Pursuant to §8011 of Cal-NAGPRA this is a formal written request for a final inventory of human remains, cultural artifacts and funerary objects belonging to the Gabrieleño Band of Mission Indians-Kizh Nation who are (1) The aboriginal tribe occupying the Los Angeles Basin, (2) having historic proof documenting their language, geographic area and cultural affiliation from the 1840s, and (3) are the most likely descendants. See exhibits 1 to 15.
**TABLE OF EXHIBITS**

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I

REQUEST FOR FINAL INVENTORY ON BEHALF OF GABRIELENO BAND
OF MISSION INDIANS – KIZH NATION

Pursuant to § 8011 of the Health & Safety Code, ("H&S"), this is a formal written request
that your agency or institution to complete its required final inventory of all human remains,
cultural artifacts and/or associated funerary objects that are in your possession, custody or control
by no later than January 1, 2022. These items are required to be repatriated under the terms of §
8013 of the H&S Code, et seq., to the Most Likely Descendants ("MLS"). Evidence is represented
by this Request, in the form of proof set out in Exhibits 1 to 15 hereto, that the aboriginal native
American tribe that is the Most Likely Descendants of the aboriginal people who occupied the Los
Aneles Basin is the Gabrieleno Band of Mission Indians-Kizh Nation. It is this ancient tribe that
is submitting this Request. California’s repatriation policy is consistent with the federal Native
American Graves Protection and Repatriation Act (25 USC, § 3001, et seq.) and should result in
the recognition of the Gabrieleno Band of Mission Indians-Kizh Nation as the Most Likely
Descendants entitled to repatriation of human remains, cultural objects and funerary artifacts that
have been originally found in the area of the Los Angeles Basin.

All public agencies, museums and educational institutions are hereby requested to comply
in good faith with the required repatriation of items protected under CAL-NAGPRA. There is
statutory liability for damages resulting from the improper disposition of human remains, cultural
objects and funerary artifacts by any responding agency or museum that fails to comply with the
provisions of this Act.

The CAL-NAGPRA Act also seeks to “[e]ncourage voluntary disclosure and return of
Native American Human Remains and cultural items by a private institution or museum.” H&S
Code § 8011 (d).
II

HISTORICAL BASES FOR GABRIELENO--KIZH NATION'S REQUEST FOR INVENTORY AND REPATRIATION OF HUMAN REMAINS, CULTURAL ARTIFACTS AND FUNERARY OBJECTS FOUND IN THE LOS ANGELES BASIN

Statutory Basis in the Act for the Importance of Language, Geography and Historical Evidence in Establishing the Aboriginal Area of a Native American Tribe

The aboriginal territory of Petitioners-- THE GABRIELENO BAND OF MISSION INDIANS - KIZH NATION --may be recognized and proven by (a) consultation with tribal leaders and (b) expert opinion demonstrating factual evidence of the Tribe's geography, archeology, linguistics, folk art, oral tradition, (c) historical evidence and (d) tribal traditional knowledge. See Health and Safety Code §8012 (n).

The following books, studies and investigations, represented by Exhibits 1 to 15, demonstrate the unique and irrefutable proof that the Gabrieleno Band of Mission Indians - Kizh Nation are the Most Likely Descendants of the aboriginal people who occupied and worked the land mass of the Los Angeles Basin.

EXHIBIT 1:

Earliest Report of Aboriginal Kizh Language Use Related to Land Area as of 1846.

In Horatio Hale's SYNOPSIS, appearing at page 143, of his tome, Ethnography and Philology (1846) he identifies FAMILIES and LANGUAGES by geographic reference:

16. Kizh . . . . . San Gabriel

17. Netela . . . . . San Juan Capistrano” [sic]

[Emphasis added.] See Page 143 of Exhibit “1.” In fact, this first published reference to the use of the term KIZH by Horatio Hale in the book entitled Ethnography and Philology, appeared in an 1846 publication by the US Exploring Expedition Record, Volume VI. Hale also located the geographic area of the tribe and where the Kizh language was used.

