

The Indians of Mission San Fernando

by John R. Johnson

INTRODUCTION

'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.). [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'].¹

This colorful introduction, quoted here in nearly its original form to give a flavor of its telling, is the prelude to a fascinating narrative by Juan Menéndez, one of the last remaining Fernandeano descendants still knowledgeable of the old cycle of Indian myths for the San Fernando Valley region (Fig. 1).² Carobeth Tucker Harrington wrote it down in a mixture of Spanish, English, and Fernandeano on the evening of November 9, 1917 at the old Calabasas adobe.³ The tale Menéndez told about *'Ra'wiyawi* was divided into three parts, respectively, relating the misdeeds and untimely endings of *'Ra'wiyawi*'s daughter, his son, and *'Ra'wiyawi* himself. Its scenes shift from Little Tujunga Canyon to a ranchería near Los Angeles, to El Escorpión in the Simi Hills, to the desert side of the Sierra de San Fernando (San Gabriel Mountains), to the Malibu Coast. The myth explains how Tujunga became named (from *Tuxuunga* 'old woman place'), because the wife of *'Ra'wiyawi* turned herself to stone there out of grief for her dead offspring. The setting for the *'Ra'wiyawi* story encompasses much of the territory inhabited by Indians who became associated with Mission San Fernando.

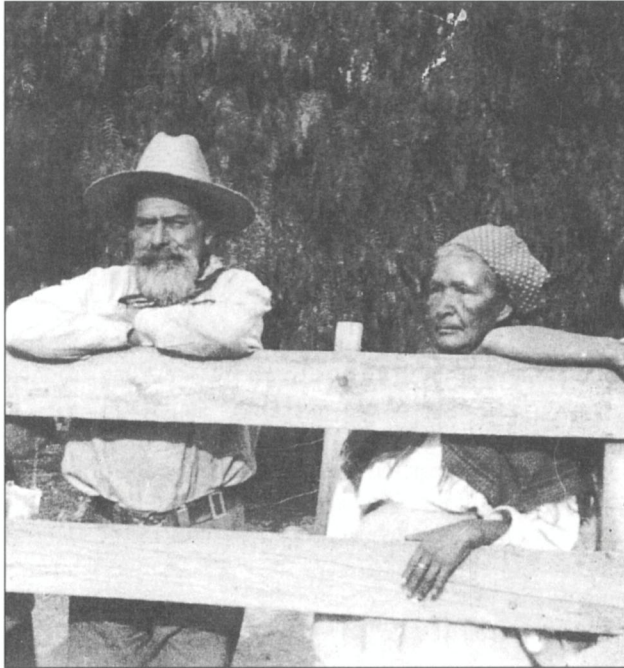


Fig. 1. Juan and Juana Menéndez, Calabasas, 1917.
*J. P. Harrington Collection, Santa Barbara Museum of
Natural History.*

Who were the original peoples who were incorporated into the American Indian community at Mission San Fernando over the thirty-seven years of its existence and what became of them after secularization of that mission in 1834? Only recently have ethnohistoric sources become accessible that allow us to reconstruct the complex Native American history of Mission San Fernando. Besides the *'Ra'wiyawi* myth and other tidbits of Fernandeano lore now available in J. P. Harrington's anthropological papers, perhaps even more important are the mission's baptismal, marriage, and burial registers that document village names, family relationships and demographic patterns.⁴ With the advent of computers, these registers are being systematically studied, and when combined with other archival documents, provide us an opportunity to answer questions about Native American lifeways in "the Valley."⁵ A further source of

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information is the oral historical record surviving in families of Fernandoño ancestry. Woven together, these various strands of ethno-historic information contribute to our knowledge of the Native peoples associated with Mission San Fernando at the time of its foundation, during its period as an active mission, and after secularization.

CULTURAL AND LINGUISTIC AFFILIATIONS

In September 1795, a two week-long reconnaissance was undertaken to select a site for the future Mission San Fernando. Fr. Vicente de Santa María of Mission San Buenaventura kept a diary of this exploration, which included surveys of Simi Valley, Triunfo Canyon, San Fernando Valley, and upper Santa Clara River Valley. His observations of Native peoples reveal the extent to which their lifestyles had changed during two and a half decades of frequent interaction with Spanish-Mexican colonists. At the Rancho San Jose of Francisco Reyes, the site eventually selected for the mission, he commented that:

In this place we came to a ranchería [*Achooykomenga*]⁶ near the dwelling of said Reyes—with enough Indians. They take care of the field of corn, beans, and melons, belonging to said Reyes, which with that of the Indians could be covered with two fanegas of wheat. These Indians are the cowherds, cattlemen, irrigators, bird-catchers, foremen, horsemen, etc. To this locality belong, and they acknowledge it, the gentiles of other rancherías, such as Taapu, Tacuyama, Tacuenga [*sic*], Juyunga, Mapipinga, and others, who have not affiliated with Mission San Gabriel.⁷

After leaving Reyes's rancho, Santa María traveled southeast to the Paraje de la Zanja:

The first thing we met in this place [*Haahamonga*], which is the rancho of Corporal Verdugo (although we saw not a white person there), was a great field of watermelons, sugar melons, and beans, with a patch of corn, belonging to an old gentile called Requi and to other gentiles of the same class, who live contiguous to the ranch of Verdugo.⁸

. . . on this expedition I observed that the whole pagandom, between this Mission [San Buenaventura] and that of San Gabriel, along the [coast], along the Camino Real, and along the

border of the north, is fond of the Pueblo of Los Angeles, of the rancho of Mariano Verdugo, of the rancho of Reyes, and of the Zanja. Here we see nothing but pagans passing, clad in shoes, with sombreros and blankets, and serving as muleteers to the settlers and rancheros, so that if it were not for the gentiles there would be neither pueblo nor rancho . . .⁹

In other words, by the time Mission San Fernando was founded on September 8, 1797, the Native peoples of the surrounding region had already undergone a major shift in their subsistence practices to supplement their traditional hunting and gathering economy through growing their own crops and tending the livestock of the *pobladores* of Los Angeles.

The first group of ten children baptized on the day the mission was established were said to be from Achoicomenga (*Achooykomenga*), the same ranchería described by Santa María two years earlier where Indians had settled who worked as laborers at Francisco Reyes's rancho. Clues from subsequent mission register entries indicate that some of these children had originally been born in other rancherías and included speakers of several different Indian languages. Indeed Santa María's own comments during his original visit to *Achooykomenga* suggest that people there had formerly belonged to Chumash and Tataviam communities in addition to those native to the San Fernando Valley proper.¹⁰ Thus, from the very beginning a mixed speech community had been formed that was to persist throughout the period of the mission's history.

Early in 1814, in response to the questionnaire sent to the missionaries on Indian customs, Fr. Pedro Muñoz and Fr. Joaquín Pascual Nuez replied that three native languages were spoken among Indians living at the mission.¹¹ Apparently these missionaries referred to the three dominant languages: Gabrielino/Tongva, Tataviam, and Ventureño Chumash, respectively comprising about 40 percent, 25 percent, and 24 percent of Native converts (Fig. 2). Actually by 1814 a fourth language, Serrano, was spoken at the mission by people who had come from the Antelope Valley region, consisting of about 9 percent of the converts.¹² Speakers of all these languages and their children intermarried with those who spoke different languages, so by the end of the Mission Period, most families were of mixed tribal ancestry.

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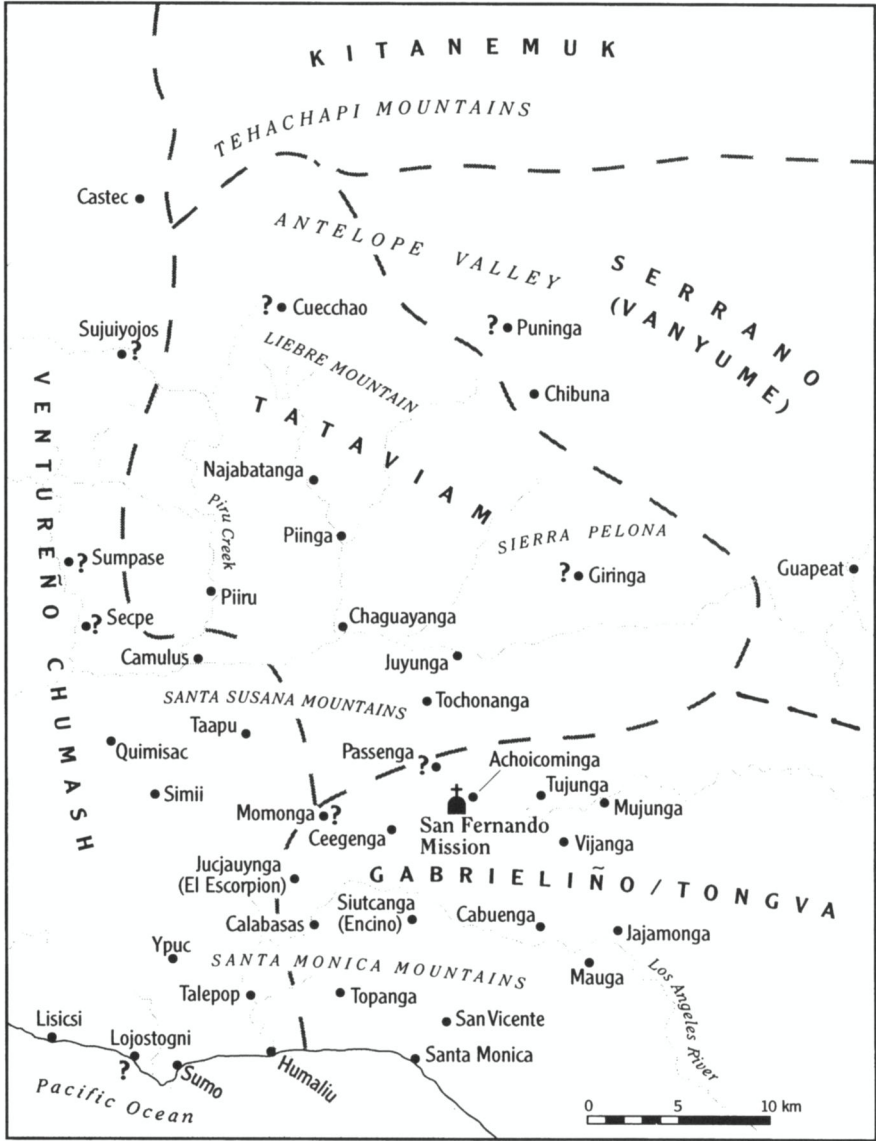


Fig. 2. Rancherías whose peoples were incorporated into Mission San Fernando and approximate linguistic boundaries. The spellings of ranchería names follow usage in mission documents.

