

Gabrielino-Tongva Bibliography

GABRIELINO-TONGVA BIBLIOGRAPHY

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INTRODUCTION

EDGAR PEREZ

You[WE] will not be invisible

-Julia Bogany, Tongva Elder

The Native American community before 1771 had their language, customs, ceremonies, religion, and way of life. Earth was respected and honored for its resources and beauty. The animals, water, trees, rocks, hills, and mountains were a tribute to their existence.

Spain ordered its missionaries and military escorts to occupy Native ancestral land in 1769 under the authority of the Laws of the Indies. It was now claimed as the Provincia de las Californias Nueva Espana-Province of Californias New Spain. Some of the provisions in these Laws stated that the “Indians” would be treated with respect and that no harm should be inflicted upon their leaders and women. Their land would be returned within a decade after training in agriculture, trades, and Christian doctrine. Compliance with these provisions was under the control of the missionaries and soldiers.

Once Mission San Gabriel was established the Native peoples’ culture began its decline. Baptism meant conversion to European agriculture, religious expression, dress, language, and work ethic. We were called *Gabrieleno as if we were adopted, children*. There existed mixed feelings of suspicion and admiration for Mission padres and their hype for a new life. Many accepted conversion to Catholic doctrine instructed in unknown languages. Converts were called Neophytes and non-converts were Gentiles. Both classifications of “Gabrieleños” participated in constructing the church building, dormitories, military posts, a jailhouse, and missionary quarters. Many decided to enter the Mission compounds to live and learn about their new existence. Agriculture, animal husbandry, European toolmaking, use of textiles, fabric manufacture, and equestrian skills were learned.

This knowledge came at a devastating exchange. Mission life for neophytes was managed under stringent conditions for work schedules and church attendance. 18th-century missionaries like Junipero Serra, Fermin Lasuen, and Jose Maria Zalvidea believed in strict discipline and paternalistic control. Daily work and religious observance were maintained by the distribution of meager portions of food, clothing, glass beads, music, and parades. Those who refused work assignments or church attendance or fled faced public whippings, humiliation, and detention. Friars kept leather whips (some barbed), chains, shackles, and a jailhouse because the neophyte was under their care and control. Franciscans preached spiritual well-being above the physical; souls over lives; and labor hardships led

to spiritual rehabilitation. Indian dormitories were dens for sexual abuse and diseases. Mission San Gabriel had thousands of land holdings for food production and lease, animals, and pasture.

After 50 years of Spanish rule in “Gabrieleño” ancestral land, hundreds of Native people were converted to Catholicism and thousands died from epidemic diseases. Stress and culture shock caused tribal disintegration and the collapse of intergroup alliances. Tribal lands became occupied by immigrants from the Anza and Rivera Expeditions. Many Indigenous Peoples from Mission San Gabriel adapted to those conditions and learned new skills to survive. But several hundred suffered from depression, malnourishment, and a sense of hopelessness.

Spain was expelled from California in 1821 and the new government was the Mexican Republic. It continued to grant large acres of tribal land called Ranchos to retired soldiers, politicians, and private citizens. During its administration, “Mission Indians” were emancipated from clergy authority through the Secularization Act. Many fled to mountain communities, El Pueblo de Los Angeles, or to the ranchos. Several were employed as ranch hands, domestic servants, and field workers. Others remained in the Mission San Gabriel area where descendants are residing today, including this writer. *We continued to survive.*

The Native landscape dramatically changed because thousands of herds of horses, cattle, and sheep needed grasses for grazing. Non-indigenous crops were planted. The loss of cultural resources continued to adversely impact the Native lifestyle. Meanwhile, the landowners, the rancheros, needed a workforce to manage the land. Indians were employed as herdsmen, horsemen, household servants, and cooks. Although the relationship was often that of lord and vassal, settler-colonists intermarried with Indigenous Peoples. In some events, rancheros were godparents to Native infants and adults. *We continued to adapt and survive.*

