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The Juaneño/Acjachemen Lineage of Maria Bernarda Chigila

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Introduction

The purpose of this report is to establish that from the written records, that Maria Bernarda Chigila is from the Native Villages of Mission San Juan Capistrano with a the recorded migration story starting with the *Panhe Rancheria* (Village) and go back to the village of Puvungna based upon the written documentation that have been translated to English.

Notes for Use of the Pedigree Chart

The accompanying pedigree chart is provided for reference while reading this report. Each numbered generation in this report coincides with the same numbers on the pedigree chart. I highly recommend using the chart to follow the discussion of the Rios ancestry.

A Note about the Resources

For the most part, every effort was made to view an original document or photocopy thereof (photograph or microfilm of original documents). All such documents are cited as thoroughly as needed to allow independent evaluation of the source authenticity.

In some instances, the original record could not be consulted, and secondary sources were consulted such as the compilation of California Mission extractions as collected by Thomas Workman Temple, II, Ann Buglio, and Marie Northrop, et al.).

- 1) These extractions were derived as a result of a personal investigation into the mission registers personally which has a fair degree of credibility.
- 2) The version this author used of the Thomas Workman Temple, II, California Mission extractions are electronic files which contains typed versions of the microfilm of that work.

Where the original source was not directly consulted or used the research results were produced by consulting the on-line Early California Population Project database [ECPP], as owned by The Huntington Library, in California. The author acknowledges this database is not considered direct evidence but only as an index. It does, however, bear an added element which allows the researcher to investigate if relationships could be determined to other individuals so mentioned in the same set of records. Because I was allowed to view the microfilms of the original registers, this index bears the same type of reliability as does the mission extraction compilation as mentioned above.

Where the original source was not directly used the research results were produced by consulting the on-line Schwald Family Genealogy database, as owned by Rod Schwald. The author acknowledges this database is not considered as a primary source of evidence, but only as an index. It does, however, bear an added element which allows the researcher to investigate if relationships could be determined to other individuals so mentioned in the same set of records. Because I was allowed to view the microfilms of the original registers, this index bears the same type of reliability as does the mission extraction compilation as mentioned above.

Where the original source was not directly used, research results were produced by consulting the on-line FamilySearch website [FHL], as owned by the Latter Day Saints of Jesus Christ, in Utah. As some of the original documents were not available to review, the author acknowledges this database and abstracts are considered as secondary evidence but only as an index of certain documentations where the originals were not consulted.

Where the original source was not directly used, research results were produced by consulting the on-line Ancestry.com, Inc. website, as owned by The Blackstone Group, in Utah. The author acknowledges this database is not considered as evidence but only as an index. It does, however, bear an added element which allows the researcher to investigate the documents and photos which can be determined if the individual(s) so mentioned in the documents and photos are the same. The author acknowledges this website's genealogical database and abstracts are considered as secondary evidence but only as an index of certain documentations where the originals were not available for consultation.

Where the original source were not directly used the research results were produced by consulting the on-line FindAGrave database, as owned by Ancestry, Inc., in Utah. The author acknowledges this database is not considered as evidence but only as an index. It does, however, bear an added element which allows the researcher to investigate the photos of the grave plaques or markers which can be determined if the individual(s) so mentioned in the photo are the same.

About the Records Arrangement

All efforts have been made to make the documents easy to read. I have attempted to put all abstracts that are available in front of the original documents.

For the Written English documents, i.e., any vital record, e.g., birth, marriage, death certificate, census records important sections have been highlighted in yellow unless otherwise notated:

1. Unless otherwise notated the Family History Library [*Familysearch*] website's electronic copy of the abstract or index;
2. The original copy of the vital record; and/or
3. The *FindAGrave* website's information from Ancestry.com.

For the Spanish documents e.g. baptisms, marriages, confirmations, and burial entries, have been highlighted in yellow unless otherwise notated. I have attempted to put them in the following order:

1. The *The Schwald Family Genealogy* databases/website;
2. *Early California Population Project [ECPP]* databases/website;
3. From the Family History Library [*Familysearch*] website a copy of the original microfilmed Spanish documents as defined above;
4. An electronic copy from Thomas Workman Temple, II that him and his team transcribed to the best of their ability.

For the Spanish *padrones* or census list the following order have been used:

1. An English transcribed translation of the *padrones* from the Family History Library [*Familysearch*] website; and
2. From the Family History Library [*Familysearch*] website a copy of the original microfilmed Spanish documents.

