986: Rl. 106, Fr. 151].

After leaving Los Judíos, Harrington and Menéndez proceeded to Chatsworth Reservoir:

Melendrez explained, in former times water used to collect to form a lake at this and several other localities in the vicinity and it is these places which gather water at times to which the Spanish name El Escorpión de las Salinas is applied.



**Figure 22.** Maria Dolores and Pierre Domec. *Photo courtesy of Leonis Adobe Association, Calabasas.*

We took a road which skirted the very shore of the lake on the Bakersfield-ward side and soon reached the house and ranch owned by the Domec sisters (these sisters are half-French and at present live in Los Angeles. They are older than Melendrez and are his near relatives, but are said by him to be rather haughty and he doubts if they would tell much [Harrington 1986: Rl. 106, Fr. 151].

Juan Menéndez was first cousin to the Domec sisters. Their mother María Dolores was the older sister of Menéndez's mother Espíritu. A third sister, the eldest, was named Marcelina, who had been mentioned by Charlie Bell during Harrington's first placename trip to the area with Sétimo López. The area called La Calera by Sétimo and Charlie Bell was where a man named Joaquín Romero had acquired an interest in Rancho El Escorpión. Romero, originally from Mexico, had served in the capacity as an overseer of Indians formerly affiliated with Mission San Fernando. He bought a share of Rancho El Escorpión from its original Indian grantees Urbano, Odón, and Manuel (Urbano's son). Urbano married Marcelina, Odón's eldest daughter, after his first wife died. María Dolores first married a Fernandeano Indian named José "Polo," but upon his death, then wed Pierre Domec (Figure 22). Domec was a wealthy French immigrant who operated the limekilns at La Calera where Joaquín Romero lived (Cohen 1989).

Accompanied by Menéndez and his wife, Harrington visited the deserted house where the Domec sisters had once lived,

We walked up the arroyo which comes from the Santa Susana mountains. We crossed the arroyo bed just downstream from a spring and waterbox for cattle and on the other side crossed a small and nice flat at the Calabasitas-ward end of which was an old nopalera [prickly pear cactus patch].

A short distance beyond the flat and only three or four blocks from the Domec house we reached a locality of great boulders, some of them ten or fifteen feet through and others smaller. On the cave-like wall of one we found the following Indian paintings . . . [see Fig. 23-24]. There is another boulder with a cave-like wall not far from the above-described painting, which has depicted the figure of a man and of a woman. However, a search of three-quarters of an hour in the vicinity failed to reveal the location of this other cave painting.

Juana Melendrez also knew of a third painting - this third painting lies in the rocky reef Mugu-ward of the Domec ranch house a block or so from the ranch house and Triunfo-ward of the other rock-paintings. Juana Melendrez did not know of this third one until one day when staying at the Domec ranch she happened to find it, but after finding it hunted and hunted with the purpose of re-finding it or finding it again but in vain.

Among the boulders a hundred feet or so Mugu-ward of the rock painting which we saw, Melendrez called my attention to fragments of bone and shell, also of flint and arrowheads on the surface of the ground, and spent some time picking up some of these. Melendrez volunteered as he did so that one long rancharía extended from where we were a couple of miles to the Triunfo-ward of where we were and that fragments of shell, etc. . . ., are picked up the whole stretch.



**Figure 23.** Pictograph Site (CA-VEN-149), originally described and sketched by J. P. Harrington in 1917, now in the back yard of a private hom, picture taken during a visit to the site in company with Albert Knight in June, 1997 (author's photograph).



**Figure 23.** Close-up of CA-VEN-149 pictographs in June, 1997 (author's photograph).

Although he did not volunteer that the name of that rancharía was el Escurpión de las Salinas, he implied that, and also stated that there are two Escrupiones: El Escurpión Viejo (Charlie Bell's ranch) and El Escurpión de las Salinas.

While at the rock painting locality above described, Melendrez told me that the old Indian cemetery and place that was like a god to the Indians (cemetery and said place like a god are one in the same place) was up on top of the mountain immediately back of where we were (Conejo-ward). The top of the mountain consists of a great bluff or row of sandstone boulders and just over the crest of these and beyond where we could see is the cemetery place. Meledrez knows the place and could take me up there. The old trail which leads up there ascends at a point a block or two Calabasas-ward of the Domec ranch house and ascends through a chink or portezuelo in the above-described rocky wall. A good many years ago, a man who had the business of hunting up old Indian cemeteries employed Melendrez's primo [cousin] to show him the above-described cemetery [Harrington 1986:Rl. 106, Fr. 151-152].

Harrington's description of the pictograph site and midden near Chatsworth reservoir correspond to archaeological sites CA-VEN-149 (Fig. 23-24) and CA-VEN-148 respectively. It is unclear exactly where the Indian cemetery was located that Menéndez mentioned. The location mentioned possibly may be the Sage Ranch, now a public park at the crest of the Simi Hills southwest of Santa Susana Pass, where two small caches of artifacts were recovered from rock shelters by Orrin Sage that are now in the collections of the Santa Barbara Museum of Natural History.<sup>3</sup> Alternatively, McCawley suggests that Menéndez might have meant the Burro Flats site complex (CA-VEN-1072); however, that location is several miles west of the location specified here (Knight 1997; McCawley 1996).

After visiting the pictographs (CA-VEN-149), Harrington drove south towards El Escorpión Viejo, passing a place that Menéndez mentioned as being in use as a Indian cemetery late into the nineteenth century where his grandmother (Juana Eusebia) had been buried in the 1880s. Knight (1997) suggests that this might have been at Woolsey Canyon. Harrington's notes state that they passed the place called La Calera (the limekiln) just before reaching Escorpón Viejo. He described the site:

There were two *ornos* [kilns] - one of these was we passed on our left just after crossing the arroyo bed; the other is a hundred feet or two hundred feet upstream from there. There was also a house connected with the *calera* which was upstream from where we crossed the arroyo bed. Up this canyon four or five miles and at the foot of a cuchillo which comes in from the left and which we saw looking upstream is the Agua Zarca. It is a spring of water which Melendrez thinks may be of value for selling as mineral water. The water comes out there white as the cream of fresh milk (just like white soapsuds, Juana Melendrez described it). A fairly good wagon road leads up the canyon as far as the ranch of an American, but the Agua Zarca is farther on up above the ranch [Harrington 1986: Rl. 106, Fr. 152].

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3 See Johnson 1997a (pp. 10, 15, 16, and 19) for photographs of these items taken by Bill Appleton.



The old limekiln is near the mouth of Woolsey Canyon and has been recorded as California State Historic Landmark No. 911 and Los Angeles City Landmark No 141. Its archaeological site number is CA-LAN-651H. It originally was built during mission times to supply lime for plastering the San Fernando Mission buildings. The description of the Agua Zarca suggests that it was once located somewhere in the Burro Flats area; however, inquiries by Albert Knight were unsuccessful in identifying this mineral spring (Knight 1997). Another possibility is that Menéndez was referring to Dayton Canyon, rather than Woolsey Canyon.

After reaching El Escorpión, Harrington recorded the following:

Melendrez knows the name of four places:

(1) the cave of *Munits*. The mouth of this was not very large and has now largely caved in. This mouth faces Moore canyon, which is the next canyon coastward of Escorpion Viejo canyon, and is probably a half a mile or even a mile distant from Charlie Bell's ranch house and invisible from said ranch house. It was in that cave that *Munits* lived. Once Melendrez and some other boys wanted to explore the cave. In those days there were no lanterns such as one has now, and they took a candle. They crawled in through the mouth and soon it was high enough inside for them to stand erect. They walked forward, hoping to be able to pass through the entire cave and emerge at the the cueva de los Chuchos (to be described below), but suddenly the candle blew out and not knowing but that they might step over the edge of some precipice or pit inside in the dark, they gave up the attempt and went out again. The cave had many *lechuzas* [owls] and *murciélagos* [bats] in it. . . .

(2) The Cueva de los Chuchos [Cave of the Dogs] is a few hundred yards upstream from Charlie Bell's house and on the Calabastas-ward side of the canyon. There is said to be underground cave connection between this and the mouth of the *Munits* cave above-described.

(3) Almost opposite the Cueva de los chuchos and on the Chatsworth-ward side of said canyon is the Cueva de las Pulgas [Cave of the Fleas].

(4) Melendrez knows a rock about two miles upstream from Charlie Bell's house where the footprints of our Savior and a burro are to be seen in the rock. Melendrez considers this, like the three caves above-mentioned, a place of first class importance and interest [Harrington 1986, Rl. 106, Fr. 152].

