

Chart no. 7
No. 1 on this chart is the same as no. 23 on chart no. 2

<p>2 Zofet JUANENO b: about 1733 p: Rancheria Puituide/Pituide m: d: p:</p>	<p>8 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>16 Rancheria Sejat Ancestor Male PUBUIEM b: d: cont 19</p>
<p>4 Rancheria Putuidem Ancestor Male ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>9 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>17 Rancheria Sejat Ancestor Female PUBUIEM b: d: cont 20</p>
<p>5 Rancheria Putuidem Ancestor ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>10 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>18 Rancheria Sejat Ancestor Male PUBUIEM b: d: cont 7</p>
<p>1 Maria Bernarda Chigila (4/4) JUANENA b: about 1762 p: Rancheria Puituide/Pituide m: 30 August 1778 p: Mission San Juan Capistrano bw: 23 August 1821 p: Mission San Gabriel Arcangel sp: Mariano Antonio de COTA DE LEON</p>	<p>11 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>19 Rancheria Sejat Ancestor Female PUBUIEM b: d: cont 7</p>
<p>6 Rancheria Panhe/Pange Ancestor ACAGCHEMEM b: p: Rancheria Panhe/Pange/Pangivit (San Mateo/Mathéo) m: d: p:</p>	<p>12 Rancheria Putuidem Ancestor Male ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>20 Rancheria Sejat Ancestor Male PUBUIEM b: d: cont 7</p>
<p>3 Maria Fulgencia Zolat JUANENA b: about 1735 p: Rancheria Panhe/Pange/Pangivit (San Mateo/Mathéo) bw: 3 February 1798 p: Mission San Juan Capistrano</p>	<p>13 Rancheria Putuidem Ancestor ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>21 Rancheria Sejat Ancestor Female PUBUIEM b: d: cont 7</p>
<p>7 Rancheria Panhe/Pange Ancestor ACAGCHEMEM b: p: Rancheria Panhe/Pange/Pangivit (San Mateo/Mathéo) d: p:</p>	<p>14 Rancheria Putuidem Ancestor Male ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>22 Rancheria Sejat Ancestor Male PUBUIEM b: d: cont 7</p>
<p>15 Rancheria Niguiti Ancestor ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>15 Rancheria Putuidem Ancestor ACAGCHEMEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>23 Rancheria Sejat Ancestor Female PUBUIEM b: d: cont 7</p>
<p>25 Rancheria Niguiti Ancestor Female PUBUIEM b: d: cont 7</p>	<p>25 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) m: d: p:</p>	<p>24 Rancheria Niguiti Ancestor Male PUBUIEM b: d: cont 7</p>
<p>26 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>26 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>25 Rancheria Niguiti Ancestor Female PUBUIEM b: d: cont 7</p>
<p>27 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>27 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>26 Rancheria Niguiti Ancestor Male PUBUIEM b: d: cont 7</p>
<p>28 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>28 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>27 Rancheria Niguiti Ancestor Female PUBUIEM b: d: cont 7</p>
<p>29 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>29 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>28 Rancheria Niguiti Ancestor Male PUBUIEM b: d: cont 7</p>
<p>30 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>30 Rancheria Niguiti Ancestor Male PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>29 Rancheria Niguiti Ancestor Female PUBUIEM b: d: cont 7</p>
<p>31 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>31 Rancheria Niguiti Ancestor Female PUBUIEM b: p: Rancheria Niguiti (Laguna Niguel) d: p: Rancheria Puituide/Pituide</p>	<p>30 Rancheria Niguiti Ancestor Male PUBUIEM b: d: cont 7</p>

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Maria Bernarda Chigila (Documented SJC Indian)

from the Rancheria of

PUTUIDEM

mother of

Maria Antonia Marcela COTA

U.S. Department of the Interior, Bureau of Indian Affairs, "Final Determination Against Acknowledgment of the Juaneño Band of Mission Indians, Acjachemen Nation (Petitioner #84A)," (Washington, D.C.: Office of Federal Acknowledgment, March 15, 2011).

Juaneño Band of Mission Indians (Petitioner #84A) Final Determination

Final Determination

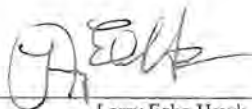
Against Acknowledgment of

The Juaneño Band of Mission Indians, Acjachemen Nation
(Petitioner #84A)

Prepared in Response to the petition Submitted to the Assistant Secretary – Indian Affairs for
Federal Acknowledgment as an Indian Tribe

MAR 15 2011

(Date)



Larry Echo Hawk
Assistant Secretary – Indian Affairs

Juaneño Band of Mission Indians (Petitioner #84A) Final Determination

Final Determination

The Juaneño Band of Mission Indians, Acjachemen Nation
(Petitioner #84A)

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In its comments, the JBA petitioner states that “[o]n March 6, 2008, the Tribal Council adopted an ordinance to remove those individuals from its roll who lacked evidence of descent from the historic tribe as defined by OFA” (JBA 3/13/2009 Response to 83.7(e), 2). However, minutes of this meeting and a copy of this ordinance, Tribal Council Ordinance No. 03-06-2008-02, were not included with the petitioner’s comments.⁸⁵ The petitioner states that, as a result of the new membership ordinance, an unspecified number of individuals “were removed from the roll and given one year to prove their lineal descent from the historic tribe . . .” (JBA 3/13/2009 Response to 83.7(e), 2). The petitioner designated these former members as “pending affiliates” and submitted a list of their names for the FD; however, the list submitted by the petitioner actually contains 856 names and, under the “status” column, some are labeled “non-member,” some “pending,” and some “deceased” (JBA Non-Member/Pending List 2009). The petitioner’s narrative states that, as of March 11, 2009, “there were 107 applications [for membership] that had not been completely processed” and that they are all for “individuals who have immediate family relations currently enrolled” (JBA 3/13/2009 Response to 83.7(e), 13).⁸⁶

As requested in the PF, the JBA petitioner’s comments on the PF include a discussion of “fluctuations in tribal membership lists” along with a history of the circumstances surrounding the creation of all previous membership lists as well as the current list. Additional comments on membership fluctuations appear in a discussion entitled “How Federal Misfeasance Blocked Continuous Juaneño-Only Tribal Membership” in the JBA petitioner’s response to comments on the PF submitted by Michelle Moreland (JBA 9/15/2009 Response to Moreland, 9-22).

In its comments, the JBA petitioner includes a revised list of 19 historical SJC Indians whom the petitioner asserts are ancestors of its members (JBA 3/13/2009 Response to 83.7(e), 7-8) as shown below, along with a table showing the number of members claiming descent from each individual (JBA 3/13/2009 Response to 83.7(e), 1).

Claimed JBA Historical SJC Indian

- | | |
|-----------------------------------|-----------------------------------|
| 1. Benvenuto Sual/Suarez | 11. Florentino Gugannavit |
| 2. Macaria Yaquile | 12. Felipa |
| 3. Eustaquio (Ricardes) | 13. Juana Coroni |
| 4. Juana de Dios (Juana Bautista) | 14. Leona Ziruinam |
| 5. Fernando (Valencio) | 15. Magdalena Castensenguinam |
| 6. Carlota Huchio (Ruiz) | 16. Maria Bernarda Chigila |
| 7. Jose de la Cruz Cusyche | 17. Rufina Maria Allam |
| 8. Maria de Jesus Cozomne | 18. Materna Ayoubenet |
| 9. Odorico Yararabuit | 19. Maria Clara (Tacupa, Sitales) |
| 10. Salomea Avila | |

⁸⁵ See also discussion of this document under criterion 83.7(d).

⁸⁶ The “pending affiliates” list mentioned above contains only 20 individuals whose status is listed as “pending.” The Department is uncertain whether the individuals with “pending” status on the “pending affiliates” list are included in the individuals mentioned in the response narrative as “member-related” applicants who have not been completely processed.

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PF References for SJC Indians Claimed as JBA Ancestors

Historical Individuals Claimed as SJC Indian Ancestors by JBA for the FD Bold =verified as SJC Indian in PF	Reference in JBA PF
1. Benvenuto Sual/Suarez (spouse of Macaria) (1811-aft.1847)	Appendix IV, 233-234
2. Macaria Yaquile (spouse of Benvenuto) (abt.1808-aft.1847)	Appendix IV, 233-234
3. Eustaquio (Ricardes) (spouse of Juana de Dios) (abt.1810-bef.1876)	Appendix IV, 213
4. Juana de Dios (Juana Bautista) (spouse of Eustaquio) (1823-1876)	Appendix IV, 213
5. Fernando [Valencio] (spouse of Carlota) (1819-1871)	
6. Carlota [Huchio, Ruiz] (spouse of Fernando) (abt.1823-aft.1852)	
7. Jose de la Cruz Cusyche (spouse of Maria de Jesus) (1802-1834)	Appendix IV, 215
8. Maria de Jesus Cozome (spouse of Jose de la Cruz) (1805-aft.1828)	Appendix IV, 215
9. Odorico Yararabuit (spouse of Salomea) (1800-bef.1842)	
10. Salomea Avila (spouse of Odorico) (abt.1802-1841)	
11. Florentino Gugannavit (spouse of Felipa and Juana Coronne) (abt.1794-1852)	Appendix IV, 217
12. Felipa (spouse of Florentino) (?-aft.1852)	Appendix IV, 217
13. Juana Coronne [Coroni] (spouse of Florentino) (1802-1831)	
14. Leona Ziruinam (1813-aft.1834)	Appendix IV, 214
15. Magdalena Castensenguinam (1808-abt.1876)	Appendix IV, 219-220
16. Maria Bernarda Chigila (abt.1762-aft.1787)	Appendix IV, 226
17. Rufina Maria Allam (abt.1761-aft.1800)	Appendix IV, 217-219
18. Materna Ayoubenet (1828-1868)	Appendix IV, 219
19. Maria Clara (Tacupa, Sitalcs) (abt.1801-aft.1857)	Appendix IV, 235-238

SOURCES: JBA 3/13/2009 Response to 83.7(e); JBA PF 2007 Appendix IV; JBA Membership Files 3/13/2009; JBA Ancestor Files 3/13/2009; JBA Progenitor Files 3/13/2009).

#1. Benvenuto Sual/Suarez (1811-aft.1847) and #2. Macaria Yaquile (abt.1808-aft.1847)

Benvenuto Sual (or Suarez) (b.abt.1812-d. aft.1870) and his spouse, Macaria Yaquile (b.abt.1808-d.aft.1847), are both documented as historical Indians of SJC Mission in the baptismal and marriage records of SJC mission (SJC Bapt. #3352 3/9/1812 age 1; SJC Bapt. #2894 8/10/1808 recently born) (SJC Bapt. #3894 8/10/1808 born recently; SJC Bapt. #3352 3/9/1812 age 1; SJC Marriages #1082, 3/4/1826). See detailed analysis in FD Appendix II. There is also sufficient evidence in the record verifying that Maria Concepcion Suarez (b.bef.1831-d.1867) (SJC Bapt. #4384 recently born; LA Confirm. #282 9/1850) and Maria Ana de Jesus Suarez (b.1827-d.1909) were their daughters. See detailed analysis in FD Appendix II.

There is sufficient evidence in the record for the FD to demonstrate that Benvenuto and Macaria are historical SJC Indians, and that Maria Concepcion Suarez and Maria Ana de Jesus are their daughters. Thus, the problems with generational links noted in the PF have been resolved. There are 128 JBA members who claim descent from historical SJC Indians Benvenuto Sual and his spouse, Macaria Yaquile, through their granddaughters Maria Dolores Filomena Higuera (daughter of Maria Concepcion Suarez) and Mariana de Jesus Villalogos (daughter of Maria Ana de Jesus Suarez). However, only 16 of these 128 members demonstrated their descent from these historical SJC Indians. JBA members claiming descent from Benvenuto Sual are classified under "Sual/Yaquile" for the FD (see FD Appendix I).

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There are 67 JBA members who claim descent from Juana Coronne through her son, Zoylo, of whom 50 demonstrated their descent from this historical SJC Indian. The JBA members claiming descent from Juana Coronne are classified under “Maria de Jesus Soilo” for the FD (see FD Appendix I).

#14. Leona Ziruinam (1813-aft.1834)

Leona (b.1813-d.aft.1834) is documented as the daughter of Pio Maria Zirunit and Dominga Pangojobam, and as a historical SJC Indian through the SJC records of her own baptism and her parent’s marriage (SJC Bapt. #3427 6/27/1813, SJC Marr. #699 12/14/1809). Leona married another SJC Indian from “Pimix,” Jose Joaquin Yayourem, and had a daughter named Maria de los Angeles, as documented by the record of Maria de los Angeles’ marriage to San Diego Indian Andres Avelina (SJC Marriages #1142 2/14/1831; SJC Marr. #1474 8/3/1850). In 1873, Juan Robles, the son of Andres Avelino and Maria de los Angeles, married a Luiseño Indian, Maria de la Luz, from Pala (SJC Marr. #1775 5/16/1873). These records are discussed in detail in the PF (JBA PF 2007, 214-215).

The JBA petitioner submitted a genealogical report on the Robles ancestry prepared by Topanga Anthropological Consultants (JBA 3/13/2009Progenitor File: Hope Adelaida Robles). The report discusses records relating to the descent of Esperanza (Robles) Lobo from Leona, a historical SJC Indian identified in the PF (JBA PF 2007, 214), and does not contradict the finding in the PF. Therefore, the analysis of this lineage will not be reviewed further for the FD. There are 53 JBA members who claim descent from Leona, of whom 52 demonstrated their descent from this historical SJC Indians. JBA members claiming descent from Leona are classified under “Leona” for the FD (see FD Appendix I).

#15. Magdalena Castensenguinam (1808-abt.1876)

Magdalena Castengura (or Castensenguinam) (b.1808-d.abt.1876) is well documented as a historical SJC Indian in the baptismal, marriage, and burial records of SJC Mission. These records are discussed in detail in the PF (JBA PF 2007, 219-226). There are 395 JBA members who claim descent from Magdalena. However, only 261 of these 395 members demonstrated their descent from this historical SJC Indian. JBA members claiming descent from Magdalena are classified under “Magdalena Castengura” for the FD (see FD Appendix I).

#16. Maria Bernarda Chigila (abt.1762-aft.1787)

Maria Bernarda Chigila (b.abt.1762-d.aft.1787) is well documented as a historical SJC Indian in the baptismal, marriage, and burial records of SJC Mission. These records are discussed in detail in the PF (JBA PF 2007, 226-232). There are 566 JBA members who claim descent from Maria Bernarda, of whom 522 demonstrated their descent from this historical SJC Indian. JBA members claiming descent from Maria Bernarda are classified under “Maria Bernarda Chigila” for the FD (see FD Appendix I).

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#17. Rufina Maria Allam (abt.1761-aft.1800)

Rufina Maria Allam (b.abt.1761-d.aft.1800) is documented as a historical SJC Indian in the baptism and marriage records of SJC Mission (SJC Bapt. #177 4/13/1779 about 18; SJC Marr. #54 10/30/1779). These records are discussed in detail in the PF (JBA PF 2007, 217-219). There are 42 JBA members who claim descent from Rufina Maria, of whom 39 demonstrated their descent from this historical SJC Indian. JBA members claiming descent from Rufina Maria are classified under “Rufina Maria Allam” for the FD (see FD Appendix I).

#18. Materna Ayoubenet (1828-1868)

Maria Materna Ayoubenet (b.1828-d.1868) is documented as the daughter of historical SJC Indians Peregrino Ayoubenet (a.k.a. Giaubinit) (b.abt.1786-d.aft.1832) and Materna Teminavan (or Timabamde) (b.abt.1797-d.1842) and as a historical Indian of SJC Mission herself (SJC Bapt. #1948 4/29/1800; SJC Bapt. #2260 2/24/1804; SJC Marr. #596 7/10/1804; SJC Bapt. #4156 11/22/1828). These records are discussed in detail in the PF (JBA PF 2007, 219).

For this FD, the JBA petitioner submitted a genealogical analysis addressing the identity of Peregrino Ayoubenet’s SJC Indian parents (Escobar 6/8/2008). The report contains no evidence contradicting the SJC Indian ancestry of Peregrino as presented in the PF (JBA PF 2007, 219). The evidence in the record documenting Peregrino as a historical SJC Indian is thoroughly discussed in the PF and will not be reviewed further for the FD. There are 49 JBA members who claim descent from Maria Materna Ayoubenet (and thus from Peregrino Ayoubenet), of whom 45 demonstrated their descent from this historical SJC Indian. JBA members claiming descent from Maria Materna Ayoubenet are classified under “Peregrino Ayoubenet” for the FD (see FD Appendix I).

#19. Maria Clara (Tacupa, Sitales) (b.1829-d.1914)

Clara Totoba (or Toetoebam)⁹¹ (abt.1801-1862), mother of Maria Clara (Tacupa, Sitales), is identified on her SJC baptismal record as the daughter of “gentiles” (unbaptized Indians) from Rancheria Pimix, although their names are not given (SJC Bapt. #3515 8/26/1815 age 14). Her 1819 marriage to Diego (Junjunuvit) (b.1797-d.aft.1857), a historical SJC Indian and the son of historical SJC Indians Felipe Jose Junjunuvit (b.1776-d.1829) and Eulalia Coroni (b.1773, d.1805), is recorded in the marriage register of SJC mission and their union is documented in the baptism records of their children (SJC Marr. #977 6/11/1819; SJC Bapt. #440 11/8/1783 age 7; SJC Marr. #272 4/21/1790). Felipe Jose was the son of Odorico Jose Tungo (b.abt.1747-d.1801), also documented in the SJC baptismal records as a historical SJC Indian (SJC Bapt. #374 9/24/1782; SJC burials #912 1/9/1801).

The JBA petitioner submitted a genealogical report on Jose Maria Uribes, a grandson of Maria Bernarda Chigila, a historical SJC Indian (see #4 above), and his spouse “Maria Clara (Tacupa/Sitales),” the daughter of Clara Totoba and Diego Jujunuvit, both historical SJC Indians (JBA 3/13/2009 Progenitor File :Jose Maria Uribes, 2-3). All of these individuals were verified

⁹¹ Recorded as “Tacupa” on 1928 claims application #9282.

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as descendants of historical SJC Indian ancestors in the PF (JBA PF 2007, 227-228, 235-236). Following the 1862 death of her spouse, Jose Maria Uribes, Maria Clara (Jujunuvit, a.k.a. Tacupa/Sitales) married Jose Maria Sitales, a native of Mexico (Federal censuses 1870, 1880, 1900), which is the source of the surname "Sitales." These records are discussed in detail in the PF (JBA PF 2007, 235-238). The report does not contradict the findings in the PF. Therefore, this lineage will not be reviewed further for the FD.

There is one JBA member who claims descent from Maria Clara (Jujunuvit, a.k.a. Tacupa/Sitales), and thus from Diego Jujunuvit, grandson of Odorico Jose Tungo. However, this member has not demonstrated descent from this historical SJC Indian. The JBA member claiming descent from Maria Clara (Jujunuvit, a.k.a. Tacupa/Sitales) is classified under "Odorico Jose Tungo" and under "Maria Bernarda Chigila" for the FD (see FD Appendix I).

Summary of JBA Claimed SJC Indian Ancestors Used for the FD

In order to simplify the analysis for this FD, the Department has combined related individuals on the JBA list of claimed ancestors as shown in the table below. To clarify the analysis of descent for the JBA petitioner and to link the discussion in the FD with the PF, the Department will use the SJC Indian names and family lines shown in the first column of the table below for the remainder of this section. The number of JBA members descending from each of these lines is provided in FD Appendix I.

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JBA Claimed SJC Indian Ancestors/Families Used for the FD

Name or Family Identified by OFA	SJC Indian Progenitors Claimed by JBA	Birth-Death Dates	PF Reference
Sual/Yaquile	#1 Benvenuto Sual/Suarez #2 Macaria Yaquile Maria Ana de Jesus Sual Maria Concepcion Suarez	1811-aft.1847 abt.1808-aft.1847 b.1827-d.1909 b.bef.1831-d.1867	App. IV, 233-234 App. IV, 233-234 App. IV, 233-234 App. IV, 233-234
Juana Bautista	#3 Eustaquio (Ricardes) #4 Juana Bautista (Juana de Dios)	?-bef.1876 abt.1835-1876	App. IV, 213 App. IV, 213
Fernando/Carlota	#5 Fernando (Valencio) #6 Carlota Huchio (Ruiz)	1819-1871 abt.1823-aft.1852	
Primitiva	#7 Jose de la Cruz Cusyche #8 Maria de Jesus Cozomne Primitiva	1802-1834 1805-aft.1828 abt.1821-1862	App. IV, 215 App. IV, 215 App. IV, 215
Maria de Jesus Soilo	#9 Odorico Yararabuit #10 Salomea Avila Leona #11 Florentino Gugannavit #13 Juana Coroni Zoylo Maria de Jesus Soilo	1800-? abt.1802-1841 abt.1794-1852 1802-1831 abt.1849-1884	App. IV, 214-215 App. IV, 217 App. IV, 246-247 App. IV, 246-247
Ynez	#11 Florentino Gugannavit #12 Felipa Ynez Antonio Maria	abt.1794-1852 ?-aft.1852 abt.1840-1873 1835-abt.1915	App. IV, 217 App. IV, 217 App. IV, 217 App. IV, 217
Leona	Pio Sereguinam/Pio Maria Ziruinit M. Yasparguim/Dominga Pangojabam #14 Leona (Ziruinam) Jose Joaquin Yayourem Maria de los Angeles	1783-1815 bef.1795-aft.1813 1813-aft.1834 1809-bef.1850 1834	App. IV, 214 App. IV, 214 App. IV, 214 App. IV, 214 App. IV, 214
Magdalena Castengura	#15 Magdalena Castengura	1808-1876	App. IV, 219-220
Maria Bernarda Chigila	#16 Maria Bernarda Chigila	abt.1762-aft.1787	App. IV, 226
Rufina Maria Allam	#17 Rufina Maria Allam	abt.1761-aft.1800	App. IV, 217-219
Peregrino Ayoubenet	Peregrino Ayoubenet Materna Teminavan #18 Materna Ayoubenet	abt.1786-aft.1832 abt.1797-1842 1828-1868	App. IV, 219 App. IV, 219 App. IV, 219
Odorico Jose Tungo	Odorico Jose Tungo Felipe Jose Junjunivit Eulalia Coroni Diego (Junjunivit) Clara Totoba/Toetobam #19 Maria Clara (Junjunivit (Tacupa/Sitales)	abt.1747-1801 1776-1829 1773-1805 1797-aft.1857 abt.1801-aft.1857 1829-abt.1914	App. IV, 235-238 App. IV, 235-238 App. IV, 235-238 App. IV, 235-238 App. IV, 235-238 App. IV, 235-238

SOURCES: JBA 3/13/2009 Response to 83.7(e); JBA PF 2007; JBA Membership Files

APPENDIX I– JBA SJC Indian Ancestors with Members Claiming Descent

Historical SJC Indian Ancestor	No. of JBA members claiming SJC Indian descent	No. of JBA members documenting SJC Indian descent	No. of JBA members NOT documenting SJC Indian descent	No of JBA members also claiming descent from other lines
Sual/Yaquile	128	16	112	0
Juana Bautista	445	272	173	Primitiva-19 Maria de Jesus Soilo-6 Magdalena Castengura-35 Maria Bernarda Chigila-16
Fernando/Carlota	285	0	285	0
Primitiva	25	25	0	Juana Bautista-19
Maria de Jesus Soilo	67	50	17	Juana Bautista-6 Leona-1
Ynez	21	16	5	0
Leona	53	52	1	Maria de Jesus Soilo-1
Magdalena Castengura	395	261	134	Juana Bautista-35 Maria Bernarda Chigila-15 Rufina Maria Allam-1 Peregrino Ayoubenet-2
Maria Bernarda Chigila	566	522	44	Juana Bautista-16 Magdalena Castengura-15 Odorico Jose Tungo-1
Rufina Maria Allam	42	39	3	Magdalena Castengura-1 Peregrino Ayoubenet-42
Peregrino Ayoubenet	49	45	4	Magdalena Castengura-2 Rufina Maria Allam-42
Odorico Jose Tungo	1	0	1	Maria Bernarda Chigila-1

Sub-total=2,077 Sub-total=1,298 Sub-total=779

Total JBA Members Documenting Descent from at least one SJC Indian minus duplications:⁹³ 1,182 (61 percent of 1,940).

