

KIZH TRIBAL SACRED LANDS: THE SACRED SEA OF KIZH

NATIVE AMERICAN HERITAGE COMMISSION SACRED LANDS INVENTORY

N-LAN-36
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NAHC Site No. _____
Date entered _____

Archaeological Site #: N/A (see Comments section below and attached) Date originally recorded N/A

Has this site been recorded by another agency? Yes If "Other": Agency name: Various US Gov't and universities

Site Name: Sacred Sea of Kizh

Catalina (L.A.Co.); San Clemente (L.A.Co.);
County: San Nicolas (Ven.Co.); Santa Barbara (S.B. Co.) Tribe: Gabrielino Band of Mission Indians / Kizh Nation

LOCATION

USGS Quad	Meridian	Township	Range	Section	NW	NE
<u>11</u>	<u>Mt. Diablo</u>	<u>N/A</u>	<u>N/A</u>	<u>N/A</u>	<input type="checkbox"/>	<input type="checkbox"/>
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Note the following USGS 7.5' quads for the islands: Santa Catalina (Santa Catalina West, Santa Catalina North, Santa Catalina South, Santa Catalina East); San Clemente (San Clemente Island North, San Clemente Island Central, San Clemente Island South); San Nicolas Island (San Nicolas Island); and Santa Barbara Island (Santa Barbara Island).

OWNERSHIP

United States Government (San Clemente Island, San Nicolas Island and Santa Barbara Island);

Owner name: Santa Catalina Island (various owners)

Owner Address: U.S. Naval Base, 311 Main Rd #355, NAS Point Mugu, CA 93042

SACRED SITE TYPE

ADDITIONAL FEATURES

Sacred/Power Area	<input checked="" type="checkbox"/>	Village Site	<input checked="" type="checkbox"/>	Collection Area	<input checked="" type="checkbox"/>
Worship/Ritual Site	<input checked="" type="checkbox"/>	House Pits	<input checked="" type="checkbox"/>	Lithic Scatter	<input checked="" type="checkbox"/>
Burial Site	<input checked="" type="checkbox"/>	Camp Site	<input checked="" type="checkbox"/>	Ceramic Scatter	<input checked="" type="checkbox"/>
Reburial Site	<input checked="" type="checkbox"/>	Rock Shelter/Cave	<input checked="" type="checkbox"/>	Caches	<input checked="" type="checkbox"/>
Petroglyph/Geoglyph/ Pictograph/Cupules	<input checked="" type="checkbox"/>	Bedrock Mortar	<input checked="" type="checkbox"/>	Unknown	<input checked="" type="checkbox"/>

Other (specify): Steatite quarries on Catalina; also See attached Continuation Sheet A.

DOCUMENTATION

Books, periodicals, Knowledgeable person, Other references

Bean and Smith 1978; Johnston 1962; McCawley 1996;

knowledgeable people: Andrew Salas, Tribal Chairman; Chief Ernest Salas; Dr. Christina Swindall, Tribal Secretary; Dr Gary Stickel, Tribal Archaeologist. For a Tribal perspective on their cultural resources, see: Teutimes, Salas, Swindall and Stickel 2013. See attached Continuation Sheet B for other references.

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Comments: The following presentation will provide the supporting evidence and documentation that the Sea of Kizh was sacred, essentially significant and important to the total Kizh Tribal world. The following quote was put at the beginning of the recentmost overview book on the "Gabrielino" (i.e. Kizh), which was published by William McCawley in 1996 and – as such – its placement helps to indicate the significance: (continued; see attached Continuation Sheet A)

Check if additional comments are on file: ☒

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Location description

The location description of the nominated area is as follows:

The four islands included in the Sea of Kizh are Santa Catalina, San Clemente, San Nicolas and Santa Barbara. The USGS 7.5' maps that cover them are as follows:

For Catalina: Map 1, "Santa Catalina West", Map 2, "Santa Catalina North", Map 3, "Santa Catalina South", and Map 4, "Santa Catalina East."

For San Clemente: Map 1, "San Clemente Island North", Map 2, "San Clemente Island Central", and Map 3, "San Clemente Island South."

For San Nicolas: Map 1, "San Nicolas Island." And

For Santa Barbara: Map 1, "Santa Barbara Island."

See Map A below for island map locations.

The proposed Sacred Sea of Kizh latitude / longitude locators (starting on the up-coast [northern] Tribal border and from there going down-coast to Aliso Creek / Laguna Niguel area, and from there arcing out to sea to encompass the four Kizh islands):

Pt. 1, Las Flores Cyn at Pacific Coast: 34° 02' 51" N, 118° 38' 08.3" W

Pt. 2, near Temescal Cyn Rd.: 34° 02' 17.85" N, 118° 32' 44.02" W

Pt. 3, Palos Verdes west: 33° 46' 24.98" N, 118° 25' 42.26" W

Pt. 4, Palos Verdes east / San Pedro: 33° 42' 20.07" N, 118° 17' 20.3" W

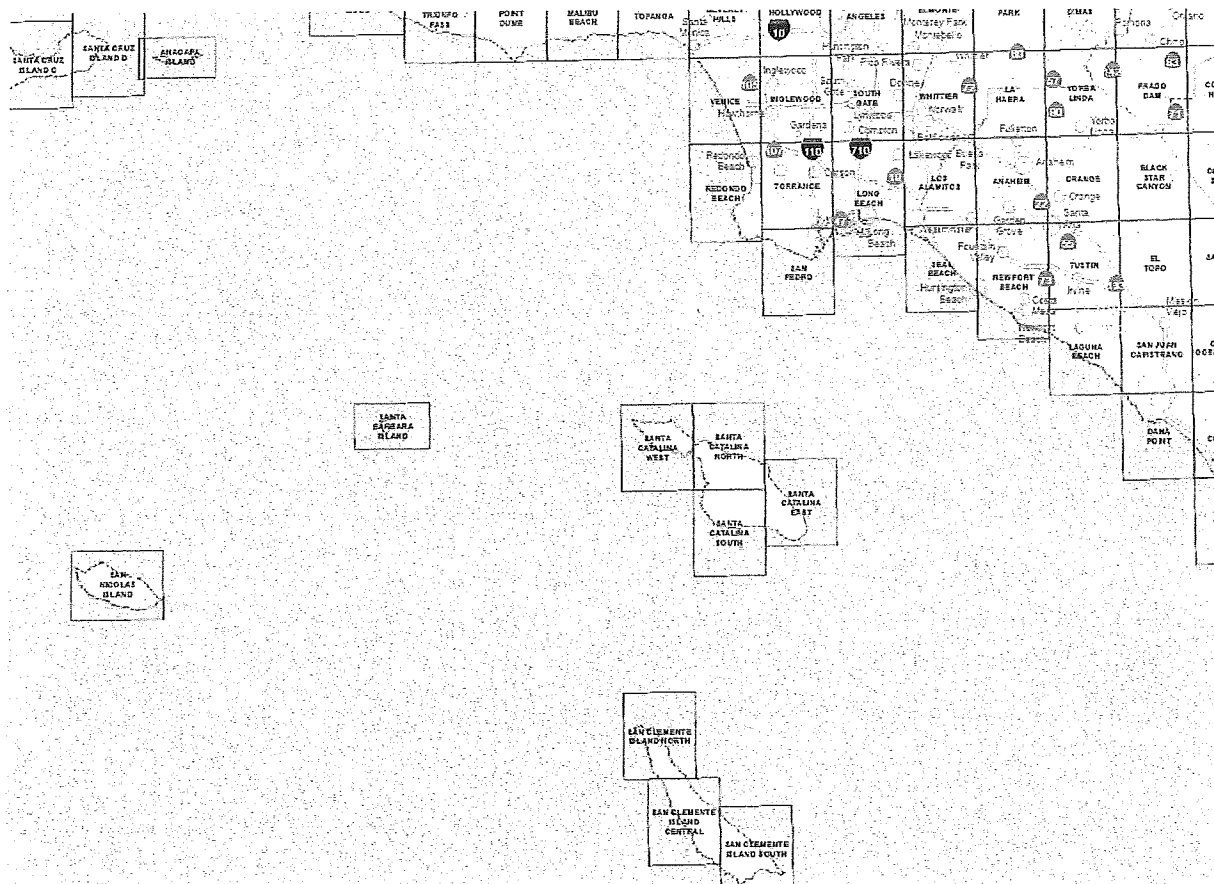
Pt. 5, Long Beach: 33° 45' 42.77" N, 118° 10' 54.14" W