The placename trip with Juan and Juana Menéndez concluded at El Escorpión, but Harrington then reviewed with Menéndez the names that Sétimo López had told him the previous year:

Melendrez knows where El Zapo is located - a short distance - a short distance coastward from El Escorpion Viejo, evidently somewhere between El Escorpion Viejo and Melendrez's ranch [Calabastas] [Harrington 1986, Rl. 106, Fr. 152].

Melendrez knows La Lechuza and Las Lajas as two canyons Lancaster-ward from Chatsworth. Melendrez says he was raised at Las Pilitas [Harrington 1986, Rl. 106, Fr. 153].

Melendrez's grandmother [Juana Eusebia] told him that at the Potrero de los Burros [Burro Flats] there used to be a very large ranchería - volunteered information and very important. There are painted caves which [Juan Menéndez] knows near the Potrero de los Burros [Harrington 1986, Rl. 106, Fr. 153].

The vagina stone is on the Cuesta de Santa Susana by the old grade and above Las Pilitas. Melendrez thinks that he can find it but of course might have the same luck that he did in not finding the second painted cave by the Domec place [Harrington 1986, Rl. 106, Fr. 153].

Several of the places that Menéndez mentioned during his trip with Harrington - the cave of *Munits* on Castle Peak, the spring at El Zapo, and the vagina stone at Santa Susana Pass - pertain to myths that are discussed in the next section.

## MYTHS AND PLACES ON THE LANDSCAPE

John and Carobeth Harrington recorded several traditions about places on the landscape between El Escorpión and Santa Susana during their work with Juan and Juana Menéndez. Juana Menéndez told them that her *suegra* (mother-in-law) Espíritu described the use of shrines to her:

. . . each ranchería had its Díos [God] (evidently referring to shrines) and the people went there and threw abalorios [shell beads], cuentitas [money], chia, seeds [as offerings]. Informant once asked her suegra what was buried there and she said she did not know - only the capitanes [chiefs] knew - they went with it wrapped in a bundle and buried it there [Harrington 1986: Rl. 106, Fr. 219].

During the same interview, Juan and Juana Menéndez reported that:

There is a place in the mountains inland from here (Calabastas) called the Compañera del Coyote. It is a big stone on top of three other stones, like a three-legged pot. I understand, and the coyote used to come here and "ring the bell" by getting under and hitting the stone from beneath. This is near El Potrero de los Burros [Burro Flat].

Here in El Escorpión, [the] informants have visited a place where on a big flat rock are a child's tracks, also the tracks of a burrito. Menéndez says that when El Señor [Our Lord] came to this earth the earth was not yet dry, and there are his tracks. There is a similar place somewhere else in the sierra, also a place where a fish, perfect in every detail, with scales, is imprinted on the rock [Harrington 1986: Rl. 106, Fr. 220].

This last-described tradition exhibits Christian teachings interwoven with native beliefs about unusual features on the landscape. The prominent rock formations of the Simi Hills gave rise to explanations of these features in oral narratives as interpreted by indigenous world view. Two myths in particular exemplify this tendency, both recorded from Juan Menéndez, one involving the "picacho" near El Escorpión, called Castle Peak today, and the other pertaining to a rock feature probably located along the trail over Santa Susana Pass.

## *'Ra'wiyawi and Munits*

The original name for Castle Peak was reported as *kas'ele'ew* by José Juan Olivas and *kas'elewen* by Sétimo López, both versions being based on the Ventureño Chumash word for 'tongue' (Table 8; Fig. 20). This peak is featured prominently in a myth written down by Carobeth Harrington on the evening of November 9, 1917 (Johnson 1997b). The story begins:

*'Ra'wiyawi* was the name of the capitán of Tujunga Juan [Menéndez]'s mother used to tell stories (especially this story) *y aquí salía un canción, aquí y aquí* (Juan M. illustrates by drawing with his finger on the table, the songs branching off here and here, etc.0. [They] learned the stories from her but cannot tell them like she did. . . . *'Ra'wiyawi* must have been his name, because that is what the calandria [meadowlark] called him when the calandria went to notify the cerviol [stag] (the capitán grande) of the mischief *'Ra'wiyawi* had been doing - that is what the calandria sings now: *kasisoko' 'ra'wiyawi, kasisoko' 'ra'wiyawi* ['soon *'Ra'wiyawi* comes] [Harrington 1986: Rl. 106, Fr. 188, with minor revisions]

The story of *'Ra'wiyawi* is told in three parts and has to do with the misadventures and deaths of *'Ra'wiyawi*, his daughter, son, and wife. A somewhat different version of this myth had been recorded in 1852 by Hugo Reid (1968:55-63) and included many of the same narrative elements; however, the narrative as related by Menéndez was more detailed and specified several places in the vicinity of El Escorpión. The first part of the myth pertains to *'Ra'wiyawi*'s daughter, who married a man from a ranchería (*Hahamonga*, according to Reid [1968:55]) and eventually was rejected and sent home because of her gluttony. In the end, she was consumed by the "Mother of the Waters" at a place where the people of her ranchería made storage baskets.

The second part of the myth pertains to the killing of *'Ra'wiyawi*'s son, who was blamed for his sister's death. A sorcerer named *Munits*, who lived inside a cave on the Calabasas side of the peak behind El Escorpión, was paid by *'Ra'wiyawi* to avenge his daughter's death. *Munits* captured *'Ra'wiyawi*'s son and dismembered him, throwing the body parts out of his cave to the people who sought the son's return. When he saw his people's sorrow, *'Ra'wiyawi* ordered the death of *Munits*. *Munits* was surprised while he slept on top of Castle Peak by the Gavilán (Hawk) who tore open his belly, releasing the partly digested clover he had just eaten. This is why some clover is bitter to the taste. After the loss of her children, *'Ra'wiyawi*'s wife retreated up Little Tujunga Canyon in grief and turned to stone, this resulting in the name *tuxúnga*, meaning 'old woman place' (Table 9).

The third and final part of the *'Ra'wiyawi* narrative describes how he became embittered and wandered about, causing grief for the people of other rancherías. Eventually the *Cerviol* (stag) convinced *'Ra'wiyawi* to cease doing harm, and then, like his wife, *'Ra'wiyawi* turned to stone somewhere in the mountains near Tujunga (Harrington 1986: Rl. 106, Fr. 188-194).

In the *'Ra'wiyawi* narrative, several features in the vicinity of the Simi Hills are mentioned. The place called El Zapo (called *kwárung* by Sétimo López, see Table 9) was where *'Ra'wiyawi*'s daughter was killed by the "Mother of the Waters," and the picacho of El Escorpión (Castle Peak) was where the brujo (sorcerer) *Munits* lived, who killed the son of *'Ra'wiyawi* and who himself was killed as he slept on top of the peak.

## Gavilán and the Land of the Dead

The second narrative directly pertains to the area encompassed by Santa Susana Pass State Historic Park. This story has parallel versions throughout much of Native California that are commonly referred to as variations of the “Orpheus” myth. In the Fernandeano account, the wife of Gavilán (Hawk) dies, and he traveled to the Land of the Dead to retrieve her [Harrington 1986: Rl. 106, Fr. 236-240]. She was able to return with him only if would agree not to touch her for nine days. His self-discipline held for eight days, even though they slept together. Finally temptation got the best of Gavilán, and on the ninth day, he weakened and tried to cohabit with his wife. As a result, she began her return journey to the Land of the Dead:

He followed and followed. She told him to go back, that now he could not have her anymore, but he kept following. At last she turned and said: “What do you want with me – is it this you want?” And she pulled out her vulva and threw it at him. He dodged, and it flew against the rock and imprinted itself there, and there it is yet in the mountains above the town of Chatsworth. Then she disappeared, and he was so sad at losing her that he climbed into the mountains and sat down and turned into stone [Harrington 1986: Rl. 106, Fr. 239-240].

In 1997, Albert Knight and the author of this study visited a rock formation along the trail over the old Santa Susana Pass above Chatsworth that appears to correspond to the features described in this story. Knight identified a vulva-like feature in a sandstone boulder on the left-hand side of the trail leading to the pass as that referred to in the myth. Nearby is another outcrop that may represent Gavilán turned to stone (Knight 2005).

