

# **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 Fernandeano 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 Fernandeano (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.

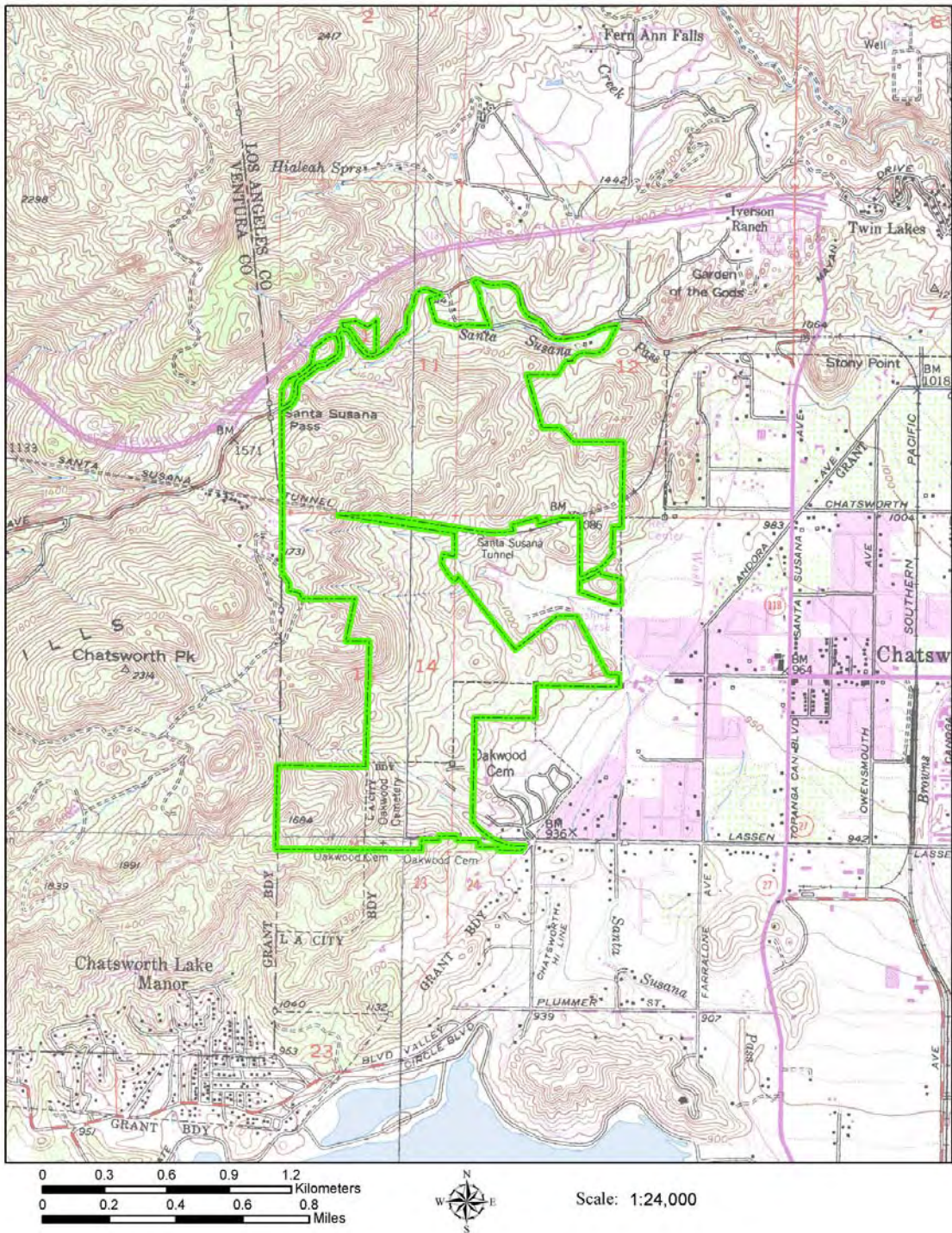


Figure 1: Santa Susana Pass State Historic Park, Chatsworth, California

## 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).

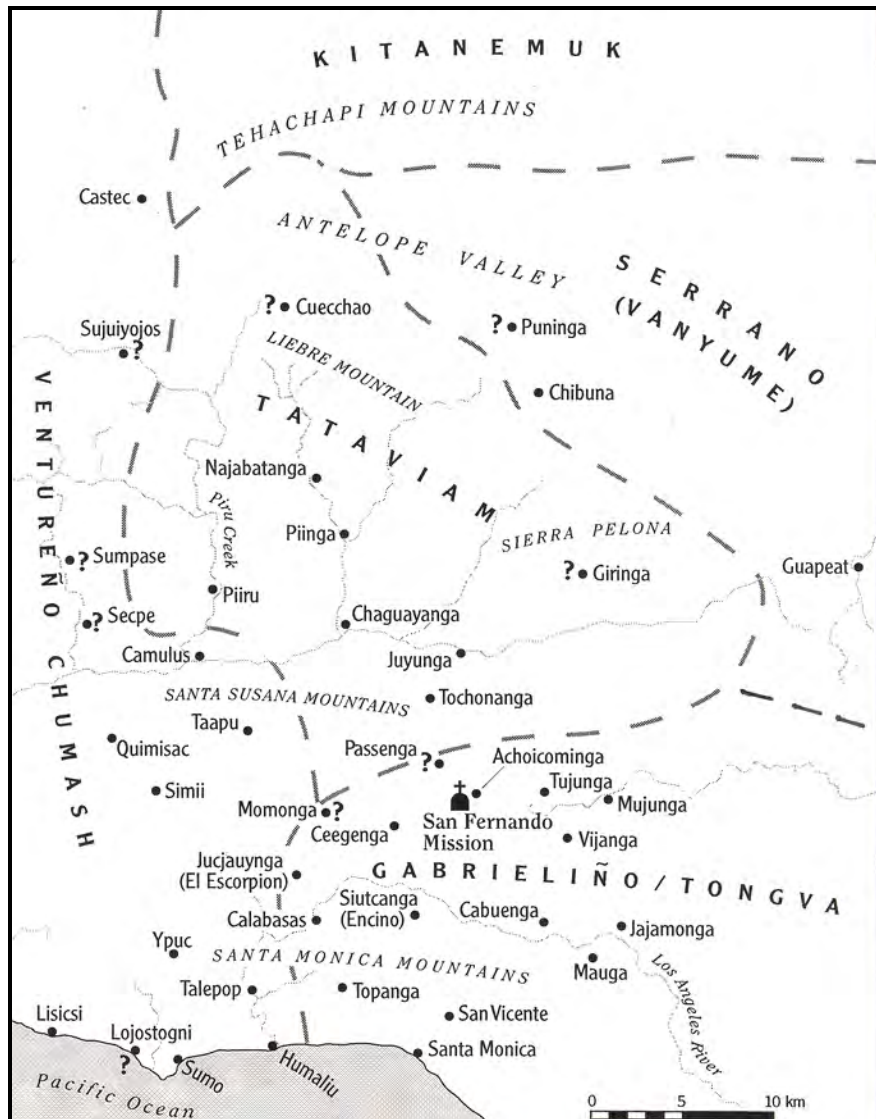
Table 1 lists equivalences that were derived from comparing *ranchería* names given in different languages in various mission records for a particular individual or that person's close relatives. In some cases these equivalences are well established and corroborated by ethnographic information. In other 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).