In fact, Hale brackets the area where the Kizh language was used and represents this Native American tribe as having a geographic boundary to the North at San Rafael and extending down
South to San Juan Capistrano. In this early scientific treatise, Hale charted the aboriginal area where the tribe lived and used the Kizh ["Kij"] language to extend through latitude 34° (degrees). This geographic designation appears in his discussion of "idioms spoken by the natives of California," who were formerly under the control of the Spanish Missions. In his analysis, author Hale divides California into five (5) regions based on vocabulary and idioms spoken in their respective locations. ¹ Hale identifies the fourth region of California to be centered around the San Gabriel Mission in the following terms:

"15. ? . . . . San Raphael

"...the first of these was taken at San Rafael on the northside of the Bay of San Francisco, in about latitude 38° 10’. The second is of La Soledad, near the coast, at latitude 36°. The third of San Miguel, about fifty miles to the southeast of the last-mentioned. The fourth of San Gabriel (the Kij), in latitude 34°; and the fifth of San Juan Capistrano (the Netela) twenty miles further down the coast." [Emphasis Added]

See page 222, attached hereto as Exhibit "1."

This uniquely significant historic document establishes the aboriginal land of the Kizh as their homeland and located between La Soledad to the North--at latitude both above and below the 34°--and bordered to the South near San Juan Capistrano. Please note that the City of Los Angeles is situated at 34.052°, San Juan Capistrano is situated at 33.501°, whereas Soledad is situated at 36.424°, which corresponds to the greater Los Angeles Basin. Downtown Los Angeles is within and, actually, near the center of the aboriginal Kizh area identified by Horatio Hale as of 1846. (See https://www.latlong.net)

¹ In addition, Author Horatio Hale provides a philological analysis of the Kizh and the Netela languages as of 1846: "Of the remaining vocabularies, little can be said beyond what may be gathered from the vocabularies. In the languages of Kizh and Netela a few examples of plural and pronominal forms were obtained, which may be worth preserving.”

See id at page 566. Here Hale discusses the words for “man”, “woman”, “bow”, “mountain”, “dog”, “good” and “bad”, etc. and writes each out in a parallel phonetic script.
EXHIBIT 2:

**US Government Report Confirms Location of Tribal Use of Kizh Language in 1855.**

The next published reference identifying the geographic location and language of the GABRIELENO-KIZH NATION appears in an official governmental report on, The Indian Tribes authored by Lieut. A.W. Whipple, et al., published in Washington D.C. in 1855. The discussion in Whipple’s text finds that the Kizh language was being used by Native Americans in the San Gabriel Mission area. Phonetic translations of 28 Kizh words are spelled out in column 4 at page 77, based on Horatio Hale’s initial Philological study discussed above. Lieut. Whipple references Hale’s earlier Philological text of 1846 as confirmation of his own findings. See Exhibit “2.”

EXHIBIT 3:

**German Academy of Sciences’ Publication Describes Area of Kizh Language Use in 1856.**

The first international recognition of the Kizh tribe in a scientific publication appeared in 1856. Attached as Exhibit “3.” In the book, Kizh und Netela, authored by Joh. Buschmann and published by the Royal German Academy of Sciences in Berlin. Buschmann discusses a comparison of the language of the Kizh in San Gabriel, with variation of words used by the Netela of San Juan Capistrano. See Exhibit “3” at page 505.

EXHIBIT 4:

**London Philological Society Also Validates Aboriginal Area Where Kizh Language Was in Use as of 1856: Areas of Both San Fernando and San Gabriel Missions.**

In the 1856 publication Transactions of the Philological Society, published in London, Dr. Latham referred to the Eastern and Western boundaries where the “Kij” resided at that time: “2. The San Gabriel, or Kij, of San Gabriel and San Fernando.”

See Exhibit “4”, at Page 85. The language and cultural affiliation of Kizh speakers covered the entire Los Angeles basin in the mid 1850s.
EXHIBIT 5:

Latitude/Parallel Designations for the Aboriginal Kizh Lands.

In another publication out of England, Professor William Turner and Hermann Ludewig make a compilation of reliable and recognized scholarly sources in *American Aboriginal Languages*. Included in the references cited Lieut. Whipple’s report of tribes at different latitudes and longitudes. The authors note both Lieut. Whipple’s observations of the tribes living at the 35th parallel (Exhibit “2” at p. 26) corresponds with Buschmann’s findings of where the Kizh language was being used (see Exhibit “3” at p. 237). This volume contains an early compilation of both reliable and recognized scholarly sources. See Exhibit “5.”