Indians who came to the Pueblo of Los Angeles met a restricted experience. It was governed by a local council (*ayuntamiento*) with rules of conduct. The council ordered Indians to be housed in a segregated district. Work was available as house servants to the *pobladores* (immigrant settlers) who founded the Pueblo. Private landowners planted large vineyards for product export and local consumption. They hired neophytes and gentiles as field workers. Non-indigenous entrepreneurs opened competing unregulated saloons. Consumption abuse of their products caused alcoholism, mayhem, homicides, and physical violence against and amongst the Indian community. As the pueblo expanded, Indians from other tribes migrated to the area for work and pleasure. Daily life, in general, consisted of work, alcohol, idleness, violence, gambling, and death. *We adapted and survived.*

When the Mexican-American War ended in 1848, none of the Articles in the Treaty of Guadalupe Hidalgo expressed relief for Indigenous Peoples. For example, citizenship was not granted. The U.S. Government sent commissioners to negotiate treaties of peace and friendship, including with the Gabrieleño. These treaties provided about nine million acres of land for Indians. But the California Legislature at the time opposed their ratification recognizing the value of the land. The U.S. Senate rejected the treaties. Some tribes were relocated to reservations. Gabrieleños were invited to relocate to the Tejon Reserve in another county, but they refused to leave their homelands

Sometime in the mid-1800s, the term *Gabrielino* surfaced. It may have been coined by ethnographers, historians, or other investigators who could not pronounce the Spanish term. In the early twentieth-century, C. Hart Merriam, an ethnographer, interviewed a Tongva woman raised in San Gabriel and asked her what the Gabrieleños called themselves. She replied, “Tongva.” Other Native terms have been reported. In 1984 the State of California Joint Assembly recognized the Gabrielino as the aboriginal tribe of the Los Angeles Basin. There are several placenames spelled differently honoring our tribe: Tujunga, Cahuenga, Cucamonga, Pomona, Anaheim, and Azusa. There are also parks named for the tribe. We have a high school in our name. Land Acknowledgment Statements have been adopted by the Academy of Motion Pictures Museum, educational institutions, and other organizations. Archaeology sites have reported the tribe’s existence for thousands of years. The tribe is aggressively pursuing federal recognition.

One of the Gabrielino concepts of cosmology was that *Tovaangar* was the world where humans existed, therefore, the Tongva are “people from the earth.”

We are the TONGVA-united as Survivors

ABOUT THE GABRIELINO-TONGVA BIBLIOGRAPHY

JAMIE HAZLITT; NICOLAS ROSENTHAL; AND JESSEA YOUNG

As part of its commitment to highlighting Indigenous voices and perspectives in its collections, the William H. Hannon Library received in December 2021 an [Inclusive Excellence Grant](#) from Diversity, Equity, and Inclusion to publish a new open educational resource: a digital bibliography of published and archival resources on the Gabrielino-Tongva tribe.

The project builds upon an earlier printed version of the bibliography to promote wider dissemination of Gabrielino-Tongva-centric resources and scholarship. Grant funds were used for student editorial and research support, and to engage an expert from the Gabrielino-Tongva Nation to review and write introductions for the bibliography.

The first edition of the bibliography was compiled in the late 1970s by Mary LaLone, a student at UCLA's Graduate School of Library Science, and published in 1980 as Occasional Paper 6 of the UCLA Institute of Archaeology. It immediately became an essential resource for students, scholars, and community members researching Gabrielino-Tongva history. Later, former Von der Ahe Library director Edward Evans, Ph.D., supervised the preparation of an updated bibliography. In 2002, the library published an [updated version of a comprehensive bibliography](#) of publications on the Tongva Indians.^[1] In 2015, Librarian-in-Residence Katherine Donaldson assessed and updated the 2002 bibliography and began the process of migrating the resources into a Group Library on the open-source bibliographic management platform Zotero, but the update was not made public. Between 1976-2002, the bibliography grew from 182 items to over 600.

