

**ANALYSIS REPORT:  
LOS ANGELES CITYWIDE HISTORIC CONTEXT  
STATEMENT**

**Context: First Peoples of Los Angeles**

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## **INTRODUCTION:**

This analysis report was prepared to provide feedback on the recently released Los Angeles Citywide Historical Context Statement on the First Peoples of Los Angeles. The scope of the analysis is not based on the contents of entire document but is focused on the historic tribes of the Los Angeles Basin. The provided comments are based on the accuracy, format and content of the information provided for the narratives of the Gabrielino, Tongva, Fernandeno, Tataviam and Kizh tribal communities. The analysis primarily covered a sample size, pages 10-14 of the historical context report, however other pages were reviewed to provide additional background and details. When an analysis is performed on historical documents, only a sample size selection is required to be reviewed, as it will provide an indication on the overall quality of the document.

## **BACKGROUND:**

The author is a historical researcher and author who specializes in Southern California history including Native American history. He has performed detailed studies on the Gabrielinos, Tongva and Kizh tribes and has researched their histories for the past 14 years. It is the author's intent to identify the inaccuracies associated with the historical context report in hopes that the facts and truths associated with Native American history is presented accurately and correctly for future generations.

## **WHY THIS ANALYSIS REPORT WAS PERFORMED:**

This analysis was performed to provide an objective review of the historical content of the January 2025 released Los Angeles Citywide Historical Context Statement on the First Peoples of Los Angeles. Southern California provided a home to nearly 350,000 Native Americans during its peak years before the Spanish arrived in 1769. More Native Americans resided in California than the rest of the entire United States. As such, its historic importance must be accurately shared and preserved. Written documentation regarding their existence has primarily been provided through Spanish Mission records. For more than 250 years, the population of Native Americans in Southern California has been reduced by fatal diseases, unhealthy working conditions, criminal abusive actions, and exploitation of tribal communities resulting in Native Americans members struggling to survive.

Since the 1980's, California Native American tribes have sought to identify their native tribal origins prior to when the Spanish arrived. The Gabrielinos of the Mission San Gabriel and the Fernandenos of the Mission San Fernando are two such tribes in search on their native Indian tribal name and identity . In 1992, the Tongva name was presented as the native name of the Gabrielinos and many Southern California Native Americans and tribes began using the Tongva name even without supporting evidence to show genealogical ties to their ancestors before the Mission San Gabriel and Mission San Fernando were founded.

As a historical researcher, when new documentation is published on the history of Los Angeles based Native American tribes, an analysis is performed on the content of the historical

information to determine if new and updated information has been presented which the historical researcher may use in his own library of valuable resources. The Los Angeles Citywide Historical Context Statement on the First Peoples of Los Angeles was provided in part with Federal funds from the National Park Service, U.S. Department of the Interior, through the California Office of Historic Preservation and written under the direction of the City of Los Angeles Planning Department Office of Historic Preservation.

This analysis report is an objective study on the historical content of Los Angeles Citywide Historical Context Statement on the First Peoples of Los Angeles published in January 2025. It provides objective comments and subjective opinions on the presented facts, narratives, and statements as reviewed from information on Southern California tribes written within the first fourteen (14) pages. It is hoped that the comments in the analysis reported will be used to learn from and possibly correct in any future publications by the City of Los Angeles Planning Department.

This analysis focused on the historical statements presented in the first fourteen pages as this is an historical content analysis and did not include a review in detail of the remaining pages of the context statement. The results of this Analysis Report are included in the Summary of Results section below.

#### **FINAL RESULTS:**

**Based on the information reviewed, the Los Angeles Citywide Historical Context Statement on the First People of the Los Angeles failed to provide factual historical statements with supporting evidential documentation which could be used for historical research purposes. As such, the historical content of the historic context statement is deemed to be unreliable. It appears very little scrutiny and challenge of the contents of the historic context statement was performed allowing questionable historical information to be presented and included within the context statement. The most concerning information which was presented are the claims by the Gabrielino Tongva being descendants of various genocide movements and references to notable anthropologists regarding the questionable origins of their Tongva name. In addition, the unequal print space and obvious biased presentation given to each of the three tribes have resulted in an historical context statement which is not fair to all represented parties. As noted in the purpose and scope section, *“The intent of the HCS is to establish a structure to identify and evaluate historic places and sites that are associated with the contributions and history of Los Angeles’s First Peoples”*, however if the history of Los Angeles’s First Peoples is not accurate and complete then the identification and evaluation of historic places and sites cannot be fairly and correctly performed.**