Total on this table: 2,077 – 137 duplications =1,940 JBA members

⁹³ The sum of the number of members documenting and claiming descent from all of the claimed ancestors totals more than the number of members in the JBA petitioner and those documenting descent because some members are counted more than once in the table due to descent from more than one SJC Indian ancestor.

U.S. Department of the Interior, Bureau of Indian Affairs, "Proposed Finding Against Acknowledgment of the Juaneño Band of Mission Indians, Acjachemen Nation (Petitioner #84A)," (Washington, D.C.: Office of Federal Acknowledgment, November 23, 2007).

Proposed Finding

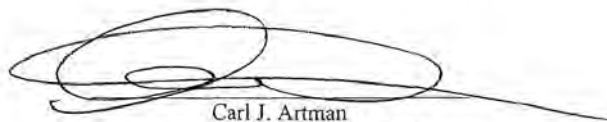
Against Acknowledgment of

The Juaneño Band of Mission Indians
Acjachemen Nation (Petitioner #84A)

Prepared in Response to the Petition Submitted to the Assistant Secretary - Indian Affairs for
Federal Acknowledgment as an Indian Tribe

NOV 23 2007

(Date)



Carl J. Artman
Assistant Secretary - Indian Affairs

Proposed Finding

The Juaneño Band of Mission Indians Acjachemen Nation (Petitioner #84A)

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HISTORICAL OVERVIEW

The petitioner claims descent from the historical Indian tribe of SJC Mission, and from the Acjachemen or “Juaneño” historical Indian tribe.⁴

This PF treats the Indian population at the SJC Mission in 1834 as the “historical Indian tribe.” The regulations provide for acknowledgment of historical Indian “tribes or groups that have historically combined” (§ 83.6(f)). Members of the Order of Friars Minor (Franciscans) established the SJC Mission in 1776, very soon after the Spanish initiated first sustained contact in the area. The evidence in the record establishes by a reasonable likelihood that as a result of Spanish policy, the Indian population of the Mission became an entity consisting of Indian tribes or groups that had combined. Socially connected and culturally similar Indian populations from politically allied villages from a small local geographic area moved to the SJC Mission. The current record provides some evidence between 1776 and 1834 that pre-existing social and political relationships at the villages continued within the Mission population. Spanish policy at the Mission created a political structure for its Indian population which made the combined groups a single political entity. This Indian tribal entity existed at the SJC Mission when the Mexican government ordered the secularization of the Mission in 1834. Therefore, the petitioner may meet the acknowledgment criteria by demonstrating that it is a continuation of the Indian tribes that historically combined at the Mission by 1834.⁵

The Department’s analysis of the evidence, as well as additional research by OFA, identified 13 confirmed Indian individuals from the historical Indian tribe of the SJC Mission before 1834 and 2 SJC Indians born several years after the Mexican government secularized the Mission in 1834, all of whom the petitioners and the interested party claim as ancestors and from some of whom the petitioners’ members demonstrate descent. They are: Felis (b.1828-d.?), Juana Bautista (b.abt.1835-d.1876), Leona (b.1813-d.?), Primitiva (b.1821-d.1862), Ynez (b.abt.1840-d.1873) (spouse of Antonio Maria [Yorba]), Geronima [Abudguem] (b.abt.1803-d.?), Antonio Maria [Yorba] (b.1835-d.abt.1915), Rufina Maria Allam (b.abt.1761-d.aft.1800), Peregrino Ayoubenet (b.abt.1786-d.aft.1832), Magdalena Castengura (b.1808-d.1876), Maria Bernarda Chigila (b.abt.1732?-d.aft.1790), Jose de Gracia Cruz (b.1845-d.aft.1910), Claudio Erehaquela (b.abt.1767-d.?), Facunda Pabujaquim (b.abt.1753-d.1808), Odorico Jose Tungo (b.abt.1747-d.1801).⁶

⁴ The JBB and JBA petitioners both currently use the spelling “Juaneño.” Therefore, this PF uses the “Juaneño” spelling, including within quotations.

⁵ This PF refers to the “tribe” as the “historical Indian tribe of SJC Mission.”

⁶ Accent marks over proper Spanish names were used inconsistently in the various historical texts consulted for this finding. This PF adopts a consistent style by not using accent marks over personal names. An exception is that this PF uses a tilde (“ñ”) in the surname “Cañedo.” This PF uses accent marks with the proper names of Spanish or Mexican institutions and uses tildes in the tribal designations “Diegueño,” “Cupeño,” and “Luiseno.” In this PF, Spanish words are italicized, as are Native American words such as “coronne.”

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Many of the two petitioners' current members who do descend from the historical Indian tribe of SJC Mission, descend from six Indian women who lived at SJC Mission prior to the secularization of the Mission in 1834 and who married or were in unions with non-Indian men that produced children: Maria Bernarda Chigila, Maria Rufina Allam, Magdalena Castengura, Primitiva, Maria Clara (the granddaughter of Odorico Jose Tungo), and Maria Materna (the daughter of Peregrino Ayoubenet).

The Department's analysis of the petitioners' and the interested party's current membership demonstrates that only 613 of 1,640 current JBA members (37 percent), 163 of 908 current JBB members (18 percent), and 87 of 266 current JBMI-IP members (33 percent) claim descent from at least one of these 15 historical Indians from SJC Mission. Of this total only 37 JBA members (2 percent), 36 of JBB members (4 percent), and 5 of JBMI-IP's members (2 percent) have provided documentation to actually establish a generation-to-generation link to a historical Indian ancestor from SJC Mission.

The evidence does not support JBA and JBB's assertions that they continue to exist as the claimed historical tribe or a finding that either group evolved from the historical Indian tribe of SJC Mission. The Department's analysis of the evidence under criterion 83.7(e) below shows that a majority of the JBA petitioner's current members descend from Spanish or Mexican settlers from San Diego Presidio or Los Angeles who began to move to SJC in the 1830's and 1840's following the secularization of the Mission in 1834.

Analysis of demographic patterns at SJC Mission shows chronically high mortality rates among the Indians living at the Mission. Following the secularization of the Mission beginning in 1834, many of the surviving Indians migrated away from SJC, and about 100 individuals remained in the early 1840's, including some of the petitioner's ancestors. At the same time, the evidence demonstrates that some of the JBA petitioner's non-Indian ancestors such as the Yorba family who lived in the SJC area in the 1830's and 1840's received land grants from the Mexican government. In the 1830's and 1840's, the Mexican governors of California distributed land grants to non-Indians, under the authority of a colonization law legislated in 1822 and reaffirmed in 1824. The lands granted included tracts from SJC Mission, granted to individuals who are among the JBA petitioner's claimed ancestors who were not Indian. Some Mexican settlers moved to SJC in 1841 as recipients of house lots in the town, including Blas Aguilar who was born at San Diego Presidio and Tomas Gutierrez who was from Los Angeles.

The evidence demonstrates that during the course of the 19th century the historical Indian population of SJC Mission (but not Indian descendants from mixed unions with Mexican settlers) continued to decline. A smallpox epidemic in 1862-1863 killed many of these remaining Indians. Moreover, the evidence suggests that the lower economic status of these remaining Indians contributed to higher death rates, particularly among infants and young children. At the same time, the evidence suggests that Indian women in relationships with non-Indians had better health, and their children had higher survival rates.

The economy of the SJC region was based on agriculture, and the evidence demonstrates that the remaining Indian population (not descended from mixed unions) worked primarily as laborers on lands non-Indians controlled. SJC Mission Indian descendant Jose de Gracia Cruz (aka "Acu"),

Settlers in Spanish and Mexican California

The Spanish/Mexican soldiers and settlers who moved to SJC beginning in the 1830's came primarily from two other settlements in California: San Diego Presidio, established in 1769, and Los Angeles, founded in 1781. Many of the families that figured prominently at SJC during the period following the secularization of the Mission in 1834 and in the early transitional period following California statehood descended from non-Indian soldiers stationed at San Diego Presidio. Others were themselves non-Indian soldiers from San Diego Presidio stationed for periods at SJC as members of the *escolta* or mission guard assigned to each of the Franciscan missions. Non-Indian families from Los Angeles also moved to SJC beginning in the 1830's. The evidence evaluated below in 83.7(e) demonstrates that a majority of the JBA petitioner's members descend from this non-Indian population or from Indians from other parts of California, and have no ancestors from the historical Indian tribe of SJC Mission before 1834.

The Spanish/Mexican settlers in California in the 1830's descended primarily from the first colonists and soldiers brought to the region in the 1770's and 1780's. In 1774, the non-Indian population of California totaled approximately 170, and of this 94 (55 percent) lived at Monterey or served in the *escolta* at San Carlos Mission (Hackel 2005, 55). In 1776, Juan Bautista de Anza, the commander of Tubac Presidio in the Pimeria Alta region of northern Sonora, brought a group of about 242 new soldiers and settlers overland through the Colorado River region, and another 230 arrived in 1781. The first group established San Francisco Presidio in 1776 and San José pueblo, the first town in California, in the following year. The 1781 group established Los Angeles in the same year and Santa Barbara Presidio in 1782. At least 80 percent of the 3,500 settlers living in all of California in the 1820's were descendants of the soldiers and settlers who arrived in 1769, 1776, and 1781 (Hackel 2005, 56-57).

The detailed 1790 census, prepared for Spanish officials in Mexico City, documented the place of origin of the non-Indian soldiers and settlers living in California. More than 70 percent were from the mining camps, ranches, and military garrisons in the three neighboring frontier regions Sinaloa, Sonora, and Baja California. This 1790 census was one of the few California censuses that used caste terms to categorize the population. Most other documents, such as the annual reports and the mission baptismal registers, did not use caste terms to identify non-Indians. Most frontier settlers in Sinaloa, Sonora, and Baja California were of mixed caste or racial ancestry. The enumerator listed 242 individuals (46 percent) "Spaniards," and another 210 (40 percent) as being of mixed ancestry, using the terms *mestizo*, *mulato*, and *coyote*. The enumerator also listed 45 *indios* (9 percent) living among the soldier-settler population. Of these, 20 were from California (19 of the 20 were Indian women married to non-Indian men), and 25 were *indios* from Baja California or other parts of Mexico brought to assist the Franciscans in the missions. The census did not record the race/caste status of the remaining 28 individuals (5 percent) (Hackel 2005, 58-60).

The 1790 census return for San Diego Presidio²⁶ showed that several soldiers married California Indian women from San Diego, SJC, and San Gabriel Missions (Mason 1978). Three soldiers

²⁶ SJC Mission was in the military-political jurisdiction of San Diego Presidio.

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(Antonio de Cota, Pio Quinto Zuñiga, and Salvador Carreaga) married Indian women from SJC Mission, women they met during periods of service with the *escolta* (mission guard) there (see Appendix IV for additional details).

Antonio de Cota married Maria Bernarda Chigila in 1778 (SJC Marriages #26, 8/30/1778), and in 1790, after 12 years of marriage, the couple had two living children. The petitioners claim descent from this couple. The evidence available in the current record demonstrates that, following her marriage, Maria Bernarda Chigila and her husband spent little time at SJC Mission.²⁷ Antonio de Cota returned to San Diego Presidio with his wife and family, and they later moved to Los Angeles. Her descendants returned to live at SJC in the 1840's.

In 1779, Pio Quinto Zuñiga married Rufina Maria Allam whom the petitioner claims as an Indian ancestor (SJC Marriages #54, 10/30/1779). In 1790, the couple had four living children, and was living at San Diego Presidio, away from SJC Mission.

The SJC Mission Indian woman Maria Guadalupe married Francisco Maria Peña. Peña was born at San José del Cabo in Baja California (SJC Marriages #35, 12/12/1778). After her first husband died, she married Salvador Carreaga, identified as an Indian from Loreto in Baja California (not a California Indian) serving in the San Diego Presidio garrison (SJC Marriages #78, 11/15/1781).²⁸ In 1790, Carreaga and his wife lived at San Diego presidio, and not at SJC Mission. The petitioner does not claim Maria Guadalupe as an ancestor.

Some San Diego Presidio soldiers married non-SJC Mission Indian women, but periodically lived at SJC Mission with their non-SJC Indian wives when stationed as members of the *escolta* (mission guard). For example, Juan Carlos Rosas married Maria Dolores, an Indian woman from San Gabriel Mission. Rosas also served in the *escolta* at SJC, and the Franciscans at the mission baptized several of their children. In 1790, Rosas and his wife had three living children. Another soldier, Manuel Bustamante, married Clara, an Indian woman from San Diego Mission (San Diego Marriages #356, 5/13/1792), and the couple had one known child named Marta Francisca. Clara had previously been married to a non-Indian named Antonio Leyva, and the 1790 census listed her with three children surnamed Leyva.²⁹

Two events in the 1820's and 1830's arising from Mexican independence in 1821 transformed California frontier society. The first was the passage in 1822 and the re-passage in 1824 of colonization laws designed to promote settlement of the sparsely populated northern frontier by

²⁷ Maria Bernarda Chigila and her husband were at SJC Mission in 1790, when she served as the godmother for an Indian child baptized there (SJC Baptisms #1019, 3/5/1790). Her husband Antonio de Cota apparently was stationed at SJC Mission in 1790 as a member of the *escolta*.

²⁸ In his recently published study of San Carlos Mission in northern California, Steven Hackel noted that Spanish soldiers/settlers married local Indian women during the early phase of colonization, when there were few non-Indian women in California. Once women arrived from other parts of Mexico, the soldiers/settlers married fewer local Indian women (Hackel 2005, 222-223).

²⁹ On April 3, 1792, Fr. Vicente Fuster, OFM presided over the burial of Maria de Jesus, the daughter of Antonio Leiba [sic Leyva] (deceased) and Maria Clara, Indian from San Diego Mission currently married to the soldier [Manuel] Bustamante (SJC Burials #343, 4/3/1792).

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mission lands and assets to well-connected settlers. When Hartnell declined to remove Arguello from office, the Indians still refused to work for the administrator (Hartnell 1839, Entry 169).

At the end of December 1840, Augustin Janssen assumed duties as the civil administrator of the former mission. Although Janssen's term as administrator was probably brief (approximately six months), he attempted to reverse the decline of the ex-mission. According to his own oral history account that one of Bancroft's researchers recorded in the 1870's, Janssen sent two *alcaldes* to Los Angeles to compel a number of the Indians to return to SJC. He also claimed that he settled 200 unnamed Indians "in the ravine leading to the mission" in 1841 (Ellison and Price, 1953: 76-77).

Additional attempts to administer SJC as a *pueblo de indios* met with little success, and the California territorial government abandoned the experiment in 1841. On June 7, 1841, the California territorial government approved the petition a group of settlers from San Diego submitted, for the dissolution of the *pueblo de indios* and the distribution of the mission lands. The approval of the petition opened lands, which (in theory) belonged to the Indians, to settlement by non-Indians. Documents included in the record indicate that four former neophytes also received house lots from former mission land, but non-Indian settlers received most of the land granted. Governor Pio Pico, the last Mexican governor of California, eventually sold the mission complex itself to his brother-in-law John Forster (1814-1882) for \$710.⁶⁰ The *pueblo de indios* became a regular *pueblo* (municipality with autonomous government), and retained that status until Mexico ceded California to the United States in 1848.

Zephyrn Engelhardt, O.F.M., reproduced a list of individuals who received land at the former SJC Mission on July 12, 1841 (Engelhardt 1922, 141-142). This list contained the names of 29 non-Indian settlers from San Diego, who successfully petitioned for the dissolution of the *pueblo de indios*. Engelhardt also stated that special commissioner Manuel Castanares appointed an Indian named Julian *capitan* and *alcalde*, but no Indian named Julian is named in any subsequent documentation (Engelhardt 1922, 142). The list included the names of only four individuals ("Zeferino," "Maria de Jesus," "Rosario de Jesus," and "Magdalena") described as "freed neophytes." Of these four, only Magdalena (also known as "Magdalena Castengura," "Magdalena Affanador," and "Magdalena Rios") is known to have descendants in JBA, JBB, and the JBMI-IP.

The other 29 claimants were male and had Spanish surnames.⁶¹ One of these claimants, Severiano Rios, married a SJC Indian woman named Primitiva. This couple has descendants in the JBA petitioner and the JBMI-IP.⁶² Ramon Silvas married SJC Indian Jacoba Chenene, the

⁶⁰ The Church maintained ownership of the Serra chapel, as well as living space in the mission complex for the resident priest.

⁶¹ Engelhardt's "complete list of beneficiaries" named only 33 recipients. It did not include five settlers named earlier as recipients, but included the names of four neophytes and one settler who were not included on the earlier lists (Engelhardt 1922; 141).

⁶² Two other Rios siblings were also married to Indian descendants. In 1822, Santiago Rios married María Isabel Uribes, the granddaughter of SJC Indian Maria Bernarda Chigila. In 1829, Maria Rosaria Rios married José Maria Gorgonia Cañedo, the son of San Carlos Indian Maria Gorgonia. Another sibling, Silverio Rios (who was not

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since the 1830's. The 1850 census did not enumerate Magdalena Castengura herself, but six of her children appeared in dwelling #488 with their non-Indian father, Silverio Rios. Maria Isabel Uribes (spelled "Uribez" on the census) and her brother Jose Maria Uribes were the children of SJC Indian descendant Maria Marcela Cota (wife of Santiago Rios), who was the daughter of Maria Bernarda Chigila. Both lived with their spouses in the same dwelling in 1850 (dwelling #491). Jose's wife Clara was also a SJC Indian, the daughter of neophytes Diego and Clara Junjunuvit.

OFA examined the mission register of 117 children confirmed in the Catholic faith on August 2, 1850 (SJC Confirmations, 1-5).⁷⁰ Of the 117 children confirmed, 56 (approximately 48%) were identified as the children of parents (or single mothers) with no surnames. The lack of surnames suggests that these children and their parents were Indians, although there is no indication whether they were local Indians or Indians from other populations.⁷¹ The percentage of confirmation candidates who were identified in this manner supports the notion that a substantial number of Indians was still living in and around SJC. Both Indians and non-Indians are identified as serving as confirmation sponsors for Indian children, although there are no examples of a non-surnamed Indian serving as the confirmation sponsor for surnamed, non-Indian children.⁷²

Two years later, the State of California conducted a census in order to correct deficiencies in the 1850 Federal census. OFA examined the 1852 State census for Los Angeles, San Diego, and other California counties. The 1852 State census of Los Angeles County did not list individual towns or townships, but a number of families resident in SJC on the 1850 Federal census are identifiable on the 1852 State census. OFA used the information on the 1850 Census to estimate the boundaries of the 1852 town, and estimated the population to have been 696 individuals (1852 Los Angeles, CA, 116-128).

The 1852 State census for San Diego County differs in one important respect from the 1852 Los Angeles County census, in that it identified a number of named Indian communities, with identified leaders (*capitanes* and "*alcaldes*"). The San Diego County enumeration identified "Ponto" as the "Capt of San Pasqual" and "Pedro Paladas" as the "Capitan [*sic*] of San Jose" (1852 San Diego and Sacramento, CA, 8, 11). The census enumerator in Los Angeles county listed 173 Indians just before the enumeration of a number of SJC residents and the JBA petitioner's ancestors (1852 Los Angeles, CA, 113-116), but included no identification of any

⁷⁰ The large number of children confirmed on one day may have been the result of SJC's relatively remote location in 1850. The bishop, who conducted confirmations, did not visit the town regularly. The bishop confirmed an additional group of children in SJC in 1851, but does not appear to have returned to confirm another group of 13 children until 1878 (SJC Confirmations, 7).

⁷¹ This list does not include the children with an identifiable non-Indian parent, even if the other parent has been identified as an Indian or a SJC Indian.

⁷² For example, non-Indian Emidio Vejar (also spelled "Bejar") was the sponsor for five consecutive children: non-Indians Teodisio Velardes and Aldolfo Manriquez, and Indians Sefarino, Augustin, and Francisco (SJC Confirmations, 3).

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of wealthy town residents including *Californio* ranchers Forster and Pablo Pryor, storekeeper Augustine Davis, and residents Pedro Verdugo and Pedro and Juan Valenzuela. They threatened to kill the priest. So serious was this threat that the priest carried a gun and a group of poorer SJC residents guarded him, including Indian Jose de Gracia Cruz (“Acu”) and Mexican immigrant Mateo Romero (Harrington Notes 1836-1927, 3; 33). The notes also include one example of 10 men of the “committee” delivering vigilante justice to a Mexican named Pedro Cirildo, whom the “committee” lynched after he seriously injured an Indian during a knife fight (Harrington Notes 1836-1927, 39).

In addition to traveling to Los Angeles to file the lawsuit against Marcos Forster, Mut went to San Francisco and secured documents that allowed the poor people in town to obtain title to their land (Harrington Notes 1836-1927, 34). The 1873 report of Special Indian Agent John Ames corroborated Harrington’s notes regarding Mut’s efforts to protect the land titles of the poorer SJC residents. Ames reported that Mut showed him documents he had obtained from the archives in San Francisco which demonstrated that the pueblo of SJC had been divided amongst the Mexican and Indian inhabitants in 1841 (Ames 1873, 4).

Harrington’s notes mention some of the JBA petitioner’s Indian and non-Indian ancestors. One of Harrington’s informants reported that Maria Antonia (Gutierrez) Aguilar, the wife of Blas Aguilar, spoke Acjachemen fluently (Harrington Notes 1836-1927, 22). Another informant described Venancio Rios as a singer during the Corpus Christi processions (Harrington Notes 1836-1927, 28). Cleotilda Rios (a.k.a Matilda Valeriana Rios) daughter of Magdalena Castengura, described how her mother petitioned for title to her land when the territorial government distributed mission lands in 1841, and how Father Mut used her title in support of the 1869 lawsuit (Harrington Notes 1836-1927, 10). The notes also described a number of Indians (from SJC and elsewhere) who lived in the area, and whom neither the JBA ,JBB, nor JBMI-IP claimed as ancestors (OFA also did not identify these Indians as the petitioner’s ancestors). Other town residents who were not the JBA petitioner’s ancestors provided Harrington with information.