Pt. 6, Aliso Creek at Laguna Niguel: 33° 27' 41.62" N, 117° 41' 00.53" W

Pt. 7, at sea, SE of San Clemente Island: 32° 39' 40.74" N, 118° 14' 06.30" W

Pt. 8, at sea, W of San Nicolas Island: 32° 09' 42.62" N, 119° 52' 27.71" W

Location Map A



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Continuation sheet A for Other Features / Comments sections (page 1 of 22)
(continued from page 1 of form)

The Significance of the Sacred Sea of Kizh

"In the west (Sea of Kizh) beyond Pimu'nga (Santa Catalina Island) there is a land that rises as the sierra from the sea with pines, fruits and flowers. That county (of the afterlife) is called 'eraspat, and the Captain (ruler) of that county is Sehevajt. He cares for all and tolerates no evil....Those who do not believe Sehevajt, he punishes. (The creator) made both worlds (the Land of Kizh and the Sea of Kizh [with its heaven-like 'eraspat]). They are connected. The one there is connected and balanced with the one here."

– Informant Zalvidea quote from the Harrington Notes and published by McCawley, 1996, p. vi.

The above ethnographic quote indicates the importance of the Sea of Kizh to the Kizh Tribal People in general, as their sacred sea world (with its afterlife region of 'Erespat) was "connected and balanced with the one here" (the land of the mainland-living Kizh). The proposed Sacred Sea of Kizh may be seen in Figure 1. The Sea of Kizh teamed with sea life such as the largest creatures on the earth, the blue whales, and the gray whales, and the great predators of the sea, the great white sharks and the killer whales. The Sea also teamed with a wide array of life, with flying fish, swordfish, sea bass, tuna, and sea mammals including sea lions and seals. Importantly, the Kizh revered that sea life, which is evidenced by their sculptures (see below) and by their rock art, such as the artwork in the Cave of the Killer Whales on San Nicolas Island which has pictographs and petroglyphs of killer whales, sharks and fish (McCawley 1996, xviii; Figure 2). Also, the Kizh reverence for sea life is indicated by their special regard for porpoises and dolphins, which they called *Torovim*:

"...the torovim...was an intelligent being created for the definite mission of guarding Tovangnar, the Whole World...one of the great Gabrielino ceremonies, danced in the full regalia of eagle-feather skirt and head-tuft, was called the *torovim*. It was held in honor of the faithful guardians, who now and again could be seen far out to sea, carrying out their eternal circuit in order to ensure the safety and well-being of the Gabrielino world." (Johnston 1962, 95)

That special relationship and reverence for the *Torovim* has always been shown on the Kizh tribal emblem (Figure 3). Although Johnston and other anthropologists have used the term "Gabrielino" to refer to the Tribe in general, the Tribe prefers their authentic ethnic name of Kizh (Stickel 2016).

Also – and importantly – the Sea of Kizh had four islands inhabited and utilized by the Kizh People. All authoritative anthropological maps have shown that the four islands are part of the territory of the "Gabrielino" (Kizh; see Appendix 1a-e).

"Visible from the mainland lay the islands to which the Spanish were to affix the melodious names of Santa Catalina and San Clemente, and beyond was the small San Nicolas. The Gabrielinos had a descriptive phrase for them. 'Wexaj momte asunga wow,' they said: 'mountain ranges that are in the sea'" (Johnston 1962, 96)

Johnston didn't mention the very small fourth island held by the Kizh, which is known as Santa Barbara (McCawley 1996, 75). The Kizh names for these islands were: Pimu'na (Catalina), Kiinkepar (San Clemente), Xaraashnga (San Nicolas), 'Ichunash (Santa Barbara) (McCawley 1996, 76,80,83,75; see Kizh map, Figure 1). A good number of references to the ethnography and early history of those islands can be found in the annotated bibliography on the Gabrielino compiled by La Lone (1980).

[illegible]

Figure 2: Pictographs of Killer Whales Painted on the Wall of the Cave of the Killer Whales, San Nicolas Island



Figure 3: Kizh Tribal Emblem



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Santa Catalina

As will be hopefully indicated below, the four Kizh islands were an important and essential part of the Sacred Sea of Kizh. The most well known of them is Catalina. That island is the nearest to the mainland at 22 miles across the San Pedro Channel from Palos Verdes. The island is 22 miles long and 8 miles at its widest point. It is 74.98 square miles in extent. The island was discovered by the Spanish explorer Juan Cabrillo on his 1542 voyage, who made the first contact with the Kizh on the island. The island was visited again in 1602 by Vizcaino, who anchored at Isthmus Cove. His chronicler, Fr. Antonio de la Ascension, described one of the places of worship at a:

"...level prairie, very well cleared...a place of worship or temple where the natives perform their sacrifices and adorations...This was a large flat patio and in one part of it, where they had what we would call an altar, there was a great circle all surrounded with feathers of various colors and shapes, which must come from birds they sacrifice. Inside the circle there was a figure painted in various colors...at the sides of this were the sun and moon" (McCawley 1996, 27).

What Ascension wrote about was the earliest historical description of the Kizh temple compound, called a *yovaar* (McCawley 1996, 27). *Yovaar* is also the term the present-day Kizh use to refer to their ancestors' religion (Salas-Teutimes, Salas, Swindall-Martinez and Stickel 2013). A *yovaar* was usually enclosed by a fence and had a structure for worship at its center. A *yovaar* was present at all Kizh villages and it was in them that the Kizh priests, the Shamans, would connect the Kizh People to the Creator and the Spirit World. The ethnographer Bernice Johnston noted the special regard the mainland dwelling Kizh had for the Catalina priests:

"...and the mainland had learned from the religious genius of the men (shamans) of Santa Catalina many of the elements of their vigorous Chungichnish cult...(Johnston 1962, 97; the Chungichnish cult was only part of the overall Kizh religion).

Ms. Johnston goes on to state that Catalina shamans were believed to be more powerful than the mainland ones. And she also noted:

"One of the informants of Helen H. Roberts told her that these islanders 'knew better' than the folk of the mainland, that they could 'prophesy truly.' It was believed that they lived two or three hundred years and that they could bend trees. These trees were like gods, it was said. They were frequently named in songs..." (Johnston 1962, 97).

Also attesting to the special religious impact the Sea of Kizh islanders had is the fact that they were revered, not only by the mainland Kizh, but even by their neighboring Tribe down-coast, the Luiseño. The Luiseño on the mainland looked to the Catalina Island shamans for spiritual guidance (Johnston 1962, 38). All that ethnographic information indicates how the Kizh in general – and even neighboring tribes such as the Luiseño – viewed the sacredness of the island and its religious leaders.