EXHIBIT 6:

Nearly Identical Versions of Kizh Spoken Around Both the San Gabriel and San Fernando Missions.

Four years later in 1860, Dr. Robert Gordon Latham published his *Opuscula, Essays Chiefly Philological and Ethnographical*, in England, Edinburgh and Leipzig by the Williams & Norgate publishing house. In this tome, Lathan also referred to a Los Angeles basin tribe and its language as “Kij”, identifying their location in the San Gabriel and San Fernando Mission areas. Dr. Latham lists the earlier researchers cited above at p. 63 [attached]. In a chart on p. 389 [also attached], he compares the words and sounds for the English words “man”, “woman”, “boy” and “girl” in the Kizh language with “Miscellaneous Affinities” in other Indian languages. Dr. Latham also physically located the Kizh tribe in the area surrounding both the San Fernando and the San Gabriel Missions, namely, recognizing the Kizh as living throughout the Los Angeles basin. He uses the locations where the Kizh language is spoken as his reference in the following quote:

“Meanwhile, the San Fernando [language] approaches the San Gabriel, i.e. the Kizh.”

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2 In 1858, Prof. William Turner and Hermann E. Ludewig published a book entitled *American Aboriginal Languages* in London. They mentioned Kizh throughout the book (Turner/Ludewig 1858, see pages 26, 62, 63, 220, 237 and 250). In it, they acknowledged the previous works on the Kizh language by Hale (1846). Six years later, Albert Gatschet, in *Indian Languages of the Pacific States and Territories*, mentions the “Kizh” (Gatschet 1877 at pp. 152, 171) and observes rapid changes in pronunciation of words and languages themselves.
See also Turner, p. 77, --where the name, Kechei seems, word for word, to be Kizh. The Kizh however, is a San Gabriel form of speech.” [Italics and emphasis in original]

See Exhibit “6” at p. 392.

Dr. Latham’s work on American aboriginal languages is another de facto recognition of the Kizh language and the Kij Native American tribe, whose language and patrimonial area is repeatedly affirmed as including the entire geographic area encompassing both the San Gabriel and San Fernando Missions.

EXHIBIT 7:

**Smithsonian Publication in 1868 Identifies the “Kizhes” of Lower California.**

Fifteen years later, the noted scholar, Lewis H. Morgan, in a volume published in 1868 by the Smithsonian Institution in Washington, DC, identified the location of the Kizh tribe in the work entitled System of Consanguinity and Affinity of the Human Family. See Exhibit “7.” Again, there is a geographic reference to the aboriginal area of the Kizh people in the following section at page 252:

“These are the Cahiullos, between the San Gabriel and Santa Anna Rivers; and the Mission Indians, namely, the Kizhes of San Gabriel, the Netelas of San Juan Capistrano, and the Kecheis of San Luis Rey.”

See Exhibit “7.” Once again, in an authoritative US Government publication, another scholar affirms the Kizh aboriginal lands included the Los Angeles plain and the Santa Ana plain.

“Stocks and dialects become rapidly extinct in the West, or get hopelessly mixed, through increased inter-tribal commerce, so that the original shape, pronunciation and inflection can no longer be recognized with certainty. The work must be undertaken in no distant time by zealous men, for after ‘the last of the Mohicans’ will have departed this life, there will be no means left for us to study the most important feature of a tribe – its language – if it has not been secured in time by alphabetical notation.

*Id.* at page 171. In a PhD dissertation submitted to the University of Chicago, published in 1900, David Barrows referenced the earlier vocabulary analysis of the Kizh language by Hale and Bartlett. (Exhibit “11.”)
EXHIBIT 8:

Swiss German Ethnologist Working for the Smithsonian Analyzed the Kizh Use of “the”.

In his 1877 treatise on the Indian Languages of the Pacific States and Territories, the Swiss ethnologist Albert S. Gatschett, analyzed the Kizh language’s use of the definite article, “the”, and found that in conversation it preceded the noun to which it referred. See p. 152 of Exhibit “8” hereto. The above study was prepared for the US Geological Society.

EXHIBIT 9:

1883 Study by Eminent Scholar Hubert Bancroft States that Kizh Aboriginal Land Included the San Gabriel and San Fernando Missions.