The petitioner’s analysis claims that 432 individuals on the 1870 Federal census were “Juaneño” (Merrifield 2005, 3). This analysis did not identify the claimed ancestors on the census. Additionally, the enumerator for the 1870 census in SJC failed to enumerate many of the Indians listed in SJC on the 1860 and 1880 Federal censuses. The report, however, notes that the 1870 census identified 7 of the petitioner’s ancestors as “Indians” and 425 as “White” (Merrifield 2005, 2). The petitioner included no copies of pages from the census identifying claimed ancestors, how the enumerator listed them, or if the claimed ancestors appeared on the census sheets for the enumeration districts of San Juan, Santa Ana, and Los Nietos.

OFA analyzed the 1870 Federal census of San Juan Township. The census enumerated 5 of a total of 445 San Juan township residents as “Indian,” none of whom are known to have descendants in either of the petitioning groups or interested party.⁷⁹ The enumerator identified the rest of the population as “White,” and classified as “White” several individuals previously

⁷⁹ These five included the family of “Basilio Jurado” in dwelling 41 with four members, and a single male surnamed “Rios” in dwelling # 112.

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identified as Indians (such as Victoria Romero, the wife of Mateo Romero in dwelling #56). Some enumerated families descended from the historical SJC Indian tribe, such as “Jose Dolores Garcia,” the great-grandson of the SJC neophyte Maria Bernarda Chigila, enumerated in dwelling #22, as “White” (Jose Dolores Garcia has descendants in the JBA and JBMI-IP). However, few of the Indians enumerated in San Juan Township in 1860 appeared on the 1870 census, including individuals later enumerated again in SJC on the 1880 census. OFA examined the enumerated list of Indians in Los Angeles on the 1870 census to identify Indians enumerated on the 1860 and 1880 census, but could not locate any of them or to explain why the enumerator did not list them.⁸⁰

The 1870 Federal census does not provide evidence for the existence of a settlement composed solely or mostly of the JBA petitioner’s ancestors. The petitioner’s ancestors did not occupy one distinct area of the town, and lived next door to other town residents the petitioner does not claim as ancestors. Several non-Spanish speaking settler families also resided in SJC, and these families resided throughout the town’s general population.

In 1875, certain heirs of the original Mexican land grant recipients (but not any of the Forster heirs) filed a lawsuit regarding the status of the town’s plaza and whether the heirs had any rights to this land. A “Memorandum of Agreement” dated October 11, 1875, named some of the individuals identified as the JBA petitioner’s claimed ancestors, as well as Father Jose Mut (SJC Township c. 1875 Attorney’s Opinion). The court documents contained a map dated December 10, 1875, which shows parcels of land in SJC that 37 individuals owned (SJC Map 12/10/1875, 1-3). The map identifies some individuals by their full name and surname, and others by their surname and first initial. OFA identified 10 or 11⁸¹ of the JBA petitioner’s ancestors listed on the map located in different parts of town and not in a single area. Four individuals with descendants in JBA, JBB, and JBMI-IP (Blas Aguilar, Henry Charles, Juan Avila, and Rosa Rios) owned small parcels of land located next to each other, though Aguilar, Charles, and Avila also owned larger pieces of property elsewhere in the town. The map documents the three properties as being adjacent to each other, but the 1870 census did not enumerate the three owners in contiguous households (Avila, spelled “Abila,” was in dwelling 6, Aguilar in dwelling 12, Rios in dwelling 18, and Charles in dwelling 28).

Summary of Evidence Relevant to Demonstrating Community 1863-1879

The evidence in the record describes some of the economic and social forces which affected the town of SJC. The fortunes of the wealthy landholders and ranchers of the “committee” were shaped by the drought, the implementation of the state tax, and, in the case of the Forsters, the revocation of the Mexican land grant, which had given them title to the SJC Mission. These men also found themselves in conflict with Father Jose Mut, who successfully litigated on behalf of the poor in the town. Support for Father Mut appears to have drawn some of the poor residents

⁸⁰ In 1870, B.C. Whiting, the Superintendent of Indian Affairs for California, compiled a census of Indians from information he obtained from various agents and U.S. Marshalls. He estimated that there were a total of 30,103 Indians in the state, but added “too much reliance had been placed upon the Assistant U.S. Marshalls, who were engaged in taking the census. . . But few of them seemed to deem it a duty to enumerate the Indians except when they found them living in white families” (Whiting to Walker 12/15/1870, 1).

⁸¹ The map names two individuals who may or may not be the same person: “Juan Avila” and “J. Avila.”

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article, the “. . . number [of people identified as Indian on the special schedule] doesn’t include Chief Jose Duram [*sic*] and others . . . because they were afraid to come forward” (*Orange County Register* 7/7/1997; 1). Jose Doram (an ancestor of some members of the JBA and JBB) was a well-known Indian, both inside and outside of SJC, but no documentation in the record identified him as a “Chief” during his lifetime. He married Jose de Gracia and Maria Cruz’s goddaughter/foster-daughter; the 1910 Special Indian Schedule enumerated them as SJC and San Luiseño Indians, respectively. Some of the JBA petitioner’s ancestors were also godparents to the children of people on the schedule, or to the people themselves, and all appear to have been well integrated into the SJC general population. There is no available evidence of any reluctance of either the petitioner’s ancestors or other individuals to associate with the Indians enumerated on the Special Schedule. There is also no available evidence of overt hostility against Indians in SJC in the record at this time.

Social and Community Events

In addition to the baptismal, confirmation, marriage, and burial records the Catholic Church maintained, other records provide insights into life at SJC. For a few years during the early 20th century (1917-1921), the mission kept a “chronicle” of town events. The document is entitled *Chronicles by and about Juaneño People, Mission SJC* (Mission Chronicles 1917-1921), but various individuals working at SJC Mission actually kept the notes. The document credits authorship to “Bill Sheehey,” “James Killian,” “Delphina Rios,” and others. Of these individuals, only Delphina Rios (a descendant of Magdalena Castengura) is the JBA petitioner’s claimed ancestor.

Although the *Chronicles* covered only four years, it contained interesting details regarding life in SJC, as well as events at SJC Mission. For example, several entries documented reconstruction projects at the mission, from the preparation of adobe bricks to the tearing down of walls. It also mentioned a young man from the town leaving to serve in the armed forces, as well as assorted weddings and funerals. It even included a record of 10 girls who participated in a contest to name “The Most Popular Young Lady in SJC” on January 31, 1919. OFA identified three of the JBA petitioner’s ancestors among the participants in this contest (Adella Yorba, Louisa Manriquez, and Fay Stanfield). The document mentioned several of the JBA petitioner’s ancestors as well as ancestors of JBB and JBMI-IP, including Doralisa Martinez, Buenaventura Garcia, Paul Arbisio, Damian Rios, Celso Lobo, and Jesus Aguilar. The *Chronicles* mentioned these people over the course of four years, but they were not necessarily mentioned in association with each other or with other people identified as the JBA petitioner’s ancestors in a way that would show they formed a distinct subgroup of the town’s population.

The record included a number of photographs to document community, including images of marriages, family celebrations, and some formal portraits. OFA also located additional photographs. One photograph is purported to be of a 1896 wedding at the home of non-Indian Ricardo Parra and his wife Dionisia (Rios) Parra (a descendant of SJC Indian Maria Bernarda Chigila and Diegueño Erculana Martin/Martinez Oliveras).⁹⁶ According to notes included in the

⁹⁶ The mission register indicates that the Parras were themselves married on November 18, 1874, 22 years prior to the 1896 reference, the date the petitioner provided. There is no information identifying the people who were supposed to have been married in the photograph.

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record, the 85-year-old Vita Arce (a descendant of both SJC Indian María Bernarda Chigila and Diegueño Erculana Martin/Martinez Oliveras) identified the individuals in the photograph in 1982 (Johnston 5/20/1982, 1). A total of 15 people appear in the outdoor photograph (the copy of the image the petitioner submitted is not particularly clear, and there appear to be people standing behind others in the photograph). Arce identified eight by name. One unnamed man standing in the background wears a Plains-style headdress and holds something that looks like a staff or pole. Three other men, including one Arce identified only as “the medicine man” and another she identified as “the bridegroom,” wear indeterminate clothing, including breechcloths. There are also two other musicians playing a violin and guitar respectively. The “groom” sits on a rug. Of the eight individuals Arce named, four (Josefa Sanchez, Delfin Serey, Andres Garcia, and Tronsita Parra) were either Indian descendants (although not necessarily SJC Mission Indian descendants) or JBA, JBB, and JBMI-IP ancestors. Two (“Baby” Belardes and Filimina Aguilar) share surnames with other JBA, JBB, or JBMI-IP ancestors, but do not appear in the petitioners’ genealogical databases under these names. One (Delfina Serey) appears to be the spouse of a SJC Indian descendant, but there is no additional information about her own ancestry, and the one child of the couple listed in the petitioner’s database has no descendants in the JBA, JBB, or JBMI-IP. OFA could not identify a “Juan Bayes.” The record includes no additional analysis of the photograph.

The record included another image, dated 1890, identified as a wedding at the Ricardo Parra family home. The list accompanying the photograph did not identify a “bride” or “groom,” and the photograph appears to be a generic outdoor fiesta with music and dancing (the petitioner did not identify Ricardo Parra in either photograph, although the “groom” in the first photograph bears a resemblance to a man in another photograph identified as Ricardo Parra). The record included a list with the photograph that identified 19 individuals, several of whom were members of an extended family with descendants in the JBA, JBB, and JBMI-IP. The list identified a number of people in the photograph, including Dionisia (Rios) Parra, and two of her children (Tronsita and Ernesto Parra). It also identified Dionisia’s brother Francisco Rios, his wife Louisa (Martin/Martinez) Rios, their son Ben Rios, Louisa’s brother Celestino Martinez, and Celestino and Louisa’s half-sister Josefa (Oliveras) Sanchez. In addition, the list identified a man as “Damian Rios.” The JBA petitioner’s genealogical database identified two men named Damian Rios, one the half-brother of Francisco and Dionisia, and another (Damian Cosmo Rios) who was their fourth cousin. The petitioner did not specify which of those two men attended the gathering. The petitioner also identified the Rios’s second cousin Delfin Serey and his wife Delfina, in the photograph, as well as three others with surnames associated with the petitioner’s ancestors (Ben Belardes, Filimina Aguilar and Domecinda Lobo). OFA identified Victor Manriquez from a baptismal record as the father of a daughter of Vicenta Arce, a SJC Mission Indian. As already noted, OFA could not identify Juan Bayes.

The document identified individuals from several families as attending the event depicted in the photograph, but most were related to the Parras or the Rios’s through descent or marriage. The petitioner identified other SJC families as ancestors, but the petitioner submitted a list of attendees that demonstrates that members of these other families did not participate in the event. The record did not include additional information identifying others in the photograph, or demonstrate that people from a broader number of families attended.

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sisters, parents or grandparents) who had been involved with the MIF. Many of these people either lived in SJC or had a number of close relatives there. The lists in the second set span 13 years (compared to five years for the lists in the first set), but not only are more families of consistent participants on the lists, but there are also more individuals (specifically Doram and Ricardes descendants) named on these lists across time. These families can also be followed across time, from the end of the Mission period through to contemporary times, as living in or near SJC, and maintaining close relationships with each other.

Both sets of lists include people whose claims of descent from the historical SJC Indian tribe cannot be demonstrated, but whose families had long-standing social relationships (as well as a number of marriage and kin ties) with known SJC Mission Indian descendants. For example, a number of people on the lists descended from the Miguel Parra family. This family does not descend from SJC Mission Indians, but they had lived in SJC since the late 1840's or 1850's and had a number of social relationships with SJC Mission Indian descendants (re., in 1850, Miguel Parra served as the confirmation sponsor for "Manuel" the son of SJC Mission Indian Primitiva Rios). These relationships also included some post-1870 marriages and relationships with Indian descendants, which created kin ties. Several family members named Miguel Parra as their Indian ancestor when they submitted applications for the 1928 Claims Act.

Both sets of lists contained signatories who claimed descent from the Olivares/ Bermudez family. This family, like the Miguel Parra family, does not have SJC Mission Indian ancestry. The family moved to SJC in the late 1840's or early 1850's and established a number of social relationships (and some later marriages) with SJC Mission Indian and other California Indian descendants. Descendants of the Oliveras/Bermudez family also submitted applications for the 1928 Claims Act, specifically naming "Juana Bermudez" and/or her children as their Indian ancestors.

Both lists also have signatories descended from José Valentín Rios. Rios was the son of an early Spanish military family from San Diego Presidio, and although three of his brothers (Silverio, Santiago, and Severiano) and one of his sisters (María Rosa) entered into marriages or relationships with SJC Mission Indian and San Carlos Mission Indian descendants in the 1820's and 1830's, José Valentín Rios married a non-Indian. José Valentín Rios, then, had several Indian in-laws, nieces and nephews (including sisters-in-law Primitiva Rios and María Isabel Uribe, brother-in-law José María Cañedo, nephew José Dolores Rios, and niece María Valeriana Rios) but no Indian ancestry. Several non-Indian members of this family submitted applications for the 1928 Claims Act and were listed on the 1933 Census Roll.

There are also some signatories who have a common ancestor, but whose family histories differ significantly. For example, several signatories descended from SJC Mission Indian María Bernarda Chigila. However, descendants of her grandson Ricardo Uribe are from a branch of the family that moved to Los Angeles during the Mission period. Uribe was born and raised in Los Angeles, and is not known to have ever lived in SJC. There is no information in the record to demonstrate that the Uribe descendants maintained a relationship with their relatives in SJC, and no evidence that these descendants participated in SJC affairs prior to the claims activities of the late 1940's. In contrast, another of María Bernarda Chigila's grandsons, Venancio Rios, returned to SJC in the late 1850's and had a number of descendants living in the area throughout

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the 19th and early 20th century. Some of these descendants married into other families who claimed SJC Mission Indian descent and participated in the MIF.

Members of the Bleeker family also signed both sets of lists. Family members appeared on MIF lists Marcos H. Forster compiled in the 1920's and 1930's. Various members of the family appeared on additional documents relating to SJC Mission Indian claims throughout the 1950's and 1960's. However, the Bleeker family did not live in SJC, and there are no additional documents demonstrating a connection between Bleeker descendants and the SJC Mission Indian descendants prior to the early 20th century. The Bleeker family claimed descent from Pala Indians (rather than SJC Mission Indians) on their 1928 Claims Applications and the 1933 Census Roll identified them as Pala Indian descendants. There is no information in the record clarifying their participation in SJC Mission Indian activities.

The two sets of lists reflect different populations, although there is a small amount of overlap between the two sets. Some of the people who can be identified on the first set of lists participated in earlier Indian claims or MIF activities, and some have relatives who were also involved in the MIF organization. There is little evidence (such as residential proximity, participation in non-claims related activities, or marriage patterns) to reflect any relationship among them other than their names appearing together on the first set of lists. Both the current JBA and JBB petitioners' memberships include people descended from the first-set individuals, although more of them tend to belong to the current JBB petitioner. In contrast, a majority of the people on the lists in the second set lived in SJC and can be identified as MIF participants and applicants for the 1928 Claims Act. The overwhelming majority the descendants of these people and their families are enrolled in the JBA petitioner and the JBMI-IP, and can demonstrate residential proximity, informal social interaction, and ties through marriage. Photographs, interviews, census records, and other documentation included in the record provide evidence of the social relations among these people beyond their names appearing on these second-set lists.

Clarence Lobo kept a notebook during the early 1950's in which he listed several SJC residents who had received claims checks (Lobo 1950-1951). It also contained a short commentary Lobo wrote regarding his feelings towards the members after they had received their claims checks:

To date Indians have shown their appreciation by donating to me the sum of \$4.00 out of approximately \$3,500.00 that they received. [date 1/13/1951] One person has promised to give me \$25.00. [Mon. 1/15/51] Indians, queer people, always wanting something for nothing if things are left up to them the money will always stay in Wash. D.C. The white man took them in 1850-52 and they are taking them in 1950. Still they come for more. They will never learn. (Lobo 1950-1951, 4)

In 1951, Clarence Lobo compiled a list written on two different sheets of stationary (one from the House of Representatives, one from the United States Senate) on a subsequent visit to Washington. It is a typed list of 60 people, most with SJC addresses, who are said to have authorized two attorneys to represent their interests in regards to their claims case (JBM Authorization 4/7/1951, 1-2). A note on the bottom of one page stated that Norman M. Little filed these names on April 5, 1948 (Lobo 4/5/1948, 1-5). The document stated that "the

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Petitioner's Claims of Descent

The JBA petitioner claims its 1,640 current members descend from historical “Juaneño”¹⁸⁷ Indians who are known to have resided during the mission period (1776-1834) at Mission SJC, which is located in present-day Orange County, California (see Historical Overview and Background). JBA membership criteria require descent from individuals on the 1933 Census Roll, who claim on their applications to descend from historical individuals identified as San Juan Capistrano Indians living in 1852.

JBA Claimed Ancestors

The JBA petitioner submitted outline descendant charts for 5 nineteenth-century individuals (Peregrino Ayoubenet, Magdalena Castengura, Maria Bernarda Chigila, Claudio Erehaquela, and Leona [Sereguinam]), genealogical sample files for 33 current members, 6 genealogical notes files and a FTM electronic genealogical database. None of these files were specifically designated as files documenting claimed SJC Indian ancestors. The 33 genealogical sample files contained copies of some primary records demonstrating descent from SJC Indian ancestors for 37 JBA members (see discussion below under *Analysis of Descent*).

Because the JBA requires descent from individuals on the 1933 Census Roll for membership, the group apparently views those individuals cited as SJC Indians on successful applications for inclusion on that roll as sufficient evidence of SJC ancestry. However, the JBA petitioner did not furnish photocopies of all of the appropriate applications with the 33 genealogical sample files, nor a list of those individuals claimed as SJC Indians on the 1928 Applications that JBA members submitted.

The original JBM petitioner submitted a 10-page “Listings for San Juan Capistrano,” containing 223 names extracted from the 1933 Census Roll (California Indians 1933 Roll). The first page of the list identifies several enrollees without descendants in the JBM, JBA, JBB, or JBMI-IP. Therefore, the list was not considered as a listing of specific 1933 enrollees claimed as ancestral to JBA or JBB petitioners. OFA’s identification and analysis of the 1852 California Indians that JBA members claim as San Juan Capistrano forebears on their 1928 Applications appear under *Analysis of Claimed Ancestors*.

The JBA petitioner submitted genealogical information and a genealogical database which included numerous ancestors without specifically claiming that they were Indian, or descended from or affiliated with the historical Indian tribe of SJC Mission. The JBA petitioner did not submit analysis, separate from the appearance of those historical individuals in the petitioner’s genealogical database, describing or explaining their connection to the historical Indians of SJC Mission. The JBA petitioner’s genealogical database, and charts generated with the database,

¹⁸⁷ The JBA petitioner uses the term “Juaneño” but does not define it in its governing document and petition materials. It parallels the derivative terms “Luisseño,” used in publications for Indians associated with Mission San Luis Rey, and “Diegueño,” used for Indians associated with San Diego Mission. The term “Juaneño” is not used in the 1928 Applications, in the 1933 Census Roll lists, or in any State or Federal census. For additional background on the origin of the term “Juaneño,” see the Historical Summary and Background above, specifically the section titled *The Indians of San Juan Capistrano Mission*.

(3) Church, school, and other similar enrollment records.

Mission Document Sources Related to Genealogical Claims: Sacramental Registers

The Franciscans stationed in the California missions generated different sets of documents that provide information on the Indians living at the missions. The level of detail in these records varied from mission to mission and from priest to priest. The first set of records were the sacramental registers of baptisms, marriages, and burials, which are useful for verifying names, ages, place of birth or origin, and for reconstructing family units. Each record included an entry number that was often carried from record to record so that a child's baptismal entry number appeared later on his marriage record or burial record. In many cases, the parents' and godparents' entry numbers were recorded along with their names in the child's baptismal record. Such careful tracking of individuals helped to clarify the family connections and distinguish individuals with the same or similar names and ages.

The SJC Mission recorded, in the same registers, entries for two separate populations. The first population was the Indians settled on the mission (*indios* or *gentiles*). The second population was the non-Indian settlers and soldiers known as *gente de razon* ("people of reason," often abbreviated as "*de razon*" or simply "*razon*"), a term that appeared frequently in the sacramental registers and censuses and was used usually, but not always, to distinguish non-Indians from Indians. Children of Indian and non-Indian marriages were sometimes noted as "*de razon*," sometimes as "*mestizo*," and sometimes as "*indio*." Entries recording the baptism, marriage, or burial of an Indian recorded a Spanish given name, and sometimes the Indian name, that the petitioner sometimes interpreted to be a surname. The Franciscans and later parish priests generally did not assign a Spanish surname to Indians.

There were examples in the registers of compound names assigned to Indians, such as Jose de la Cruz. De la Cruz formed a part of the given name, but was not a surname. Both de la Cruz and Cruz appear as surnames in later records. The Franciscan missionaries and later parish priests followed this practice of recording information in entries for Indians until the end of the 19th century, with only a handful of exceptions. In 1885, for example, the parish priest at SJC recorded the burial of "Basilia India," and did not record a surname for the Indian woman (SJC Burials [no #, p.395], 3/19/1885).

There were some instances of soldiers or settlers marrying local Indian women. In the instances of these mixed marriages, the missionaries/priests consistently followed the practice of recording the Indians with only a Spanish given name, and the non-Indians with a Spanish given name and surname. In 1778, Antonio de Cota, a San Diego Presidio soldier stationed at SJC Mission as a member of the *escolta* (guard assigned to protect the mission), married an Indian woman identified in the record as "Maria Bernarda Chigila India natural del Rancher[i]a de Pritude o Acaptiru" (SJC Marriages #26, 8/30/1778). Chigila was her Indian name, and was not a proper surname as understood in the Spanish naming system. Their children were known by the Cota surname. Similarly, in 1851, Jose Uribes married an Indian woman identified in the marriage register as "Maria Clara India" (SJC Marriages #1475, 2/14/1851). In 1854, for example, Maria Clara gave birth to a daughter at SJC. The register entry identified her husband as Jose M[ari]a Uribes with both his name and surname, but recorded her name as only Maria Clara (SJC

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Baptisms #4739, 3/11/1854). Children of these unions usually were given their father's surname and usually designated as "*de razon*," even if the parents were not married, whereas children with two Indian parents were seldom assigned a patronym, even if the parents were married.

A second important social marker used in the church records related to legitimacy, since under Spanish, Spanish colonial, and Mexican law illegitimacy stigmatized children born out of wedlock. The commonly employed convention used in baptismal registers to record the births of legitimate and illegitimate children was the use of the words *hijo/hija legitimo/legitima* (legitimate son or daughter). When the father of a child was not known or chose not to recognize the child or accept paternity, the priest would note that the child was the offspring of a *padre no conocido* (unknown father).

An example of a non-Indian father recognizing his illegitimate child by an Indian mother regards Henry Charles,¹⁹¹ a native of Russia, married to Carmen Parra in 1872 (SJC Marriages #1771, 9/3/1872). Charles and Parra had had at least one child born prior to marriage that Charles acknowledged as his child. Carmen Parra died in 1878, and Henry Charles initiated a liaison with another woman.¹⁹² The 1880 baptism of Rafael Charles registered the child as the *hijo N[atural]* of Henrique Carlos and Maria de Jesus Soilo (SJC Baptisms #1767, 11/4/1880).