Determining the linguistic affiliations and locations of the more than 130 *ranchería* names documented in the Mission San Fernando registers is not an easy matter. Not only do spellings of such names differ according to the orthographic and linguistic abilities of the missionaries, but sometimes names for the same village were completely different in the various languages spoken at the mission. The principal linguistic division was between Ventureño Chumash in the Chumashan family and the various Takic languages in the Uto-Aztecan stock (Gabrielino/Tongva, Tataviam, and Serrano). A mission register entry for a person from a given *ranchería* might list its name in its Spanish popular name, its Ventureño Chumash version, or one of several Takic forms. Typically *ranchería* names in these Takic languages appear either as a referent to the place itself (using the locative suffix *-nga*) or to a person of that place (with a *-vit* or *-pet* suffix).¹³ For example, the *ranchería* name for El Encino was usually written in the mission registers as either “Siutcanga” or “Siutcabit,” depending on which form of the name was being used.¹⁴ Both forms were based on the Gabrielino/Tongva word *syutka* ‘live oak’, i.e., encino.¹⁵

Several methods may be used to make correlations between names for the same *ranchería* in different languages, including reconstructing family groups and identification of individuals who transferred between missions. A good example of the way such an equivalence may be established is provided by the case of Ongobepet, a *ranchería* name in the Gabrielino/Tongva language associated with four individuals baptized at Mission San Fernando. On March 30, 1803, a seventy-year-old capitán (chief) of Ongobepet was christened Eduardo. When this chief transferred to San Buenaventura Mission, he was listed from Umalibo (*Humaliwo*), the *ranchería* from which many of his children had been baptized at that mission. Lucio Tupinayt and Lucía were two other individuals at San Fernando said to be from Ongobepet and may be determined to be parents of a child from Humalibu (*Humaliwo*). A fourth person listed from Ongobepet, Martina, likewise had a daughter from Humaliu (*Humaliwo*). It may be reasonably inferred from these family relationships that Ongobepet was in fact the Gabrielino/Tongva name for the Ventureño Chumash town of *Humaliwo* at the mouth of Malibu Creek.¹⁶

The locations of many *rancherías* whose populations were incorporated into Mission San Fernando are known (Fig. 2). For the

remainder, their relative locations and linguistic affiliations must be surmised by their degree of intermarriage with the better known communities and the relative chronology in which their residents were baptized at the mission.¹⁷ During the first four years of the mission's existence, the missionaries concentrated most of their conversion efforts among the Gabrielino/Tongva inhabitants of *rancherías* within the San Fernando Valley proper, especially the large *rancherías* of Cahuenga, Tujunga, Siutcanga, and Jajamonga. In 1802 and 1803 the focus was on Tataviam *rancherías* of the upper Santa Clara River watershed, while Ventureño Chumash from the Malibu Creek drainage and Simi Valley were mostly proselytized between 1803 and 1804. Names of *rancherías* inhabited by Tataviam and Serrano peoples from the Antelope Valley and those of Interior Chumash from the Castac and Sespe regions appear in the baptismal register with greatest frequency in 1811.

DEMOGRAPHIC PROFILES

The demographic makeup of the Indian populations arriving at Mission San Fernando may be examined by summarizing age and gender data provided in the baptismal register (Table 1). To a considerable extent these reflect the population structure existing in native *rancherías* during the earlier years of the mission. Mission San Fernando with three-quarters of its population from groups speaking Takic languages exhibits some interesting differences when compared to the next five missions immediately to the north with primarily Chumash populations. San Fernando had greater numbers of young children among its incoming population (almost ten percent more than most of the "Chumash missions"), and its adult population was more gender-balanced, whereas women greatly outnumbered men among Chumash adult age categories (2 to 1 ratio at some missions).¹⁸ Fewer children among the Chumash may have resulted from greater sedentism and higher population densities hastening disease transmission and/or the practice of abortion that reduced the proportion of children to adults.¹⁹ Causes for greater numbers of women baptized among the Chumash than for neighboring Takic groups may reflect losses from warfare, greater risk in economic pursuits (e.g., canoe travel in the Santa Barbara Channel), or patterns of postmarital residence.²⁰

Table 1: Mission San Fernando Age and Sex Distribution

<i>Age Group</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Percent of Total Baptisms in Age Group</i>
0-4	146	140	286	18.0
5-9	99	56	155	9.8
10-14	33	26	59	3.7
15-19	58	57	115	7.3
20-24	58	72	130	8.2
25-29	52	44	96	6.1
30-34	51	71	122	7.7
35-39	30	47	77	4.9
40-44	44	66	110	6.9
45-49	28	33	61	3.8
50-54	41	38	79	5.0
55-59	9	13	22	1.4
60-64	59	81	140	8.8
65-69	3	7	10	0.6
70-74	25	38	63	4.0
75-79	2	1	3	0.2
80-84	10	23	33	2.1
85+	4	21	25	1.6
Unknown	14	23	37	
TOTAL*	752	834	1586	100
0-19	336	279	615	38.8
20+	416	555	971	61.2

*Does not include people of unknown age.

Not only do mission registers permit us to reconstruct demographic structures of native populations; they also provide the means to examine population trends after relocation to the missions, because cross-referencing between baptismal and burial registers allows precise determination of age of death. Although Mission San Fernando possessed one of the better records of survivorship of all California missions, (Table 2),²¹ its population nonetheless suffered

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Table 2: Age at Death of Neophytes Baptized at Mission San Fernando

<i>Age Group</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Percent of Total Deaths in Age Group</i>
0-4	448	416	864	41.5
5-9	55	45	100	4.8
10-14	17	29	46	2.2
15-19	22	54	76	3.7
20-24	28	50	78	3.7
25-29	25	62	87	4.2
30-34	38	46	84	4.0
35-39	41	48	89	4.3
40-44	39	34	73	3.5
45-49	41	32	73	3.5
50-54	37	35	72	3.5
55-59	34	27	61	2.9
60-64	38	51	89	4.3
65-69	39	43	82	3.9
70-74	37	35	72	3.5
75-79	20	23	43	2.1
80-84	19	26	45	2.2
85+	10	37	47	2.3
TOTAL	988	1093	2081	100

from the same susceptibility to introduced European diseases that caused high infant mortality throughout the region. Indeed, infant mortality at Mission San Fernando exceeded 40 percent for the first two years of life, but survivorship greatly increased for those children with acquired immunity who successfully weathered childhood illnesses.²²

POST-SECULARIZATION COMMUNITIES

By the 1820s, the declining population of the missions and the growing non-Indian (*gente de razón*) population of the presidios and towns put increased pressure on the Mexican government to redistribute lands to Spanish California residents and their families. The

arguments for mission secularization were couched in terms of greater liberty for the Indians, but the effective result of the land grant program was to take away property that was to have been held in trust for the Mission Indians under the old system. A few Mission Indians were granted release from missionary authority during the administration of Governor José María Echeandía from 1825 to 1830, who intended that an Indian pueblo be established near Mission San Fernando for former neophytes from all the missions of the Santa Barbara presidial district.²³

Full secularization of the missions did not occur until the administration of José Figueroa, who served as governor of California between 1832 and 1835. The temporal affairs of the missions were removed from missionary control and placed in the hands of commissioners appointed by the governor. Indian neophytes were not automatically freed but could become *licenciados* based on the recommendations of the commissioners and missionaries according to their ability to support themselves. Indian pueblos were to be established with lots for houses and gardens provided to each family. Annually an *alcalde*, two *regidores*, and a collector were to be selected for economic government within these Indian communities. Freed Indians were still obligated to assist in sowing and harvesting mission crops and in providing personal service for the missionaries. Each family was to receive fields for sowing crops. Pasture land for community livestock was also to be provided.²⁴

Several San Fernando Indians appear to have formally obtained their release from the mission as a result of the secularization process. The emancipation papers associated with these *licenciados* have mostly not survived, although a rare exception is the case of d Odón Chihuya (“José Odón”), whose petition for emancipation was approved by the interim governor, Manuel Jimeno:

Whereas, José Odón, a neophyte of the Mission of San Fernando, has asked to be segregated from the community, knowing his good character, and that he is able to take care of himself, I have determined by these counts to emancipate him from said establishment, to this end that he may support himself, and live in such a manner as may best suit himself.

Sworn in Monterey on the 5th of July, 1839

[Signed] Manuel Jimeno [and] Francisco Arce²⁵

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Sent with this letter was another to William Hartnell, visitador general of the California Missions, that stated:

I enclose a letter of emancipation for the Indian of San Fernando, José Odón, so that it may be fulfilled and delivered to him, and advise him that in regard to the livestock that he requests from the mission, it is not to take place for now because the goods of the missions belong to the community [of Indians].

God and Liberty, Monterey, 7 July, 1839
[Signed] Manuel Jimeno²⁶

Emancipated Indians had been encouraged to apply for land grants once they met the Mexican qualifications for citizenship. It was not until 1843 that several such grants were distributed to Mission San Fernando Indians. Governor Manuel Micheltoarena approved most when he was stationed in Los Angeles during the first part of that year (see Table 3).²⁷ The first such grant, 1000 square *varas*, was given to a Tataviam Indian named Samuel, who had built a stake house on the site, sowed wheat, corn, and beans, and planted a small orchard. His land, described as “north of the mouth of the cañada that goes towards [Rancho] San Francisco,” actually had been occupied with permission received a few years earlier from Governor Juan Bautista Alvarado.²⁸

At the same time Micheltoarena validated Samuel’s grant, he reaffirmed farming privileges for those families remaining in the mission vicinity. The petition that initiated this event came from [Pedro] Joaquín, alcalde of the San Fernando Indians and thirty-eight other men who desired to have their cultivation rights recognized.²⁹ In an earlier communication to the governor, [Pedro] Joaquín, two other *alcaldes*, and fifteen others complained that the mayordomo then serving as mission overseer had caused great harm to the Indian community.³⁰ Of the thirty-nine names listed in the petition for community land, twenty-six may be identified with a high degree of certainty and nine more tentatively (Table 4). Of the thirty-five for whom identifications have been suggested, eleven were Fernandeano, eight were Tataviam, five were Ventureño Chumash, five were of mixed Fernandeano-Chumash parentage, two were Serrano, two were of mixed Fernandeano-Tataviam parentage, one was Kitane-muk, and one was of undetermined affiliation. More often than not, the wives of these men were either from a different linguistic back-

Table 3: Land Grants to San Fernando Mission Indians

<i>Grantees</i>	<i>Grant Name or Location</i>	<i>Size</i>	<i>Spanish Archives Reference</i>	<i>Petition Date</i>	<i>Date of Grant</i>
Samuel	Northwest of Mission	1,000 varas	Exp. 427	21 Apr., 1843	15 May, 1843
Pedro Joaquín and 38 others	South of tract granted to Samuel	1 league	Exp. 576, Unclass. Exp. 178	24 Apr., 1843	3 May, 1843
José Miguel Triunfo	Northeast of Mission?	1/4 league	Unclass. Exp. 191, 203	May, 1843	?
Tiburcio, Román, and Francisco	El Encino	1 league	Exp. 458	2 May, 1843	17 July, 1843
Urbano, Odón, and Manuel	El Escorpión	1/2 league	Exp. 461	3 Aug., 1845	

ground or of mixed parentage. These facts illustrate the “melting pot” process that occurred at the mission as intermarriage and living in community brought together peoples who had once possessed distinctive cultural differences.

Besides those who remained at the mission, several individuals applied for separate grants, either in partnership with one another or singly, as had Samuel. These include a grant of 1/4 league settled by José Miguel Triunfo, a square league at El Encino sought by Tiburcio Cayo, Román, and Francisco Papabubaba, and two leagues at El Escorpion to Urbano Chari, Odón Chihuya, and Manuel (Table 3).³¹ Subsequent evidence indicates that some of these applicants were representing a wider group of families. To a certain extent these segments of the larger mission community appear to have been continuations of earlier sociopolitical groups. For example, some of those living at Rancho El Escorpion were descended from people who had lived there before going to the mission, and this was also the case for those who received the Rancho Encino.³²

Table 4: Identifications of Indian Men Listed in an 1843 Petition for Land at Mission San Fernando

<i>Name</i>	<i>Baptism Number</i>	<i>Age</i>	<i>Marital Status^a</i>	<i>Origin^b</i>
Pedro Joaquín	2080	30	married	Fa: Jajamobit, Mo: Taapu
Inerado [sic]	553?	44?	widower?	Cabuenga?
Jacinto	2480	21	married	Fa: Humaliu, Mo: Talepop
Camilo	1597	37	married	Fa: Jotativit, Mo: Japsivit
Odón [No. 1]	780	45	widower	Siutcabit?
Calistro	1834	36	married	Chibuna
Tsanslado [sic]	20?	49?	widower?	Taapu
Jesuslado [sic]	unid.	?	?	?
Patricio	1493	55	widower	Ypuc
Norberto [No. 1]	1836	32	married	Tebachena
Meliton	1282	59	married	Giribit
José Flores [sic]	121?	45	married	Tujunga
Jerman	1875?	44?	widower	Cuecchao?
Rojerio	2565	19	married	Fa: Quimisac, Mo: Tujunga
Martiniano	2023	31	married	Fa: Tochonanga, Mo: Chaguayabit
José Francisco	113	47	married	Tujunga
Narciso	1096	45	widower	Piiru
Guido	915	55	married	Piiru
Pedro	2040? ^c	31?	married?	Fa: Achoicominga?, Mo: Cuecchao
Bruno	2431	23	married	Fa: Tujunga, Mo: Passenga
Odón [No. 2]	824	46	married	Humaliu
Parecio	2005	41	single	Fa: Jucjaubit, Mo: Jucjaubit
Tomás [No. 1]	37	56	widower	Momonga
Vicente	2385?	45?	married?	Pababana?
Mejias	S. Gabriel	?	married	Fa: Cabuenga, Mo: ?
Romaldo	2257	28	married	Najayabit
Juan de Mata	1633	36	married	Fa: Siutcabit, Mo: Cabuenga
Melchor	2552	19	married	Fa: Tochonanga, Mo: Cuecchao
Norberto [No. 2]	2317	25	married	Fa: Jucjaubit, Mo: Cabuenga
Norberto [No. 3]	2158?	28?	single	Fa: Cabuenga, Mo: Passenga
Ramón Sotelo	1712	35	married	Fa: ?, Mo: Chaguayabit?
Cornelio	765	65	married	origin not recorded
Bacelio	2318	25	married	Fa: Tujunga, Mo: Quimisac
Cosme	1519	38	married	Fa: Sujuiyos, Mo: ?
Martín	unid.	?	?	?
Juan	unid. ^d	?	?	?
Olórico	unid.	?	?	?
Tomás [No. 2]	2550	20	married	Fa: Siutcabit, Mo: Pimunga
Manuel	2494? ^e	21?	married?	Fa: Siutcabit?, Mo: Humaliu?