The Kizh carried on an active communication between the mainland villages and Catalina and the other islands on their very seaworthy canoes called *ti'ats* (see Figure 5a and b). These boats were made of actual wooden planks sewn together. The Kizh and their Chumash neighbors to the north both utilized these watercraft, which were unique among all the cultures in the New World. The Spanish noted how seaworthy the Kizh and Chumash plank canoes were. The Kizh carried on a very active, far-ranging trade network utilizing their boats (Bean and Smith 1978). Major exports from Catalina were the various items ranging from their curved abalone shell fishhooks (Figure 6) and composite fishhooks crafted from

Figure 4: Sunstone ("cogstone")
(source: Stickel 1978)

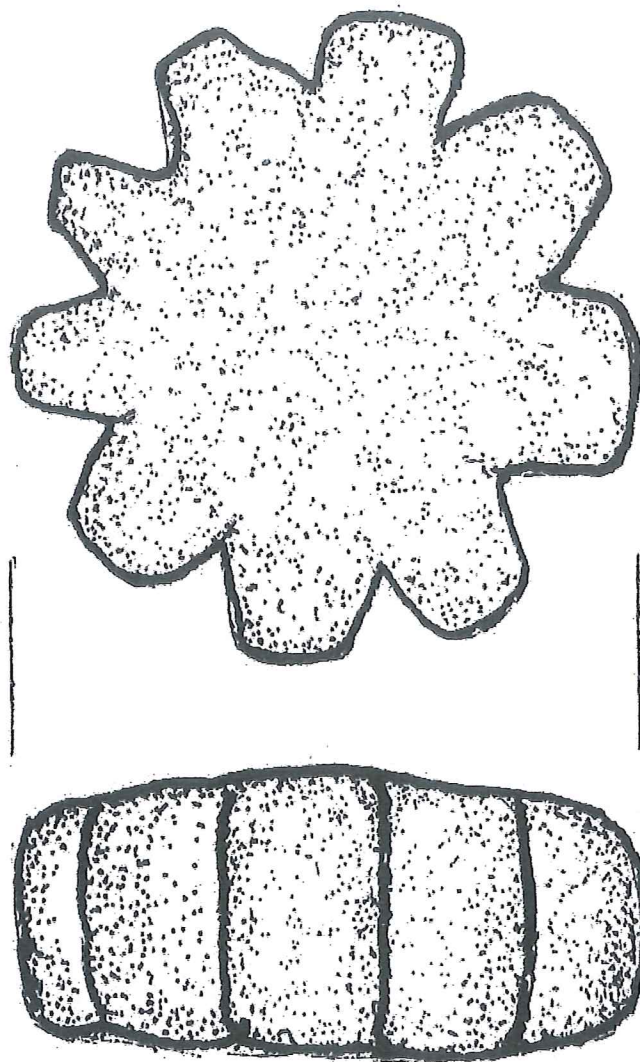
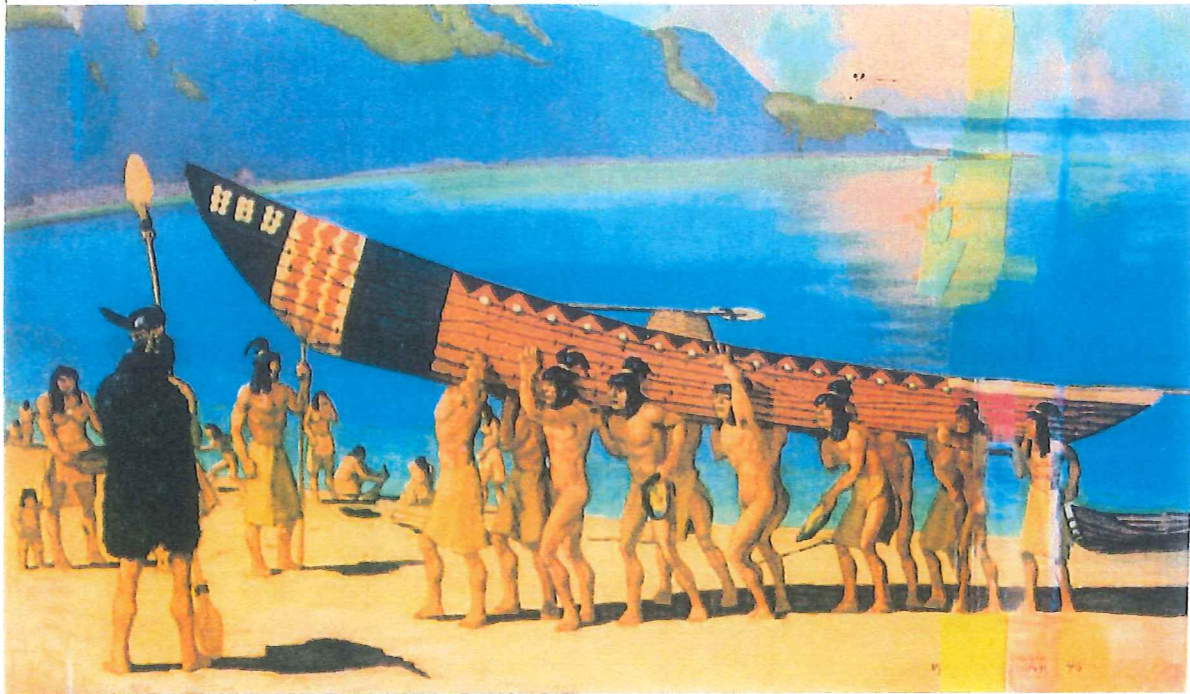


Figure 5: Images of Ti'ats, Kizh Planked Seagoing Canoes

A



B



Figure 6: Abalone Shell Fishhooks
(source: Willey 1966)

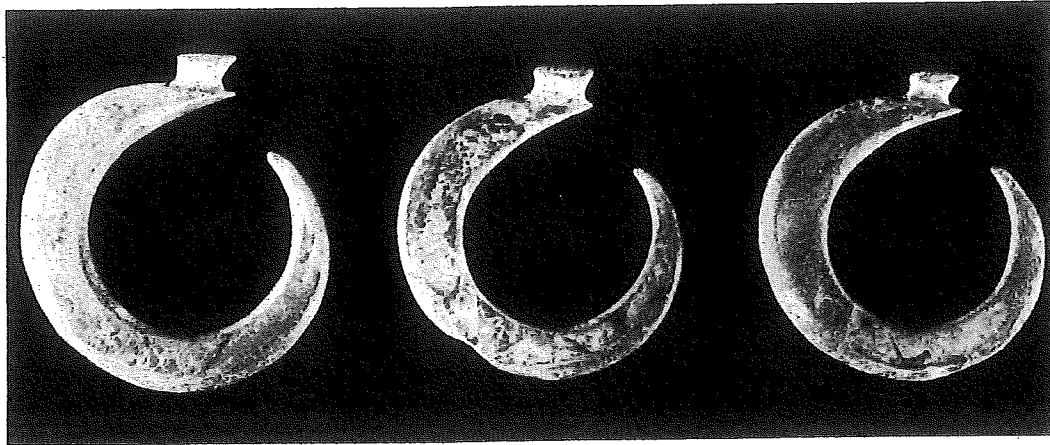
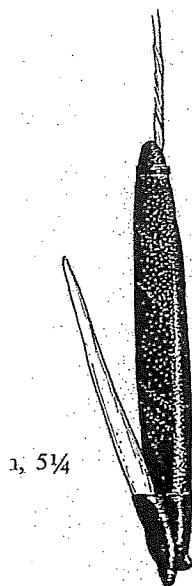


Figure 6-36. *Haliotis*-shell fishhooks, San Nicolas Island, California. Outer diameters of hooks, about 3 cm. (Courtesy Clement Meighan.)

tempest. Close at hand, a

Figure 7: Steatite Composite Fishhook
(source: Grant 1965)



1, 5 1/4

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steatite (Figure 7) to a wide variety of other artifacts made of steatite (soapstone). All the steatite artifacts were made from the stone material derived from the steatite quarries that naturally occurred on the island.