The JBA petitioner submitted copies of original Mission SJC baptismal registers for the period 1776-1910, matrimonial registers for the period 1777-1915, and burial registers for the period 1777-1916, as well as the registers for San Diego Mission and Presidio, San Gabriel Mission, and Los Angeles Mission/Presidio.¹⁹³ The OFA staff examined original records as well as some transcriptions to verify the JBA petitioner's claims (see discussion above under Claimed Ancestors). Original mission records are often difficult to read and frequently use different spellings and even different names for the same individual.

In addition to submitting 42 baptismal records for individuals born between 1794 and 1943, the JBA petitioner submitted printed data sets of information transcribed from the baptismal, marriage, and burial records from Mission SJC that Sarah Estes and others compiled (Baptismal Names 12/1776-12/1910; Index of Names 12/1776-12/1910 [11 separate files for 8 different consecutive time periods]). These data sets include an alphabetical index and a compilation, arranged by individual, summarizing information on parents, baptism, marriage, spouses,

¹⁹¹ Henry Charles was also identified in the Mission SJC sacramental register as Henrique Carlos.

¹⁹² The baptismal record of her daughter (Felipa Avila) by a previous liaison identifies her as "Maria de Jesus Soila *india de esta mission*" (SJC Baptisms #1427, 12/8/1872).

¹⁹³ The record contains two pages of transcriptions from Mission San Juan Capistrano for individuals married during the periods 1860-1902 and 1916-1924 (Marriages 1660-6/5/1924), five pages of record transcriptions from Mission San Juan Capistrano for baptisms during the periods 1853-1854 and 1893-1906 (Pearlman 1970 Baptisms), and two pages of transcribed death records from Mission San Juan Capistrano during the period 1916-1928 (Pearlman 1970 Deaths). These Mission records generally provide name, date of event (baptism, marriage, or death), name of parents (for baptisms and some marriages), age (for marriages and deaths), and place of birth (for deaths). None of the individuals is specifically identified as an Indian or as a Juaneño Indian, although many are identified as Indians of San Juan Capistrano Mission. The names of the petitioner's ancestors are not identified; however, some of the information provided by these documents proved useful in verifying genealogical information submitted by the petitioner.

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offspring, burial, lifespan, approximate birth year and location of records in original registers. Persons identified as Indian or SJC Indian in the original records are usually annotated thus in this index. The village or rancheria of origin often appears in this index, but not always. Although it contains some errors, the Estes compilation was a useful tool for locating the entries involving petitioner's ancestors who appeared in the original mission registers.

The JBA and JBB petitioners and the JBMI-IP submitted copies of marriage records for five couples from SJC Church (1), Mission SJC (1), Orange County (2), and Los Angeles County (1). Although used for genealogical analysis, none of these records identify the participants as Indian or as Mission SJC Indians.

(4) Other records or evidence.

(a) County, City and Family Histories and Commentaries, and Personal Records

The JBA petitioner and the JBMI-IP submitted a number of articles and extracts from local histories, professional journals, and personal records, but these documents contained very little genealogical information regarding family relationships or information useful for verifying descent from the historical Indians living at Mission San Juan Capistrano.

Several academic studies in the current record describe the individuals and groups in the vicinity of or associated with Mission SJC. Two articles by historian Robert G. Shafer, that the JBA petitioner and the JBMI-IP submitted, profile persons and groups at SJC during the period of 1776-1848 (Shafer 2002 and 2004). These articles were general and did not discuss individuals or ancestors linked to the JBA and JBB petitioners. In *Descendants of Native Communities in the Vicinity Of Marine Corps Base Camp Pendleton: An Ethnohistoric Study of Luiseno and Juaneno Cultural Affiliation* (Johnson et al. 12/2001), that the JBA petitioner and the JBMI-IP submitted, the authors utilized the data they collected from Mission records to link 13 individuals from various historical villages to members of living families; three of these lines link to Mission SJC neophytes Primitiva, Maria Bernarda Chigila, and Odorico Jose Tungo. The OFA merged¹⁹⁴ genealogical database shows that the same three Mission SJC neophytes are claimed as ancestors of JBA members. The Johnson report contains no information linking the other 10 individuals to historical Indians of Mission SJC.

The JBA petitioner derived much of the information used in its historical narrative from academic publications on the history of Mission San Juan Capistrano (see also discussion under criteria 83.7(a) and 83.7(b)). Only two of these publications, the Johnson-O'Neil study of Camp Pendleton and Schaeffer's short study of San Juan Capistrano Mission Indians, provided names of individuals living in the United States or colonial California, who were identified as Indians of the historical tribe of San Juan Capistrano Mission in other records (Johnson et al. 9/1998; Schafer 2004).

¹⁹⁴ OFA merged the genealogical databases submitted by the JBA and JBB petitioners and the JBMI-IP interested party to allow analysis of information on all groups in one database (see discussion below under this criterion).

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database, and then annotated the merged FTM database used for this PF with the application and roll numbers for all participants.

After reviewing the 1928 Applications and 1933 Census Roll, and adding these annotations to the merged FTM database, the Department calculated that a total of 488 individuals listed on the 1933 Census Roll claimed San Juan Capistrano ancestry. Of these, 160 enrollees, many of whom are actually offspring of parents also enumerated on the 1933 Census Roll, have descendants who are alive and on the current JBA membership list. Of these 160 enrollees, 33 are also current members of JBA.

The merged and annotated genealogical database used for this PF depicts 732 JBA members as participants, or as descendants of participants, on the 1933 Census Roll. The genealogical database also connects 548 other JBA members to collateral relatives on 1933 Census Roll.¹⁹⁷ Thus, 78 percent (1,280 of 1,640) of JBA members claim to be related somehow to 1933 enrollees and, therefore, assert descent from the 1852 historical individuals that the 1933 enrollment process identified as San Juan Capistrano Indians.

Historical Individuals Claimed as 1852 SJC Indians by JBA¹⁹⁸

By claiming descent from individuals on the 1933 Census Roll, the JBA petitioner also claims descent from individuals identified on 1928 Applications SJC Indians living in California in 1852 (Question #12 on the 1928 Applications). Several different 1852 individuals often represented each historical family.

Successful 1928 California Indian Act participants ancestral to JBA members claimed mostly San Juan Capistrano ancestry, but some also claimed other Indian ancestry. These applications claimed 65 historical individuals as California Indians living in 1852. Most of the applications identified the ancestors as San Juan Capistrano Indians, but a few other claimed Pala, Pomo, San Luis Rey, Volcan, Santa Ysabel, or "Mission" Indians. Analysis concluded that 12 of those 1852 individuals were historical Indians, or descendants of historical Indians, of Mission San Juan Capistrano, and that 12 other 1852 individuals were not Indians of Mission San Juan Capistrano, but were Indians from elsewhere in California. The remaining 41 individuals claimed as 1852 San Juan Capistrano Indians could not be traced to any California Indian ancestor.

1852 Individuals Documented as San Juan Capistrano Indians on 1928 Applications of claimed JBA ancestors:

[—?—],¹⁹⁹ Ynes/Ynez (b.abt.1840-d.1873) - spouse of Antonio Maria [Yorba]
[Yorba], Antonio Maria (b.1835-d.1915) – spouse of Ynes/Ynez
Ayoubenet, Maria Materna (b.1828-d.1868) – daughter of Peregrino Ayoubenet

¹⁹⁷ These members include 73 individuals who appeared on the 1955 or 1972 Judgment Rolls.

¹⁹⁸ The following relates to the JBA's ancestors on the 1928 applications who identified their 1852 Indian ancestors. It does not include all of the SJC Indians claimed on other 1928 Applications.

¹⁹⁹ The notation "[—?—]" indicates that the record did not present a surname used by this individual, or the surname is questionable.

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Castegura, Magdalena (b.1808-d.1876)
Ricardes, Patricio (b.abt.1852-d.1890) – son of Juana Bautista and Eustaquio Ricardes
Rios, (Matilde) Valeriana (b.1846-d.1912) – daughter of Magdalena Castengura
Rios, Gregorio (b.bef.1829-d.1900) – son of Magdalena Castengura
Rios, Jose Manuel Apolonio (claimed San Luis Rey #9356) (b.1834-d.1925) – son of Primitiva
Rios, Mariano de Jesus (b.1835-d.abt.1906) – son of Magdalena Castengura
Rios, Venancio – (b.1827-d.1886) – descendant of Maria Bernarda Chigila
Tacupa, Maria Clara “Yujunivit” (Clara Sitales) (b.1829-d.abt.1914) – great-granddaughter of Odorico Jose Tungo
Uribes, Maria Joaquina (b.abt.1846-d.1888) – great-great-granddaughter of Maria Clara Tacupa

1852 Individuals Claimed as Indians, But Not Documented as SJC Indians, on 1928 Applications of claimed JBA ancestors:

[Mora], Magdalena (b.abt.1836-d.aft.1862) (Santa Ysabel)
[Morales], Erculana (b.1838-d.abt.1910) (claimed SJC, but Diegueño)
Amador, Maria Victoria (b.1834-d.1883) (claimed SJC, but Diegueño)
Cañedo, Maria del Rosario (b.1830-d.1884) (claimed SJC, but San Carlos) – granddaughter of Maria Gorgonia
Cañedo, Maria Fernanda Comedia (b.1831-d.1905) (claimed SJC, but San Carlos) – granddaughter of Maria Gorgonia
Charley, Lucy (b.bef.1852-d.1912) (Pomo)
Dungan, Charley (b.bef.1847-d.1912) (Pomo)
Estones, Maria del Rosario (b.1828-d.1890) (Volcan) – mother of Bernarda Escudisa Cabachichi
Keinge, Maria del Refugio (b.1833-d.aft.1920) (claimed San Luis Rey, Pala)
Lugo, Isador [Tsidaro] (b.bef.1842-d.?) (Pala) – father of Maria de la Luz Lugo
Soberano, Tiburcia (b.bef.1844-d.?) (Pala) – mother of Maria de la Luz Lugo
Soilo, Maria de Jesus (b.abt.1849-d.1884) (claimed SJC, but not proven)

1852 Individuals Without Known California Indian Ancestry on 1928 Applications of claimed JBA ancestors:

Evidence in the record demonstrates that the 41 individuals listed below do not have Indian ancestry or specifically ancestry from the historical Indian tribe at SJC Mission. Most of these individuals descend from Spanish and Mexican immigrants who arrived in California during and after the 1776-1834 mission eras. Forebears of the JBA petitioner who were on the 1933 Census Roll specifically claimed some of these individuals as Indian ancestors. Descendants of some of these non-Indian ancestors have intermarried with descendants of documented Mission SJC Indian ancestors or with descendants of other California (non-SJC) Indian ancestors. Thus, some of the JBA petitioner’s members may descend from a documented Mission SJC Indian ancestor as well as from a non-Indian ancestor. Details on these individuals are provided in Appendix IV. Most of them did not live at SJC Mission during the mission period (1776-1834) or they descended from parents or grandparents who were born in Mexico.

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indicating 1928 Application or 1933 Census Roll numbers. This report already described the 42 JBA members on the current membership list whose ancestry information either was not entered into the JBA petitioner's genealogical database, or included only themselves (and sometimes their parents and grandparents). Evidence in the record did not identify their earlier generations. These members, therefore, are not known to have forebears who participated in the 1928 California Indian Act.

In evaluating the ancestry of these 360 JBA members for individuals who might have been claimed as 1852 ancestors, OFA researchers noticed individuals who are common ancestors for 271 of them. However, the JBA petitioner did not tag any of these 360 historical individuals as SJC Indians in the petitioner's genealogical database, and OFA cannot be certain that these are the specific ancestors whom the 271 members claim as SJC Indians. For example, a "Luis Carrillo" (b.1849-d.1916) is ancestral to 130 JBA members; a "Luis M. Enriques" (b.1864-d.1934) is ancestral to 51 JBA members; a "Rita Aguilar" (b.1870-d.1950) is ancestral to 27 JBA members; and "Maria Josefa Higuera" (b.1806) and "Maria Jacoba Villalobos" (n.d.); married Juan Bautista Petronila Manriquez) each have 7 JBA members as descendants. However, the OFA could not identify any 1928 Applications claiming these individuals, nor did OFA find any ancestor in their line who descended from the historical tribe at the SJC Mission.²⁰⁰ OFA could not identify any common ancestors for the other 89 JBA members.

Analysis of JBA's Inferred SJC Indian Ancestors

As a result of OFA's analysis of documents that the JBA, JBB, and JBMI-IP submitted and that OFA obtained, the Department has identified the 10 historical individuals listed below, who are identified in historical records as Indians of SJC Mission during the mission era (1776-1834) and who appear in the claimed ancestry of some of the JBA petitioner's members found in OFA's merged genealogical database (see Appendices I, IV, V(a), and V(b)) (JBA Genealogy CD 11/30/2005). Genealogical information, that the JBA petitioner submitted or that OFA located, was insufficient to verify claimed descent from three other documented SJC Indians (Geronima [Abudguem], Jose de Gracia Cruz, and Facunda Pabujaquim) because the 19th century evidence casts doubt upon the veracity of the parent-child relationships as the petitioner claimed in the first few generations following these individuals. Some of the names are spelled differently on various documents in the available record so this PF uses the spelling found on the earliest primary record. A comprehensive discussion of these 13 individuals as well as additional ancestors, for whom the JBA and JBB petitioners and the JBMI-IP submitted biographical data, is presented in Appendix IV.

²⁰⁰ For example, the 1878 marriage record for Luis Carrillo states that the marriage took place in Pala, and that Luis Carrillo was originally from Alameda County, California, and his bride Refugio Llanes was originally from Sonora, Mexico (SJC Marriages #1809, 10/28/1878). The 1870 Federal census of Luis Carrillo in the household of his parents, as identified in the 1878 marriage record, shows that both of his parents were born in "Sonora" (1870 Federal census, San Diego County, San Pasqual & Pala Districts, p. 8, dw./fam. 77). All 130 JBA members claiming descent from Luis Carrillo do so through his daughter Maria Isabel (Carrillo) Gonzales (b.1878-d.1920), yet nothing in the petitioner's FTM database indicates that Luis Carrillo, his daughter, or his grandchildren ever resided in San Juan Capistrano or descend from California Indians.

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JBA petitioner indirectly claimed the 10 individuals below as ancestors who were SJC Indians (based on genealogical evidence in the record, and not on any specific statement in the petition) and they were documented as SJC Mission Indians in mission records. They are:

- [—?—], Juana Bautista (b.abt.1835-d.1876) 197 descendants in JBA current membership;
- [—?—], Leona (b.1813-d.?) 30 descendants in JBA current membership;
- [—?—], Primitiva (b.1821-d.1862) 11 descendants in JBA current membership;
- [—?—], Ynez (b.abt.1840-d.1873) spouse of Antonio Maria [Yorba], nine descendants in JBA current membership;
- [Yorba], Antonio Maria (b.1835-d.abt.1915) spouse of Ynez, nine descendants in JBA current membership;
- Allam, Maria Rufina (b.abt.1761-d.aft.1800) 20 descendants in JBA current membership;
- Ayoubenet, Peregrino (b.abt.1786-d.aft.1832) 28 descendants in JBA current membership;
- Castengura, Magdalena (b.1808-d.1876) 158 descendants in JBA current membership;
- Chigila, Maria Bernarda (b.abt.1732-d.aft.1790) 218 descendants in JBA current membership; and
- Tungo, Odorico Jose (b.abt.1747-d.1801) one descendant in JBA current membership.

Appendices V(a) and V(b) show the number of current members of each petitioner and JBMI-IP who claim descent from these ancestors. Evidence in the record indicates that approximately 37 percent (613 of 1,640) of the members listed on the JBA petitioner's 2005 membership list claim descent from at least 1 of the 10 documented historical Mission San Juan Capistrano Indians named above.

Only 2 percent (37 of 1,640 members, included in the 613 members described above) of the JBA group's current members have actually demonstrated complete generation-to-generation descent from a SJC Mission Indian for this PF. This evaluation estimates that another 35 percent (576 of 1,640) of JBA members should be able to demonstrate their claimed descent from at least one of the Indians of the historical SJC Indian tribe. However, at present, 98 percent (1,603 of 1,640) of the JBA's total members have not documented their descent from a historical SJC Mission Indian.²⁰¹

The JBA and JBB petitioners and the JBMI-IP interested party make genealogical claims for several families who had one or perhaps several Indian ancestors and the additional claim that the majority of their ancestors were children of mixed Indian-non-Indian unions. The analysis above and in Appendix IV shows, however, that evidence from church registers of baptisms, marriages, and burials at San Juan Capistrano, San Diego Presidio, San Gabriel Mission, or Los Angeles does not support many of the petitioners' and the JBMI-IP's genealogical claims. OFA

²⁰¹ This total includes 31 (2 percent of total JBA membership) JBA members who cannot be connected to parents, and 11 members (under 1 percent) who have only parents' names, or only have a parent's and grandparent's names, but no dates and no obvious connection to either someone else on the membership list or on the 1928 Applications. This total also includes 107 members (7 percent) who claim descent from, but cannot be verified (based on evidence in the record) as descendants of, 3 additional SJC Indians (Geronima Abudguem, Jose de Gracia Cruz, and Facunda Pabujaquim).

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staff created an extensive data set of census data from San Diego Presidio and of baptisms of Indians and non-Indians from San Juan Capistrano, San Diego Presidio, and Los Angeles, which OFA used to verify the validity of the petitioners' and the JBMI-IP's genealogical claims.

The JBA Petitioner's 33 Personal Genealogical Sample Files

OFA's analysis of these files concluded that the evidence demonstrated descent from a documented SJC Indian ancestor for 29 of the individuals named on the sample folders and 8 additional members whose documentation was also contained in the genealogical sample files, totaling 37 JBA members: 8 from Juana Bautista, 5 from Leona, 4 from Primitiva, 4 from Peregrino Ayoubenet, 16 from Magdalena Castengura, and 6 from Maria Bernarda Chigila. Six of these members demonstrated descent from more than one documented SJC Indian ancestor (43 minus 6 equals 37). For the FD, the JBA petitioner will need to make available to the Department the membership folders for all of its members or other evidence that documents the current members' descent from the historical Indian tribe of Mission SJC as it existed between 1776 and 1835.

Other Issues

The comment period provides the JBA petitioner and interested parties the opportunity to better document their claims. The JBA petitioner may wish to provide an analysis of documents which it claims contain the names of members or ancestors of members, including highlighting or flagging the names of members or ancestors of members shown in each document (as provided in the genealogical sample files), or creating a separate list of the specific names in the document. If the identity of a person on the list is uncertain or incomplete, such as having only initials, or the wrong initials, or naming a person identified on another document in a different place at the same time, the JBA petitioner should include in its analysis supporting documents or information to substantiate the identity of the claimed member or ancestor in question. The evidence in the current record does not demonstrate that the majority of the petitioner's members have documented descent from the historical Indians at Mission San Juan Capistrano. Moreover, the current record shows that most of the group claims descent from historical individuals who were non-Indians or "other" California Indians (not from Mission SJC).

Contemporary, primary documentation or other reliable evidence identifying the individual family ancestors submitted in the petition may enable the JBA petitioner to trace some of its historical ancestors. The parish registers from San Juan Capistrano, or any other parish where JBA ancestors lived, should be thoroughly searched for evidence of birth, death, marriage, and parentage of the claimed ancestors, as well as the documentation of their descendants. The petitioner should include full citations to the entries, or otherwise specifically identify the individual and the substantiating document. Other church records at Los Angeles or San Diego should also be consulted. California county court records, contemporary newspaper accounts, and historical colonial California records are possible sources of evidence. Although deeds are limited in the amount of individual identification they provide, they can be used to locate ancestors and confirm some parent-child or marital relationships. These types of records are readily available from a variety of sources. The petitioner should also submit the photocopies of

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Appendix IV *Analysis of the Petitioner's Genealogical Claims*

OFA staff conducted research in the SJC Mission baptismal, marriage, and burial registers supplied by JBA as well as the registers for San Diego Mission/Presidio, San Gabriel Mission, and Los Angeles parish to verify the JBA and JBB petitioners' genealogical claims. The JBA and JBB petitioners presented claims of descent from specific individuals claimed as historical Indians of Mission San Juan Capistrano who lived during the mission era or in 1852.

This appendix summarizes in detail the findings of OFA staff analysis of the record regarding these claims. Information and analysis is presented for ancestors in three categories: documented Indians of SJC Mission, documented Indians not of SJC, and non-Indian ancestors. Each category is arranged in alphabetical order by the surname of the ancestor. Lists of these individuals and the number of members in JBA, JBB, and JBMI-IP claiming descent from each individual are provided in Appendices V(a) and V(b).

Documented SJC Indian Ancestors

Evidence in the record demonstrates that the 15 individuals listed below are historical Indians of Mission SJC or descendants of the historical Indian population of Mission SJC. Most of these individuals are specifically claimed by the JBA and/or JBB petitioner as SJC Indian ancestors of their current membership. Descendants of some of these ancestors have intermarried with each other so that some members of the JBA and JBB petitioners descend from more than one documented SJC Indian ancestor. The number of members claiming descent from each of these SJC Indian ancestors is provided in Appendix V(a).

[—?—],⁴ Felis (b.1828-d.?) (documented SJC Indian)
[—?—], Juana Bautista (b.abt.1835-d.1876) (documented SJC Indian)
[—?—], Leona (b.1813-d.?) (documented SJC Indian)
[—?—], Primitiva (b.1821-d.1862) (documented SJC Indian)
[—?—], Ynez (b.abt.1840 d.1873) (documented SJC Indian)
[Abudguem], Geronima (b.abt.1803-d.?) (documented SJC Indian)
[Yorba], Antonio Maria (b.1835-d.abt.1915) (documented SJC Indian)
Allam, Maria Rufina (b.abt.1761-d.aft.1800) (documented SJC Indian)
Ayoubenet, Peregrino (b.abt.1786-d.aft.1832) (documented SJC Indian)
Castengura, Magdalena (b.1808-d.1876) (documented SJC Indian)
Chigila, Maria Bernarda (b.abt.1732-d.aft.1790) (documented SJC Indian)
Cruz, Jose de Gracia "Acu" (b.1845-d.aft.1910) (documented SJC Indian)
Erehaquela, Claudio (b.abt.1767-d.?) (documented SJC Indian)
Pabujaquim, Facunda (b.abt.1753-d.1808) (documented SJC Indian)
Tungo, Odorico Jose (b.abt.1747-d.1801) (documented SJC Indian)

[—?—], Felis (b.1828-d.?) (documented SJC Indian)

The JBB petitioner claims to link its descent from "Felis," an Indian born and baptized at SJC Mission in 1828, and a brother of Primitiva (see Primitiva below). The JBB petitioner gives Felis' name as "Josef Felix De la Cruz" and assumes that "De la Cruz" was a surname instead of a simple compound name.⁵ The baptismal entry actually

⁴ The notation "[—?—]" indicates that the record did not present a surname used by this individual, or the surname is questionable.