The geographic expanse of the KIZH tribe’s use of its language was recognized by the eminent historian, Hubert Bancroft, in Volume 3 of his Native Races, Myths and Languages, published in 1883. Bancroft summarizes earlier findings as to the Kizh language by reference to works noted above at pp. 251-252. See Exhibit “9” hereto. More significantly, his research concludes that the Kizh language was identified as spoken near two main California missions. Researcher Bancroft found that Kizh was spoken in the area of the San Gabriel Mission, but he observed that with but slight variation, the Kizh language was also spoken, in the area around the Mission of San Fernando. See p. 874 of Exhibit “9.” It is notable that the San Fernando Mission site is located at latitude 34.273° N, confirming earlier findings of the location of the Kizh people at latitude/parallel 34° throughout a large section of Southern California.

Bancroft analyzes the plural form of the Kizh language at p. 674. On a page entitled “Kizh and Netela Specimens,” Bancroft analyzes “Declension with Pronoun” in the Kizh language, then goes on to describe his geographical finding. He concludes by means of a comparison of a Catholic prayer that Native American Kizh tribe members spoke the same language at both Mission San Gabriel and Mission San Fernando, in the following passage:
“The Kizh appears also to have been spoken, in a slightly divergent dialect, at the
mission of San Fernando, as may be easily seen by comparing the following two
versions of the Lord’s Prayer…”
See page 675 of Exhibit “9.” Bancroft then quotes the two versions of the Lord’s Prayer in his
comparative analysis at page 675. The versions are quoted phonetically, next to each other, so as
to demonstrate the closeness of the two dialects of the KIZH language at two ends of the Los
Angeles basin.

EXHIBIT 10:

Location of the Kizh Tribe as Living in “Southern California” as of 1891.
Daniel G. Brinton’s, The American Race: A Linguistic Classification and
Ethnographic Description of the Native tribes of North and South America, published in 1891
in New York, again refers to the indigenous KIZH tribe. Brinton groups the Kizh language as a
member of the Shoshonian branch of Uto-Aztecan stock. Brinton also gave location to the Kizh
tribe and its language; he described the natives speaking Kizh as those located “in Southern
California”. See page 36 of Exhibit “10”. Brinton concluded that the Native American language
spoken in Southern California was interchangeable between “Kizh and Kechis.”

EXHIBIT 11:

University of Chicago Dissertation in 1900 Located the Tribe Speaking the
Language of the Kizh to the Area of the San Gabriel Mission, Extending Down to San Juan
Capistrano.

In a dissertation for his doctorate in anthropology, David P. Barrows, summarized the result
of philological and cultural research by a score of prior field investigators. He confirmed the
consensus among prior research and field reports that had located the Kizh speaking Indians in
Southern California to the area around the San Gabriel Mission, extending down to San Juan.

3The broadly recognized authority on California tribes, A.L. Kroeber, in his extensive publications on all the tribes in
California, distinguished the Kavuyas as a separate tribe to the Southeast of the Kizh territory, occupying the Riverside
area.
Capistrano. Dr. Barrows positioned the Kizh among other major Southern California tribal areas, as follows:

"[T]he Indians of the missions of southern California, the Kizh (of San Gabriel), the Netela (of San Juan Capistrano), and the Kechi (of San Luis Rey [Oceanside]),

and on the south and east the Comanches of the prairies."

Attached at p. 15 of the dissertation, The Ethno-Botany of the Coahuilla Indians of Southern California. Published by the University of Chicago Press.

EXHIBIT 12:

Entire Los Angeles Basin Attributed to "Gabrieleno Kizh" Language Speakers in a 1907 UC Study.

The full extent of the GABRIELENO-KIZH NATION's geographic ancestral territory is described by the eminent archeologist, A.L. Kroeber, in his Shoshonean Dialects of California. This volume was published by the University of California as part of its "American Archeology and Ethnology" series, Vol. 4, No. 3, This study by a professor of archeology was printed by the Berkeley University Press in 1907. Professor Kroeber described the geographical expanse of the Kizh's tribal territory as follows:

"Buschmannn, following Hale, has called the Gabrieleno language Kizh, also written Kij

... The territory of the Gabrieleno group comprised all the present Los Angeles county south of the San Bernardino mountains, except probably the narrow coast strip west of Sana Monica. It covered also the greater part of what is now Orange County, extending as far as Alisos Creek, north of San Juan Capistrano. To the east it reached a short distance beyond the limits of Los Angeles county, but without including San Bernardino or Riverside

... Besides San Gabriel, Mission San Fernando was in Gabrieleno territory. The Spaniards, following their custom, speak of the Indians attached to this mission as Fernandenos or Fernandinos. The vocabularies that have been given show that there was no dialectic difference of consequence." [Emphasis added.]