## SUMMARY

The Simi Hills at the west end of the San Fernando Valley are very rich in ethnographically attested oral traditions about places that were important to the indigenous peoples that once lived there. The Santa Susana Pass itself had a Ventureño Chumash name, *kashi'wey*, and many other names are known for the surrounding region, both in Ventureño and in the Fernandeano dialect of the Gabrielino (Tongva) language. Two Fernandeano myths mention particular features in the Simi Hills – one that pertains to the area of Castle Peak near El Escorpión and the other to rock features along the trail over the old Santa Susana Pass. Besides these locations, John Harrington’s notes from placename trips with Sétimo López and Juan Menéndez record many other localities that were associated with past cultural beliefs and practices.

Harrington’s papers contribute information pertaining to the nineteenth century Indian history of the Simi Hills region. His Fernandeano consultants told him that Las Pilitas in the area of Santa Susana Pass State Historic Park once served as a sheep camp for Mission San Fernando and that the mission had mined lime and established a limekiln in the vicinity of the present Chatsworth Reservoir. One of his consultants, Juan Menéndez, was the grandson of Odón Chihuya, one of the original Indian grantees of Rancho El Escorpión, so Harrington’s notes contain information directly passed down from people who had lived in the area for more than a century. Indeed, Odón’s father has been identified as a man named Liborio Chavot from El Escorpión, so the traditions that Harrington recorded from Menéndez likely derive from those of the original inhabitants of that ranchería. Menéndez stated that he himself had spent part of his childhood at Las Pilitas, and other notes pertain to his relatives, like the Domec family who once lived in the vicinity of El Escorpión de las Salinas, now Chatsworth Reservoir.

## **CHAPTER 5**

### **MISSION SAN FERNANDO'S DESCENDANT INDIAN COMMUNITIES**

There are two methods that can be used to reconstruct what became of the descendants of people who once lived in rancherías at the western end of the San Fernando Valley. One is to trace individual family lineages that descended from people baptized from Momonga, and the other is to trace the history of descendant Indian communities that included Momonga descendants. The first of these approaches has the potential to identify particular families living today, whereas the second approach identifies groups formerly affiliated with Mission San Fernando that may once have included descendants from Momonga and thus were culturally affiliated with that ranchería's subsequent generations.

#### **DESCENDANTS OF MOMONGA'S ORIGINAL POPULATION**

In order to determine the number of people who descended from Momonga, a computer program was used to identify all such descendants that existed in the mission register database for Missions San Fernando and San Buenaventura. Appendix II provides the results of this analysis.

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**APPENDIX I**  
**MOMONGA GENEALOGICAL DIAGRAMS**

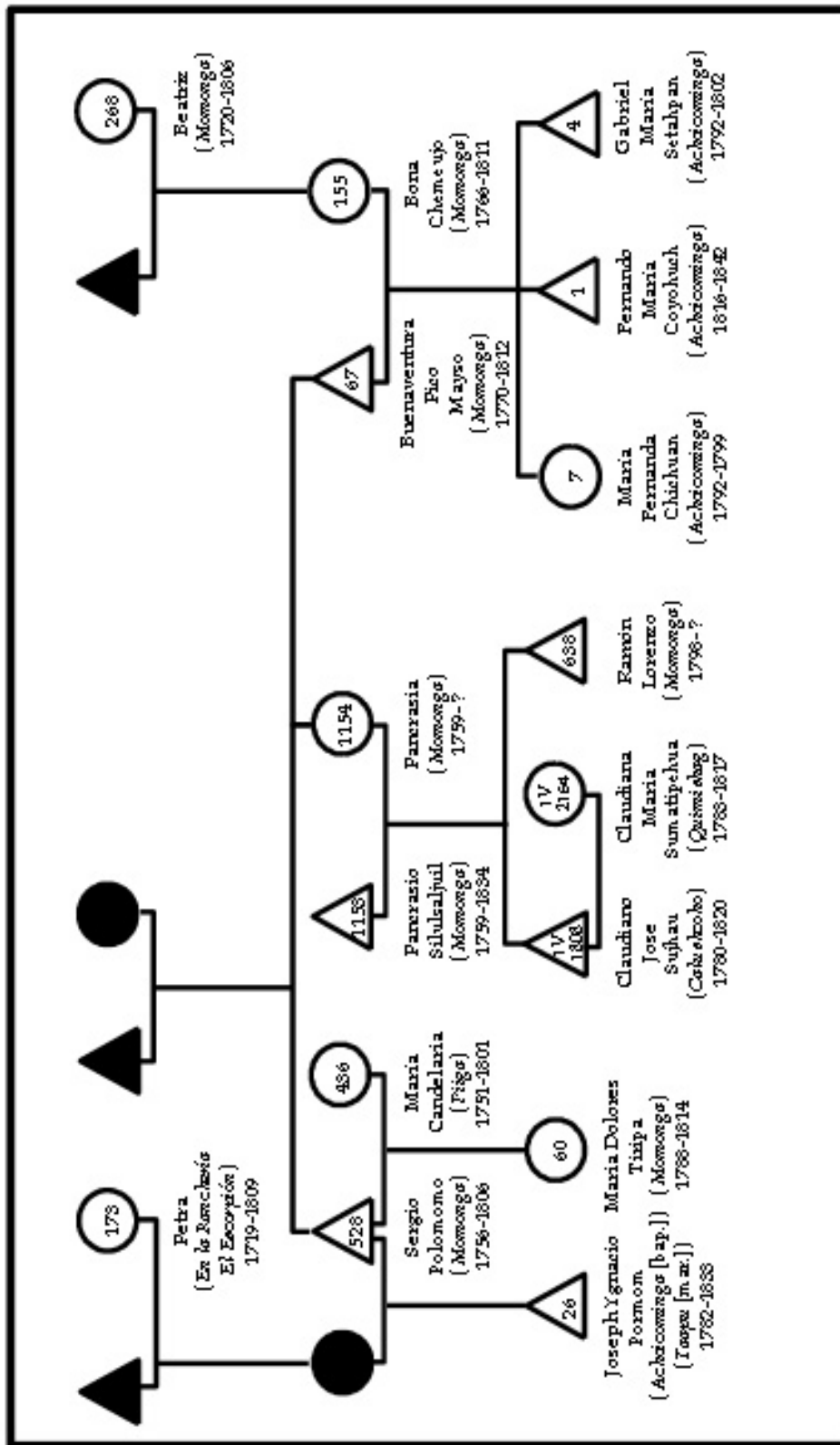


Figure 6. Genealogical Diagram of Buenaventura "Pico" and His Relatives.