⁵ In giving names to the hundreds of Indians settled at SJC Mission, the Franciscans often assigned compound names such as Josee de la Cruz, or Joseph of the Cross. The "de la Cruz" segment of the compound name was not a surname, but rather was a part of the given name. The JBB petitioner claims descent from an adult Indian named "Guaumnryaut" given the compound name of Josee de la Cruz when he was baptized at Mission SJC in 1799 by Josee de la Cruz Espi, O.F.M. (SJC Baptisms #1903, 11/22/1799). OFA staff reviewed the baptismal records from Mission SJC for the period 1777 to 1800 and identified five other unrelated Indians given similar

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“Silverio Rios” was added in what appears to be a different handwriting and at a later date, over the original words “no conocido.” Jose Macedonio was also identified by the ethnic identifier “indio.” The style of the handwriting appears to be the same in the other instances when “Silverio Rios” was added as the father’s name.

Macedonio, age 8, was in the Silverio Rios household in 1850 and Jose M. Rios, age 10, laborer, was in the Madaline Rios household in 1852. The 1889 marriage record for Macedonio Rios and Josefa Serrano identified him as “*natural de este lugar hijo legitimo de Silverio Rios y Madalena Fanador*” [or the native of this place and legitimate son of Silverio Rios and Madalena Fanador] (SJC Marriages #1850, 1/14/1889). There is no evidence in the current record that Silverio Rios married Magdalena Castengura/Fanador, nor has OFA found evidence that Silverio legitimized his children by Magdalena. However, whether or not Macedonia was legitimate, this record along with Macedonio’s baptismal record shows that his mother was Magdalena Agude, widow of Urbano, who was later known as Magdalena Fanador.

g) Jose Maria Rios (1848-probably bef.1852): son of Magdalena Castengura

Jose Maria Rios was baptized on January 27, 1848, as “*hijo of Silverio Rios casada con Juana Barreras y de Magdalena, viuda de Urbano*” [son of Silverio Rios who lives with Juana Barreras and of Magdalena, widow of Urbano] (SJC Baptisms #4640, 1/27/1848), leaving no doubt concerning the names of the child’s parents. The handwriting for this entry, that of the priest Blas Ordas, appears to be the same writing as that for the additions/corrections made to the Gregorio, Mariano, and Macedonia’s records. Although the priests still used the ethnic identifier “indio” for the children of Indian parents, this entry did not identify Jose Maria Rios as an Indian, unlike the other children of Magdalena Castengura. OFA’s review of the SJC burial register for the years 1847 to 1851 did not find a death or burial record for Jose Maria Rios; however he was not in the Silverio Rios household in 1850 or the Madaline Rios household in 1852. It is likely that he was deceased before 1852.

Summary for Magdalena Castengura

The last four children of Magdalena Castengura (and probably Silverio Rios) listed above, that is, Jose Dolores, Juan Bautista, Jose Macedonio, and Jose Maria, do not have descendants in either of the petitioning groups. However, the records concerning them help form a body of evidence that confirms family relationships and the various names used by Magdalena Castengura. Two other children of Magdalena Castengura and Silverio Rios identified in the SJC confirmation records, Guadalupe Rios and Jose Avelino/Evilino Rios, were confirmed in 1850 and OFA estimated they were born before 1845, or at least 5 years old when confirmed (SJC Confirmations, 1850).

Chigila, Maria Bernarda (b.abt.1732-d.aft.1790) (documented SJC Indian)

Maria Bernarda Chigila was identified as an Indian by the use of the word *gentile* in the Mission register when she was baptized as an adult at about age 40 at SJC Mission on August 16, 1778 (SJC Baptisms #104, 8/16/1778). Two weeks later on August 30, 1778, she married Antonio de Cota, a non-Indian soldier originally from El Fuerte, Sinaloa, Mexico, who was stationed at San Diego Presidio and was also a member of the mission guard (*escolta*) at Mission SJC (SJC Marriages #26, 8/30/1778). In the record of her marriage, Maria Bernarda was again identified as an Indian by the use of the word “*India*,” and “native to the village of Puitiude or Acaptivit . . .” (SJC Marriages #26, 8/30/1778).

Maria Bernarda Chigila and Antonio de Cota had three children: 1) a daughter named Maria Antonia Marcela Cota (b.1780-d.1848) who was born at SJC; 2) a second daughter named Maria Gregoria Matilde Cota (b. 1785-d.1863) baptized at San Gabriel Mission; and 3) and a son Nabor Antonio Cota (b.1787-d.1788) who was born and later died as an infant at San Diego (San Diego Baptisms #1278, 7/17/1787). Antonio de Cota and Maria Bernarda Chigila and their family left SJC in the early 1780’s as indicated by their children’s baptismal records and because and a 1790 Mission SJC baptismal record shows Maria Bernarda as a godparent and names her husband, Antonio Cota (SJC Baptisms #1019, 3/5/1790).

The members of the JBA and JBB petitioners and the JBMI-IP claim descent from Maria Bernarda Chigila only through her daughter, Maria Antonia Marcela Cota, and five of Maria Antonia Marcela Cota’s children.

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Maria Antonia Marcela Cota (b. 1780-d. 1848), daughter of Maria Bernarda Chigila

Maria Antonia Marcela Cota was the eldest surviving child of Antonio de Cota and Maria Bernarda Chigila. She was born at SJC Mission on June 1, 1780, and was baptized on the following day (SJC Baptisms #264, 6/2/1780). Her family left SJC in the early 1780's. Mission records do not reflect that Maria Marcela ever returned to SJC. In 1794, Maria Antonia Marcela Cota lived in Los Angeles with her parents, where she married Tomas Casimiro Uribes (or Oribes) (see Table IV-7 below) (San Gabriel Marriages #512, 6/29/1794). The JBB petitioner claims that Uribes was an Indian, but he was a soldier in the garrison of Santa Barbara Presidio. His parents were Marcelo Uribes and Antonia Lopez, both born in Tepic, Nayarit, Mexico (San Gabriel Marriage Investigations, 5/14/1794). There is no evidence that he or either of his parents were SJC Indians or other California Indians.

The JBB petitioner's 2005 FTM genealogical file indicates that Maria Antonia Marcela Cota and Tomas Casimiro Uribes had eight children (see Table 13) (JBB RootsMagic CD 12/1/2005). JBA, JBB, and JBMI-IP members claim descent from five of these offspring: Maria Guadalupe Uribes (b.1795-d.1858) (Santa Barbara Baptisms #136, 12/15/1795), Juana Maria Antonia Uribes (b.1799-d.1858), Jose Maria Uribes (b.1804-d.?), Ricardo Uribes (b.1807-d.?) (San Gabriel Baptisms #4120, 4/4/1807), and Maria Isabel Uribes (b.1810-d.1859). Maria Antonia Marcela (Cota) Uribes died May 1, 1848, in Los Angeles (Los Angeles Plaza Church Burials #357, 5/1/1848).

Table IV-7. Children of Tomas Casimiro Uribes and Maria Antonia Marcela Cota.

Date of Baptism	Place of Baptism	Entry Number	Child
12/15/1795	Santa Barbara Presidio	136	Maria Guadalupe
11/29/1799	San Gabriel Mission	3009	Juana Maria
7/29/1804	San Gabriel Mission	3788	Jose Maria
4/4/1807	San Gabriel Mission	4120	Ricardo
5/11/1810	San Gabriel Mission	4538	Maria Ysabel
1/30/1813	San Gabriel Mission	5239	Francisca Petra*
10/5/1815	San Gabriel Mission	5767	Maria Francisca
7/12/1823	San Gabriel Mission	7051	Maria Carlota

* Buried at San Gabriel Mission on 11/6/1816 (San Gabriel Burials #3784).

a) Maria Guadalupe Uribes (b.1795-d.1858), daughter of Maria Antonia Marcela Cota

Maria Guadalupe Uribes was born at Santa Barbara Presidio in 1795 (Santa Barbara Baptisms #136, 12/15/1795) and she married Jose Antonio Estevan Garcia, a non-Indian born at San Diego Presidio (San Gabriel Marriages #1260, 2/9/1813). One child of the couple was Jose Dolores Garcia, who married the non-Indian Maria del Refugio Yorba at SJC in January 1862 (SJC Marriages #1586, 1/4/1862). In 1864, Jose Dolores Garcia and Maria del Refugio Yorba had a child named Jose Felipe Garcia (SJC Baptisms #705, 3/4/1864). In 1890, Jose Felipe Garcia married the non-Indian Florencia Sanchez (SJC Marriages #1854, 9/16/1890).

There is sufficient evidence in the record to document that Maria Guadalupe Uribes, her son Jose Dolores Garcia, and grandson Jose Felipe Garcia all descend from the SJC Indian Maria Bernarda Chigila.

b) Juana Maria Antonia Uribes (b.1799-d-1858), daughter of Maria Antonia Marcela Cota

The JBA petitioner's genealogical database identified a daughter, Juana Maria Antonia Uribes, baptized at San Gabriel Mission (San Gabriel Baptisms #3009, 1799), who married Francisco Pantoja, a non-Indian. The JBA petitioner submitted no other records to document her birth, marriage, or descendants.

OFA staff did identify the baptismal records of four of her children. In 1819, Juana Uribes gave birth to Juana Cesarea. The baptismal entry identified Juana Uribes' parents as Tomas Uribes and Maria Marcela Cota, but did not record the name of the child's father (the entry noted "*padre no conocido*"). In 1831, Juana Uribes gave birth to a son named Domingo, and in 1837 to another son named Jose Antonio. Neither baptismal record recorded the father's name (Los Angeles Baptisms #290, 8/6/1831; #693, 11/21/1837). However, an 1829 baptism did identify the father of one of her children. The entry recorded the baptism of a son named Pedro and used the notation "*padre*

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Uribes and the non-Indian woman Maria Luisa Perez (Los Angeles Marriages #165, 10/7/1848; #419, 3/13/1857). Maria Dolores Uribes married Jose Maria Morales, a native of Sonora, Mexico, in 1848.²³ Maria Dolores Uribes had at least three children by Jose Maria Morales, including the Jose Martin baptized in 1854 (Los Angeles Baptisms #1084, 9/27/1854).

Ricardo Uribes fathered at least one other child with a woman named Maria Andrea Marques. Their child, named Maria de Jesus, was baptized in January 1848 (Los Angeles Baptisms #1792, 1/11/1848). However, there are no documented descendants of this child.

There is sufficient evidence demonstrating that Ricardo Uribes and his daughter Maria Dolores Uribes are descendants of SJC Indian Maria Bernarda Chigila.

e) Maria Ysabel Uribes (b.1810-d.1859), daughter of Maria Marcela Cota

Maria Ysabel [Isabel] Uribes married a non-Indian, Jose Santiago Rios (b.1802-d.1876), in 1822 (San Gabriel Marriages #1608, 1/11/1822; San Gabriel Marriage Investigations, 1/26/1822). Jose Santiago Rios (b.1802-d.1876) was born at San Diego Presidio, the son of Juan Feliciano Rios and Maria Catalina Garcia Romero. Fr. Jose Sanchez, O.F.M., presided over the marriage, and in the marriage entry spelled the surname of the bride as “*Oribes*.” In the marriage investigation, which consisted of a statement written by the bride’s father Tomas Uribes, the spelling of the name was also “*Oribes*.” The marriage investigation statement identified Santiago Rios as a permanent resident (*vecino*) of Los Angeles. The children of this union descend from Indians from SJC Mission through their mother Maria Isabel Uribes/Oribes.

Table IV-8 lists information from baptismal and marriage records of Maria Isabel Uribes and the baptismal, marriage, or burial records of the known children of Maria Isabel Uribes (whose name was spelled in various ways throughout the years) and Jose Santiago Rios. The various spellings of Uribes and the family relationships shown in the records are highlighted.

Table IV-8. Sacramental Register Information Regarding the Children of Santiago Rios and Maria Isabel Uribes

Name [as spelled on each document]	Source: Date and Place	Parents’ Names, Family Relationships, Comment in Document	Priest/ Officiant	Padrinos/ Madrinos	Relationship of Padrino
Santiago Rios [Josef Savino Santiago on baptismal record]	San Diego Bapt. #3078 12/31/1802	Juan Feliciano Rios and Maria Catalina Garcia	Josef Barona	Juan German & his wife, Rafaela Serrano	
Maria Ysabela Uribe [Maria Isabel Uribes]	SG [Los Angeles] Bapt. #4538 5/11/1810	Tomas Uribe & [illegible abbreviation] Maria Marcela Cota		Pedro Valenzuela and his daughter Ma. Antonia	Unknown
Maria Ysabel Oribes	SG Marriage Consent 1/26/1822	Tomas Oribes in the text of the consent for his daughter Maria Ysabel to marry, but the signature is Tomas Oribe [no “s”]			

²³ The baptismal record for Josee Martin Morales did not provide any information regarding the ancestry of Josee Mariia Morales, nor does the record of his marriage to Mariia Dolores Uribes. Thus, there is insufficient evidence that Josee Mariia Morales descended from the historical Indian population of SJC Mission Indians at Mission SJC.

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Table IV-8 (Cont.). Sacramental Register Information Regarding the Children of Santiago Rios and Maria Isabel Uribes

Name [as spelled on each document]	Source: Date and Place	Parents' Names/Family Relationships/Comment in Document	Priest/ Officiant	Padrinos/ Madrinos	Relationship of Padrino
Santiago Rios & Ysavel Oribes	San Gabriel Marr. #1608 1/11/1822	Tomas Oribes "y de su esposa" Maria Marcela Cota			
Maria de Jesus Rios	San Gabriel Bapt. #4538 1/1/1823	Daughter of Santiago Rios originally of San Diego " y su mu[je]r " Isavel Olivas [not Ma., for "Maria" as it was abbreviated in the same entry]	Jose Sanchez	Ireno Perez and his wife Maria Vicenta Lugo	Maria Vicenta is a 1st cousin once removed of Santiago
Maria de Jesus Rios	San Gabriel Burials #4661 3/2/1823	Burial record names father as Santiago Savino Rios & mother as Maria Isavel Orive , note spelling differs from baptismal record only 2 months earlier	Jose Sanchez		
Josef Francisco Rios	Bapt. 4/1/1824 SD#6703	A young boy, born [illegible] days, legitimate son of Santiago Rios soldier and Isabel Uribe	Antonio Menendes	Madrina: Apolinia Lorenzana	Unknown: [Isabel Uribe's cousin married a Lorenzana]
Venancio Rios	San Gabriel Bapt. #7469 5/21/1827	Recently born son of Santiago Rios originally of San Diego and " su mujer Maria Isabel Olivas " of the pueblo of Los Angeles		Juan Ma. Marron caso "y su mujer Ma. De la Luz Ruiz"	None: [Maria de la Luz Ruiz is a great aunt of Venancio's future wife]
Dn Venancio Rios married 1st Presentacion Yorba	SJC Marr. #1498 4/11/1853	In the margin: "Dn Venancio Rios de casa con Presentacion Peralta y Manriques? Solteras" [not Yorba] the text stated several times there were no impediments, but does not name parents of the bride or groom	J. Je Ma. Rosales		
[Presentacion Yorba]	SJC Burial #5231 9/14/1865	Presentacion Yorba casada con Venancio Rios, hia de Teodosio Yorba y Catalina Manriques burial	Miguel Duran		
Venancio Rios married 2nd, Carmen Morillo	SJC Marr. #1721 1/14/1868	Venancio Rios, widow of his wife Presentacion Yorba a " y hijo de Santiago Rios y Isabel Uribes "	Jose Mut		

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Table IV-8 (Cont.). Sacramental Register Information Regarding the Children of Santiago Rios and Maria Isabel Uribes

Name [as spelled on each document]	Source: Date and Place	Parents' Names/Family Relationships/Comment in Document	Priest/ Officiant	Padrinos/ Madrinos	Relationship of Padrino
Juana Ursula Rios	San Gabriel Bapt. #7621 12/21/1829	Young girl recently born daughter legitimate of Santiago Rios , soldier of the escolata & native of San Diego, and "su mujer Juana Oliva" native of Nt? Sra. de Los Angeles ²⁴	Josef Barona	"Manuel Anto." and his mujer, "Florentina Arbitre"	None: [later, Florentina Arbitre's grandniece, Maria Ignacia Gutierrez, married Gregorio Rios]
Maria del Refugio Rios	[No baptismal record found or copied at this time] SJC Burials #5225 3/5/1865	Daughter of Santiago Rios and Isabel Uribes	Miguel Duran		
Maria Micaela del Refugio Rios	SJC Bapt. #4581 10/6/1842	Baptized a young girl 8 days old recently born daughter legitimate of Santiago Rios and Ysabel Urebes who lives in this mission	Jose Ma. de la Zalvedia	Tomas Gutierrez casido de Maria Cota and his daughter Maria Aremia, single	Maria Aremeia is 2nd cousin of Maria Isabel Uribes
Isabel Uribes	SJC Burials #5092, 1862	About 60 years old, no family relationships			
Santiago Rios	SJC Burials no # 4/4/1877	Parents not on burial record, but spouse: Isabel Uribes	Jose Mut		

The children of Santiago Rios and Maria Isabel Uribes were identified either as his legitimate children or as the children of Santiago Rios and his "mujer" or wife. Although her name may have been spelled in a variety of ways, the whole body of evidence demonstrates that Santiago Rios had only one wife and mother of his children, Maria Isabel Uribes/Oribes, who was the granddaughter of the SJC Indian woman Maria Bernarda Chigila.

The selection from the 1850 and 1852 censuses discussed below under Odorico Jose Tungo included the households of Santiago Rios and his wife Maria Isabel Uribes (see Table IV-9).

²⁴ This is the only instance when the wife's first name was listed as "Juana." Although the spelling of Uribes varied, Santiago's wife was otherwise consistently identified as "Mariia Isabel" or "Isabel" (also spelled variously).

Juaneño Band of Mission Indians (Petitioner #84A) Proposed Finding

Table IV-9. Household of Santiago Rios on the 1850 Federal Census and the 1852 California State Census

1850: SJC, page 120, Dwelling 491 [compare to 1852 p. 96] [spelling: sic]	1852: [No dwelling numbers but see p. 96 of transcript & see 1850 census p. 120 #491] [spelling: sic]
<p>Santiago Rios, age 50 Isabel age 51 Maria R., age 6 Jose Maria Uribez [brother of Isabel], age 47 Clara, age 24 Jose Anto. Uribez, age 10 Lonjino Limon, age 28 [<i>male laborer living with the family</i>]</p>	<p>Santinga Rios, 52 Isabel Rios, 51 Benancios Rios, 25 Refugio Rios, 9 Jose Antonio Uribe, 12 Jose Maria Uribe, 44 Clara Uribe, 26 Joaquina Uribe, 12 Maria Uribe, 2 Santiago C. Uribe, "infant"</p>

The petitioners claim descent from only one child of Santiago Rios and Maria Isabel Uribes: Venancio Rios (1827-1887). He married twice and had several children by each wife. The record of the first marriage in 1853 does not include the name of his mother; it just states there are no impediments to the marriage. After being widowed in 1865, he married Carmen Morillo at SJC in 1868. This second marriage record identified him as the widower of his “*conyuge* [wife] Presentacion Yorba” and the son of Santiago Rios and Isabel Uribes (SJC Marriages #1721, 1/14/1868). This marriage record helps to clarify any inconsistencies in the spelling of Maria Isabel Uribes’ name in the previous records.²⁵ All of Santiago Rios’ known children were baptized at SJC between 1853 and 1873 (SJC Baptisms #828, 10/20/1864; #572, 4/30/1862; and #131, 5/?/1856). Gregorio Rios and his wife, Maria Ignacia Gutierrez, were “*padrinos*” (godparents) to at least four of Venancio Rios’ and Carmen Morillo’s children (SJC Baptisms #1669, 7/10/1878; #1489, 2/18/1875; #1849, 3/30/1884; and #1569, 11/10/1876) and Santiago Rios and Polonia Montano were “*padrinos*” to one son, Damian Rios, born in 1871 (SJC Baptisms #1379, 2/5/1871).

Cruz, Jose de Gracia “Acu” (b.1845-d.aft.1910) (documented SJC Indian)

Jose de Gracia “Acu” Cruz was the son of Lazaro Cruz (b.1823– d.abt.1870), an Indian of Mission SJC who was baptized in 1823 (SJC Baptisms #3921, 12/17/1823), and the nephew of Primitiva (b.1821-d.1862) (see Primitiva above) and Felis (b.abt.1828-d.?) (see Felis above). Jose de Gracia Cruz married Maria Manuela Luchapa, a Luiseño Indian, at Mission SJC and the marriage record identified both of Jose de Gracia’s parents as *Indios* of Mission SJC, verifying that Jose de Gracia was also a Mission SJC Indian (SJC Marriages #1626, 6/20/1865). The evidence in the record indicates that Jose de Gracia Cruz and his wife died without having any children.

The JBA petitioner asserts that Jose de Gracia Cruz and an unknown spouse had a son named “Eloy Cruz” who was born on December 1, 1886, and who died on November 12, 1956, in Los Angeles. The JBA petitioner provided full dates of birth, marriage, and death for Eloy Cruz but no documentation supporting those dates or identifying Eloy Cruz’ parents (JBB RootsMagic CD 12/1/2005).

OFA’s review of the records finds that the JBA petitioner’s claimed connection is in error. OFA’s review of the SJC baptismal register for the year 1886 did not produce a baptismal record for “Eloy Cruz” or a child with a similar name. The 1900 and 1910 Federal censuses did not enumerate an Eloy Cruz in the SJC household of Jose de Gracia Cruz and his wife Maria Manuela, both of whom appeared on those two censuses (1900 Census, Orange County, San Juan Twp., p. 5B, dw. 107 [changed to 106], fam. 108; 1910 Census, Indian population, Orange County, San Juan Twp., p. 7A, dw. 112, fam. 115). The Department found an abstract of the 1956 Los Angeles death record for

²⁵ Although there was a well established non-Indian Olivas family in Los Angeles, there is no evidence that Maria Isabel, the mother of Santiago Rios’ children, was an Olivas rather than an Uribes/Oribes.

Juaneño Band of Mission Indians (Petitioner #84A) Proposed Finding

Appendix V(a)
Documented SJC Indians and Petitioners' Members Claiming Descent from Them⁴²

Documented SJC Indian	Number of JBA Member Descendants n=1,640	Number of JBB Member Descendants n=908	Number of JBMI-IP Member Descendants n=266
[—?—], ⁴³ Felis (1828-?)	0	(45) *	0
[—?—], Juana Bautista (abt.1835-1876)	197	7	18
[—?—], Leona (1813-?)	30	0	0
[—?—], Primitiva (abt.1821-1862)	11	0	25
[—?—], Ynez (abt.1840-1873)	9	0	0
[Abudguem], Geronima (abt.1803-?)	(103) *	0	(21) *
[Yorba], Antonio Maria (1835-abt.1915)	9	0	0
Allam, Maria Rufina (abt.1761-aft.1800)	20	1	0
Ayoubenet, Peregrino (abt.1786-aft.1832)	28	5	0
Castengura, Magdalena (1808-1876)	158	64	22
Chigila, Maria Bernarda (abt.1732-aft.1790)	218	87	22
Cruz, Jose de Gracia (1845-aft.1910)	(2) *	0	0
Erehaquela, Claudio (abt.1767-?)	0**	0**	0**
Pabujaquim, Facunda (abt.1753-1808)	(2) *	0	0
Tungo, Odorico Jose (abt.1747-1801)	1	3	1
Total Members (percent of Total Membership) Claiming Descent from these Ancestors	613 *** (37 percent)	163 *** (18 percent)	87 *** (33 percent)
Total Members (percent of Total Membership) Documenting Descent from these Ancestors	37 (2 percent)	36 (4 percent)	5 (2 percent)

- * Although some members claim descent from this individual, there is a problem with documenting their descent. These members are not counted in the totals for this Appendix. See discussion for this individual in Appendix IV.
- ** Although the JBA petitioner claimed this individual as an SJC Indian ancestor, no members of the JBA or JBB petitioners or of the JBMI-IP claim descent from him
- *** Some members claim descent from more than one SJC Indian.