^aMarital status is based on information from the data base regarding whether spouses were surviving in the year the list was compiled.

^bFor children born at the mission, the parents' rancherías are provided. Otherwise the ranchería names provided are the person's birthplace.

^cSeveral other possibilities exist for the identity of Pedro.

^dSeveral possibilities exist for the identity of Juan. ^eSeveral other possibilities exist for the identity of Manuel.

Even after California became incorporated into the United States, a sizable portion of the San Fernando Indians continued to reside at the mission and at the nearby ranchos given to them (Table 5). Some, especially those of Castac Chumash, Kitanemuk, and Yokuts ancestry soon emigrated to the Tejon region of the Southern San Joaquin Valley. Many families with Tataviam ancestry moved to communities in the vicinity of the former mission rancho of San Francisco Xavier. Several families settled at *Tikatsing* on Castaic Creek, and more located themselves in a series of *ranchitos* along Piru Creek.³³ A number worked as vaqueros and ranch hands for the Del Valles at Rancho Camulos. Others, mostly those with Santa Monica Mountains Chumash ancestry, gravitated down the Santa Clara River valley to *Maxaxal* at the mouth of Sespe Creek, *Sa'aqtik'oy* (Saticoy), and Mission San Buenaventura. A few migrated to the Pueblo of Los Angeles where they worked as laborers for California Spanish families.

EMIGRATION OF SAN FERNANDO INDIANS TO TEJON

After the establishment of the Sebastian Military Reserve at Tejon in 1853, a number of San Fernando Indians moved to join those who had already established themselves there in earlier years. Vicente Francisco *Tinoki* was one of those who had returned to the Tejon region by the mid-nineteenth century. He was a Kitanemuk man baptized in 1819, who became one of the mission alcaldes.³⁴ His brother, *Kawana*, was chief of *Mavea*, the principal Kitanemuk settlement downstream from the mouth of Tejon Canyon. Vicente Francisco *Tinoki* appears to have split his Spanish name, his brother, who had never been baptized taking the name Vicente, while *Tinoki* kept the name Francisco (Fig. 3).³⁵ Both brothers signed the Tejon Treaty in January 1851 that was intended to set aside 763,000 acres between Tejon Pass and the Kern River for Indian occupancy. Vicente *Kawana* was the first chief listed in this document. His immediate band consisted of 101 people.³⁶

Other signatories to the Tejon Treaty were former neophytes from Mission San Fernando. The treaty was signed in an adobe house built by Antonio Zapatero, who had been trained as a shoemaker when he was at the mission. He was of mixed Kitanemuk and Hometwoli Yokuts parentage and may be identified as a ten-year-old boy baptized in 1834 from Unupea, probably the Kitanemuk settle-

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Table 5: San Fernando Indian Communities in the 1850 Census^a

<i>Residence No.</i>	<i>Location</i>	<i>"Overseer" or Person Listed First</i>	<i>No. of Indians</i>	<i>No. of Non- Indians</i>
283	Rancho San Francisco Xavier?	Francisco López ^b	7	4
286	Elizabeth Lake vicinity ^c ?	Dolores Ochoa ^d	13	4
288	San Fernando Mission vicinity	Joaquín Romero ^e	53	1
289	Rancho El Escorpión	Urbano Chari	39	0
292	Rancho El Encino	Román	12	0
293	Tujunga vicinity	José Miguel [Triunfo]	12	2
TOTAL			136	11

^aMaurice H. Newmark and Marco R. Newmark, *Census of the City and County of Los Angeles, California for the Year 1850* (Los Angeles: The Times-Mirror Press, 1929), pp. 69-73.

^bFrancisco López was mayordomo of Rancho Francisco Xavier in the 1840s. The Indians listed with him were described as "laborers" in the census.

^cSeveral of the Indians listed were living in the Elizabeth Lake vicinity just prior to moving to the Sebastian Reservation at Tejón.

^dTomasa Arriola, wife of Dolores Ochoa, had been previously married to an emancipated Indian from San Buenaventura and was mother-in-law of José Miguel Triunfo.

^eJoaquín Romero, the non-Indian "overseer" of the Indians at Mission San Fernando, was married to Marcelina, daughter of Odón Chihuya. He was given part ownership of El Escorpión by the original grantees.

ment of *Mumumpea*.³⁷ Another signatory was Emeterio *Saki'yil* of the "Senahow" tribe, who later with his subchiefs headed a group of 300 Tulamni, Chuxoxi, and Yawelamni Yokuts Indians who settled on the Sebastian Reserve.³⁸ Emeterio had been baptized at San Fernando in 1804 when he was only five years old from Tubampet.³⁹ This ranchería name, written in its Takic form, is probably a reference to the Yokuts settlement of *Tulamniu* on Buena Vista Lake.⁴⁰

Another Mission San Fernando Indian, Rafael María Aguinamogihuason, was said to be chief of the "Castake" tribe when he signed the 1851 Tejon Treaty. He apparently was a Tataviam Indian from Tochonanga whose parents were living at Achoicominga when the mission was founded.⁴¹ Rafael's eventual marriage to a Ventureño woman and his experience as an alcalde seem to have propelled him into a position of authority among the predominantly



Fig. 3. Descendants of Vicente Francisco *Tinoki*, Tejon Canyon Ranchería, 1917. Seated: Magdalena Olivas, daughter of *Tinoki*; Standing (left to right): her children Angelita Montes, Marcelino Rivera, and Isabel Gámez. *Harrington Papers*, *National Anthropological Archives*, *Smithsonian Institution* 91-33573.

Chumash families who settled at *Mat'apxwelxwel* at the foot of the Cañada de las Uvas.⁴² He was mentioned in 1862 government documents as a co-chief with “Chico” of the “Surillo” or “Cartaka” [*sic*] tribe of 162 people at the Sebastian Reservation.⁴³

Several articles reported in the *Los Angeles Star* in 1854 mention that more than 1,800 Indians were gathered on the Sebastian Reservation under seven principal chiefs. One of these communities, consisting of 100 people who cultivated 21 acres, was headed by “Stanislaus from the mountains near San Fernando” and “under him Clemente from Lake Elizabeth.” Estanislao (“Stanislaus”) Nangivit was a Serrano Indian from Puninga in the southern Antelope Valley.⁴⁴ Clemente was Tataviam.⁴⁵ These two and several other ex-neophytes from Mission San Fernando had been listed in the 1850 Los Angeles County census as being laborers working for Dolores Ochoa (see Table 5). When they moved to the Sebastian Reservation, they settled at the mouth of Pastoria Creek, founding a ranchería called *Chipowhi*. This community appears to have been composed mostly of Tataviam Indian families.⁴⁶

The Indians of Mission San Fernando

The Sebastian Reservation was closed in 1864. Rancho El Tejón had been approved as a land grant in 1843 by the Mexican government of California but was only briefly inhabited by a worker hired by the grantee, who lived among the Indian rancherías in 1845-46. Despite this slim basis for possession, the Board of Land Commissioners ruled that the grant was valid in 1858, and a patent was issued a few years later in 1863. Although they were no longer trustees of the federal government, the rights of the Tejon Indians for continued residency were recognized under the terms of the grant.⁴⁷ The rancho was later purchased by Edward F. Beale, who had founded the reservation during the period of his appointment as Commissioner of Indian Affairs for California. His good relations with the Indians led to their continued employment as vaqueros, shepherds, and laborers on his ranch. They in turn continued to reside on the ranch, although their settlements were gradually closed out and the last occupants relocated to a single ranchería in Tejon Canyon by 1877. Former Mission San Fernando Indians from Piru, Camulos, and Saticoy and the vicinity of the former mission were to emigrate to Tejon throughout the late nineteenth century to seek work and participate in the life of the Indian community there. Their descendants have continued to live on the Tejon Ranch down to the present day.

FAMILY HISTORIES OF SOME PROMINENT FERNANDEÑOS

Up to this point, this relation of the San Fernando Indian history has largely been concerned with a description of the diverse population that came to be associated with the mission and some major trends and events experienced by its descendant communities. Additional light is shed on post-secularization social history by examining individual biographies and reconstructing family histories. Using strands of ethnohistoric information gathered from various sources, four such lineage histories are presented here. These illustrate some problems encountered in compiling biographical data from mission register sources.⁴⁸ The interested reader may consult previously published ethnohistories of the Tataviam and Simi Valley Chumash for additional San Fernando family stories.⁴⁹

Odón Chihuya and Juana Eusebia

One of the key families associated with the Mission San Fernan-

do Indian community was that of Odón Chihuya, one of the original grantees of Rancho El Escorpión, and his wife, Juana Eusebia. This couple had many children and grandchildren. The Leonis Adobe, home of their daughter, Espiritu, and her son, Juan Menéndez, is now a City of Los Angeles historical landmark and museum in Calabasas, and Odón and his family have been the subject of several historical sketches.⁵⁰ Despite the importance of the Chihuya lineage, there are few other genealogies that have presented as many problems of historiographic documentation. Some of these difficulties are illustrative of common problems encountered in using San Fernando mission registers. Information is frequently lacking regarding genealogical relationships and rancherías of origin, and no *padrón* is extant that might compensate for missing data.⁵¹ Compounding these problems is the occasional incidence of clerical errors by San Fernando missionaries. It is not unusual for two or more different people to be identified by the same baptismal number, and the case of Odón is one of these.⁵²

No fewer than three different men, all contemporaries in the second decade of the nineteenth century, were identified by the missionaries as "Odón," and each was cross-referenced to the same baptismal entry, No. 780, at Mission San Fernando. This naturally has led to some confusion for latter day ethnohistorians. Baptismal entry for No. 780 reads that a boy was baptized on January 16, 1803, who was about eight years of age, and son of a *catecumeno* (adult under Catholic instruction) named Anajaqui. Unfortunately no town of origin is mentioned, and there is no subsequent entry of an adult at Mission San Fernando who is named Anajaqui or who is said to be Odón's father. A previous study tentatively identified the father of this Odón as Cecilio Najaguit, who was baptized with his wife, Cecilia, at Mission San Gabriel in 1805 from Siuccabit, probably a reference to *Syutkanga* at El Encino.⁵³ However, there is some reason to suspect that Odón Chihuya was not the same Odón, son of Anajaqui, whose baptism was recorded as No. 780.

The only other baptism of someone named Odón occurred on February 6, 1803, within a few weeks after the first Odón was baptized. Actually there were two boys with very similar names baptized immediately after one another, one named Odilón, said to be about six years old, and the other named Odón, about five years old. Both

were from the Chumash town of Umaliu (*Humaliwo*). No parents or relatives are mentioned in either entry.⁵⁴ These baptisms bear more scrutiny as candidates for Odón, the grantee of El Escorpion, for two reasons: 1) the names Odón and Odilón were likely to have been pronounced essentially the same and easily confused in the Ventureño Chumash language, because that language lacks the [d] phoneme, 2) oral tradition relates Odón to *Humaliwo*, because he once was known as the “Malibu Chief.”⁵⁵

The next mentions of these various “Odóns” occur early in the second decade of the nineteenth century when all seemingly became married as teenagers. It was not unusual for teenage boys and girls to be married somewhat young during mission times, perhaps indicating that this had also been the native practice. One of these “Odóns” was married in 1811 and later widowed and remarried in 1824.⁵⁶ The second was married in 1812.⁵⁷ No marriage entry was found for the third “Odón,” but he was stated to be the father of two legitimate children born in 1813 and 1815.⁵⁸ Apparently the priest neglected to make an entry in the marriage register when he married the third Odón, a fairly rare occurrence but not unknown, especially at Mission San Fernando.