When reflecting upon the subject index of the previous editions of the bibliography, we recognized they were indicative of the archaeological and anthropological assumptions through which academia historically examined indigeneity, which centers the experience and voices of non-Indigenous researchers and scholars. The updated Gabrielino-Tongva Bibliography adapts the Union of British Columbia Indian Chiefs (UBCIC) classification plan, developed to support land rights research and environmental/ecological knowledge materials in British Columbia.^[2] By adapting the UBCIC plan, the organization of the bibliography centers an Indigenous worldview and recognizes the current state of Indigenous rights.

The new edition includes chapters on Gabrielino-Tongva Governance and Tribal Membership and Status; and Gabrielino-Tongva protests, activism, and political movements, which highlight Gabrielino-Tongva political activities, especially the efforts for federal recognition. In addition, we developed a chapter called "Non-Indigenous Land Use" listing publications about protests at construction sites throughout Southern California on Gabrielino-Tongva land. The updated bibliography also contains resources beyond those in the William H. Hannon Library, with links to

the Autry Museum of the American West, California State University system, University of California system, and the Huntington Library to create a robust, expanded list for readers to take their research across a diverse array of collections.

Presently, the updated Gabrielino-Tongva Bibliography contains over 1,000 citations. The team collaborated with Edgar Perez, tribal historian and member of the Gabrielino-Tongva Nation, who provided feedback on additional research topics and resources. New citations include conference recordings, television, radio and podcast interviews, and digital scholarship projects approved by Gabrielino-Tongva community members. We also include links to sources on the 2011 protests over excavations in downtown Los Angeles. Overall, we sought to highlight the labor and voices of Gabrielino-Tongva activists, artists, and educators and provide space for researchers to locate those resources, but we recognize this work is not complete. By publishing this bibliography with an open license and making it freely available, we are extending an invitation to Gabrielino-Tongva community members, students, and scholars both locally and globally to adapt and continue to improve this research tool.

This project is led by Jessea Young, scholarly communications librarian, with support from [Jamie Hazlitt](#), associate dean at the William H. Hannon Library and Scholarly Publishing and Academic Resources Coalition ([SPARC](#)) Open Education Leadership Fellow, and Nicolas G. Rosenthal, professor of history and a specialist in California and Indigenous history. Hannon Library student assistants, Micah Tsukamoto '23, psychology major and business administration minor, and [RC Wright III](#) '23, history major, provided research and editorial support. The project encapsulates the Hannon Library's dedication to highlighting and advocating for Indigenous issues through collaborations with students, scholars, and members of Indigenous communities.

[1] [Brienne Gillen, G. Edward Evans, and Mary B. LaLone, *Gabrielino/Tongva Bibliography* \(Los Angeles: Loyola Marymount University Library, 2002\).](#)

Digital Version: [Gillen, Brienne and Evans, G. Edward, "Gabrielino/Tongva Bibliography" \(2002\). LMU Librarian Publications & Presentations. 144.](#)

[2] [Alissa Cherry and Keshav Mukunda, "A Case Study in Indigenous Classification: Revisiting and Reviving the Brian Deer Scheme," *Cataloging & Classification Quarterly* 53, no. 5-6 \(July 4, 2015\): 548-67.](#)

Revised from [Developing Educational Resources that Highlight Indigenous Voices](#)

HOW TO USE THIS RESOURCE

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If you have a recommendation or correction you would like to suggest, [please contact us](#).

VERSIONING HISTORY

As we continue to learn and grow, this page will provide a record of edits and updates made to the *Gabrielino-Tongva Bibliography* since its initial publication. We intend to provide a record and description of those changes here.

If you have a recommendation or correction you would like to suggest, [please contact us](#).

Version	Date	Type	Description	Page
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CHAPTER 11.

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PART III.

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CHAPTER 15.

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CHAPTER 48.

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CHAPTER 51.

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CHAPTER 65.

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CHAPTER 66.

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CHAPTER 68.

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CHAPTER 82.

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