

# OFFICE OF THE CITY COUNCIL

City Hall, Pomona, California 91769



RUBIO R. GONZALEZ  
Councilmember, District Number One

February 25, 2017

Commissioners,

If I may provide a bit of background on this project. While on the Historic Preservation Commission, I suggested for then Councilmember Debra Martin to develop a monument recognizing the Native American village site and burial ground located at Ganesha Park. I then put her in contact with Mr. Al Villanueva and Mr. Tony Cerda to draft the plaque wording.

As a civil rights activist and anthropologist, I pray that my input is at least considered. Remember, this plaque is going to be there forever. Compromise is always the best policy when dealing in controversy.

It is with respect to everyone involved that I humbly ask that some minor changes be made to the proposed Ganesha Park tree sculpture dedication plaque. I am attaching some research to go with these suggestions based upon conversations with Chairman Andy Salas, a descendant of the native people who resided at the village site.

I suggest the swap of the following words:

"Native Americans" instead of "indigenous peoples"

"branded" instead of "designated"

"Toibinga" instead of "Toibina"

"Uto-Aztec" instead of "Shoshonean"

"1860's" instead of "1850-60's"

I also request that the words "Indian tribes" to not be used, nor the specific Catholic wording about priests and saints. I further request the inclusion of the original tribal name of "Kizh" as well as recognition that there is a burial site there and that the natives migrated into the region over 3,000 years ago. Thank you for the consideration.

Sincerely,

Native Americans once lived near Ganesha Park at an ancient village named "Toibinga" which was also a sacred burial site. The indigenous people of Pomona were part of the Uto-Aztec linguistic family which extended from the Northern Great Basin and down to Southern Mexico. They migrated here over 3,000 years ago.

In 1769, Spanish colonizers began to build 21 Catholic missions in Alta California, led by Franciscan priests. The native tribes living in this area were branded as "Gabrielinos" because of their proximity to the nearby San Gabriel Mission. They were originally known as the Kizh people.

Under Mexican rule (1821-1846), the Pomona area became part of the Rancho San Jose land grant. In the aftermath of the Mexican American War, conquering military forces, vigilantes and gold miners invaded California and decimated the Native American population.

A Northern California tribe which built the Carmel Mission, the Costanoan-Rumsen, escaped persecution during the Gold Rush and re-settled to the Pomona Valley during the 1860's.

Native American people were culturally distinct from Europeans and lived in a harmonious relationship with nature. These tree sculptures have been commissioned in their honor.

The use of *Native American* or *native American* to refer to peoples indigenous to the Americas came into widespread, common use during the civil rights movements of the 1960s and 1970s. This term was considered to represent historical fact more accurately (i.e., "Native" cultures predated European colonization), while activists also believed it was free of negative historical connotations that had come to be associated with previous terms.

Arguments against the use of the term "Indigenous peoples" are that it does not refer specifically to peoples affected by European colonization during the 16th, 17th and 18th centuries and later settler colonialism by the independent American states; that it lumps all indigenous world groups into a single "other"; and that it fails to recognize migratory groups who do not technically meet the definition of "indigenous".<sup>[*citation needed*]</sup> The term is also less favored among some Canadian Indians; the French equivalent *indigène* has historically been used in a derogatory sense toward them.<sup>[19]</sup>

**Andy**

12/22/16



Re: Definitely Not Tongva

Details

To: rubio\_ramiro@yahoo.com

Thank you Mr. Gonzalez

We believe the spelling should be like the one you see below. This is the proper name for the village and this is how other Tribal Nations would recognize it because of the "nga" ending.