## SUMMARY OF RESULTS:

- Overall:

- In the sample selection size of the Historical Context Statement, very little new information supported with quality examples of supporting evidence was provided. Citations were used infrequently and were not used in support of significant statements.
- The details of the context statements were general statements which could also have been included on the websites of each tribe and were written by tribal members of the identified tribes.
- There appeared to be no challenge to the written tribal statements by the City of Los Angeles Planning Department. It appeared written tribal statements were published without scrutiny.
- The historical context statement document offered very little historically supported and verified information which could be used as reference sources for future historical researchers.
- Based on the references listed on pages 130 – 134, there were 75 references noted, **APPENDIX: Table 1 - Metrics on References**. The primary sources used in the historical context statement were: newspaper articles: 30 (40%), books: 17 (22.7%) and online articles and documents: 15 (20%). These are alarming statistics as the strongest historical evidential support is based on information published in books, especially books written closer to the date of the event. Newspaper articles and online documents are usually unverified sources of information with no or unannounced named authors credited for each written document.
- In addition, based on the 75 references listed on pages 130 – 134, the number of primary sources written after 1992 were 56 (74.7%) and the number of primary sources written before 1992 were 19 (25.3%), **APPENDIX: Table 2 - Sources Written Before and After 1992**. This is significant information as sources written after 1992 usually support newer established tribes like “Tongva” and “Tataviam” as it was during this timeframe tribes were attempting to identify their original native tribal name and more documentation was written using unsupported references to native names. This is also alarming as the number of reference sources used in the historic context statement which were written before 1992 is only 19 (25.3%) and these are the sources which are considered the strongest evidential support. Noted archaeologists, anthropologists, and historians,

performed most of their studies from 1890 to 1980, and published their findings after extensive interviews and research.

○ **Gabrieleno Tongva:**

- Within the Historical Context Statement Section on Gabrieleno Tongva pages 10 and 11, there were 1,113 words written on the tribe. Within the entire Historical Context Statement document, there were 263 references to the term “Tongva”. This number is concerning as the Gabrielenos have been on the records of the Mission San Gabriel for 254 years and more Gabrieleno verbiage should have been included.
- The Gabrielenos became a state recognized tribe in 1994. The Tongva have not applied for state recognition. Neither the Gabrieleno or Tongva are a federally acknowledged or federally recognized tribe.
- The Tongva claimed their tribal council has remained based in San Gabriel, and are the descendants of the survivors of three waves of genocide: first the California Mission System, then the Mexican government, lastly the State of California placing a bounty on our heads in 1850. Note that the Gabrielino Tongva does not claim to be a descendant of an ancestor living at a Native American village located near or adjacent to the Mission San Gabriel.

○ **Fernandeno Tataviam**

- Within the Historical Context Statement Section on Fernandeno Tataviam pages 13 and 14, there were 683 words written on the tribe. Within the entire Historical Context Statement document, there were 199 references to the term “Tataviam”. This number is concerning as the Fernandenos have been on the records of the Mission San Fernando for 228 years and more Fernandeno verbiage should have been included.
- The Fernandeno Tataviam are in the process of re-submitting their Federal Recognition application and responding to identified findings regarding their ancestral descent.
- The Fernandeno Tataviam claims every citizen traces back to a Native American who was forcibly removed from a village originating in the present-day City of Los Angeles boundary within the San Fernando Valley and enslaved at the Mission San Fernando. Note that the Fernandeno

Tataviam omit claiming to be descendants of ancestors living at a Native American village located near or adjacent to the Mission San Fernando.