The first Odón to be married was identified as Baptism No. 780, which is probably accurate, because the date was June 27, 1811. The other Odón candidates would have still been too young to be married at this date, even for those days (when they would have been only thirteen or fourteen years old). Odón, No. 780, would have been sixteen in 1811, and his bride Flora, a Tataviam girl from Piibit (*Pi'ing*), would have been thirteen.⁵⁹ This Odón was likely the son of the couple from Siuccabit who had been baptized at San Gabriel.

The next “Odón” to be married was undoubtedly the famous grantee of El Escorpion, Odón Chihuya. He may be so identified because the name of his bride, Eusebia, is well known. She was from a native Gabrielino/Tongva town at Santa Monica.⁶⁰ She was also commonly known as “Juana,” according to one entry in the registers, adding a further wrinkle to the identification problem. “Juana” Eusebia was the mother of all of Odón Chihuya’s known children, and she is listed with her husband and her children’s families in United States census records from 1850 onward. Odón and Eusebia were married on June 23, 1812 when they were only about fifteen and six-

teen years of age respectively. Based on the fact that he was one year older than the other Odón from *Humaliwo*, the Odón who married “Juana” Eusebia was probably the boy baptized as Odilón (SFe Bap. No. 824). He was misidentified as “No. 780” in his marriage record. As has been stated, he could not be No. 780 because the latter had already married Flora and later remarried in the 1820s when “Odón” and Eusebia were still having offspring.

The last Odón to be wed was probably the youngest of our “Odóns” (i.e., SFe Bap. No. 825). He was married to Olímpias, although, as has been mentioned, no marriage record exists for their union. Olímpias would have been only about eleven or twelve when her first child was born, according to her estimated age at the time of her baptism.⁶¹ Like her probable husband, she was from the Chumash town of *Humaliwo*. This last Odón’s baptismal number was given as “180” in his children’s entries, an obvious copying error for “780,” which was itself an identification error, as we have previously deduced.⁶² Olímpias died shortly after the birth of her second child in 1815, and there is no record of her husband remarrying.

No burial entry has been found for any of the “Odóns,” but it is known that at least two of them were still living at San Fernando in 1843, when they were both named in a list Indians granted land on which to sow their crops (see Table 4). One of these two “Odóns” presumably was Odón Chihuya, who was also co-grantee of El Escorpion with his son-in-law, Urbano Chari, and another Mission Indian named Manuel.

Only one man baptized at Mission San Fernando is explicitly stated to be the father of an “Odón”: Liborio Chavot, who was baptized from El Escorpion, about sixty years of age, on February 18, 1803. Neither Liborio’s baptismal entry nor that of his wife, Liboria, give the names of any relatives, but his burial entry in 1825 mentions that he was the father of Eugenio and Odón.⁶³ Liborio’s son Eugenio may be identified as Eugenio Aguisunum of Humaliu (*Humaliwo*), who would already have been an adult, at the time his brother Odón was born.⁶⁴ The fact that Eugenio was from *Humaliwo* lends credence to the fact that we have correctly identified Odón Chihuya as also being from *Humaliwo*. Liborio Chavot’s association with El Escorpion as his native town may have been one of the reasons why his probable son, Odón Chihuya, became one of the grantees of Ran-

cho El Escorpion in post-mission times and was considered chief of the Indians there.

Those of Odón's and Eugenio's children who survived to adulthood continued to remain associated with El Escorpion. Eugenio's son, Fernando Carlos, is probably the man known simply as "Carlos" in later census records, and was living with his wife, Fernanda, at El Escorpion in 1860. The names of three of his children are known, the last born in 1861, but further work will need to be done in the records of the Plaza Church in Los Angeles to determine if these survived or if he had other children as well.

The story of many of Odón Chihuya's and Juana Eusebia's descendants is fairly well known, at least for the nineteenth century. Their eldest daughter, Marcelina, married Urbano Chari, co-grantee of El Escorpion, and later lived with Joaquín Romero, a part owner of the rancho. Marcelina's son, José Rafael, was a vaquero on the Escorpion rancho but was killed by a horse on the Domec Ranch.⁶⁵

María Dolores, another daughter of Odón Chihuya and Juana Eusebia, was first married to a San Fernando Indian named José "Polo," then lived with José Arnaz, recipient of the San Buenaventura Ex-Mission grant, before finally settling down with Pierre Domec, a Frenchman who operated a lime kiln operation near El Escorpion. Her eldest daughter, María del Rosario, was said to be the daughter of José Arnaz, according to Fernando Librado, one of J. P. Harrington's Ventureño Chumash consultants, although her baptismal entry states that she was the son of María Dolores's first husband, José "Polo."⁶⁶ María del Rosario married Carlos Leboubon, a Frenchman who had once worked for Domec and became involved in a fight and court battle with him.⁶⁷ After winning his lawsuit against his wife's stepfather, Leboubon and his wife moved near Saticoy, where he worked on the Punta de la Loma Ranch. No children have been identified for this couple.⁶⁸ Leboubon died as a widower when he was seventy-one years old in 1889.⁶⁹

María Dolores had three daughters by Domec who reached adulthood, but only the youngest married. María Antonia Domec married Francisco More, also of half-Indian/half-Euroamerican ancestry, who had been raised at Saticoy. This couple is listed in the 1880 census at Ventura as boarders in a Chumash Indian household headed by Petra Pico, a famous basketweaver.⁷⁰

Odón's and Juana Eusebia's son Bernabé first married Teodora, a woman of Tataviam and Kitanemuk (or Kawaiisu) ancestry.⁷¹ After Teodora's death, he lived with Marta, of mixed Tataviam/Fernandeño ancestry who had previously been married to an Indian from Tejón. The 1860 census lists five children of Bernabé and Marta living with them at El Escorpion, but by 1866 the couple had split up, and Marta remarried a [Luiseño?] Indian from Temecula.⁷² Bernabé continued to live at El Escorpion into the 1880s. His eldest daughter, Josefa, died as an adult, but the fate of his other children remains unknown.⁷³ Bernabé's last wife, "Lola" (Dolores), may have been the granddaughter of Urbano Chari and his first wife Olava.⁷⁴ "Lola" later married Sétimo López after Bernabé's death.⁷⁵ Bernabé ended his life in dramatic fashion by hanging himself from one of the rafters at Mission San Fernando one New Year's Eve.⁷⁶

Tiburcio, Odón's and Juana Eusebia's youngest son is listed in both the 1850 and 1860 federal censuses. By 1860 he had married an Indian woman named Manuela and was listed with two children. No further records of this family have been located.

María del Espiritu Santo, usually called "Espiritu," is perhaps the best known of Odón Chihuya's daughters (Fig. 4). She had one son, Juan Antonio Manuel Menéndez, born in 1867, and several daughters who did not reach adulthood. Photos of Espiritu, Juan Menéndez, and Marcelina, her youngest daughter, are preserved at the Leonis Adobe in Chatsworth. Espiritu lived with Miguel Leonis, a Basque sheep rancher from France, for many years. He later acquired Rancho El Escorpion from Odón. Espiritu was able to inherit Leonis's estate after his death in 1889, but not until after she had to wage a court battle to prove they had lived together as husband and wife.⁷⁷ Espiritu's son, Juan Menéndez, and his wife, Juana Valenzuela Menéndez, served briefly as ethnographic consultants for John and Carobeth Harrington about 1916 (Fig. 1).

Rogério Rocha

According to oral history information collected by J. P. Harrington in 1916, Odón Chihuya had been "chief of all the Indians of the southwest end of the valley [and] Rogério [Rocha] . . . was chief at San Fernando."⁷⁸ As was the case with Odón, some confusion has surrounded the identification of Rogério Rocha in mission records.

The Indians of Mission San Fernando

Fig. 8. Sétimo López, San Fernando, October 1916. *Harrington Papers, National Anthropological Archives, Smithsonian Institution 91-31239.*

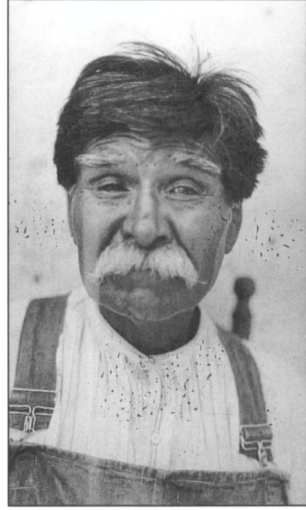


Fig. 4. Espiritu Chihuya de Leonis, daughter of Odón Chihuya and Juana Eusebia, copy of original photo taken in Los Angeles, 1905. *Harrington Papers, National Anthropological Archives, Smithsonian Institution 91-33622.*

A newspaper article published shortly after his death in 1904 reported him to be 112, while the priest who later entered his burial entry gave his age as 110.⁷⁹ Neither is accurate. Five individuals named Rogerio are listed in the baptismal registers of San Fernando, and one of these, a seven-year old child baptized in 1801 has previously been identified as Rogerio Rocha.⁸⁰ However, a thorough examination of the burial register reveals that all but one of the people christened Rogerio were deceased by 1830. This leaves only one individual, born in 1824, who as a young adult was listed in Micheltorena's grant to the San Fernando Indians in 1843 (see Table 2).⁸¹ This last person is undoubtedly Chief Rogerio Rocha who is mentioned in late nineteenth century records.

Rogerio's parents were Germán, apparently from the Ventureño Chumash ranchería of Quimisac (*Kimishax*), and María Guadalupe, who had been born at Tujungá (*Tuxuunga*).⁸² He was the only child



Fig. 5. Rogerio Rocha.
Pierce Collection No. 1789,
Henry E. Huntington Library.

of six siblings to survive childhood. In 1841 Rogerio was married just shy of his eighteenth birthday to Manuela, a fourteen and a half-year old girl whose parents had come to the mission from Taapu and Piiru.⁸³ The baptismal register lists only one child of Rogerio and Manuela, a daughter born in 1843 who died within the following year.⁸⁴ In none of the early records is there a surname listed for Rogerio. He apparently adopted his Hispanic surname late in the nineteenth century.

Rogerio Rocha was trained as a blacksmith at the mission, a profession he practiced throughout his life.⁸⁵ He was also a violinist in the mission orchestra. As one of the recipients of land set aside for the San Fernando Indians, Rocha established his own allotment on about ten or twelve acres on Pacoima Creek where he built an adobe house for his family.⁸⁶ An early reference to his role as *capitán* (chief) appears in connection with his attendance at a traditional Ventureño Chumash celebration held in 1869 at Saticoy, where he apparently made a speech along with other *capitanes* on the last day of the fiesta.⁸⁷ Rogerio Rocha had risen to leadership of the Indians who remained in the vicinity of the old mission after the older *alcaldes* died or moved to Tejon.