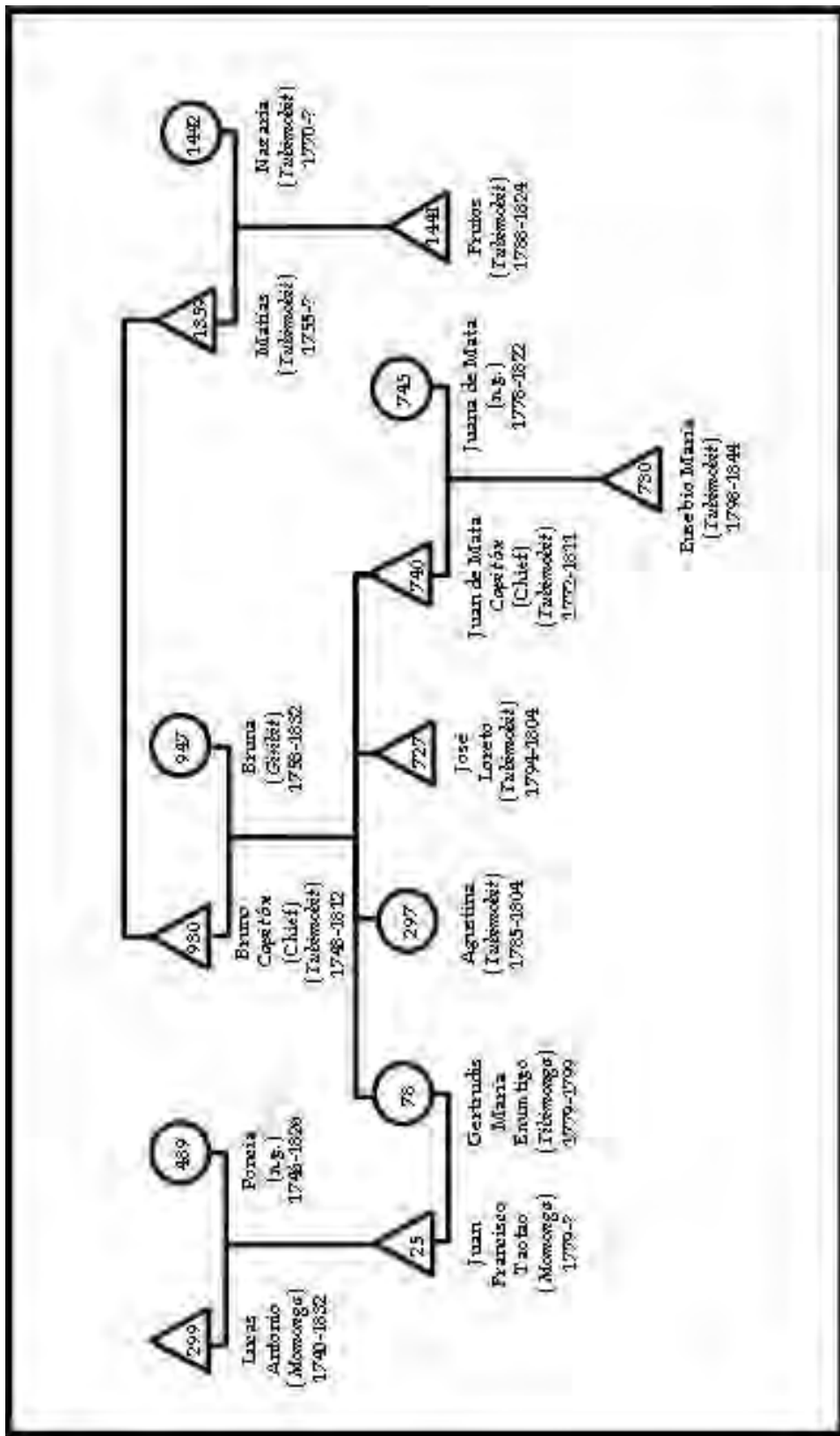


Figure 7. Genealogical Relationships of Juan Francisco Taotao of Momonga and his wife, Gertrudis Eumtigo, who was both the daughter and sister of chiefs of Tabimobit (Tabimonga).