○ **Gabrielino Kizh**

- Within the Historical Context Statement section on the Gabrieleno Kizh page 12, there were 392 words written on the tribe. Within the entire Historical Context Statement document, there were 11 references to the term “Kizh”. This number is very alarming as the Kizh have been on the records of the Mission San Gabriel for 254 years and more Kizh verbiage definitely should have been included.
- The Gabrielenos became a state recognized tribe in 1994. The Kizh have not applied for state recognition. Neither the Gabrielenos or Kizh are a federally acknowledged or federally recognized tribe.
- The Kizh claim that its tribe and members are lineal descendants of the Indigenous people connected to the La Misión Vieja (Village of Siba, 1771), the San Gabriel Mission Archangel (Toviscanga, 1773) and are direct lineal descendants of the original inhabitants of the Los Angeles area, formally known as (Yaangna). The village of Yaangna, a thriving village at the time of European contact, is widely recognized as the birthplace of the City of Los Angeles. Note: this is the only tribe which has claimed to be the lineal descendants of people residing at the Mission San Gabriel yet it has been given the least amount of print space in the context statement.

**DETAILS:**

• **Review of General Content information through page 10:**

- An analysis of the contents of information presented on pages 1 through 10 was performed. Every page was reviewed but only a detailed analysis was performed on items which were considered more significant. Below **APPENDIX: Table 3 - Content Analysis** provides the detailed lists the significant items, analysis comments, and references in the historical context document.
- **In summary**, the analysis identified the following areas of concern:
  - In previous studies the author has performed on the history of Native American tribes in Southern California, he concluded that the Tongva tribal name had no history prior to 1992, a year in which the Tongva tribe and

name were chosen as a self-proclaimed and self-identified tribe with no history and no historical record. The Tongva tribes disguised their own history with the history of the Gabrielino Indians in hopes of defining themselves as the “true” aboriginal tribe of the Los Angeles Basin.

- On Page 7, a reference exists to “*O, My Ancestor*” a book written in 2009 by Claudia Jermain and William McCawley. The book contains references to the term “Tongva” which is expected as it was written after 1992. However, in 1996 McCawley wrote the definitive study on the pre-Mission Gabrielinos and never used the term Tongva in his book named “*The First Angelinos: The Gabrielino Indians of Los Angeles*”. This calls into question the integrity of McCawley as an author and historian. The introduction of the term “Tongva” in 1992 has altered written history without any supporting evidence, and the McCawley books are one example of this.
  - On Page 10, a reference exists that the narrative was written by the Gabrieleno San Gabriel Band of Mission Indians however this tribal name is not listed as a contributor. As contributors are documented within this historical context document, when one contributor is inaccurately referenced then it calls into question the accuracy and completeness of the entire historical context document and its contributors.
  - On Pages 2, 6, and 10, references exist to “Tovangaar” being the birthplace, home, and village of the “Tongva” however these conflicting references cause a concern on the true meaning and basis of “Tovangaar” and calls into question the accuracy and completeness of the historical context document.
  - On Page 10, multiple historical statements are made without supporting evidence and citations. These types of unproven statements are a concern on the integrity and accuracy of the information provided in the historical context document, and appears that information has been included in the historical context even though no supporting evidence has been provided.
- **In conclusion:**
- The identified weaknesses have resulted in accuracy and integrity concerns of the historical context document which could erode the validity of the document contents and the information within it.

- **Review of Citation numbers 11-13:**

- An analysis of citation numbers 11-13 was performed. These citations are noted through page 11 and apply to the Gabrielino Tongva section. Below **APPENDIX: Table 4 - Review of Citations (11-13)** provides the details of the significant citation items identified in the historical context document.
- **In summary**, the analysis identified the following areas of concern:
  - Citation number 11 does not identify a specific page number and only cites the entire book. In addition, Father Crespi is referenced as using the term Gabrielino in 1769, before the Mission San Gabriel is even founded. More than likely, this is not an accurate citation reference.
  - Citation number 12 does not reference a specific page number and only cites the entire book. More than likely, this is not an accurate citation reference.
  - Citation number 13 does not address the use of the term “Tongva” with a reference and citation. As the term “Tongva” is referenced within the four identified paragraphs, there should be an accurate citation documented.
- **In conclusion:**
  - Each statement that uses someone else’s idea, words or information needs a citation. When the term “Tongva” is used regarding its tribal history, then an accurate citation is required. Accurate citations provide support for each statement made. Inaccurate citations cause concern for the accuracy and integrity of statements.