The Genealogy of Maria Bernarda Chigila

Maria Bernarda Chigila (Documented SJC Indian about 1762-1821)

Maria Bernarda Chigila's family and her descendants are discussed in the *Juaneño Band of Mission Indians, Acjachemen Nation (Petitioner #84A)'s Final Determination* dated March 15, 2011 as a historic documented San Juan Capistrano Indian.⁸³ All sections pertinent to her documentation within the *Final Determination* are highlighted in yellow on pages 92, 97, 102-105, and 112 in the attached documents.

A detailed discussion about *Maria Bernarda Chigila's* life and her descendants are discussed in detail in the *Juaneño Band of Mission Indians, Acjachemen Nation (Petitioner #84A)'s Proposed Findings* dated November 23, 2007.⁸⁴ All sections pertinent to her documentation within the *Proposed Findings* are highlighted in yellow on pages 5-6, 23-24, 66, 71.77-78, 86-87, 149-150, 182, 188-190, 195-196, 198-200, 211, 226-227, 229-232, and 253 in the attached documents.

The Schwald Family Genealogy and *Early California Population Project [ECPPI]* databases/websites were one of the first sources used to research and confirm any discrepancies between the original and any transcribed version of the original source. Please note, the highlighted sections and notes were used to confirm the parentage, locating copies of the transcribed and original written baptism, marriage, and death information.⁸⁵

Maria Bernarda Chigila was baptized on August 16, 1778, at the approximate age of 16, at Mission San Juan Capistrano. She was born about 1762 in the *Putuidem Rancheria*. A *rancheria* is the Spanish name for village. *Putuidem* is located in San Juan Capistrano. *Maria Bernarda* baptismal entry only mention's her father's name as *Zoget*.^{86, 87}

Maria Bernarda Chigila married *Antonio Cota* on August 30, 1780 at Mission San Juan Capistrano. She is mentioned as an Indian lady from the local *Rancheria Putuidem o Acaptavit* which is associated with the Mission of San Juan Capistrano. No parents are mentioned in the marriage record.^{88, 89}

Maria Bernarda passed away on August 22, 1821 at Mission San Gabriel. She was buried on August 23, 1821 at Mission San Gabriel Cemetery. *Maria Bernarda* is identified as an Indian lady of Mission San Juan Capistrano and the widow of the deceased *Antonio Cota*.^{90, 91}

⁸³ 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).

⁸⁴ 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).

⁸⁵ Rod Schwald, "INDIA, Maria Bernarda (1762 - 1821)," *Schwald Family Genealogy* (<https://www.schwaldfamily.org/getperson.php?personID=112096&tree=RodSchwald>: originally accessed 28 November 2025).

⁸⁶ 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.

⁸⁷ Mission San Juan Capistrano (San Juan Capistrano, CA), "Bautismos," Book 1: 8, entry 104, baptism of Maria Bernarda, 16 August 1778; FamilySearch Microfilm 1290447.

⁸⁸ 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.

⁸⁹ Mission San Juan Capistrano (San Juan Capistrano, CA), "Matrimonios," Book 2: 189, entry 1840, marriage of Antonio Cota and Maria Bernarda, 30 August 1780; FamilySearch Microfilm 1290448, item 2, originally accessed 12 December 2025.

⁹⁰ Early California Population Project, Edition 1.1, Gen. Ed. Steven W. Hackel (University of California, Riverside/Huntington Library, 2022), Mission San Gabriel, Burial, Entry No. 4462 (Maria Bernarda, 1821), <https://ecpp.ucr.edu/ecpp/app/user/view/records/death/8403>, originally accessed 28 November 2025.

⁹¹ Mission San Gabriel Arcangel (San Gabriel, CA), Difunciones/Entierros," Book 2: 116, entry 4462, burial of Maria Bernarda, 23 August 1821; FamilySearch Microfilm 2644, originally accessed 12 December 2025.