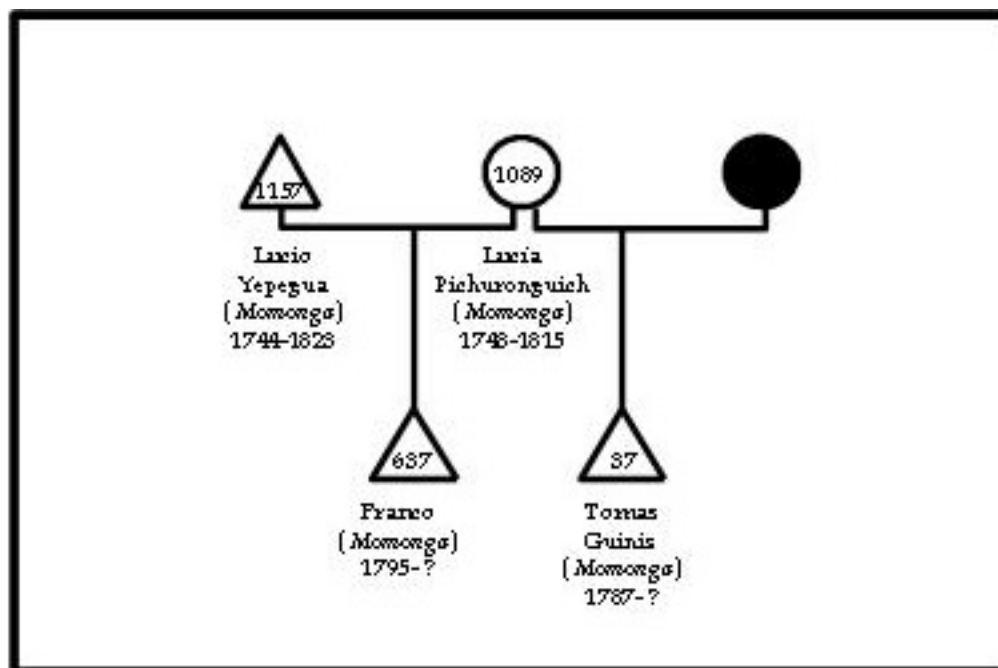


Figure 8

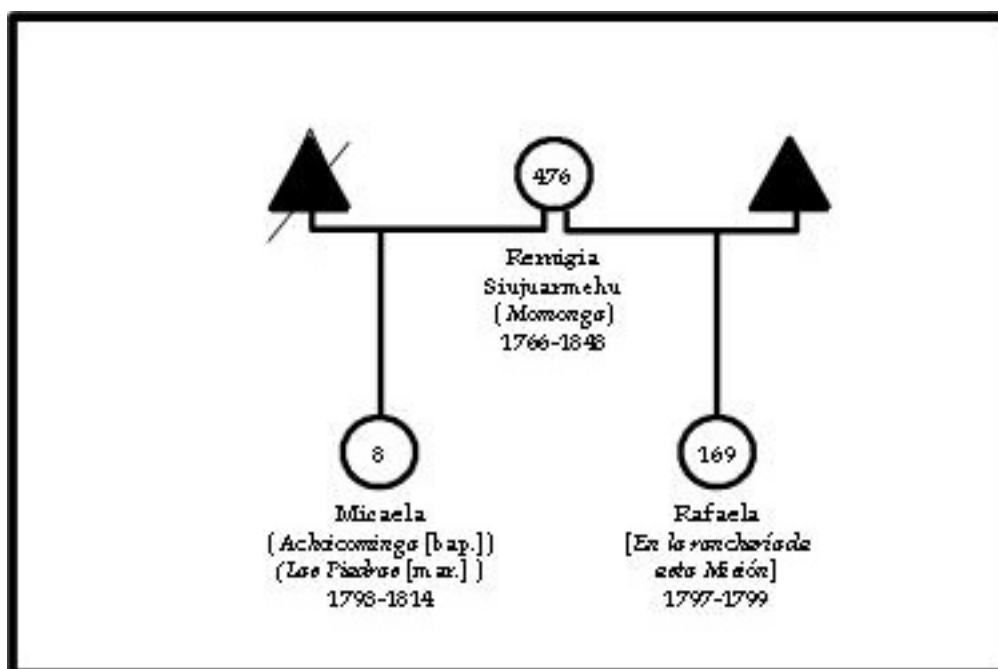


Figure 9

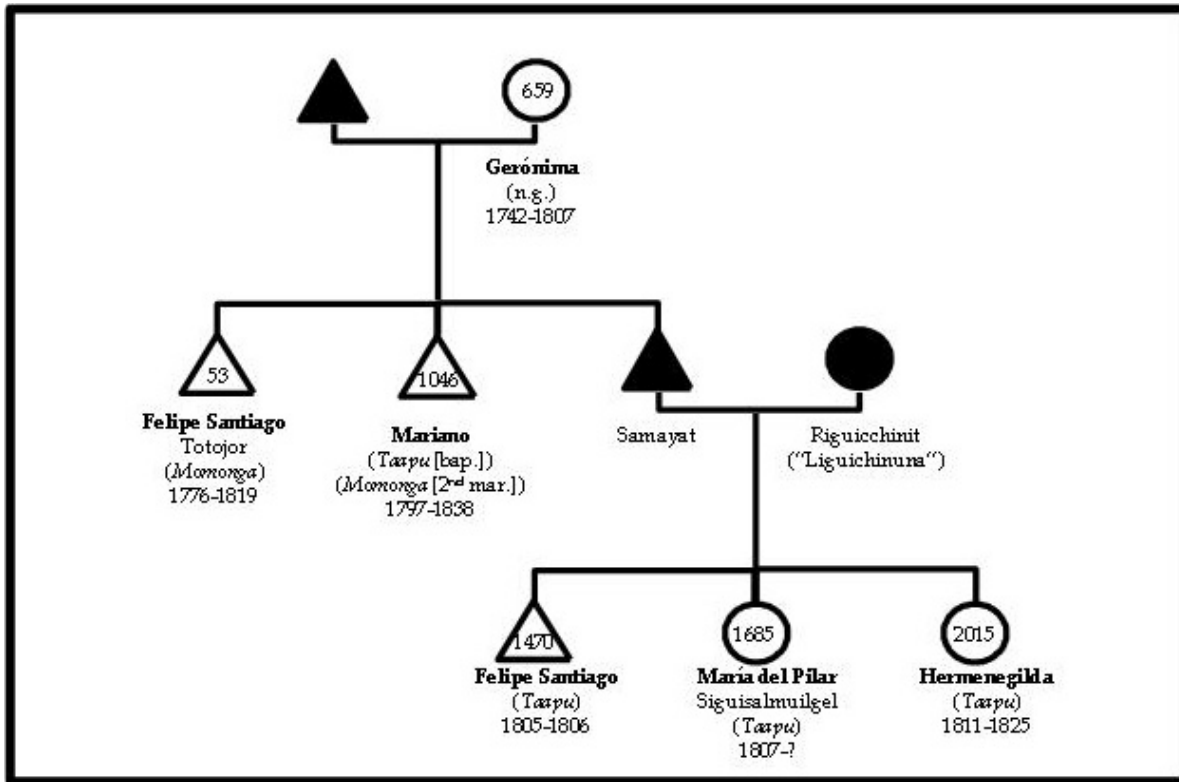


Figure 10

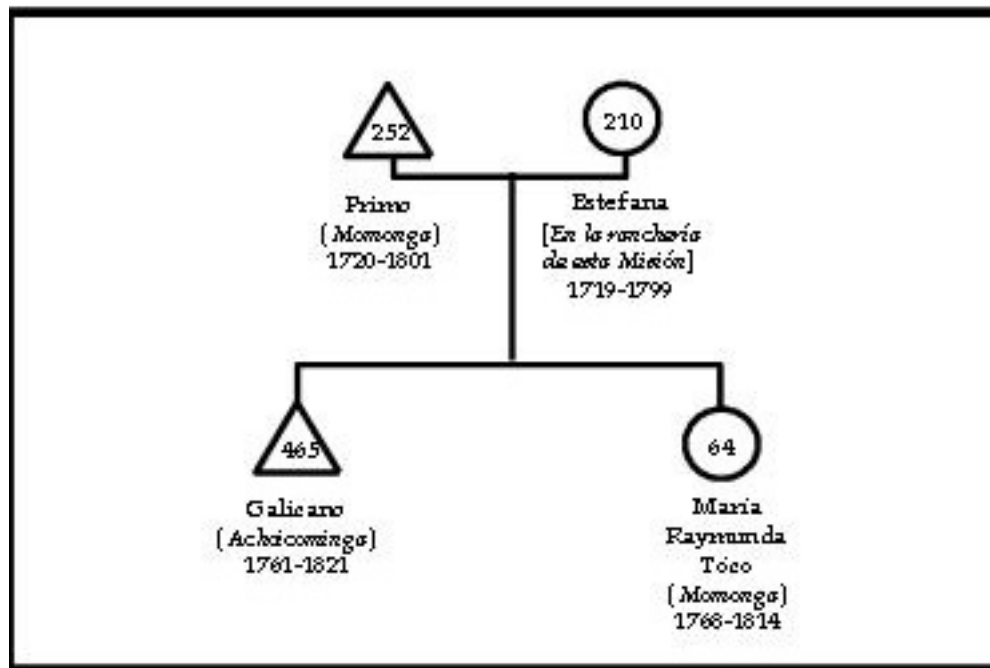


Figure 11.