- **Review of Gabrielino Tongva Narratives Pg. 10 - 12:**

- An analysis of the narrative written for the Gabrielino Tongva located on pages 10 -12 was performed and is summarized here. Below **APPENDIX: Table 5 - Review of Gabrielino Tongva Narrative pages 10 – 12** provides the details of the significant comments identified in this section of the historical context document.
- **In summary**, the analysis identified the following areas of concern:
  - Previous studies identified that the Tongva are a self-proclaimed and self-identified tribe which was started in 1992. On multiple occasions the tribe has



been asked to provide supporting evidence as to their origins before 1992 and have not been able to provide sufficient support. In this narrative, it is stated that two renowned anthropologists and historians, C. Hart Merriam, and J.P. Harrington, documented the Tongva people in their research and writings. In addition, the narrative also states that *“the name Tongva has been well recorded and documented through a variety of sources”*.. The review and analysis identified that no citation was provided which would support the claim that C. Hart Merriam and J. P. Harrington used the term “Tongva” in reference to the native tribal name of the Gabrielinos. In addition, no other sources were identified in this narrative which would provide evidence and support for Tongva being the native name of the Gabrielinos.

- The review identified fourteen (14) weaknesses with the narrative written on pages 10 -12. The 14 weaknesses were consistent in the lack of citations being provided. Citations provide a reference each time an author uses someone else’s idea, words, or information. The overall lack of citations is non-compliant with APA Writing Standards and further calls into question the accuracy and validity of the statement being made by the author.
- Furthermore, the Gabrielino Tongva narrative includes a number of subjective statements which were made based on opinions and recollections, but were not based on historical fact. As these statements were included in a “historical context” document, then it is expected that the narrative should include “factual, historical” statements.
- **In conclusion:**
  - The lack of accurate citations and reference to supporting evidence is a serious concern which erodes the validity and accuracy of the narrative.
  - In addition, when APA writing standards are not being followed then the narrative contents end up being subjective statements which are not based on factual, historical and objective findings.
  - Furthermore, C. Hart Merriam and J.P. Harrington were identified as evidential supporters for the name of the Tongva tribe however the narrative author failed to offer a citation and reference to documentation which supports this claim.

## APPENDIX:

**Table 1: Metrics on References:**

REFERENCE TYPE	NUMBER	PERCENT
ARTICLE TOTAL	30	40.00%
BOOK TOTAL	17	22.67%
ONLINE TOTAL	15	20.00%
STUDY TOTAL	7	9.33%
NARRATIVE TOTAL	3	4.00%
MAP TOTAL	3	4.00%
<b>TOTALS</b>	<b>75</b>	<b>100.0%</b>

**Table 2: Sources Written Before and After 1992:**

PERIOD	NUMBER	PERCENT
PRE-1992	19	25.33%
POST-1992	56	74.67%
<b>TOTALS</b>	<b>75</b>	<b>100%</b>

**Table 3: Content Analysis:**

NO.	REVIEWED ITEM	ANALYSIS	REFERENCE
1	Special attention was paid to <i>O, My Ancestor: Recognition and Renewal for the Gabrieleno-Tongva People of the Los Angeles Area</i> by Claudia Jermain and William McCawley	<i>O, My Ancestor</i> was published in 2009, seventeen years after the introduction of the term Tongva. McCawley wrote "The First Angelinos: The Gabrielino Indians of Los Angeles" in 1996, only four years after the introduction of the term "Tongva". This book is defined as the definitive study of the pre-Mission Gabrielinos and contains no reference to the "Tongva" name. The conversion of McCawley to the belief of "Tongva" as the native name of the Gabrielinos is either the result of new information he came across in his research or the information in "The First	Pg. 7, 1 <sup>st</sup> paragraph