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By all accounts Rocha lived a productive life on his Pacoima allotment. A fine spring of water supported a small orchard and cultivated fields. Rogerio had the parcel surveyed, and he paid property taxes on it for years. His title to the land was based on the 1843 grant given to the Indians by Micheltorena; however, it had not been patented under the United States government. Instead the 1846 sale of mission lands by Mexican Governor Pío Pico to Eulogio de Célis was patented in 1873. A condition to the original purchase was that Indians rights were not to be infringed. In 1875 Célis's son sold the Ex-Mission Rancho to G. K. Porter and Edward Maclay, a former California State Senator. The buyers brought suit a few years later to evict Rogerio from his parcel. Rogerio's attorney was no match for those hired by Porter and Maclay and the case was decided against the Indian. During the middle of a rainstorm in the winter of 1886, the sheriff evicted Rogerio, his wife, and three elderly women who lived with them.⁸⁸ A contemporary writer reports what happened:

The old women, his tools and household goods, his chickens in sacks and all his movable belongings were tumbled into a wagon (the old man, protesting against his removal, would not be put into the wagon, but followed after), taken some two miles from their home, and thrown out by the roadside, and here lay unprotected from the incessant rain for eight days, during which the old man made his way to Los Angeles, and got permission from the priest to occupy an old shed connected with the Mission Church. In the meantime people passing along carried off baskets, tools, fuel, whatever they chose to take, either as curiosities or for use; their chickens were dead when taken from the sacks, and pounded parched corn was their only food. It was thought by some that the old man must have money hidden about his house, as he had for so many years been an industrious mechanic, and prospecting parties made search for it, digging up the floor of the house, and exploring every possible hiding place. The old wife contracted pneumonia, from which she soon died.⁸⁹

Rocha conducted the funeral service for his own wife in the Mission Church, said to have been undertaken with impressive dignity and beauty. Several sketches of an Indian home in the ruins of Mission San Fernando were made within a year or two of these events, probably documenting Rogerio's residence soon after his eviction.⁹⁰ Later a friend permitted him to move onto a small parcel of land in the

nearby mountains where he eked out a livelihood. He died in the spring of 1804 at about the time of his eightieth birthday.⁹¹ In a newspaper article published when he died, Rogerio's character was eulogized: "Those who knew Rocha longest speak of his good traits, his keenness of intellect and kindness of heart. . . . He was a giant in stature and almost a Hercules in strength until recent years, and even a century [*sic*] did not bend his form."⁹²

José Miguel Triunfo

Although the identities of Odón Chihuya and Rogerio Rocha have been the source of some confusion over the years, each has been resolved by recourse to data internal to the mission registers. One still unresolved case of identification pertains to a San Fernando Indian named José Miguel Triunfo. His surname appears to derive from his past association with the Triunfo rancho near where the Chumash town of *Hipuk* (El Triunfo) was once located.⁹³ Although José Miguel is mentioned as a "neofito licenciado," no official record of his emancipation papers survived. Perhaps he was one of a handful of Indians whom Governor José María Echeandia liberated from the missions during the late 1820s as a prelude to full secularization.

A number of historical documents exist that allow us to reconstruct a record of José Miguel's life after he moved to the San Fernando Valley. However, his origins and background remain clouded in obscurity. According to his age given in the 1850 census, José Miguel Triunfo had been born about 1811, yet there is no "José Miguel," or "Miguel," baptized at either Mission San Fernando or San Buenaventura that may be matched with him. It seems plausible that he may have been partly of Santa Monica Mountains Chumash ancestry, because of his association with the name Triunfo.

José Miguel Triunfo's wife was Rafaela Cañedo, a non-Indian. Harrington's elderly Kitanemuk consultant, Eugenia Méndez, whose parents had once been San Fernando neophytes, described his marriage to Rafaela thus:

Miguel [was] a Fernandeano Indian. Rafaela, a mujer del pais [i.e., "de Razón"], wanted to marry the Indian and went to the priest. The priest did not advise it [and] told her [she] better marry someone of her own race. [He] asked her if [the] man had proposed to her. She said how would he—they were married and had children.⁹⁴

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The first baptism of a daughter for Rafaela Cañedo was in 1837 at Mission San Fernando. According to the baptismal record, this child was named “Gertrudis” and had been born out of wedlock at the mission’s Rancho Cahuenga. No father was mentioned, but an interesting comment was made at the time that leads to further information about Rafaela’s background.

It is noted in her daughter’s baptismal entry that Rafaela Cañedo’s mother, María [Tomas] Cañedo, was married to a “neofito licenciado” named Conrado. So not only did Rafaela Cañedo take an emancipated Indian as a husband, her mother had done so as well. María Tomasa Cañedo had first married Victorio Aluluyachuit, a Chumash Indian from Matilija (*Mat’ilxa*), who was baptized at Mission San Buenaventura.⁹⁵ Victorio Aluluyachuit and María Tomasa Cañedo were wed at Mission San Gabriel in 1825.⁹⁶ Rafaela, who had been born about 1821, was not the daughter of Victorio.⁹⁷ The identity of “Conrado” was is not known, nor is it known when Victorio died and Conrado married María Tomasa Cañedo (or perhaps Victorio and “Conrado” were the same individual?). By 1851 María Tomasa Cañedo was living as the wife of Dolores Ochoa, who was tabulated in the 1850 federal census as “overseer” of a group of San Fernando Indians, who seem to have been living in the Elizabeth Lake vicinity (see Table 5).

No marriage record has yet been found for José Miguel and Rafaela Cañedo. They were not married at Mission San Fernando, nor has limited checking of the San Gabriel and Plaza Church records been successful in locating their marriage entry. The second of their children, Ildefonso, born in January 1839 was said to be a legitimate child of “*Silvestre [sic], Neofito licenciado de esta Mision y Rafaela su esposa de Razón, residentes en El Rancho de los Verdugos.*”⁹⁸ The missionary evidently made a mistake here, perhaps confusing José Miguel’s name with that of Silvestre Cañedo, a presumed relative of Rafaela, who was married to one of the Verdugo daughters. If we conclude that Rafaela’s husband must indeed have been José Miguel, then they seem to have been married by the Church about 1838, between the births of her first and second children.

In July 1841, the baptism of José Miguel Triunfo’s and Rafaela Cañedo’s third child, Ramón, took place. In this record, the priest finally got the father’s name right. Ramón had been born at the “Ran-

cho de la Viña de Caguenga.”⁹⁹ Ramón’s name does not appear in the 1850 census, suggesting that he may have died in childhood. No baptismal entry has been found for Rosaria, a daughter mentioned in later records, born about 1842. Baptismal records at San Fernando were found for two other children: José Antonio de Jesús, born in 1844, and María del Refugio, born in 1846.¹⁰⁰ In María del Refugio’s entry, José Miguel’s surname, Triunfo, appears for the first time in mission documents. The last known child of José Miguel Triunfo and Rafaela Cañedo was a son, Francisco Javier, who died as an infant in 1849.¹⁰¹

In 1843 José Miguel Triunfo received a modest grant of land from Governor Micheltorena, located somewhere in the vicinity of the Rancho Cahuenga and the Rancho de los Verdugos. For a few years the boundaries of his grant were disputed by Vicente de la Ossa of Los Angeles, who had been given title to the adjacent Rancho El Trigo, but it seems that José Miguel Triunfo won out in the end.¹⁰² The 1850 federal census (actually enumerated in 1851) lists five children in the family of José Miguel and Rafaela. A girl named María A[ntonia], fourteen, was the eldest child in the family, yet based on her age, this girl’s name should have been “Gertrudis,” who was born in 1837, yet another example of the perplexing problems of name identification encountered in reconstructing this particular family’s history.¹⁰³

José Miguel Triunfo’s history following the mid-century mark had tragic overtones. His claim with José Limantour for the Rancho Cahuenga was deemed fraudulent by the Board of Land Commissioners.¹⁰⁴ Then one of his sons died, and a second apparently was sent to prison. Triunfo went crazy after this, and his wife sold their ranch. After José Miguel Triunfo died, his widow remarried an Apache Indian and had one son by him.¹⁰⁵

The records of the Plaza Church document that two of José Miguel Triunfo’s daughters, Nicolasa and Rosaria, had children born out of wedlock in the late 1850s. Nicolasa was the mother of José Enrique Lyon, the illegitimate son of Cyrus Lyon, who served as foreman at Rancho Cahuenga after it was acquired by David Alexander.¹⁰⁶ Rosaria was the mother of an illegitimate child, José Abelardo, born in 1859. The baptismal register states that this baby’s father was Alejandro (Alexis) Godey, who had come to California

with John C. Frémont.¹⁰⁷ It is well known that Godey had intimate relations with a number of California Indian women and sired a few children by them.¹⁰⁸ Rosaria later married Miguel Ortíz from New Mexico. She died in February 1911. Her son, José [Abelardo] Ortíz did not acknowledge Godey as his father on his application for the 1928-1933 enrollment of California Indians.¹⁰⁹

José Miguel Triunfo's and Rafaela Cañedo's eldest daughter, María Antonia ("Chata"), married Jesús Córdova in 1869.¹¹⁰ Córdova had immigrated to California from Sonora and worked as a vaquero for the priests at Mission San Fernando. Frank Latta has identified Córdova as the "Indian" vaquero, whom Frémont described as his guide over Tehachapi Pass in 1844. Córdova later worked for Frémont's scout, Alexis Godey. When Godey lost his ranch in Cuyama, Jesús and María Antonia Córdova and their nine children moved to Tejon. Their sons worked as vaqueros on the Tejon Ranch. Only one of the Córdova children, Marcos Córdova, had children of his own (thirteen) who reached maturity.¹¹¹ The Cordova Ranch was located on Castaic Creek, where the Castaic Reservoir is today.

Pedro Antonio Chuyuy and Euqueria

Pedro Antonio *Chuyuy* was baptized at Mission San Fernando from El Escorpion when he was a little more than a year old in February 1800. His sister, a year older than he, had been baptized the previous year in the "Ranchería llamada Las Calabazas."¹¹² Although both children were raised at the mission and later married, the identity of their parents was never mentioned in mission register entries. One may assume that the parents of Pedro Antonio and Euqueria were among the various adults baptized from El Escorpion for whom no family relationships were recorded. According to Harrington's consultants who knew him, Pedro Antonio *Chuyuy* spoke both Fernandeano and Ventureño Chumash, appropriately enough if, as we suspect, El Escorpion held a mixed Fernandeano and Chumash population.

Pedro Antonio *Chuyuy* married Euqueria in 1817. Euqueria had been baptized in 1803, when she was two months old, from Jucjauy-bit. Hers was the baptism immediately following that of the daughter of the chief of El Escorpion, but as was the case with Pedro Antonio, there is no mention anywhere in the records regarding who her par-

ents were.¹¹³ Pedro Antonio *Chuyuy* and Euqueria had ten children born at Mission San Fernando between 1819 and 1842.¹¹⁴ Their youngest child, Candelaria, was born on Lord's Creek near Sespe about 1847, according to information collected in an early interview and from early census records (Fig. 6).¹¹⁵ No baptismal entry has been found for her. In addition to Candelaria, three sons were raised to adulthood, José Cupertino, Melquiades, and Pantaleon. The family settled at Saticoy and was listed with other Saticoy Indians in the 1852 state census and the 1860 federal census. Euqueria died in 1860.¹¹⁶ Her husband moved with his grandson, José Juan Olivas, to Tejon about 1870.

The oldest son of Pedro Antonio *Chuyuy* and Euqueria was José Cupertino, who was married twice at Mission San Buenaventura. His second wife was Leandra, the daughter of Ramón and Eugenia of Mission San Fernando.¹¹⁷ Ramón was Tataviam and Eugenia was Fernandeano and Vanyume in ancestry.¹¹⁸ Eugenia's mother, Teofila, was the half-sister (by the father) of Vicente Francisco *Tinoki*, former alcalde at Mission San Fernando and later a Kitanemuk chief at El Tejón.

José Cupertino, later known as "José Chiminea," was a prominent member of the Indian community at Saticoy. Fernando Librado described his performances of the Blackbird, Seaweed, and Baracuda Dances at a Chumash fiesta at Saticoy in 1869.¹¹⁹ José Cupertino and Leandra had sons born in 1856 and 1859 who both died in 1859.¹²⁰ This couple was listed in the 1860 census among the Saticoy Indians. It is known that José Cupertino (aka "José Chiminea") moved to Tejon and was eventually killed there, although the date of his death has not been determined. In 1865 Leandra had a daughter born in San Fernando named María Josefa ("Josefina") Leyva.¹²¹ This child's father was said to be Juan Leyva, who was a teamster and vaquero on the Tejon Ranch.