In addition to the utilitarian artifacts, the Kizh crafted steatite models of their canoes, some decorated with inlaid bands of olivella disk beads (Figure 8). The utilitarian artifacts made by the Kizh on the island were exceptional, but it is the religious-ceremonial related artifacts that are most noteworthy. For example, the sacred artifacts which archaeologists have called "cogstones", but which the Kizh call "sunstones" related to the sun deity Tamit, have been found on the island (note sunstones have been found throughout Kizh territory and are an indicator of their tribal territory, which is why one is depicted on the tribal emblem (see Figure 3; Eberhart 1961; Eissmann and Martz 2012; Figure 4). However, the main sacred artifacts coming from Catalina were made of steatite (soapstone). The Kizh used that material to make beautiful ceremonial vessels and bowls (Figure 9a and b); shaman's "suction tubes" (Figure 10a and b); plaques, also inlaid with shell beads (Figure 11); perforated stones, possibly for a shaman's staff (Figure 12); smoking pipes (Figure 13); shaman's "charmstones"; figurines of Sea of Kizh related wildlife, including "pelican stones" (Figure 14); and sea mammals, including whales (Figure 15c-e). The Kizh also made compelling figurines of their revered dolphins (Figure 16). In addition, the Kizh crafted images of supernatural beings, such as the one referenced by Fr. Ascension noted above. Thus, the Kizh created a wide variety of religious-related artifacts and effigies, which they traded to the mainland Kizh and to their neighboring tribes, such as the Chumash to the north.

As with all Native American tribes across the United States, the Kizh consider their ancestors' burials and burial places to be sacred. As Bernice Johnston noted, there was "...once flourishing Indian life on Santa Catalina" and she noted that there was at "Little Harbor, the Indian burial ground" (Johnston 1962, 106). Professional archaeological excavation on Catalina essentially began with that of Prof. Clement Meighan of UCLA at Little Harbor in 1959. Archaeological excavations on the island since then have been conducted mainly by UCLA up to the present time. However, a vast number of Kizh ancestral burials have been dug up and desecrated, mainly in the 20th Century. For example:

"Of Santa Catalina (Charles Frederick) Holder wrote, as late as 1909, 'When a trench is dug in any part of Avalon today, especially along the north beach, shells, implements, and ancient human bones are often found, and the black earth crops out, telling the story of one of the most interesting ancient archeological treasure-houses in America.' He describes the work and 'collections' of various men who excavated in the many village sites which existed at the isthmus, (and) at 'every canon having a beach along the north coast.' Specific locations were mentioned at Catalina Harbor, Little Harbor, Johnson's Landing, Empire Landing, White's Landing and many another inlet. Signs of occupation were also found (and disturbed) at far less accessible places, as in caves at considerable altitudes" (Johnston 1962, 109).

In other words, sites were grave-robbled and ransacked across the entire island. During that early 20th Century era, there was a well-known man on Catalina who was a major perpetrator of the destructive digging. His name was "Dr." Ralph Glidden, and he grave-robbled countless Kizh burials throughout the island, ripping from them an unknown number of sacred artifacts. As if his crimes in the field weren't bad enough, he had the shameless gall to display them in his so-called museum. In his "Catalina Museum of Island Indians," which he had opened in the 1920s, he morbidly displayed his "Indian curiosities." His museum was actually a house of horrors in which he literally showcased Kizh skeletons by nailing entire skeletons in rows along the walls. He even arranged a great number of Kizh leg bones on the ceiling, unbelievably in herringbone patterns. There are photographs of his museum from hell on the Internet, which are too gruesome to show here (Glidden 2017). Unfortunately, the pothunters – of whom Glidden was the most notorious – have dug up and grave-robbled countless Kizh burials on Catalina, and all those desecrated ancestral burials have yet to be properly acknowledged let alone venerated.

Figure 8: Steatite Model Canoes
(source: Willey 1966)

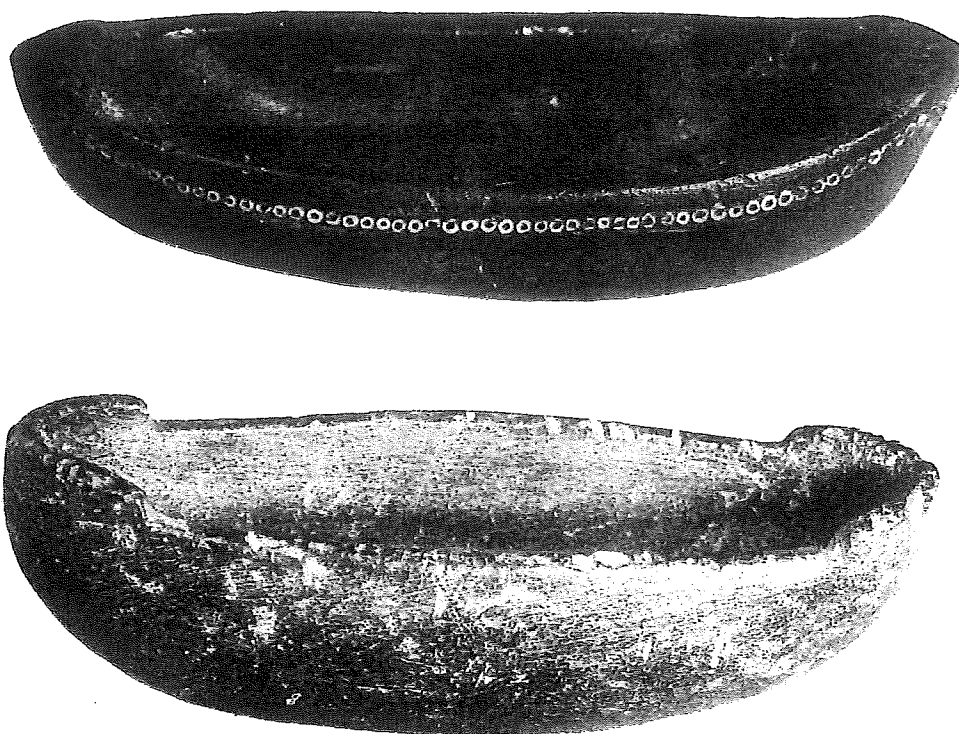


Figure 9: Sacred Steatite Vessels

A: Small Ovoid Ceremonial Vessel (source: private collection)



B: Large Ceremonial Vessel (source: Grant 1965)