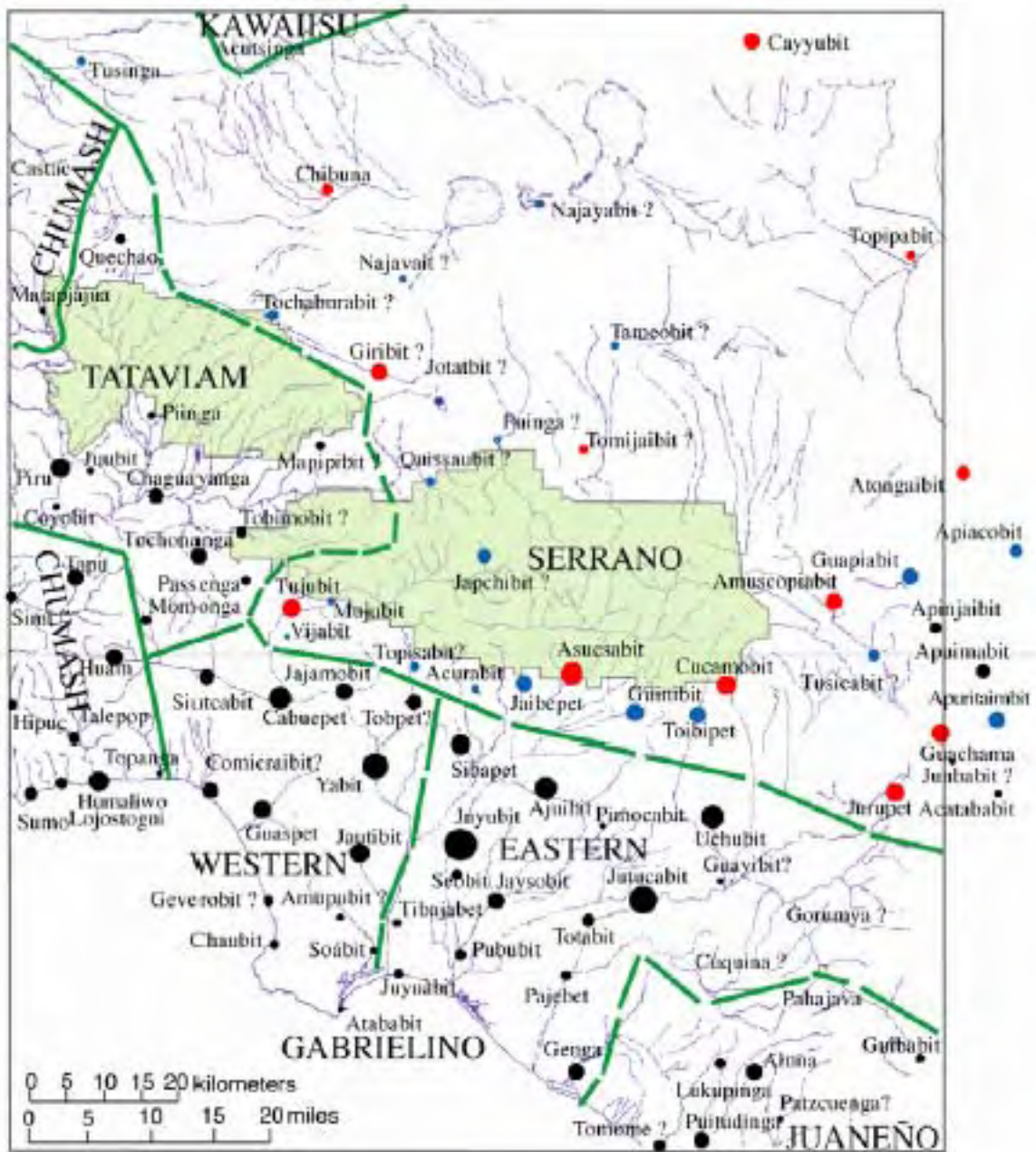
King mapped “kin ties” (genealogical links) between people who lived in different settlements and then interpreted those ranchería pairs with strong evidence for social interaction to likely have been included in the same ethnolinguistic group (NEA and King: Fig. 13). He concluded that Kroeber (1953) 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 Takic 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 Takic 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 Takic 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 Fernandeano (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
Japsivít	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
Sujuiyos	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

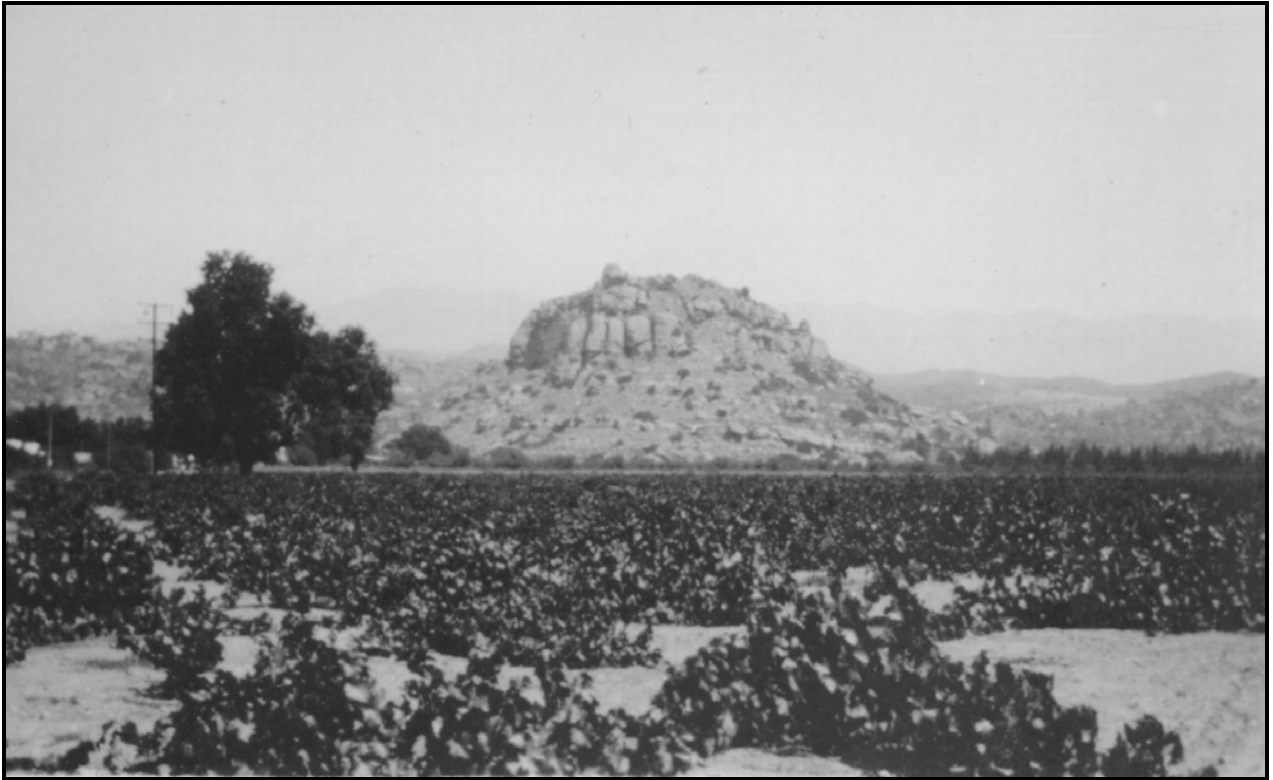
The ranchería of Momonga was commonly known as the Ranchería de las Piedras in the San Fernando mission registers. The striking rock formations located all along the eastern flank of the Simi Hills between Chatsworth Reservoir and Santa Susana Pass, including the Stony Point vicinity, are presumed to 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).