Id. at page 141. Professor Kroeber re-confirms, again in the early 20th Century, the historic location where versions of the Kizh language was spoken near, including both the area around the San
Gabriel and San Fernando Missions. In summary, the Kizh language was spoken throughout the Los Angeles basin and the Gabrieleno and Fernandeno versions of Kizh were essentially indistinguishable as of 1907. This study once again reaffirms that the Kizh—or the Gabrieleno-Kizh --tribal territory extended from Mission San Gabriel to Mission San Fernando, and from the foot of the San Bernardino mountains down through the greater part of Orange County along parallel/latitude 34°. This description largely corresponds with Bancroft’s philological analysis in 1883 (Exhibit “9” at pages 674-675) and the geographic area of the Gabrieleno-Kizh described in Hale’s ethnographic findings of the tribe being located at the 34-degree latitude (see Exhibit “1” at p. 222)

The above 12 historical researchers of ethnicity and language, who were authorized representatives of major governments, including, the United States, Germany, England and Scotland, are unimpeachable historical authorities on the aboriginal language and location of the Kizh Nation. These findings from the mid-19th century are the earliest and definitive proof that the Kizh language and tribe occupied the entire Los Angeles basis, extending both North and South from what is now downtown Los Angeles. The language and tribe were still recognizable and extant in the late 1800s despite the extensive Mission based colonization of Southern California that had gone on for 100-years or more.

EXHIBIT 13:

Rev. Sugranes Observes that the Kizh Language is Spoken by Indians in Area of San Gabriel Mission As Recently as 1909.


“The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages form the Indians and it

REQUEST FOR FINAL INVENTORY AND REPATRIATION OF HUMAN REMAINS, CULTURAL ARTIFACTS AND FUNERARY OBJECTS TO THE GABRIELENO BAND OF MISSION INDIANS-KIZH NATION
is not a pleasant task for a missionary to express in writing the strange sounds he hears. The language spoken by the San Gabriel Mission Indians was Kizh. The Lord’s Prayer in the Kizh dialect is as follows: “Yyonak y yogin tueupgnaisa sujueoy motuaninan masarmi magin tueupra mainano muisme milleosarya tuetar jimana bxi y yoni masaxmi mitena eoy aboxmi y o nnamainatar moojaich milliy y yaqma abonae y yo no y yo oeanhau coy jaxmea main itan monosaich coy jama juxne huememesaieh.”—Bancroft Hist. Native Races 111,675.”

Here is as close a scholarly reconstruction of the Kizh language in the late 1800s as is available to us today. In the following Exhibits, this Request tries to bring the connection to the Gabrieleno Band of Mission Indians—Kizh Nation forward in time to demonstrate their inherent status as the Most Likely Descendants of the First People who occupied and are culturally affiliated with the Los Angeles basin.

EXHIBIT 14:

The Smithsonian Institution Papers of Ethnographer John P. Harrington Reflect Interviews of Gabrieleno-Kizh Nation Ancestors, between 1917 and 1935

John P. Harrington was an American linguist and ethnologist who was dedicated to recording the lives and languages of the Native American tribes in California. He tried to capture their cultures as their population dwindled. His field notes and recordings from interviews of tribe members is collected at the Smithsonian Institute and numerous museums dealing with the geography, folklore, ceremonies, music, and material culture of many tribes. Harrington interviewed representative members of the Gabrielenos between 1917 and 1933, as reflected in the attached notes and text from Volume III of his field reports. Photos of two of his Gabrieleno interviewees are attached. Also, from Harrington’s list of his “Nonlinguistic Informants,” there are
references to the daughter of (a) Mrs. Presentia Mendibles, (b) Francisco Perez and (c) Herminia Perez, whose names appear at Page III/72 of Exhibit 14 (emphasized with red arrows).