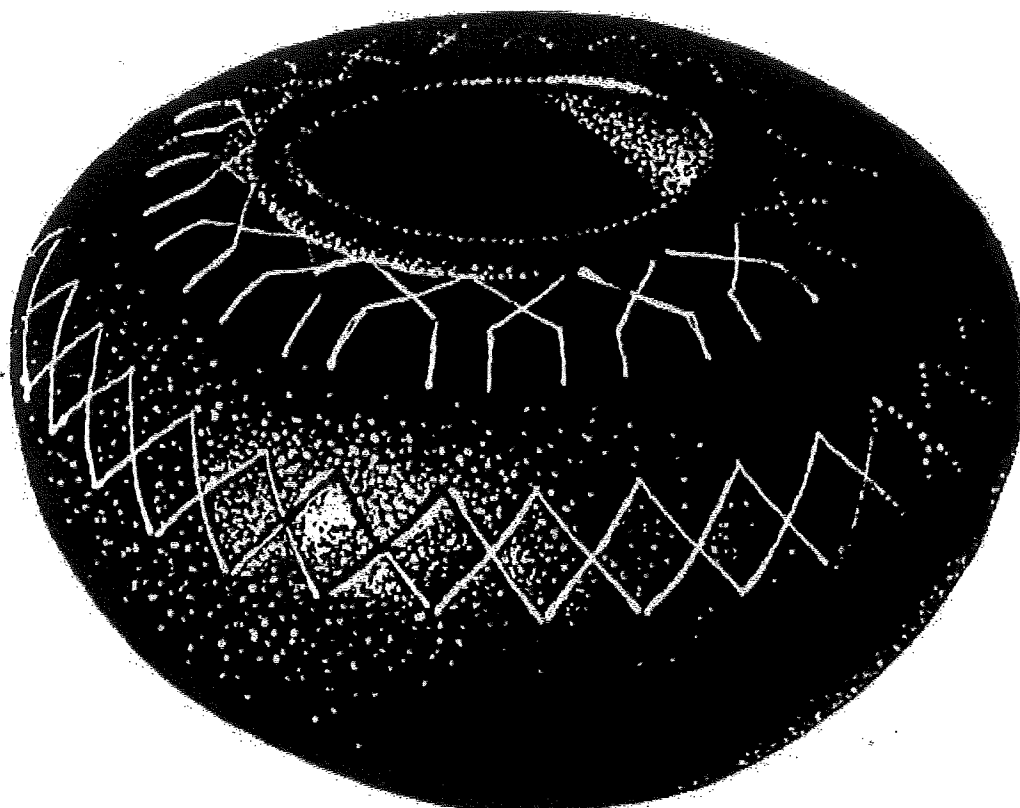
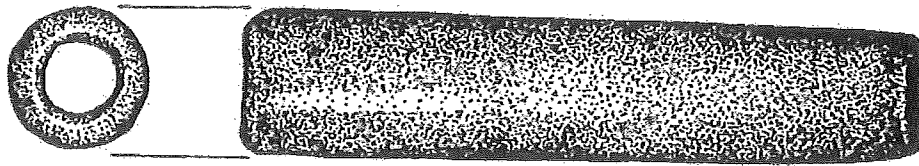


Figure 10: Shaman's Tubes

A: Source: Stickel 1968



scale: 25%

B: Source: Grant 1965

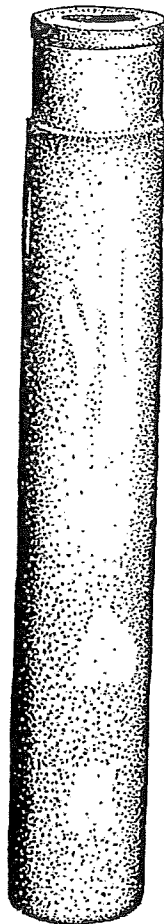
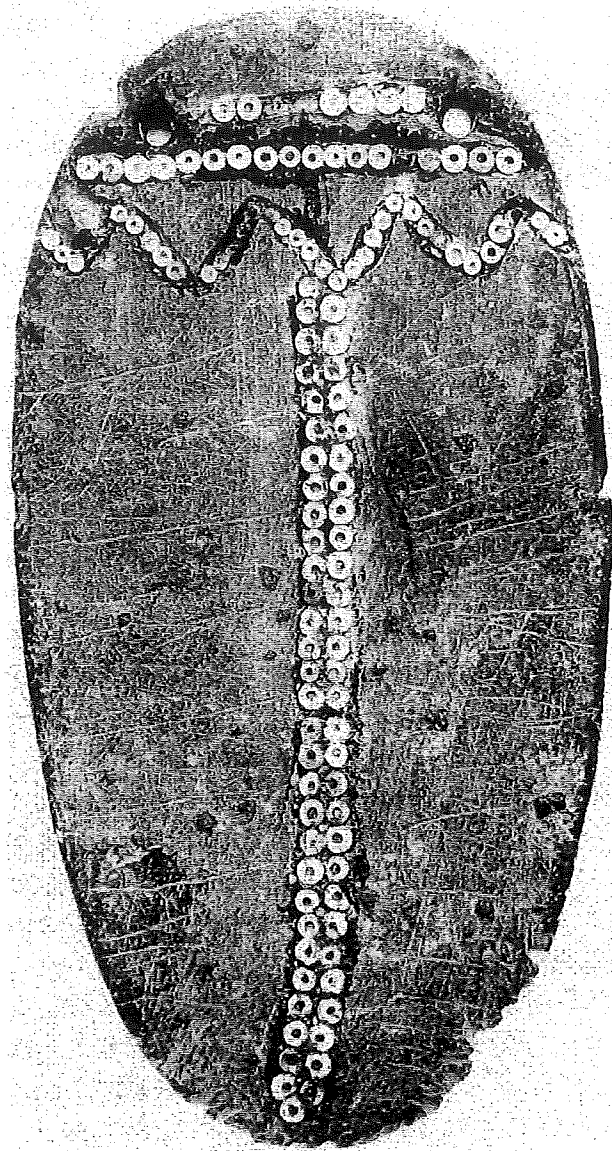


Figure 11: Sacred Steatite Plaque
(source: McCawley 1996)



Courtesy of the National Museum of the American Indian, Smithsonian Institution,
No. 20/3709

Fig. 30. A soapstone plaque that has been decorated with inlay of asphaltum and shell beads. This artifact, which measures 6 1/2" in length, was recovered from Huntington Beach in Orange County.

Figure 12: Perforated Staff Stone
(source: Grant 1965)

FIGURE 38.
Perforated steatite stone. Diameter, $4\frac{1}{2}$ inches. (Robert Williams collection)

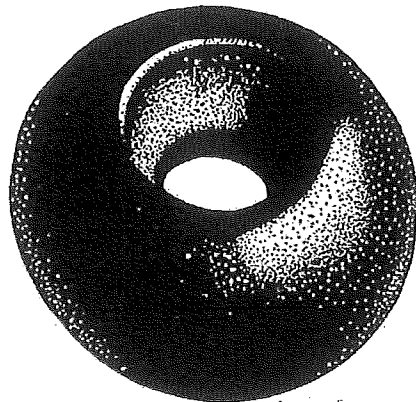


Figure 13: Steatite Smoking Pipes
(source: Grant 1965)



Figure 14: Steatite Pelican Stones

(source: Willey 1966)

(source: Grant 1965)



So-called "pelican stone," unknown use. Height, 15 cm.
courtesy Clement Meighan.)

Figure 15: Steatite Whale Effigies

(source of A & B: Johnston 1962)