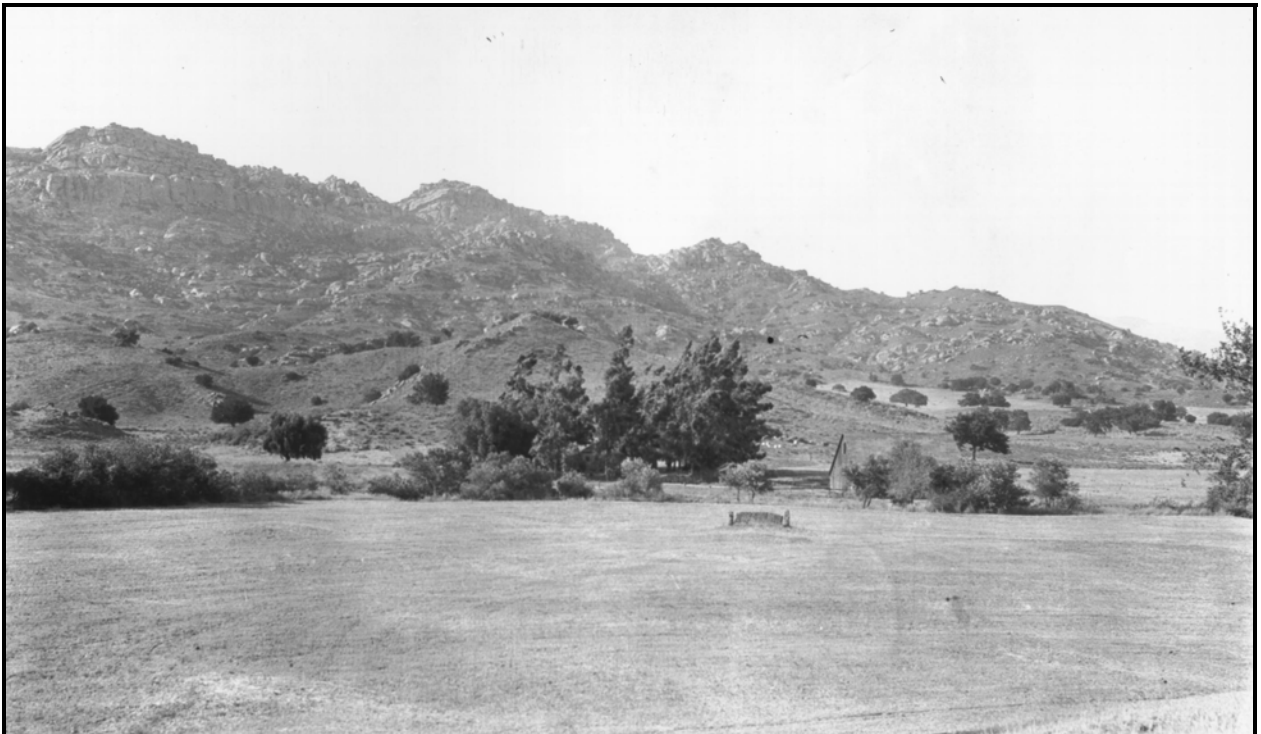
#### MOMONGA'S SOCIAL NETWORK

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 Ventureño 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	Claudio 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 (Tacyuaman). 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 Fernandeano, 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 Fernandeano rancherías. In this respect it resembles its neighbor to the south, El Escorpión, which appears to have held a mixed Fernandeano-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 Ranchería de las Piedras. Its 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 Takic 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 Takic languages than Chumash. In view of available evidence, therefore, Momonga most likely was occupied by speakers of a Takic 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, Fernandeño 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.

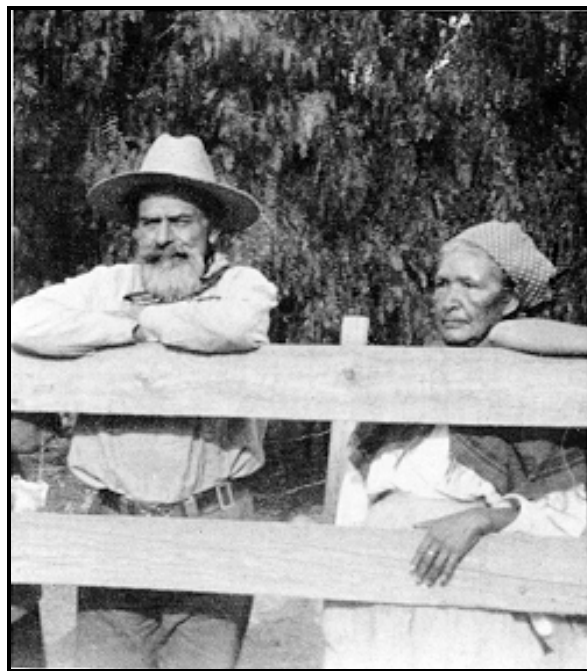
Later, Simplicio Pico spent a certain number of years living and working in Monterey and Santa Cruz Counties, but eventually he returned to San Buenaventura. In 1875 he married a widow named Petra, who was a renowned basket weaver and regarded as the *capitana* of San Buenaventura's Chumash community (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 Fernandeano 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." Olivás 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> ). Olivás 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>atívsing</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>kwárung</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 *tomiar* (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 Calabasas-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 ranchería 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 (Calabajas) 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**