María Josefa ("Josefina") Leyva married Isidoro García, who may have been partly of Mission San Fernando Indian ancestry on his mother's side. Josefina and Isidoro García had three children: Frances, Petra, and Santiago ("Jim"). Frances García married Alfred Cooke and had a large family. Petra García married José Valenzuela, the brother-in-law of Candelaria Valenzuela, and also had numerous offspring. Jim García moved to the Tejon Ranch, where he married



Fig. 6. Candelaria Valenzuela and Ina Cassidy. *J. P. Harrington Collection, Santa Barbara Museum of Natural History.*

María Miranda, the stepdaughter of Juan Lozada, chief of the Tejón Indian community. He also had many children. Many descendants of Josefina and Isidoro García live in Ventura, Santa Barbara, Los Angeles, and Kern counties today. The Oakbrook Park Chumash Interpretive Center in Thousand Oaks is directed by one of their descendants, Paul Varela. Many other family members are actively involved in Native American heritage concerns in the Santa Monica Mountains and neighboring regions.¹²²

Candelaria [Valenzuela] was to become the most famous of Pedro Antonio *Chuyuy*'s and Euqueria's children, because of her reputation as a maker of fine basketry (Fig. 6).¹²³ Her first child, born in 1863, was the son of Jesús María, probably the brother of Pomposa, the chief of the Saticoy Indians.¹²⁴ In 1865 Candelaria married José Epifacio Ríos (José "Grande"), another Saticoy resident. Five children are listed for this couple in the baptismal register of San Buenaventura between 1865 and 1881. By 1880 Candelaria had moved to

Ventura, where she boarded with Petra Pico, another famous Chumash basketmaker. She separated from José Epifacio Ríos and had two children by José Olivas. Her only known descendants come from her youngest son, José Eduardo Olivas, born in 1888.¹²⁵

Candelaria's last husband was José Valenzuela from Sonora, Mexico. J. P. Harrington met her in 1913 and consulted with her regarding Ventureño Chumash basketry and culture. She also was interviewed by George Henley and Dr. Bizzell in 1914. In 1915 Candelaria's clothes caught fire when she was cooking on the Peirano Ranch, and she succumbed from the burns she received.¹²⁶ Upon learning of her death, John Harrington confided to his close friends, Ina and Gerald Cassidy:

Candelaria's fate is just too bad. I keep thinking of it night and day and it seems such a pity, such a deplorable loss. . . . I had a queer experience with regard to Candelaria recently. About two weeks ago I suddenly began to think that it was the season of wild flowers and that this spring might be my last chance to get the [Indian] names of all those wild flowers [through working with Candelaria]. This idea came to me so strongly that I could not reason myself out of it and decided to go at any cost. When your letter with the clipping reached me I had the Ventura botanical notes laid aside and was going to leave the following morning for Ventura and try to get board with Mrs. Dunshee while working with the old lady. . . .

It is a horrible, silly loss, and I shall never cease regretting it as long as I live. She was the sole surviving [woman] of her tribe, or of any surrounding tribe, saved as if by miracle of God for our work, so untainted, unsophisticated and good natured, so full of correct old-time information and ideas. I feel too bad over the thing to [cry?]. It just weighs on me.¹²⁷

Harrington's sense of loss at Candelaria's passing is expressed in part of a poem with which he ended his letter:

The year hath turned, and with it pass the flowers.
And she who knew their ancient names is gone.
Outliving a dead age she lingered on.
By miracle of God with curious dowers
To lend assistance to this work of ours.

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CONCLUSION

By the turn of the century, Indians once affiliated with Mission San Fernando were distributed throughout a wide area. A number were living in the valley itself, quite a few were residents of the Tejon ranchería, some lived in Ventura, and others in the upper Santa Clara River Valley. The oldest members of the remaining San Fernando Indian families were sought out by anthropologists like C. H. Merriam, A. L. Kroeber, and J. P. Harrington. Altamirano Badillo, who lived at Tejon, provided Merriam with Cahuenga (Fernandeño) and Kitanemuk vocabularies in 1905 (Fig. 7).¹²⁸ Juan José Fustero at Piru provided Kroeber and Harrington the first word lists known for the Tataviam language.¹²⁹ Valley residents Sétimo López (aka Sétimo Moraga), Juan Menéndez, and Martín Félix all provided J. P. Harrington with Fernandeño lore (Fig. 6). At Tejon in 1916-17 and 1922, Eugenia Méndez, Magdalena Olivas, and José Juan Olivas provided Harrington with further information regarding San Fernando Indian history.¹³⁰

According to Harrington's notes, Antonio María Ortega was probably the last individual to speak the Fernandeño dialect of

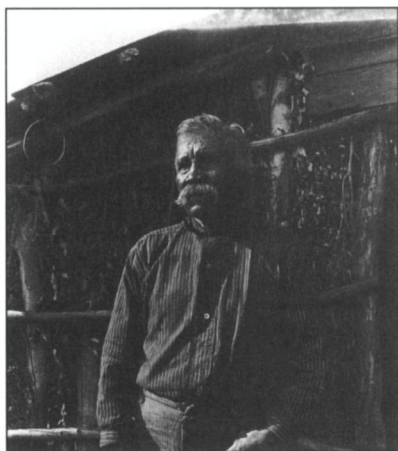


Fig. 7. Altamirano Badillo, "Tejón Indian" of mixed Tataviam, Fernandeño, and Serrano ancestry, November 1905. *C. H. Merriam Collection, National Anthropological Archives, Smithsonian Institution 94-3773.*

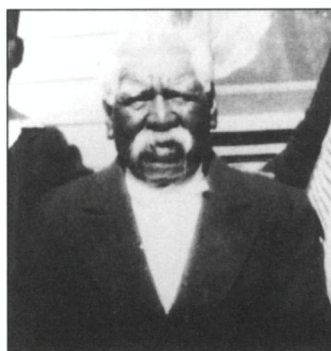


Fig. 9. Antonio María Ortega, descendant of San Fernando Indian grantees of Rancho El Encino. *Courtesy of Beverly Salazar Folkes.*

Gabrielino/Tongva language (Fig. 9).¹³¹ He had been born at Rancho El Encino in 1857, the son of Fernando Ortega from the Yaqui River in Sonora and María Rita, whose father and grandfather were the original Indian applicants for El Encino.¹³² To his own children, Antonio María Ortega later recounted how his family was forced to move from their rancho after it was acquired by Vicente de la Ossa. They moved to the mission at first, but later he was taken into the Geronimo and Catalina López household where he was raised, as were a number of other Indian children.¹³³ While living and working at the López Station, Antonio María Ortega met his future wife Isidora Leyva, who was housekeeper for the López family. They were married and raised a large family in San Fernando, indeed many of their descendants remain active in Indian affairs there today.¹³⁴

Mission registers, ethnographic notes, and family oral histories assist us in understanding what became of the native peoples and communities associated with Mission San Fernando. By recourse to such sources, some of the mysteries surrounding the identities of particular individuals have been dispelled. Despite tremendous urbanization in the twentieth century, the descendants of the San Fernando Valley's original inhabitants continue to be numbered among its citizens. Pride and interest in the heritage of the San Fernando Indians is undergoing a resurgence. The days when only Indians resided in the valley are now past, but in some open places, if one listens carefully, the meadowlark's song reminds us:

kasisoko' 'ra'wiyawi! kasisoko' 'ra'wiyawi!

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NOTES

¹The complete text of the *Ra'wiyawi* myth is recorded in the *John P. Harrington Papers*, Part 3, *Southern California/Basin* [Washington, D. C.: Smithsonian Institution, National Anthropological Archives (Microfilm edition, Millwood, N.Y.: Kraus International Publications, 1986)], Rl. 106, Fr. 188. It has been revised only slightly here from the original version.

²John and Carobeth Harrington misspelled Menéndez's name as "Melendrez." Juan Antonio Manuel Menéndez was born in 1857, the natural son of Espiritu Chihuya and José Alexandro Menéndez (Mission San Buenaventura Baptismal Register, Vol. 2, No. 1687, June 17, 1857). Espiritu, whose name was incorrectly recorded as "Maria de Jesús" in Juan Menéndez's baptismal entry, was the daughter of Odón Chihuya, one of the Indian grantees of Rancho El Escorpion. Juan Menéndez's father was from Spain and worked as ranch foreman for Andrés Pico at San Fernando. Juan Menéndez died about 1924. See Gerry Keesey Hoppe, ed., *Leonis or The Lion's Brood* by Horace Bell (Los Angeles: Leonis Adobe Association, 1993), pp. 42-43, n. 11, and Ray Phillips, "Epilogue—Later History of the Family, The El Escorpion Ranch and the Leonis Adobe in Calabasas," *ibid.*, p. 271.

³On November 9, 1917, Carobeth wrote her husband, anthropologist John P. Harrington, that "I got here at 5 p.m. . . . and have been writing myths and other infn. since 7:00 (it is now nearly 10:00). M. and his wife will rent me room and board me and are glad to work. . . . They know the *kasisoko 'rawiyawi* . . . story and many others" (unpublished correspondence, J. P. Harrington Papers, Santa Barbara Museum of Natural History).

⁴Harrington, *Southern California/Basin*, Reel 106 contains notes on Fernandeano culture, language, and history recorded by Carobeth and John Harrington. A computer data base of the information on this reel has been prepared by Lisa L. Woodward and Martha J. Macri for the J. P. Harrington Database Project, sponsored by the Native American Language Center at the University of California, Davis and Scientific Resource Surveys, Inc.

⁵The computer database of mission register information used for this study has been the result of a collaboration between several scholars. Using a typewritten transcript originally prepared by Thomas Workman Temple in 1964, Robert Edberg, a graduate student in anthropology at California State University, Northridge, in the 1980s began a San Fernando mission register data base for information Temple had selectively extracted. In 1993 some categories of information from the data base begun by Edberg were used as a starting point by the author of this article to assemble a comprehensive list of all individuals baptized at Mission San Fernando and to cross-reference entries to their parents, marriages, and burials. Other contributors to this effort were Eleanor Arellanes, Sally McLendon, Linda Agren, and Chester King. Much of the information collected by Temple has been checked and corrected. This project, which is still ongoing, has been partly funded by a National Park Service contract, see Sally McLendon and John R. Johnson, *Cultural Affiliation and Lineal Descent of Chumash Peoples in the Channel Islands and Santa Monica Mountains* (3 vols., Hunter College, City University of New York, and the Santa Barbara Museum of Natural History, complete draft report July 1997, final report due March, 1998).

⁶Ranchería (village) names are italicized only when they appear in a standardized linguistic orthography adapted for English speakers. Otherwise they appear unitalicized when in their original spellings by Spanish missionaries. Reconstructions of names in the Fernandeano dialect of Gabrielino/Tongva follow recommendations by Pamela Munro, Professor of Linguistics at the University of California, Los Angeles, and by Kenneth Hill, Professor of Linguistics at the University of Arizona. For an explanation of basic rules for representing the Gabrielino/Tongva language, see William McCawley, *The First Angelinos* (Banning and Novato: Malki Museum Press/Ballena Press cooperative publication, 1996), p. 1.

⁷Zephyrin Engelhardt, *San Fernando Rey: The Mission of the Valley* (Chicago: Franciscan Herald Press, 1927), p. 5. Taapu (*Ta'apu*) was a large Chumash ranchería in the Simi Valley area. Tacuyama (*Takuyaman*) was the Ventureño Chumash name for the Tataviam ranchería of Chaguayabit or Chaguayanga (*Tsawayung*) near Castaic Junction. Taguenga (*sic*) was for the Gabrielino/Tongva ranchería of Cahuenga (*Kaweenga*) where Mariano Verdugo had his

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rancho (not to be confused with the rancho of his brother, José María Verdugo who had a rancho at La Zanja). Juyunga was a Tataviam rancheria near Newhall where Fr. Vicente de Santa María baptized a dying young girl on August 26, 1795 (San Buenaventura (hereinafter SBv) Baptisms (hereinafter Bap.), Vol. 1, No. 895). Mapipinga is unlocated, either a Tataviam or Fernandeano rancheria.

⁸Ibid., p. 6.

⁹Ibid., p. 9. Although Engelhardt translated the Spanish word *gentiles* as 'pagans', a better translation would be 'unconverted Indians.'

¹⁰See note 7 above.

¹¹Maynard Geiger and Clement W. Meighan, trans. and eds., *As The Padres Saw Them: California Indian Life and Customs as reported by the Franciscan Missionaries 1813-1815* (Santa Barbara: Santa Barbara Mission Archive Library, 1976), p. 19.