		Angelinos” is incorrect and the result of poor research.	
2	This portion of the narrative was written by the Gabrieleno San Gabriel Band of Mission Indians. (citation no. 9)	The “Gabrieleno San Gabriel Band of Mission Indians” is not listed as a specific tribal name under Contributors but is included with the tribal names of the “Tongva” and “Kizh”. Citation no. 9 is a perplexing statement as both tribes could not have written the narrative.	Pg. 10, citation no. 9, bottom of page
3	<p>a) The birthplace of our world is known to us as Tovangaar.<sup>10</sup></p> <p>b) <sup>10</sup> The use of “us,” “our,” or similar pronouns refers to the Gabrieleño-Tongva.</p> <p>c) <i>Tovangaar</i>: Name of the ancestral territory of the Gabrieleño Tongva</p>	<p>Statement a) identifies the birthplace of “our world” as Tovangaar which is not the same definition of “Tovangaar” as listed in statement c) under “Terms and Definitions” pgs. 4-6.</p> <p>Statement b) refers to citation 10 which is referring to the Gabrieleno-Tongva however this tribal name is not included under Contributors. Furthermore, there is no supporting evidence citation for “Tovangaar” being the birthplace of “our world” or even a name of the ancestral territory. Note1: Pg. 10, Line 2 defines the area of Tovangaar as the Channel Islands, Los Angeles County, San Bernardino, and Orange Counties. Note2: In 2022, the Cultural Board Municipal Arts Department for the City of Los Angeles identified “Tovangaar” as a Gabrielino village located in Ferndell Canyon (monument #112). As a result, the term “Tovangaar” is defined with conflicting terms by multiple City of LA sources and the Tongva tribe.</p>	<p>Pg. 2 Contributors</p> <p>Pg. 6 – “Tovangaar” definition</p> <p>Pg. 10 – citation 10 reference to “Gabrieleno-Tongva”</p>
4	The following statements are included in the narrative Pg. 10, paragraph 1:	<ul style="list-style-type: none"> <li>Statement “a” contains no citation for the reference</li> </ul>	Reference Pg. 10, paragraph 1

	<p>a. “we are the descendants of the survivors of three waves of genocide”</p> <p>b. Line 6-7: “Cabrillo documented his stop at the Channel Islands in 1542”;</p> <p>c. Line 7: “ he and his crew might have stayed at the Avalon Harbor”;</p> <p>d. Line 9: “followed by Sebastian Vizcaino in 1602 who also documented the warm welcome by Gabrielenos”;</p> <p>e. Line 10: “In his unpublished diary, Father Crespi recorded...”</p>	<p>of “three waves of genocide”;</p> <ul style="list-style-type: none"> <li>• Statement “b” states Cabrillo documented his stop” however there is no citation reference regarding Cabrillo’s documentation;</li> <li>• Statement “c” states “might have stayed” however if Cabrillo documented his stop then “might of” should be a factual statement.</li> <li>• Statement “d” states in 1602 Vizcaino received a warm welcome by the Gabrielenos and this is documented. However, no citation reference is provided. Furthermore, the Gabrielinos were first named by the Spanish in 1771 so how did Vizcaino receive a “warm welcome” from the Gabrielinos when the term had yet to be applied by the Spanish for another 169 years? The reference of this statement being documented is probably false.</li> <li>• Statement “e” states the “unpublished” diary of Father Crespi, however if the diary is unpublished how did the author get a copy of the diary?</li> </ul>	
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**Table 4: Review of Citations (11-13):**

CITATION NO.	CITATION REFERENCE	STATEMENT REFERENCE	COMMENT
11	<sup>11</sup> Brown, Alan K., trans. <i>A Description of Distant Roads: Original Journals of</i>	Father Crespi recorded our ancestral homelands as a “paradise,” with three flowing	The citation reference does not include a page number and only refers

	<i>the First Expedition into California 1769-1770 by Juan Crespi.</i> San Diego State University, 2001.	rivers, an abundance of food and friendly people. <sup>11</sup>	to the entire book. Furthermore, there is no reference to “our ancestral homeland” as the term “our” refers to the “Gabrielinos” from the previous sentence however the term did not exist when Father Crespi was in Southern California 1769.
12	<sup>12</sup> Justice, Daniel, and Jean O’Brien. <i>Allotment Stories: Indigenous Land Relations Under Settler Siege.</i> U.S.: University of Minnesota, 2021.	The dispossession of native land dispossesses the people of native life, destroying any epistemological significance giving way to the colonized viewpoint and standardizing Western thought. <sup>12</sup>	The citation reference does not include a page number and only refers to the entire book.
13	<sup>13</sup> This paragraph and the following three were written by the Gabrielino Tongva Indians of California Tribal Council.	In the four paragraphs, the Tongva term is noted but no evidence or support is provided. In addition, the Gabrielino Tongva Indians of California Tribal Council is not listed as a Contributor on page 2.	Only opinions and subjective statements are provided. Contributors are not fully documented.

