



## GABRIELEÑO BAND OF MISSION INDIANS - KIZH NATION

Historically known as The San Gabriel Band of Mission Indians

Recognized by the State of California as the aboriginal tribe of the Los Angeles basin

Dear Sherri Andrews  
Senior Archeologist

"The project locale for the Mount San Antonio Project, lies in an area where the Ancestral & traditional territories of the Kizh(Kitc) Gabrieleño villages such as that of **Tooypinga**, adjoined and overlapped with each other, at least during the Late Prehistoric and Protohistoric Periods. The homeland of the Kizh (Kitc) Gabrieleños, probably the most influential Native American group in aboriginal southern California (Bean and Smith 1978a:538), was centered in the Los Angeles Basin, and reached as far east as the San Bernardino-Riverside area. The homeland of the Serranos was primarily the San Bernardino Mountains, including the slopes and lowlands on the north and south flanks. Whatever the linguistic affiliation, Native Americans in and around the project area exhibited similar organization and resource procurement strategies. Villages were based on clan or lineage groups. Their home/ base sites are marked by midden deposits, often with bedrock mortars. During their seasonal rounds to exploit plant resources, small groups would migrate within their traditional territory in search of specific plants and animals. Their gathering strategies often left behind signs of special use sites, usually grinding slicks on bedrock boulders, at the locations of the resources. Therefore in order to protect our resources we're requesting one of our experienced & certified Native American monitors to be on site during any & all ground disturbances (this includes but is not limited to pavement removal, pot-holing or auguring, boring, grading, excavation and trenching).

In all cases, when the NAHC states there are "No" records of sacred sites" in the subject area; they always refer the contractors back to the Native American Tribes whose tribal territory the project area is in. This is due to the fact, that the NAHC is only aware of general information on each California NA Tribe they are "NOT" the "experts" on our Tribe. Our Elder Committee & Tribal Historians are the experts and is the reason why the NAHC will always refer contractors to the local tribes.

In addition, we are also often told that an area has been previously developed or disturbed and thus there are no concerns for cultural resources and thus minimal impacts would be expected. I have two major recent examples of how similar statements on other projects were proven very inadequate. An archaeological study claimed there would be no impacts to an area adjacent to the Plaza Church at Olvera Street, the original Spanish settlement of Los Angeles, now in downtown Los Angeles. In fact, this site was the Gabrieleño village of Yangna long before it became what it is now today. The new development wrongfully began their construction and they, in the process, dug up and desecrated 118 burials. The area that was dismissed as culturally sensitive was in fact the First Cemetery of Los Angeles where it had been well documented at the Huntington Library that 400 of our Tribe's ancestors were buried there along with the founding families of Los Angeles (Picos, Sepulvedas, and Alvarados to name a few). In addition, there was another inappropriate study for the development of a new sports complex at Fedde Middle School in the City of Hawaiian Gardens could commence. Again, a village and burial site were desecrated despite their mitigation measures. Thankfully, we were able to work alongside the school district to quickly and respectfully mitigate a mutually beneficial resolution.

Given all the above, the proper thing to do for your project would be for our Tribe to monitor ground disturbing construction work. Because we are the lineal descendants of the vast area of Los Angeles and Orange Counties, we hold sacred the ability to protect what little of our culture remains. We thank you for taking seriously your role and responsibility in assisting us in preserving our culture.

With respect,

Please contact our office regarding this project to coordinate a Native American Monitor to be present. Thank You

Andrew Salas, Chairman  
Cell (626) 926-4131

Addendum: clarification regarding some confusions regarding consultation under AB52:

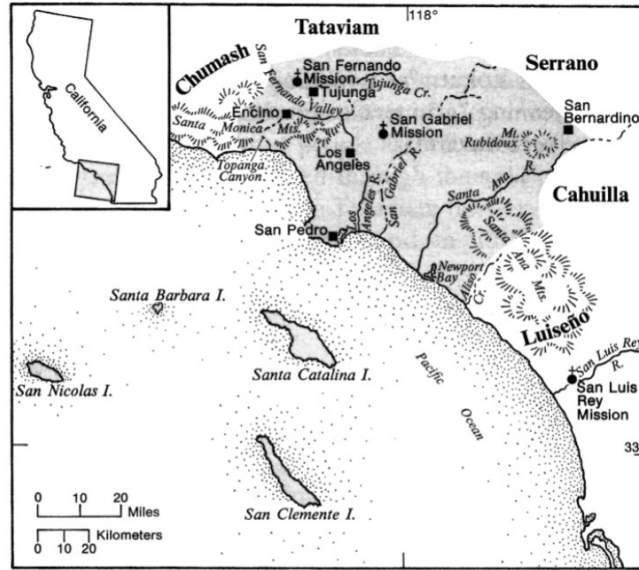
Andrew Salas, Chairman  
Albert Perez, treasurer I

Nadine Salas, Vice-Chairman  
Martha Gonzalez Lemos, treasurer II

Christina Swindall Martinez, secretary  
Richard Gradias, Chairman of the council of Elders

AB52 clearly states that consultation must occur with tribes that claim traditional and cultural affiliation with a project site. Unfortunately, this statement has been left open to interpretation so much that neighboring tribes are claiming affiliation with projects well outside their traditional tribal territory. The territories of our surrounding Native American tribes such as the Luiseno, Chumash, and Cahuilla tribal entities. Each of our tribal territories has been well defined by historians, ethnographers, archaeologists, and ethnographers – a list of resources we can provide upon request. Often, each Tribe as well educates the public on their very own website as to the definition of their tribal boundaries. You may have received a consultation request from another Tribe. However we are responding because your project site lies within our Ancestral tribal territory, which, again, has been well documented. What does Ancestrally or Ancestral mean? The people who were in your family in past times, Of, belonging to, inherited from, or denoting an ancestor or ancestors <http://www.thefreedictionary.com/ancestral>. . If you have questions regarding the validity of the “traditional and cultural affiliation” of another Tribe, we urge you to contact the Native American Heritage Commission directly. Section 5 section 21080.3.1 (c) states “...the Native American Heritage Commission shall assist the lead agency in identifying the California Native American tribes that are traditionally and culturally affiliated with the project area.” In addition, **please see the map below.**

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



**Fig. 1. Tribal territory.**

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

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

Andrew Salas, Chairman  
 Albert Perez, treasurer I

Nadine Salas, Vice-Chairman  
 Martha Gonzalez Lemos, treasurer II

Christina Swindall Martinez, secretary  
 Richard Gradias, Chairman of the council of Elders

*vingna*, could have been any one of the several rancherías which existed on the vast Rancho San José. These seem to have been occupied to a much later date than is usual. A survey map of 1874 shows one at the intersection of Towne and San Bernardino Avenues in Pomona. Ganesha Park, south of the Los Angeles County Fair Grounds, was also the site of a flourishing settlement. Another candidate for this traditional name seems to be the village at Mud Springs, near the intersection of Cienega Avenue and San Dimas Canyon Road near La Verne, where a marker commemorates one of the camps of the Anza party of 1774. Another possible contender for this particular title is Indian Hill, north

was something quite different from *nisun*, the "ghost," or soul. The latter never lingered on earth but ascended to the sky to become a planet.

On Reid's list was "Toybipet," located on the Rancho San José, a domain which includes the modern cities of Pomona, La Verne and part of Claremont. The root of this, *tojts*, refers to the "devil woman who was there," living nearby, a *Sisuvit* of the village at "San Antonio." This woman had a child who was not her own. Gopher told the child to run away, and although the woman tried hard to recapture him, he made good his escape. She had very long fingernails and toenails. This woman also was trapped by the white men, but freed by an American government which did not know what to do with her. All this happened "a long time ago."

Another of the

of spiritual existence is in accordance with their creed.”

*Sisu*, as John Peabody Harrington transcribed the word, was the root-name of a place two miles from Azusa, at “San Antonio.” His old informant remembered tales about the devil which illustrate the keen irony with which the Gabrielinos lampooned the white man’s regard for this figure. Although it had been the Spanish priests who first brought it to their attention these Indians reserved their most satirical barbs for the later North American settlers, whose general contempt, contrasting as it did with the more paternalistic attitude of the Spaniards and Mexicans, must have been hard to bear.