¹²David D. Earle, "New Evidence on the Political Geography of the Antelope Valley and Western Mojave Desert at Spanish Contact" in *Archaeology and Ethnohistory of the Antelope Valley and Vicinity*, eds. Bruce Love and William H. DeWitt (Antelope Valley Archaeological Society Occasional Paper No. 2, 1990), pp. 87-104.

¹³J. P. Harrington cited in Bernice E. Johnston, *California's Gabrielino Indians* (Los Angeles: Southwest Museum, 1962), p. 10.

¹⁴A fairly accurate list of most rancheria names at Mission San Fernando as recorded by the missionaries has been published in C. Hart Merriam, "Village Names in Twelve California Mission Records," *University of California Archaeological Survey Reports*, No. 74 (1968): 93-102.

¹⁵Harrington, *Southern California/Basin*, Rl. 106, Fr. 47. The Spanish name, El Encino, was a loan translation from the Gabrielino/Tongva name *Syuthkanga* 'live oak place.'

¹⁶The genealogical data for these individuals from Ongobepet and *Humaliwo* is presented in John R. Johnson, "Lineal Descendants from the Santa Monica Mountains," in McLendon and Johnson, *Chumash Peoples*, Chap. 11 and Appendix XIII. All these close links between *Humaliwo* and Ongobepet appear to make this a straightforward case for these four people being baptized under the Gabrielino/Tongva name for their Chumash town. However, the native Gabrielino/Tongva name recorded by J. P. Harrington for Redondo Beach was said to be *Ongoovanga*, adding some confusion to the matter because "Ongobepet" could mean 'person from *Ongoovanga*'. Most likely the two places are indeed different but have the same linguistic derivation, coming from *ongoova* 'salt' (see McCawley, *First Angelinos*, 63).

¹⁷See McLendon and Johnson, *Chumash Peoples*, Appendix VIII, Table 6, for numbers of people from rancherias named in the Takic language.

¹⁸Comparative data are provided in McLendon and Johnson, *Chumash Peoples*, Appendix IX. See also Sherburne F. Cook and Woodrow Borah, *Essays in Population History: Vol. 3: Mexico and California* (Berkeley: University of California Press, 1979); John R. Johnson, "The Chumash and the Missions," in *Columbian Consequences*, Vol. 1: *Archaeological and Historical Perspectives on the Spanish Borderlands West*, ed. David Hurst Thomas (Washington, DC: Smithsonian Institution Press, 1989), pp. 365-376; Phillip L. Walker and John R. Johnson, "Effects of Contact on the Chumash Indians," in *Disease and Demography in the Americas*, eds. John Verano and Douglas Ubelaker (Washington, DC: Smithsonian Institution Press, 1992), pp. 127-139.

¹⁹The Chumash practice of inducing abortion was documented by early Spanish observers. See Madison Beeler, ed., *The Ventureño Confesionario of José Señán, O.F.M.* (Berkeley: University of California Publications in Linguistics 47, 1967), p. 378; Finbar Kennelly, ed., *Writings of Fermín Francisco de Lasuén* (2 vols., Washington, DC: Academy of American Franciscan History, 1965), II: 378; Simpson, Lesley Bird Simpson, ed., *Journal of José Longinos Martínez, 1791-1792*, trans. P. D. Nathan (Ventura and San Francisco: Ventura County Historical Society and John Howell Books, 1961), p. 56.

²⁰Walker and Johnson, "Effects of Contact," p. 130.

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²¹David Hornbeck, *California Patterns: A Geographical and Historical Atlas* (Place: Mayfield Publishing Company, 1983), p. 46.

²²John R. Johnson, "Chumash Population History," in McLendon and Johnson, *Chumash Peoples*, Chap. 7: Tables 7-8, 7-15, 7-22.

²³Hubert H. Bancroft, *History of California* (7 vols. San Francisco: The History Company, 1886), 3:102-104; Zephyrin Engelhardt, *Missions and Missionaries of California* (4 vols. San Francisco: James H. Barry Co., 1913), 3:239-240; C. Alan Hutchinson, *Frontier Settlement in Mexican California* (New Haven: Yale University Press, 1969), pp. 128-134; David J. Weber, *The Mexican Frontier, 1821-1846* (Albuquerque: University of New Mexico Press, 1982), Chap. 3.

²⁴For a complete list of the secularization regulations, see Bancroft, *History of California*, 3:342-344, n. 4; Engelhardt, *Missions and Missionaries*, 3: 473-476.

²⁵"Proceedings instituted by Urbano, Odon, and Manuel, natives of San Fernando, petitioning for a tract of land named Escorpion." Expediente 461, Spanish Archives, Translations, Book 5, pp. 320-327, California State Archives, Sacramento. (Hereinafter cited CSA.)

²⁶Manuel Jimeno to William Hartnell, July 7, 1835, Archivos de los Misiones, Folder 57, Bancroft Library, Berkeley, translation by the author.

²⁷Bancroft, *History of California*, 4:350, 369-371.

²⁸Samuel to Governor Manuel Micheltoarena, April 21, 1843. Expediente 461, Spanish Archives, Translations, Book 5, pp. 187-188, CSA. The tract of land given to Samuel was later acquired by Geronimo López and called "López Station," because it served as a stage stop on the old Butterfield Stage route through the San Fernando Valley. Today it is the site of the Van Norman Reservoir. See W. W. Robinson, *Southern California Local History*, ed. Doyce B. Nunis, Jr. (Los Angeles: Historical Society of Southern California, 1993), p. 150.

²⁹"Proceedings in relation to one league of land in the Mission of San Fernando, granted to Joaquin, Alcalde, and forty [sic] companions." Expediente 576, Spanish Archives, Translations, Book 5, pp. 633-635, CSA. Although the title to this expediente mentions "forty companions," only thirty-eight names are listed in addition to [Pedro] Joaquin.

³⁰"Proceedings instituted by Joaquin, an Indian of the Mission of San Fernando, soliciting a tract of land jointly with several neophytes of said establishment." Unclassified Expediente 178, Spanish Archives, Translations, Book 7, pp. 595-596, CSA. This was Joaquin's first petition to the governor, dated April 10, 1843. It was written for him by the neophyte Manuel.

³¹According to the claimants for El Escorpión, it consisted originally of a concession of two square leagues of land granted by Micheltoarena in 1843 (Expediente 461, Spanish Archives, Translations, Book 5, p. 321, CSA). By the time it was officially granted several years later by Pio Pico, it had been reduced to one-half league square. See Chester Cohen, *El Escorpión: Indian Village to Los Angeles Park* (Woodland Hills: Periday Company, 1989), pp. 3-4.

³²Odón Chihuya's father, Liborio Chavot, was apparently from El Escorpión, Tiburcio Cayo's wife, Teresa, was from El Encino (Siutcabit).

³³The family that settled on Castaic Creek was headed by Faustino ("Agustín") Oyogueninasu, who appears to have been considered the *capitán grande* of the Tataviam families of the upper Santa Clara River Valley in the mid-nineteenth century. See John R. Johnson and David D. Earle, "Tataviam Geography and Ethnohistory," *Journal of California and Great Basin Anthropology*, 12 (1990): 191-214.

³⁴San Fernando (herein after SFe) Bap. No. 2385, December 21, 1819. Vicente Francisco is probably the Vicente listed among Indians who received a tract of land from Governor Micheltoarena in 1843 (see Table 8).

³⁵These facts have been reconstructed from a variety of sources, especially the mission records and Harrington's ethnographic notes gathered at the Tejón Indian Rancheria in the early twentieth century. In later years, Francisco *Tinoki* adopted the surname Cota; see Frank F. Latta, *The Saga of Rancho El Tejon* (Santa Cruz: Bear State Books, 1976), p. 133.

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³⁶Helen S. Giffen and Arthur Woodward, *The Story of El Tejon* (Los Angeles: Dawson's Book Shop, 1942); Robert F. Heizer, *The Eighteen Unratified Treaties of 1851-52 between the California Indians and the United States Government* (Berkeley: University of California Archaeological Research Facility, 1972) pp. 38-41; John R. Johnson and Sally McLendon, "Post-Secularization Chumash History," in McLendon and Johnson, *Chumash Peoples*, Chap. 9.

³⁷SFe Bap. 2812, March 29, 1834. Harrington was told variously that Zapatero's name was Antonio or José by his Tejon Indian consultants who remembered him from when they were children. Latta mistakenly reports Zapatero's first name as Pablo. See *John P. Harrington Papers*, Part 2, *Northern California and Central California* [Washington, D. C.: Smithsonian Institution, National Anthropological Archives (Microfilm edition, Millwood, N.Y.: Kraus International Publications, 1985)], Rl. 100, Fr. 1053-1054, 1178; Latta, *Saga of Rancho El Tejon*, p. 128.

³⁸Giffen and Woodward, *Story of El Tejon*, pp. 29-30; Harrington, *Northern California and Central California*, Rl. 100, Fr. 1133.

³⁹SFe Bap. 1226, February, 1804. A married couple, probably his parents were baptized two weeks later from the same rancheria. These were the only people from Tubampet baptized at San Fernando Mission.

⁴⁰When broken down to their component parts, *Tubampet* and *Tulamniu* are the same place name if /b/ is substituted for /l/ and the Fernandean locative suffix *-pet* is replaced by the Yokuts *-iu*.

⁴¹Rafael María was the fifth person listed in the baptismal register, one of a group of children baptized on the day Mission San Fernando was founded. He was mentioned as being one of the Indian alcaldes in 1836 and his name appears among those listed in the 1850 census at the mission.

⁴²John R. Johnson, *Ethnohistory of Mat'apxwelxwel, CA-KER-4465* [Santa Barbara: Science Applications International Corporation (prepared for the Pacific Pipeline Project, Kern and Los Angeles Counties, L. W. Reed Consultants, Inc., Fort Collins, CO), 1997], p. 6.

⁴³John P. H. Wentworth to Wm. P. Dole, Report No. 67, *Report of the Commissioner of Indian Affairs to the Secretary of the Interior, 1862* (Washington, D. C.: Government Printing Office, 1863) p. 325. Once allowance is made for typographic errors, the mention of the "Surillo" or "Cartaka" tribe is an obvious reference to people from the interior Ventureño Chumash rancherias of Sujuiyojos (*Shuxwiyuxus*) and Castec (*Kashitq*). See Figure 2 (map).

⁴⁴He was originally baptized as Ladislao when he was fifteen years old (SFe Bap. 1242, March 3, 1804).

⁴⁵SFe Bap. 2544, November 23, 1823. Clemente's parents were from Siutasegena and Tochaborunga.

⁴⁶Johnson and Earle, "Tataviam Geography and Ethnohistory," pp. 204-206. Further research with the San Fernando Mission records has revised our previously published identification of Estanislao and his ethnic/linguistic affiliation.

⁴⁷Giffen and Woodward, *Story of El Tejon*, p. 41.

⁴⁸Three of these lineage histories have been revised from versions included in Johnson, "Lineal Descendants from the Santa Monica Mountains."

⁴⁹Johnson and Earle, "Tataviam Geography and Ethnohistory;" John R. Johnson, "Chumash Indians in Simi Valley," in *Simi Valley: A Journey Through Time*, ed. by Patricia Havens and Bill Appleton (Simi Valley: Simi Valley Historical Society and Museum, 1997), pp. 4-21.

⁵⁰For other descriptions of the Chihuya family history, see Cohen, *El Escorpion*; Phillips, "Epilogue—Later History of the Family;" and Laura B. Gayle, *The Last of the Old West: A Book of Sketches about the Calabasas Area* (Woodland Hills: Bar-Kay Enterprises, 1965).

⁵¹A padrón was an alphabetically organized list of Indians affiliated with the mission, organized by families.

⁵²An extended discussion of the Chihuya genealogy is warranted because it revises information provided in another report regarding Odón's identification and parentage; see Chester King, *Prehistoric Native American Cultural Sites in the Santa Monica Mountains*, prepared for

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the Santa Monica Mountains and Seashore Foundation (Topanga: Topanga Archaeological Consultants, 1994), p. 87.