⁴² Some of the JBA and JBB petitioners' and JBMI-IP's members claiming descent from these documented SJC Indians also claim descent from one or more of the documented non-SJC Indians listed in Appendix V(b). Those members are counted in this appendix only and not in Appendix V(b).

⁴³ The notation "[—?—]" indicates that the record did not present a surname used by this individual, or the surname is questionable.

SCHWALD FAMILY GENEALOGY

genealogy of the Schwald-Bergh and Buck-Verdugo families

First Name: Last Name:

[\[Advanced Search\]](#) [\[Surnames\]](#)

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INDIA, Maria Bernarda

1762 - 1821 (59 years)

[Individual](#) | [Ancestors](#) | [Descendants](#) | [Determine Relationships](#) | [Timeline](#) | [Family](#) | [GEDCOM](#) | [Suggest](#)
[Personal Information](#) | [Sources](#) | [Event Map](#) | [All](#) | [PDF](#)

Name	INDIA, Maria Bernarda	
	<ul style="list-style-type: none"> NO LAST NAME: India neofita NATIVE NAME: Chigila 	
Nickname	Chigili	
Birth	Abt. 1762	San Juan Capistrano, Alta California [Ⓟ]
	<ul style="list-style-type: none"> DERIVED ORIGIN: Putiude [Pituide (Caphuit)] rancheria 	
Christening	16 Aug 1778	Mission San Juan Capistrano, Alta California [Ⓟ] [1]
Gender	Female	
Death	Aug 1821	Los Angeles, Alta California [Ⓟ]
Burial	23 Aug 1821	Mission San Gabriel, Alta California [Ⓟ] [2]
Person ID	I12096	1. Schwald - WA-NY-OR-TX
Last Modified	27 Jan 2015	

Father	INDIO, Zoget , b. Bef. 1747, San Juan Capistrano, Alta California [Ⓟ]	
Mother	INDIA, Maria Fulgencia , b. Abt. 1735, San Juan Capistrano, Alta California [Ⓟ] d. Abt. 2 Feb 1798, San Juan Capistrano, Alta California [Ⓟ] (Age 63 years)	
Family ID	F6226	Group Sheet Family Chart

Family	COTA, Antonio de , b. Abt. 1732, El Fuerte, Sinaloa, Mexico [Ⓟ] d. Jun 1815, Los Angeles, Alta California [Ⓟ] (Age 83 years)	
Marriage	30 Aug 1778	Mission San Juan Capistrano, Alta California [Ⓟ] [3, 4]
Children	<ul style="list-style-type: none"> + 1. COTA, Maria Marcela, b. 01 Jun 1780, San Juan Capistrano, Alta California [Ⓟ] d. Abt. Apr 1848, Los Angeles, Alta California [Ⓟ] (Age 67 years) + 2. COTA, Maria Gregoria Matilde, b. 12 Mar 1785, Los Angeles, Alta California [Ⓟ] d. Abt. 15 Mar 1863, Alta California [Ⓟ] (Age 78 years) 3. COTA, Nabor Antonio, b. 13 Jul 1787, San Diego, Alta California [Ⓟ] 	
Family ID	F4033	Group Sheet Family Chart
Last Modified	10 Jan 2015	

Event Map

1 Birth - Abt. 1762 - San Juan Capistrano, Alta California

2 Christening - 16 Aug 1778 - Mission San Juan Capistrano, Alta California

2 Marriage - 30 Aug 1778 - Mission San Juan Capistrano, Alta California

[Link to Google Earth](#)

Pin Legend

📍 : Address 📍 : Location 📍 : City/Town 📍 : County/Shire 📍 : State/Province 📍 : Country 📍 : Not Set

Sources

1. [S010] Early California Population Project, Alta Cal Msn Bk #00_1770-1855_Bap, (huntington.org), <http://missions.huntington.org/BaptismalData.aspx?ID=36622>.
BAPTISM
Msn. San Juan Capistrano
#104) 16 Aug 1778 - MARIA BERNARDA, India, Native padre gentiles Native name: Zoget, Origin: rancheria de Putuide, y de madre gentiles Origin: rancheria de Pangenga, Msn. S.J.C. Bap. #293.
Padrino: Joseph Antonio Pena. de Mugartegui
2. [S011] Early California Population Project, Alta Cal Msn Bk #00_1770-1855_Bur, (huntington.org), <http://missions.huntington.org/DeathData.aspx?ID=8403>.
BURIAL
Msn. San Gabriel
#4462) 23 Aug 1821 MARIA BERNARDA, c.c. Antonio Cota (ya difunto)
**NOTE: More info on web site
3. [S086] Mission San Juan Capistrano, Alta Cal Msn Bk #46_1777-1915_Sn Jn Cap_Marr, (Thomas Workman Temple III).
MARRIAGE
#0026) August 30, 1778, Aviendo precidido las tres proclamas y lo demas dispuesto pa el Sto. Concilio de Trento, case in facie ecclesie, a ANTONIO de COTA, soldado natural de la Villa del Fuerte en Sinaloa, with MARIA BERNARDA CHIGILI, india natural de la rancheria de Puituide o Acaptivit, siendo Ttos de sus libres sensibilizados consentimientos, Guillermo Carrillo, Cabo de esta escolta, Josef Antonio Pena, soldo. Pedro Ompsil, indio de esta Mision y otros, y para qe. conste lo firme. Fr. Pablo de Mugartegui Dia siguiente vele a los de supra.
4. [S162] CENSUS 1790 - Alta California, (sfgenealogy.com/sf/ca1790.htm).
1790 CENSUS - SAN DIEGO
Antonio de Cota, espanol, from El Fuerte, 58; wife Maria Bernarda, india, [from San Juan Capistrano] 26; two children; [Marcela] 11; [Matilde] 5.

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SEARCH DATABASE

MARIA BERNARDA
BAPTISMAL DATE: 16 AUG 1778

Navigation Menu

Mission	
SJC	
Number	00104
Date	16 Aug 1778
MM/DD/YYYY	08/16/1778
Ego's Spanish Name	Maria Bernarda
Ego's Native Name	Chigla
Ego's Surname	
Ego's Origin	[Unstated]
Ego's Ethnicity	[India]
Ego's Religious Status	
Ego's Derived Origin	PUTIUGE
Ego's Legitimacy	
Ego's Birth Date	

https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36622?defaultTab=baptism

1/2

Suppl Ceremonia Date

Type

Type Phrase

Sex

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Marital Status

Place

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Age

16

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a

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https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36622?defaultTab=baptism

2/2

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Baptism, Entry No. 104 (Maria Bernarda, 1778), <https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36622?defaultTab=baptism>, originally accessed 28 November 2025.



HOME SEARCH DATABASE

MARIA BERNARDA
BAPTISMAL DATE: 16 AUG 1778

Navigation Menu

Variable Name Attribute

Officiant
de Mugartegui, Pablo

Recorder
de Mugartegui, Pablo

SC Officiant

Death Mission
50

Death Number
4462

Burial Date
8/23/1778

Death Link Basis
3,24

Notes

GO BACK

Church records, 1777-1954

Authors	Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)
Format	Microfilm 35mm
Language	Spanish Latin English
Publication Date	1980
Publisher	Filmed by the Genealogical Society of Utah
Place of Publication	Salt Lake City, Utah
Physical	2 microfilm reels ; 35 mm.

Notes

Microfilm of original records filmed at the Mission San Juan Capistrano.
 View this catalog record in WorldCat for other possible copy locations.

Subjects

- Locality Subjects**
 United States, California, Orange, San Juan Capistrano - Church records
- Library of Congress Subjects**
 Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

1290447



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16

DATE FILMED

7 MAY 1980

LIGHT METER SETTING

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FILM EMULSION NUMBER

035 8250 09 01

FILM UNIT SER. NO.

GS1 1652

PROJECT NUMBER

CAL.3 030

ROLL NUMBER

1

LOCALITY OF RECORD

ORANGE CO., CA

SAN JUAN CAPISTRANO

TITLE OF RECORD

BAUTISMOS BAPTISMS

LIB PRIMERO VOL.1

ITEM NO.

1



4

Fr. Pablo de Mugaregui

404

En 16 de Agosto de 1778 se hizo solemnemente en la 4^a de esta
Iglesia de San Juan Capistrano una Ad.^a como de 46 años de edad lla-
mada en su Semilitad Chigila hija de Pad.^e Genilei de la Vanch.^a
de Putuinde / Su P.^e se llama Lopez a la q.^a fue por N^{ro} N^{ro} M^a Peinaxda
Fue su Padrino Jph Antonio Peña Sold^o



SEARCH DATABASE

ANTONIO COTA, DE & MARIA BERNARDA
MARRIAGE DATE: 30 AUG 1778

Mission

SJC

Number

00026

Marriage Site

[Viglesia]

Marriage Date

30 Aug 1778

MM/DD/YYYY

08/30/1778

Presentation Date

Nuptial Blessing

dia siguiente

https://ecpp.ucr.edu/

Spanish Name

Antonio

Native Name

Surname

Cota, de

Mission

Number

Link MBIS

Link MBAP

MBASIS

Type

U

Age

Origin

Fuerte en Cinaloa, Villa del

Ethnicity

[Razon]

Religious Status

Military Status

Soldado

PREVIOUS WIFE

Name

Origin

Mission

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Marriage, Entry No. 00026 (Antonio Cota and Maria Bernarda, 1778), <https://ecpp.ucr.edu/ecpp/app/user/view/records/marriage/8273?defaultTab=groom> originally accessed 28 November 2025.

Number

Death Mission

Number

← GO BACK



SEARCH DATABASE

ANTONIO COTA, DE & MARIA BERNARDA
MARRIAGE DATE: 30 AUG 1778

Mission

SJC

Number

00026

Marriage Site

[Ygtesia]

Marriage Date

30 Aug 1778

MM/DD/YYYY

08/30/1778

Presentation Date

Nuptial Blessing

dia siguiente

Download from FamilySearch

Spanish Name

Maria Bernarda

Native Name

Chigila

Surname

Mission

Number

Link MBIS

SJC

Link MBAP

00026

MBASIS

3A,12

Type

U

Age

Origin

Puntude o Acaptivil, rancheria de

Ethnicity

Yndia

Religious Status

PREVIOUS HUSBAND

Name

Origin

Mission

Number

Death Mission

Number

← GO BACK



SEARCH DATABASE

ANTONIO COTA, DE & MARIA BERNARDA
MARRIAGE DATE: 30 AUG 1778

Mission:

Number:

Marriage Site (viglesia):

Marriage Date:
MM/DD/YYYY
08/30/1778

Presentation Date:

Nuptial Blessing:

BRIDE'S FATHER'S DATA

Spanish Name:

Native Name:

Surname:

Origin:

Ethnicity:

Religious Status:

Mission:

Number:

BRIDE'S MOTHER'S DATA

Spanish Name:

Native Name:

Surname:

Origin:

Ethnicity:

Religious Status:

Mission:

Number:

← BACK

Church records, 1777-1954

Authors	Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)
Format	Microfilm 35mm
Language	Spanish Latin English
Publication Date	1980
Publisher	Filmed by the Genealogical Society of Utah
Place of Publication	Salt Lake City, Utah
Physical	2 microfilm reels ; 35 mm.

Notes

Microfilm of original records filmed at the Mission San Juan Capistrano.
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Subjects

Locality Subjects

United States, California, Orange, San Juan Capistrano - Church records

Library of Congress Subjects

Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Confirmations 1850, 1878, 1881, 1884, 1888, 1891, 1894, 1900, 1908, 1919	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 5	7899363	
Deaths 1777-1915	Granite Mountain Record Vault	United States & Canada Film	1290448 Items 3-4	7899363	
Marriages 1777-1915 (includes index)	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 2	7899363	

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1290448

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OPERATOR:

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REDUCTION X

16

DATE FILMED

7 MAY 1980

LIGHT METER SETTING

64 2

FILM EMULSION NUMBER

035 8250 09 01 GS1 1652

ROLL UNIT SER. NO.

CAL.3 030

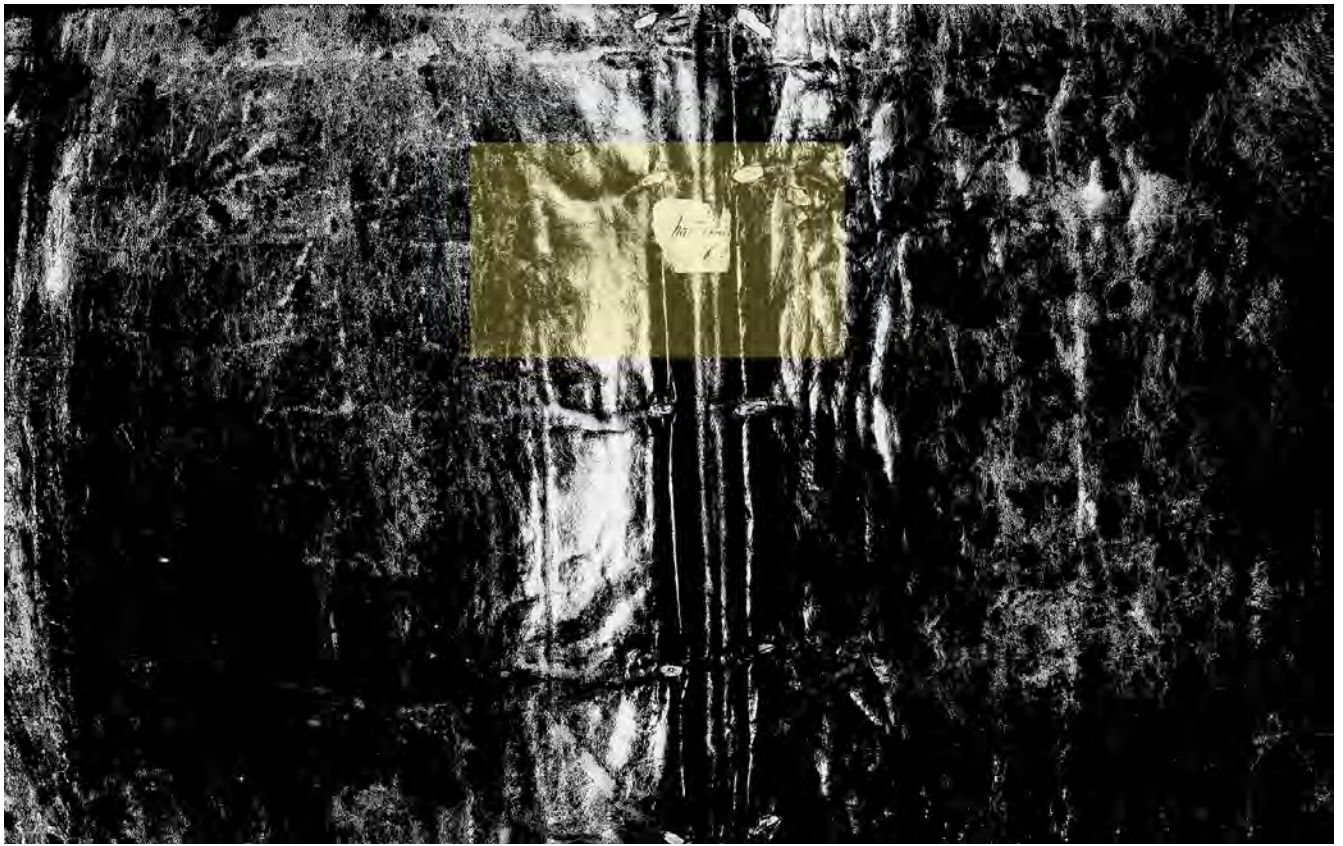
2

TITLE OF RECORD:

CASAMIENTOS, MARRIAGES
PRIMERO

ITEM NO.

2



26+ En 30 de Agosto de 1776 aviendo precedido las tier proclamar, y lo de-
Antomo mas dispuesto p.^a el S.^{to} concilio de Trento Case in facie Ceteris a An
Cota con como de cota Solo.^o Natural de la Villa del Ture en Cinaloa con Ma-
Maxia xia Beaxaxda Chigila India natural de la Mandex.^a de Pititudo, o
Beaxaxda Acastine, siendo ff. os de su libro sensibilizado con consentimiento de
Maximo Carrillo Cabo de esta escuela, Jph. Ant.^o Pena Solo.^o Leono comp-
sil Indio de esta Nul.^{on} y otros. Y p.^a q.^e conste lo firmo.
Dia siguiente se le a los de suso. Fr. Pablo de Nugarcequin



SEARCH DATABASE

MARIA BERNARDA BURIAL DATE: 23 AUG 1821

Navigation Menu

Mission
SIC

Number
05462

Burial Date
23 Aug 1821

MM/DD/YYYY
09/23/1821

Burial Place
Cementerio

Death Date
of dia anterior [22 Aug 1821]

MM/DD/YYYY
08/22/1821

Death Place

Date of Notice

Informant

Cause of Death

Ego's Age

Age Unit
a

Age Level

https://ecpp.ucr.edu/ecpp/app/user/view/records/death/8403

10

Ego's Spanish Name
Maria Bernarda

Ego's Native Name

Ego's Surname

Ego's Origin
San Juan Capistrano, Mission de

Ego's Ethnicity
Yndia

Ego's Religious Status

Ego's Legitimacy

Ego's Marital Status
Casada/a

Ego's Bap Mission
SIC

Bap Number

Ego's Link Mission
SIC

Bap Link Mission Number
00104

Link Basis
3,24

Sac Memo

Penitencia Eucaristia Ex Uncion

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https://ecpp.ucr.edu/ecpp/app/user/view/records/death/8403

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SEARCH DATABASE

MARIA BERNARDA
BURIAL DATE: 23 AUG 1821

Spouse's Name

Spouse's Name
Coca, Antonio (ya difunto)

Spouse's Origin

Spouse's Ethnicity

Spouse's Religious Status

GO BACK



SEARCH DATABASE

MARIA BERNARDA
BURIAL DATE: 23 AUG 1821

Navigation Menu

FATHER'S DATA

Father's Name

Father's Origin

Father's Ethnicity

Father's Religious Status

MOTHER'S DATA

Mother's Name

Mother's Origin

Mother's Ethnicity

Mother's Religious Status

← GO BACK

Church records, 1771-1908

Authors	Catholic Church. Mission San Gabriel Arcangel (San Gabriel, California) (Author)
Format	Microfilm 35mm
Language	Spanish
Publication Date	1946
Publisher	Filmed by the Genealogical Society of Utah
Place of Publication	Salt Lake City, Utah
Physical	5 microfilm reels ; 35 mm.

Notes

Microfilm of originals at San Gabriel, California.

Records in Spanish.

Most volumes individually indexed.

Some years missing.

View this catalog record in WorldCat for other possible copy locations.

Subjects

Locality Subjects

United States, California, Los Angeles, San Gabriel - Church records

Library of Congress Subjects

Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film Image Group Number (DGS)	Format
Marriages 1774-1855	Granite Mountain Record Vault	United States & Canada Film	2642 7833385	

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1771-1819	Granite Mountain Record Vault	United States & Canada	Film	26437833387	
Baptisms 1820-1908	Granite Mountain Record Vault	United States & Canada	Film	26447833386	
Confirmations 1771-1851 Official reports 1773-1831	Granite Mountain Record Vault	United States & Canada	Film	26458516053	
Burials 1774-1855	Granite Mountain Record Vault	United States & Canada	Film	26467833388	

Results per page:

Page of 1

2646

TITLE SAN GABRIEL MISSION
BURIAL RECORDS -- Book 2
17 November 1804 - June 1855 (With Index)

AUTHOR _____

Photographed by
THE HERALDICAL SOCIETY
Salt Lake City, Utah

DATE 11 July 1946

PLACE San Gabriel, California

SOURCE San Gabriel Mission

PHN NO. 31

Approx. 6934 Entries
Approx. 2853 Double Pages

Libro 2.
Defunciones
De Agosto 1804 a junio 1855

Lib. 62

lo firme = Fr. Toribio de Zalvidea

En 23 de Agosto de 1921. En el cementerio de esta ciudad del Arcangel
 Gabriel se sepultó el cadáver de una India ^{Indi} llamada Bernada, casada en la ciudad de San Juan Capistrano, y ca-
 sada que fue con Antonio Vota ya difunto, y murió el día anterior
 y recibió los santos sacramentos de penitencia, eucaristía, y extrema-
 unción, y por que conste lo firme = Fr. Toribio de Zalvidea

Zoget Acgachemen
from the Rancheria of
PUTUIDEM
father of
Maria Bernarda Chigila (Documented SJC Indian)

SCHWALD FAMILY GENEALOGY

genealogy of the Schwald-Bergh and Buck-Verdugo families

First Name: Last Name: [\[Advanced Search\]](#) [\[Surnames\]](#)

Find Media Info Print Bookmark English

You are currently anonymous

INDIO, Zoget

♂ 1747 -

Individual
Ancestors
Descendants
Determine Relationships
Timeline
Family
GEDCOM
Suggest

Personal Information
Event Map
All
PDF

Name	INDIO, Zoget <ul style="list-style-type: none"> ◦ NO LAST NAME: Indio gentile (non-baptized)
Birth	Bef. 1747 San Juan Capistrano, Alta California P <ul style="list-style-type: none"> ◦ ORIGIN: Putiude [Pituide (Caphuit)] rancheria
Gender	Male
Person ID	I19092 1. Schwald - WA-NY-OR-TX
Last Modified	27 Jan 2015

Family	INDIA, Maria Fulgencia, b. Abt. 1735, San Juan Capistrano, Alta California P d. Abt. 2 Feb 1798, San Juan Capistrano, Alta California P (Age 63 years)
Marriage	Bef. 1762 Alta California P Type: cannot locate a marriage record
Children	+ 1. INDIA, Maria Bernarda, b. Abt. 1762, San Juan Capistrano, Alta California P d. Aug 1821, Los Angeles, Alta California P (Age 59 years)
Family ID	F6226 Group Sheet Family Chart
Last Modified	10 Jan 2015

Event Map

1 Birth - Bef. 1747 - San Juan Capistrano, Alta California [P](#)

2 Marriage - Type: cannot locate a marriage record - Bef. 1762 - Alta California [P](#)

Pin Legend

- 📍: Address
- 📍: Location
- 📍: City/Town
- 📍: County/Shire
- 📍: State/Province
- 📍: Country
- 📍: Not Set

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https://www.schwaldfamily.org/getperson.php?personID=I19092&tree=RodSchwald
 Rod Schwald, "INDIO, Zoget (1747 -)," *Schwald Family Genealogy* (https://www.schwaldfamily.org/getperson.php?personID=I19092&tree=RodSchwald: originally accessed 28 November 2025.