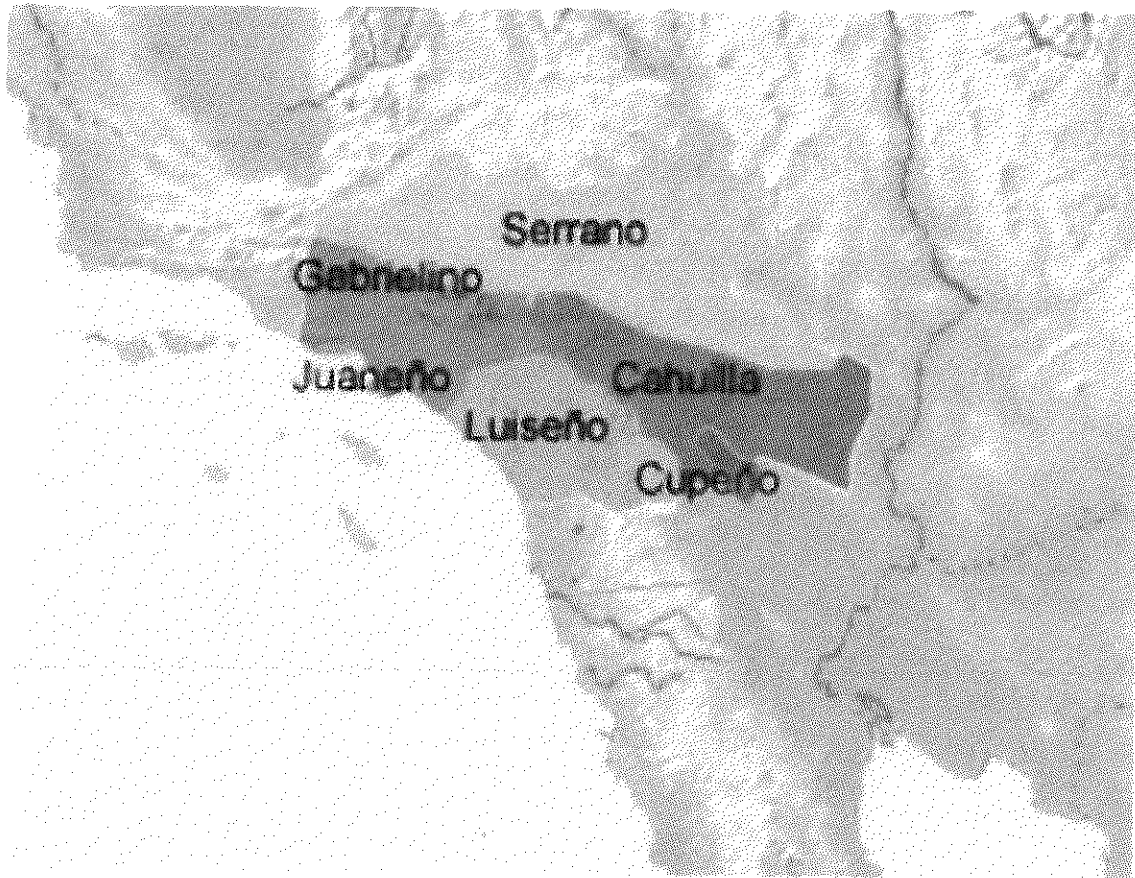
**Toibinga**

The Gabrieleno name is the name we were "branded" with...good word. We still utilize it today because it is recognized by all governing agencies including the missions.



**Shoshoni**, also written as **Shoshoni-Gosiute**, and **Shoshone** (/ˈʃoʊˈʃoʊni/<sup>[3]</sup> Shoshoni: *Sosoni'* *d̥aigwape*, *newe d̥aigwape* or *neme t̥aikwapp̥eh*) is a Native American language of the Uto-Aztecan family spoken by the Shoshone people. Shoshoni-speaking Native Americans occupy areas of Wyoming, Utah, Nevada, and Idaho.

Many lines of evidence suggest that the ~~Tongva~~ are descended of Uto-Aztecan-speaking peoples from Nevada who moved southwest into coastal Southern California 3,500 years ago. These migrants either absorbed or pushed out the Hokan-speaking peoples in the region.<sup>[2][3]</sup> By 500 AD, the ~~Tongva~~ had come to occupy all the lands now associated with them.<sup>[2]</sup> A hunter-gatherer society, the ~~Tongva~~ traded widely with neighboring peoples. Over time, scattered communities came to speak distinct dialects of the ~~Tongva~~ language, part of the Takic subgroup of the Uto-Aztecan language family. ~~There~~



The **Takic languages** are a putative group of Uto-Aztecan languages spoken by Californian Native Americans in southern California. The Takic languages appear to be two distinct branches of Uto-Aztecan, Serran and Cupan, with similarities due to borrowing.