Zoget Acgachemen (about 1735-)

Zoget was never baptized in the Spanish Mission system. He is only mentioned in *Maria Bernarda Chigila*'s baptismal entry. He is mentioned as being from the *Putuidem Rancheria*. There is no other mention of him. *The Schwald Family Genealogy* and *Early California Population Project [ECPP]* databases/websites were consulted in the research and confirm any discrepancies between the original baptism of entry of *Maria Bernara Chigila*.^{92, 93, 94}

Maria Fulgencia Zodut Acgachemen (about 1735-1798)

The *Schwald Family Genealogy* and *Early California Population Project [ECPP]* databases/websites were additional sources used to research and confirm any discrepancies between the original and any transcribed version of the original source. Please note, the highlighted sections and notes were used to confirm there was no parentage. There are no transcribed copies of this original written baptism, and burial entries.⁹⁵

Maria Fulgencia Zodut was baptized on February 15, 1781 at Mission San Juan Capistrano. She was born approximately 1735 at the *Rancheria Pange*. She was baptized in grave necessity. There is no parentage listed. She declares that she is the mother of two adult daughters that have been baptized in the Mission of San Juan Capistrano. The daughter's names are *Prisca* and *Maria Bernarda*.^{96, 97}

Maria Fulgencia Zodut did not remarry another man prior to her passing away in 1798.⁹⁸

Fulgencia Maria Sudat was buried on February 3, 1798 at the Mission San Juan Capistrano Cemetery. She was listed as an Indian woman of the Mission San Juan Capistrano. Her parentage was not provided.^{99, 100}

⁹² Rod Schwald, "INDIO, Zoget (1747 -)," *Schwald Family Genealogy* (<https://www.schwaldfamily.org/getperson.php?personID=119092&tree=RodSchwald>: originally accessed 28 November 2025).

⁹³ *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.

⁹⁴ Mission San Juan Capistrano (San Juan Capistrano, CA), "Bautismos," Book 1: 8, entry 104, baptism of Maria Bernarda, 16 August 1778; FamilySearch Microfilm 1290447.

⁹⁵ Rod Schwald, "INDIA, Maria Fulgencia (1735 - 1798)," *Schwald Family Genealogy* (<https://www.schwaldfamily.org/getperson.php?personID=119093&tree=RodSchwald>: originally accessed 28 November 2025).

⁹⁶ *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.

⁹⁷ Mission San Juan Capistrano (San Juan Capistrano, CA), "Bautismos," Book 1: 22, entry 293 baptism of Maria Fulgencia, 15 February 1781; FamilySearch Microfilm 1290447, accessed 12 December 2025. Rancheria Pe is short for Pange.

⁹⁸ *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 12 December 2025.

⁹⁹ Ibid.

¹⁰⁰ Mission San Juan Capistrano (San Juan Capistrano, CA), "Difunciones/Entierros," Book 1: 59, entry 662a, burial of Fulgencia Maria Sudat, 3 February 1798; FamilySearch Microfilm 1290448, item 3, accessed on 12 December 2025.

Vquiech (-) & Maria Fulgencia Zodut (about 1735-1798)

No additional research about *Vquiech* was found. *Maria Fulgencia Zodut's* information is written above. We know that she had one child with *Vquiech* who was baptized at Mission San Juan Capistrano:

1. Prisca Maria Tàchquel – born about 1760 (baptized at 20 years old, on January 17, 1780).^{101, 102}

Zoget (about 1735-) & Maria Fulgencia Zodut (about 1735-1798)

No additional research about *Zoget* was found. *Maria Fulgencia Zodut's* information is written above. We know that she had one child with *Zoget* who was baptized at Mission San Juan Capistrano:

1. **Maria Bernarda Chigila – born about 1762 (baptized at 16 years old, on August 16, 1778).**¹⁰³

ACJACHEMEN/M MIGRATION STORY

Every tribe has a migration story and this is Juaneño or Acjachemen Nation's. This migration story has been compiled from two different sources written by Friar Geronimo Boscana in the 19th century. Though this is second hand information to the reader, this was first hand information to Friar Geronimo Boscana. I will be quoting from those sources in a certain order of the highlighted sections according to how they should be read for the reading of this report.

Seeing that the land was scant for so many people as were multiplying and that they 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.¹⁰⁴

But it is to be noted that all these families separated with the approval of the Chieftainess Putuidem.¹⁰⁵

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.¹⁰⁶

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.¹⁰⁷

¹⁰¹ 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.

¹⁰² Mission San Juan Capistrano (San Juan Capistrano, CA), "Bautismos," Book 1: 18, entry 242 baptism of Prisca Maria Tachquel, 17 January 1780; FamilySearch Microfilm 1290447, [accessed](https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSK3-3?i=1290447) 11 March 2026.

¹⁰³ 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.

¹⁰⁴ Geronimo Boscana and John P. Harrington, *A NEW ORIGINAL VERSION OF BOSCANAS 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, page 58.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid., page 60.

¹⁰⁷ Ibid., page 61.