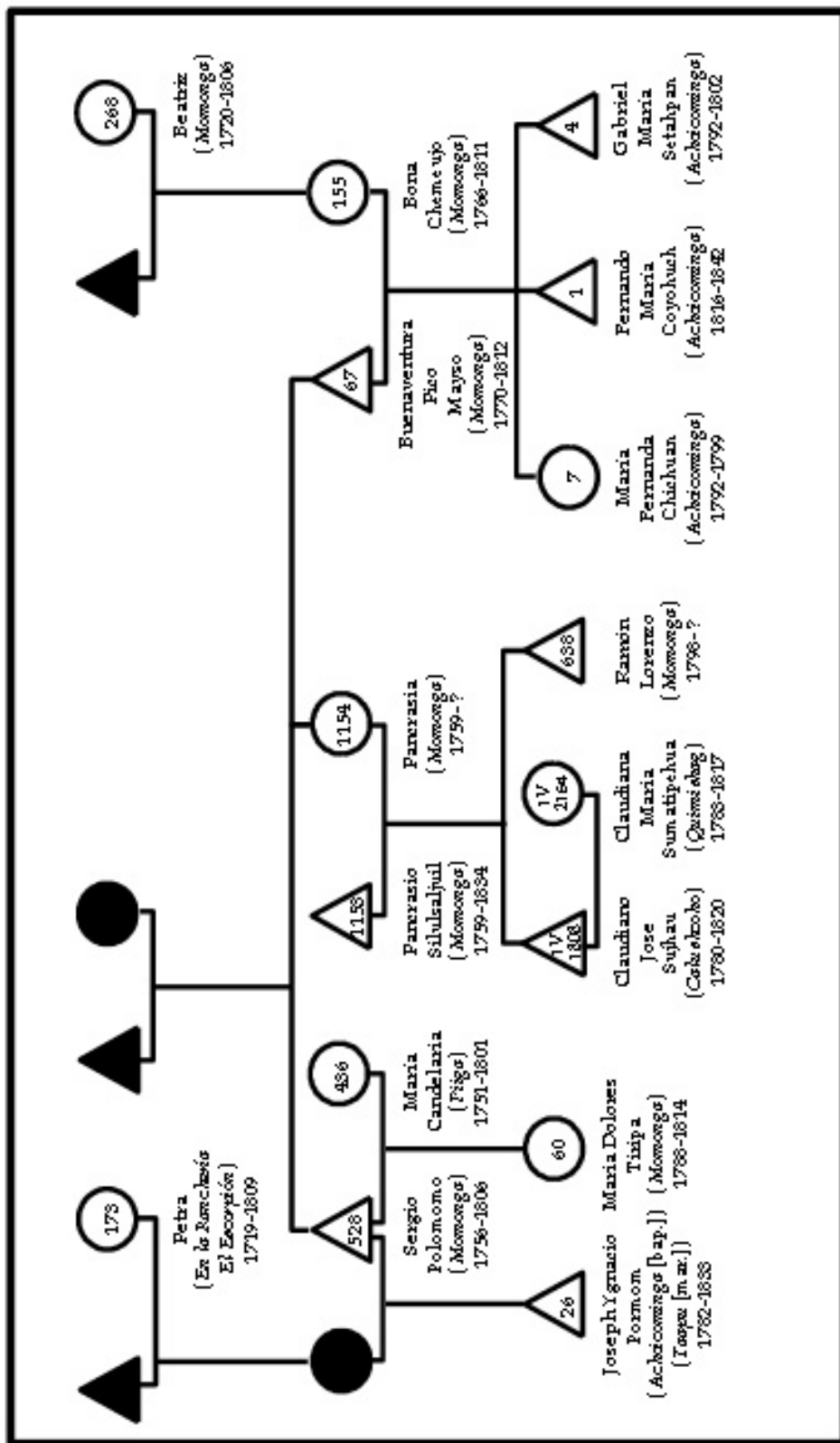


Figure 6. Genealogical Diagram of Buenaventura "Pico" and His Relatives.