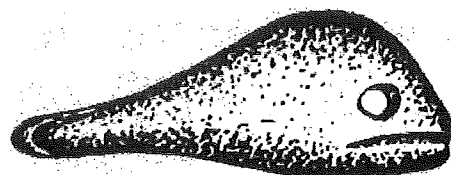
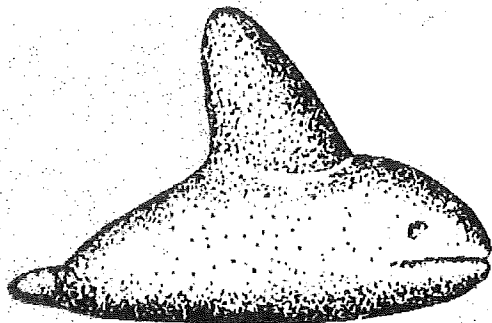
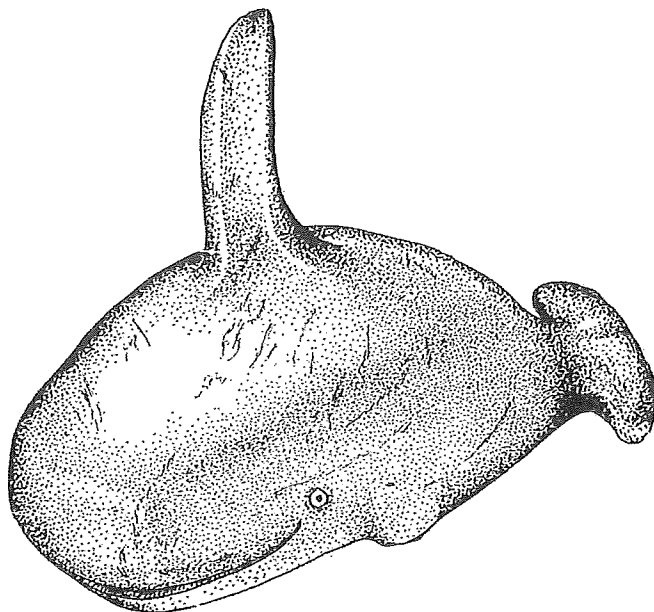
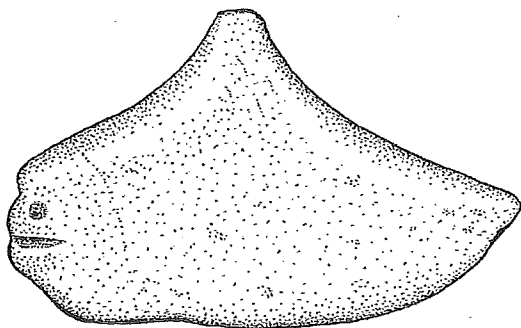


Figure 15 (cont., C-E): Steatite Whale Effigies
 (source of C: Johnston 1962)

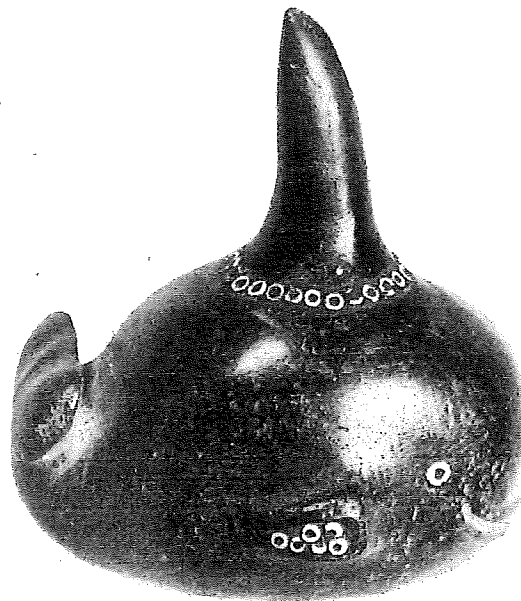


Steatite effigy of killer whale carved by Southern California Indians. These range in size from less than an inch to seven or eight inches in length.

(source of D: Grant 1965)



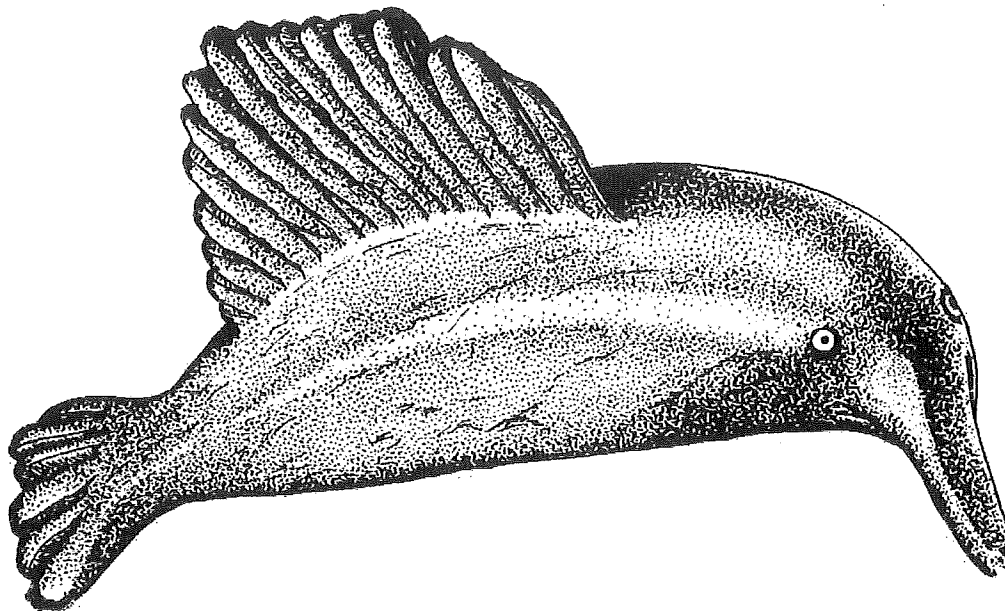
(source of E: Willey 1966)



A killer-whale effigy inlaid with shell beads, reportedly from a grave on Catalina Island. Length, about 10 cm.

Catalina Island Museum

Figure 16: Steatite Dolphin Effigy
(source: Johnston 1962)



Dolphin carved from steatite by Gabrielino Indians.

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As was hopefully indicated above, Pimu'na (Catalina) Island was a sacred island to the Kizh and was a significant center for the practice of the Kizh religion. The island was also a major manufacturing center for a wide range of sacred artifacts from vessels to effigies to figurines of the sacred sea life. As noted above, hundreds if not thousands of Kizh ancestral burials were grave-robbled and desecrated, and there has yet to be a proper monument and memorial to these revered Kizh Ancestors.

San Clemente

San Clemente Island is located about 20 miles south of Catalina, which makes it about 57 miles off the mainland at its nearest point. It is 21 miles in length and about four miles wide at its widest point. Its area is about 57 square miles. According to the 1852 ethnographic report by Hugo Reid, San Clemente was called "Kinkipar by the Gabrielino" (Reid 1852).

Like Catalina, the religiosity of the island is noted by the fact that the Luiseño looked to San Clemente for religious guidance (Johnston 1962, 38). There is also archaeological evidence for that religiosity coming from a site called Big Dog Cave, located at the southern end of the island. The cave had a large 70-foot-wide entrance and was found to have a stratified archaeological deposit. It was first excavated in 1939 by an expedition of the Los Angeles County Natural History Museum (Woodward 1959; McCawley 1996, 81). "Included among the finds from this impressive site were a number of human and animal burials...stone knives hafted on wooden handles, shell artifacts, bone artifacts and fragments of cloth..." (McKusic and Warren 1959, 128-136; McCawley 1996, 81). The cave was re-excavated in 1985 by UCLA (Salls 1990).

"A number of animal burials discovered in Big Dog Cave... were accompanied by offerings, providing evidence of ritual activities performed by the islanders, included in these animal burials was a large dog wrapped in a robe of sea otter fur..." (McCawley 1996, 81).

Other important evidence of ritual activity was discovered at a site called Lemon Tank, located on the island's central plateau. The site contained rare finds of the normally perishable artifacts of basketry, fishing lines and netting, and even floral remains. "... The site contained numerous cache pits, hearths and post holes that showed evidence of important ritual activity" (McCawley 1996, 82). Ritual related finds also included animal burials: A dog, a fox, and two raptors (including a red-tailed hawk). The dog was buried with red pigment, basketry and burned plant remains, all indicating it was ceremonially interred. The hawk burial had grave goods of "flower pot" mortars and pigment pots, ceremonially broken (a common Kizh trait). There were also two abalone shell containers, one with seed caches which included human teeth (Eisentraut 1990). The Lemon Tank Site "...may have been the site of the annual mourning ceremony held by the Gabrielino on San Clemente..." (McCawley 1996, 82). That ceremony was called the Kutumit Kehiah and was probably the most important annual ceremony of the Kizh. McCawley goes on to state that the evidence from the Lemon Tank Site and two other island sites "the Ledge Site and the Old Airfield Site... Together these three sites may have formed an important ritual complex for the San Clemente Gabrielino" (McCawley 1996, 82). All of that evidence indicates the important religious ritual activities that took place on San Clemente Island.