Rancheria Pange/Panga from Rancheria Putuidem

The sixth was name *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.¹⁰⁸

The first rancheria or town which was founded in this canyada was the one called Putuidem, as we gave in the proceeding 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 into rule as chief one named Choqual, which means *lift it up!* He was a very near relative to Chief Oyaison.¹⁰⁹

Rancheria Putuidem from Rancheria Niguiti (Laguna Niguel)

The name given to the new establishment was "*Putuidem*," which means "umbilicus projectura ;" for *Coronne* was afflicted with an enlargement of that organ, and this was the notion for so naming the settlement.¹¹⁰

After traveling 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.¹¹¹

Rancheria Niguiti (Laguna Niguel) from Rancheria Sejat (Santa Fe Springs)

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 the valley, now known by the name of "el Rancho de los Nietos."¹¹²

The place from which those who populated this Mission and its environs came was a land or place called *Sejat*, at which place or rancheria the inhabitants were called *Pubuiem*, which signifies : people of the land or place *Sejat* (this place Sejat is distant from the Mission about 7 or 8 leagues, and its in the valley which they call Los Nietos Ranch). This city or rancheria of Sejat had many inhabitants.¹¹³

After traveling 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.¹¹⁴

¹⁰⁸ Geronimo Boscana and John P. Harrington, A NEW ORIGINAL VERSION OF BOSCANAS 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, page 61.

¹⁰⁹ Ibid., page 60.

¹¹⁰ 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), page 330.

¹¹¹ Ibid.

¹¹² Ibid., page 329.

¹¹³ Geronimo Boscana and John P. Harrington, A NEW ORIGINAL VERSION OF BOSCANAS 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 14 THE ORIGIN OF THE INHABITANTS OF THIS MISSION, page 57.

¹¹⁴ 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), page 330

Rancheria Sejat (Santa Fe Springs) from Rancheria Puvungna/Puvu (Cal State Long Beach)

The place from which those who populated this Mission and its environs came was a land or place called *Sejat*, at which place or rancheria the inhabitants were called *Pubuiem*, which signifies : people of the land of *Sejat* (this place Sejat is distant from this Mission about 7 or 8 leagues, and it is in the valley which they call Los Nietos Ranch). The city or rancheria of Sejat had many inhabitants.¹¹⁵

The chief, named Oyaison, which means wise, and his wife, Sirorum, had 3 daughters, named Coronne, Uuinagram, and Uiuiojam. Chief Oyaison after the death of his wife, seeing the multitude of people at 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.¹¹⁶

It seems that they ought to be called *Pubuiem*, since they came from the land of *Sejat*, whose people were called *Pubuiem*, and they also called thus until they came to settle these lands [here].¹¹⁷

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 speak now. What was spoken at *Sejat* appears to have been the Gabrielino 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.¹¹⁸

The reason 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 at Sejat.¹¹⁹

According to Acjachemen/Luiseno/Gabrielino creation stories, the being **Ouiot** or **Wiyot** was the descendant of the sky and earth. In one origin story, **Wiyot** is succeeded by an individual name **Ouiamot** who appeared at Puvungna. He was a lawgiver and god and taught the people to worship him as **Chinigchinich**. The belief system on the teachings of **Wiyot** and **Chinigchinich** continues to be part of the modern tribal spiritual and cultural practice.¹²⁰

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.¹²¹

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.¹²²

¹¹⁵ Geronimo Boscana and John P. Harrington, *A NEW ORIGINAL VERSION OF BOSCANAS 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 14 THE ORIGIN OF THE IHABITANTS OF THIS MISSION, page 57.

¹¹⁶ Ibid.

¹¹⁷ Ibid., page 59

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ [csulb.edu/puvungna](https://www.csulb.edu/puvungna), "PUVUNGNA," (<https://www.csulb.edu/puvungna> : accessed 29 November 2025).

¹²¹ [friendsofpuvungna.org/history](https://www.friendsofpuvungna.org/history), "PROTECT PUVUNGNA," (<https://www.friendsofpuvungna.org/history> : accessed 29 November 2025).

¹²² Ibid.

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.¹²³

Conclusion

The research and attached evidence reveals and confirms that *Maria Bernarda Chigila* is of the historic tribe of the Mission San Juan Capistrano or *Juaneño* Indians . She is a descendant directly tied to the historic villages of *Pange*, *Putuidem*, *Niguiti*, *Sejat*, *Puvungna* through the attached Acjachemen/m Migration Story.

¹²³ friendsofpuvungna.org/history, "PROTECT PUVUNGNA," (<https://www.friendsofpuvungna.org/history> : accessed 29 November 2025).