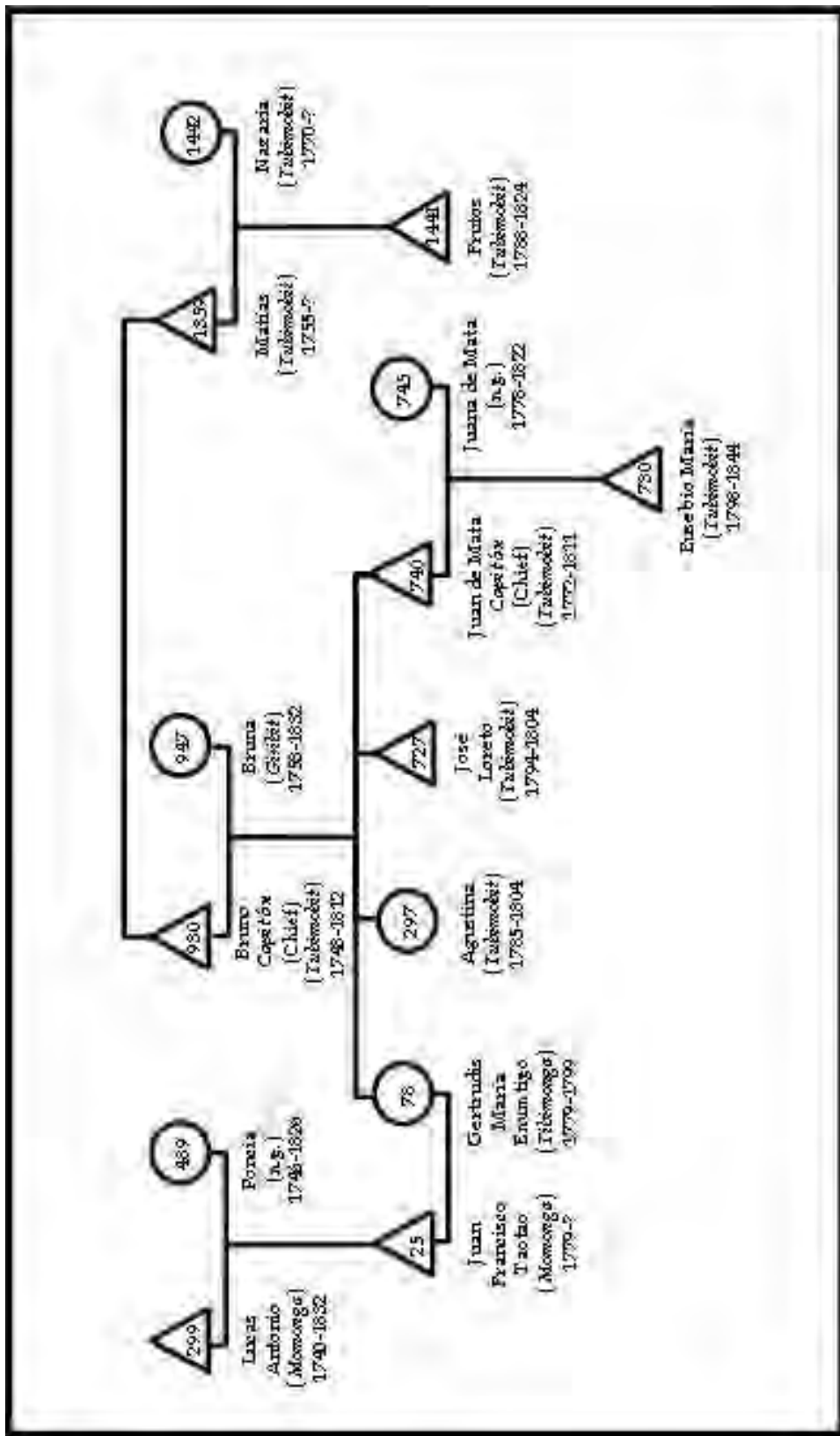


Figure 7. Genealogical Relationships of Juan Francisco Taotao of Momonga and his wife, Gertrudis Eumtigo, who was both the daughter and sister of chiefs of Tabimobit (Tabimonga).