⁵³Ibid. Cecilio Najaguit and his wife were Bap. Nos. 3857 and 3897 at Mission San Gabriel

⁵⁴SFe Bap. 824 and 825.

⁵⁵Gaye, *Last of the Old West*, p. 22.

⁵⁶SFe (Marriages (hereinafter Mar.) 549 and 719.

⁵⁷Ibid., 557.

⁵⁸SFe Bap. 2057 and 2153.

⁵⁹Ibid., 903.

⁶⁰Ibid., 1052.

⁶¹Ibid., 844.

⁶²Ibid., 180 was actually an entry for a woman named Engracia.

⁶³Ibid., 1183 and 1184, SFe Bur. 1655.

⁶⁴SFe Bap. 1385.

⁶⁵Harrington, *Southern California/Basin*, Rl. 98, Fr. 575.

⁶⁶Travis Hudson, *Breath of the Sun: Life in Early California as Told by a Chumash Indian, Fernando Librado to John P. Harrington* (Banning: Malki Museum Press, 1979), p. 92; SFe Bap. 3027.

⁶⁷Cohen, *El Escorpion*, pp. 11-15.

⁶⁸The date of María del Rosario's marriage to Carlos Leboubon is uncertain. In 1869 she was the mother of a natural child of Robert Thompson (Los Angeles Plaza Church Bap. Bk. 4:1360).

⁶⁹SBv Burial (hereinafter Bur.) Bk. 2:1789.

⁷⁰Cohen, *El Escorpion*, p. 26; Phillips, "Epilogue - Later History of the Family;" John R. Johnson, "Ventura's Chumash Community in the 1880s," *The Ventura County Historical Society Quarterly*, 39, (Winter 1993/Spring 1994): 44.

⁷¹Johnson and Earle, "Tataviam Geography and Ethnohistory," pp. 203-204.

⁷²SBv Mar. 1305.

⁷³Cohen, *El Escorpion*, p. 21; Harrington, *Southern California/Basin*, Rl. 98, Fr. 575.

⁷⁴Johnson, "Lineal Descendants from the Santa Monica Mountains," Fig. 11.20.

⁷⁵López served as a consultant to J. P. Harrington in 1916 (see Fig. 8).

⁷⁶*John P. Harrington Papers*, Part 8, *Notes and Writings on Special Linguistic Studies* [Washington, D. C.: Smithsonian Institution, National Anthropological Archives (Microfilm edition, Millwood, N. Y.: Kraus International Publications, 1989)], Rl. 2, Fr. 31.

⁷⁷Cohen, *El Escorpion*, p. 22; Phillips, "Epilogue - Later History of the Family."

⁷⁸Harrington, *Southern California/Basin*, Rl. 106, Fr. 111, 120.

⁷⁹"Golden Secret in His Grave: Aged San Fernando Mission Indian Buried," Grace Nicholson Papers, Addenda, Indian Scrap Book, Vol. 2, p. 132, Henry E. Huntington Library, San Marino, California (hereinafter cited HEH); Engelhardt, *San Fernando Rey*, p. 96.

⁸⁰H. N. Rust, "Rogerio's Theological School," in *A Collection of Ethnographical Articles on the California Indians*, ed. Robert F. Heizer (Ramona: Ballena Press, 1976), pp. 63-68 (reprinted from *Out West*, 21 (1904): 243-248).

⁸¹SFe Bap. 2565, March 31, 1824.

⁸²SFe Baptisms 817 and 312, SFe Mar. 645. The identity of Rogerio's father remains uncertain. Although his baptismal number is referenced in his marriage entry, another individual named Germán, who transferred from San Fernando to San Buenaventura, may actually be the individual listed in Entry 817.

⁸³SFe Bap. 2639, SFe Mars. 668 and 881.

⁸⁴SFe Bap. 3049, SFe Bur. 2340.

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⁸⁵Rogério's renown as a blacksmith has led to some apocryphal tales about his working gold and silver from secret mines known to the padres, e.g., "Some Fanciful Legends" in *The Mission of the Valley: A Documentary History of San Fernando Rey de España*, ed. Msgr. Francis J Weber (Santa Barbara: Kimberly Press, 1987), pp. 98-101 (reprinted from *Kansas City Times*, May 21, 1927).

⁸⁶His property was located about three miles east of the mission according to the above-cited newspaper article published at the time of his death. Also see Rust, "Rogerío's Theological School," p. 64.

⁸⁷Travis Hudson, Thomas Blackburn, Rosario Curletti, and Janice Timbrook, eds., *The Eye of the Flute: Chumash Traditional History and Ritual as Told by Fernando Librado Kitsepawit to John P. Harrington* (Santa Barbara: Santa Barbara Museum of Natural History, 1977), pp. 91-93.

⁸⁸Rust, "Rogerío's Theological School," pp. 65-67.

⁸⁹Charles C. Painter, *The Present Condition of the Mission Indians of California* (Philadelphia: Office of the Indian Rights Association, 1887), p. 7.

⁹⁰Henry Chapman Ford, *An Artist Records the California Missions*, ed. Norman Neuerburg (San Francisco: The Book Club of California, 1989), p. 95.

⁹¹There is conflicting information about the date of Rogerío Rocha's death. A contemporary newspaper article states his burial took place on March 22 (see "Golden Secret in His Grave," Nicholson Papers, Addenda, Indian Scrap Book, Vol. 2, p. 132, HEH), but Franciscan historian Fr. Zephyrin Engelhardt states he died on April 6 (Engelhardt, *San Fernando Rey*, p. 96). H. N. Rust states Rocha's death occurred in May ("Rogerío's Theological Seminary," p. 63).

⁹²"Golden Secret in His Grave," Nicholson Papers, Addenda, Indian Scrapbook, Vol. 2, p. 132, HEH.

⁹³According to William Mason (personal communication), who has examined early documents in the Los Angeles City Archives, José Miguel traded his holdings at El Triunfo with a son of Francisco Reyes at Los Angeles for property in the San Fernando Valley. The Reyes Adobe, now a historical landmark, marks the site of José Miguel's former property at El Triunfo.

⁹⁴Harrington, *Southern California/Basin*, Rl. 98, Fr. 540, lightly edited.

⁹⁵SBv Bap. Bk. 1:291.

⁹⁶San Gabriel Mar. 1713.

⁹⁷Rafaela Cañedo's date of birth may be estimated based on her age in 1851. See Newmark and Newmark, *Census of Los Angeles, 1850*, p. 73.

⁹⁸SFe Bap. 2960.

⁹⁹SFe Bap. 3031.

¹⁰⁰SFe Bap. 3062, 3092.

¹⁰¹LA Plaza Church Bur. 1100.

¹⁰²Unclassified Expedientes 169, 191, 202, and 203, Spanish Archives, CSA.

¹⁰³Maurice H. Newmark and Marco R. Newmark, *Census of City and County of Los Angeles . . . , 1850*, (Los Angeles: The Times-Mirror Press, 1929), p. 73. It may be that Gertrudis and María Antonia were not the same individual and that José Miguel Triunfo was the latter's stepfather. María Antonia's marriage record stated that her father was one Francisco Lugo (LA Plaza Church Mar. 1025), contradicting oral history information obtained by both Harrington and Latta that José Miguel Triunfo was her father. Another daughter, Nicolasa Triunfo, who is not listed in the 1850 census, is also mentioned in later records (Christie Miles Bourdet, personal communication).

¹⁰⁴Robert G. Cowan, *Ranchos of California* (Los Angeles: Historical Society of Southern California, 1977), p. 66.

¹⁰⁵Harrington, *Southern California/Basin*, Rl. 106, Fr. 96; Rl. 98, Fr. 540.

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- ¹⁰⁶Christie Miles Bourdet, personal communication, October 1997.
- ¹⁰⁷LA Plaza Church Bap. Bk. 3:218.
- ¹⁰⁸Harrington, *Northern and Central California*, Rl. 98, Fr. 575-576; Frank F. Latta, *Alexis Godey in Kern County*. Kern County Historical Society Fifth Annual Publication (Bakersfield: Kern County Historical Society, 1939), pp. 23-52.
- ¹⁰⁹California Indian Enrollment Records, 1928-1933, Bureau of Indian Affairs, National Archives and Records Administration, Washington, D.C.
- ¹¹⁰The couple were married formally at a place on the Rio Bravo (Kern River). LA Plaza Church Mar. 1025.
- ¹¹¹Latta, *Saga of Rancho El Tejon*, pp. 164-170.
- ¹¹²SFe Bap. 175, 231.
- ¹¹³SFe Mar. 653; SFe Bap. 832.
- ¹¹⁴Johnson, "Lineal Descendants from the Santa Monica Mountains," Fig. 11.34.
- ¹¹⁵Thomas C. Blackburn, "A Manuscript Account of the Ventureño Chumash," *Archaeological Survey Annual Reports*, No. 5 (University of California, Los Angeles, 1963): 139-140; "The Story of Candelaria," *Ventura County Historical Society Quarterly*, 2, (November 1956): 2-8; Johnson, "Ventura's Chumash Community," p. 62.
- ¹¹⁶SBv Bur. Bk. 2:1183.
- ¹¹⁷SFe Mar. 1231; SFe Bap. 2987.
- ¹¹⁸SFe Bap. 1712, 2298.
- ¹¹⁹Hudson, *et al.*, *Eye of the Flute*, pp. 91-92.
- ¹²⁰SBv Bur. Bk. 2:1157, 1161.
- ¹²¹LA Plaza Church Bap. Bk. 4: 53.
- ¹²²The author is indebted to Charlie Cooke, Ted Garcia, Suria Gottesman, Lyda Manriquez, Celestina Garcia Montes, Mary Garcia Montes, Kathryn Morgan, Karen and Paul Varela, and Donna Yocum for information regarding later generations of descendants of Josefina and Isidoro Garcia.
- ¹²³Christopher L. Moser, *Native American Basketry of Southern California* (Riverside: Riverside Museum Press, 1993), pp. 46-47.
- ¹²⁴Johnson, "Lineal Descendants from the Santa Monica Mountains," Fig. 11.2.
- ¹²⁵Johnson, "Ventura's Chumash Community," pp. 62-63.
- ¹²⁶Blackburn, "A Manuscript Account."
- ¹²⁷John P. Harrington to Ina and Gerald Cassidy, March 31, 1915, Cassidy Papers, Bancroft Library, Berkeley. The author is indebted to Kathryn Klar for providing copies of her transcripts of the Cassidy correspondence.
- ¹²⁸Johnson and Earle, "Tataviam Geography and Ethnohistory," pp. 206-207.
- ¹²⁹*Ibid.*, pp. 191, 198; William Bright, "The Alliklik Mystery," *The Journal of California Anthropology*, 2 (1975): 228-230; Alfred L. Kroeber, "A New Shoshonean Tribe in California," *American Anthropologist*, 17 (1915): 773-775.
- ¹³⁰Elaine L. Mills and Ann J. Brickfield, *A Guide to the Field Notes: Native American History, Language, and Culture of Southern California/Basin*, in *The Papers of John P. Harrington in the Smithsonian Institution, 1907-1957* (9 vols., White Plains, NY: Kraus International Publications), Vol. 3.
- ¹³¹John P. Harrington Collection, Ethnographic Papers, untitled notebook (1913), Santa Barbara Museum of Natural History.
- ¹³²Ortega was baptized under the name José Rosario Ortega about nine months after his birth (OLS Bap. Bk. 2:1831, May 30, 1858). A notarized statement by noted historian and genealogist Thomas Workman Temple attested to the fact that throughout his life Ortega went by the name Antonio Maria instead of the name listed in the baptismal record. A copy of this document was provided to the author by his descendants. See also Latta, *Saga of Rancho El Tejon*, p. 61.

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¹³³At least two San Fernando Indian children were known by the surname López because they were raised by the López family. These were Sétimo López, who served as a Fernandño consultant to J. P. Harrington, and Juan José López, who lived and worked at Tejón. See Johnson and Earle, "Tataviam Geography and Ethnohistory," pp. 207-208; Latta, *Saga of Rancho El Tejon*, pp. 251-252.

¹³⁴Sandy Banks, "Native Americans Resurrect Heritage," *Los Angeles Times*, September 3, 1997, A1, A3, A14.