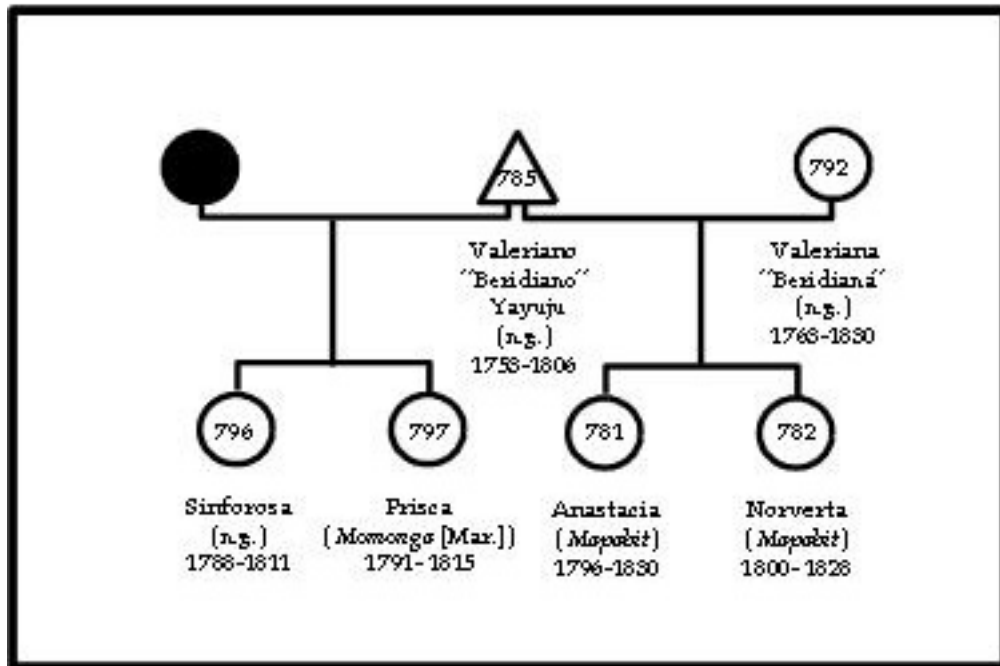


Figure 12

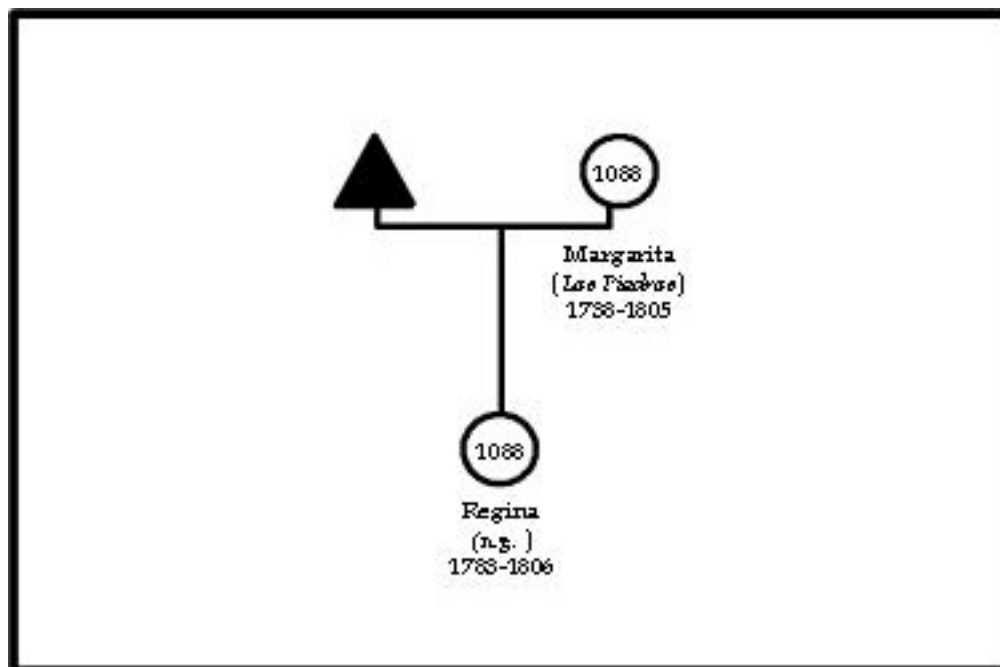


Figure 13



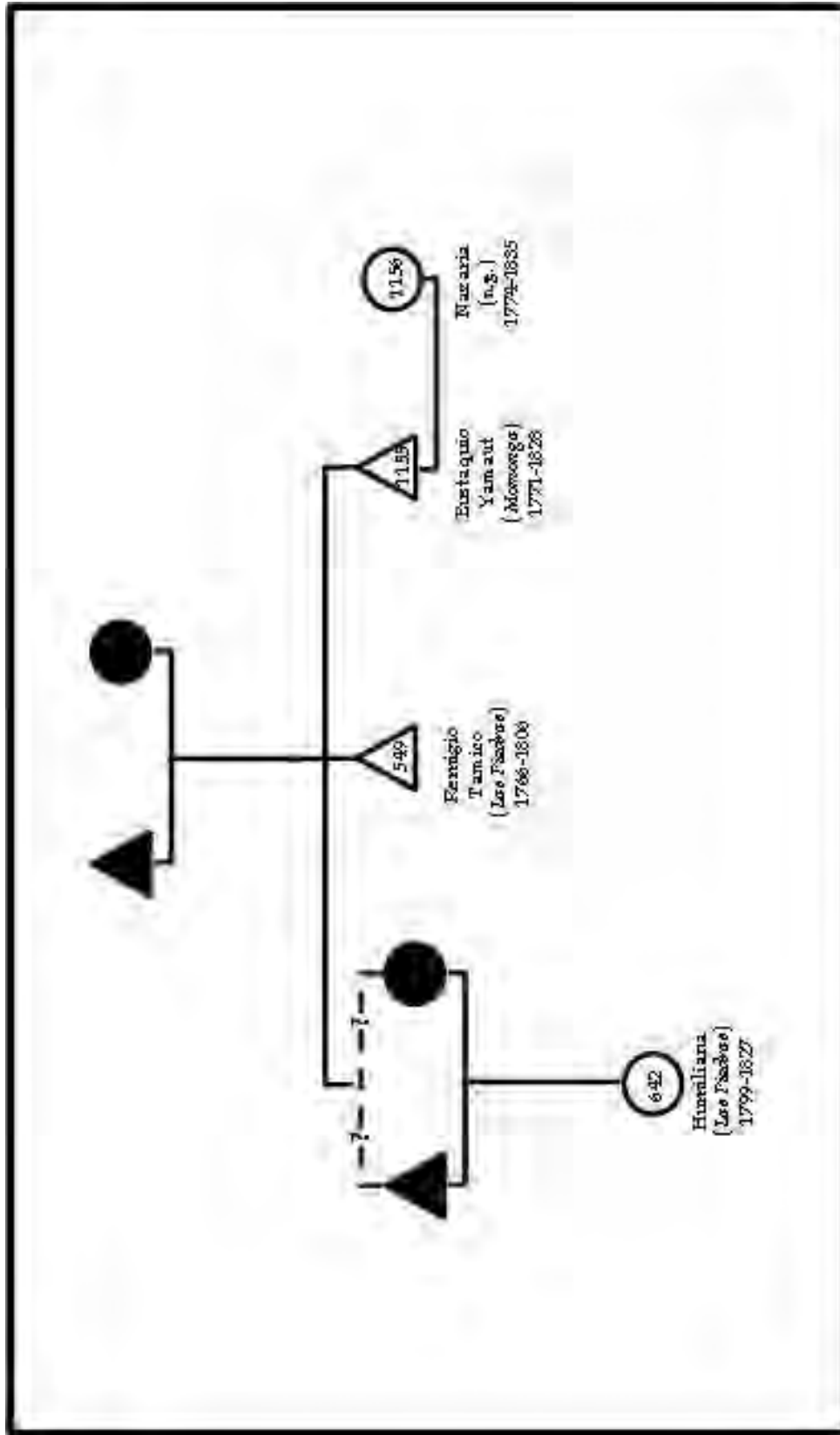


Figure 14. Genealogical Connections between Remigio Tamayo and His Relatives from Momonga.

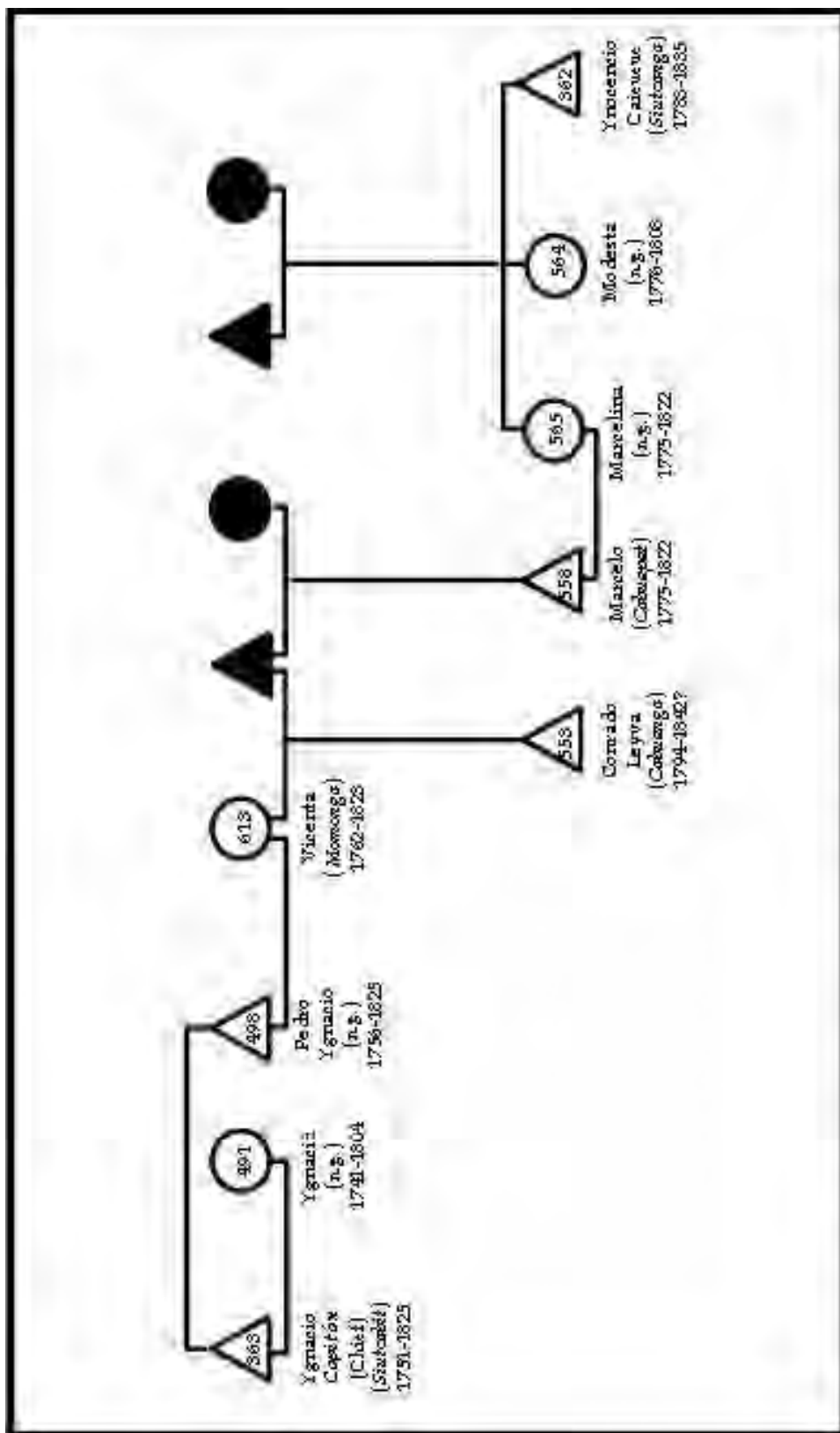


Figure 15. Vicenta of Momonga and Her Family Connections to Fernando Rancherías of Sicutanga (Encino) and Cahuenga.