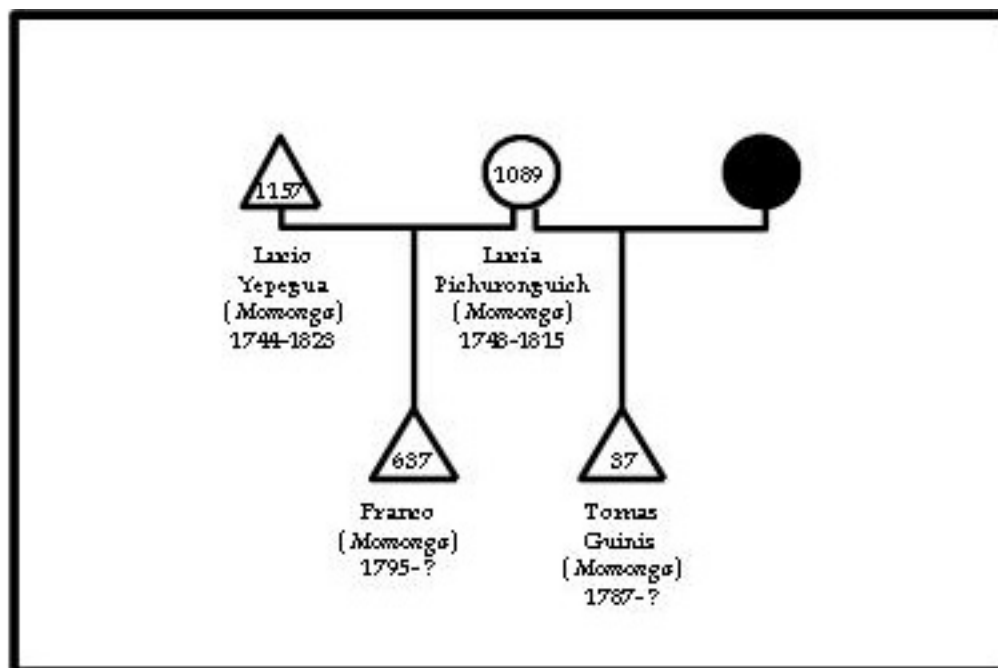


Figure 8

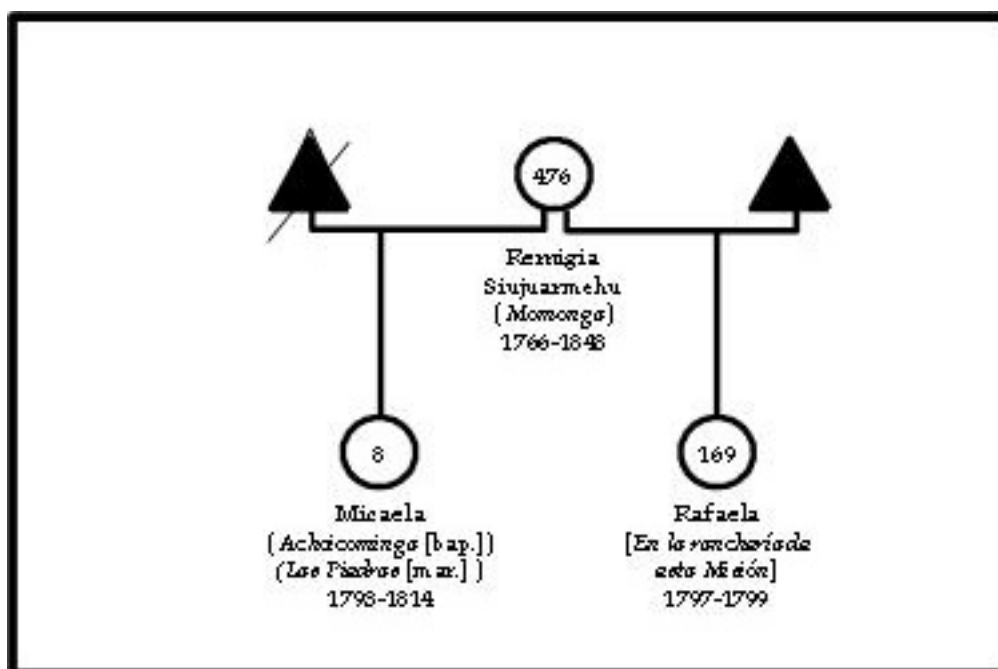


Figure 9

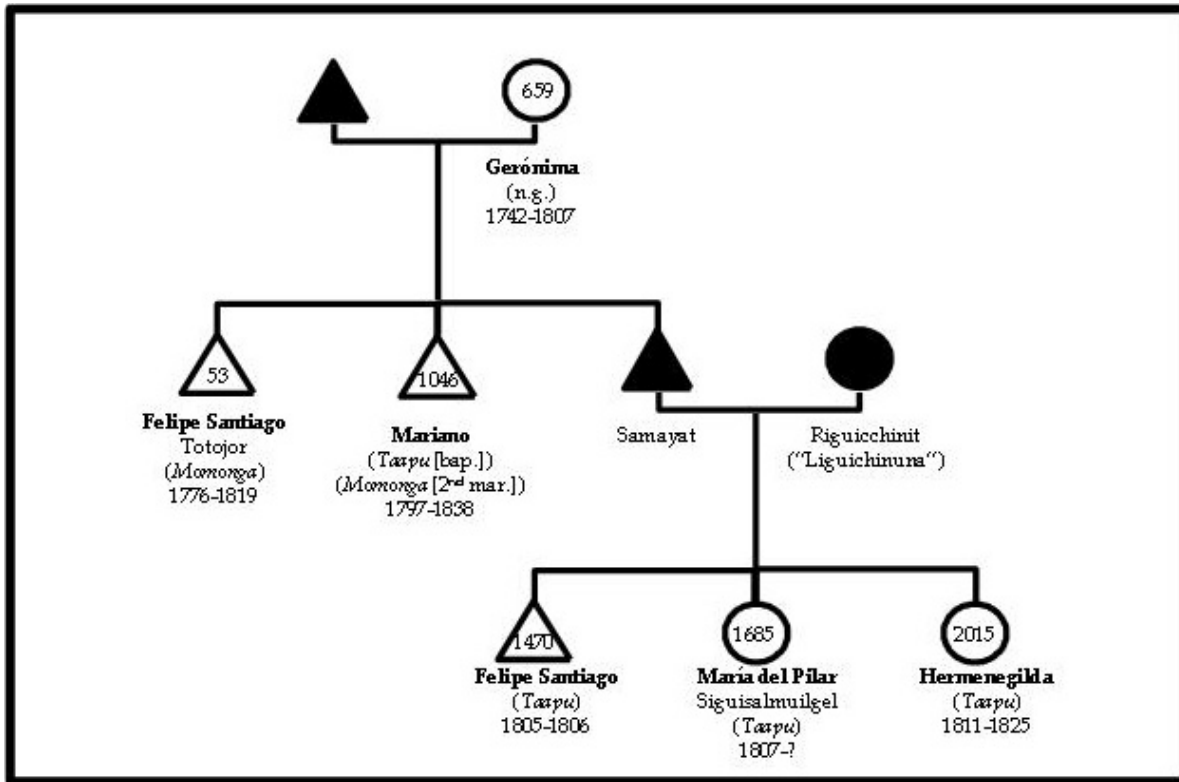


Figure 10

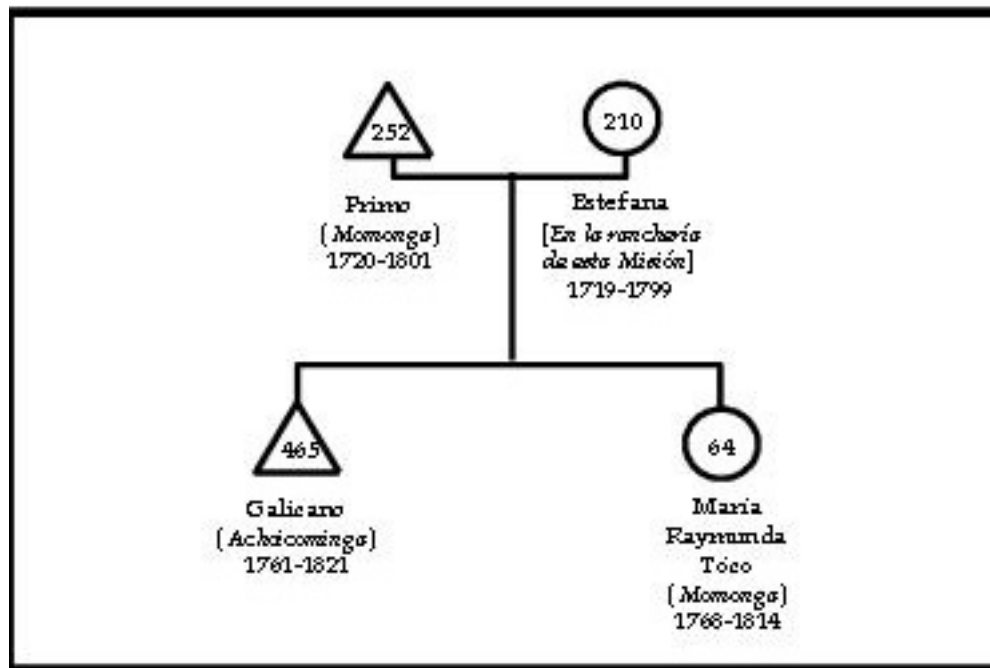


Figure 11.