1/1

Page 70



SEARCH DATABASE

MARIA BERNARDA
BAPTISMAL DATE: 16 AUG 1778

Huntington Library

FATHER'S DATA

Mission

Number

Spanish Name

gentiles

Native Name

Zoque

Surname

Origin

Putaiide, rancheria de

Ethnicity

Religious Status

Military Status

MOTHER'S DATA

Mission

SJC

Number

293

Spanish Name

gentiles

Native Name

Surname

Origin

Putaiide, rancheria de

Ethnicity

Religious Status

GO BACK

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Baptism, Entry No. 104 (Maria Bernarda, 1778), <https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36622?defaultTab=baptism>, originally accessed 28 November 2025. Maria Bernarda Chigila's Baptismal List's Father's Name and Derived Origin. No Further Information Is Available.

Church records, 1777-1954

Authors Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)

Format Microfilm 35mm

Language Spanish
Latin
English

Publication Date 1980

Publisher Filmed by the Genealogical Society of Utah

Place of Publication Salt Lake City, Utah

Physical 2 microfilm reels ; 35 mm.

Notes

Microfilm of original records filmed at the Mission San Juan Capistrano.
View this catalog record in WorldCat for other possible copy locations.

Subjects

Locality Subjects

United States, California, Orange, San Juan Capistrano - Church records

Library of Congress Subjects

Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

1290447



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**SAN JUAN CAPISTRANO
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OPERATOR

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REDUCTION X

16

DATE FILMED

7 MAY 1980

LIGHT METER SETTING

64-2

FILM EMULSION NUMBER

035 8250 09 01 GS1 1652

FILM UNIT SER. NO.

PROJECT NUMBER

CAL.3 030

ROLL NUMBER

1

LOCALITY OF RECORD

ORANGE CO., CA

SAN JUAN CAPISTRANO

TITLE OF RECORD

BAUTISMOS BAPTISMS

LIB PRIMERO VOL.1

ITEM NO.

1



4

Fr. Pablo de Mugaregui

404

En 16 de Agosto de 1778 se hizo solemnemente en la 4^a de esta
Mis. on de San Juan Capistrano una Ad. como de 46 años de edad lla-
mada en su Semilitad Chigila hija de Pad. Genilei de la Vanch.
de Putuinde / Su P. se llama Lopez a la q. fue por Nre M^a Peinaxda
Fue su Padrino Jph Antonio Peña Soldo.

Maria Fulgencia Zodut Acgachemen

from the Rancheria of

PANGE

mother of

Maria Bernarda Chigila (Documented SJC Indian)

SCHWALD FAMILY GENEALOGY

genealogy of the Schwald-Bergh and Buck-Verdugo families

First Name: Last Name: [\[Advanced Search\]](#) [\[Surnames\]](#)

Find Media Info Print Bookmark English

You are currently anonymous



INDIA, Maria Fulgencia

1735 - 1798 (63 years)

Individual Ancestors Descendants Determine Relationships Timeline Family GEDCOM Suggest

Personal Information Sources Event Map All PDF

Name	INDIA, Maria Fulgencia	
	<ul style="list-style-type: none"> NO LAST NAME: India neofita NATIVE NAME: Zodut NATIVE NAME VARIATION: Sudat 	
Birth	Abt. 1735	San Juan Capistrano, Alta California ^P
	<ul style="list-style-type: none"> ORIGIN: Pangenga [Pagangua] rancheria 	
Christening	15 Feb 1781	Mission San Juan Capistrano, Alta California ^P [1]
Gender	Female	
Death	Abt. 2 Feb 1798	San Juan Capistrano, Alta California ^P
Burial	3 Feb 1798	Mission San Juan Capistrano, Alta California ^P [2]
Person ID	I19093	1. Schwald - WA-NY-OR-TX
Last Modified	27 Jan 2015	

Family	INDIO, Zogot, b. Bef. 1747, San Juan Capistrano, Alta California ^P	
Marriage	Bef. 1762	Alta California ^P
	Type: cannot locate a marriage record	
Children	+ 1. INDIA, Maria Bernarda , b. Abt. 1762, San Juan Capistrano, Alta California ^P d. Aug 1821, Los Angeles, Alta California ^P (Age 59 years)	
Family ID	F6226	Group Sheet Family Chart
Last Modified	10 Jan 2015	

Event Map

Pin Legend: Address, Location, City/Town, County/Shire, State/Province, Country, Not Set

1	Birth - Abt. 1735 - San Juan Capistrano, Alta California
2	Marriage - Type: cannot locate a marriage record - Bef. 1762 - Alta California
3	Christening - 15 Feb 1781 - Mission San Juan Capistrano, Alta California
1	Death - Abt. 2 Feb 1798 - San Juan Capistrano, Alta California
3	Burial - 3 Feb 1798 - Mission San Juan Capistrano, Alta California

[Link to Google Earth](#)

Sources	<p>1. [S010] Early California Population Project, Alta Cal Msn Bk #00_1770-1855_Bap, (huntington.org), http://missions.huntington.org/BaptismalData.aspx?ID=36811. BAPTISM Msn. San Juan Capistrano #293] 15 Feb 1781- MARIA FULGENCIA, India, Native Name: Zodut, 46 a. RELATIVE'S DATA: Hijo/a - Prisca Hijo/a - Maria Bernarda de Mugartegui</p> <p>2. [S011] Early California Population Project, Alta Cal Msn Bk #00_1770-1855_Bur, (huntington.org), http://missions.huntington.org/DeathData.aspx?ID=22687. BURIAL Msn. San Juan Capistrano Cemetery</p>
---------	---

11/28/25, 11:25 PM

INDIA, Maria Fulgencia b. Abt. 1735 San Juan Capistrano, Alta California d. Abt. 2 Feb 1798 San Juan Capistrano, Alta California...

#662a) 3 Feb 1798- FULGENCIA MARIA, Yndia, Native Name: Sudat, Msn. S.J.C. Bap. #293. de Santiago

Notes: There are two records in a row numbered 662. --kdc

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<https://www.schwaldfamily.org/getperson.php?personID=I19093&tree=RodSchwald>

2/2

Rod Schwald, "INDIA, Maria Fulgencia (1735 - 1798),' *Schwald Family Genealogy*

(<https://www.schwaldfamily.org/getperson.php?personID=I19093&tree=RodSchwald>: originally accessed 28 November 2025).



SEARCH DATABASE

MARIA FULGENCIA
BAPTISMAL DATE: 15 FEB 1781

Navigation Menu

Mission	
SJC	
Number	03293
Date	15 Feb 1781
MM/DD/YYYY	02/15/1781
Ego's Spanish Name	Maria Fulgencia
Ego's Native Name	Zodut
Ego's Surname	
Ego's Origin	[Unstated]
Ego's Ethnicity	[India]
Ego's Religious Status	
Ego's Derived Origin	
Ego's Legitimacy	
Ego's Birth Date	

<https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36811?defaultTab=baptism>

1/2

Suppl Ceremonia Date	
Type	
Type Phrase	en gravissima necesidad.
Sex	F
Marital Status	
Place	[Unstated]
Age	45
Unit	a
Level	a

← GO BACK

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<https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36811?defaultTab=baptism>

2/2

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Baptism, Entry No. 293 (Maria Fulgencia, 1781), <https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36811?defaultTab=baptism>, originally accessed 29 November 2025.



SEARCH DATABASE

MARIA FULGENCIA
BAPTISMAL DATE: 15 FEB 1781

Navigation

FATHER'S DATA

Mission

Number

Spanish Name

Native Name

Surname

Origin

Ethnicity

Religious Status

Military Status

MOTHER'S DATA

Mission

Number

Spanish Name

Native Name

Surname

Origin

Ethnicity

Religious Status

GO BACK



SEARCH DATABASE

MARIA FULGENCIA
BAPTISMAL DATE: 15 FEB 1781

Relationships

- Father (Hijo/a)
- Maria Inesanta (Hijo/a)

← GO BACK



SEARCH DATABASE

MARIA FULGENCIA
BAPTISMAL DATE: 15 FEB 1781

Navigation Menu

Variable Name	Attribute
Officiant	
de Mugartegui, Pablo	
Recorder	
de Mugartegui, Pablo	
SC Officiant	
Death Mission	
SJC	
Death Number	
00662a	
Burial Date	
2/3/1788	
Death Link Basis	
2,3,4	
Notes	

ISO BACF

Church records, 1777-1954

Authors	Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)
Format	Microfilm 35mm
Language	Spanish Latin English
Publication Date	1980
Publisher	Filmed by the Genealogical Society of Utah
Place of Publication	Salt Lake City, Utah
Physical	2 microfilm reels ; 35 mm.

Notes

Microfilm of original records filmed at the Mission San Juan Capistrano.
View this catalog record in WorldCat for other possible copy locations.

Subjects

Locality Subjects

United States, California, Orange, San Juan Capistrano - Church records

Library of Congress Subjects

Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

1290447



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16

DATE FILMED

7 MAY 1980

LIGHT METER SETTING

64-2

FILM EMULSION NUMBER

035 8250 09 01

FILM UNIT SER. NO.

GS1 1652

PROJECT NUMBER

CAL.3 030

ROLL NUMBER

1

LOCALITY OF RECORD

ORANGE CO., CA

SAN JUAN CAPISTRANO

TITLE OF RECORD

BAUTISMOS BAPTISMS

LIB PRIMERO VOL.1

ITEM NO.

1



H. Abble de Hugarroqui

293 En 15 de Febrero de 1787 se bautise en gravissima necesidad a una Adulta como de
 Maria 46 años llamada Lidia (esta es Madre de Juca, y M.^a Doña Maria, aquella Mujer de Sr.
 Fulgencia delmo, esta del Soldo Corta) La puse por nombre Maria Fulgencia. Es de la Parroquia
 de

H. Abble de Hugarroqui

294 En 7 de Marzo de 1787 se bautise solemnemente a un niño de



SEARCH DATABASE

FULGENCIA MARIA SUDAT

BURIAL DATE: 3 FEB 1798

Navigation Menu

Mission

SJC

Number

00662a

Burial Date

3 Feb 1798

MM/DD/YYYY

02/03/1798

Burial Place

Cimiterio

Death Date

MM/DD/YYYY

Death Place

Date of Notice

Informant

Cause of Death

Ego's Age

Age Unit

Age Level

a

Ego's Spanish Name

Fulgencia Maria

Ego's Native Name

Sudat

Ego's Surname

Sudat

Ego's Origin

Mexico

Ego's Ethnicity

Yndia

Ego's Religious Status

Ego's Legitimacy

Ego's Marital Status

Ego's Bap Mission

Bap Number

Ego's Link Mission

SJC

Bap Link Mission Number

00203

Link Basis

2,3,6

Sac Memo

Penitencia Eucaristia Ex Uncion

← GO BACK

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Burial, Entry No. 662a (Fulgencia Maria Sudat, 1798), <https://ecpp.ucr.edu/ecpp/app/user/view/records/death/22687>, originally accessed 11 December 2025.



SEARCH DATABASE

FULGENCIA MARIA SUDAT
BURIAL DATE: 3 FEB 1798

[Redacted]	
Spouse's Name	[Redacted]
Spouse's Origin	[Redacted]
Spouse's Ethnicity	[Redacted]
Spouse's Religious Status	[Redacted]

GO BACK



SEARCH DATABASE

FULGENCIA MARIA SUDAT BURIAL DATE: 3 FEB 1798

Variable Name	Attribute
Officiant	de Santiago, Juan Norberto
Recorder	de Santiago, Juan Norberto
Notes	There are two records in a row numbered 842, --b1c

← GO BACK

Church records, 1777-1954

Authors	Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)
Format	Microfilm 35mm
Language	Spanish Latin English
Publication Date	1980
Publisher	Filmed by the Genealogical Society of Utah
Place of Publication	Salt Lake City, Utah
Physical	2 microfilm reels ; 35 mm.

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Locality Subjects

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Library of Congress Subjects

Missions - California

Film/Digital Notes

Film Number or Image Group Number (DGS)

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

Note	Location	Collection/Shelf	Film	Image Group Number (DGS)	Format
Confirmations 1850, 1878, 1881, 1884, 1888, 1891, 1894, 1900, 1908, 1919	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 5	7899363	
Deaths 1777-1915	Granite Mountain Record Vault	United States & Canada Film	1290448 Items 3-4	7899363	
Marriages 1777-1915 (includes index)	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 2	7899363	

Results per page:

10 ▾

1290448

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LOCALITY OF RECORD

**ORANGE CO., CA
SAN JUAN CAPISTRANO**

PHOTOGRAPHER

JACK E. JOHNSON

REDUCTION X

16

DATE FILMED

7 MAY 1980

LIGHT METER SETTING

64-2

FILM EMULSION NUMBER

035 8250 09 01 GSI 1652

FILM UNIT SER. NO.

PROJECT NUMBER

CAL.3 030

ROLL NUMBER

2

TITLE OF RECORD

**DIFFUNTOS, OBITOS
DEATHS**

ITEM NO.

3



862
Pulgencia Ma
Hospital

Juan Inorberto de Santiago
En 3 de Febrero de 1798 se Sepultura Eteri
ca en el Cementerio de esta Misión de San
Juan Capistrano al cuerpo de una Hospitala lla
mada Pulgencia Maria Sudat. Inicia de esta
Mision recibio los Santos Sacramentos de Penitencia
y Eucaristia y para q' coste lo firmo
P. Juan Inorberto de Santiago



SEARCH DATABASE

PRISCA MARIA
BAPTISMAL DATE: 17 JAN 1780

Navigation Items

Mission
SIC
Number
01242
Date
17 Jan 1780
MM/DD/YYYY
01/17/1780
Ego's Spanish Name
Prisca Maria
Ego's Native Name
Tachquel
Ego's Surname
Ego's Origin
[Unstated]
Ego's Ethnicity
[India]
Ego's Religious Status
Ego's Derived Origin
PANZI
Ego's Legitimacy
Ego's Birth Date

Suppl Ceremonia Date
Type
-
Type Phrase
Sex
F
Marital Status
Place
[Yglesia]
Age
20
Unit
a
Level
a

[← GO BACK](#)

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Baptismal, Entry No. 242 (Prisca Maria Tachquel, 1780), <https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36760?defaultTab=baptism>, originally accessed 11 March 2026.



HOME SEARCH DATABASE

PRISCA MARIA
BAPTISMAL DATE: 17 JAN 1780

Navigation Keys:

FATHER'S DATA

Mission

Number

Spanish Name

gentil

Native Name

Vquiech

Surname

Origin

Pango, Isabela de

Ethnicity

Religious Status

Military Status

MOTHER'S DATA

Mission

Number

Spanish Name

Native Name

Surname

Origin

Ethnicity

Religious Status

GO BACK

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SEARCH DATABASE

PRISCA MARIA
BAPTISMAL DATE: 17 JAN 1780

Management Panel

No Relative Data in the Manuscript Record

GO BACK



SEARCH DATABASE

PRISCA MARIA
BAPTISMAL DATE: 17 JAN 1780

Navigation Menu

Variable Name

Attribute

Officiant

de Mugartegui, Pabio

Recorder

de Mugartegui, Pabio

SC Officiant

Death Mission

SC

Death Number

1581

Burial Date

3/9/1809

Death Link Basis

1

Notes

← GO BACK

Church records, 1777-1954

Authors	Catholic Church. Mission San Juan Capistrano (San Juan Capistrano, California) (Author)
Format	Microfilm 35mm
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Baptisms 1777-1938	Granite Mountain Record Vault	United States & Canada Film	1290447	7899362	
Baptisms 1938-1954	Granite Mountain Record Vault	United States & Canada Film	1290448 Item 1	7899363	

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64-2

FILM EMULSION NUMBER

035 8250 09 01

FILM UNIT SER. NO.

GS1 1652

PROJECT NUMBER

CAL.3 030

ROLL NUMBER

1

LOCALITY OF RECORD

ORANGE CO., CA

SAN JUAN CAPISTRANO

TITLE OF RECORD

BAUTISMOS BAPTISMS

LIB PRIMERO VOL.1

ITEM NO.

1



q^o Comte lo firme — En auro de quinquaginta
 241 En 47 de en. de 1760 bautize solemnem^{te} en la Ygl.^a de esta M^{on} de
 Theodoro con Juan Caposta un Adulto como de 48 a. de edad llamado Sarahuet,
 hijo de un Gentil llamado Pemetit de la Ranch.^a de Mepcomainga, al qual
 pue p^o m^oe Theodoro fue su Padrino Francisco Anu Indio de esta M^{on}.
 242 O Dho Dia 4^o bautize solemnem^{te} a una Adulta llamada Sachquet
 Piusca Ma como de 20 a. hija de un Gentil llamado Iqueech de la Ranch.^a de Pange
 Piusca Ma a la q^o pue p^o m^oe Piusca Maxia fue su Madrina Catharina Ana
 una India de esta M^{on}.
una llamada



SEARCH DATABASE

MARIA BERNARDA
BAPTISMAL DATE: 16 AUG 1778

Navigation Menu

FATHER'S DATA

Mission

Number

Spanish Name

gentiles

Native Name

Zogor

Surname

Origin

Purisima, rancheria de

Ethnicity

Religious Status

Military Status

MOTHER'S DATA

Mission

SJC

Number

293

Spanish Name

gentiles
Native Name
Surname
Origin
Purisima, rancheria de
Ethnicity
Religious Status

GO BACK

Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Juan Capistrano, Baptism, Entry No. 104 (Maria Bernarda, 1778), <https://ecpp.ucr.edu/ecpp/app/user/view/records/baptismal/36622?defaultTab=baptism>, originally accessed 28 November 2025. Maria Bernarda Chiglia's Baptismal Early California Population Project Abstract List's Mother's Derived Origin from **PANGE**

ACJACHEMEN/M MIGRATION STORY

Establishment and Migration of the

Rancheria of PANGE/PANGA

from the

Rancheria of PUTUIDEM

SMITHSONIAN MISCELLANEOUS COLLECTIONS
VOLUME 92, NUMBER 4

A NEW ORIGINAL VERSION OF BOSCANA'S HISTORICAL
ACCOUNT OF THE SAN JUAN CAPISTRANO INDIANS
OF SOUTHERN CALIFORNIA

(WITH TWO PLATES)

BY
JOHN P. HARRINGTON
Ethnologist, Bureau of American Ethnology



(PUBLICATION 3255)

CITY OF WASHINGTON
PUBLISHED BY THE SMITHSONIAN INSTITUTION
JUNE 27, 1934

Geronimo Boscana and John P. Harrington, *A NEW ORIGINAL VERSION OF BOSCANA'S HISTORICAL ACCOUNT OF THE SAN JUAN CAPISTRANO INDIANS OF SOUTHERN CALIFORNIA*, (<https://repository.si.edu/items/ffb7906d-23fa-4c66-980f-9e7ef94ffcc9/full>), (City of Washington: The Smithsonian Institution, 1934), 92, 4, 1-62. (originally accessed 27 November 2025), SMITHSONIAN MISCELLANEOUS COLLECTIONS: Chapter 15 ABOUT THE RANCHERIAS INHABITED BY THESE INDIANS, pages 58, 60-62.

from that time on she was always called Putuidem, and this same place or rancheria they named and now call Putuidem.

Seeing that the land was scant for so many people as were multiplying and that they were having to go quite a distance from their rancheria to hunt their seeds, some families began to remain at the same places where they gathered, some of them building their houses at one place, others at another, and thus were settled all the rancherias which there were in this canyada of San Juan Capistrano. But it is to be noted that all these families separated with the approval of Chieftainess Putuidem.

At all the new settlements the oldest man of the family became chief, and they called him *Nu*, and his second [they called] *Eyacque*, and as regards their wives, the wife of *Nu* they called *Coronne*, and the wife of the *Eyacque* [they called] *Tepi*. The name *Coronne* was in memory of Putuidem. And as regards *Tepi*, I do not know what ground they may have had for giving her the name *Tepi*. The names *Coronne* and *Tepi* signify those little animals which fly about, called ladybugs, which live in the garden plots and fields. The red ladybugs they call *Coronne*, and those yellow ones, gilt colored as it were, they call *Tepi*, and these are the lineages of most noble blood, and they are all of this great descent and race.

The said Putuidem gave a great feast, inviting all the new settlers, it being that they were her people, the feast began with great rejoicing and contentment of all of them dancing, eating and making merry, but since there is no complete pleasure in this world, or true joy, it befell that as the said Putuidem lay down on the ground, as was her custom, on her back, the lump at her navel swelled up and she turned into earth (and at the said place where the rancheria called Putuidem was, amid some willows, there is a pile of earth, and the Indians say that this pile of earth is the body of Putuidem). With this event the feast came to an end, and the new settlers as well as some of the inhabitants of the rancheria of Putuidem itself left for their new settlements, and that night they put up at a place which is about a hundred paces before reaching the Mission, and they called the said [place] *Acagchemem*, the name of which the new settlers of this canyada, or the entire tribe, took as their name. This name *Acagchemem* signifies heaped up pile of something that moves, such as an ant nest, nest of worms, or of other animals together in a heap. Others apply the name *Acagchemem* also to inanimate things, but it seems that the proper meaning applies to animate things.

The reason or cause which these Indians may have had for calling themselves, and their entire tribe, *Acagchemem*, I have not been able

14. The fourteenth was called *Alume*, which signifies to raise the head in looking upward. This alludes to this rancheria having been located at the foot of a very high mountain which today is called El Trabuco. Its chief was named *Cusuol*, which means severed, or cut.

15. The fifteenth was called *Uxme*, which signifies rose, and in this country there are many of these roses. They are small, having 5 or 6 petals, very odoriferous, and bear a fruit shaped like a pear, but tiny or small, which also served the Indians as food. Its chief was named Chululeck, which means hair tied up on top of the head, or insignium of a chief.

These are the 15 rancherias or towns which were founded by the first settlers of this Canyada of San Juan Capistrano and its environs. It is to be reflected that they must have been settled not all at a single time, but little by little, some later than others, according as was found more convenient and to the purpose. It also should be noted that since these Indians never lived fixed in a single place, but moved from time to time from one place to another depending on the seeds, there were always some unoccupied rancherias.

the beach at the port of this Mission, and the Indians used it among their foods. Its chief was named Tobaláuc, which means very much wrinkled old man.

5. The fifth was called Eñe. This name signifies a plant which grows in these environs and along the ocean shore, which plant produces on the surface of its leaves a salt which the Indians used with some of their foods, especially with chia. This salt seems to me a very good purgative, since it is milder than sea salt and other purgative salts. The chief of this rancheria was named *Sidoc*, which means a jet of water which issues from a place that is dammed up; and at the said place in a gulch there is a lake of water and at one side there runs out a little jet of water.

6. The sixth was named *Panga*, which signifies canyada. This is the place which since the time of the arrival of the discoverers has been called San Mateo. Its chief was named *Seqüilqüix*, which means plant which dries up.

7. The seventh was called *Souche*, which signifies little canyada or gulch. This was located near the preceding. Its chief was named *Toroc*, which means to limp or to sprain one's foot.