There is important genealogical evidence that at least 59 of the affiliated members of the Gabrieleno-Kizh nation are descendants of these "Nonlinguistic Informants" set out in Exhibit 15, infra.

This relations of current members of the Kizh Nation are illustrated in the genealogical analysis attached as EXHIBIT 15, at page 4. Lorraine Escobar, Certified Genealogist, identifies the descendants from Harrington's Gabrieleno informants 59-current living members of the Gabrieleno Band of Mission Indians--Kizh Nation, each of whom join in under Chairman Andy Salas' signature below in submitting this Request for Repatriation of Remains and Artifacts.

EXHIBIT 15:


Attached is Certified Genealogist Lorraine Escobar's report which identifies fifty-nine (59) direct descendants from Harrington's Gabrieleno informants, specifically 1) the daughter of Maria Presentacion (nee: Lopez) Mendibles, 2) Juanita/Jennie (nee: Mendibles) Acuna, and 3) Francisco Perez. These current members of the Gabrieleno-Kizh Nation all join in submitting this Request for Repatriation on behalf of the aboriginal occupants of the Los Angeles basin. (See EXHIBIT 15, at page 4). Claiming to be the Most Likely Descendants, this Request by members of the Gabrieleno Band of Mission Indians--Kizh Nation for your Final Inventory of human remains, cultural artifacts and funerary objects applies to all items found anywhere in the Los Angeles basin.
III

CONCLUSION

IT IS RESPECTFULLY SUBMITTED THAT THE ABOVE CITED HISTORIC AUTHORITIES AND RESEARCHERS PROVIDE A UNIQUE AND IRREFUTABLE TRACING OF THE LANGUAGE, ABORIGINAL GEOGRAPHIC LOCATION AND CULTURAL LIFE OF THE GABRIELENO BAND OF MISSION INDIANS-KIZH NATION. BASED ON THE CUMULATIVE FORCE OF THE HISTORIC RECORD FROM THE 1840s TO THE PRESENT, THIS REQUEST FOR REPATRIATION OF HUMAN REMAINS, CULTURAL ARTIFACTS AND FUNERARY OBJECTS IS BEING PURSUED BY THE GENUINE AND AUTHENTIC NATIVE AMERICAN NATION, PROVEN BY:

(1) THE ATTACHED HISTORIC AUTHORITIES THAT DOCUMENT THE KIZH LANGUAGE, CULTURE AND TERRITORY FROM 1840s TO THE PRESENT;
(2) THE KIZH ARE PROVEN TO BE THE ABORIGINAL TRIBE OCCUPYING THE LOS ANGELES BASIN;
(3) GABRIELENO-KIZH NATION IS THE MOST LIKELY AND TRUE DESCENDANTS OF THE FIRST PEOPLE OCCUPYING THE LOS ANGELES BASIN; AND
(4) IT IS THE GABRIELENO-KIZH NATION WHO SHOULD BE AUTHORIZED TO RECEIVE REPATRIATION OF HUMAN REMAINS, CULTURAL ARTIFACTS AND FUNERARY OBJECTS THAT HAVE BEEN IDENTIFIED UNDER THE FINAL INVENTORY DUE ON JANUARY 1, 2022, AS REQUIRED BY Cal-NAGPRA SECTION 1011, ET SEQ.
RESPECTFULLY SUBMITTED,

GABRIELENO BAND OF MISSION INDIANS - KIZH NATION

By: ANDY SALAS, Chairman, Gabrieleno Band of Mission Indians – Kizh Nation

DATED: September 1, 2021

LAWNET I, P.C.

By: PETER D. GORDON, Attorney for Gabrieleno Band of Mission Indians – Kizh Nation

DATED: September 1, 2021

LAW OFFICES OF JESUS RODRIGUEZ.

By: JESUS RODRIGUEZ, Attorney for Gabrieleno Band of Mission Indians – Kizh Nation

DATED: September 1, 2021

REQUEST FOR FINAL INVENTORY AND REPATRIATION OF HUMAN REMAINS, CULTURAL ARTIFACTS AND FUNERARY OBJECTS TO THE GABRIELENO BAND OF MISSION INDIANS - KIZH NATION