The Costanoan Rumsen Ohlone Tribe are the indigenous people of the Central California Coastal area and existed peacefully in this region for thousands of years before Spanish Missionaries arrived in the 1760's. After years of enslavement under the Spanish missionary system the Tribe was forced into exile to avoid violent persecution by settlers and California State sponsored racist policies toward Native Americans. The Costanoan Rumsen tribe moved to Southern California and found work on the ranchos in 1864.

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# KIZH UND NETELA

VON

NEU-CALIFORNIEN

DARGESTELLT

VON

JOH. CARL ED. BUSCHMANN.

AUS DEN ABHANDLUNGEN DER KÖNIGL. AKADEMIE DER WISSENSCHAFTEN  
ZU BERLIN 1855.



BERLIN

GEDRUCKT IN DER DRUCKEREI DER KÖNIGL. AKADEMIE  
DER WISSENSCHAFTEN

1856.

IN COMMISSION BEI F. DÜNNER'S VERLAGS-BUCHHANDLUNG.

## QUICHUA.

Barcia-Pinelo mentions "JUAN DE VEGA, Arte e Rudimentos de Gramatica Quichua. Impreso en *Lima*;" and states that "FR. MARTIN DE VICTORIA, del Orden de la Merced, fue el primero que redujo à arte la lengua del Inca."

## RICCAREES.

Riccaree Vocabulary, pp. 348—352 of: Die Indianer Nord Amerika's und die während eines achtfährigen Aufenthalts unter den wildesten ihrer Stämme erlebten Abentheuer und Schicksale, von G. Catlin. Nach der fünften englischen Ausgabe deutsch herausgegeben von Dr. Heinrich Berghaus. Mit 24 vom Verfasser nach der Natur entworfenen Gemälden. Zweite Ausgabe. *Brüssel*, Muquardt, 1851, 8vo, pp. 382.

## RUMSEN.

[A. F. POTT, Die quinare und vigesimale Zählmethode. On the numerals, p. 63. —W. W. T.]

## SAHAPTIN.

[Dr. SCOULER's Vocabularies are printed also in the *Edinburgh New Philosophical Journal*, Vol. XLI, pp. 190—192.

J. HOWSE, Vocabularies of certain North American Languages, in: *Proceedings of the Philological Society of London*, Vol. IV. *Okanagan Vocabulary*, pp. 199—204.—W. W. T.]

## SAN GABRIEL, KIZH.

Californian Indians, mentioned already under "*Diegeños*," pp. 62, 63, to which add—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "*Abhandlungen der Philosophisch-historischen Klasse*" of said Academy for 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

## SAN JUAN CAPISTRANO, ACAGCHEMEM, NETELA.

Californian Indians, for which see the article "*Diegeños*," pp. 62, 63, adding—

JOH. CARL ED. BUSCHMANN, Die Sprachen Kizh und Netela von Neu Californien. Abhandlung gelesen in der Berliner Akademie der Wissenschaften, October 25, 1855, pp. 501—531 of the "*Abhandlungen der Philosophisch-historischen Klasse*" of said Academy, 1855, and with separate title. *Berlin*, Dümmler, 1856, 4to.

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## S M I T H S O N I A N

## CONTRIBUTIONS TO KNOWLEDGE.

[illegible]

CITY OF WASHINGTON:  
PUBLISHED BY THE SMITHSONIAN INSTITUTION.

[illegible]

1868

into two branches; one of them, the Comanche, turned to the southeast, and occupied the western parts of the present State of Texas; whilst the other keeping the west side of the Colorado, descended towards the Gulf of California, and appropriated the regions near the Village Indians of the Lower Colorado. These are the Pah-Utes. Still other bands moved westward and southward and occupied Lower California. These are the Cahuillas, between the San Gabriel and Sante Anna Rivers; and the Mission Indians, namely, the Kizhes of San Gabriel, the Netelas of San Juan Capestrano, and the Kechis of San Louis Rey. Upon the basis of linguistic affinities the conclusion is inevitable that both the Comanches and Netelas are the descendants of original migrants from the valley of the Columbia.<sup>1</sup>

The Shoshonee nations are among the wildest of the American aborigines. With the exception of the Comanches, and a portion of the Shoshonees proper, they hold the poorest sections of the United States, their manners partaking of the roughness of the country they inhabit. Until quite recently they have been inaccessible to government influence. It is still nominal and precarious. The Comanches, who occupy the southern skirt of the great buffalo ranges, and are spread from the Canadian River, a branch of the Arkansas, to the Rio Grande, have become a populous Indian nation within the last century and a half. They are expert horsemen. Next to them are the Shoshonees.