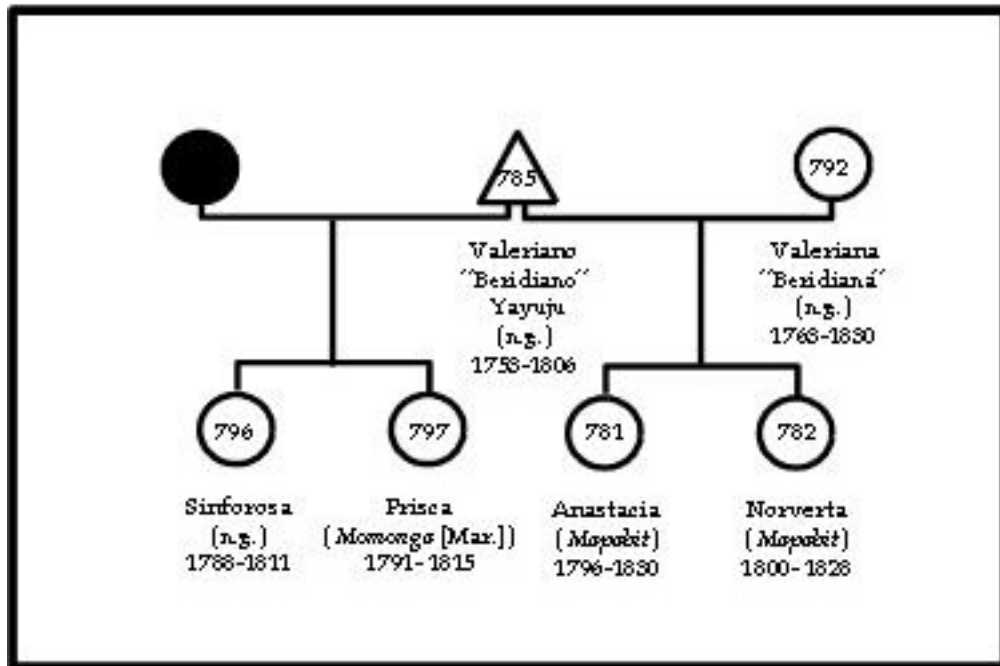


Figure 12

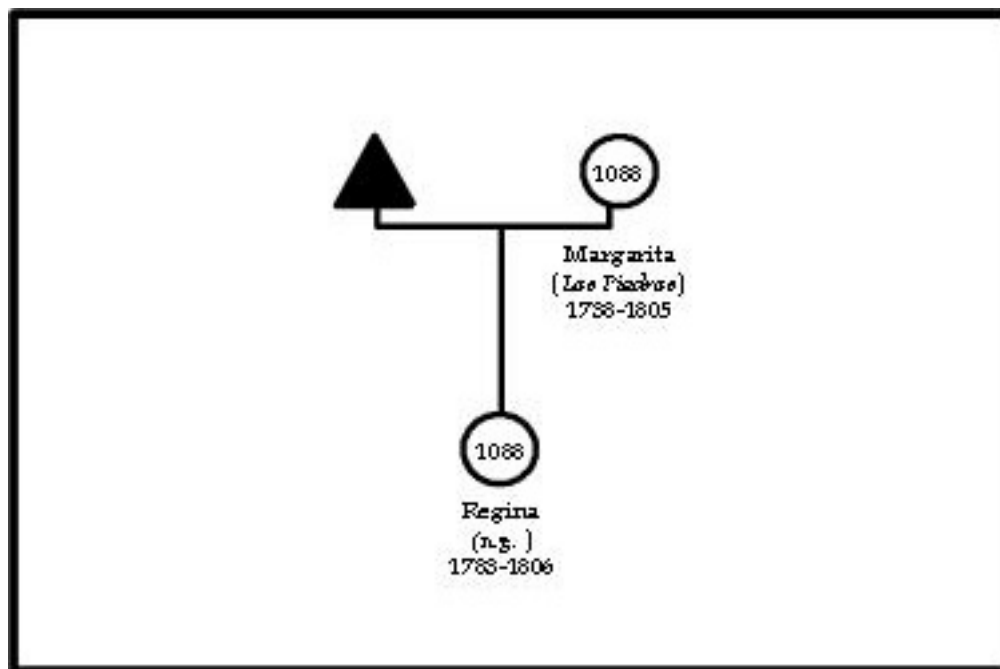


Figure 13

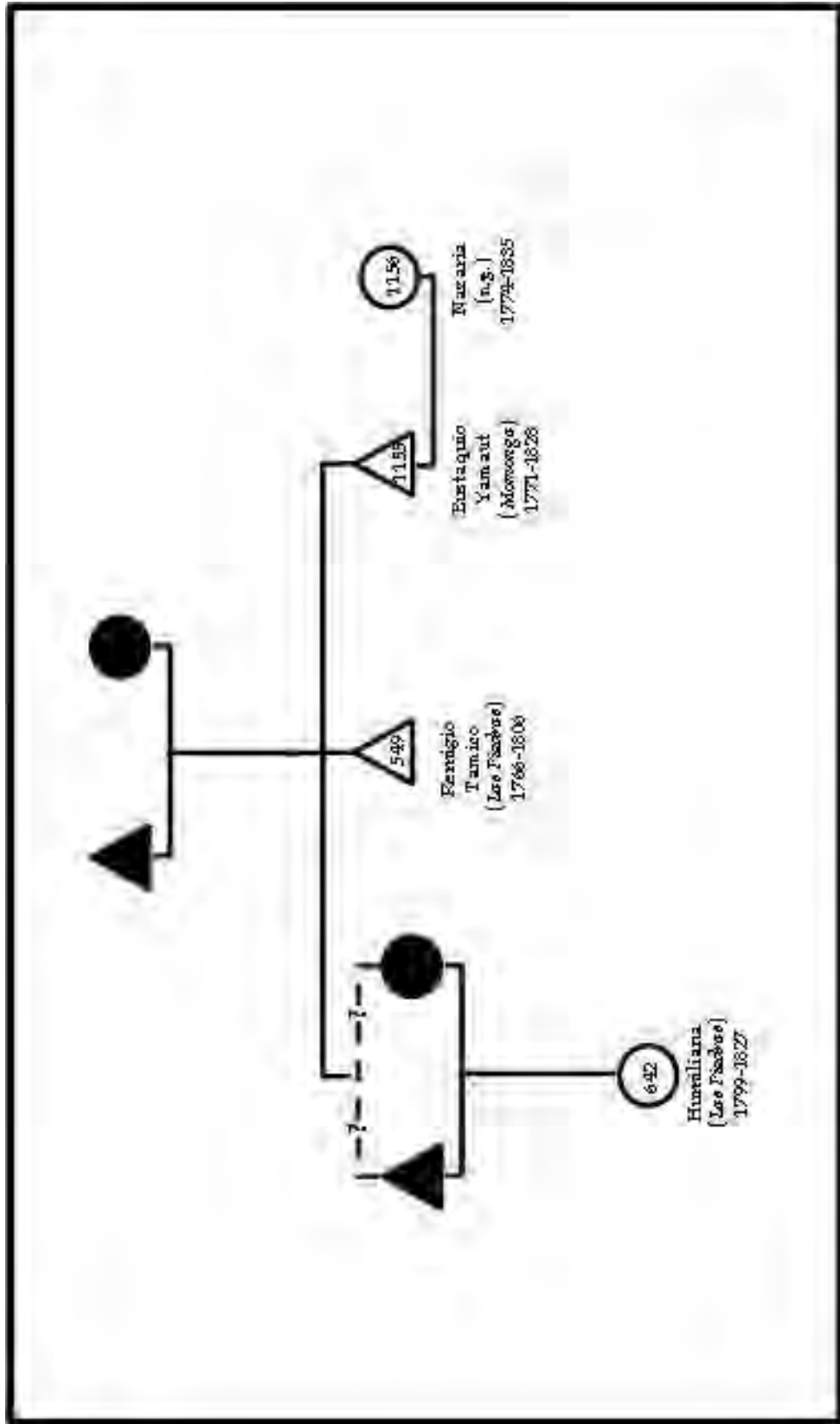


Figure 14. Genealogical Connections between Remigio Tamayo and His Relatives from Momonga.