Regarding the Kizh human remains on San Clemente Island, Bernice Johnston noted:

"Excavations have been made by contemporary scientists, who are aided by the methods developed by modern archaeology but severely handicapped by the whole-sale destruction of most of the sites by 'pot-hunters' of the past" (Johnston 1962, 110).

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Also:

"Holder's (Charles Frederick) account of a trip made in 1907 across San Clemente is a classic. Of one episode he wrote, 'We climbed the steep hill at Howland's and were shortly on the remarkable sand-dunes: where the first view of the ancient town sites (Kizh villages) became apparent. The long billowy white sand, a menace to the island, filling the cañons, was dotted here and there with human bones and broken skulls'" (Johnston 1962, 108).

Similar to his terrible desecrations of Kizh burials on Catalina, Ralph Glidden also ravaged Kizh burials on San Clemente Island, as recently noted:

"...Ralph Glidden suggested that San Clemente was the least populated of the Channel Islands on the basis of his failure to locate large numbers of burials" (McCawley 1996, 83).

Additional human remains have been noted for the island in a recent book by Heather Pringle entitled, *In Search of Ancient North America* (Pringle 1996).

The above presentation has hopefully indicated that San Clemente Island was an important part of the Sacred Sea of Kizh and that the sacred ancient human remains there have also suffered terribly an injustice that needs to be rectified.

San Nicolas

San Nicolas Island is the most distant of the Kizh islands, as it is located about 60 miles from the mainland. The island is nine miles in length, 3.5 miles wide at its widest point, and is 22 square miles in area. Although a variety of Kizh names have been proposed for the island, the Kizh Tribe today accepts McCawley's interpretation that: "... the Gabrielino name for San Nicolas will be spelled Xaraashnga" (McCawley 1996, 85; see Kizh map, Figure 1).

The Kizh of the island sustained themselves by utilizing fish, shellfish, seals, sea lions, sea otters, and marine birds (Meighan 1959). The radiocarbon dating shows human occupation on the island for at least 8,000 years (Raab and Yatsko 1990, 18). Population estimates have varied from 1,000 to 2,000 inhabitants at any one given time (Meighan 1954; Reinman 1962). "According to Harrington's Chumash consultant Fernando Librado, the Nicoleño people (San Nicolas Islanders) originally came from Santa Catalina Island and were Gabrielino" (McCawley 1996, 84-85 based on Hudson 1981, 194).

A prominent island site of probable ritual activity is the rock art site of the Cave of the Killer Whales, which "... has a special magic that is unmatched by any other Gabrielino site" (McCawley 1996, 83). The cave has both pictographs (paintings; Figure 2) and petroglyphs (rock carvings; Figure 17) both depicting probable killer whales sacred to the Kizh (Figure 17). All scholars agree that the site was continually utilized for ritual activities.

There is important artifactual evidence from the island of religious / ritual activities. For example, H.W. Henshaw noted that "...magician's stones (come) from this island" (Heizer 1955, 198). These ritual implements were known as "*tooshawf* stones" (McCawley 1996, 86). Johnston notes that the early French visitor to the island, de Cessac, conducted excavations on San Nicolas Island from 1877 to 1879.

"This French scientist held the opinion that the culture of San Nicolas was related to that of San Clemente and Santa Catalina, rather than to the islands off the coast of Santa

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Barbara County (i.e. Chumash Territory). He was particularly eloquent in regard to the exquisite stone work, beautifully turned mortars and pestles, and small carvings of the creatures of the sea, land and air. De Cessac was fascinated... with the odd hook-shaped stone carvings which resembled conventionalized pelicans... (there were also) small carvings of boats, some of them inlaid with decorations of shell, to bring home safely men in plank canoes" (Johnston 1962, 108).

Some examples of those sculptures include whale effigies and deity effigies (Figure 18a and b).

The island is popularly known as the home of the "Lone Woman of San Nicolas" (Heizer and Elsasser 1961). She was accidentally abandoned on the island in 1835 when the last of the Kizh were removed. After being marooned for 18 years, she was taken in to Santa Barbara, where she tried to speak to the Chumash there, but could not understand them as they spoke a different language from her own (Kizh) language. She soon became ill and died there. She was christened Juana Maria on her death bed and was buried at Mission Santa Barbara (McCawley 1996, 84). Her fascinating story of the 18 years she lived alone on the island was told in the highly popular novel, *Island of the Blue Dolphins* by Scott O'Dell (1960). The novel has been highly popular with school children and a film was made based on the novel of the same name. A cave on the island, believed to have been occupied by her, has been recently excavated and sacred artifacts were found as part of the recovered items (Vellanoweth 2015).

Like the other Kizh islands Catalina and San Clemente, San Nicolas has also suffered great desecration of the Kizh burials upon it:

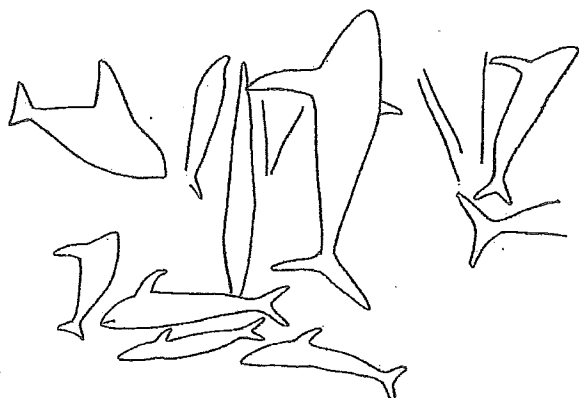
"The island of San Nicolas... (where) The wind, the ravens, the sea elephants and the sea lions are still there, as are evidences of the Indian past. Generations of collectors, some genuinely scientific in spirit, others who can only be called 'pot-hunters,' have removed literally tons of archaeological material..." (Johnston 1962, 104).

Similarly, the early visitor Charles Frederick Holder noted:

"...unforgettable scenes... (on) the dunes of lonely San Nicolas. They 'cover and uncover the dead,' he wrote. 'They fill the canyons, form strange shapes which float in the air before they are carried away...' (he had heard) the Basque sheepherder was firm in the belief that the spirits were angry and made the wind blow because of the 'grave-robbing' which had been carried on so extensively... At the west end of the island lay a great kitchen-midden about ten feet high and extending over a mile... In this area are graves of countless natives who were buried in the long ago. As each man was buried with all his possessions, there is an object in grave-robbing. Scores of parties have explored here, and doubtless the region has hardly been touched on" (Holder, quoted in Johnston 1962, 106-107).

The United States Navy has long controlled San Nicolas Island, using it for testing bombs. Throughout the course of that military activity, some "500 burials" and "500 associated artifacts" (i.e. grave goods) have been excavated by the Navy. In a letter to the present writer of this application, the Navy acknowledged that they have those burials and artifacts in their possession (US Navy letter 2015). The Kizh have been engaged in getting the Navy to permit the proper re-interment of those human remains and artifacts per the Native American Grave Repatriations Act (NAGPRA). The Kizh have requested that the re-interment of those remains and artifacts take place. However, that proper, appropriate re-interment has yet to take place.