8. The eighth was called *Tobe*, which signifies a kind of clay or fine argil, white, similar to white lead, with which the women painted themselves. Its chief was named *Quapchocops*, which means care taker, or watchful.

9. The ninth was called *Túmume*, which means a flat place, better said, a bench on a hill. Its chief was named *Temex*, which means stumbler.

10. The tenth was called *Tepipche*, which signifies a kind of bush or chamizo (I am not acquainted with it, nor do I know its proper name), which the natives call *Tapipehe* [sic]. Its chief was named *Páat*, which means mountain sheep.

11. The eleventh was called *Ecjelme*, which signifies a kind of seed, of the plant which is called Wild Amaranth, and it is one of their particular foods. Its chief was named *Talet*, which means hump-backed or crook-backed.

12. The twelfth was called *Tajé*, which signifies flint arrowhead. Its chief was named *Gualua*, which means drag it.

13. The thirteenth was called *Uút*, which signifies the little stick [foreshaft] which they put on their arrows. It is to be noted that it is a special kind of bush. Its chief was named *Uchat*, which means all unanimous.

CHAPTER 15

ABOUT THE RANCHERIAS INHABITED BY THESE INDIANS.

Since the preceding chapter deals with the first settlers of this canyada of San Juan Capistrano and its environs, it will be fitting to give the towns or rancherias that were founded by the above mentioned new comers from the territory of Sejat and their descendants, giving in detail the names of the rancherias with their meanings and the name of the first chief of each of them.

1. The first rancheria or town which was founded in this canyada was the one called Putuidem, as we gave in the preceding chapter together with what the name Putuidem signifies. This was founded by Chief Oyaison and his daughter Coronne, or Putuidem. After what happened to the said Putuidem there entered into rule as chief one named Choqual, which means *lift it up!* He was a very near relative of Chief Oyaison.

2. The second was called *Atoum-puncaxque* [or i for c] (which is the place where the Mission is located). This name signifies a kind of little animals which according to what they have told me are similar to yellowjackets, but small, like big ants, which came out from underneath the ground. I have not seen these animals, nor are they seen at present anywhere around, for they say that from the time the Mission was established at this place they disappeared and they have not been seen any more. The reason that these insects came to an end I attribute to this canyada having been a thick growth of willows, cottonwoods, sycamores, fuchsias, beds of reeds, all of it being a marsh of water, and when after the establishment of the Mission the ground was begun to be cleared off for cultivation, these animals may have found themselves deprived of a breeding place and with the cultivation of the ground they may have come to an end. The chief of this rancheria was the same Choqual, [also chief] of the preceding one.

3. The third was called Ulbe, which signifies California Sagebrush. This is a kind of chamizo similar to rosemary and it has almost the same virtues. The Indians do not fail to use it in certain of their diseases. The chief of this rancheria was called *Temiachocot*, which signifies place or locality where much willow grows.

4. The fourth was called Tébone, which signifies an herb which grows in the seashore lagoon at the mouth of the creek estuary at

Migration of the

Rancheria of PUTUIDEM

from the

Rancheria of NIGUITI (Laguna Niguel)

CHINIGCHINICH;
A
HISTORICAL ACCOUNT
OF THE
ORIGIN, CUSTOMS, AND TRADITIONS
OF THE INDIANS AT THE MISSIONARY ESTABLISHMENT
OF ST. JUAN CAPISTRANO, ALTA CALIFORNIA;
CALLED
THE ACAGCHEMEM NATION;
COLLECTED WITH THE GREATEST CARE, FROM THE MOST INTELLIGENT
AND BEST INSTRUCTED IN THE MATTER.
BY THE
REVEREND FATHER FRIAR GERONIMO BOSCANO,
OF THE ORDER OF SAINT FRANCISCO,
APOSTOLIC MISSIONARY AT SAID MISSION.
TRANSLATED FROM
THE ORIGINAL SPANISH MANUSCRIPT,
BY ONE WHO WAS MANY YEARS A RESIDENT
OF ALTA CALIFORNIA.
NEW YORK:
PUBLISHED BY WILEY & PUTNAM,
No. 161 BROADWAY.
1846.

Geronimo Boscano, *Chinigchinich; A Historical Account of the Origin, Customs, and Traditions of the Indians at the Missionary Establishment of St. Juan Capistrano, Alta California Called the Acagchemem Nation*, trans. Alfred Robinson (New York: Wiley & Putnam, 1846), 330.

of *Sirorum*, separated from among the people many families, who accompanied him and his daughter *Coronne*, in a colonial enterprise ; for, in consequence of the rapid increase of population, the annual production of seeds on his lands, were insufficient to maintain so great a number, and, accordingly, the colonists commenced their march. After travelling southwardly seven or eight leagues, or more, they arrived at a place called "*Niguiti*," which is situated half a league only, N.E. from the mission. Here, they discovered a spring of fresh water, and from the favorable appearance of the neighboring country, they concluded that it was a place well adapted to the founding of a new colony. As soon as the erecting of their habitations was completed, and order had been established, the chief returned to "*Sejat*," leaving behind, his daughter "*Coronne*."

Twenty summers had passed away, and still no feelings of love, or wish to marry, had ever been known to exist in the heart of *Coronne*. The Indians said that she was very coarse and fat—that they never had seen, or in fact, that there never was another of such proportions. The name given to the new establishment was "*Putwidem*," which means "umbilicus projectura ;" for *Coronne* was afflicted with an enlargement of that organ, and this was their notion for so naming the settlement. In course of time, owing to the scarcity of grain, many of the inhabitants separated ; and, by permission of *Coronne*, located themselves about in different parts of the Valley of St. Juan ; and in this way originated

Migration of the

Rancheria of NIGUITI (Laguna Niguel)

from the

Rancheria of SEJAT (Santa Fe Springs)

C H I N I G C H I N I C H ;
A
H I S T O R I C A L A C C O U N T
O F T H E
O R I G I N , C U S T O M S , A N D T R A D I T I O N S
O F T H E I N D I A N S A T T H E M I S S I O N A R Y E S T A B L I S H M E N T
O F S T . J U A N C A P I S T R A N O , A L T A C A L I F O R N I A ;
C A L L E D
T H E A C A G C H E M E M N A T I O N ;
C O L L E C T E D W I T H T H E G R E A T E S T C A R E , F R O M T H E M O S T I N T E L L I G E N T
A N D B E S T I N S T R U C T E D I N T H E M A T T E R .
B Y T H E
R E V E R E N D F A T H E R F R I A R G E R O N I M O B O S C A N A ,
O F T H E O R D E R O F S A I N T F R A N C I S C O ,
A P O S T O L I C M I S S I O N A R Y A T S A I D M I S S I O N .
T R A N S L A T E D F R O M
T H E O R I G I N A L S P A N I S H M A N U S C R I P T ,
B Y O N E W H O W A S M A N Y Y E A R S A R E S I D E N T
O F A L T A C A L I F O R N I A .
N E W Y O R K :
P U B L I S H E D B Y W I L E Y & P U T N A M ,
N o . 1 6 1 B R O A D W A Y .
1 8 4 6 .

Geronimo Boscana, *Chinigchinich; A Historical Account of the Origin, Customs, and Traditions of the Indians at the Missionary Establishment of St. Juan Capistrano, Alta California Called the Acagchemem Nation*, trans. Alfred Robinson (New York: Wiley & Putnam, 1846), 329-330.

CHAPTER XV.

ORIGIN OF THE POPULATION OF THE MISSION OF ST. JUAN
CAPISTRANO.

HAVING thus far dwelt upon the usages, belief, and customs of these Indians, it may not be uninteresting to know the origin of those who first settled in the neighborhood of St. Juan, the account of which, will contain many absurdities, and some equally extravagant as those already related. The first, or earliest people, who populated this section of the country, emigrated from a place called "*Sejat*," distant N.E. from the mission, seven or eight leagues, and in the middle of a valley, now known by the name of "el Rancho de los Nietos." Originally, the inhabitants were numerous, but the success, and influence of a holy conquest gradually eradicated their attachment to "*Sejat*," and all, finally, became subject to the spiritual, as well as temporal administration of the ecclesiastical missions. The chief, named "*Oyaison*," which name implies "wisdom" or "intelligence," and his wife, called "*Siorum*," signifying that which is noisy, (probably alluding to the noise made by the shells and beads attached to her dress), had three children, called *Coronne*, "*Tuiragram*," and *Uiniojum*. *Oyaison*, after the death

of *Sirorum*, separated from among the people many families, who accompanied him and his daughter *Coronne*, in a colonial enterprise ; for, in consequence of the rapid increase of population, the annual production of seeds on his lands, were insufficient to maintain so great a number, and, accordingly, the colonists commenced their march. After travelling southwardly seven or eight leagues, or more, they arrived at a place called "*Niguiti*," which is situated half a league only, N.E. from the mission. Here, they discovered a spring of fresh water, and from the favorable appearance of the neighboring country, they concluded that it was a place well adapted to the founding of a new colony. As soon as the erecting of their habitations was completed, and order had been established, the chief returned to "*Sejat*," leaving behind, his daughter "*Coronne*."

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SMITHSONIAN MISCELLANEOUS COLLECTIONS
VOLUME 92, NUMBER 4

A NEW ORIGINAL VERSION OF BOSCANA'S HISTORICAL
ACCOUNT OF THE SAN JUAN CAPISTRANO INDIANS
OF SOUTHERN CALIFORNIA

(WITH TWO PLATES)

BY
JOHN P. HARRINGTON
Ethnologist, Bureau of American Ethnology



(PUBLICATION 3255)

CITY OF WASHINGTON
PUBLISHED BY THE SMITHSONIAN INSTITUTION
JUNE 27, 1934

Geronimo Boscana and John P. Harrington, *A NEW ORIGINAL VERSION OF BOSCANA'S HISTORICAL ACCOUNT OF THE SAN JUAN CAPISTRANO INDIANS OF SOUTHERN CALIFORNIA*, (<https://repository.si.edu/items/ffb7906d-23fa-4c66-980f-9e7ef94fcc9/full>), (City of Washington: The Smithsonian Institution, 1934), 92, 4, 1-62. [originally accessed 27 November 2025], SMITHSONIAN MISCELLANEOUS COLLECTIONS: Chapter 14 THE ORIGIN OF THE IHABITANTS OF THIS MISSION, page 57.

CHAPTER 14

THE ORIGIN OF THE INHABITANTS OF THIS MISSION.

Since all the knowledge of these Indians about their antiquities is entirely fabulous, the present chapter, which deals with the first populators of this Mission and its environs, will not contain less that is fabulous and ridiculous than the preceding ones. I write it merely in order that we may know from what region they came and by what persons they were chieftained, and also because it is a very strange and curious account.

The place from which those who populated this Mission and its environs came was a land or place called *Seját*, at which place or rancheria the inhabitants were called *Pubuïem*, which signifies: people of the land or place *Seját* (this place *Seját* is distant from this Mission about 7 or 8 leagues, and it is in the valley which they call Los Nietos Ranch). This city or rancheria of *Seját* had many inhabitants. The chief, named *Oyáison*, which means wise, and his wife, named *Sirorum*, had 3 daughters, named *Coronne*, *Uuinagram*, and *Uiuiogram*. Chief *Oyáison* after the death of his wife, seeing the multitude of people at his rancheria and that the seeds which that country produced were not sufficient for supporting that multitude, separated from the rest many families of his rancheria, all those [families] which wished to follow him, and with his oldest daughter, *Coronne*, they took trail in a southerly direction in search of good sites for settling.

They came to a place about a quarter of a league before reaching this Mission (I have not been able to determine, because the Indians do not know, how many days or journeys they spent from the land of *Seját* to this place), where there is a spring of water. There they halted and made a camp, since it appeared to them to be a place suitable for living. When all of them had already settled at this place, having built their houses and established their town, Chief *Oyáison* returned to his country of *Seját*, leaving with these new settlers as chieftainess his daughter *Coronne*. The said *Coronne* was an unmarried girl, but already grown up, and to this place they gave the name of *Putuidem*, which means navel sticking out, because the said *Coronne* had a lump at her navel. Note:—The Indians do not know if she had this lump which she had at her navel from the time she was born or if it came out on her while they were staying at this place. It is very likely that the said lump appeared while at this place, for if she had had it since her birth, they would have named her *Putuidem* and not *Coronne*. Be the matter as it may,

Pedigree Chart - Elizabeth Diane Rios

26 February 2026

Chart no. 19
No. 1 on this chart is the same as no. 16 on chart no. 7



Prepared 26 February 2026 by:
Dennis Grimes, CG
degrimes-genealogy@gmail.com

Migration of the

Rancheria of SEJAT (Santa Fe Springs)

from the

Rancheria of PUVUNGNA/PUVU (Cal State Long Beach)

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to determine, for it seems that they ought rather to be called *Pubuicm*, since they came from the land *Sejat*, whose people were called *Pu-buicm*, and they also were called thus until they came to settle these lands [here]. The reason that these Indians had for taking the name *Acagchemem* and abandoning that of *Pubuicm* I conjecture may have been, inasmuch as *Acagchemem* signifies heaped up pile of something alive, because they may have slept that night which they spent at the place mentioned above all heaped together, men, women, boys and girls, and the next day when they got up they may have said *Acagchemem*, as if to say: we have all been together in a heap, and from this their name may have followed; those who were heaped together; this is my way of thinking.

It may also have happened that they found at that place some kind of a pile of animals and called them *Acagchemem*; but if that had been the case, the place only would have been called *Acagchemem*, and not the people or tribe. I incline to what I have suggested above, and it seems very probable, because it is the custom of the Indians that when they get together they pile up some on top of the rest.

It is to be noted that before they came to settle this canyada of San Juan Capistrano, they spoke somewhat differently from the language which they now speak. What was spoken at *Sejat* appears to have been the Gabriellino language, and these [people here] have it very much corrupted, but nevertheless it can be recognized as having been the same, for among their common and general terms they use some of the same ones, except for the accent and a few letters more or less. The reason that they speak the language which they use today is that Chief Oyaison when they came to these lands taught them while on the way the language which they at present speak, telling them that since they were changing country they had to change language, and this is the reason why they are different from their relatives of *Sejat*.

The name *Sejat* signifies place of wild bees, or *jicotes* as the California Spanish people call them, for *Sejá* in the language of the natives is *jicote*, and *seja pepau* is the honey of the *jicotes*, and in these regions there are many of these swarms or hives underground.



[CSULB Home](#) > [Puvungna](#)

Puvungna

California State University, Long Beach is located on the traditional land of the indigenous tribe of the Gabrielino/Tongva/Kizh and Acjachemen/Juaneno. The terms Tongva, Kizh, and Acjachemen are preferred by many descendant groups over the Spanish words that have historically been used to describe them. Tribes that still reside in Los Angeles and Orange counties continue to maintain their history and culture. These tribes include five Gabrieleño (Tongva and Kizh) and three Juaneño-Acjachemen groups that are recognized by the state through the Native American Heritage Commission as California Native American tribes: Gabrieleño Band of Mission Indians - Kizh Nation; Gabrielino Tongva Indians of California Tribal Council; Gabrielino-Tongva San Gabriel Band of Mission Indians; Gabrielino-Tongva Tribe; Gabrielino/Tongva Nation; Juaneño Band of Mission Indians, Acjachemen Nation - Belardes; Juaneño Band of Mission Indians, Acjachemen Nation - Lucero; Juaneño Band of Mission Indians, Acjachemen Nation - Acuna. These tribes are living communities that actively participate in the preservation of their culture and lifeways. The tribes are the authority on their cultural history.

At the time of Spanish contact, the village of Puvungna was a large and thriving community that encompassed a large area near Alamitos Bay. Tribal histories locate the village of Puvungna within the CSULB campus, and some Native American groups feel that Puvungna could possibly refer to a larger geographical area where tribes and bands moved around seasonally and over time.

According to Acjachemen/Luiseno/Gabrielino creation stories, the being *Ouiot* or *Wiyot* was the descendent of sky and earth. In one origin story, *Wiyot* is succeeded by an individual named *Ouiamot* who appeared at Puvungna. He was a lawgiver and god and taught the people to worship him as *Chinigchinich*. The belief system based on the teachings of *Wiyot* and *Chinigchinich* continues to be part of modern tribal spiritual and cultural practices.

A multi-acre site on the west side of the university campus is considered by many as the only undeveloped remnant of Puvungna. The site is listed on the National Register of Historic Places and the Native American Heritage Commission's Sacred Lands Inventory. Puvungna continues to hold significance for a number of tribal groups and is actively used for ceremonies and gatherings.

This narrative is not a substitute for information provided directly from tribes who are the authority on their cultural history.

Future RFP

As part of our work to permanently protect this special area of campus, we will be seeking a conservation easement manager. For more information, contact our [Tribal Relations Office](#).

<https://www.csulb.edu/puvungna>

csulb.edu/puvungna, "PUVUNGNA," (<https://www.csulb.edu/puvungna> : accessed 29 November 2025).

1/2

Events History About Us
Land Back



DONATE

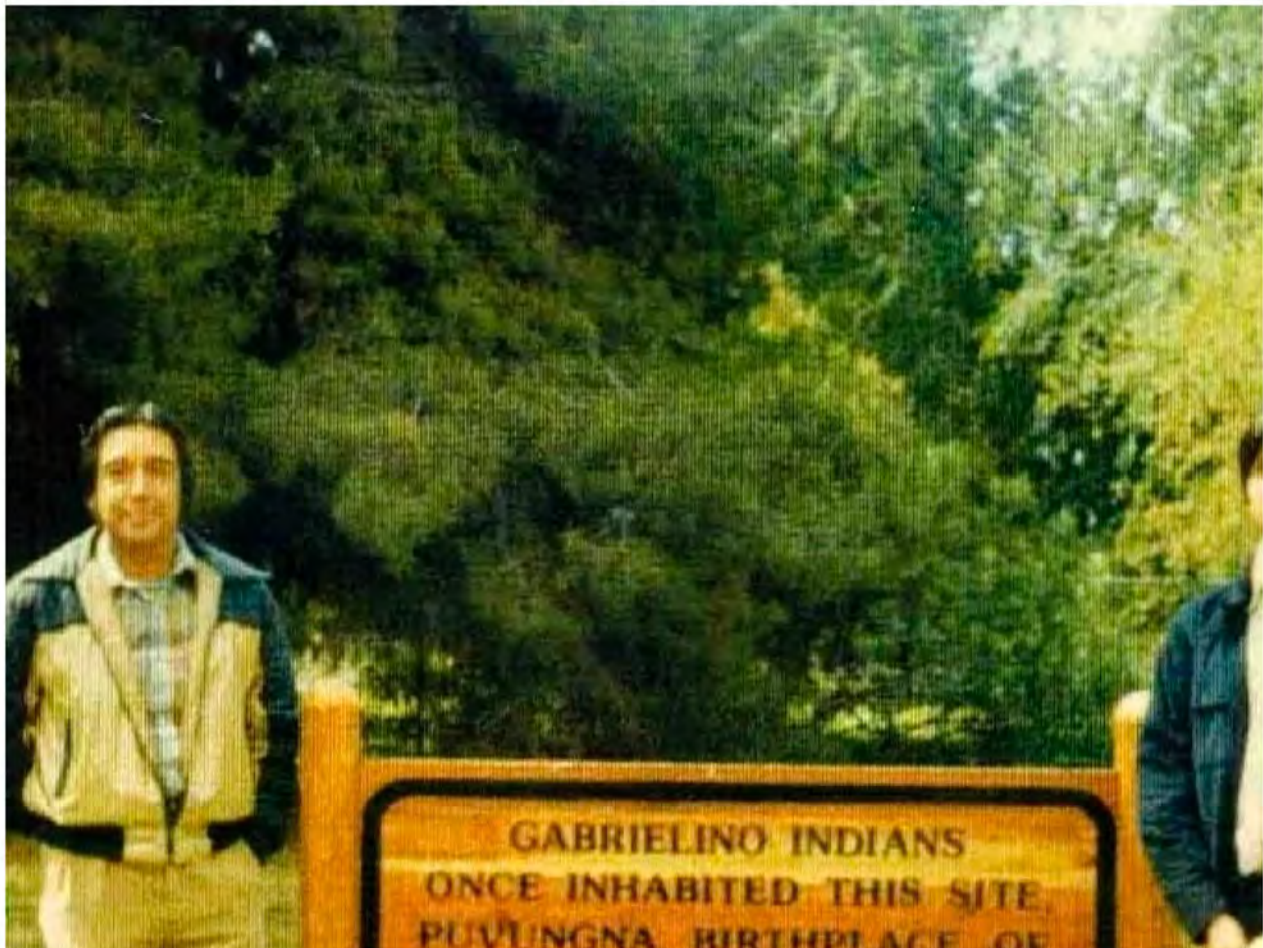
“Puvungna is most sacred to the Gabrielino people, as well as to other neighboring tribes, as a spiritual center from which Chungnishnish, lawgiver and god, instructed his people. Perhaps this tradition of learning and teaching which began with our elders has yet to be understood by this university. Perhaps we, as the first people, have a knowledge of and respect for the natural ways of Mother Earth and the beings, including man, that are dependent on her, that could be of value to this university and its students. We must tell you now that to destroy what is sacred to us will not be of benefit to you or to your children, for we share the same present and future and must respect one another.”

— Chief Vera Rocha, Gabrielino/Tongva (1993)

Events History
Land Back



DONATE



What is Puvungna?

Located on the shared ancestral territories of the Tongva and Acjachemen nations, Puvungna is a sacred site of creation, emergence, and gathering. It is the home of the creator, Wiyot, and the birthplace of Chinigchinich, lawgiver and god. Numerous burials and important archaeological sites remain on the site.

Events History
Land Back



[DONATE](#)

the most recent dumping of construction debris.

Below is a detailed timeline and history of Puvungna, complete with links to relevant articles and information.

Timeline

Time immemorial - Site of creation and emergence.

Thousands of years - Puvungna exists as a village of approximately 500 acres which served as a sacred ceremonial and gathering site for Tongva and Acjachemen but also indigenous peoples from elsewhere.

1771 - Mission San Gabriel is founded by the Spanish, using forced labor from many nearby Tongva villages.

1897 - City of Long Beach is incorporated.

1950 - Long Beach State College [now California State University, Long Beach (CSULB)] purchases the land where the campus is still located today and which includes a large portion of the historic village of Puvungna.

1970 - Organic gardens are established for the first official celebration of Earth Day on part of the remaining 22 acres of Puvungna land that has remained undeveloped and accessible.

1972 - Human burial is found at Puvungna.

1974 - Puvungna is listed on the National Register of Historic Places.

1979 - Human remains found in 1972 are re-buried on the site.

1981 - Earl Burns Miller Japanese Garden is constructed at Puvungna.

1982 - National Register of Historic Places listing increased to greater area.

1992-1994 - CSULB attempts to build the West Village Center strip mall and shopping center on the site, leading to protests, the Save Puvungna struggle (see photos below), and a lawsuit that were eventually successful in keeping any commercial buildings from being built. Unfortunately, a preliminary "temporary" parking lot was still paved over the organic gardens founded in 1970 and remains there today (G2).

1994 - Robert C. Maxson becomes President of CSULB and pledges to preserve Puvungna as open space for as long as he is in office, which he does until leaving the position in 2006.