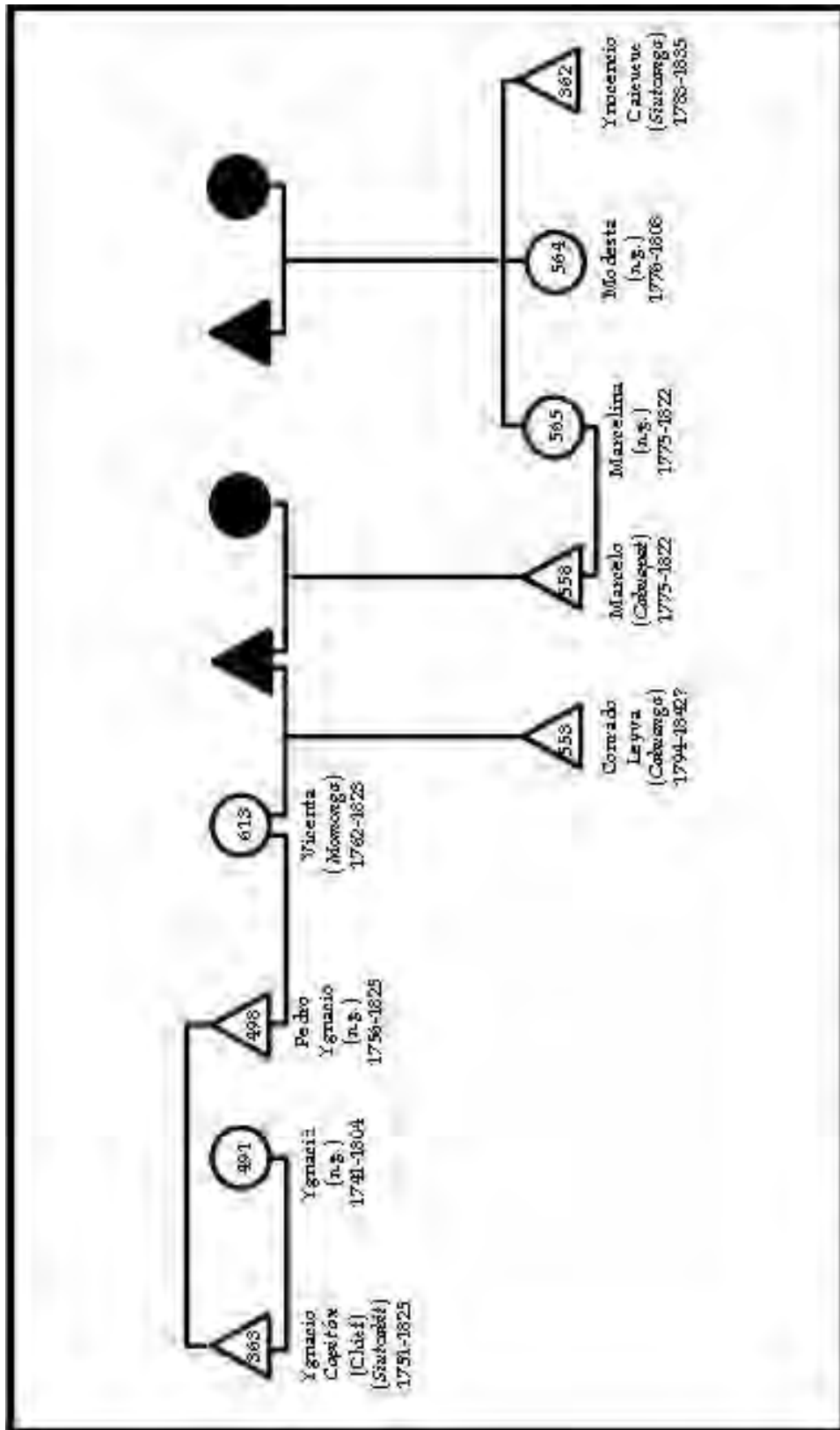


Figure 15. Vicenta of Momonga and Her Family Connections to Fernando Rancherías of Sutcanga (Encino) and Cahuenga.



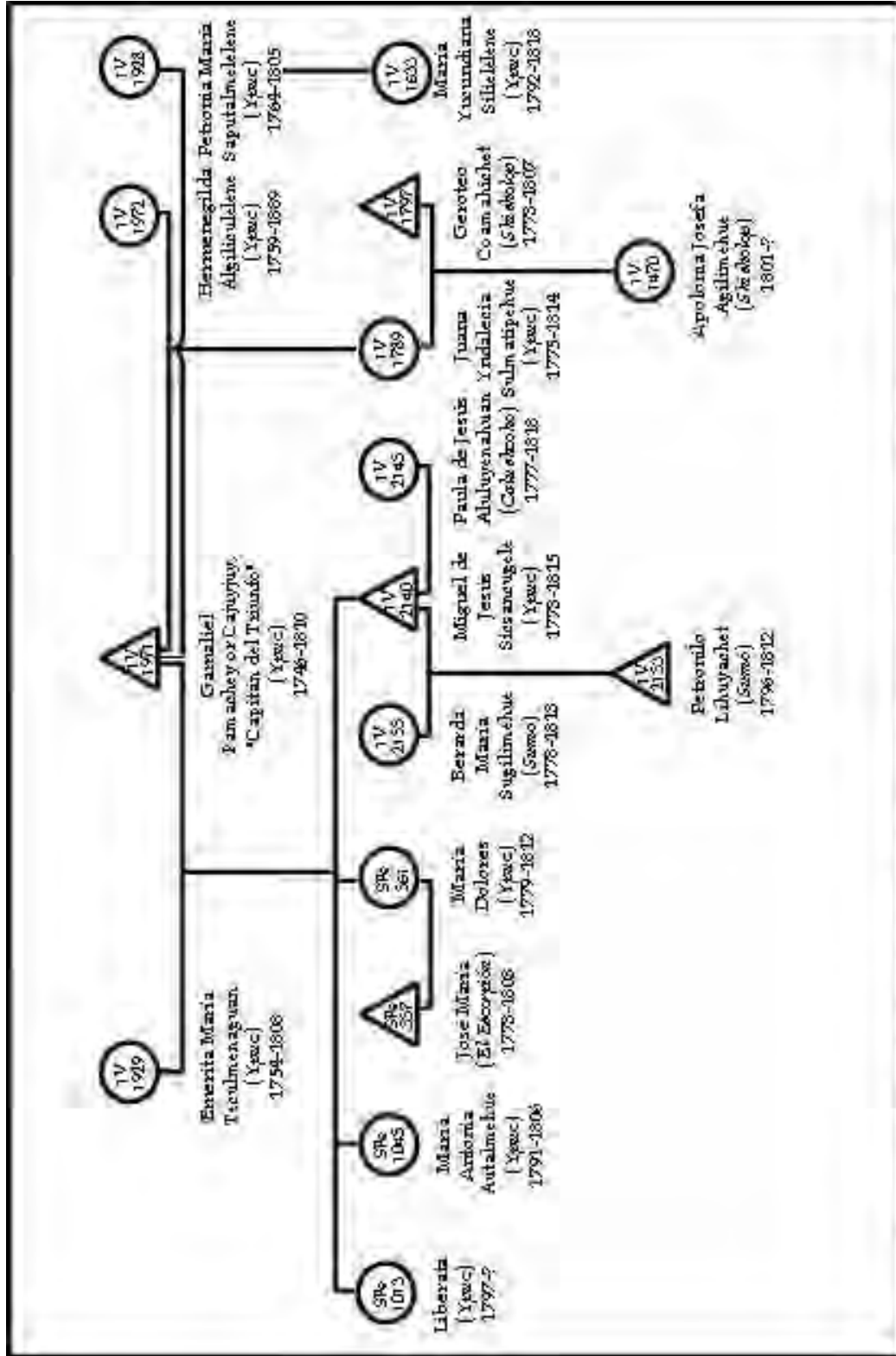


Figure 16: Paula de Jesús Aluluyenahuan of Calushchó (Momonga) and Her Relatives by Marriage to the son of the Chief of Ypuc (Hípuk).



**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		2355	1820	
1	F 0001	Fernando Maria	Coyohuoch	ACHOICOMINGA	08SEP1797	4	M	F 0067	F 0155	F	449 F	540 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
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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							
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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							