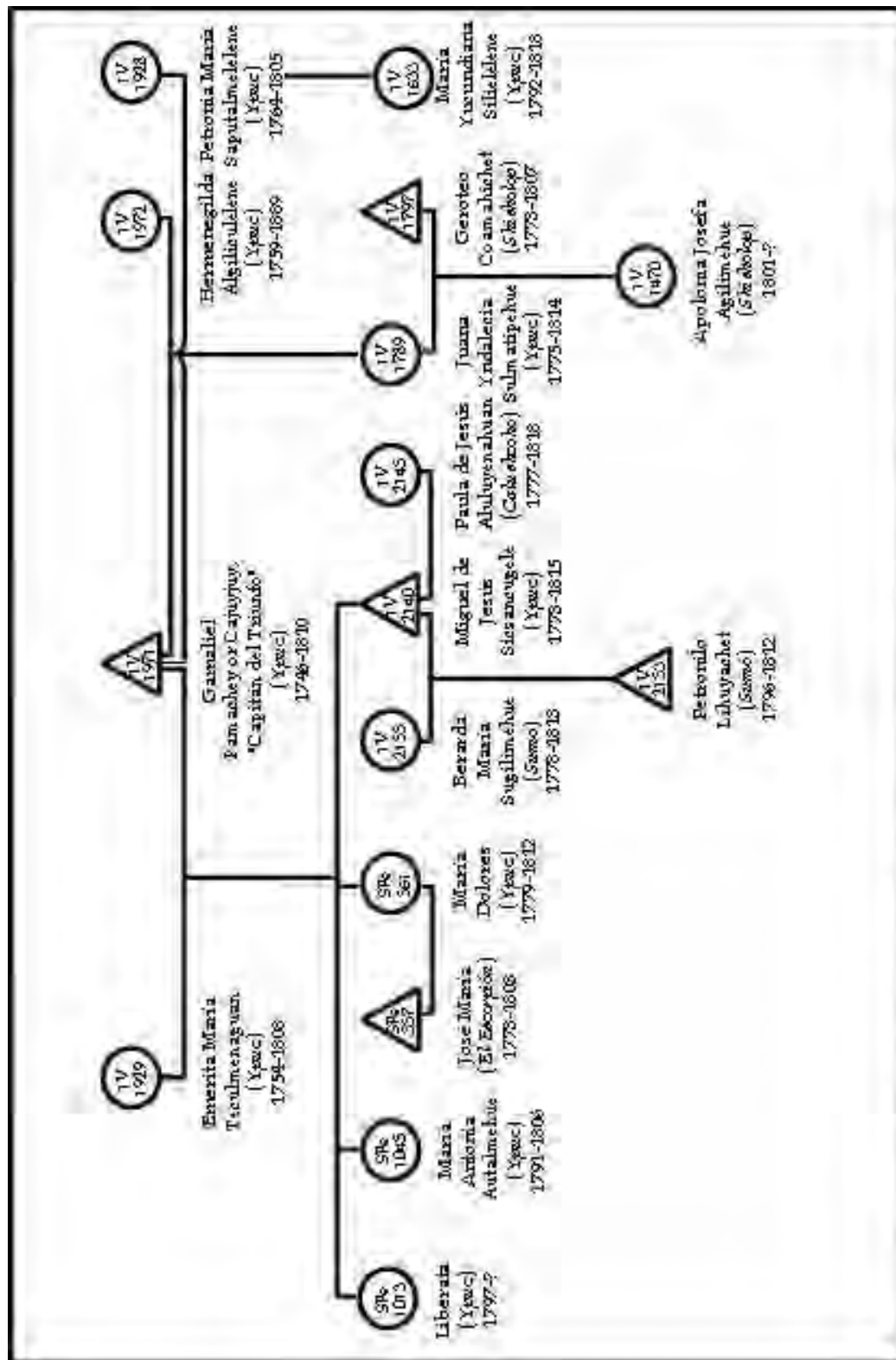


Figure 16: Paula de Jesús Aluluyenakuan of Calushchob (Momonga) and Her Relatives by Marriage to the son of the Chief of Ypuc (Hípuk).



**APPENDIX II**  
**LINEAL DESCENDANTS FROM MOMONGA LISTED IN THE**  
**MISSION RECORDS DATABASE**  
**(Excluding Mission San Gabriel)**



GEN	B_ID	NAM_SPAN	NAM_NATIVE	ORIGIN	DATE_BA	AGE_BA	SEX	FaBapID	MoBapID	M	AR1	M	AR2	B	URIAL	DATE
0	F 0025	Juan Francisco	Taotao	MOMONGA	08OCT1797	18	M	F 0299		F	8 F	214				
0	F 0037	Thomas	Guinis	MOMONGA	28OCT1797	10	M		F 1089	F	27 F	435				
0	F 0053	Felipe Santiago	Totojor	MOMONGA	25DEC1797	21	M		F 0659	F	490		F	1334	1819	
0	F 0060	Maria Dolores	Tiripa	MOMONGA	08JAN1798	10	F	F 0528	F 0436?	F	52		F	1046	1814	
0	F 0064	Maria Raymunda	Toco	MOMONGA	19JAN1798	30	F	F 0252	F 0210	F	179		F	1060	1814	
0	F 0067	Buenaventura Pico	Mayso	MOMONGA	21JAN1798	28	M			F	25 F	553 F		962	1812	
0	F 0127	Benbenuto	Bossé	MOMONGA	26JUN1798	70	M						F	5	1798	
0	F 0155	Bona	Chemeujo	MOMONGA	27JAN1799	33	F		F 0268	F	25		F	886	1811	
0	F 0210	Estefana		MOMONGA	05SEP1799	80	F						F	31	1799	
0	F 0252	Primo		MOMONGA	19JUN1800	80	M						F	90	1801	
0	F 0268	Beatriz		MOMONGA	31JUL1800	80	F						F	541	1806	
0	F 0299	Lucas Antonio		MOMONGA	18OCT1800	60	M			F	108		F	1941	1832	
0	F 0476	Remigia	Sijuarmehu	MOMONGA	22FEB1801	35	F			F	500		F	2396	1848	
0	F 0528	Sergio	Polomomo	MOMONGA	04APR1801	45	M			F	137 F	228 F	F	588	1806	
0	F 0549	Remigio	Tamico	MOMONGA	19APR1801	35	M			F	149		F	458	1806	
0	F 0613	Vicenta		MOMONGA	10FEB1802	40	F			F	140		F	1530	1823	
0	F 0637	Franco		MOMONGA	09AUG1802	7	M	F 1157	F 1089	F	651 F	662				
0	F 0638	Ramon Lorenzo		MOMONGA	09AUG1802	4	M									
0	F 0642	Humiliana		MOMONGA	13AUG1802	3	F			F	616		F	1731	1827	
0	F 0643	Maria de la Asumpcion		MOMONGA	13AUG1802	3	F						F	462	1806	
0	F 0658	Helena		MOMONGA	29AUG1802	70	F						F	242	1803	
0	F 0659	Geronima		MOMONGA	29AUG1802	60	F						F	674	1807	
0	F 0785	Valeriano (Beridiano)	Yayuju	MOMONGA	06FEB1803	50	M			F	180		F	585	1806	
0	F 0796	Sinforosa		MOMONGA	06FEB1803	15	F	F 0785					F	870	1811	
0	F 0797	Prisca		MOMONGA	06FEB1803	12	F	F 0785		F	471		F	1113	1815	
0	F 1087	Apolonia		MOMONGA	24SEP1803	70	F			F	293		F	1492	1822	
0	F 1088	Margarita		MOMONGA	24SEP1803	65	F						F	432	1805	
0	F 1089	Lucia	Pichuronguich	MOMONGA	24SEP1803	60	F						F	1111	1815	
0	F 1091	Regina		MOMONGA	24SEP1803	20	F		F 1088	F	349		F	522	1806	
0	F 1092	Pudenciana		MOMONGA	24SEP1803	60	F									
0	F 1153B	Pancrasio	Silulsaljuil	MOMONGA	28JAN1804	45	M			F	248		F	2014	1834	
0	F 1154	Pancrasia		MOMONGA	28JAN1804	45	F			F	248					
0	F 1155	Eustaquio	Yamaut	MOMONGA	28JAN1804	33	M			F	249		F	1973	1832	
0	F 1157	Lucio	Yenegua	MOMONGA	28JAN1804	60	M						F	1544	1823	
1	1V1808	Claudiano Jose	Sujhau	CALUSHCOHO	24AUG1803	23	M	F 1153B	F 1154	V	340 V	897 V	F	2355	1820	
1	F 0001	Fernando Maria	Coyohuoch	ACHOICOMINGA	08SEP1797	4	M	F 0067	F 0155	F	449 F	540 F	F	2038	1834	