It was found impossible, after repeated efforts, to procure the system of relationship of the Shoshonees or the Comanches, although much more accessible than the other nations. The time is not far distant when all the dialects on the Pacific side, as well as in the interior of the continent, will become as fully opened to us as those upon the eastern side; and when information now so difficult of attainment can be gained with ease and certainty.

An incomplete schedule of the system of the Tabegwachas, one of the Utah nations of the Colorado, was obtained unexpectedly, through my friend the late Robert Kennicott, from a delegation who visited the seat of government in 1863. It will be found in the Table. He was unable to fill out the schedule, except in its most simple parts, from the difficulty of working through interpreters imperfectly skilled in the Utah language; and, therefore, it cannot be taken as indicating to any considerable extent, the contents of the system. From the fact that a portion of the terms of relationship were not obtained, those which are, except the primary, cannot be interpreted. It is valuable as a specimen of the language; and more especially because it indicates the possession of a full nomenclature, and the presence of the minute discriminations which are characteristic of the common system. There are two special features revealed which should be noticed. First the relationship between aunt and nephew is reciprocal and expressed by a single term. The same use of reciprocal terms has been seen to exist both among the Salish and Sahaptin nations, with the language of the former, of which the Tabo-

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<sup>1</sup> In 1841 the Shoshonees and Bonnacks were estimated together at 4000. Schoolcraft's Hist. Cond. and Pros. VI. 697; and the Utahs in part, at 3600. *Ib.* In 1855 the Comanches were estimated at 15,000. *Ib.* VI. 705. The numbers of the remaining Shoshonee nations on the Pacific are not known. They are not numerous.

## CHAPTER VI

# Why Growth was Slow in the Early Period of the Existence of the San Gabriel Mission, 1771-1778

Perhaps it will seem strange, especially to the casual observer, that the progress of the San Gabriel Mission during the critical period of its infancy was comparatively slow. Yet we should not lose sight of the fact that into all the undertakings for the honor and glory of God, the human element must needs enter. In this is especially manifested the wisdom and providence of God. God works His wonders through natural agencies; even our salvation, the most wonderful of His providences, was wrought through human instrumentality. Likewise he employs our failures for his successes and even our sins oftentimes become the occasion for His more glorious manifestation.

Turning our attention to the various causes for the lack of rapid growth of this early mission, the first and perhaps the most lamentable was the reprehensible conduct of the soldier related above. This at once created a strong animosity in the hearts of the savages towards the missionaries. The Indians conceived the idea that rapine was the primary purpose of the mission's existence, rather than a kindly helpfulness to a better life. Sad indeed is it to know that not only upon this one occasion did the soldiers behave themselves unseemly, but in spite of the earnest admonitions of the Fathers to the contrary, they repeatedly brought shame upon the holy enterprise.

Another cause was the great difficulty experienced in learning the language and special dialect of the Indians. It is not rare to hear the missionaries complain of this hindrance. Each tribe spoke a different dialect and though a missionary might master one, yet in the immediate neighborhood another would be found quite different. The letters of the first missionaries to California tell of the laborious and tedious way in which they had to learn the different languages from the Indians and it 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 the Kizh. The Lord's Prayer in the Kizh dialect is as follows: Yyonak y yogin tuecupugnaisa sujucoy motuanian masarmi magin tuecupra maimano muisime milleosar y ya tueutar jiman bxi y yoni masaxmi mitema coy aboxmi y yo nuamainatar moajaich milli y yaqma abonae y yo no y yo oraihue coy jaxmea main itan monosaich coy jama juexme huememesaich --Baneroft Hist. Native Races 111,675.