**Table 5: Review of Gabrieleno Tongva Narrative Pgs. 10 - 12**

NO.	NARRATIVE STATEMENT	COMMENT	REFERENCE
1A	<i>“and we are the descendants of the survivors of three waves of genocide: first the California Mission System, then the Mexican government, lastly the State of California placing a bounty on our heads in 1850”</i>	This statement claims the Gabrieleno Tongva are descendants of the survivors of the California Mission System, the Mexican Government and the State of California in 1850. This claim only indicates ancestral descent from any California Mission, any Mexican governed location, and the entire State of California. There is no reference to the Mission San Gabriel or any specific Mission. To claim to be descendants of survivors does not place the ancestors of the Gabrielino Tongva	Pg. 10, 1 <sup>st</sup> paragraph, lines 4-6

		tribe at the Mission San Gabriel and is only a claim of survival.	
2A	<i>"Cabrillo <b>documented</b> his stop at the Channel Islands in 1542;...</i>	This statement indicates that Cabrillo <i>"documented his stop"</i> however since the narrative author summarized Cabrillo's journey, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance with APA Standards. This also is a concern regarding the validity of this statement. Note: APA is the American Psychological Association standard writing style for most scientific papers.	Pg. 10, 1 <sup>st</sup> paragraph, lines 6 - 7
3A	<i>"He was followed by Sebastian Vizcaino in 1602 who also <b>documented</b> the warm welcome by Gabrielenos".</i>	This statement indicates that Vizcaino <i>"documented a warm welcome by the Gabrielenos"</i> however since the narrative author summarized Vizcaino's welcome, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance with APA Standards. This also is a concern regarding the validity of this statement.	Pg. 10, 1 <sup>st</sup> paragraph. lines 8 – 9
4A	<i>"As with many Native people across the United States (U.S.), our original feelings toward the explorers were friendly, trying to barter and offering food. We were accustomed to trade and bartering— Russians wanted our sea otter pelts, and our beads and soapstone bowls have been found in Alaska and Hawaii."</i>	These statements are only subjective statements and opinions, there is no factual evidence to support these statements. Regarding the Gabrielino Tongva, it is doubtful Russians ventured into Southern California.	Pg. 10. 2 <sup>nd</sup> paragraph, lines 1 - 8
5A	<i>"The next group of explorers included Father Junipero Serra in 1771, who quickly and permanently changed our world, our ways of knowing, and our "paradise."</i>	This statement indicates that Serra in 1771 <i>"quickly and permanently changed our world"</i> however since the author summarized Serra's actions, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance	Pg. 10, 2 <sup>nd</sup> paragraph, lines 8 – 12.

		with APA Standards. This also is a concern regarding the validity of this statement.	
6A	<i>“Father Serra and his men set up camp, and our ancestors” and “Father Serra took away more than our language, our culture, our religion.... “</i>	These statements indicates that Serra set up camp and took away a lifestyle however since the author summarized Serra’s actions, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance with APA Standards. This also is a concern regarding the validity of this statement.	Pg. 10, 3 <sup>rd</sup> paragraph, lines 1 – 8.
7A	<i>“As with <b>all California Indians</b>, our story of land dispossession is just that, ... “</i>	This statement makes a claim for “ <i>all California Indians</i> ” yet offers no evidence and cites no reference that all California Indians had their lands repossessed, which is non-compliance with APA Standards. This also is a concern regarding the validity of this statement.	Pg. 10, 4 <sup>th</sup> paragraph, lines 1 – 2.
8A	<i>“After 1771, the <b>Spaniards</b> took away our food systems and replaced them with cattle and “farms,”....”</i>	This statement indicates that in 1771 the Spanish took away our food systems and replaced them with cattle and farms” however since the narrative author summarized the actions of the Spanish in 1771, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance with APA Standards. This also is a concern regarding the validity of this statement.	Pg. 11, 2 <sup>nd</sup> paragraph, lines 1 – 10.
9A	<i>“the J.P. Harrington and Merriam <b>notes refer to our people as Tongva or Tong’ve” ....</b></i>	This statement indicates that Harrington and Merriam referred to the Tongva people however since the narrative author summarized the works of Harrington and Merriam, according to APA writing standards there should be a citation for the summarized reference. There is no citation for this reference, which is non-compliance with APA Standards. This also is a	Pg. 11, 2 <sup>nd</sup> paragraph, line 11.