1	F 0004	Gabriel Maria	Setahpan	ACHOICOMINGA	08SEP1797	2	M	F 0067	F 0155					F	166	1802
1	F 0007	Maria Fernanda	Chichuan	ACHOICOMINGA	08SEP1797	0	F	F 0067	F 0155					F	18	1799
1	F 0008	Michaela Maria	Huastimon	ACHOICOMINGA	08SEP1797	4	F		F 0476	F	497			F	1061	1814
1	F 0026	Joseph Ygnacio	Pormom	ACHOICOMINGA	08OCT1797	15	M	F 0528		F	7 F	632	F		2004	1833
1	F 0207	Maria de la Asuncion		MISSION	15AUG1799	0	F	F 0025	F 0078					F	39	1800
1	F 0465	Galicano		ACHOICOMINGA	22FEB1801	40	M	F 0252	F 0210?	F	115			F	1416	1821
1	F 0547	Ysidoro		MISSION	06APR1801	0	M		F 0056					F	130	1801
1	F 0553	Conrado (Leyva)		CABUENGA	19APR1801	7	M		F 0613	F	507 F	641	F		2281	1842
1	F 0575	Procopio		MISSION	22JUN1801	0	M		F 0476					F	144	1802
1	F 0576	Silverio		MISSION	22JUN1801	0	M	F 0067	F 0155					F	167	1802
1	F 0674	Casilda		MISSION	07NOV1802	0	F	F 0037	F 0056					F	270	1803
1	F 0781	Anastacia		MAPABIT	16JAN1803	7	F	F 0785	F 0792	F	543			F	1899	1830
1	F 0782	Norverta		MAPABIT	16JAN1803	3	F	F 0785	F 0792	F	612 F	692	F		1850	1828
1	F 1061	Monica		MISSION	04MAY1803	0	F	F 0067	F 0155					F	219	1803
1	F 1305	Oton		MISSION	10JUN1804	0	M	F 0067	F 0155					F	381	1805
1	F 1325	Macedonio		MISSION	13SEP1804	0	M	F 0037	F 0056					F	385	1805
1	F 1497	Beatriz		MISSION	22JUL1805	0	F	F 1155	F 1156	F	679			F	1801	1828
1	F 1501	Antonio		MISSION	02AUG1805	0	M	F 0025	F 0857					F	405	1805
1	F 1576	Juan de Dios		MISSION	07MAR1806	0	M	F 0037	F 0056					F	548	1806
1	F 1586	Mariano de la Cruz		MISSION	03MAY1806	0	M	F 0067	F 0155					F	625	1806
1	F 1620	Lucia		MISSION	12DEC1806	0	F	F 0025	F 0857					F	652	1807
1	F 1624	Antonio		MISSION	18JAN1807	0	M	F 0221	F 0060					F	666	1807
1	F 1646	Francisca Pico		MISSION	25MAY1807	0	F	F 0067	F 0155					F	811	1809
1	F 1687	Baltasar		MISSION	01MAR1808	0	M	F 0221	F 0060					F	716	1808
1	F 1787	Ysidora		MISSION	16MAY1810	0	F	F 0766	F 0797					F	847	1810
1	F 1803	Petra		MISSION	03OCT1810	0	F	F 1155	F 1156					F	897	1811
1	F 2001	Tomasa		MISSION	13DEC1811	0	F	F 0766	F 0797					F	935	1812
1	F 2002	Nicolas		MISSION	23DEC1811	0	M	F 0053	F 1195					F	1192	1816
1	F 2022	Erasmus Pico		MISSION	02JUN1812	0	M	F 0067	F 0429					F	1011	1813
1	F 2052	Benita		MISSION	31MAR1813	0	F	F 0766	F 0797	F	753			F	2214	1839
1	F 2125	Tiburcio		MISSION	10AUG1814	0	M	F 0025	F 0857							
1	F 2242	Yginia		MISSION	10JAN1817	0	F	F 0766	F 0797					F	1248	1817
1	F 2269	Ysidoro		MISSION	15APR1817	0	M	F 0592	F 0642							
1	F 2373	Miguel		MISSION	06OCT1819	0	M	F 0766	F 0797					F	1342	1819
1	F 2375	Tomasa		MISSION	31OCT1819	0	F	F 0637	Germana	F	852			F	2152	1838
1	F 2409	Maria		MISSION	11APR1820	0	F	F 0037	F 1642					F	1367	1820
1	F 2430	Januaria		MISSION	18SEP1820	0	F	F 0592	F 0642					F	1449	1821



1	F 2466	Felipa		MISSION	27OCT1821	0	F	F 0037	F 1642					F	1769	1828
1	F 2507	Nicolas		MISSION	08JUL1822	0	M	F 0637	Germana					F	1548	1823
1	F 2524	Manuel		MISSION	30MAR1823	0	M	F 0592	F 0642					F	1537	1823
1	F 2572	Francisco Fabriano		MISSION	14MAY1824	0	M	F 0637	Germana					F	1805	1828
1	F 2621	Venancia		MISSION	06JAN1826	0	F	F 0592	F 0642					F	1788	1828
1	F 2671	Uvenceslao		MISSION	29SEP1827	0	M	F 0637	Germana					F	1825	1828
1	F 2680	Marta		MISSION	26FEB1828	0	F	F 0025	F 2028	F	897	V	1305			
1	F 2711	Benita		MISSION	03ARR1829	0	F	F 0025	G 0000					F	2381	1846
1	F 2750	Esteban		MISSION	26DEC1830	0	M	F 0025	F 2028	F	926					
1	F 2782	Narcisa		MISSION	29OCT1832	0	F	F 0637	Germana					F	1988	1833
1	F 2795	Juana		MISSION	21JUN1833	0	F	F 0025	F 2028							
2	F 0158	Viridiana		MISSION	13FEB1799	0	F	F 0026	F 0077					F	205	1803
2	F 1499	Joachin		MISSION	26JUL1805	0	M	F 0026	F 0077					F	419	1805
2	F 1621	Felipa de Jesus		MISSION	14DEC1806	0	F	F 0026	F 0077					F	701	1807
2	F 1715	Gorgonio		MISSION	10SEP1808	0	M	F 0026	F 0077					F	813	1809
2	F 1743	Angela		MISSION	13APR1809	0	F	G	F 0008					F	833	1810
2	F 1789	Feliciana		MISSION	20MAY1810	0	F	F 0026	F 0077					F	891	1811
2	F 1945	Angela		MISSION	10MAY1811	0	F	F 2022	F 1888					F	919	1811
2	F 2043	Pedro Crisologo		MISSION	04DEC1812	0	M	F 0001	F 1891	F	801			F	2412	1850
2	F 2087	Juana Josefa		MISSION	01JAN1814	0	F	F 0356	F 0781					F	1202	1816
2	F 2164	Jose Antonio		MISSION	17SEP1815	0	M	F 0356	F 0781					F	1160a	1815
2	F 2195	Luguesia		MISSION	13MAY1816	0	F	F 0001	F 1891					F	1258	1818
2	F 2201	Pedro Pablo		PROBLEMATIC	30JUN1816	4	M	F 0026	Maria							
2	F 2249	Doroteo		MISSION	05FEB1817	0	M	F 0356	F 0781	F	833					
2	F 2383	Eulalio		MISSION	18DEC1819	0	M	Unknown	F 0782					F	1431	1821
2	F 2393	Apolonia		MISSION	09FEB1820	0	F	G	F 0008	F	847			F	2258	1841
2	F 2407	Felipa		MISSION	01MAY1820	0	F	F 0356	F 0781					F	1525	1823
2	F 2432	Brigido		MISSION	08OCT1820	0	M	F 0553	F 0439							
2	F 2508	Maria del Carmen		MISSION	30JUL1822	0	F	G	F 0008					F	1552	1823
2	F 2510	Manuel		MISSION	15SEP1822	0	M	F 0356	F 0781					F	1775	1828
2	F 2538	Remigia		MISSION	02OCT1823	0	F	F 0887	F 1497					F	1722	1827
2	F 2558	Eustaquio		MISSION	29FEB1824	0	M	F 0501	F 0782					F	1582	1824
2	F 2559	Yldefonsa		MISSION	29FEB1824	0	F	F 0501	F 0782					F	1585	1824
2	F 2573	Felix Cantalicio		MISSION	18MAY1824	0	M	F 0553	F 0439					F	1925	1831
2	F 2607	Salvador		MISSION	06AUG1825	0	M	F 0356	F 0781					F	1682	1826
2	F 2619	Norberta		MISSION	05DEC1825	0	F	F 0501	F 0782					F	1689	1826
2	F 2674	Biviana		MISSION	02DEC1827	0	F	F 0501	F 0782					F	1845	1828

2	F 2761	Petra Juana		MISSION	26JUN1831	0	F	F 1989	F 2052							
2	F 2789	Celestino		MISSION	07APR1833	0	M	F 1989	F 2052				F	2051	1835	
2	F 2838	Nemesio		MISSION	19DEC1834	0	M	F 1989	F 2052				F	2140	1837	
2	F 2953	Maria Isabel de Altagracia		MISSION (5/8)	16NOV1838	0	F	F 0553	G 4194							
2	F 3070	Jose Antonio Leyba		MISSION (5/8)	22DEC1844	0	M	F 0553	G 4194							
3	F 2799	Martin		MISSION	14NOV1833	0	M	F 2043	F 2209				F	2307	1843	
3	F 2844	Gregorio		MISSION	11MAR1835	0	M	F 2249	F 2359				F	2044	1835	
3	F 2857	Canuto		MISSION	18JAN1836	0	M	F 2317	F 2393				F	2123	1837	
3	F 2863	Clara		MISSION	27MAR1836	0	F	F 2249	F 2359				F	2164	1838	
3	F 2943	Anacleto Buenaventura		MISSION	13JUL1838	0	M	F 2249	F 2359				F	2217	1839	
3	F 2996	Marin		MISSION	04SEP1840	0	M	F 2249	F 2359							