Figure 17: Rock Art of Killer Whales on San Nicolas Island
(source: Grant 1965)



Petroglyphs of killer whales from a cave on San Nicolás Island. (After Reinman and Townsend, 1960)

Figure 18: Steatite Effigies of a Whale and a Deity from San Nicolas Island
(source: Grant 1965)

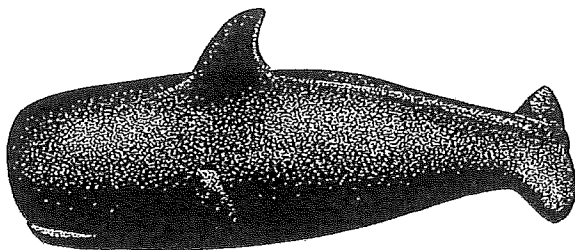


FIGURE 60. Whale effigy of steatite from San Nicolás Island (sperm whale with killer whale dorsal fin). Length, 7 inches. (After Heizer, 1957)

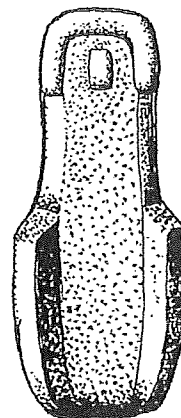


FIGURE 61. Steatite effigy from San Nicolás Island. Length, $2\frac{1}{8}$ inches. (After Cessac, 1882*b*)

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The extensive number of sites, artifacts, sacred artifacts and effigies, and of the innumerable human remains present, all are evidence that San Nicolas Island was also an important part of the Sacred Sea of Kizh.

Santa Barbara

Santa Barbara Island is the smallest of the four Kizh Islands, as it is only about one square mile in extent. The island lies 38 miles from the mainland and is about 24 miles west of Catalina Island. The Island is only 1.5 miles in length and one mile in width. The Kizh name for the island was, 'Ichunash' (McCawley 1996, 75). In one scholar's opinion, the island was not continuously inhabited by the Kizh, as: "...limited fresh water supply restricted Gabrielino occupation to temporary visits used primarily to gather lithic materials" (McCawley 1996, 85). The island may have been visited by Kizh hunting parties seasonally, as sea lions are abundant there during the breeding season. The same probably obtained for other hunting of sea mammals there of seal, harbor seal, northern elephant seal and northern fur seal (Swartz 1960; Glassow 1980, 16).

Regarding ritual related activity, the "lithic materials" noted above refers to an ethnographic report by Harrington (1933, 145, note 66) that "...the island was an important source of the black basaltic stone used for the manufacture of ritual charm stones used by shamans" (McCawley 1996, 76; Figure 19).

The special spiritual-sacred regard of the Kizh for the island is also indicated by their name for it. The Kizh refer to the island with the name 'Ichunash: "meaning a notice...the blow of a trumpet" (McCawley 1996, 77). The trumpet referred to was probably a conch shell that was blown to announce prayers and ceremonies. It is still blown today in just that regard by the present Kizh Spiritual Leader and Chief Ernest Salas. He blows the shell as an invocation to announce prayers and ritual activities.

Conclusions

The above presentation has presented the documented evidence of the ancient Kizh occupation and utilization of their sea and its islands. As one anthropologist put it:

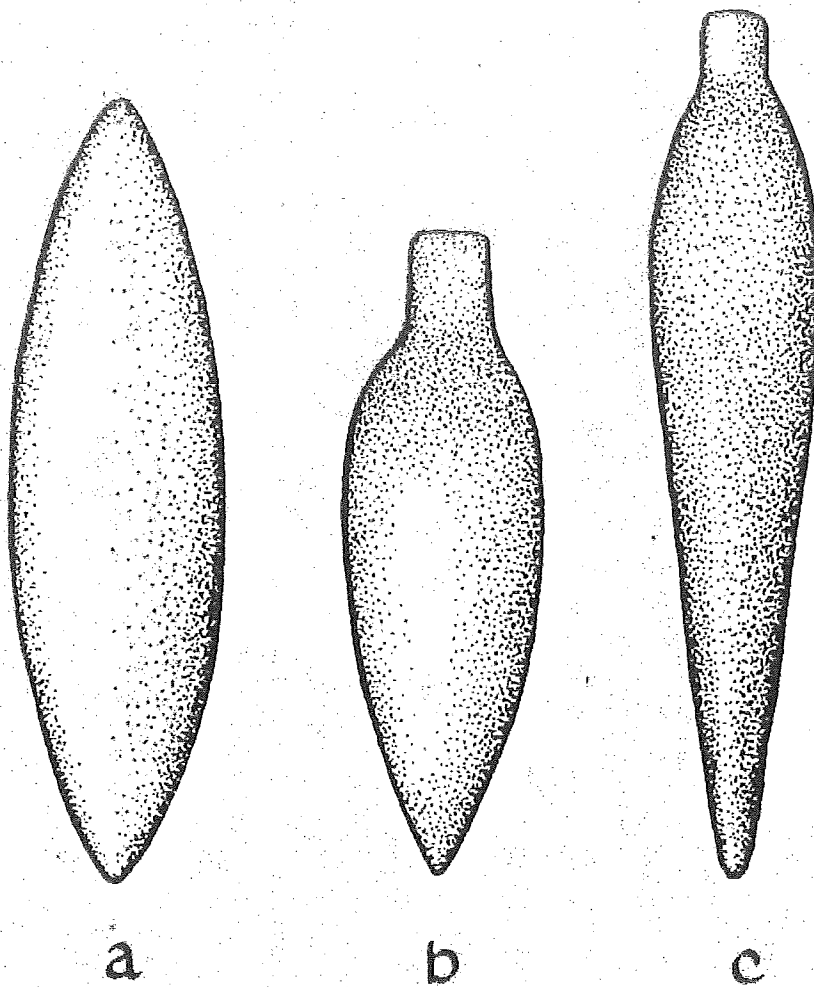
"Through these records we can clearly visualize these Indians in their prehistoric state as members of a stable...society, clean in body, healthy, skillful artisans, boatmen and fishermen of grace and skill, and also deeply religious in their own tradition" (Johnston 1962, 100).

Not only did the mainland Kizh revere the island Kizh, but their tribal neighbors down coast as well:

"Even today the Luiseños attribute the origin of their religious mythology to the people of the north (i.e. the Kizh), sometimes saying it came to them by way of Santa Catalina and San Clemente" (Johnston, 1962, 38).

It is concluded here, given the above evidence, that the Sea of Kizh was extremely important to the Kizh Tribe in general. All Kizh revered the sacred sea life, such as the dolphins, whales, sword fish and other fish. Other sea life was revered, such as the abalone, which is evidenced by the special containers the Kizh made of abalone shells containing sacred items. The Sea of Kizh contained the Tribe's four islands of Pimu'na (Santa Catalina), Kinkipaar (San Clemente), Xaraashna (San Nicolas) and 'Ichunash (Santa Barbara). Those islands produced beautiful sacred artifacts of shaman's tubes, ritual vessels, figurines and effigies that were traded to the Kizh mainland and traded to other tribes such as the Chumash. The "religious genius" of the islanders was noted by the early Spanish visitors and by

Figure 19: Ritual Charmstones
(Source: Grant 1965)



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recent ethnographers. Finally, the Kizh considered their heaven-like and island-like afterlife place of 'erespat to be somewhere on the seaward edge of the Sea of Kizh. Therefore, the Sea of Kizh was considered to be very sacred by the Tribe throughout its history, and it is considered as such by the living Kizh, especially in regard to their ancestors' human remains on the islands, which have been desecrated so terribly. It is the Tribe's hope that if this application gets accepted by the Native American Heritage Commission, it will help the present Kizh efforts to respectfully repatriate, recover and re-inter their ancestors' ancient burials with the proper respectful rites and ceremonies and see that they are treated with the human decency and respect they so deserve and – in doing so – reaffirm their reverence for their Sacred Sea of Kizh.

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