		concern regarding the validity of this statement.	
10A	<i>“the J.P. Harrington and Merriam notes refer to our people as Tongva or Tong’ve”</i>	Without a citation and reference, this statement has no support. As a matter of fact, in Merriam’s original published notes, he makes no claim of a people called Tongva or Tong’ve’. Merriam references the San Gabriel’s or Mission Indians. He refers to Tongva not as a people but as a linguistic stock. J.P. Harrington referred to the Indians of San Gabriel as Gabrielino but not Tongva.	Pg. 11, 2 <sup>nd</sup> paragraph, line 11.
11A	<i>“Many Gabrieleno/Tongva people rejected the name Tongva at first but as research has continued, the name Tongva has been well recorded and documented through a variety of sources”..</i>	This statement states <i>“many Gabrielino/Tongva people”</i> and <i>“the name Tongva has been well recorded and documented through a variety of sources”</i> however since the narrative author summarized the views of many Gabrielino/Tongva people and indicated the name of “Tongva” is well recorded and documented through a variety of sources, then according to APA writing standards there should be a citation for the summarized references. No citation was provided for these references regarding the evolution of the Tongva name,. This is non-compliance with APA Standards and is a concern regarding the validity of this statement.	Pg. 11, 2 <sup>nd</sup> paragraph, line 11.
12A	<i>“Native Americans are the <b>only</b> American ethnic group who stand the threat of having their cemeteries pillaged”.</i>	This statement states <i>“Native Americans are the <b>only</b> American ethnic group who stand the threat of having their cemeteries pillaged”</i> however since the narrative author summarized Native Americans being the only American ethnic group who stand the threat of having their cemeteries pillaged, and views of many Gabrielino/Tongva, then according to APA writing standards there should be a citation for the summarized references. There is no	Pg. 11, 3 <sup>rd</sup> paragraph, line 1.



		<p>citation for these references regarding Native American threats, which is in non-compliance with APA Standards. This also is a concern regarding the validity of this statement.</p>	
<p>13A</p>	<p><i>“Native Americans are the only American ethnic group who stand the threat of having their cemeteries pillaged. Our ancestors’ personal effects and skeletal remains have become a game of “treasure hunt.”<sup>13</sup></i></p> <p><i>Our tribe has sought to protect and save the cultural resource site locations we are discussing in this HCS. The sites identified here represent a mere fraction of Tongva cultural sites in the City of Los Angeles.</i></p> <p><i>Many harms arise in reporting these locations due to the disrespect we face in working to protect the land.</i></p> <p><i>The irony in providing this research to the City of Los Angeles is that many of the cultural sites identified were part of what had been previously discussed in consultation with the City on the need for their protection. Despite a commitment and investment into the process of responsible mitigation measures, tribal elders were silenced by non-response from the City. Modern harm for the Tongva began in 1769 with the destruction of our culture and land to erase the Tongva people, and it continues today. Elders have been repeatedly shamed and disrespected by being dismissed by those who are the “modern keepers” of the land. Tribal consultations require commitment and passion and, most of the time, no compensation.</i></p> <p><i>The quest to protect our tribal cultural resources in Tovangaar has caused profound harm, humiliation, and</i></p>	<p>These statements are only subjective statements and opinions, there is no factual evidence to support these statements. There inclusion in a historical context statement is a concern.</p>	<p>Pg. 11, paragraphs 1-4.</p>

	<p><i>mistrust in our elders. Elders reluctantly participate in projects like this due to the vulnerability they have put themselves in the past and the regrettable outcomes of no change, no protection, and no responsibility. In a reasonable faith effort, they have come forward to give insight; some will remain anonymous.”</i></p>		
14A	<p><i>“Modern harm for the Tongva began in <b>1769</b> with the destruction of our culture and land to erase the Tongva people, and it continues today.</i></p>	<p>This statement makes a claim that “modern harm for the Tongva began in 1769” yet offers no evidence and cites no reference about the specific harm. Furthermore, the Tongva tribe and name was self-created in 1992 and no evidence has been provided or cited which identifies the establishment of the tribe prior to 1992. These statements are in non-compliance with APA Standards. This also is a concern regarding the validity of this statement.</p>	<p>Pg. 11, paragraph 4, line 4.</p>